

# Windspeaker

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JAMES O'CONNOR/WINNIPEG SUN

## Crash at Little Grand Rapids!

Four of the 17 passengers aboard a plane that went down near the northern Manitoba community of Little Grand Rapids First Nation are dead. A three-year-old boy and his 20-year-old mother, both of Winnipeg, the pilot, 62, of St. Andrews, Man. and a 51-year-old maintenance worker for the Southeast Tribal Council died in the crash. (see stories page 3.)

## Healing fund still uncertain

By Kenneth Williams  
Windspeaker Staff Writer

OTTAWA

It has been reported that the government of Canada is about to set aside a healing fund as a kind of restitution for the abuse suffered by Aboriginal students at residential schools.

The fund, it has been rumored, will total between \$200 million to \$350 million, depending on who a reporter speaks to. Along with this fund, it is said, that a "statement of reconciliation" will be announced indicating Canada's new relationship with its Aboriginal people.

Jane Stewart, the minister of Indian Affairs, has repeatedly declared that there would be no formal apology from the federal government concerning its role in the residential school system. According to Lynn Boyer, a spokesperson for Indian Affairs, any talk of a statement of reconciliation is "premature."

"Whatever is coming out [in the media] is still speculation at this stage," she said.

This statement of reconciliation is supposed to be Canada's first response to the Royal Commission on Aboriginal Peoples report that was tabled in November 1996. The report had made many recommendations, one of which was an official apology for the residential schools and the abuse that many Aboriginal students suffered in them.

"The federal government has been reviewing the RCAP report since it was released," said Boyer. "We've been looking at the issue of residential schools as part of that review. The minister is saying we have to look at all of the aspects [of the report] and determine how best to respond to it."

Stewart has been in contact with various Aboriginal organizations, trying to determine the best response to the report. Harry Daniels, the president of the Congress of Aboriginal Peoples, and Gerald Morin, the president of the Métis National Council, met with Stewart on Dec. 16.

"We just went in there with our concerns as to what the response to the RCAP would be like, how inclusive it would be, and how

strong a statement they were going to make," said Daniels. "We wanted to make sure that all Aboriginal people were included in the response."

Daniels is most concerned that any healing fund set up would also provide money for off-reserve and non-status Indians, as well as Métis, Inuit and Indians who were not a party to a treaty signing.

Spokesmen for the Assembly of First Nations and the Federation of Saskatchewan Indian Nations are not taking the reports in Canada's newspapers seriously. "These are all rumors," said Jean LaRose, spokesman for the AFN. "We hope the response will be good . . . but we're going to see what comes from the government before we respond."

He did say that Phil Fontaine, the chief of the assembly, did make his concerns known to Stewart, particularly his desire for an official apology for the residential schools.

Lloyd Martell, a spokesman for the federation, echoed the same wait-and-see approach.

"We don't want to make any

sort of official statement based on what we know now because it might change," he said.

Morin stated that he has heard that Fontaine has been negotiating directly with Stewart regarding the healing fund. This concerned him because it might indicate that the healing fund will favor the AFN's constituency, on-reserve Indians, and neglect the other Aboriginal groups.

"It doesn't appear that the federal government is offering too much to Métis people as far as its response is concerned," said Morin. "The government tends to focus its initiatives to First Nations on-reserve people and we're afraid that we're going to be left out again."

Morin warned that if the Métis people were unable to seek recourse through negotiations with the federal government, they'd probably intensify their court actions.

"We'd have no other alternative," said Morin.

It has been mentioned that the federal government will provide its response to the RCAP report in early January.

### WHAT'S INSIDE

#### QUOTABLE QUOTE

"In this case the Supreme Court came down on the side of justice. We are extremely happy for all First Nations people in B.C., in Canada and around the world."

— Gitxsan chief negotiator Mas Gak (Don Ryan) on the Delgamuukwq land claim case in the Supreme Court.

#### PLOT YOUR CAREER

Some folks head off to other continents to make a name for themselves. Consider the career move of Ermineskin Cree Terry Littlechild Muskwa who joined Disney's Wild West Show and spent a year in Paris, France riding horses, falling off of stagecoaches, and whooping it up for two shows a night.

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#### CHECK IT OUT!

Windspeaker believes that by highlighting the history of Aboriginal people, it will make for a better future for us all. In this issue, find enclosed Windspeaker's 200 years of Aboriginal history calendar.

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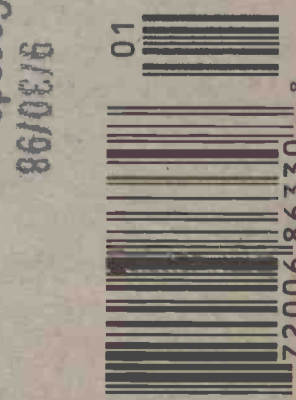
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## Aboriginal title defined

## New trial ordered in Delgamuukw case

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

The Chief Justice of the Supreme Court of Canada dealt a blow to the legacy of colonialism when he handed down his 87 page decision in the *Delgamuukw v. British Columbia* land claim case on Dec. 11.

