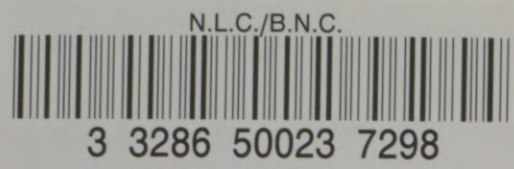


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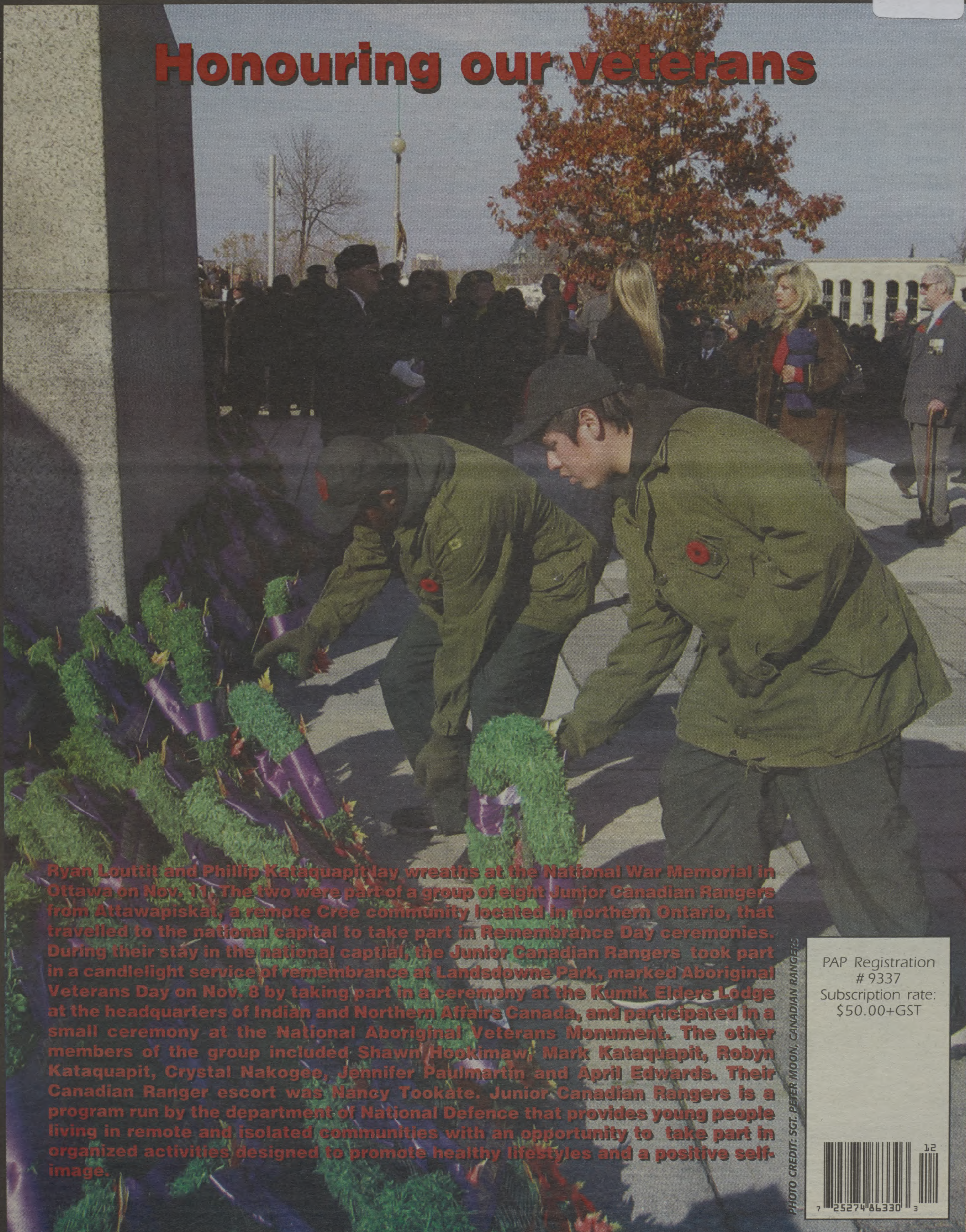
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Honouring our veterans



Ryan Louttit and Phillip Kataquapit lay wreaths at the National War Memorial in Ottawa on Nov. 11. The two were part of a group of eight Junior Canadian Rangers from Attawapiskat, a remote Cree community located in northern Ontario, that travelled to the national capital to take part in Remembrance Day ceremonies. During their stay in the national capital, the Junior Canadian Rangers took part in a candlelight service of remembrance at Lansdowne Park, marked Aboriginal Veterans Day on Nov. 8 by taking part in a ceremony at the Kumik Elders Lodge at the headquarters of Indian and Northern Affairs Canada, and participated in a small ceremony at the National Aboriginal Veterans Monument. The other members of the group included Shawn Hookimaw, Mark Kataquapit, Robyn Kataquapit, Crystal Nakogee, Jennifer Paulmartin and April Edwards. Their Canadian Ranger escort was Nancy Tookate. Junior Canadian Rangers is a program run by the department of National Defence that provides young people living in remote and isolated communities with an opportunity to take part in organized activities designed to promote healthy lifestyles and a positive self-image.

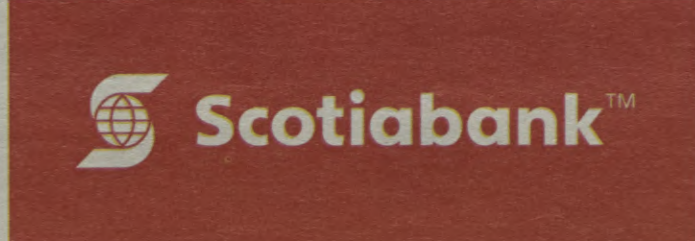
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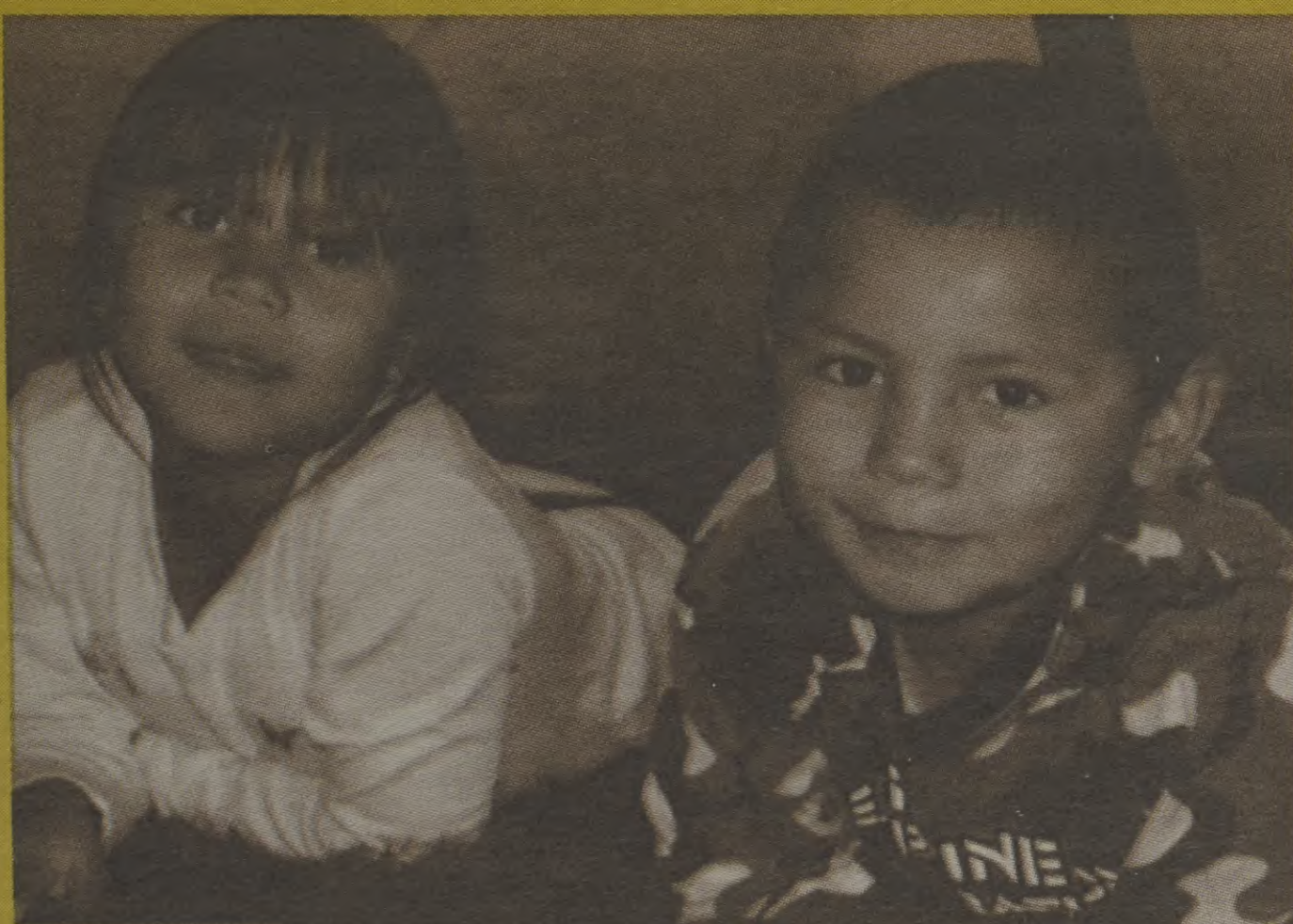
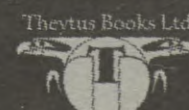
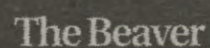
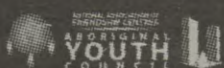
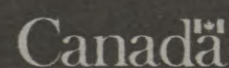
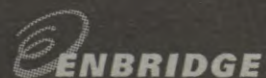
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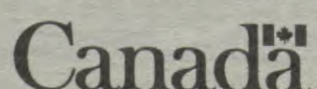
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Features

Legal expenses force First Nation to abandon litigation 8

Expense and delay are the two certainties in the continuing dispute between Kitchenuhmaykoosib Inninuwug First Nation, a northwestern Ontario fly-in community and Platinex Inc., a Toronto junior mining company.

First Nation youth gather to chart a course 9

About 500 First Nation youth from across Canada gathered in Winnipeg recently to discuss the issues that concern them and to help draft a document designed to help First Nation communities prepare for a better future.

Senator shares story of battle for rights 10

She's now a senator in Canada's Parliament, but in 1976, Sandra Lovelace-Nicholas was just another Native woman who had lost her status rights when she married a non-Native man.

NWAC honours achievements 11

The Native Women's Association of Canada (NWAC) chose four exceptional people to honour during the organization's annual general meeting held in Ottawa from Oct. 12 to 14, as this year's Jane Gottfriedson Awards were handed out.

Manito Ahbee Festival 18-19

Festival offers up 10 days packed with culture.

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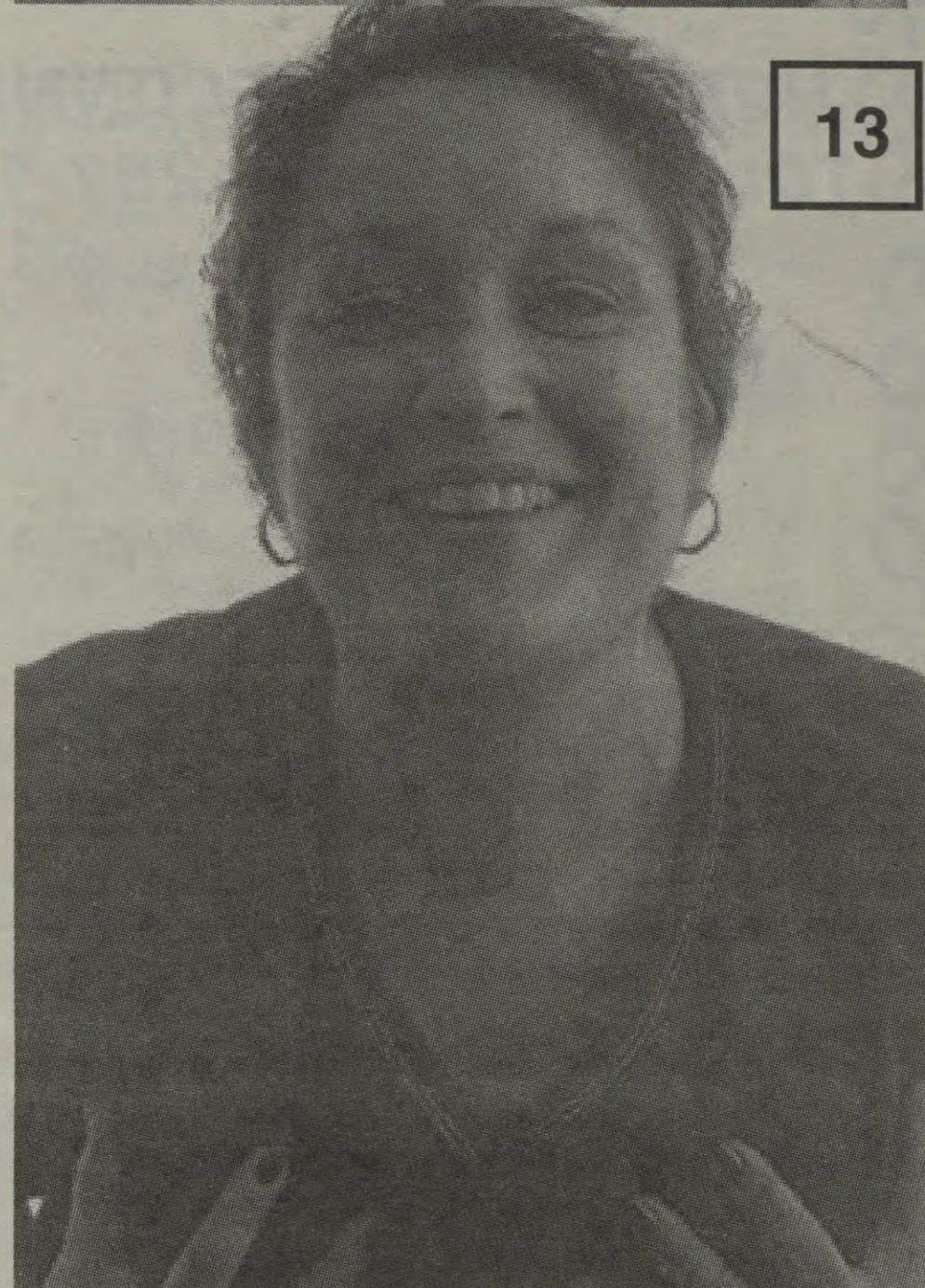
[careers & training] 27 to 33

[footprints] **Mary Two-Axe Earley 34**

Mary Two-Axe Earley, a Mohawk from Kahnawake, Quebec, changed the lives of thousands of Aboriginal women and their children. She undertook a long and tenacious equal rights campaign on behalf of Aboriginal women who lost their Indian status under the law, and the rights and benefits to which this status entitled them, when they married non-Indians.



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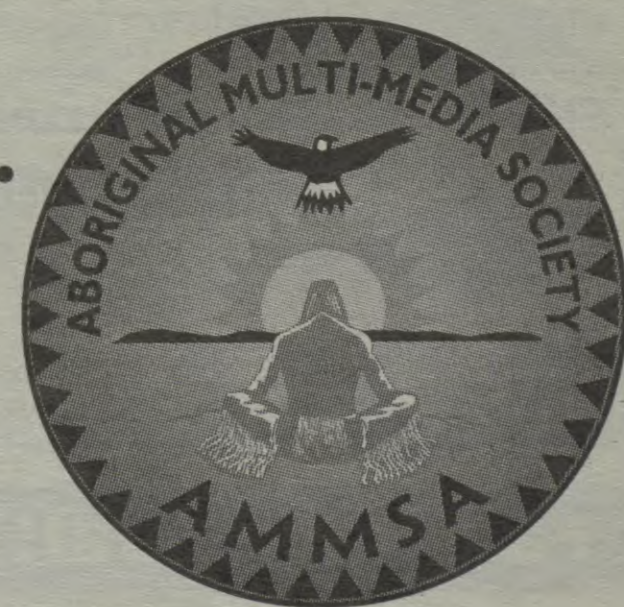
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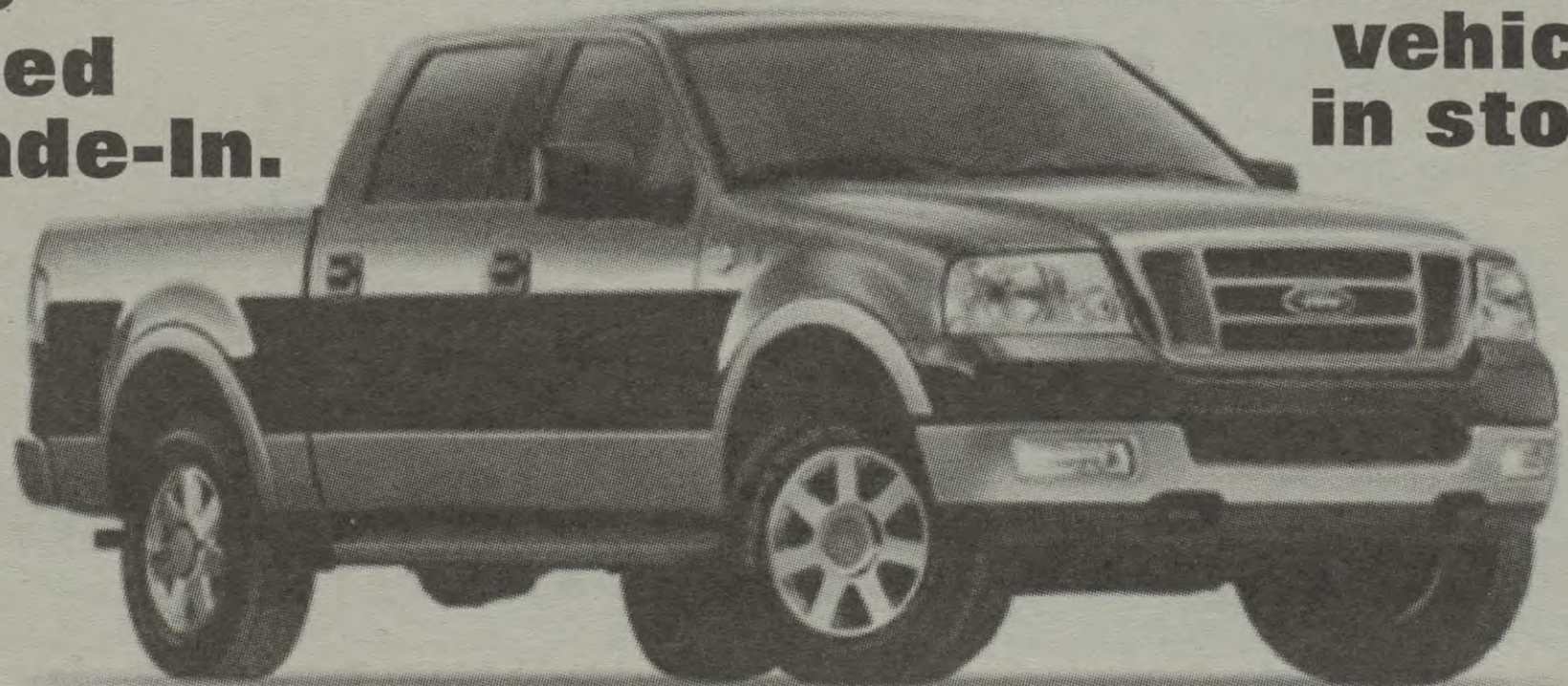
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The Conservative Party wants your vote

You can tell that Prime Minister Stephen Harper and his Conservative government are gearing up for a possible federal election by the way they are working so hard to endear themselves to Aboriginal people across the country. Their efforts to put themselves in the good graces of First Nation, Métis and Inuit people have been so boundless of late, it's hard to know where to start when listing them.

I'm sure many Métis people would list the federal government decision not to enter into any new funding arrangements with the Métis National Council until the organization successfully resolves its dilemma regarding who should be its national president. After all, there's nothing a national Aboriginal organization or Aboriginal nation likes better than being dictated to by the federal government.

Then there's the cozy relationship that seems to be developing between the government and the Congress of Aboriginal Peoples (CAP). Not only has Indian and Northern Affairs Canada selected CAP as its partner for a cross-Canada tour to consult with First Nation people living off reserve about custom elections in First Nation communities, but it was at CAP's recent annual general assembly in Halifax where the prime minister chose to deliver what a CAP press release touts as "his first speech to an Aboriginal audience since becoming prime minister." While CAP National Chief Patrick Brazeau has to be pleased as punch with all the attention the federal government is bestowing on his group, other Aboriginal organizations are, well, a bit less enthusiastic about the situation. Federation of Saskatchewan Indian Nations (FSIN) Chief Lawrence Joseph issued a statement in October following CAP's consultation swing through his province, calling CAP an "illegitimate organization" and wondering why the FSIN wasn't invited to take part in the process. And, when word got out that the prime minister would be attending the CAP annual general assembly, Rick Simon, the Assembly of First Nations (AFN) Regional Chief for Nova Scotia and Newfoundland, issued a release pondering why Harper would be "wasting his time attending a meeting with an Aboriginal group ... that has no structure, accountable election practices or membership."

While the fact that there's no love lost between CAP and the AFN is nothing new, what is new is having CAP emerge as the Aboriginal organization more favoured by the federal government. But what would the Conservatives have to gain by courting the AFN, which only lays claim to representing all of Canada's 630 or so First Nation communities?

The recent uproar about reports that the federal government was siphoning off money from the Indian Residential Schools Settlement Agreement trust account would also have to make the list, although according to Indian Residential Schools Resolution Canada, that was all just a big misunderstanding. Yes, \$82.6 million of the \$1.9 billion committed to provide Common Experience Payments (CEP) to residential school survivors and their families has been re-allocated to pay for other government expenditures, but that \$82.6 million had already been paid out through advance payments, so taking the money out of the CEP money now just balances the books. OK. We're not accountants here. We'll have to take your word for it.

Rounding out the list of ways the federal government is working to build bridges with Canada's Aboriginal community would have to be the recent re-introduction of legislation to repeal section 67 of the Canadian Human Rights Act, which restrict the ability of people living in or working in communities governed by the Indian Act to file discrimination complaints. While most if not all national Aboriginal leaders are in favour of having the section repealed, many have repeatedly voiced concerns about the process being proposed, citing a need for more consultation to take place before legislation is passed. A previous bill to repeal section 67 died on the order paper when the prime minister prorogued Parliament in September. That bill has been resurrected intact, despite the fact that the AFN and the Native Women's Association of Canada had serious concerns about its former incarnation.

It's nice to see that, when it comes to the concerns of Aboriginal people, the federal government is always listening.

Government has more to answer for

An open letter to Chief Phil Fontaine, national chief of the Assembly of First Nations

Dear Nechi:

First of all, I would like to start this letter regarding one of your speeches I saw on national television this previous summer. In this speech in particular, you addressed the public and the residential school survivors, including the descendants, the children of the survivors.

You stood on Parliament Hill in Ottawa in front of the legislature building, describing to the crowd the genocidal attack on the Native culture; Canada's shameful past regarding the abusive treatment of First Nations people who were former students caught in Canada's residential school legacy who suffered physical, mental and emotional plus spiritual abuse. Also bringing to light the tragedies of sexual abuse that occurred at the hands of church and government-run schools and putting an end to injustices of Canada's tragic history against the First Nations people of this country by saying two empowering words.

Here's a quote from your speech you made on that day, heard by the Creator and the Aboriginal population—"Never again" will our people suffer another genocidal attack against our Native nations in Canada.

When I heard these words, my Native spirit rose up, because it lay dormant for a quite long time. I felt extremely inspired and hopeful for the descendants of the children of the parents who experienced the effects of the residential system. I hold you to these words you spoke to be true.

I would also like to express my view by pointing out and reminding you that the suffering isn't over. It has only just begun. This is why I'm requesting assistance from your organization, the AFN, to deal efficiently with the handling of this legal matter by calling on the minister of Justice and the Supreme Court of Canada to launch a formal investigation into these cases surrounding these issues.

Don't you think it is about time the government of Canada takes responsibility for the displacement of the forgotten generation of First Nation children who were caught up in the MCFS (Ministry of Child and Family Services) government round up, also known as the Sixties Scoop, leading up to the '70s and '80s and mid-'90s, involving apprehension of thousands of Native boys and girls by the MCFS social workers, only to be taken from their loved ones and communities under this new plan, amended by both the provincial and federal government officials in Ottawa by passing of this legislation in the House of Commons.

This law became a reality in the early '60s. Isn't this a coincidence that this happened after the provincial government gave the Aboriginal people the right to vote in the provincial elections in exchange for the Canadian government recognizing us as Canadian citizens?

Supposedly, this right to vote ensured us a voice in Ottawa as a sovereign people, but instead our nations were dispersed and affected by the taking away of our future leaders—the children, who then became the property of the ministry, only to be given a number on a ministry case file as an identity as you would give to livestock who are led to the slaughterhouse of assimilation and de-culturing of our individualism as First Nations people of this land and country, to be sold like livestock at an auction to the highest bidder.

The perpetrators in question I'm naming here are the MCFS and the government.

From a Brother in Tears
Gerald D. Kematch
Kelowna, B.C.

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[rants and raves]

Assistance needed for families of survivors

Dear Editor:

Tansi, Today is Remembrance Day and I hope Canada will remember our Native war veterans who helped to make Canada a free place for us to live, as well as all our other war veterans in Canada.

I am a veteran's daughter and proud of that fact. I also was married to a residential school survivor, who physically and psychologically abused me, his legal wife, horribly. I suffer both psychological side effects and physical side effects of that abuse today, and probably will for some time, if not permanently.

I think that it would be beneficial if the Indian residential school survivors program would not only provide counselling for the survivors, but provide counselling for their spouses or immediate family as we are the ones that suffered the ripple effects of abuse that these Catholic schools left on their Indian residential school survivors.

Mrs. Kathryn E.R. Martell
North Battleford, Sask.

Questions raised about Riel

Dear Editor,

Now that Louis Riel is honoured with a provincial Manitoba holiday guaranteeing his place in accepted historical officialdom, I would like to discuss a question of Riel's history that has not been debated in legitimate historical circles. Was Louis Riel an Irishman?

The question of Riel's paternal genealogy is an interesting field that should be seriously looked at. When one looks at the genealogy record of Louis Riel one finds the surname "Riel" emigrating from Ireland. In the genealogical record, Riel's paternal line stems from one Jean-Baptiste Riel dit L'Irlande, b. 1670, Limerick, Ireland. (Dit names were used in many circumstances to distinguish families, place of origin, an alias, or names being naturalized into French. Dit names were also used extensively in France, Quebec, Scotland and Ireland, for the aforementioned reasons.) His father was Jean-Baptiste Riel and was from St. Pierre, Limerick, Ireland.

The next question one may ask is whether or not the Riel name has been naturalized into French? Unfortunately, when I contacted the Limerick Genealogy Society in Ireland the records of the time period in question did not survive. In some records I have come across the name Riel appears as Rielle, which could have been corrupted from O'Rielly. Who knows? However, it is my speculation that looking at the various Irish names: O'Rielly, Ryal, Ryle, which exist today, the Riel name may have been naturalized into French from one of these names into its present signature.

Now, I am not saying this is absolute, as is the case when non-Natives apply their biased theories on Aboriginal peoples' history. That being said, I am saying it may explain some of Riel's decisions at that time. Riel elected to include the shamrock and the fleur-de-lis together on the very first Métis flag hoisted above on Anishanabe territory. This may also explain his close friendship with Irishman William O'Donoghue, who served as his most trusted advisor during the 1869 Red River Insurrection. Whatever the reasons, the fact remains that the Riel name originates from Ireland and this alone tells me that the complete historical picture of Louis Riel has not been finished.

Megwetch,
Craig Fontaine
Sagkeeng First Nation

Time to address poverty

Dear editor:

Do we not need urgently prime ministers, ministers and members from all parties of the government, at the federal and the provincial level, with morals that are sane, just and respectful of the individual, to have governments that are upright and honest? Isn't it the time to replace corrupt members who have infiltrated our governments to make what is good bad and what is bad good?

Aren't we troubled by the fact that many of our brothers and sisters in Canada live in poverty, and that 30,000 of our brothers and sisters in the third world die of hunger every day? Isn't it time to act by choosing candidates capable to endorse such values?

Sincerely,
Bertrand Jetté
Hawkesbury, Ont.

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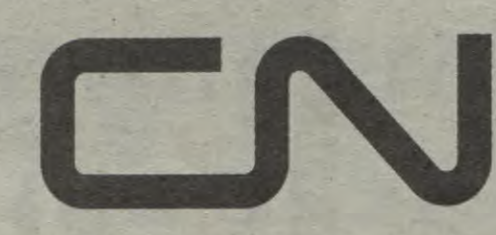
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Windspeaker news briefs

Musqueam negotiates agreement with province

The Musqueam Indian Band and the government of British Columbia have reached an agreement that, once finalized, will resolve three court cases, provide a framework for economic development and lay the groundwork for reconciliation.

The proposed agreement will offer a final settlement to the outstanding litigation that dates back to the 2003 sale of the University of British Columbia (UBC) golf course lands, the relocation of the River Rock Casino to Richmond's Bridgepoint lands and remediation for environmental damage to the Celtic Lands in South Vancouver.

In March 2005, the British Columbia Court of Appeal ruled that the province failed to consult with the Musqueam Indian Band when the government approved the 2003 sale of the golf course lands to the university. The court then suspended the provincial order-in-council that paved the way for the sale in order to allow the province and the First Nation to reach agreement on the sale.

The agreement will also address two other outstanding issues—a July 2005 British Columbia Supreme Court ruling that the province should have consulted with the Musqueam Indian Band when the British Columbia Lottery Corporation decided to relocate and expand a casino to Richmond's Bridgepoint lands, and an action dating back to April 2006 in which the Musqueam Indian Band sought to recover money from the province to cover the costs of cleaning up contamination of a Musqueam-owned site at the Celtic shipyard lands in Vancouver.

Under the agreement, Musqueam would receive a cash payment of \$20.3 million and a transfer of land. That land would include the university golf course lands, which the province would buy back from the UBC and transfer to the First Nation, and two parcels of land within the Pacific Spirit Regional Park, which the province would buy back from the Greater Vancouver Regional District and hand over to the band.

Stoney Nakoda Nations receive offer from government

After 14 years of struggling to settle royalty lawsuits, the Stoney Nakoda Nations and the federal government have finally reached an agreement-in-principle.

The federal government has made an offer of \$28.5 million in cash to the Stoney Nations for illegal and improper deductions companies took from the selling price of natural gas produced from the lands of the three Alberta First Nations lands between 1978 and 1992. The Stoney Nations allege that department of Indian and Northern Affairs Canada (INAC) has mismanaged their natural resources, which include large quantities of natural gas produced since the 1950s, mainly from the Jumping Pound Gas Field.

The offer of settlement comes with a condition of payment—referendum must be held and the Stoney Nations membership must approve the settlement agreement. That referendum is expected to be held in early 2008. If the settlement of offer is approved, the money will be placed in a trust fund for the benefit of all members of the nations, present and future.

New hearing ordered to determine Whitefish Lake compensation

A recent decision by the Ontario Court of Appeal paves the way for Whitefish Lake First Nation to receive fair compensation for losses incurred when the First Nation surrendered timber rights to the Crown more than 120 years ago.

That surrender took place at the urging of the Indian Agent responsible for White Fish. Once the rights were surrendered, the Crown turned around and sold the rights for \$316.

In 2002, the Crown admitted it had breached its fiduciary duty to the First Nation by encouraging the surrender and failing to obtain a fair value for the First Nation when the timber rights were sold.

In 2006, a Superior Court of Ontario judgment ruled that the value of the timber rights at the time of surrender in 1886 should have been set at \$31,600, and used simple interest and factored in inflation when determining that the First Nation should receive \$1,095,888 in compensation for their lost timber rights. Whitefish launched an appeal of that judgment, citing problems with both the 1886 value and the present-day value assigned to the timber rights.

The results of that appeal were released on Nov. 1, with the appeal of the 1886 value being denied, but the appeal of the compensation amount being allowed.

"In my view, the trial judge erred in principle by failing to award Whitefish equitable compensation for its lost investment opportunity caused by the Crown's breach of fiduciary duty," the judgment stated. A new hearing has been ordered to determine just what the amount of that compensation will be.

Legal expenses force First Nation to abandon litigation

By Kate Harries
Windspeaker Writer

TORONTO

Expense and delay are the two certainties in the continuing dispute between Kitchenuhmaykoosib Inninuwug (KI) First Nation, a northwestern Ontario fly-in community and Platinex Inc., a Toronto junior mining company.

KI has incurred crippling costs of more than \$600,000 in a two-year battle that arose—as the judge in the case, Superior Court Justice Patrick Smith, made clear in his July 2006 ruling—from Ontario's failure to engage the Aboriginal community before issuing licences and permits under the provincial mining act.

"Platinex's presence was illegal," KI Councillor John Cutfeet said recently. "Now we're subsidizing Ontario's duty to consult," he added, noting that Supreme Court decisions require Ontario to provide funds so that First Nations can retain the expertise needed to evaluate what is proposed for its territory.

"We cannot further afford our justice system," Chief Donny Morris and his council said in an Oct. 22 letter to Ontario Premier Dalton McGuinty. Community programs as basic as housing and food have been impacted.

On Oct. 25, Toronto lawyer Kate Kempton appeared in court to say KI was releasing her as legal counsel because of the mounting cost of litigation. Councillors Sam McKay and Cutfeet addressed the judge and left the courtroom with other KI members and supporters.

Among them, Anna Baggio of the Wildlands League, who was left bemused by the turn of events.

"I don't know why the judge seems to have done a 180 on this issue but everything is lining up for Ontario and Platinex and how mining must go on," she said.

After KI left the court, Smith entertained motions from Platinex and Ontario and issued an order, drafted by company lawyer Neal Smitheman, that grants Platinex access to the land, enjoins the community from interfering, and provides a timetable, starting Nov. 2, for an archeological survey and a drilling program.

"Our people at this point are saying that that order cannot be left standing," says Cutfeet.

A notice of appeal has been filed by KI and on Nov. 2, KI chief and council sent a letter to Platinex stating that the company would not be allowed into the community.

On Nov. 19, Platinex gave notice that it intends to start proceedings to have KI found in contempt of court—a serious offence that can carry substantial penalties.

Fourteen months ago, the situation looked very different.

After a three-day trial in Thunder Bay, Smith brought

"We want our money back ... Why do we have to pay for the province's failure to consult and accommodate us?"

— John Cutfeet

down a landmark ruling that recognized the spiritual and cultural significance of the land for Aboriginal people.

The writing seemed to be on the wall for the archaic mining act that provides free entry for exploration companies in a process that mandates no consultation or accommodation.

But by May 2007, Ontario had become a party to the legal action and the judicial tide was turning in Platinex's favour. Smith set a timetable for the parties to agree on a consultation protocol.

Platinex was close to bankruptcy when it launched a \$10 billion suit against KI (a community of 1,200, formerly known as Big Trout Lake) after a protest by members resulted in the withdrawal of a drilling crew in February 2006.

The protest arose because Platinex was ignoring a moratorium on exploration and resource extraction imposed by KI in 2001, a moratorium prompted by Ontario's failure to address environmental and economic issues in the North.

KI filed a countersuit and—far more worrying for the province—a constitutional challenge to the mining act. That challenge is now in abeyance because of KI's withdrawal from the justice system, Cutfeet said.

The creation of Jim Trusler, a veteran of the industry, Platinex is becoming the object of investor interest after Noront Resources found high-grade nickel and copper mineralization in 17 drilling holes 250 kilometres away. Noront's discovery has sparked a rush to stake claims in an area stretching from Big Trout Lake in the east to Attawapiscat in the west.

Smitheman said he's mystified by KI's refusal to accept "the most generous MOU (memorandum of understanding) ever offered to a First Nation by a junior exploration company."

The MOU provides for 500,000 warrants at a share price of 40 cents. The price has risen to 70 cents, Smitheman noted. There would also be a benefit fund to which Platinex would contribute two per cent of all the monies it spends, and a KI nominee would sit on the board of directors.

Kathy Nossich, spokesperson for the Ontario ministry of Northern Development and Mines, said the ministry recently sent a letter to the community. "We would very much like to sit down with them and meet and talk about their financial situation," she said.

Cutfeet said he hadn't seen the letter. "They say that in public," he said. "That's the illusion of trying to meet, that's not our experience."

Even Platinex, in an Oct. 18 release, hinted at dissatisfaction with the province's role.

"For more than a month Platinex has been requesting that high level meetings be convened by the Ontario government without conclusive evidence of any such efforts on the part of Ontario," the release read.

Smith's July 2006 ruling had led KI members to feel the courts were starting to accommodate Aboriginal views. Smith denied Platinex the injunction it sought to keep community members away from the drilling sites and granted KI an injunction to keep Platinex off the land for five months, calling on the parties instead to talk and try to settle their differences.

He noted that a significant factor in the dispute was KI's concern that exploration might reduce its options in a settlement of a treaty land entitlement claim. The claim was based on a miscalculation of the population at the time KI adhered to Treaty 9 in 1929, which led, KI says, to a 197-square-mile shortfall in the amount of land set aside for a reserve. Ontario denied the claim in March 2007, arguing that a 1975 gift of 204 square miles satisfies the claim, a position KI angrily rejects.

The issue remains a major sticking point. In a Nov. 6 release, KI stated that it would negotiate only with the Ontario government, not with the company, and that three matters must be addressed: the treaty land entitlement claim, the revocation of illegal licenses and permits issued by the province, and compensation of financial costs incurred by KI in the court process.

"We want our money back," Cutfeet said. "Why do we have to pay for the province's failure to consult and accommodate us?"

Ontario reportedly came up with an initial \$25,000, then another \$25,000—a fraction of what the community has had to pay to defend itself.

"Ontario and Platinex have developed a deliberate legal strategy designed to increase KI's legal costs, thereby denying our community's access to justice," said McKay.

"We just don't have the money to answer Ontario and Platinex's legal manoeuvres and they've joined together using legal tactics to bankrupt our community."



FRED CATROLL

Members of the Assembly of First Nations National Youth Council listen as delegates to the third National First Nations Summit take part in an open floor discussion. The summit was held in Winnipeg from Oct. 30 to Nov. 3.

First Nation youth gather to chart a course

By Cheryl Petten
Windspeaker Staff Writer

WINNIPEG

About 500 First Nation youth from across Canada gathered in Winnipeg recently to discuss the issues that concern them and to help draft a document designed to help First Nation communities prepare for a better future.

The youth were participants in the third National First Nations Youth Summit, held from Oct. 30 to Nov. 1 and hosted by the Assembly of First Nations (AFN) National Youth Council and the Manito Ahbee Festival. The theme of the summit was Rebuilding Our Nations - National Unity, Voices from the Community.

On the final day of the summit, organizers and participants gathered to begin hammering out a five-year action plan to address the issues that concern them. The National Youth Council will now take those ideas and recommendations and synthesize them into a final document, the Rebuilding Our Nations Youth Accord.

A press release issued by the AFN at the conclusion of the summits list some of the recommendations summit participants want to see contained in the accord. Those include making a First Nations history curriculum mandatory within public school systems and requiring all teachers within the system to take courses in First Nations history; recognizing First Nation languages as official languages in Canada; establishing a First Nations History Month; and developing campaigns aimed at getting First Nation youth to vote.

Other points in the action plan include setting up First Nation youth governance systems that include a requirement to hold youth gatherings on a regular basis; increasing funding to First Nation schools; addressing the current problems with funding of post-secondary education for First

Nation students; creating healing circles to help deal with intergenerational impacts; focusing on creating environmentally-friendly enterprises that fall in line with First Nation values; and bringing in improvements within the child welfare system that include providing supports to families as a preferable alternative to removing a child from his or her home.

Travis Boissoneau is one of the co-chairs of the National Youth Council. He believes events like the National Youth Summit are important because they give youth at the community level a chance to be heard.

"One of the main things is getting grassroots input, trying to communicate directly with the youth," he said. "As a national representative youth council, one of our biggest struggles is to find direction directly from the youth."

Much of the feedback from summit participants was very positive, Boissoneau said, with young people expressing their appreciation for having access to a venue that gave them a chance to talk about the issues affecting their communities and their families.

The summit also gave participants a chance to learn more about the National Youth Council and the work it does on behalf of First Nation youth, and how they can get involved.

It was clear from the mood during the closing plenary session that participating in the summit has empowered many of the young people and motivated them to continue the work begun in Winnipeg, Boissoneau said.

"Everybody was enthused and inspired. And one of the toughest things ... is to keep that spirit going, to keep the momentum going. And you could hear it in their voices ... you could hear that they want to keep it going and they want to find avenues to do that."

While the areas the participants see as priorities to be dealt with are many and varied, Boissoneau said a lot of the discussions pointed to a need to reconnect and promote cultures and traditions as a foundation on which to build.

"You're instilling pride and confidence within the younger people. And with that, it helps the fight against suicide, it helps the fight for healthier lifestyles, it helps with education," he said.

"People spoke of suicide and how do we combat substance abuse and alcohol abuse and the loss of family values and traditional values. A lot of that, it mainly stems back to our cultures and traditions and acknowledging who we are as a people."

While connecting with First Nation youth from across the country was the main benefit of the youth summit, the event also served to get the message out to First Nation communities and the public about the important role First Nation youth have to play in building a positive future, Boissoneau said.

"(It) lets people know that young people are moving on. We're finding our place within our governing systems and we're finding our place within society," he said.

When asked if the summit gave him confidence that today's First Nation youth have what it takes to become tomorrow's leaders, Boissoneau's response was an enthusiastic and resounding yes.

"I'm even willing to go as far as to say that the leaders are here, as opposed to the future leaders. Everybody who was there in attendance has shown such strength, such confidence and pride to the people that they represent," he said. "The people who were there, you know, everybody had a purpose, everybody had a place."

Highlights of the accord will be presented to the AFN Special Chiefs Assembly in Ottawa in December.

Windspeaker news briefs

Feds freeze new funding for Métis National Council

Nearly a month has passed since the failed attempt to elect a president for the Métis National Council (MNC), and the issue that prevented the election from taking place is still unresolved.

A court order from the Ontario Superior Court was issued on Sept. 17, requiring the MNC to hold a general assembly and elect a national president. The courts got involved in the question of who was the rightful MNC president after four members of the MNC board of governors voted to oust then-president Clem Chartier from the position and appointed Métis Nation of British Columbia President Bruce Dumont to act in his stead.

Chartier and Manitoba Métis Federation David Chartrand challenged the authority of the board of governors to decide on their own who should be president, and took the issue before the courts to get a ruling. The ruling that came down from Justice P. Cosgrove was that no one would fill the role of president until a new presidential election could be held.

Under the court order, election of an MNC president was to have taken place during a general assembly held in Ottawa on Oct. 13 and 14, but the inability of delegates to agree on who should be representing the Métis Nation of Alberta (MNA) at the table prevented the election from going ahead.

The question of who should and shouldn't be included within the MNA delegation is now expected to be decided by the courts. Once the issue is clarified, another general assembly and election will likely be scheduled.

On Oct. 24, the MNC board of governors was given an extra incentive to find a way to put aside their differences in order to hold a presidential election, when Chuck Strahl, minister of Indian and Northern Affairs Canada and Federal Interlocutor for Métis and Non-Status Indians, announced that his department would not be entering into any new funding arrangements with the MNC until it complied with the court order and elected a national president.

"This is a difficult moment in the proud history of the Métis National Council," the statement issued by Strahl and Parliamentary secretary Rod Bruinooge read. "We urge the leadership to resolve these internal matters for the benefit of the broader Métis community."

Government re-introduces bill to repeal section 67

The federal government has re-introduced legislation in the House of Commons designed to provide people living on reserve with the same human rights protections that apply to people living off reserve. Currently, section 67 of the Canadian Human Rights Act states that the act does not apply on First Nation reserves.

A bill to repeal section 67, Bill C-44, was introduced in 2006, but many First Nation leaders found fault with the bill, stating that it failed to address the need for First Nation communities to develop the capacity to deal with human rights complaints and put forward an unrealistic timeframe of six months for First Nations to implement the bill. They also complained there was an inadequate amount of consultation with First Nations regarding the best way to implement human rights protections on reserve and that the bill lacked any provisions that would allow for the rights of individuals to be balanced with the collective rights of the community. The bill died on the order paper when the prime minister prorogued Parliament in early September.

The new version of the bill, Bill C-21, was re-instated on Nov. 13 by Indian and Northern Affairs Canada Minister Chuck Strahl without any amendments, but Strahl indicated government plans to move two amendments to the bill when it goes before the Standing Committee on Aboriginal Affairs and Northern Development. Those amendments are the same as those the department was planning to move before the bill died, and would extend the transition period for First Nations authorities to prepare for repealing of section 67 from six months to 18 months, and would clarify the wording to make it clear that the transition period applied to the First Nation authorities that are currently exempted by section 67.

Bill C-21 will now go before the Standing Committee on Aboriginal Affairs and Northern Development, which according to the press release issued by the Assembly of First Nations, has agreed to proceed with a clause-by-clause review of the bill.

Ontario gets stand-alone Aboriginal Affairs minister

Michael Byrant has been named as Ontario's first stand-alone minister of Aboriginal Affairs. The appointment was made by Premier Dalton McGuinty following his successful election bid in October. The stand-alone Aboriginal Affairs ministry was created in June, with David Ramsay shifting from being minister responsible for Aboriginal affairs to Minister of Aboriginal Affairs, while also continuing in his role as minister of Natural Resources.

Senator shares story of battle for rights

By Peter Derbawka
Windspeaker Writer

SASKATOON

She's now a senator in Canada's Parliament, but in 1976, Sandra Lovelace-Nicholas was just another Native woman who had lost her status rights when she married a non-Native man.

Many know that since 1985, those rights are no longer lost, but the change did not come easily, and it was driven in part by Lovelace-Nicholas and her belief in her grandfather's words of wisdom—"You do what you have to do."

Speaking to the Ariel F. Sallows Human Rights Conference in Saskatoon on Nov. 1, Lovelace-Nicholas explained the struggle she and many women have gone through, both prior to 1985, and since.

The conference is organized annually by the college of law at the University of Saskatchewan. This year's theme was Chains and Links: Human Rights Activism.

Lovelace-Nicholas was appointed to the senate on Sept. 27, 2005. She is a Malaseet woman from the Tobique First Nation in New Brunswick who as her friend and colleague, Saskatchewan Senator Lillian Dyck, explained as she introduced Lovelace-Nicholas at the conference, "successfully applied to the United Nations to remove gender discrimination in

the Indian Act, a tremendous feat, which many of us here today benefited from. The outcome of her appeal to the UN was Bill C-31, a federal bill, an Act to Amend the Indian Act. It was intended to remove discrimination against Indian women from the Indian Act, and bring it into accord with the Canadian Charter of Rights and Freedoms. It removed the subsection from the Indian Act which caused Indian women and their children to lose their status when they married non-Indian men."

Since 1869, the Indian Act has dictated vast areas of First Nations affairs. Until Bill C-31 became law, the Indian Act stipulated that a woman who married a non-Native man would lose her Aboriginal rights for herself and her children. But the situation was different for a man who married a non-Native woman. He would retain his rights, and those rights would also be transferred to his non-Native wife and all his children. Even if a Native woman divorced her non-Native husband, her status could not be regained. She was not entitled to on-reserve housing, education, medical aid, or any inheritance or royalty monies and she and her family were treated as outsiders.

When Lovelace-Nicholas' marriage ended in divorce, she returned to her home community, but because she had lost her status, she had few

housing options available to her. For a time, she lived with her sister and her family in their small house.

"Eventually I pitched a tent so my son and I would have a place to sleep. My requests for housing kept being rejected, with the administrative staff telling me I should go back to where I came from, and that I did not have any rights."

Her son moved back to California where he had lived previously with his mother and father, in part to escape bullying at the hands of the status children.

"They said I had come back to cause trouble," Lovelace-Nicholas said.

During this time, there were protests to the administration by small groups of women because of the lack of basic rights on reserve—such as adequate housing and access to jobs—and because these concerns were being ignored by the leadership. These protests also voiced concerns about the broader issues of status, and of the Indian Act.

"It was through the reluctance on the part of other non-status women, and the skillful coaxing from other strong voiced women, that I agreed to be a signatory to the complaint against the Canadian government for gender discrimination in the Indian Act. I became a spokesperson for the struggle," Lovelace-Nicholas said.

Working with other women's

political organizations, the simultaneous action at home by groups of Native women, and at the United Nations by Lovelace-Nicholas and her peers, was a powerful force—more powerful than the First Nations men who did not want to change the Act—that forced the Canadian government to pay attention.

Yet even as she stood before the Senate Standing Committee, Lovelace-Nicholas encountered opposition from those at home.

"A message came to the chair from the president of the Union of New Brunswick Indians, which was my first cousin, that I was just a trouble maker," she said.

"When the chair asked if that was so, I replied that if it was not true, why would we be here?"

She received support from those close to her, but also opposition where it was not expected.

"In my community, our biggest supporters were status women and families who would not stand for the unequal treatment of their sisters, their mothers, and aunts, and our biggest opposition was First Nations men, especially those who married non-First Nation women; our local political organizations such as chief and council, the Union of New Brunswick Indians; and nationally, the National Indian Brotherhood," she said.

There was much work done in Ottawa to lobby the federal

government.

"I remember getting into the bus to go to Ottawa when I heard some men laughing and making fun of us. That only made me stronger."

Though the meetings in Ottawa took a lot of energy, "I swore that my daughters and their generation would not be humiliated," she said.

Bill C-31 did finally pass in 1985.

"I was overcome by emotion, thinking, this is finally over, that I would be looked at as a person, and my child will stop crying every time I step out of the house, to go lobby, since I would be gone for weeks at a time," she recalled.

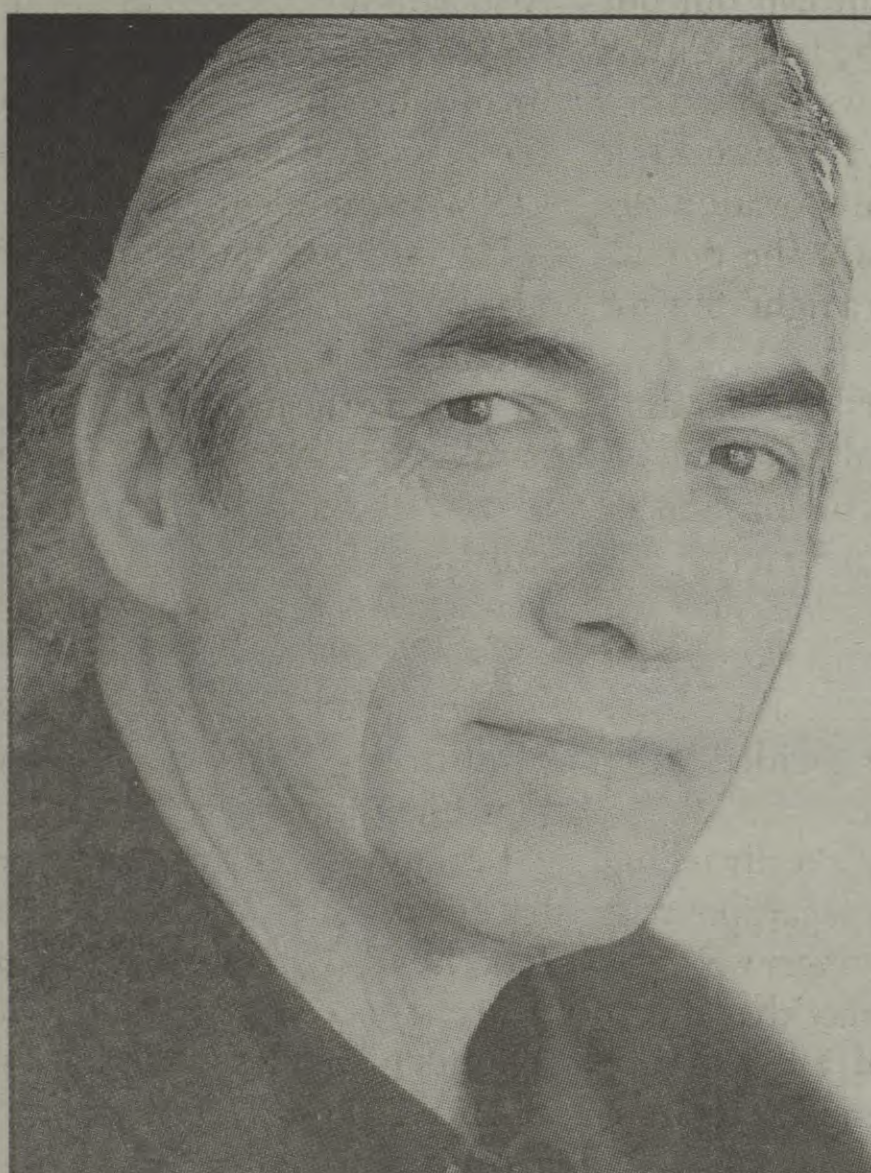
Lovelace-Nicholas spoke of how Bill C-31 was intended to remove discrimination, but it did not.