Justice Antonio Lamer wrote the decision, with all his fellow justices on the highest court in the land concurring, which completely overturned the 1991 decision of then British Columbia Supreme Court Justice Allan McEachern who dismissed the oral testimony of Elders and chiefs and ruled that Aboriginal rights to land in the province had been distinguished in 1871.

The 13-year-long process which has taken Earl Mundoe (whose traditional Gitksan name is Delgamuukw) and his fellow litigants (the hereditary chiefs of 37 other Gitksan Houses or clans and 12 Wet'suwet'en Houses) through the Canadian civil law process, has resulted in new law and in more detailed definitions of existing law.

Despite the fact that the highest court ordered the parties to go back to square one, saying errors by trial judge McEachern invalidated the entire process, making it necessary to re-try the case, the ruling by the chief justice advanced and clarified the legal definition of Aboriginal rights in a way that has leaders excited.

"This is a judgment the Gitksan people have worked towards since the first European entered our traditional territory over 130 years ago," said Gitksan chief negotiator Mas Gak (Don Ryan). "In this case the Supreme Court came down on the side of justice. We are extremely happy for all First Nations people in B.C., in Canada and around the world."

Previous Supreme Court decisions had given Aboriginal land title a very narrow scope, one that left First Nations last in line when it came to deciding who exercised political control over their traditional lands and resources. The latest decision recognizes the concept of Aboriginal title as a form of ownership.

Justice Lamer described Aboriginal ownership as *sui generis* (a Latin term which means unique). It is not exactly the same as typical fee simple land ownership because there are limitations on how land held by Aboriginal title can be used or disposed of.

"Aboriginal title is *sui generis*, and so distinguished from other proprietary interests, and characterized by several dimensions. It is inalienable and cannot be transferred, sold or surrendered to anyone other than the Crown. Another dimension of Aboriginal title is its sources: its recognition by the Royal Proclamation of 1763 and the relationship between the common law which recognizes occupation as proof of possession and systems of Aboriginal law pre-existing assertion of British sovereignty. Finally, Aboriginal title is held communally," the chief justice wrote.

The nature of land ownership rights was changed dramatically

by that part of the Delgamuukw decision. Previously, Aboriginal ownership was considered 'usufructuary,' a legal term which describes the kind of relationship which medieval serfs had with their feudal lord. Serfs had the right to a windfall; they could harvest branches for firewood if the branches were blown off of trees by the wind. But they had no right to cut down the trees. There was no sense of ownership: title and all rights remained with the Crown or the feudal lord. The serfs remained on the land at the pleasure of the Crown.

Lamer looked at existing law and reasoned that, since Aboriginal sovereignty existed before the Crown declared sovereignty in 1871 in British Columbia, there needed to be some attempt in law to reconcile the conflicting claims to sovereignty. He reasoned that common law traditions which guide the legal system recognize that possession is compelling proof of ownership. If First Nations people can prove they occupied the land at the time the Crown asserted sovereignty, then the Crown must recognize the First Nations' Aboriginal title to the land.

The court decision also broadened the possible uses of land held through Aboriginal title.

"The exclusive right to use the land is not restricted to the right to engage in activities which are aspects of Aboriginal practices, customs and traditions integral to the claimant group's distinctive Aboriginal culture," Lamer wrote. "Canadian jurisprudence on Aboriginal title frames the 'right to occupy and possess' in broad terms and, significantly, is not qualified by the restriction that use be tied to practice, custom or tradition. The nature of the Indian interest in reserve land, which has been found to be the same as the interest in tribal lands, is very broad and incorporates present-day needs. Finally, Aboriginal title encompasses mineral rights and lands held pursuant to Aboriginal title should be capable of exploitation. Such a use is certainly not a traditional one. The content of Aboriginal title contains an inherent limit in that lands so held cannot be used in a manner that is irreconcilable with the nature of the claimants' attachment to those lands. This inherent limit arises because the relationship of an Aboriginal community with its land should not be prevented from continuing into the future. Occupancy is determined by reference to the activities that have taken place on the land and the uses to which the land has been put by the particular group. If lands are so occupied, there will exist a special bond between the group and the land in question such that the land will be part of the definition of the group's distinctive culture. Land held by virtue of Aboriginal title may not be alienated because the land has an inherent and unique value in itself, which is enjoyed by the community with Aboriginal title to it. The community cannot put the land to uses which would destroy that value.

"Finally, the importance of the

continuity of the relationship between an Aboriginal community and its land, and the non-economic or inherent value of that land, should not be taken to detract from the possibility of surrender to the Crown in exchange for valuable consideration. On the contrary, the idea of surrender reinforces the conclusion that Aboriginal title is limited. If Aboriginal peoples wish to use their lands in a way that Aboriginal title does not permit, then they must surrender those lands and convert them into non-title lands to do so."

In 1982, Section 35 of the newly-proclaimed Charter of Rights and Freedoms recognized and affirmed Aboriginal rights as defined by existing laws. Chief Justice Lamer was required to look at the law as it existed before 1982 and determine if the law could support Aboriginal title. He decided that existing common law land ownership principles supported the existence of Aboriginal title.