"In reality, what transpired from our lobby for equality was that the government twisted, molded, reshaped our goals for equality and created greater chaos, not just for the women, but for everybody in our community. In fact, the bill created new categories of First Nations people."

Sections 6 and 7 of the legislation set out the persons entitled to be registered. The second generation is currently the cut off for status.

"These sections will ultimately lead to the elimination of First Nation people," she said.

(See Fight page 32)

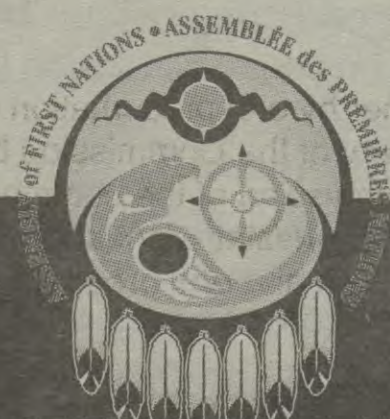


Season's Greetings!

On behalf of the Assembly of First Nations and AFN Regional Chiefs, I hope you enjoy a happy and festive holiday season.

May the Creator keep you and your loved ones safe and healthy throughout the New Year.

*Phil Fontaine
National Chief*



The Assembly of First Nations
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HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Hearing, available at www.nuclearsafety.gc.ca, that it will hold a one-day hearing on January 9, 2008 to consider the application by Atomic Energy of Canada Limited (AECL) for an amendment to the Chalk River Laboratories operating licence. The amendment would enable operations of the Shielded Modular Above Ground Storage (SMAGS) Building no. 1.

The Commission will consider AECL's application by way of written submissions, in a closed session. CNSC staff and AECL's submissions will be available as of November 13, 2007 by contacting the Secretariat at the address below.

The public is invited to comment, in writing, on AECL's application. Requests by the public to intervene must be filed with the Secretary of the Commission by December 12, 2007 at the address below. The request must include a written submission of the comments to be presented to the Commission; and the name, address and telephone of the requester.

For more information or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2008-H-100, or contact:

L. Levert, Secretariat
Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 1046
Ottawa, Ontario K1P 5S9

Tel.: 613-996-9063 or 1-800-668-5284
Fax: 613-995-5086
E-mail: interventions@cnsccsn.gc.ca



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REVISED PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Revised Notice of Public Hearing, available at www.nuclearsafety.gc.ca, announcing that Day Two of the public hearing (January 10, 2008) on an application by Ontario Power Generation (OPG) to renew its licence to operate the Darlington Nuclear Generating Station will be held at the Holiday Inn Oshawa, 1011 Bloor St. East, Oshawa, Ontario.

The public is invited to comment on OPG's application either by oral presentation or written submission on Hearing Day Two. Requests to intervene must be filed with the Secretary of the Commission by December 10, 2007 at the address below and include a written submission; a statement setting out whether the requester wishes to intervene by way of written submission only or by way of written submission and oral presentation; and the name, address, and telephone number of the requester.

Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2007-H-13 (Revision 1), or contact:

L. Levert, Secretariat
Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 1046
Ottawa, Ontario K1P 5S9

Tel.: 613-996-9063 or 1-800-668-5284
Fax: 613-995-5086
E-mail: interventions@cnsccsn.gc.ca



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PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a one-day public hearing to consider the results of an Environmental Assessment Screening (EA Screening) regarding Zircotec Precision Industries Inc.'s (Zircotec) Slightly Enriched Uranium CANDU Fuel Production proposal for its facility located in Port Hope, Ontario. The hearing will be held at the Holiday Inn Oshawa, 1011 Bloor St. East, Oshawa, Ontario on January 9, 2008.

The public is invited to comment on the results of the EA Screening either by oral presentation or written submission. Requests to intervene must be filed with the Secretary of the Commission by December 12, 2007 at the address below and must include a written submission of the comments to be presented to the Commission; a statement setting out whether the requester wishes to intervene by way of written submission only or by way of written submission and oral presentation; and name, address and telephone of the requester.

Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. CNSC staff's submission will be available as of November 13, 2007 by contacting the Secretariat. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2008-H-01, or contact:

L. Levert, Secretariat
Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 1046
Ottawa, Ontario K1P 5S9

Tel.: (613) 996-9063 or 1-800-668-5284
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[news]

NWAC honours achievements

By Ann Harvey
Windspeaker Writer

OTTAWA

The Native Women's Association of Canada (NWAC) chose four exceptional people to honour during the organization's annual general meeting held in Ottawa from Oct. 12 to 14, as this year's Jane Gottfriedson Awards were handed out.

Gottfriedson was a long time activist in British Columbia and a strong member of NWAC. She fought for the dignity and rights of all Aboriginal women and those who knew her remember her for her kindness, strength and mentorship.

The award is given both to honour Gottfriedson's memory, and to spotlight Aboriginal community members who have led in protecting the political and social rights of Aboriginal women.

One of this year's recipients was Gratia Bunnie, the disabled widow of Senator Samuel Bunnie who has been fighting to be allowed to stay in their matrimonial home at Sakimay First Nation with her nine-year-old granddaughter, Cianna. Bunnie was given the award in recognition of that fight.

The issue recently went to court and Sakimay First Nation's application was thrown out but it has since launched an appeal.

Bunnie said she was startled not only by receiving the award but also by the standing ovation she was given. She said she doesn't regard her fight as a fight only for women.

"I don't look at it as standing up for women's rights. I think it's more an issue of nation and of membership. We as First Nations people we need to look at each other as members of a nation, not as members of separate First Nations, because divided we're weak.

"What Sakimay is really telling me is, because my legal spouse is deceased, I am no longer welcome here, despite the fact that this is where my children and my extended children's fathers are from."

Bunnie said her son is living in British Columbia in a house on Cooks reserve. All he had to be was First Nations, a status Indian.

"To me, I'm not only standing up for First Nations women. I think I'm standing up for widows, for widowers, their children and their grandchildren. They have the right to come home to their community, their heritage, their tradition.

"What keeps me in my place more or less is I have a daughter. Her spouse is a Mi'kmaq from Nova Scotia, from a reserve called Shubenacadie reserve. They have a little girl who is a year old. Then my son has a spouse in B.C. who's T'sil' Kotin. They have three

daughters together.

If anything were to happen to either my daughter or my son, it would be like me telling my son-in-law or my daughter-in-law, 'Go away. We don't want you.' That's not our tradition. That is not our custom," she said.

As a nation it doesn't make sense to splinter into small groups, she said.

"If in order for your children to have membership in your First Nation, both parents have to belong to that First Nation, you're going to eventually wipe your own band out. All I ever wanted from the start was the opportunity to transfer my membership from my own First Nation to my late husband's First Nation.

"Little did I know there was a huge gap in the law that fails to protect men, women, widows, widowers, their children and grandchildren. Now as mothers and grandmothers, we women have to find the strength to take up the fight to protect the rights of these innocent victims."

Another of this year's Jane Gottfriedson Award recipients was Dawn Harvard, who was recognized for the years she had dedicated to improving the lives of Aboriginal families.

In the mid 1990s, Harvard joined the board of directors of the Ontario Native Women's Association (ONWA) as a youth representative. She's remained involved in the association over the years, and now serves as the ONWA's president.

Harvard was the first recipient of the Trudeau Foundation Award in recognition of her work to improve the lives of Aboriginal families, and recently co-authored a parenting book with her mother, Jeanette Corbierre Lavelle, entitled *Until Our Hearts Are on the Ground*.

Alicia May LeGarde was also honoured with a Jane Gottfriedson Award.

LeGarde recently earned her bachelor of arts in nursing from Lakehead University and is currently employed at the Thunder Bay Regional Health Science Centre.

An exceptional student and a talented artist, the 23-year-old serves as a fine role model for other young First Nation people.

Rounding out this year's list of award winners is the only male recipient of the group.

Craig Benjamin was honoured for the many years he has dedicated to the fight for Aboriginal rights.

Through his work with Amnesty International, he helped spearhead the organization's research project focusing on the high numbers of Aboriginal women in Canada that have gone missing or have been murdered, and continues to work closely both with Amnesty International and with NWAC.

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Breast cancer warrior shares her story

By Cheryl Petten
Windspeaker Staff Writer

REGINA

Cancer has taken its toll on Sandra Ahenakew and her family. Ahenakew's mother, Linda, died of breast cancer, as did her aunt Noreen, who took Ahenakew in and raised her following the death of her mother. Cancer also claimed the life of one of Ahenakew's young nephews.

Other family members have battled the disease and survived. Ahenakew's aunt, Grace, is a cancer survivor. Two cousins, a nephew and a young niece have also done battle with the disease, as has Ahenakew herself. She was diagnosed with breast cancer in 1999, and lost both breasts to the disease.

Ahenakew has the BRCA1 gene, a gene mutation that increases a person's risk of developing breast and other types of cancers. The gene is hereditary, passed on through successive generations.

Ahenakew, who refers to herself as a breast cancer warrior, knows that there are other Aboriginal individuals and families that are facing the same battle with cancer as she did, and she wants to let them know they are not alone.

To get that message across, Ahenakew has teamed up with filmmaker Tracy Stevens of Doubling Thomas Productions Inc. to create One of the One Per Cent, a one-hour documentary that explores Ahenakew's personal experience as a breast cancer survivor. The film's title refers to the fact that, statistically speaking, breast cancer survivors represent one per cent of Canada's female population.

Through the documentary, Ahenakew is hoping to provide a resource to other Aboriginal individuals and families who are dealing with a cancer diagnosis, but Ahenakew also wanted to make the film for her four daughters.

"I wanted to leave something for them in case I died," she said. "And then I got to thinking, well, there's so many other families out there, going through the same kind of things. And I thought, if it could help my daughters, then it would help others as well."

While Ahenakew admitted there are a number of organizations out there, providing support to breast cancer patients and survivors, when she was diagnosed, she had problems finding a support group with people who were going through the same type of experience that she was.

"As a young Aboriginal woman, just recently married, when I went to the support group it was all older white women. And they didn't have the same issues, like fertility, sexuality. The things that they were talking about didn't relate to me," she said.

"We weren't in the same economic position, either. I

couldn't relate to those people that could take time off work and go on holidays with their family. It made me feel really bad about myself, that I wasn't a good person, and I know that's not true.

What was lacking, she decided, was a support system geared specifically to Aboriginal people.

"I just thought, well, we need to be somewhere where we're inclusive, and (have) posters and books or anything that has pictures of us, even, so that we can visually relate to somebody. People that understand what it's like to grow up in poverty, to be on the reserve. Just even understand some of the things that we talk about, and our sense of humour as well," she said.

Many of Ahenakew's family members are sharing their stories and experiences as part of the documentary, she explained.

"We've talked to Grace, and she also is a cancer survivor-not breast, but she has colon and just recently had ovarian cancer. So we got her talking about her sisters," she said. "My daughters were interviewed. My brothers, because my brother's son was also diagnosed with cancer. So we talked to them. And we're just trying to show people how you live with a diagnosis of cancer when it touches your family. How you go on about surviving, things that we've done, tips ... or just anything. It's just about us living through this and coming through on the other side."

While no one would consider getting cancer a positive life experience, Ahenakew said her battle with breast cancer has helped her come to terms with the loss of her own mother to the disease.

"For me, I'm seeing it now as a very huge part of my healing," she said. "When my mother died, I was 13 years old, and she was sick for like three years before she died, so we didn't get to see her a lot. And I remember being so angry at her for dying, for leaving us. My world changed when she died. Me and my brothers were separated. We all went to family members, but we never lived together again after that. So getting it as a mother myself, when I finally realized I had breast cancer, it was like 'Wow.' It kind of allowed me to put to rest a lot of those feelings that I had inside of me-that 13-year-old girl that had lost her mom. It gave me a lot more understanding ... it allowed me to just put so much stuff to rest with my mom's passing," she said.

"The things that I was mad at my mom for were like not including me and letting me help her physically-change her bandages, do anything for her. And the oddest part was that I did the same thing to my girls. I just couldn't let them see me like that. I didn't want to hurt them more than they were already hurting ... I can see now that it wasn't the best thing to do, you know, trying

to protect them."

Working on the documentary and focusing on cancer and the impact it's had on her family has also been a cathartic experience for Ahenakew and her daughters.

"It's allowed us to open up dialogue and now to start talking about things, because we're six-and-a-half-years on the other side now of my cancer, so I think, you know, we're all feeling a little more comfortable that I'm going to be around for a while longer, and

they feel safe now to talk to me about the things that upset them back then," she said. "I think, with the documentary, it's just kind of telling our Aboriginal brothers and sisters, you know, there's other families like you out there. This is how this family dealt with it. On so many levels, the cancer has touched us, where we've lost children, women, we've lost a 14-year-old nephew. And you know, we want people to see that, although there's so much

hurt, that we've managed to use our humour and our closeness as a family to bring us through and to help each other."

Once the documentary is completed, Ahenakew would like to see copies of it made available to First Nation and Métis communities and organizations right across the country, where it could be used as a resource for individuals and families facing a cancer diagnosis.

(See Documentary page 13)

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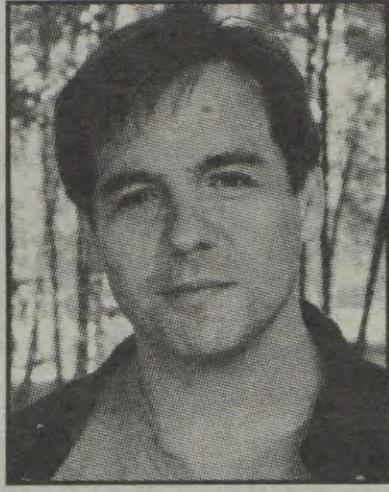
I should have taken that left turn at Albuquerque

Prague in the Czech Republic is an awfully long way from my reserve; in distance, mentality and culture. Yet there I was, on yet another one of my many attempts to spread the gospel of Native literature to the world, like an apostle of the Aboriginal. Already this year I'd been to such exotic places as Germany (twice), Los Angeles, Sante Fe, Austria, New York, and La Ronge, Sask. — exoticism, I guess, being in the eye of the beholder.

Prague is a stunningly beautiful city, with architecture unrivaled anywhere in the world. Gothic, cubist, baroque, and a dozen other styles I knew nothing about, all standing side by side, like different species of trees fighting for sunlight in the forest.

Personally, I knew the difference between a tipi, a wigwam and a longhouse. That was about it.

However, it was the age of these buildings that was truly awe-inspiring. Don't forget, Canada being a country that was "discovered" in 1497 by John Cabot (born Giovanni Caboto in Venice), our perception of time and man-made objects differs substantially from those across



THE URBANE INDIAN

Drew Hayden Taylor

the ocean. I heard one woman pointing out a certain building, saying "It was built sometime in the mid 19th century, so it's relatively new."

A friend who was showing me around Prague told me that when she was in St. Johns, Nfld. doing some research, a local tour guide told her excitedly that she was walking on a cobblestone road that was laid down probably 250 years ago! Unimpressed, she was tempted to respond that when she gets her morning coffee in Prague, she walks along a 600-year-old cobblestone street. Again, it's that relating to time concept.

Amongst my friends in this country, anybody that can remember drinking from beer stubbies and watching first run Beachcombers episodes is considered ancient, from an era

known as BC—Before Computers.

During my time in that eastern European country, I was invited to a wine tasting event in a 14th century wine cellar that was located seven metres below the streets. That was so cool. Literally. Now, visit anything 14th century in Canada and you'd be tripping over archeologists, or academic scavengers as we call them in the Native community. And I doubt if they'd have any wine on them.

Because of its age and history, museums of every make and model abound everywhere in the city. And in unique locations. For instance, the Museum of Communism sits atop a McDonald's. Would you like a side of fries with your Marx? Would you like to supersize your Lenin?

Getting out of a taxi, the Museum of Medieval Torture caught my eye, but I didn't have enough money to get in. For a moment I thought about sneaking in, but then I thought, because of the nature of the museum, that might not be advisable. I didn't want them to get medieval on me. The gift shop, however, was eye opening and scary.

According to my friend, Prague also has one of the oldest established Jewish cemeteries in the world, dating back to the 12th century. She asked me if I'd ever been to a Jewish cemetery—evidently it's a tourist attraction there—and I had to confess, there weren't a lot of Jews on my reserve. Even fewer ones that wanted to be buried there.

The other, most obvious thing I noticed during my trip to Prague was that it could be considered a place of Hell for most vegetarians.

I, myself, proudly enjoy a lifestyle prone to the consumption of meat. You know the old joke: What's another word for a Native vegetarian? A very bad hunter. We live by that credo in Curve Lake. With that being

said, in the Czech Republic, I'd have to say they love their meat more than most Native people. And though I may be exaggerating a tiny bit, I think I may have actually seen a vegetable on my third day there. In the Museum of Medieval Torture.

Most meals, I discovered, consist of two or three servings of meat. Various menu options at a restaurant I visited, that opened in 1499 (I think the original cook still worked there) consisted of pork medallions with a side of duck, and bread dumplings. Or shoulder of pork, sausage, and bacon, with potato pancakes. Or beef goulash layered with strips of bacon, with potato dumplings. You get the idea.

To wash this all down with, there was plenty of Czech beer. Evidently, the Czech Republic has the highest per capita consumption of beer in the world. Something like 168 litres per person per year. Canadians are obviously not putting enough effort into it.

On my return, I brought back an unexpected souvenir. An exotic eastern European cold. It seems those Europeans are still making us Native people sick.

Documentary to provide information and support

(Continued from page 12)

Sandra Ahenakew would also like to offer herself as another available resource, travelling to communities with members of her family, watching the film with the community members, and then opening the floor for discussion. By being there to get the dialogue going, she would be helping members of the community "talk about an uncomfortable thing," Ahenakew explained.

"People are scared of it. When you hear that you have cancer, you think that you're going to die ... There's a lot of fear," she said. She hears a lot of people in the communities talk about the "white man's medicine" and about how when they open you up to do surgery, it just makes the cancer spread.

"I just want to dispel some of the myths to people and make them understand that it's OK to take this medicine—contemporary medicine, with traditional together, and use them in combination—not to discount what science has worked on for years, the progress that we've made in treatment. I just want to encourage people to try everything that's available to them."

She also wants to get another message out through the documentary and through her planned visits out to communities— if you suspect you might have cancer, ignoring it and hoping it will go away is not a viable course of action.

"People are surviving because they're finding these cancers earlier," she said. "And you know,

it's still possible to be a woman, to be sexy, to be beautiful, even if you don't have breasts. That we're not just our parts, that the person we are is who we are inside. I know it's horrible, losing parts of yourself, but life is more important than our pieces. That's what I believe," she said.

"Breast cancer is only one of the cancers out there, but we're seeing higher and higher numbers of Aboriginal people being diagnosed, whether that's due to screening or them just being aware," Ahenakew said. While the higher rates are in themselves not a positive thing, what is positive, she said, is that it means more people are taking control of their lives and being proactive about their health.

Ahenakew explained that there are two simple things a person can do to take that control—go for a yearly physical, and pay attention when their bodies are telling them something isn't quite right.

"Don't be afraid," she said. "Nine out of 10 lumps will turn out to be nothing. But if it is something, then you want to catch it as early as you can so that it doesn't have a chance to spread any further. And cancer, it's just cells that are growing. When they understand that it's not like a curse or it's not going to grow because you open it up. It's going to grow because that's what cells do."

Ahenakew has already taken her message out to a few First Nation communities, and the feedback she's received has been positive.

"They were really pleased to just be able to sit down and talk

and laugh, because I use myself as an example all the time when I'm talking with them, and trying to throw humour and bring humour forth so that we can talk about really difficult things, like the reconstruction, the scars, my sexuality. If I can make them laugh, I thought, we can at least get something going," she said.

Some of the Aboriginal women who have heard her speak have told her that, following her presentation, they'd gone home and done a breast self-exam for the first time in their lives.

"And I thought, well, that's great. If one woman out of that group did that, then that's wonderful," Ahenakew said.

"The Samson Cree had a conference in Calgary not too long ago, and I met a young woman, like 29 years old, that had found a lump in her breast, went to the doctor and found out that it was cancer, but she wasn't sharing with her family. She wasn't going to tell them, she was too afraid. And she didn't know what she was going to do. Well, she sent me an e-mail and said, you know, after listening to you, she said, I went to the doctor and talked to my family. So I thought, this is awesome. If I can just help any one of them, that's all we want to do."

"I just want to help somebody and hopefully they don't have to go through what I went through. You know, here's some information for you so when you're tired and you're sick, you don't have to go looking for it. Let's provide something for you to at least give you some of the information that you want, and



DOUBTING THOMAS PRODUCTIONS

Breast cancer warrior Sandra Ahenakew is sharing her experiences with the disease through a documentary project entitled One of the One Per Cent.

in an environment like home or in your community where it will be easier for you to accept the information."

Ahenakew's goal is to have the documentary completed in time to present it at the World Conference on Breast Cancer being held in Winnipeg in June 2008. The project is being fully funded by Ahenakew and

Stevens, who are holding various fundraisers and accepting donations to help cover the costs.

Anyone interested in helping with the fundraising efforts, or wanting more information about the documentary project can reach Ahenakew or Stevens through the Doubting Thomas Productions Web site (www.doubtingthomas.ca).

B.C. Elder honoured for grass roots support

By Shauna Lewis
Raven's Eye Writer

Dease Lake

Environmentalist, activist, advocate, mother and grandmother are just a few words to describe Tahltan Elder, Lillian Moyer. But call her a spokesperson for social and political issues in her community and she will tell you she prefers to be called a messenger.

Moyer was recognized as one of four finalists in the coveted EcoTrust Buffett Indigenous Leadership Award for her on-going conservation efforts and grass roots community support work in Portland, Oregon on Nov. 29.

At 68 years young, Moyer has joined forces with many of her peers, becoming one of a handful of Tahltan Grandmothers who have linked arms during road blockades with intent to stop big companies from damaging their land. It is in these brazen actions that Moyer's resolve to defend her sacred homeland in Northern B.C. from the environmental carnage associated with mining and fossil fuel drilling is proven.

Moyer's dedication to protect the Sacred Headwaters, birthplace of the Skeena, Stikine and Nass River watersheds, has made her a revered local radical to some, outlaw to others and visionary to many. Moyer's unapologetic fight to save one of Canada's last pieces of pristine wilderness has pushed her into

media limelight and has caused her arrest on more than one occasion. During a 2005 standoff against Ontario-based mining company, Fortune Minerals, 15 people from the Tahltan and Iskut First Nation were arrested at the hands of the RCMP and Moyer was one of nine Elders arrested. In 2006, Moyer would be arrested again, by another mining company with the same desire to plunder her land for economic gain. Moyer will appear in court early next year for her charges but has said she will plead not-guilty. The only thing she's guilty of, she says, is sticking up for her grass roots members and beloved territory. "I put myself on the line, but I feel it in my heart because I did the right thing," said Moyer. "When you're there for your people you feel no fear and you know what your doing is right." "I feel strongly that my ancestors were there with me and guiding me."

Moyer, who currently lives in Dease Lake, BC, is the leader of the Tahltan Elders Group. The Elder has served on the Tahltan band council for eight years and since 1996, Moyer has worked as a family support worker for the band. Not only has Moyer served on various Tahltan Nation committees, such as the Stikine Health Board and the Child and Family Services Committee, but she has also volunteered for the Suicide Prevention Team in her community.

Moyer's daughter, Una-Ann Hickson, of Vancouver believes in

her Mother's leadership skills so much that she nominated her for the 2007 Buffett Award.

"She's a strong woman. She's overcome a lot of things in her life," said Hickson. As a young woman, Moyer spent three years battling tuberculosis and in her adulthood she fought alcoholism. While Moyer admits she's not opposing modern ways of life, she says caution and consultation must be exercised.

For Moyer, it is important that all band members have a voice regarding what kind of developments-if any- occur on their land and Moyer is using her voice to express the importance of recognizing all members' right to be consulted and informed during these pivotal and consequential decision-making processes.

"It's so twisted," she says, in reference to the lack of consultation in her community regarding social, political and

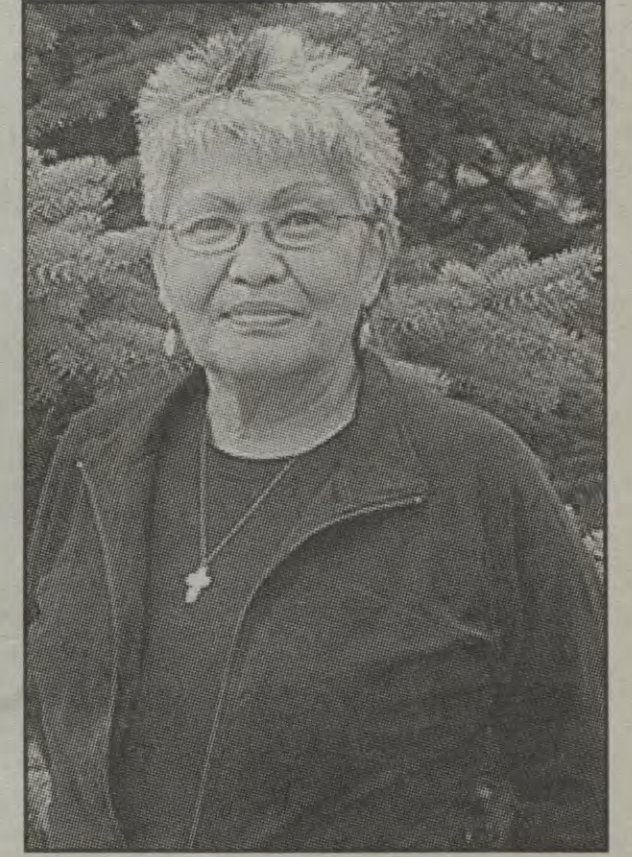
environmental issues.

While at the Sacred Headwaters a few years ago with her uncle and cousin, Moyer had a spiritual encounter that left her transformed. She said she saw ancestral spirits and she knew the area was an important place to her people- ecologically and spiritually.

"It's not our land," said Moyer who provides layman ministerial services at Dease Lake parish. "It's God's land. We are the protectors."

In acknowledging the importance of protecting her sacred First Nations territory, Moyer also stressed the significance of the area for all Nations that rely on salmon and wildlife, as well as all occupants in this part of the world.

"The Sacred Headwaters concern involves not only the Tahltan people, but all the people of the Northwest and BC," she said.



Tahltan Elder, Lillian Moyer

As one of the Buffet Award winners, Lillian Moyer will receive \$5,000. She said she will donate her award to purchase much-needed equipment and supplies for the Elder's group she leads. Visit www.ecotrust.org to learn more about the Buffet Award.

Do You...?

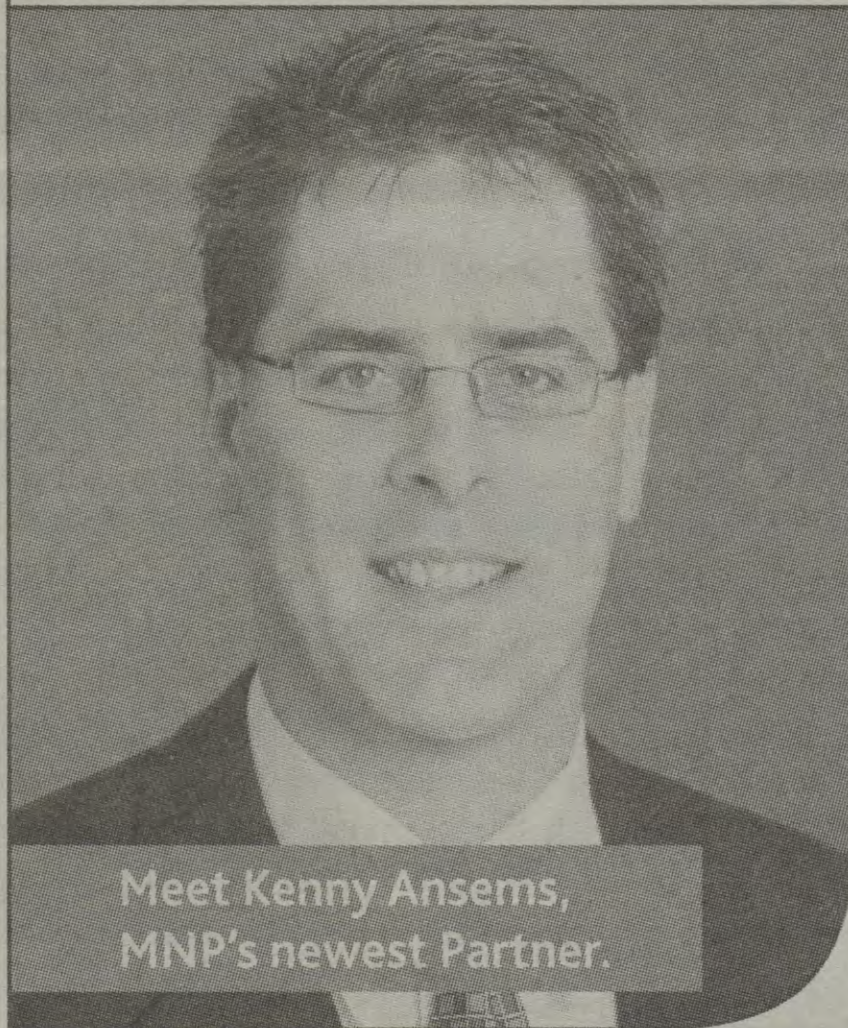
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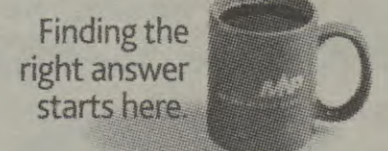
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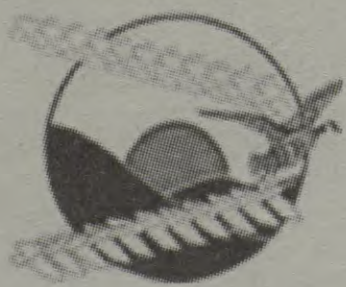
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Alberta Sweetgrass: Special Section providing news from Alberta

Kids design candles to send to Holland

By Dianne Meili
Sweetgrass Staff Writer

HOBBEEMA

Five-year-old Shauna Twins, carefully pastes red and white squares of tissue paper on the glass holder of a white pillar candle, making it look like the Canadian flag.

The word "Onohtinikewinowak", which is Cree for "warriors", is proudly emblazoned on the candle front in both syllabics and English alphabet letters. To personalize it, Shauna presses an ink print of her thumb on the back.

Her candle will be carefully packaged along with 19 others made by fellow classmates at Ermineskin Primary Community School and shipped to Holland, where they will burn brightly at the entrance to a Canadian army cemetery on Dec. 24.

Shauna's teacher, Paula Mackinaw, established the candle exchange with Dutch teachers

after visiting the cemetery to see the grave of her uncle, William Wheatley, who never returned from the war.

"I went over with my dad. He was diagnosed with lung cancer last Feb., so his only wish was to see his brother's grave," said Mackinaw.

Her father, George, 82, describes how he and William grew up together on a farm west of Hobbema.

"We were together every day until my brother joined the army. We slept in the same bed. My brother was my hero. I missed him so much I joined as soon as I was 18. But I was always 20 or 30 miles behind him," said Wheatly.

Voice quivering, he describes how desperately he wanted to see his brother again. But that never happened. Pieces of shrapnel hospitalized him in 1944, and he died of head wounds upon re-entering battle. He was buried in a cemetery in a little Dutch town called Holton.

George and his daughter were pelted with continuous rain the day they chose to visit William's grave. An elderly couple gave them directions to the cemetery early in the day and appeared later to invite them into their home to dry off and have a meal. During dinner discussion, Mackinaw learned of a very special ceremony that happened every year at Christmas involving candles and school kids.

"There are more than 3,000 graves in that cemetery and every Dec. 24, students light candles and place one on each and every one," explained Mackinaw. "The candles are special ones made in Finland. They burn for 24 hours and rain or snow can't put out the flame."

The Dutch ceremony gave the kindergarten teacher an idea.

"I knew we couldn't get Finland candles, but I thought our kids could make some kind of candle to send over and be a part of the ceremony. I got some names and numbers of school people I could



PHOTO BY DIANNE MEILI

Kaliya Minde (left) carefully places red and white tissue paper onto the candle with the help of Jessica Montour. Twenty candles will be shipped to Holland where they will burn at the entrance to a Canadian army cemetery on Dec. 24.

contact when I got home and we decided we would send 20 candles in decorated glass holders. They'll be placed at the entrance to the cemetery when the Dutch students file in to light their candles."

Today, George smiles as he

surveys the busy students.

"It's nice to see them making a connection with Holland, where they think so much of Canadian soldiers who liberated them. And they've learned a lot about how much we sacrificed in the war to give them their freedom.

Alberta treaty chiefs oppose power plant

By GAURI CHOPRA
Sweetgrass Staff Writer

GRANDE PRAIRIE

The Calgary-based Energy Alberta Corporation (EAC) has been turning many heads recently.

The company that was incorporated only two years ago met with Alberta treaty chiefs in Grande Prairie Oct. 25, to try and gain support for the development of a nuclear power plant 30 km west of Peace River on Lac Cardinal.

Energy Alberta president Wayne Henuset and co-chairman Hank Swartout met with about 40 delegates at the Assembly of Treaty Chiefs quarterly gathering.

Driftpile First Nation Chief Rose Laboucan wasn't pleased with the idea of a plant so close to her home, and said that she was among those more vocal at the meeting.

"There was a presentation done by the people who are proposing to build the nuclear plant in the Peace River area, more so I think closer to the Manning area. It sounded to me like the site was going to be in our backyard. It upset me that I haven't been consulted as to our area, and the traditional land that affects First Nations in that area. But not only that, I guess to be quite honest and frank with you, what has a

nuclear plant ever done for anybody?

"What are the benefits from it, except for short term gain maybe. It's a well known fact that anywhere there has been a nuclear plant, there has been four times the expected number of brain cancer in children. I mean we already live in the backyard of Alberta's wasteland," said Laboucan.

Laboucan is referring to Swan Hills Waste Treatment Plant that is situated right in Slave Lake, near Driftpile First Nation. The plant is owned by a company called Bovar.

Though the nuclear power plant is still in the initial planning phases, the EAC has been visiting organizations across the province for the past few months. Prior to meeting with the Alberta Treaty Chiefs the company gave presentations at the Calgary Chamber of Commerce, Alberta Liberal Caucus, and the community of Fort Assiniboine, to name a few.

Before the company is able to begin clearing a site for the plant, they have to get through an extensive application process.

The corporation is currently nine years away from opening the proposed facility, provided the application process is successful, explained Guy Hungtingford director of media and public

relations for EAC.

"We believe that even though it is an arduous process, and obviously there are many risks along the way to getting the license and to getting the plant built, if we can get it built, we believe that because it's going to produce electricity, we believe that the cost of electricity, 10 years down the road when the plant turns on, the need for it will be such that we will start to realize a return on that investment very quickly," said Hungtingford. "The word nuclear is one that scares many people, but responsibly produced nuclear energy is less harmful to the environment than many believe."

However, there are many who disagree. Dr. Mark S. Winfield, director of Environmental Governance at Pembina Institute, wrote a letter to the editor for the *Edmonton Journal* in January. The letter was in response to suggestions by Federal Natural Resources Minister Gary Lunn that nuclear power was the way to go for Alberta.

"Significant releases of hazardous air pollutants, radionuclide and smog and acid rain-causing pollutants occur throughout the process of mining and producing uranium fuel for nuclear power stations. Greenhouse gases, particularly carbon dioxide, are produced at

each stage of the nuclear energy cycle.

Greenhouse gas emissions occur during the construction of reactors, as a result of the operation of equipment in the uranium mining process, the milling of uranium ore, mill tailings management activities, and refining and conversion operations. Greenhouse gas emissions also result from the transportation of uranium between milling refining and conversion facilities and transportation required in the management of waste nuclear fuel and other radioactive wastes," wrote Winfield.

Along with producing efficient and environmentally-friendly energy, the \$6.2 billion proposed facility also hopes to significantly reduce the price of electricity in the future.

However, before any construction can begin the initiative has to be given a stamp of approval from the Canadian Nuclear Safety Commission.

The commission operates on a federal level, and the project cannot proceed without their consent.

To gain their approval Energy Alberta is charged with providing the commission with a comprehensive environmental impact report. In an effort to begin compiling the report, the

corporation has approached several environmental consultants for help and is yet to gather a team to conduct the research.

Once submitted, if the company does receive the federal go ahead, they will then have to gain provincial approval.

"We will be examining it at the provincial level as well, to determine whether it meets respective legislative, regulatory policy requirements. We don't have a position one way or the other. We are open-minded. We need to consider all the advantages and the potential challenges of nuclear power, and insure that Albertans have the opportunity to have their say. It is a very important issue. It's a very emotional issue," said Hungtingford.

"It's important that people have access to good credible information, unbiased credible information, and make their decisions from there," said Bradley Mcmanus, acting chair of the Alberta Energy and Utilities Board. Those concerned with the effects the plant may have on their local communities have the option of voicing their opinion for the consideration of their local politicians. "Whatever the decision, First Nations communities need to be directly consulted on issues surrounding traditional land," said Laboucan.

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Festival showcases Aboriginal literature

By Peter Derbawka
Sage Writer

SASKATOON

It was a time to share, showcase and celebrate Aboriginal literature in Saskatoon from Oct. 16 to 20 as the Saskatchewan Native Theatre Company played host to its annual Anskohk Aboriginal Literature Festival.

The five-day festival was created to showcase the talents of Aboriginal authors from Saskatchewan and across Canada, and to promote awareness of Aboriginal literature and people among the general public. The festival featured workshops and presentations by a variety of Aboriginal writers who shared their experience and talents. Among those taking part included Maria Campbell, Danny Musqua, Louise Halfe, Drew Hayden Taylor, Gregory Scofield, Blair Stonechild, Neal McLeod and Marie Clements.

One of the highlights of the festival was the fourth annual Aboriginal Book Awards gala, held on Oct. 19.

More than 30 books were submitted by publishers for this year's awards. That *Tongued Belonging*, written by Marilyn Dumont and published by Kegedonce Press, picked up two honours, being named poetry book of the year and earning the McNally Robinson Aboriginal Book of the Year Award. The award for children's book of the year went to *Nokum is My Teacher*, written by David

Bouchard and published by Red Deer Press. Cherie Dimaline earned the award for fiction book of the year for her book *Red Rooms*, published by Theytus Books.

Dr. Basil Johnston, a highly respected author, storyteller and preserver of Anishinabe language, was also honoured during the gala. Johnston, who has written more than two dozen books, including *Indian School Days*, in which he recounted his experiences in residential school, was presented with a Lifetime Achievement Award.

"There are times in my life when I have been discouraged, but my faith has been restored in the last few days, by meeting so many young artists," he said. He also had some advice to share with those attending the gala.

"I learned that when you're stricken down, you don't wallow in self-pity. You get up. You go on. We go on, as Native people of this country, no matter how often we have been stricken down," he said.

Dumont said she was astonished with her double win.

"To win one award is great, but to win two awards, especially in such a company of other writers, I felt guilty," she said. "As a writer, you know how long people take to work on their craft and to put books together and I like to see those accolades shared."

This was Dumont's first entry into the festival, but she has been writing and publishing since 1985.



AMBER GILCHRIST

Fiddler John Arcand (right) and guitarist Freddie Pelletier performed on an unusual stage on Oct. 15 during the Fiddler on a Roof fundraiser organized to help raise money for a permanent structure to house Arcand's annual fiddle fest. The two entertained the gathered crowd from their perch on the roof of the FirstSask Credit Union.

Carry the Kettle Elder to receive Order of Merit

By Gauri Chopra
Sage Staff Writer

CARRY THE KETTLE FIRST NATION

Each year the province of Saskatchewan hands out Order of Merit Awards to outstanding members of the community.

This year's recipients have been announced and among them is Cora Thomson, a resident of Carry the Kettle First Nation.

The award, established 22 years ago in 1985, is intended to recognize the contributions made by recipients to the social, economic and cultural well being of their communities.

It is called the province's highest award of merit.

Thomson said she was very surprised but felt honored when she heard she was to receive the

award.

Throughout her life she has worked tirelessly within her community in several capacities, and has been a positive role model for many.

"I was a councillor for two years for two different times, and I sat on a lot of boards, hospital boards for two different hospitals, also the education board. I was involved with the powwows. I sort of got it started back in the 80s when I was president [of the band powwow committee] for approximately four years, and before that I was treasurer for, you know, small powwows. But this powwow that I was trying for, I was trying for it to be what it is today. And there was a lot of other work that I volunteered to do, like the sewing clubs and the women's clubs. Oh, I can't remember it

all," said Thomson.

As a founding member of the Fire Hills Tribal Council Police Service Board, Thomson said she has seen her community go through many hard times.

She is currently an executive member of the Montmartre Royal Canadian Legion.

The wife of a veteran, she is a strong supporter of the Saskatchewan First Nations' Veterans Association and is a member of the Ladies Legion Auxiliary.

"I'm a person that can't sit still. I've got to be doing things. You know, I just enjoy working, even farming and just all kinds of work," said Thomson.

Though she lived her life helping her community, Thomson doesn't see herself as a leader.

"You see at the time, I didn't think of anything, I just did what I had to do, and I enjoyed the work and just was glad to help the community," she said.

Her love of farming led her to become partner in the mixed farming operation in the area, and this eventually led her

to become one of the first trustees for the Carry the Kettle First Nation Treaty Land Entitlement process.

Through this she helped in obtaining agricultural land for her community that now creates revenue of about \$600,000



Elder Cora Thomson

annually.

Though the date on which Thomson will be presented with her Saskatchewan Order of Merit has not yet been announced, Thomson said she will be attending the event with her family.

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Ontario Birchbark: Special Section providing news from Ontario

Trout Lake trapper wants to educate not litigate

By Kate Harries
Birchbark Writer

Trout Lake

The mobile made out of the dew claws of the caribou hangs over the table in the cabin on Trout Lake, a cabin that has become the focus of a struggle between the Ontario ministry of

natural resources (MNR) and the Namekosipiiw Anishinaapek, the descendants of the people who once lived on this land in northwestern Ontario.

The caribou was killed during one of the summer gatherings that bring growing numbers of people of Trout Lake together every year, to "remember"

themselves, in the words of Kaaren Olsen Dannenmann, who teaches traditional skills and the ancient ways of living in the forest and on the lake.

"A hundred years ago there was a thriving community on Trout Lake," Danenmann told the court in June, when she stood trial on charges of building a cabin on

land without a work permit, and ignoring a stop work order.

The cabin was built to accommodate gatherings that started in 1998 and quickly outgrew a small cabin on nearby Olsen Island, where Dannenmann was born and raised.

Dannenmann, a head trapper on her family's trap line and certified instructor for the treaty three trapper education course, thinks that a hunt should be undertaken with the greatest certainty of success.

"Hunting is not a sport, it is a relationship," she said.

On Oct. 30, in Red Lake, Justice of the Peace Robert Ponton found Dannenmann guilty. He had no choice, he said. The crown had a prima facie case, and Dannenmann had chosen to dismiss her lawyer and not pursue a constitutional challenge that had been filed on her behalf.

"I do not know what a constitutional argument is," she told Ponton at the start of her three-day trial. "I just know what is right and just and fair and I know that those words cannot describe the way that MNR has treated the Namekosipiiw Anishinaapek."

In her defence, Dannenmann told the sad story of how her people were pushed off Trout Lake. Worst was the loss of the children to the residential schools that opened in 1925 (the year gold was discovered at Red Lake), and the subsequent ravages of alcoholism.

The efforts of the Trout Lake community to find healing and recover lost skills and memories have been consistently thwarted by the ministry, Dannenmann told Ponton.

"Remembering our collective

life gives us strength and hope and joy. Why is MNR not working to facilitate that effort instead of putting all kinds of roadblocks in our way?" Instead, she said, "my experience has given me a strong message that MNR would much rather see me and my people homeless and drunk on the streets of Red Lake."

Ponton took almost five months to deliver his verdict. He clearly wasn't happy with the situation.

"Had Dannenmann chosen to base her defence on the underlying issues of treaty or Aboriginal rights, the outcome might have been very different," Ponton said.

In his landmark report released May 31, a few days before Dannenmann's trial, Ipperwash Commissioner Sidney Linden criticized Ontario for failing to engage Aboriginal people in determining treaty and Aboriginal rights to natural resources, "opting instead for prosecutions and other court actions to determine the extent of the right in question."

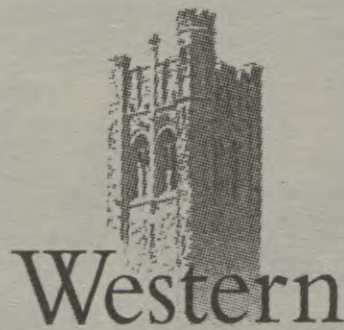
"I am of the view that these matters should never have been litigated. Much of what is reported in the Ipperwash Inquiry regarding the ministry of natural resources has played out at this trial," said Ponton.

In submissions on sentencing, Crown attorney Brian Wilkie called for the dismantling of the cabin and other structures and the imposition of a substantial fine.

The JP inquired as to any attempts by the ministry to resolve the situation. Told by Wilkie that they had ceased with the trial, Ponton deferred sentencing until May. He asked for pre-sentencing reports, including information on attempts at resolution.

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[Manito Ahbee] Festival offers up 10 days packed with culture

By Gauri Chopra
Windspeaker Staff Writer

WINNIPEG

The annual Manito Ahbee Festival grew into a 10 day event this year, running from Oct. 26 to Nov 4. The self-proclaimed "Festival for all nations" included events centering around all Canadian Aboriginal cultures, with feature presentations from Native Americans as well. Among the more high profile festival events were the 3rd National First Nations Youth Summit, the Aboriginal People's Choice Music Awards (APCMA) and an international competition powwow.

Also on the agenda were a music festival featuring Aboriginal artists from across Canada and the United States, the Indigenous Marketplace and Trade Show, Education Days, and the Manitoba Soiree Métis Social.

Festival organizers, who are only in their second year of holding the event, ambitiously decided to extend this year's celebrations by six days. Though many expressed concerns about the extended length, those in attendance agree that the festival came together very well.

IBM, one of the 26 corporate sponsors of the event, was extremely pleased with their involvement in the festival, and say that they plan on supporting the initiative again.

"IBM has a national strategy that is really designed to increase

participation of Aboriginal community, with technologies in general with the Canadian economy. An event like Manito Ahbee, which really focuses on culture and identity and education and valuing oneself, is well aligned to our intention, which is to increase the profile and participation of Aboriginal communities. So it expands awareness not only within Aboriginal communities about their own culture, but with mainstream society as well," said Mary Jane Loustel, IBM national Aboriginal program executive.

"Even adding to that, it has a fairly healthy business focus because there is a trade fair added to it. You are not only just seeing music and art, but you are experiencing a trade fair. And you know, that powwow itself is a competition that involves the community, so its just a wonderful experience to support."

The festival once again received support from the city of Winnipeg in the form of \$390,000 under the Winnipeg Partnership Agreement. The agreement provides funding for initiatives that impact on economic development, training and employment of Aboriginal people in the city.

Among the other significant events that took place at the festival was the Métis Celebration, a new addition this year. Métis people took part in events throughout the 10 days, and had a chance to display their culture as well.



PHOTOS BY AARON PIERRE

The international competition powwow was one of the highlights of this year's Manito Ahbee Festival, held in Winnipeg from Oct. 26 to Nov. 4.



Lisa Meeches, chair of the Manitoba Aboriginal Music Host Committee, co-ordinators of the Manito Ahbee Festival, is invited to dance by a powwow participant from Ecuador.



Carissa Copenace was selected as the new Miss Manito Ahbee for 2007-2008.



Young Mike Harris of the Asham Stompers jigs during the Métis celebrations held as part of this year's Manito Ahbee Festival.

Aboriginal artists showcased at awards gala

By Gauri Chopra
Windspeaker Staff Writer

WINNIPEG

Several awards were handed out at this year's Aboriginal Peoples Choice Music Awards on Nov. 2, with some artists taking home more than one trophy.

Shane Yellowbird, from Hobbema, Alta., took home awards for best country CD and best music video, and earned the Aboriginal Entertainer of the Year Award. Yellowbird's debut album, *Life is calling my name*, hit stands in November 2006. Since the release, Yellowbird's popularity has grown rapidly, and he has recently signed a contract with an American label, he told Windspeaker.

Cheryl Bear, also a repeat winner at the awards took home trophies for best newcomer, best songwriter and single of the year. Hailing from Nadleh Whut'en First Nation in northern British Columbia, her debut album, *The Good Road*, has been received very well by Canadian audiences.

Featured on the Grammy-winning compilation CD *Gathering of Nations*, the drum group The Boyz won two awards at the Aboriginal Peoples Choice ceremony this year, in the best powwow CD contemporary and best album cover categories. Members of the group hail from all over Canada and the United States, and the group performs in Cree, Ojibway and Blackfoot languages.

Troy Westwood received the award for best Aboriginal music by a non-Aboriginal artist. The former member of Eagle & Hawk worked on his latest solo album, *Home And Native Land*, for two years before its release. His musical talents have again found him with a strong fan following.

The American band Indigenous won in the category of best blues CD with their album *Chasing the Sun*. The South Dakotan group has been through many ups and downs since its first album, *Things We Do*. Lead vocalist and guitar player Mato Nanji is the only original band member left, but continues to steer the group towards success.

This year's award for best hand drum CD went to Saskatchewan drum group Red Bull. The group, which at various times includes between 10 and 15 members, has also been a winner recently at the world hand drum championship in Hartford, Connecticut.

David R. Maracle took home the prize for best instrumental CD for his album, *Sacred Healing*. As the son of a Mohawk father and Scottish mother, Maracle has been playing music since childhood.

Drums of the North is the name of the album that was named best Inuit traditional CD. The album was put together and performed by Pamyua and features traditional Yup'ik (Inuit) singing and drumming, an ancient form of theatrical expression for the Inuit. Pamyua and students from the Alaska Native Heritage Centre perform on the CD.

This year's award winner in the best powwow CD traditional (original) category was High Noon, a drum group that hails from Thunderchild First Nation in Saskatchewan. The group has won many awards for its music and is known as a world championship drum group.

Kray Z Kree won the award for best producer or engineer for his CD *REZalationzzz*. Kray Z Kree performed and produced his own Indigenous-hip hop on the CD. Also known as Dallas Arcand, he hails from the Alexander First

Nation in Alberta. The award for this best rap or hip hop CD went to 7th Generation for the album *The Answer*. The duo of DJ Combz and Kasp has also received several awards in the past, including an EDDY award in 2001 for *Social Change*.

This year's award for best rock CD went to Juno winner and Grammy nominee Derek Miller, who won for his album *The Dirty Looks*.

Darren Lavallee received the award for best fiddle CD. Dubbed the *Marvelous Métis* from St. Ambrose, Man., Lavallee grew up surrounded by music. He has been nominated for numerous awards in the past, and is well acquainted with the acoustic guitar as well as the fiddle.

Mary Youngblood received the award for best folk acoustic CD for her album *Dances With The Wind*. The Native American flute player is a 2005 Grammy nominee and 2003 and 2007 Grammy winner. *Dances With The Wind* is her third album that has won critical acclaim.

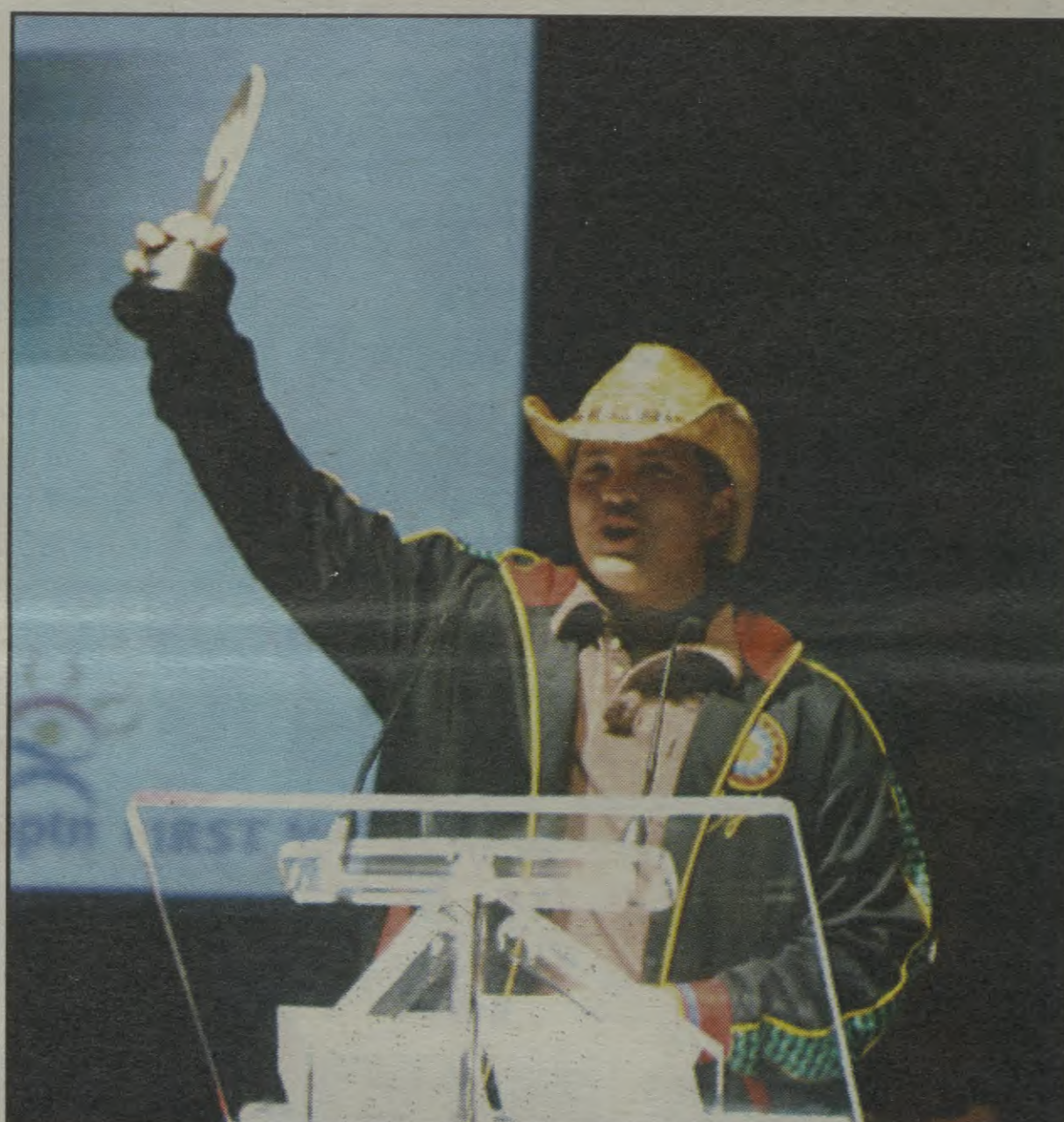
Yvonne St. Germain's CD, *My Way To Heaven*, was named best gospel CD at the ceremony this year. The 33-year-old Métis from Lloydminster, Sask. has been singing since she was 16 years old. Having lived a difficult past, she says the grace of God has helped her change her life around and she hopes to touch the lives of others through her music.

Hip Hop group Rednation won this year's award for best group or duo. Although members hail from Edmonton and Regina, the group was established in Grande Prairie, Alta. The group's latest album, *Now or Never*, released in 2006, had already received five awards prior to this latest honour.



PHOTOS BY AARON PIERRE

Shane Yellowbird could have used his Pickup Truck to carry home his trophies following this year's Aboriginal Peoples Choice Music Awards, where he was a three-time winner.



Kray Z Kree, a.k.a. Dallas Arcand, accepts his Aboriginal Peoples Choice Music Award for best producer or engineer.



Yvonne St. Germain accepts her Aboriginal Peoples Choice Music Award for best gospel CD for her album *On My Way to Heaven* during the awards gala held on Nov. 2.



The members of Seventh Generation pose for the cameras on the red carpet shortly before receiving an Aboriginal Peoples Choice Music Award for best rap or hip hop CD.



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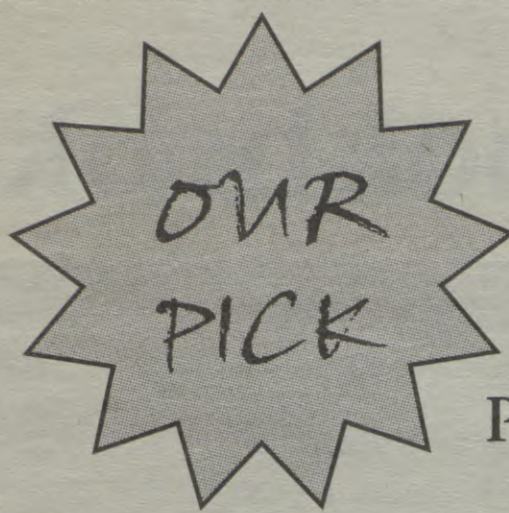


*Wishing you and your family a wonderful Holiday Season.
From Judy & the Staff at Cruzs*



**CALL TO WIN - FREE ENTRY
2008 SKI-DOO TUNDRA
Draw is December 31, 2007**

**NEED FINANCING? CALL US!
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WE WILL GET YOU DRIVING...**



Artist—Various
 Album—Rhymekeepers
 Song—Where Would I Be
 Label—Independent
 Producer—Donna-Michelle
 St. Bernard

Compilation CD offers up a solid mix

Looking for something to groove to? Look no further. The Rhymekeepers compilation CD offers up a mix of R&B and hip hop tunes by various artists.

The intro and extro for the compilation set an effective tone for the mix. In between, you'll find performances by artists like Eekwol, Sandy Scofield, Manik, GreenTara and Geo. Much of the music speaks of the need to be free from the effects of colonization, and the struggle to achieve unity amongst Aboriginal people and communities.

It is accurate to say that all stars shine on each track, whether they feature a performance by an individual artist, or a collaborative effort.

The song Where Would I Be, by Manik, OS12 and Skeena Reese, has both a catchy tune and powerful words. Throughout the track the artists speak to several issues, such as the importance of family support, friends and their love of rap.

Among the other artists featured on the CD are Wabs, Curtis Clearsky, Onanadaga Madonna, Mils, Star Naye, Shatta - I, Hellnbak, Think Twice and Kinnie Star.

For those looking for an upbeat yet meaningful compilation with solid content, Rhymekeepers is the way to go.

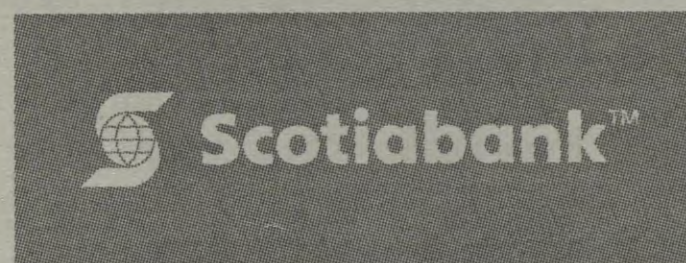
ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Rick Dixon	Ten Candles	Ten Candles
Keith Secola	Drum in the Car	Single Release
Violet Naytowhow	Old Love	Wind of the North
Yoza	Manitoba '49	Good to Go
Ron Loutit	Molly	Mine to Discover
Donny Parenteau	Postmarked Heaven	What it Takes
Desiree Dorion	More Like Elsie	Single Release
Ry Moran	Right Time	Groundwater
Hank Horton	If They Only Knew	A World of Many Heartaches
Will Belcourt	Falling to Pieces	Full Moon Blanket
Holly McNarland	Every Single Time	Chin Up Buttercup
The Breeze Band	Road to Eden	The Breeze Band
Sandy Scofield/Kinnie Starr	Faith	Nikawiy Askiy
Feedback	Life's Unfair	Single Release
Steve Rain	Holdin' Out	Only for a Moment
Fara Palmer	Poor Me	Phoenix
Shane Yellowbird	I Remember the Music	Life is Calling My Name
Little Hawk	The Bottle Drinks From You	Home and Native Land
Cheryl Bear	Hey Cuzzin	The Good Road
Lucien Spence	Back to You	Single Release

CONTRIBUTING
 STATIONS:



GOT YOURS? Did you get your 2008 calendar?



One free 2008 Aboriginal History Calendar is enclosed with every copy of the December issue of Windspeaker courtesy of Scotiabank. For more copies use the calendar order form below! Only a limited number available!
PLEASE SEE ORDER FORM ON PAGE 2!

Announcing a National Conference

FOR ABORIGINAL FINANCIAL PROFESSIONALS, MANAGEMENT AND ELECTED LEADERS



AFOA
 Aboriginal Financial Officers Association of Canada

Aboriginal Management and Leadership - Working Together Towards Prosperity

February 12-14, 2008

The Fairmont Queen Elizabeth Hotel, Montréal

The two key building blocks of Aboriginal social and economic prosperity are effective management and good leadership. And it is only through the **cooperative** efforts of **those who manage** and **those who govern** that we will see progress towards this prosperity.

We are at a decisive moment in our history and there is great change ahead. We are entering a new era where strategic planning and revenue generation are critical to prosperity, and the knowledge and skills needed are increasingly more sophisticated.

To meet these challenges, management - financial managers, program managers, band administrators, and elected/appointed leaders - Chiefs, Councillors, Directors - must work together and build strong, effective relationships that benefit our peoples.

What is needed to make this happen? What will this conference focus on?

- α Developing management and elected leadership capacity
- α Providing relevant information to leaders that contributes to good decision-making
- α Removing barriers that prevent full cooperation and advancement
- α Consistency and continuity in strategic objectives and direction
- α The roles and responsibilities of management and leaders
- α Overcoming the challenges faced by Aboriginal management and leadership

Come to the conference to explore these issues critical to our future.

Workshops include: **Financial Management Series:** Putting the spotlight on effective financial management practices - **Healthy Workplace Series:** Sessions that focus on the spirit and soul - **Governance Series:** Governance success stories - **Beginner Series:** For entry level financial officers and **Managing Effectively Series:** Effective management practices

For more information please email conference@afoa.ca or call the conference secretariat at 1.866.775.1817.

Register today at www.afoa.ca/conference/2008 - Early-bird registration fee until December 31, 2007

[books]

Traditional and contemporary meld in cookbook

Where People Feast—An Indigenous People's Cookbook
By Dolly and Annie Watts
Arsenal Pulp Press
192 pages (sc)
\$24.95

Dolly Watts and her daughter Annie both come at the subject of food preparation from different places. Dolly learned the traditional ways of preparing foods by helping out at feasts and gatherings. Annie learned her food preparation techniques in a classroom, earning her degree in culinary arts from Malaspina College. But the two managed to find common ground, and successfully ran a restaurant together for a dozen years.

That restaurant, Liliget Feast House (named for the Gitksan word meaning where people feast), served up food that mixed and mingled the traditional and the contemporary, finding a way to take traditional west coast Native fare and change it up a bit,

or taking a contemporary dish and infusing it with a bit of Indigenous flavour.

After 12 successful years, the Liliget Feast House has closed its doors, but those willing to venture into a kitchen themselves can still relive the taste experience the restaurant offered up to its clientele, thanks to a cookbook co-authored by Dolly and Annie.

Where People Feast—An Indigenous People's Cookbook, features a wide variety of recipes, divided up into a handful of categories. The book includes recipes for wild game; seafood; vegetables, salads and sides; soups and stocks; sauces and condiments; baked goods and desserts; and beverages, as well as a section that provides information on traditional ways of smoking and preserving fish and wild game, and for making preserves.

Among the more traditional foods featured in the book is a recipe for bannock, but even this

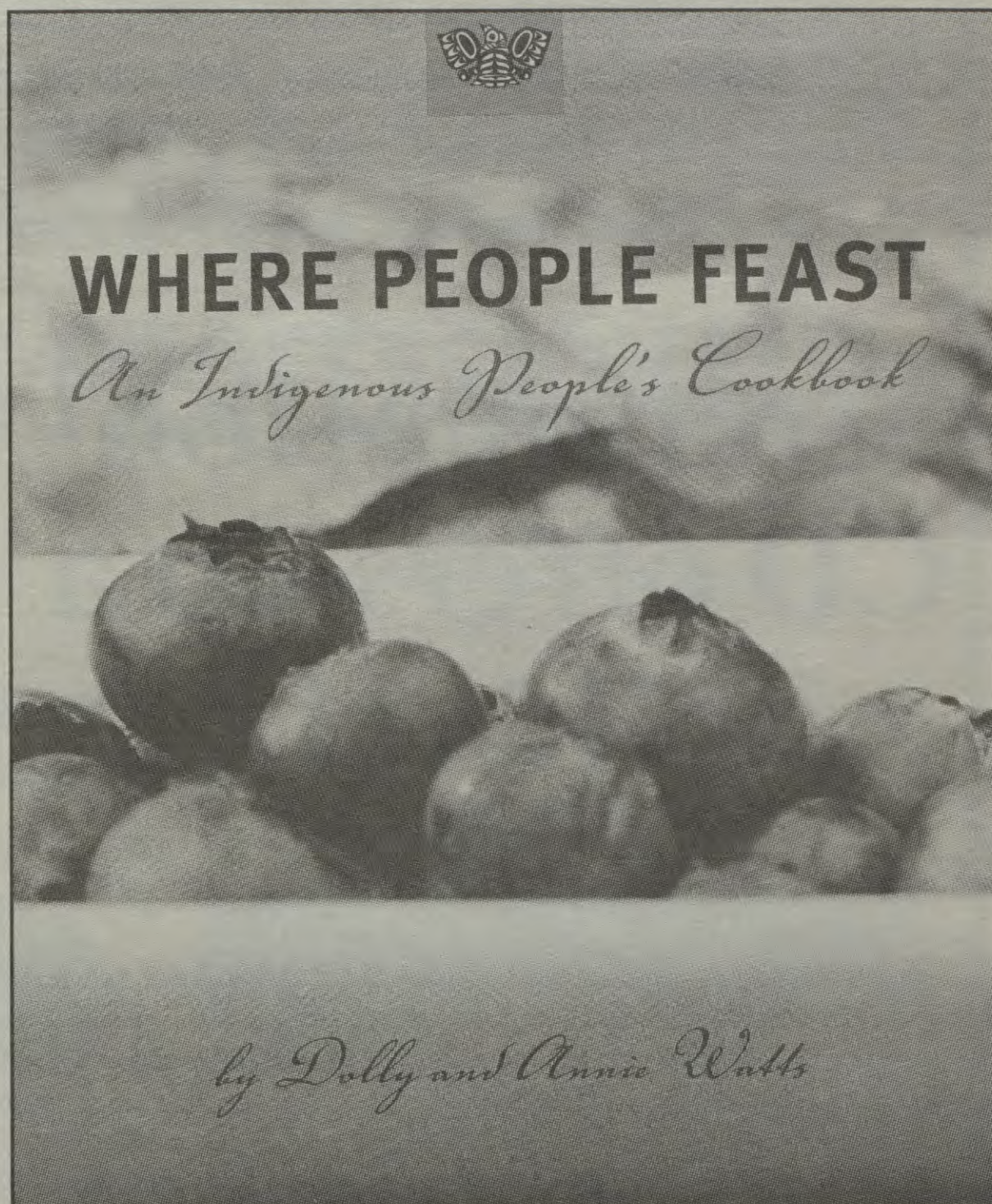
Aboriginal staple gets kicked up a notch or two in the hands of Dolly and Annie. In addition to the Just Like Grandma's Bannock recipe, the book also includes recipes for savory bannock cheese sticks, bannock croutons, and even for wild berry bannock bread pudding.

The book also features the recipe that earned Dolly the title of Iron Chef at a food competition in Vancouver—garlic butter spawn on kelp.

If you're looking to prepare basic meat and potatoes meals, this cookbook probably isn't what you're looking for. But if the idea of creating dishes like butter pecan scallops over arugula venison roast with juniper berry rub, or roasted yam and feta salad appeals to you, this is definitely a book to add to your cookbook collection.

All in all, *Where People Feast* makes for an interesting-and mouthwatering-read.

Review by Cheryl Petten



Book examines lives of Inuit people through their art

Stones, Bones and Stitches—Storytelling Through Inuit Art
By Shelley Falconer and Shawna White
Tundra Books
46 pages (hc)
\$24.99

The McMichael Canadian Art Collection, located in the village of Kleinburg, Ont., just north of Toronto, boasts one of the most impressive collections of Canadian art to be found in any gallery, anywhere. Included in that collection are a number of pieces by Inuit artists, created using a number of different mediums and methods. *Stones, Bones and Stitches* takes a closer look at eight works that can be found in the collection, and at the artists who created them.

Featured in the book are *Woman Quarrying Stone*, a sculpture created by Oviloo Tunnillie; *The Migration*, a carving created by Joe Talirunili; an untitled wall hanging created by Jessie Oonark; *Owl Spirit*, a whalebone carving created by Lukta Qiatsuk; two works by sculpture David Ruben Piqtoukun—*Alliok* and *Shaman Returning from the Moon*; and two stonecut prints created by Kenojuak Ashevak—*Flower Bird* and *Talelayu Opiitlu*.

The book explores the

inspiration behind creation of each piece of art, and the technique used by the artists. But it also offers the reader a glimpse into the lives of these creative individuals—their joys, their sorrows, and their way of life.

In addition to providing information about art and artists, *Stones, Bones and Stitches* also includes snippets of information about the far north. Explanatory paragraphs randomly pepper the book, educating those unfamiliar with the territory with facts about such things as soapstone, tuberculosis, northern housing, northern communities, and northern language.

Both of the book's authors work at the McMichael, Falconer as director of exhibitions and programs and senior curator, and White as assistant curator, which has allowed them to develop a deep understanding and appreciation for the subject matter. The reference to storytelling in the book's title is fitting, as telling stories has always been at the heart of the creation of Inuit art, whether it be recreating a moment from legends passed down through the generations, as Piqtoukun does in his carving of *Alliok*, an evil spirit that populated stories he'd heard as a child, or capturing an event from the artist's own personal

history, as Talirunili did with *The Migration*, a piece inspired by the frequent voyages he and his family would undertake in search of better hunting grounds.

While the book only focuses on the work of six Inuit artists, those chosen represent a range of geographic areas, artistic styles and mediums. The artists featured come from right across the north, from Paulatuk, located along the shores of the Beaufort Sea in the west, to Puvirnituq, situated on the Hudson Bay in the Nunavik region of Quebec. They also represent both the old guard of the Inuit art world—Talirunili, Oonark, Qiatsuk, and Ashevak, who were among the first to embrace the art forms introduced by visitors from the south—and the current generation of artists—Tunnillie and Piqtoukun, who are finding new ways to represent the Inuit experience through their creations.

As a complement to *Stones, Bones and Stitches*, the McMichael has put together a *Stones, Bones and Stitches* exhibition that features the art of six Inuit artists, working in six different artistic mediums.

The exhibit launched on Sept. 29 and runs until March 30, 2008.

Review by Cheryl Petten



Talelayu Opiitlu, a stonecut print created by Inuit artist Kenojuak Ashevak, adorns the front cover of *Stones, Bones and Stitches—Storytelling Through Inuit Art*. The print was inspired by the Inuit sea goddess legend. *Talelayu*, also known as *Sedna*, was a respected and feared spirit who lived under the sea and ruled over all of its creatures. Ashevak's version of the legend is a self-portrait, in which she casts herself in the role of the sea goddess.

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Children's book both educates and entertains

Zoe and the Fawn

Written by Catherine Jameson
Illustrated by Julie Flett
Theytus Books
32 pages (sc)
\$12.96

British Columbian Aboriginal author Catherine Jameson's first book, *Zoe and the Fawn*, placed as a finalist for the 2007 Marilyn Baillie Picture Book Award, administered by the Canadian Children's Book Centre, and as a finalist for the 2007 Chirstie Harris Children's Illustrated Literature Prize, sponsored by the British Columbia Library Association. The book also placed as a semi-finalist in the best multicultural picture book category in the first Moonbeam Children's Book Awards, a new set of literary awards being offered up south of the border and honouring the best children's books authors and illustrators.

Zoe and the Fawn tells of time a young girl spends with her father in a natural setting. Zoe and her father start their adventure by doing their chores. While they are feeding the horses, they find a fawn resting under a tree and start on a quest to locate

the fawn's mother. The story takes us over hills, through a meadow and beside a creek. Zoe repeatedly asks her father if one of the many animals they see along the way is the fawn's mother. Her father patiently responds to all of Zoe's questions.

Unable to find the fawn's mother, they return along the creek, through the meadow and over the hills. As they meet the same animals seen on their trip out Zoe repeats what she has learned about each of the animals. This return trip, allows the story to come full circle back to the fawn and the fawn's mother. It also brings Zoe and her father back to where the story began — the chores still awaiting them.

The drawings for *Zoe and the Fawn* are the work of illustrator Julie Flett, a fellow British Columbian and book award nominee. Flett's stylized drawings are crisp, fresh and abundant with wildlife. Her illustrations, subdued in tone and colour, enhance the story by depicting the many sights seen by Zoe and her father as the story unfolds. The Okanagan (Syilx) names for some of the animals mentioned in the story add an educational

element without detracting from the warmth of the story. Richard Armstrong provided the Okanagan (Syilx) translations.

Armstrong is a Syilx knowledge specialist residing in Penticton, B.C. These three professionals, along with Theytus Books, a First Nations publishing house also based in Penticton, have produced a delightful story of the wonder a young girl has while learning about the world around her.

Jameson has portrayed the wonders of nature and learning as seen through the eyes of a child. She also shows us that an adventure can take place in your own back yard. The characters of Zoe and her father are warm and respectful of each other and their surroundings. The repetition of Zoe's questions and her father's responses assists young children to strengthen their reading ability. *Zoe and the Fawn* is a simple story that easily holds the interest of young readers and listeners alike. You and your children will enjoy reading this enchanting story of wonder and delight as you travel with Zoe and her father as they take their walk of discovery.

Review by Christine Suthers

Zoe and the Fawn



by CATHERINE JAMESON with illustrations by JULIE FLETT

Author Catherine Jameson and artist Julie Flett combine their talents in the children's book *Zoe and the Fawn*, published by Theytus Books. The story, aimed at children between the ages of 1 and 5, tells the story of Zoe and her father and their search to locate the mother of a fawn they find under a tree near their home. The book features the Okanagan names of each of the creatures the duo encounter throughout their travels, providing youngsters a chance to learn a bit about the language.

Book explores Métis politics, past and present

Quiet Revolution West: The Rebirth of Métis Nationalism

By John Weinstein
Fifth House Publishers
245 pages (sc)
\$24.95

John Weinstein began his work with the Métis political movement in the early 1970's. He has since worked with several successful Métis leaders, and has become a player in Métis history. His active participation in Métis politics was among the many motivations that led him to write *Quiet Revolution West: The Rebirth of Métis Politics*.

A foreword to the book by former prime minister Paul Martin says, "Weinstein has given us a beautiful history of the Métis nation ... *Quiet Revolution West* is a vivid tale of constant struggle and sacrifice. It is a gripping account of political intrigue and brinkmanship that will raise eyebrows in many quarters."

Weinstein's work, a culmination of a lifetime of experience and 25 years of gathering information, photographs and scrip, has resulted in the first ever-comprehensive documentation of

Métis history.

Written in clear and simple terms, the book serves a purpose greater than one can imagine—it puts together the pieces of a "forgotten people"; a people that are integral to this country.

When the Manitoba Act of 1870 created the province of Manitoba, the area was predominantly inhabited by the Métis people. *Quiet Revolution West* follows the Métis from the birth of the province, through their displacement, deception, and struggle to become a unified people.

Throughout the book, Weinstein recognizes key players in the Métis political movement, beginning with Louis Riel, then going on to highlight the contributions and disappointments of leaders such as Elmer Ghostkeeper, Clément Chartier, Jim Sinclair, Audrey Poitras and Harry Daniels.

With the help of photographs and maps dating back to the beginning of the Métis revolution, Weinstein helps to create a better understanding of Métis relations with the Canadian government, and sheds light on the Métis political maneuvering

of the last three decades.

The maps and photographs included not only help to document the historical movement, but also to humanize it. *Quiet Revolution West* has come at a good time in Métis politics as the constitutional challenges Weinstein recounts still continue.

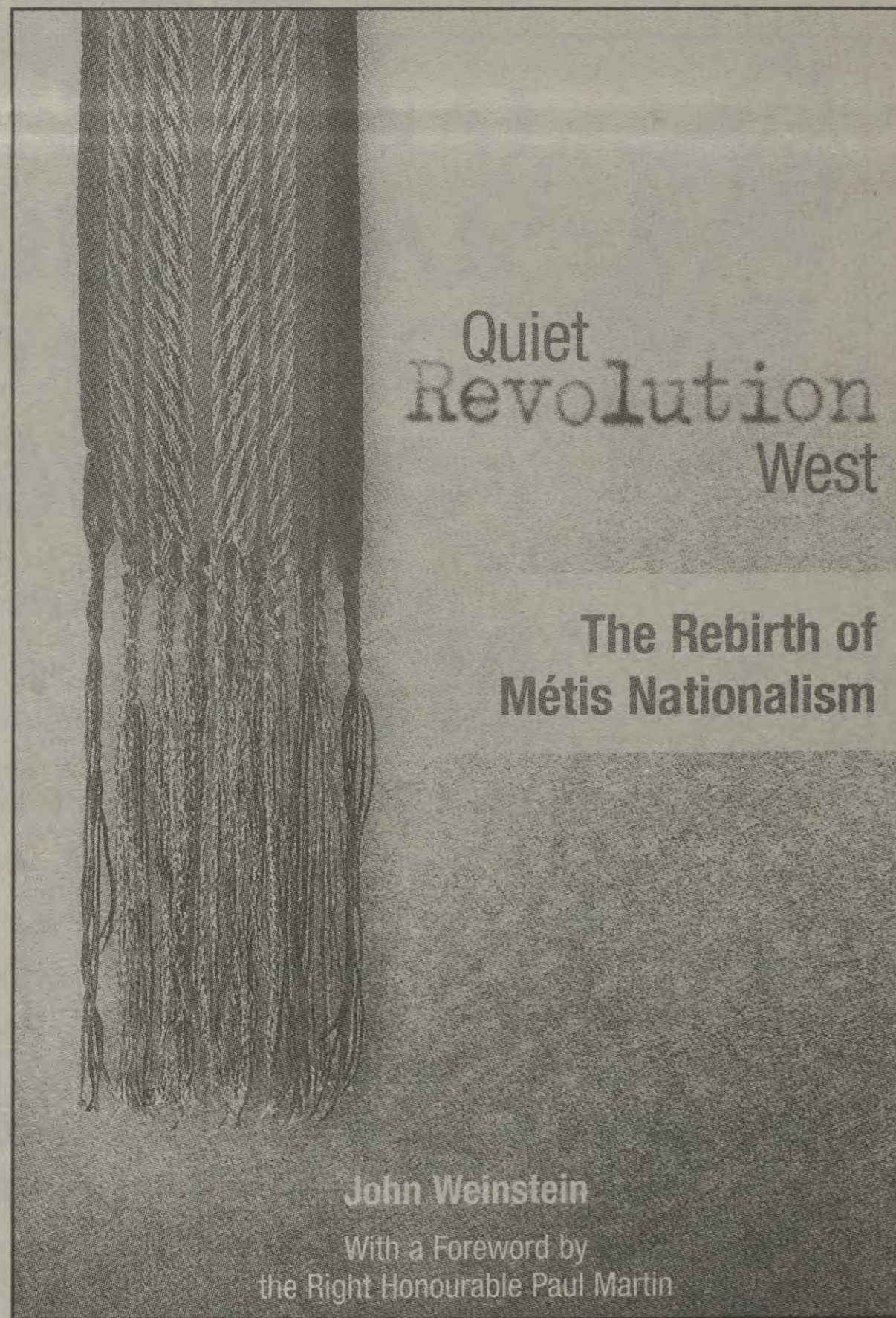
Though recognized as among Canada's Indigenous people under the Constitution, the Métis people still struggle for complete autonomy and claim over land.

Weinstein's work puts together the pieces of a forgotten people, and comments on a very contentious issue. The question he addresses, without having to openly do so, is "What does it mean to be Métis?"

Without shying away from terms such as "halfbreed", Weinstein documents the ill treatment of the Métis people at the hands of the Canadian government, and portrays the Métis as a unified people, and as a nation looking for recognition.

Quiet Revolution West: The Rebirth of Métis Nationalism serves in educating Canada about itself, and should be a part of classrooms across the country.

Review by Gauri Chopra



Quiet
Revolution
West

The Rebirth of
Métis Nationalism

John Weinstein

With a Foreword by
the Right Honourable Paul Martin



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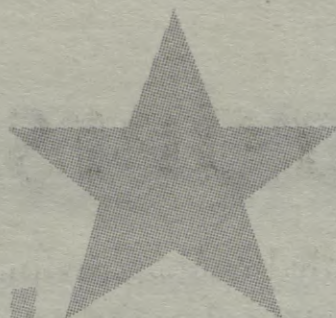
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and prosperous

New Year. Thank

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Canada's National Aboriginal News Source

From the Board of Directors, Management and Staff of The Aboriginal Multi-Media Society (AMMSA)
Publishers of *Windspeaker* - Canada's National Aboriginal News Source

First Nation snowboarders gear up for Olympics

By Sam Laskaris
Windspeaker Writer

NORTH VANCOUVER

The British Columbia-based First Nations Snowboard Team (FNST) could be expanding into other provinces as early as next year.

And Aaron Marchant, the operations manager who also founded the FNST in 2004, is hoping to have Aboriginal snowboard clubs from coast-to-coast one day.

"That is one of our long-term goals," Marchant said. "It just makes sense. By every (First Nation) there's usually a resort nearby."

British Columbia's FNST has certainly been a success thus far. The program started off by having just 10 members during its inaugural year. That number rose considerably, to 66, by the following year, 2005. And membership numbers almost doubled again last year when they went up to 128 members.

There was also a sizeable membership increase this year. There are now 156 registered members with the FNST, ranging in age from six to 25.

Due to funding restrictions, the FNST is only currently available to British Columbia residents.

But Marchant said that could change soon, thanks to plans to introduce a similar program in Alberta. And Ontario could be possibly next in line after that.

"This model can be delivered anywhere if there is an agency that will support it," Marchant said.

The FNST is operating now in large part because the 2010 Winter Olympics will be staged in B.C.

Though it wasn't founded until 2004, the history of the FNST can be traced back all the way to 1997. That's when chiefs from the Squamish and Lil'wat First Nations led negotiations to have their people involved in the 2010 Winter Olympics. That eventually led to the 2002 signing of a shared legacies agreement between officials from the two First Nations, the Vancouver 2010 Bid Corporation and the province of B.C. And then, from this agreement, the Aboriginal Youth Sport Legacy Fund was created. This funding allows the FNST to operate.

Ideally, the FNST would love to have one of its own win a medal at the B.C.-based Olympics.

"Even if we don't have an athlete on the podium (at the 2010 Winter Olympics), one day we will," Marchant said.

The FNST's top athlete is

currently Jonathan Redman, who has competed in the nationals in each of the past two years.

Redman is also one of two FNST athletes—Chelsea Mitchell is the other—who have also cracked the roster of the B.C. provincial snowboarding squad.

Those wishing to join the FNST do not have to pay any registration fees. The funding that the team receives covers those expenses. But potential athletes still have to make plenty of commitments in order to join the FNST.

For starters, they must pledge to avoid alcohol and any drugs. And they must be willing to complete at least 90 per cent of the training that is involved with being a FNST member.

And to continue being a member in good standing, FNST athletes must also keep up their academics. Team members must maintain an over-all average of at least C+ in their studies.

By adhering to all of the requirements, FNST members earn their equipment and a season's pass, which enables them to snowboard at various ski resorts.

The FNST has various components to it. The better athletes are members of the high performance teams. These athletes are more experienced in



First Nations Snowboard Team member Jonathan Redman

the sport and also are capable of participating in provincial or national competitions.

Those on the high performance teams are further broken down into elite (for those 16 and up) and junior elite (10 to 16) programs.

The FNST also offers a recreational program for its

athletes, aged 6 to 25, that are relative newcomers to snowboarding.

And thinking ahead to its own future, the FNST also offers a program where its high performance athletes can receive training in order to try and receive their Level 1, Level 2 or basic freestyle coaching certifications.

2007 TOM LONGBOAT AWARDS

Recipients Prizes

Cash Award
All Expenses Trip to the Sport Excellence Awards in Sault Ste. Marie, Ontario
May 1st, 2008.

2006 Tom Longboat Award Recipients



Doris Jones
- Archery
- Manitoba



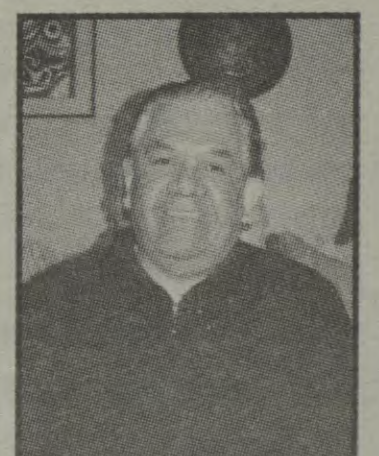
Sidney Smith
- Lacrosse
- Ontario

2007 NATIONAL ABORIGINAL COACHING AWARDS

Every year, the most deserving male and female Aboriginal athletes and certified Aboriginal coaches from each province/territory are selected for the *National Aboriginal Coaching Awards* and the *Tom Longboat Awards*.

Deadline for nominations - Thursday, January 31, 2008

2006 National Coaching Award Recipients

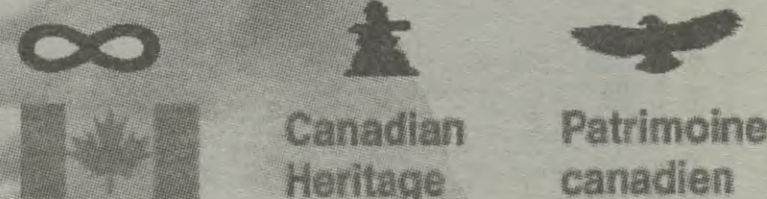


Sam Seward
- Lacrosse
- British Columbia



Leanne Wilkinson
- Swimming
- British Columbia

ABORIGINAL SPORT CIRCLE



For more information on the *National Aboriginal Coaching Awards* and the *Tom Longboat Awards*, contact the Aboriginal Sport Circle Phone: 1.613.236.9624 ext.224

Nomination forms available at: www.aboriginalsportcircle.ca

[windspeaker confidential] — Joseph Naytowhow

Windspeaker: What one quality do you most value in a friend?

Joseph Naytowhow: Compatibility.

W: What is it that really makes you mad?

J.N.: Judgment.

W: When are you at your happiest?

J.N.: When I am singing.

W: What one word best describes you when you are at your worst?

J.N.: Frustration.

W: What one person do you most admire and why?

J.N.: Anyone who can sing from the place of absolute confidence and freedom in any genre of music.

W: What is the most difficult thing you've ever had to do?

J.N.: The most difficult thing I ever had to do was remain in this world while family members, friends and other significant loved ones died before me—a daughter, a wife, grandparents, father, uncles and aunts, nieces, nephews and friends.

W: What is your greatest accomplishment?

J.N.: Learning to love myself.

W: What one goal remains out of reach?

J.N.: Working through the residential school experience because of the many layers of emotional, psychological and physical abuse at the unconscious and subconscious levels that I experienced, and I couldn't always see if I was making any headway.

W: If you couldn't do what you're doing today, what would you be doing?

J.N.: I would remain a victim of my past; at some point I had to let go of the hurts and pains from this life.

W: What is the best piece of advice you've ever received?

J.N.: To benefit from the numerous teachings and visits from Elder, children and fellow human beings of all walks of life.

W: How do you hope to be remembered?

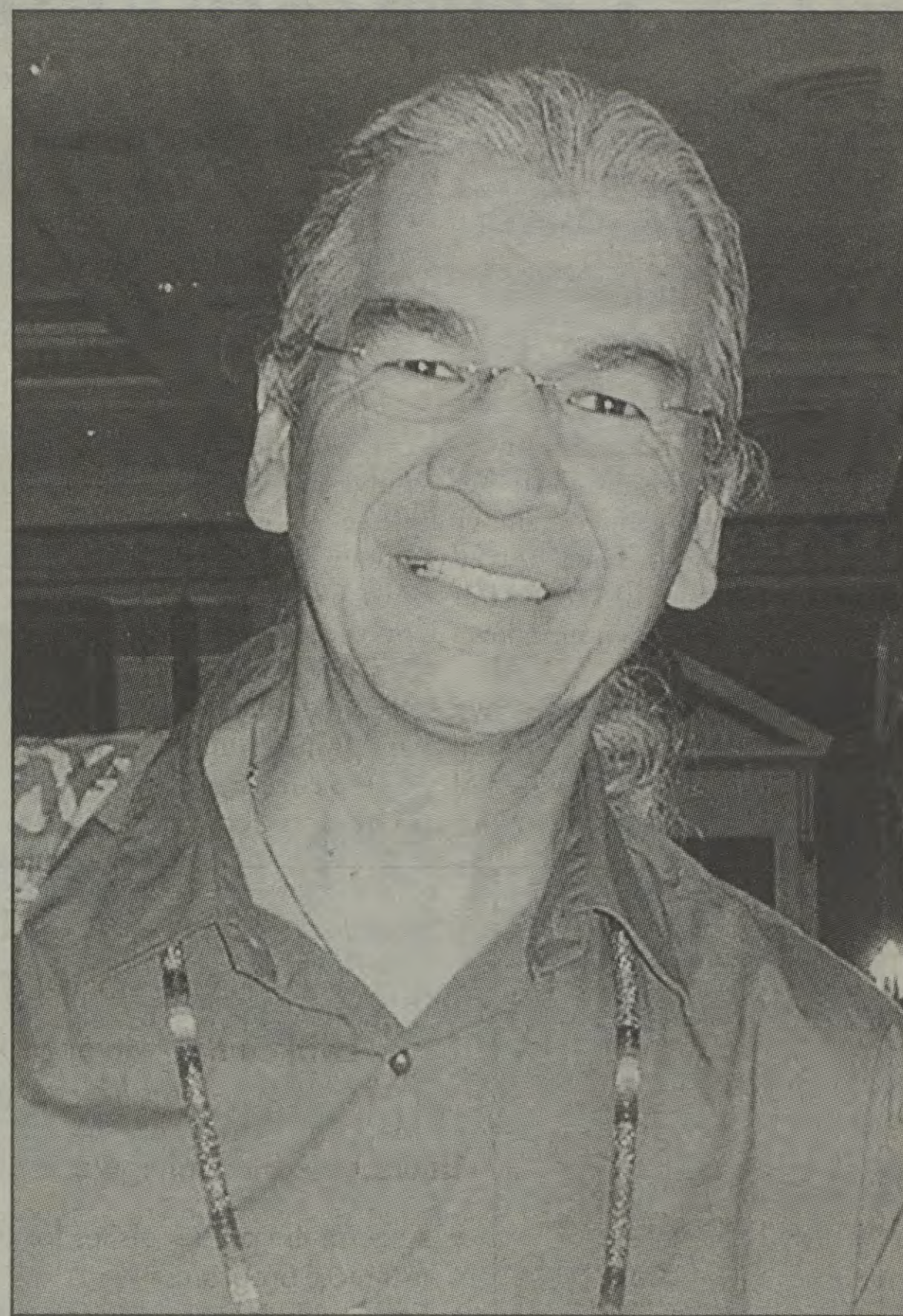
J.N.: As someone that sang and danced through life in a harmonious and peace-filled

manner. Also, as someone that took risks. I also want to be remembered as someone who is capable of overcoming huge obstacles that have been doled out from this life from time to time.

Joseph Naytowhow is a member of Pakitahaw Sahgaehican, known today as Sturgeon Lake First Nation, but lives in Saskatoon. He is a musician who produces traditional sounds that are infused with many unique rhythms and beats.

For the past decade, Naytowhow has been giving presentations to students and adults. He travels to schools, libraries, organizations and cultural gatherings to share legends, trickster tales and Wetigo stories.

Six years ago, he began teaching himself how to play a Cherokee wood song flute. A photograph of Naytowhow playing this instrument is featured on the 2008 Scotiabank Aboriginal History Project calendar that can be found in this issue of *Windspeaker*.



INDIAN RESOURCE COUNCIL (IRC)

The IRC, located on the Tsuu T'ina First Nations lands just outside the City of Calgary in the SW, was founded in 1987 by Chiefs representing oil and gas producing FNs as an advocacy organization to represent their collective oil and gas rights. In 1996, the IRC entered into an agreement with INAC which established a 9-member co-management Board to oversee and direct the activities of Indian Oil and Gas Canada (IOGC).

■ LIAISON OFFICER, IOGC CO-MANAGEMENT BOARD

- Provide professional support to the IRC co-chair of the IOGC Board to ensure the Co-Chair is able to perform his responsibilities
- Provide advice and support to ensure that the Board fulfills its mandates effectively, with particular emphasis on representing FNs views and perspectives

A detailed job description available from the IRC

Start date: January 01, 2008 or earlier. Initial four-month (renewable) contract.

Salary: Competitive and negotiable

Qualifications: Relevant University degree or equivalent, with managerial experience; excellent written and oral communication skills; knowledge of FNs oil and gas issues and relationships with Governments.

■ DIRECTOR, BUSINESS CENTRE

The IRC is in the process of establishing a Business Centre to provide legal, technical and business support and services to its FN members as well as capacity building programs in the energy sector. The Centre may have additional Regional sites. We are looking for indications of interest for the position of Director of the proposed Center.

Initial responsibilities include: establishing the Center, hiring staff, setting up an IT system and completing a needs analysis and business plan for implementation in 2008/09.

Qualifications: Minimum of University degree with business/legal/oil and gas background with considerable experience in similar positions. Equivalencies will be considered.

Start date: January 01, 2008 or earlier

Salary: Competitive and negotiable

Please mail or fax resumes to:

Larry Kaida
Indian Resource Council
235, 9911 Chiila Blvd.
Tsuu T'ina, Alberta T2W 6H6
Fax: 1-403-281-8351 • Email larryk@fnet.ca

Note: Only candidates who meet minimum requirements will be contacted for interviews. First Nations/Aboriginal candidates are encouraged to apply for these positions.

ABORIGINAL TECHNOLOGY SYMPOSIUM

"Innovative Solutions for Aboriginal Success"

Topics Include:

- Aboriginal participation in the economy
- Online human resource strategy
- Web site design and development
- Capacity building
- Education and training
- Resource and land management
- Traditional use and environment
- Integrating multimedia with applications
- Legal implications for web site development
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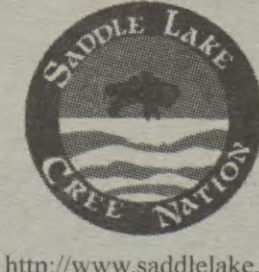
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Young storytellers win writing challenge

By Heather Schultz
Windspeaker Writer

TORONTO

Rose set out on a journey from the residential school to her home, perishing in the snowy November cold. Tessa braved classmates and life after her brother Lonnie was gunned down at a powwow.

The stories of these two courageous young women emerged from the imaginings of two other young women, this

year's Canadian Aboriginal Writing Challenge winners—Kerissa Dickie and Chantelle Cheeknew.

"Each year, we are overwhelmed by the creative, brave and sensitive way that these young people tackle a broad range of topics," said Alison Faulknor, acting director of the Dominion Institute. "From first contact to the recent events unfolding in Caledonia and from community violence to the effects of the residential school system, these young

writers use the writing challenge as a way to make meaning of events that are significant to all Canadians," she said.

"Both of these young women chose to write about very difficult topics. And they did so not only in a creative way, but in a very sensitive way," Faulknor added.

"What we were impressed with ... was not only the power and poignancy of these stories, but the bravery of these authors."

The national short story contest for Aboriginal youth, presented by Enbridge Inc. and

organized by the Dominion Institute, is in its third year. The entrants are divided into two age categories—14 to 18, and 19 to 29—and judged for stories that tackle a defining moment or event in Aboriginal history.

Dickie and Cheeknew travelled to Ottawa at the end of October to accept their \$2,000 prizes and to celebrate with Aboriginal leaders and authors. Their stories appear in *The Beaver: Canada's History Magazine*, and online.

Dickie, 27, was inspired by her past work with the Residential School Healing Project for her band, the Fort Nelson First Nation in British Columbia, and chose to write a story honouring the memories and voices of those—her mother and aunts and uncles included—who survived residential schools.

"I was so inspired by their strength and how they kept going after experiencing these horrible things," Dickie said.

Woven into the story, she placed tiny details from her mother's own past. Her mother's reaction was first emotional, then proud.

When Rose, Dickie's main character, is plucked from her home and dumped in a residential school, she is desperate to get back. A friend, Louis, is caught trying to sneak

out, so Rose starts her trek alone, dying a few miles from the school.

"Her skin was pale, as if she had been rubbed just slightly with dust, and her lips were pursed shut," Dickie wrote, in her description of Rose's fate.

Dickie hopes her story will spark questions in readers of her own generation, fortunate to escape the fate of their ancestors—questions such as, "What did my mother go through?"

But Dickie, in her senior year of the University of Victoria's writing program, wants to leave future stories of residential schools to the survivors themselves.

"I don't really want to appropriate that voice," she said. Instead she plans to write things more in step with her own experiences.

"It's really helped with my confidence in my writing," she said of winning. "I was getting to the point where I didn't think there was a place for my voice."

Dickie wants to work for an Aboriginal publication after graduating, and will use her prize money to travel home for Christmas.

Cheeknew, 15, is a Grade 10 student at Balfour Collegiate, and lives with her family on Yellow Quill First Nation, just outside of Regina.

(See Contest page 32)



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New school immerses students in their culture

By Pamela Sexsmith
Windspeaker Writer

ONION LAKE FIRST NATION, Sask.

Morning classes at Onion Lake First Nation's new Kihew Waciston school start with a hearty breakfast and a traditional smudge, lead by principal Brian MacDonald.

"We feed the kids to make sure their tummies are full before we say our prayers in the gym. We talk about how we use our hands after we smudge, only for the good and never to hurt anybody. We learn that our ears are for listening, our mouths for speaking good words and our minds to make good choices. We learn the value of respect and say a prayer for the ones we love at home," explained MacDonald.

The unique twist at Kihew Waciston or 'Eagles' Nest' is that the Cree words spoken during the morning invocations mark the

beginning of a school day highlighted by a complete immersion in first language, culture and spirituality.

MacDonald, who worked for 10 years on his reserve as Cree immersion curriculum and resource development coordinator, now heads up the brand new \$ 3.2 million school that introduces 72 children, ages 4 to 9, to their own first language.

The new school, accented with traditional art and murals, houses a nursery school, kindergarten and Grades 1 to 3. Plans for 2008 include the addition of Grade 4 as the transitional year to start teaching mainstream English, using phonics for spelling.

"The goal of the Cree immersion team is to help children to build up the confidence to speak their own language in the first four years of school, because they still mix up Cree and English. We bring in Elders for storytelling and crafts to make it more fun," said

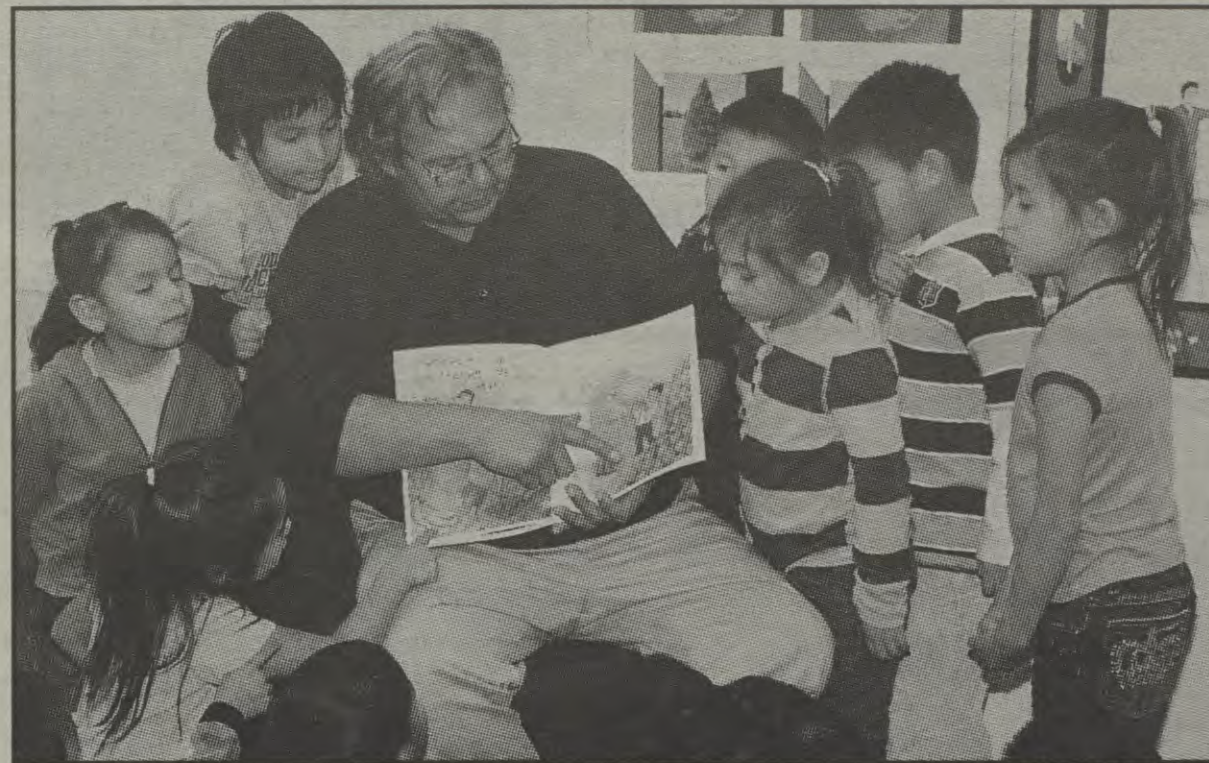
Macdonald.

Battling the influence of popular culture, cartoons, computer games, movies, books, newspapers and television has been no small task for this determined educator.

So successful has Macdonald's campaign been, however, that his Cree curriculum programming, dictionary and school have become cutting edge templates for visiting First Nation educators from all over Canada.

Following Saskatchewan curriculum standards, this program of activity-based learning, entrenched in both traditional oral and written language, is designed to start rebuilding cultural pride, knowledge and respect from ground zero, up.

"We have experienced a devastating loss of traditional culture and way of life compounded by loss of language, identity and spirituality, and with it, the corruption of our own



PAMELA SEXSMITH

Kihew Waciston school principal reads to a class of kindergarten students. The Cree immersion school is located on Onion Lake First Nation.

history, place names, relationship names, rites of passage, self respect and pride," Macdonald said.

"As children we were punished for speaking our language. My father, Ivan MacDonald, was in residential school from age 3 to 16 and lost the traditional values, knowledge and ways of being a

parent. My parents took their children to ceremonies but there was a lot we missed out on," he said. "In Cree Immersion children, we are building our future Elders who are learning respect, confidence and pride in themselves to carry on into a bigger world."

(See Cree page 31)

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Careers & Training

Roundtable tackles post-secondary issues

Senior officials from 20 Canadian universities have committed to a plan to increase the number of Aboriginal students who enroll in, and successfully complete, post-secondary studies.

The university officials joined with representatives from Aboriginal post-secondary institutions and Aboriginal, provincial and federal governments to take part in an Aboriginal University Education Roundtable hosted by the University of Winnipeg on Nov. 7 and 8.

The roundtable was co-chaired by Assembly of First Nations National Chief Phil Fontaine, Assembly of Manitoba Chiefs Grand Chief Ron Evans, Manitoba Métis Federation President David Chartrand, and University of Winnipeg President and Vice-Chancellor Lloyd Axworthy. The two-day meeting was a continuation of a process begun last May, when the presidents of more than 20 Canadian universities met at the University of Winnipeg to examine the challenges for Aboriginal students in the areas of access to and successful completion of post-secondary studies.

At the conclusion of the November roundtable, participants issued a communiqué, outlining their commitment to making it easier for Aboriginal students to get a university education, and the steps they plan to take to make that happen.

"Canadian universities are committed to making our institutions more accessible to First Nations, Métis and Inuit students. While an impressive variety of efforts are underway to encourage Aboriginal student enrolment and to accommodate student need, our institutions must accelerate our efforts to achieve higher rates of graduation among First Nations, Métis and Inuit students," the communiqué states. "This is necessary so that Aboriginal peoples may fully participate in both Canadian society and the economy, while encouraging and ensuring that First Nation, Métis and Inuit languages, traditional knowledge and cultures continue to thrive to the benefit of us all."

The communiqué goes on to outline the goal the universities have set for themselves—ensuring Aboriginal students have equal access to a post-secondary education as the general population—and seven steps universities must take to make

that a reality. Those steps include developing criteria universities must meet when it comes to accommodating Aboriginal students, setting up strategic plans within each university that set specific, measurable targets for Aboriginal student success, and creating manuals for university staff, faculty and students designed to increase knowledge about and understanding of Aboriginal people.

Other steps listed include developing a data collection system—in partnership with Aboriginal governments and organizations—that tracks the success of Aboriginal students, creating supports for Aboriginal students from K to 12, improving financial resources available to Aboriginal post-secondary students, and partnering with Aboriginal post-secondary institutions to help them to build their capacity.

The communiqué also indicated that governments and the private sector also have a role to play in ensuring the success of Aboriginal post-secondary students, and called on the federal government to, at the very least, remove the current two per cent annual ceiling on the Post Secondary Student Support Program, an initiative of the department of Indian and Northern Affairs Canada that helps First Nation students cover the cost of tuition, book, travel and living allowances. Funding for the program has been capped at two per cent annual growth for more than a decade.

Grand Chief Evans said he was pleased with the progress made during the roundtable.

"I am satisfied with the way things went, the outcome of the roundtable discussions. I believe they were very helpful for all the people that were there," he said.

"There needs to be an understanding of the challenges that we have as First Nations in trying to ensure that our people have access to post-secondary education. We need to ensure that there are opportunities for that."

Evans believes the representatives from Canada's universities who took part in the roundtable gained a better understanding of those challenges through the process.

"They've come away from there with a better understanding. And just listening to their comments that there needs to be further roundtables to come up with solutions and work through solutions, hearing that, that in itself was very encouraging," he said.

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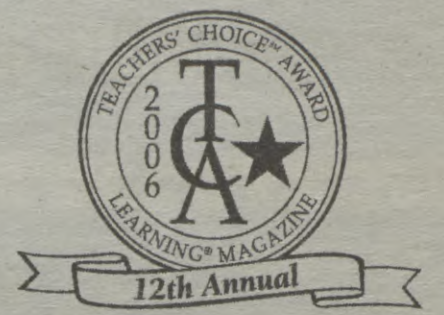
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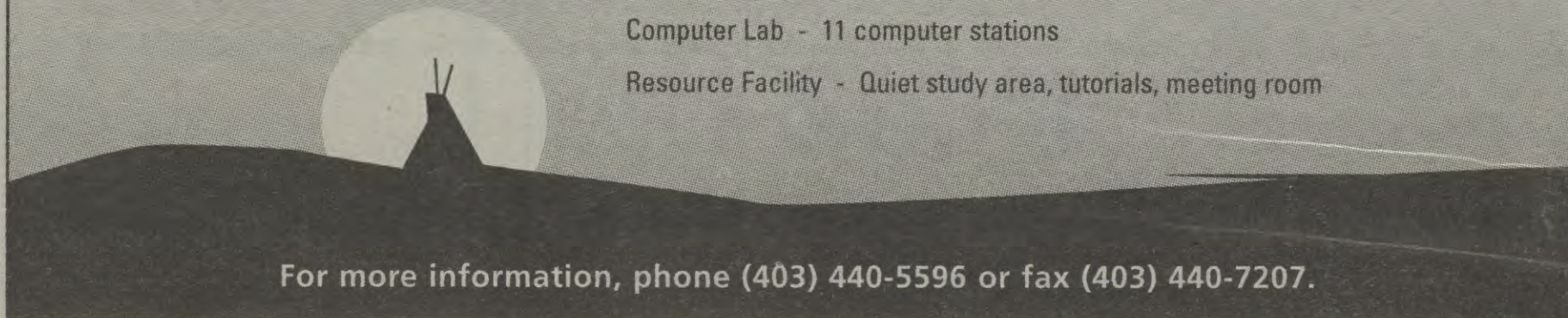
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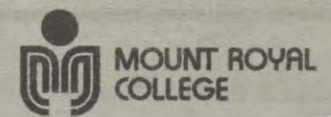
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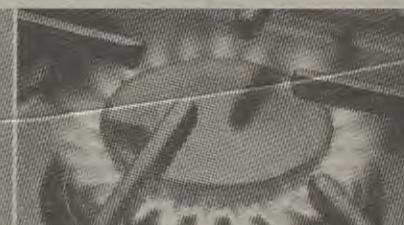


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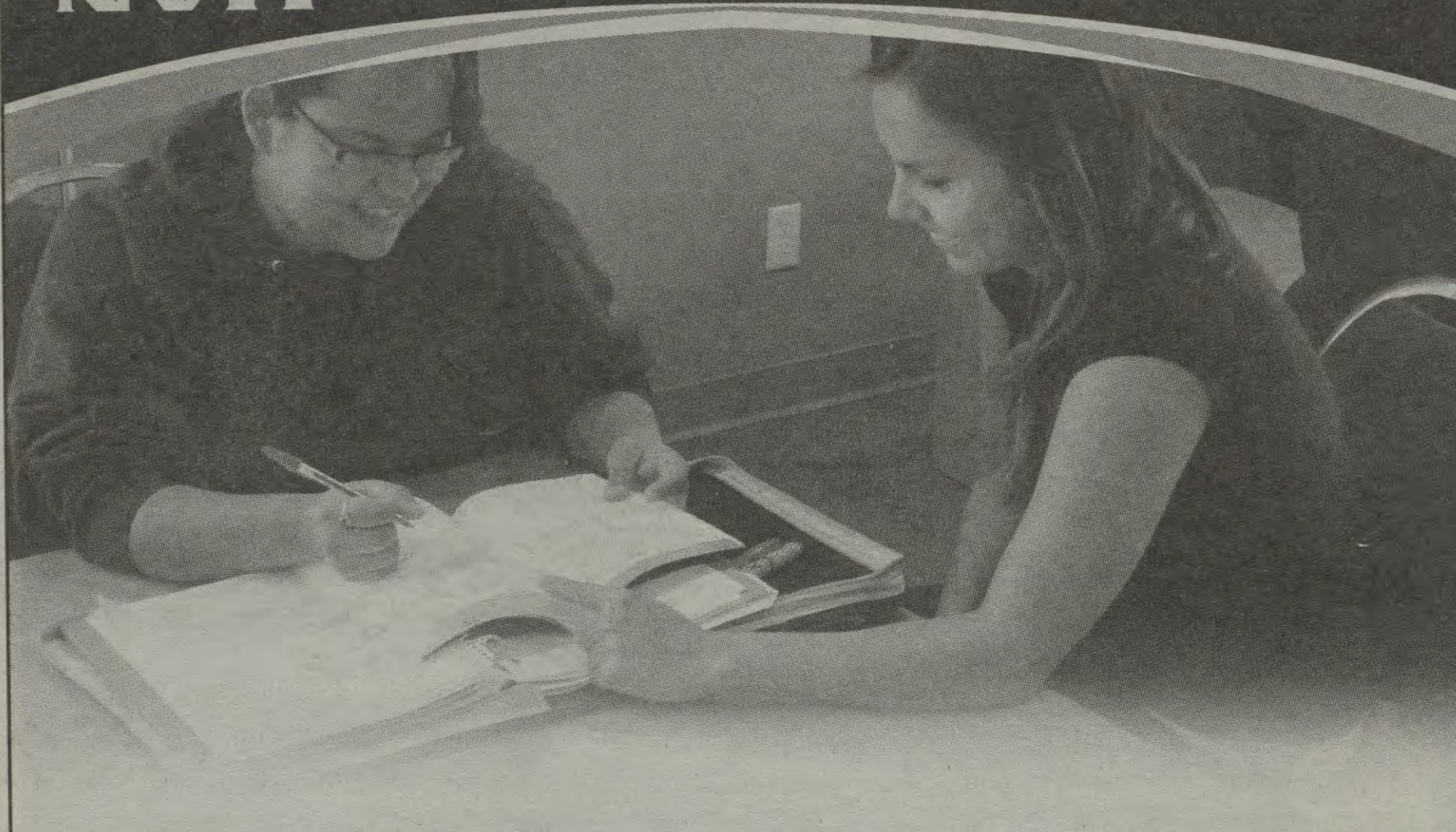
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Cree culture on school curriculum

(Continued from page 28)

Brian MacDonald has taken another step to preserve cultural integrity by incorporating the old Cree syllabic writing system, in spite of the fact that some Cree words use up to ten syllables.

"We did not want the language to go sour and have the sound system jeopardized. We want to keep the sound pure, the original way we speak. When the kids see the symbols, they find the correct sound instead of an aspirated P or B, or T, which we don't have, and this teaches them to think in Cree. To keep the language as pure as possible we have to change how we teach the writing system. When you go to the classrooms, this is all you see, the teachers teaching in oral and written Cree. Syllabics are easier to read and write because you do not have to go letter by letter."

Some Onion Lake parents have

been skeptical about Cree Immersion because they believe their children will not be able to speak and write in English.

"I spoke Cree as my first language and then learned English which got me through university," said MacDonald. "We tested our kindergarten last year with the mainstream kindergarten and our students scored the highest. The kids that come through the immersion program and enter mainstream schooling are better writers and demonstrate a superior ability to retain concepts," he said.

"We have a long way to go yet, but hopefully will be able to hear kids conversing fluently with Elders and adults in Cree. This will give them cultural pride, confidence and values to use for the rest of their lives so they can become doctors, lawyers and teachers."

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Canada's National Aboriginal News Source





Fight for rights still ongoing, senator says

(Continued from page 10)

"If we keep restricting membership through legislation, it will eventually drain our

communities of First Nation people. Yet if we allow or lobby for registration of fourth and fifth generation people, will this not

lead to the end of First Nation people with ancestral blood? Where do we draw the line? Before any of these questions are answered, we need to level the playing field, so decisions will be made with one voice. As well, we as First Nations need to determine what is best for us," Sandra Lovelace-Nicholas said.

Lillian Dyck agreed. "As the

AFN (Assembly of First Nations) and other political bodies have said, over time there will be no registered Indians, so who's going to benefit from the treaties that our ancestors signed? There'll be nobody left. That's why it's really important to keep working on it, to get it changed."

When asked how life has

changed for women since 1985, Lovelace-Nicholas does not mince words. "Nothing much has changed. There is still no funding for adequate housing for these women and their children who have come back, and there's still a resentment that we're taking others' money. The blame here goes to the federal government, and Indian Affairs."

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Contest winners announced

(Continued from page 27)

Chantelle Cheekineew wrote her story in Cree, addressing current issues of violence and suicide. Cheekineew doesn't think she has the answers to these problems, but hopes her story draws attention to the fact that it is happening.

"I think that there's just too much violence in this generation," she said. "There seems there's just not enough to be done."

But Cheekineew seems to speak directly to her peers through her main character, Tessa, also 15.

"I hold my brother in my arms. He coughed up blood and whispered, 'Tessa I want you to do a favour for me ... be all you can be in life.'"

Tessa battles self-pity and loneliness as she and her mushum and kokum grapple with her big brother's violent end.

"It scars her," Cheekineew said of Tessa.

Cheekineew has been writing since Grade 5, and hopes to write children's books in the

future.

"I feel very proud of myself," she said. Her family is also bursting with pride, and her English class celebrated with doughnuts and gave her a notebook and pens to encourage her writing.

"It's just something I love doing," she said.

Cheekineew is adding her prize money to her car fund. And she wants to encourage other young writers. "Don't give up," she said. "Look for the next sunrise."

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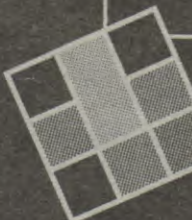
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[footprints] Mary Two-Axe Earley

Crusader fought for equal rights for Aboriginal women

By Wayne Brown

The following article, which chronicles the efforts and accomplishments of Mary Two-Axe Earley in her battle on behalf of First Nation women, is an abridged version of an article by Wayne Brown that originally appeared in the November 2003 issue of the Elections Canada publication Electoral Insight. The original article can found on the Elections Canada Web site (www.elections.ca). Adaptation responsibility rests solely with Windspeaker.

Mary Two-Axe Earley, a Mohawk from Kahnawake, Quebec, changed the lives of thousands of Aboriginal women and their children. She undertook a long and tenacious equal rights campaign on behalf of Aboriginal women who lost their Indian status under the law, and the rights and benefits to which this status entitled them, when they married non-Indians. In 1985, largely because of Two-Axe Earley's efforts, Parliament passed legislation amending the Indian Act to eliminate the discrimination that penalized Status Indians who were women (while permitting men to marry whom they chose without sanctions), and to provide a reinstatement process. Once reinstated, the women could reclaim their rights under the Act. Among other things, this opened the door to much better health and education services for them and their children.

On October 4, 1911, she was born Mary Two-Axe, on the Mohawk reserve at Caughnawaga (as it was then called) on Montréal's South Shore. She spent much of her early life there, but at the age of 10, she was in North Dakota with her mother, an Oneida nurse and teacher. When her mother died caring for students during a Spanish flu epidemic, Two-Axe Earley's grandfather travelled west by train to bring Mary back to the reserve.

At age 18, she moved to Brooklyn, New York, and a few years later married an Irish-American electrical engineer, Edward Earley. Many Mohawks lived in New York to work in construction, excelling at high-paying jobs as agile ironworkers on the dangerous high beams. The Earleys had two children, Edward and Rosemary.

Marrying a non-Indian meant that Two-Axe Earley lost her Indian status, under provisions of the Indian Act passed in 1876. While the Aboriginal people themselves had not previously regarded women as second-class citizens, the law reflected the Victorian European notion that women were legally the possessions of their husbands. Losing her status rights meant that Two-Axe Earley could not

live on the reserve where she was born, own land there, participate in the band's political life, vote in its elections, or be buried on the reserve. At the time, all this was of little concern to Two-Axe Earley. "Who thought about status? We were in love," she told *The Gazette* in a 1990 interview.

In 1966, a friend, who had lost her status upon marrying a Mohawk from another reserve, died in Mary's arms one morning, in Brooklyn. She had been ordered to leave the reserve and to sell her house. While the official cause of death was a heart attack, Two-Axe Earley believed it was the stress from the discrimination she suffered that was actually responsible. Her friend was also not allowed to be buried on the Kahnawake reserve.

The circumstances of her friend's death and her resulting anger were likely the major reasons Two-Axe Earley began to organize and campaign for equal rights for First Nations women. In 1967, she founded the provincial organization, Equal Rights for Indian Women (which later became the national Indian Rights for Indian Women). Two-Axe Earley wrote many letters, made many passionate speeches and presented submissions to government task forces and ministers. She often faced opposition from male First Nations leaders, who feared that the marriage of Indian women to non-Indians would lead to assimilation and erosion of Aboriginal autonomy. They also argued that the cost of extending Indian status to thousands of deregistered First Nations women and their children would be too high for the bands to bear. Two-Axe Earley wrote to Senator Thérèse Casgrain, a strong advocate of women's rights in Quebec, who urged her to submit a brief to the Royal Commission on the Status of Women in Canada, which was established in 1967. Two-Axe Earley then led a deputation before the Commission, "to protest that our rights, our birthright has been taken away." She also revealed that there had been pressure on her from within Kahnawake not to appear before the Commission.

In 1969, after her husband died, Two-Axe Earley felt lonely in Brooklyn and moved back to the Kahnawake riverside log house that she had inherited from her grandmother. The band leaders made it clear she was not welcome on the reserve, but a stratagem allowed her to keep the house and live there. She gave it to her daughter, who had regained her status by marrying a Mohawk man. Two-Axe Earley often described herself as "a guest in my own house."

The Royal Commission on the

Status of Women in Canada found "there is a special kind of discrimination under the terms of the Indian Act which can affect Indian women upon marriage." Its 1970 report recommended that legislation should be enacted to repeal the sections of the Act, which it said discriminated on the basis of sex, and that "Indian women and men should enjoy the same rights and privileges in matters of marriage and property as other Canadians."

In 1975, while attending an International Women's Year conference in Mexico, Two-Axe Earley learned that the Kahnawake band council had used the Indian Act to evict her. "I phoned home and it was about one in the morning and my daughter said—mother we're debating whether to tell you or not—you have been evicted from home; you have to leave the reserve in 60 days." Two-Axe Earley immediately used the conference to tell the world about her plight. After a storm of national and international publicity, the eviction notice was eventually withdrawn.

Another very visible case was that of Sandra Lovelace, a Maliseet from the Tobique Reserve in New Brunswick, who lost her Indian status after marrying an American airman in 1970 and moving with him to California. Her marriage ended a few years later and, upon returning to the reserve, she and her children were denied housing, health care and education. In 1977, Lovelace appealed to the United Nations Human Rights Committee. When called upon by the UN Human Rights Committee to defend its actions, the Canadian government said that, while it wanted to change the law, its hands were tied because the First Nations community itself could not come to agreement on the issue. In 1981, after almost four years, the UN Human Rights Committee ruled that Canada had broken the International Covenant on Civil and Political Rights. It was a major, albeit symbolic, victory for many Aboriginal women in Canada.

Subsequently, the 1982 adoption of the Canadian Charter of Rights and Freedoms also greatly assisted the cause, by adding more pressure on the federal government to eliminate the sexual discrimination faced by First Nations women. Two-Axe Earley's fierce determination also impressed Quebec's premier, René Lévesque. When the first ministers at a 1983 constitutional conference refused her request to speak, Lévesque gave her his chair at the table, forcing the other political leaders to listen to her pleas for justice for First Nations



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The efforts of Mary Two-Axe Earley helped Aboriginal women regain their status rights through Bill C-31.

women. "Please search your hearts and minds, follow the dictates of your conscience, set my sisters free," she told them.

On June 28, 1985, almost two decades after Mary Two-Axe Earley began her campaign, the Parliament of Canada passed Bill C-31, which amended the Indian Act and brought it into accord with the equality provisions of the Canadian Charter of Rights and Freedoms that came into effect on April 17 of that year. Bill C-31 removed the long-standing discrimination endured by First Nations women by restoring Indian status and membership rights to the thousands who had married non-Indians. Two generations of children from those marriages were also given Indian status immediately, which meant they also gained access to federal programs and services and were able to apply for membership in a band. At the time, the government estimated that more than 16,000 women and 46,000 first-generation descendants were eligible to benefit.

One week later, on July 5, 1985, Two-Axe Earley became the first person in Canada to regain her Indian status when, at a ceremony in Toronto, she was presented with written confirmation by the Minister of Indian Affairs and Northern Development, David Crombie. "I could find no greater tribute to your long years of work than to let history record that you are the first person to have their rights restored under the new legislation," the minister said. Two-Axe Earley, who was 73, responded, "Now I'll have legal rights again. After all these years, I'll be legally entitled to live on the reserve, to own property, die and be buried with my own people."

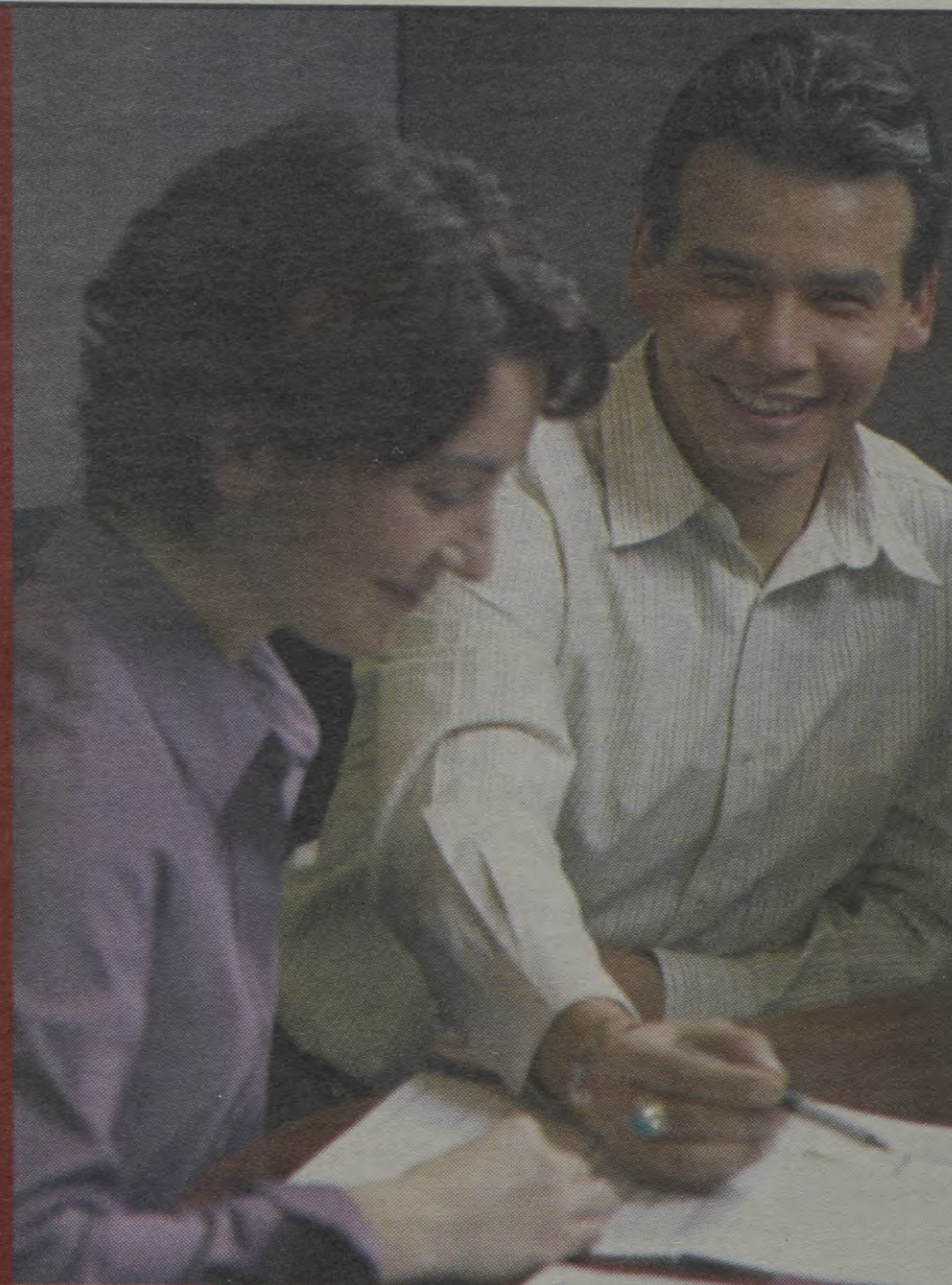
The 1985 amendments to the Indian Act did not go unchallenged. Some bands

refused to reinstate expelled women. Three bands, led by the Chief of the wealthy northern Alberta Sawridge Band, went to court to try to quash the guarantee of equality between First Nations men and women. For Mary Two-Axe Earley, therefore, the fight was not over. In December 1993, then 83, and as a witness for the Native Council of Canada, she rolled her wheelchair into the Federal Court of Canada to testify about the hardships of women expelled from their home reserves. One of her most striking points was that the Kahnawake reserve had three graveyards: one for Catholics, one for Protestants, and one for dogs. While dogs could be buried on the reserve, "if you were a Mohawk woman who married a non-Indian, you had to be buried outside the community." The Court concluded that the Canadian government - not First Nations - had the ultimate say in determining band membership.

Mary Two-Axe Earley died of respiratory failure on August 21, 1996, in Kahnawake, at the age of 84. She had been hospitalized since February of that year, after several years of failing health.

About 200 mourners gathered at an old church on the Kahnawake Mohawk Reserve. Two-Axe Earley was described as a pioneer of Canadian feminism and an inspiration to Aboriginal women. Most significantly, she was buried in the Catholic cemetery that lies on a small hill in the heart of the reserve. That was possible only because of the 1985 legislative changes for which she had fought so many years. Among them was the right to be buried on the Mohawk reserve, her birthplace and what she always regarded as her true home.

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JANUARY - 2008

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1999 1	1984 2	2008 3	2002 4	1985 5		
Start the year right, subscribe to WindSpeaker! 1-800-661-5469	Native Easter child Wayne Rolland faces to death walking from Fort Chip to Fort McKay	Start the year right with your own WindSpeaker subscription! Call 1-800-661-5469	Launch of AMMSA's Ontario Branch	The Lubicon Lake Indian Band receives \$1.5M from federal gov't to defray legal costs.		
1966 6	1984 7	1949 8	2008 9	2008 10	1997 12	1997 12
The Drum, a new independent newspaper, begins publishing in the western Arctic.	Albertan Douglas Cardinal selected to design National Museum of Civilization.	Distance runner Tom Longboat dies at Six Nations reserve in Ontario.	Check out the Essential Aboriginal Resource: www.ammsa.com	Check out the Essential Aboriginal Resource: www.ammsa.com	Scottabank becomes sole sponsor of the National Aboriginal Career Symposium's	
13	1993 14	15	16	17	18	19
Essay Writing Contest for Aboriginal Youth.	MIA Mike Cardinal is sworn in as Alberta's first status Indian cabinet minister.	Standoff that lasted 78 days sparked when a town council wanted to expand a golf course.	A. Ok.			1888 Chief Big Bear dies on the Founder's Reserve.
2001 20	1991 21	1999 22	1995 23	2000 24	1870 25	2001 26
President Bill Clinton, fails to pardon Indian rights activist Leonard Peltier.	Native trapper Leo LaChance is shot and killed by white-supremacist Carney Nerland	65 elk transported from Elk Island Park to traditional lands of Montreal Lake Cree Nation in SK.	Settlement of \$4.4-million to Grassy Narrows Indian band in ON.	Frame of AMMSA's cultural publication: Buffalo Spirit	First meeting of Louis Riel's provisional government is held.	Supreme Court dismisses appeal of Ont. police officer convicted in Dudley George shooting
1945 27	1991 28	1989 29	1977 30	31		
Harold Cardinal, Indian leader, and author, is born at High Prairie, Alberta.	Native trapper Leo LaChance is shot and killed by white-supremacist Carney Nerland	Hobbema boxer Danny Stonewalker wins the Canadian light-heavyweight title.	Edith Brant Monture, the great, great, granddaughter of Mohawk warrior	Joseph Brant, dies. Born on the New Credit Reserve in 1794.		

FEBRUARY - 2008

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1957			1987		1988 1	2008 2
February 26 - Group of 4 (with) formed to focus on issues such as waste disposal, clean water, fire protection, education and the local economy. It's objective is to give the Native people of the area a voice in decisions.			February 27 - Tomaso Cardinal and Tom Jackson are nominated for Genie awards for their roles in "Totally".		James Gladstone, 71, the first Indian Senator, is appointed in Ottawa.	Time to subscribe to WindSpeaker! Call 1-800-661-5469
1985 3	1999 4	5	1976 6	2007 7	8	2008 9
Radio station, CFWE, The Native Perspective, is launched in northern Alberta by AMMSA.	James William Igroce, known as Wabine, is released from custody after serving...	time for his part in the month-long occupation of Guelph's Lake, B.C.	Leonard Pellerier is arrested at Smoky Mountains Camp in Alberta.	Time to subscribe to WindSpeaker! Call 1-800-661-5469	Senator Helmut Chablow's birthday.	Check out the Essential Aboriginal Resource: www.ammsa.com
1870 10	11	1875 12	13	1992 14	2005 15	2008 16
Louis Riel is elected president of the new provisional gov't in Red River, Man.		Parliament votes to grant amnesty to Louis Riel for his role in the execution of Thomas Scott in 1870.		Davis Inlet, six children die in a house fire.	Canadian Council for Aboriginal Business inducts first members into Aboriginal Business Hall of Fame.	Time to subscribe to WindSpeaker! Call 1-800-661-5469
1693 17	2008 18	19	1941 20	2008 21	1999 22	2001 23
The governor of New France, Baudouin de Frontenac, attacks three Mohawk towns.	The first Louis Riel day to be held in Manitoba.	The third Monday in February is celebrated as Indian Government Day.	Buffy Sainte-Marie, folk singer and songwriter, is born at Piapot reserve in Sask.	Time to subscribe to WindSpeaker! Call 1-800-661-5469	CRTC approves the first-ever, national, Aboriginal TV network-ATN.	The Ontario Court of Appeal confirms Mabo's hunting rights.
1994 24	25	1957 26	1998 27	1985 28	29	
James Boy Cree claim a victory against the development of future hydro-electric power...	projects in the James Boy area.	Group of 4 (with) formed to focus on local issues (see full description on the right).	J.J. Harper Day observed throughout Manitoba.	Bill C-31 amendment to the Indian Act restores treaty rights.		

MARCH - 2008

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1980			1977			1862 1
March 5 - Mohawk Joy Silverheels - who played Lone Ranger's sidekick, Tonto dies. From Six Nations Reserve near Brantford, Ont. He was founder of the Indian Actors Workshop.			Benjamin Chae Chee, renowned Ojibway artist, commits suicide in Ontario jail cell.			Indigenous people of Alaska who waged war against the Russians and Aleut in the late 1700s.
1983 2	3	2001 4	1991 5	1934 6	2002 7	1999 8
Lubicon Lake band granted permission to proceed with injection to stop resource...	development in their traditional territory.	Forest Volant wins Juno Award in Best Music of Aboriginal Canada category.	William Dean With a tooth convicted on 7 weapons charges. He receives 18 month sentence.	Archbishop Douglas Joseph Cardinal is born at Red Deer, Alberta.	Time to subscribe to WindSpeaker! Call 1-800-661-5469	Smolpox arrives on Vancouver Island and spreads throughout BC killing thousands.
1988 9	1960 10	1986 11	1984 12	2008 13	1621 14	1983 15
John Joseph Harper first shot and killed by national police, but many don't want it.	Indian people are given the right to vote in national elections, but many don't want it.	Elaine Jamieson, a white woman, is elected chief of Cold Lake First Nation in Alberta.	Former Alta. Lt. Gov. Rick Stronach of Saddle Lake is inducted into the Hall of Fame.	Time to subscribe to WindSpeaker! Call 1-800-661-5469	Somerset greets the Métis Nation with the words "Welcome England!"	Alberta recognizes the Métis Nation of Alberta is signed. Randy Layton resigns.
16	1876 17	1983 18	1885 19	2008 20	1885 21	22
the signing after tracking to Ottawa from Edmonton.	US Army of 1,400 men attacks Indian camp. Defeated by Crazy Horse and 200 warriors.	Launch of the AMMSA newspaper - later to be renamed: WindSpeaker.	Gabriel Dumont is chosen to head the new armed forces of the Riel government.	Time to subscribe to WindSpeaker! Call 1-800-661-5469	Louis Riel demands people of Fort Carlton surrender during the North-West Rebellion.	
1874 23 30	24 31	2008 25	1885 26	2008 27	28	1993 29
Legatine Louis Riel speaks into House of Commons and is sworn in to represent Manitoba.	The first Louis Riel day to be held in Manitoba.	WindSpeaker and AMMSA celebrate 25th Anniversary!	Gabriel Dumont engages Mounties and settlers in battle of Duck Lake.	Time to subscribe to WindSpeaker! Call 1-800-661-5469		WindSpeaker celebrates its 10th Anniversary by becoming national newspaper.

APRIL - 2008

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1710		1999 1	1885 2	1975 3	1887 4	5
London, England - Four Inuit leaders are greeted by Queen Anne. They have come to persuade the Queen to bolster the British war effort against the French.		The new territory of Nunavut is officially established - no Indian!	The Frog Lake Massacre of the Northwest Rebellion.	Renowned Native artist Gerald Tallebeaux dies on Blood Reserve, Alberta.	Chief Big Bear released from prison after 11 years in jail for his part in the Northwest Rebellion.	
2008 6	7	8	1999 9	10	1991 11	1967 12
Check out the Essential Aboriginal Resource: www.ammsa.com	Q. 1950, sportswriters name him the greatest all-around male athlete of the half-century.	A. Jim Thorpe.	First Nations chief in northern Ontario begin on 11-day fast to draw attention.	Inadequate health care services in their communities.	Carney Nerland sentenced to 4 year jail term for killing Leo LaChance.	Alex Decoteau - who ran in 1912 Olympics is inducted into Ontario's Sports Hall of Fame.
13	14	1983 15	1786 16	1986 17	2008 18	1907 19
The Negro's Treaty is proclaimed.	Battle of Fort Pitt, Northwest Rebellion.	Opening of the Sawridge Hotel Jasper, 100 per cent owned by the Sawridge band.	Mohawk 6th mother Molly Brant dies.	Elijah Harper is named Minister without portfolio in the federal government.	Check out the Essential Aboriginal Resource: www.ammsa.com	An Ojibwa Indian from the Six Nations Reserve near Brantford, Ont. wins the...
20	1885 21	1999 22	23	24	2008 25	2008 26
Boston Marathon. Tom Longboat is 19.	Peter Reginald Kelly, Native activist and leader, is born at Skidegate, B.C.	Aboriginal people rally outside Queen's Park in Toronto, shaming crime scene tape.	ground the legislature to emphasize the province's responsibility in the death of...	Ippogwash protestor Dudley George.	Crowfoot, Chief of the Blackfoot (Siksika), dies at age 60.	Time to subscribe to WindSpeaker! Call 1-800-661-5469
1987 27	28	Q. 29	2008 30	1960	1876	
Actor Will Sampson, best known for his role as the alien in One Flew Over the...	Cuckoo's Nest, is given a new heart and lungs.	Current Grand Chief of the Assembly of First Nations.	Check out the Essential Aboriginal Resource: www.ammsa.com	April 14 - Froisher Boy, N.W.T. - First aboriginal works of art to the United Nations to help refugees in need of food, shelter, and warmth.	April 11 - Canadian Parliament passes the Indian Act - designed to assimilate Indian people.	

MAY - 2008

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1977		1972		2007 1	1670 2	2007 3
May 1 - Willy Adams of Rankin Inlet is the first Inuit to sit in Parliament when appointed senator for NWT.		Francis Gahide, a member of the Nitogo, is appointed to NDP leader Dave Barrett's new cabinet. He is the first Native Cabinet Minister in B.C.		Provincial opposition motion calling for an apology to residential school survivors.	Proclamation by the British Columbia government that the land in the New World.	World peace treaty signed by the British and the Mi'kmaq.
1998 4	1959 5	1754 6	7	8	1883 9	1885 10
Aboriginal Healing Foundation, a non-profit corp. run by Aboriginal people, is formed.	NWT - Dora deane is granted to Inuit. Southern-style distribution of moose is granted.	Peace efforts between Micmac and British diminish when Micmacs kill the crew of English.	sleep. Micmacs burn a peace treaty signed with English in 1753. They take revenge for...	the murder of their members after they beheaded two shipwrecked British soldiers.	Donald Marshall is sentenced to 11 years in jail for the death of Stanley Sealie.	May 12 - Bill and Dorothy Light 850 troops of Battle of Boisdale Northwest Rebellion.
1973 11	1885 12	1985 13	1997 14	1885 15	2008 16	1999 17
American Indian Movement members at Wounded Knee surrender.	Battle of Statache ends, Northwest Rebellion.	Section 97 of the Indian Act is unconstitutional. Dry reserves are proposed in Manitoba.	AMMSA launches 4th newspaper Raven's Eye to serve Native people of BC and Yukon.	Riel surrenders, Northwest Rebellion.	Check out the Essential Aboriginal Resource: www.ammsa.com	Mohawk wholeness harvest white in Nash Bay, Wab., resuming a whaling tradition.
1996 18	2008 19	1999 20	1887 21	1998 22	23	24
Minister Ivan Ikin tells Natives they can remain part of Canada if Quebec separates.	Check out the Essential Aboriginal Resource: www.ammsa.com	Supreme Court decides offensive members should have voting rights in an reserve election.	James Gladstone, Canada's first Native senator, is born at Mountain Hill, N.W.T.	Scottabank sponsors the "Future in Business" Aboriginal Youth Scholarship.		conjunction with the Canadian Council for Aboriginal Business (CCAB).
1959 25	26	2008 27	1885 28	1733 29	2008	1988 31
Ottawa - George Kosciuszko addresses the Eskimo Affairs Committee asking for help for his people.	Time to subscribe to WindSpeaker! Call 1-800-661-5469	May 28, 1959 - The right of Olympic gold medalist in decathlon, Jim Thorpe.	May 28, 1885 - The right of New France colonists to buy and sell Natives as slaves is upheld.	The right of New France colonists to buy and sell Natives as slaves is upheld.	Check out the Essential Aboriginal Resource: www.ammsa.com	RCMP raid stores on the Lubicon Lake Reserve and seize stores.

JUNE - 2008

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1873 1	2	1970 3	1763 4	5	1829 6	7
1873 - A band of Assiniboine Indians is attacked by American wolf hunters at ...	Cypress Hills in what is now Alberta. More than 20 die.	"Red Paper" presented to gov't, proposing that Indian Nations be responsible for Native people.	A lacrosse ball labeled "high during an exciting game of..."	Fort Michilimackinac, north of Detroit, helps Ojibway Indians seize the British fort.	Shawandith, the last known member of the Beaulieu Indians of Newfoundland, dies.	Q. Which dance has been called the Lambada of the powwow? A. Jingle Dance
1905 8	2003 9	10	1983 11	1990 12	1996 13	2008 14
Rajesh Sankar, Lt. Gov. of Alberta from 1974 to 1979, born at Morley, Alberta.	Westcott lawyer T.J. Burke from New Brunswick is first Aboriginal person...	ected to a provincial legislature in Atlantic Canada.	First Annual Alex Decoteau Fun Run is held in Edmonton.	Elijah Harper holding an eagle feather for strength, votes "no" to the Meech Lake Accord.	Proclamation is issued declaring June 21 as National Aboriginal Day.	Check out the Essential Aboriginal Resource: www.ammsa.com
1999 15	16	1876 17	18	1816 19	1969 20	1969 21
Albanardo & Natsaba Hoody sing Canadian National Anthem in Cree at the...	Skydome in Toronto before a Blue Jays baseball game.	Li. Col. George Carter and his men die at Little Big Horn. A loner named Comanche is only survivor.	Confederation between the Métis and settlers results in 21 deaths. Battle of Seven Oaks.	Ottawa - The federal gov't approves the Indian Affairs plan to abolish the department.	The first official National Aboriginal Day is celebrated.	Check out the Essential Aboriginal Resource: www.ammsa.com
1813 22	2001 23	2001 24	1761 25	1975 26	1754 27	2008 28
Indians guide Laura Secord to British camp so she can warn them of an American attack.	Brandon Nolan, son of Ted Nolan, is picked in 1st round of NHL draft by New Jersey Devils.	Rankin Inlet's Jordan Tootoo is selected by Nashville Predators in 4th round of NHL draft.	Micmacs and the British finally conclude a peace treaty signed a year earlier.	Leonard Pellerier is charged in the shooting deaths of two FBI agents.	Anthony Henday, of the Hudson Bay Co. is sent to make contact with the Blackfoot.	Time to subscribe to WindSpeaker! Call 1-800-661-5469
1922 29	2008 30	1951			1969	
Plains Indians gather at Samson Reserve, Alta. to form League of Indians of Canada.	Time to subscribe to WindSpeaker! Call 1-800-661-5469	Indian Act gets first major overhaul in more than a century. It's objective remains assimilating Indian people, the revised Act ends prohibition of Indian ceremonies and dances; gives Indian women right to vote in band elections.			Indian Affairs Minister Jean Chretien recommends that Indians not have special status and the gov't no longer be responsible for them.	

Joseph Naytowhow
Photograph submitted by Virginia Barter
Toronto, Ontario



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JULY - 2008

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
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 girl's murder.	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...	1997 10 St. Regis Reserve. They say they hold the title to the island. A 100-man police force storm the barricade at Chis. Camp. Marcel lance is shot and killed.	1990 11 A 100-man police force storm the barricade at Chis. Camp. Marcel lance is shot and killed.	2000 12 Matthew Coon Come is elected to the position of national chief for the AFN.
2008 13 Start taking pictures for the 2009 History Calendar photo contest.	1978 14 The final of the western Arctic give up Aboriginal rights to 270,000 sq. km land for \$4.5 million.	1912 15 Jim Thorpe wins both the Pentathlon and Decathlon at the Stockholm Olympics.	1985 2 Big Bear and his son Horse Child, surrender to Gen. Middleton, Northwest Rebellion.	1997 3 Auding Sgt. Kenneth Deane, who shot Native protester Dudley George at Ipperwash.	1847 4 Provincial park, receives minimal sentence.	1847 5 Citywide of the north. James of Lake Huron project of the gov't that mixing interests.
1974 Jackie Krieger and Robert Marshall of the Partisan Indian Band were found not guilty.	1994 20 of hunting out of season. BC Court found that Aboriginal people could hunt on unoccupied sections.	2008 22 of traditional hunting areas and only specific legislation could limit the right to hunt and fish according to custom.	2007 30 8.C. elder Mary Thomas dies.	1971 31 Scotiabank first chartered bank to open a branch on reserves in Stordell, Alberta.	2008 25 Subscribe to WindSpeaker! Call 1-800-661-5469.	1889 26 First pilgrimages to Lac Ste. Anne, Alberta.
1994 27 Continental states of Louis Riel is removed from grounds of the Manitoba legislature.	1959 28 Squamish leader Andrew Paul dies of Vancouver.	2008 29 Take more pictures for the 2009 History Calendar photo contest.	2007 30 8.C. elder Mary Thomas dies.	1971 31 Scotiabank first chartered bank to open a branch on reserves in Stordell, Alberta.	2008 25 Subscribe to WindSpeaker! Call 1-800-661-5469.	1889 26 First pilgrimages to Lac Ste. Anne, Alberta.

AUGUST - 2008

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
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.	2001 4 Married commemorates the 50th anniversary of the Great Peace Treaty of 1701.	1952 5 Perry Island, Ont. — Francis Pegahmagabow who was raised at...	2008 6 Showdown on Ojibway reserves on Georgian Bay, dies at age 63.	1973 8 Take more pictures for the 2009 History Calendar photo contest.	1994 1 The federal gov't announces it will begin accepting applications for comprehensive...	2001 2 Anti and publicist cartoonist Everett Sloop dies.
1915 3 Niger politician and businessman Frank Arthur Collier is born of Nass Harbour, B.C.	1957 11 The founding president of the Indian Assoc. of Alberta dies. John Calliham was 75.	2008 12 Number of copies of WindSpeaker circulated each year? A. 290,000 +	1877 14 Check out the Essential Aboriginal Resource: www.ammsa.com	1990 15 The N.W.T. council passes a law to protect the buffalo.	1990 16 Aug. 15 to 19, The Big River First Nation in Sask. hosts 25th Saskatchewan Indian Summer Games.	1990 16 OIA — Police replaced by 2,000 soldiers, 1,100 more will be brought in as the crisis continues.
2008 17 Take more pictures for the 2009 History Calendar photo contest.	2008 18 Check the latest issue of WindSpeaker for entry form, rules and deadline.	1994 20 A female white buffalo calf is born in Wisconsin. The calf is seen as a positive omen.	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.	2008 22 Time to subscribe to WindSpeaker! Call 1-800-661-5469.	1990 23 OIA — The Canadian army announces it will be withdrawing from Mohawk territory.
2006 24 The injury into the shooting death of protester Dudley George comes to a close.	1971 26 Number of copies of all of the AWASA publications circulated each year? A. 652,000 +	1843 27 Yellowknife — Ed Bird, 30, Chief of Fitz-Simith Indian band, dies after being shot by RCMP.	1843 27 Yellowknife — Ed Bird, 30, Chief of Fitz-Simith Indian band, dies after being shot by RCMP.	1907 29 A crew of Mohawk iron workers are killed when the bridge they're working on in Quebec collapses.	1996 30 AWASA's web site launched. Check it out at: www.ammsa.com	1996 30 AWASA's web site launched. Check it out at: www.ammsa.com

SEPTEMBER - 2008

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1990 1 The Mohawks make their last stand from the Kaneshstake Treatment Centre.	1999 2 Aboriginal Peoples Television Network (APTN) is launched.	2008 3 Take more pictures for the 2009 History Calendar photo contest.	1971 4 James Gladstone, Canada's first Native senator, dies at Fannie, B.C.	1877 5 Lakota Chief Crazy Horse is killed.	1993 6 Doris Hiet, Innu block grants to stop minister from landing there. Chief Katie Rich jailed.	2007 7 The United Nations Declaration on the rights of Aboriginal Peoples passes, despite...
1990 7 Milan Born With a South Iron shot in the air during protest over Old Man River Dam.	1763 8 Sept. 7 - King George III issues proclamation urging subjects to settle in Canada.	2008 9 Take more pictures for the 2009 History Calendar photo contest.	1984 10 White Bear Band in Saskatchewan is granted settlement of land worth \$18 million.	1991 11 Terrorist attacks on USA destroy World Trade Centre towers, but will help of Mohawk workers.	2007 12 World's largest Inuit erected at Medicine Hat, Alberta.	1977 20 Blooded Treaty 7 is signed.
2006 14 Have you seen in your entry for the 2007 History Calendar photo contest yet?	1986 16 The picture of fruit whistlers is replaced by a robin on the Canadian \$2 bill.	1999 17 Supreme Court overturns Donald Marshall, Jr.'s conviction for illegal fishing, recognizing...	1999 17 Supreme Court overturns Donald Marshall, Jr.'s conviction for illegal fishing, recognizing...	1987 19 Ralph Shinour passes away. He was Alberta's 17th Lieutenant Governor serving from 1974-77.	1987 19 Ralph Shinour passes away. He was Alberta's 17th Lieutenant Governor serving from 1974-77.	1987 20 Blooded Treaty 7 is signed.
2008 21 Wandering Spirit, who had surrendered with Wood Cree at Fort Pitt, pleads guilty to murder.	1999 23 Peace treaty signed by Haisla, Heiltsuk, Kikwaikwaik.	1993 24 Sawridge Chief Walter Iwim challenges Bill C-31 in court.	2007 25 Manitoba gov't announces creation of new holiday Louis Riel Day, to be celebrated in February.	1990 26 OIA — Mohawks work out of the Kaneshstake Treatment Centre. A violent confrontation.	1990 26 OIA — Mohawks work out of the Kaneshstake Treatment Centre. A violent confrontation.	1990 26 OIA — Mohawks work out of the Kaneshstake Treatment Centre. A violent confrontation.
1663 28 Quebec City. The site of fight to Indians is outlived.	1974 29 OIA — RCMP not equal in force on the Native People's Caravan of about 300 people.	1828 Lord Dalhousie recommends that the British gov't reimburse Canada's Indian people—impressed with how the Methodist of Credit River had transformed the Mississauga people to Christian farmers who have short hair, go to church and send their children to school.	1828 Lord Dalhousie recommends that the British gov't reimburse Canada's Indian people—impressed with how the Methodist of Credit River had transformed the Mississauga people to Christian farmers who have short hair, go to church and send their children to school.	1996 3 Residential school survivors Mary Morin is the first person to receive Common Experience Payment.	2007 4 Residential school survivors Mary Morin is the first person to receive Common Experience Payment.	2007 4 Residential school survivors Mary Morin is the first person to receive Common Experience Payment.

OCTOBER - 2008

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1999 October 29 — Peigan Elder Joseph Crowhose Sr. dies. Crowhose played large part in keeping Aboriginal spirituality alive during the days when it was illegal to practice the traditional life.	1869 6 Fall — The smallpox epidemic has come to the prairies killing thousands of Blacks.	2008 8 Check out the Essential Aboriginal Resource: www.ammsa.com	1995 9 Aboriginal Calendar photo contest winners: Deborah Nelson and Jacqueline Richness.	1992 10 Olympics held in Vancouver, British Columbia, win 11 medals, 7 gold, 2 silver and 3 bronze.	1965 18 Prime Minister Stephen Harper's speech promises a formal gov't apology to residential school survivors.	1965 18 Prime Minister Stephen Harper's speech promises a formal gov't apology to residential school survivors.
2008 5 Time to subscribe to WindSpeaker! Call 1-800-661-5469.	1982 13 International Olympic Committee restores the Olympic medals of the 44,000-acre Harper Ranch.	1988 15 Lubicon band members set up checkpoints on the four main oil roads into their territory.	1869 16 The National Council of the Métis of Red River is formed.	1992 10 Olympics held in Vancouver, British Columbia, win 11 medals, 7 gold, 2 silver and 3 bronze.	1965 18 Prime Minister Stephen Harper's speech promises a formal gov't apology to residential school survivors.	1965 18 Prime Minister Stephen Harper's speech promises a formal gov't apology to residential school survivors.
2006 19 Aboriginal Calendar photo contest winners: Doug Thomas and Robbie Hollett.	1666 20 New France — French crops in the fields. The Mohawks lose a winter without supplies.	2001 22 Aboriginal Calendar photo contest winners: Rebecca Swaiden and Donna Willard.	1844 23 Louis Riel is born at St. Boniface.	2002 24 Aboriginal Calendar photo contest winners: Paul Argueburg and Tiro Paul announced.	1985 25 Grande Cache Natives protest in order they apply for hunting licenses.	1985 25 Grande Cache Natives protest in order they apply for hunting licenses.
2000 27 Aboriginal Calendar photo contest winners: Frank Lufeme and Dennis Okonko.	1678 28 New France — The ban on the sale of liquor to Native people is lifted. Decision reversed by...	2000 27 Aboriginal Calendar photo contest winners: Frank Lufeme and Dennis Okonko.	1917 30 Alex DeCouture is killed by a sniper's bullet during World War One.	2006 31 Aboriginal educator Denise Henning named president and vice-chancellor of the U.S. College of the North.	1997 October 30 — Senator James Ray (pro-electric project ends with signing of agreement).	1997 October 30 — Senator James Ray (pro-electric project ends with signing of agreement).

NOVEMBER - 2008

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1782 The Nova Scotia Governor and Micmac chief Major Jean-Baptiste Cope of Shubenacadie conclude a treaty that says of war-like events between the British and the Micmacs should be "buried in oblivion with the hatchet."	2006 2 The first Haida Alutian festival takes off in Winnipeg.	1961 4 The National Indian Council is formed.	2008 5 Check out the Essential Aboriginal Resource: www.ammsa.com	2008 6 Time to subscribe to WindSpeaker! Call 1-800-661-5469.	1670 7 The Hudson Bay Co. is established and given sole authority over the lands in the New World.	1962 1 Toronto — The work of Ciybway painter Norval Morrisseau sells out on the opening night.
1903 10 Fr. Adhem Gabriel, a spiritual leader of Carrier Indians for neglect.	1975 11 Quebec City — The James Bay and Northern Quebec Agreement is signed.	1975 11 Quebec City — The James Bay and Northern Quebec Agreement is signed.	1975 11 Quebec City — The James Bay and Northern Quebec Agreement is signed.	1975 11 Quebec City — The James Bay and Northern Quebec Agreement is signed.	1975 11 Quebec City — The James Bay and Northern Quebec Agreement is signed.	1975 11 Quebec City — The James Bay and Northern Quebec Agreement is signed.
1885 16 Louis Riel is hanged for treason at Regina.	1903 10 Fr. Adhem Gabriel, a spiritual leader of Carrier Indians for neglect.	1975 11 Quebec City — The James Bay and Northern Quebec Agreement is signed.	1975 11 Quebec City — The James Bay and Northern Quebec Agreement is signed.	1975 11 Quebec City — The James Bay and Northern Quebec Agreement is signed.	1975 11 Quebec City — The James Bay and Northern Quebec Agreement is signed.	1975 11 Quebec City — The James Bay and Northern Quebec Agreement is signed.
2005 23 Federal gov't announces agreement in principle for compensation to residential school survivors.	1807 24 Joseph Brent dies of Upper Canada.	2005 25 Aboriginal leaders meet with provincial and federal gov't to draft the Kelowna Accord.	1885 27 Eight Indian men were hanged at Battleford for murders committed in Northwest Rebellion.	2005 29 It was the last public hanging in Canada.	2005 29 It was the last public hanging in Canada.	2005 29 It was the last public hanging in Canada.

DECEMBER - 2008

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1980 1 NWT — First TV station providing programming in Inuktitut to eastern Arctic is officially open.	2008 2 Time to subscribe to WindSpeaker! Call 1-800-661-5469.	1993 3 AWASA launches its 2nd publication — Alberta Sweetgrass.	1975 4 Mohawk chief Thoyendango — Joseph Brent — arrives in England.	1975 4 Mohawk chief Thoyendango — Joseph Brent — arrives in England.	1975 4 Mohawk chief Thoyendango — Joseph Brent — arrives in England.	1975 4 Mohawk chief Thoyendango — Joseph Brent — arrives in England.
2008 7 Time to subscribe to WindSpeaker! Call 1-800-661-5469.	1882 8 Big Bear is the last of the Plains Cree chiefs to sign Treaty 6.	2008 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...	1975 4 Mohawk chief Thoyendango — Joseph Brent — arrives in England.	1975 4 Mohawk chief Thoyendango — Joseph Brent — arrives in England.	1975 4 Mohawk chief Thoyendango — Joseph Brent — arrives in England.
1977 14 Proclamation is issued in Upper Canada to protect Native burial grounds, Mississauga.	1981 16 Indians urge the gov't to protect the sites from settlers who stole them from the graves.	1981 16 Indians urge the gov't to protect the sites from settlers who stole them from the graves.	1981 16 Indians urge the gov't to protect the sites from settlers who stole them from the graves.	1981 16 Indians urge the gov't to protect the sites from settlers who stole them from the graves.	1981 16 Indians urge the gov't to protect the sites from settlers who stole them from the graves.	1981 16 Indians urge the gov't to protect the sites from settlers who stole them from the graves.
2008 21 First day of winter. Now the days start getting longer.	1964 22 Canada's first Native Senator? A. James Gladstone.	1964 22 Canada's first Native Senator? A. James Gladstone.	1964 22 Canada's first Native Senator? A. James Gladstone.	1964 22 Canada's first Native Senator? A. James Gladstone.	1964 22 Canada's first Native Senator? A. James Gladstone.	1964 22 Canada's first Native Senator? A. James Gladstone.
2007 28 Time to subscribe to WindSpeaker! Call 1-800-661-5469.	1890 29 United States finally kill 153 Sioux people at Wounded Knee Creek, South Dakota.	2008 31 Peace and Prosperity is our wish for you and your family in 2009!	1969 Harold Cardinal, president of the Indian Association of Alberta, publishes book "The Unquiet Spirit: The Tragedy of Canada's Indians", an attack on the Canadian gov't's efforts to assimilate Indian people.	1969 Harold Cardinal, president of the Indian Association of Alberta, publishes book "The Unquiet Spirit: The Tragedy of Canada's Indians", an attack on the Canadian gov't's efforts to assimilate Indian people.	1969 Harold Cardinal, president of the Indian Association of Alberta, publishes book "The Unquiet Spirit: The Tragedy of Canada's Indians", an attack on the Canadian gov't's efforts to assimilate Indian people.	1969 Harold Cardinal, president of the Indian Association of Alberta, publishes book "The Unquiet Spirit: The Tragedy of Canada's Indians", an attack on the Canadian gov't's efforts to assimilate Indian people.



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Raven Photograph submitted by Laura Stevens Edmonton, Alberta