The judge urged Aboriginal, federal and provincial leaders to take their negotiations out of the courts. He wrote that all parties should recognize what is right under the law and then work to negotiate mutually beneficial, fair treaty agreements.

There were other equally important advances in Aboriginal rights case law in the Delgamuukw decision. The trial judge was criticized for not giving more weight to oral testimony. That criticism amounts to a formal recognition in law that oral testimony of First Nations history is now acceptable in Canadian courtrooms.

The court also spelled out how other governments can infringe on Aboriginal title and what legal remedies are available to balance that infringement.

"Constitutionally recognized Aboriginal rights are not absolute and may be infringed by the federal and provincial governments if the infringement (1) furthers a compelling and substantial legislative objective and (2) is con-



MARTY LOGAN

Thirteen years and more than \$20 million later, the Delgamuukw land claim case reached the Supreme Court of Canada last June. In December, the court ruled that Aboriginal people have the right to own their traditional lands and that treaty negotiations should be conducted under the understanding that the Aboriginal owners have the right to fair compensation for land they surrender.

istent with the special fiduciary relationship between the Crown and the Aboriginal peoples. ... There is always a duty of consultation and, in most cases, the duty will be significantly deeper than mere consultation. And third, lands held pursuant to Aboriginal title have an inescapable economic component which suggests that compensation is relevant to the question of justification as well. Fair compensation will ordinarily be required when Aboriginal title is infringed," the court wrote.

Aboriginal leaders in British Columbia and across Canada were ecstatic when they learned the details of the decision.

Assembly of First Nations National Chief Phil Fontaine called it "one of the most important decisions in Canadian legal history" in a letter he wrote to Prime Minister Jean Chretien. Fontaine urged Chretien to call an immediate first minister's meeting "with our full and equal participation" so that the new direction described in Delgamuukw can be implemented. Chretien has not responded.

British Columbia's First Nations Summit Chief Joe Mathias predicts the court decision will dramatically alter the province's treaty process. The decision "restores the rule of law and justice for First Nations," he said.

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## Test for title

Supreme Court of Canada Chief Justice Antonio Lamer described in the Delgamuukw decision how a court of law must look at the facts when determining Aboriginal title. The following is an extract from the decision:

"Key" factors for recognizing Aboriginal rights under s. 35(1) are met in the present case. First, the nature of an Aboriginal claim must be identified precisely with regard to particular practices, customs and traditions. When dealing with a claim of 'Aboriginal title,' the court will focus on the occupation and use of the land as part of the Aboriginal society's traditional way of life.

Second, an Aboriginal society must specify the area that has been continuously used and occupied by identifying general boundaries. Exclusivity means that an Aboriginal group must show that a claimed territory is indeed its ancestral territory and not the territory of an unconnected Aboriginal society. It is possible that two or more Aboriginal groups may have occupied the same territory and therefore a finding of joint occupancy would not be precluded.

Third, the Aboriginal right of possession is based on the continued occupation and use of traditional tribal lands since the assertion of Crown sovereignty. However, the date of sovereignty may not be the only relevant time to consider. Continuity may still exist where the present occupation of one area is connected to the pre-sovereignty occupation of another area.

Also, Aboriginal peoples claiming a right of possession may provide evidence of present occupation as proof of prior occupation. Further, it is not necessary to establish an unbroken chain of continuity.

Fourth, if Aboriginal peoples continue to occupy and use the land as part of their traditional way of life, the land is of central significance to them. Aboriginal occupancy refers not only to the presence of Aboriginal peoples in villages or permanently settled areas but also to the use of adjacent lands and even remote territories used to pursue a traditional mode of life. Occupancy is part of Aboriginal culture in a broad sense and is, therefore, absorbed in the notion of distinctiveness. The Royal Proclamation, 1763 supports this approach to occupancy."

## Pass

By Rob McKinley  
Windspeaker Staff WriterLITTLE  
RAPIDS

Seven of the people aboard a small plane crashed near the Little Rapids First Nation in Manitoba were tribal staff members on their way to help with a Christmas celebration at the neighboring Pelly First Nation.

"They were going to help prepare Christmas for the community of Manitoba's Southern Council Executive Director Malcolm. "Six of the child and family services and the other was a maintenance worker."

The maintenance worker was one of four people in the crash. Included in the dead were a three-year-old boy and his 20-year-old mother, both from Little Rapids, and the pilot, Norman McCrea, 62, of St. James. Many of the injured were Little Rapids band members. Reports indicate that the people who walked away from the wreckage were unhurt.

Four of the tribal staff members are still in hospital, with two remaining two hours in hospital and released.

The other survivors of the crash were all visiting the Grand Rapids area for a regular scheduled meeting at the St. Andrews school just outside Little Rapids.

The plane, a twin-engine turbo propeller

## Second

By Rob McKinley  
Windspeaker Staff WriterLITTLE  
RAPIDS

The second air crash in three days occurred at an airfield in eastern Manitoba near the Little Rapids First Nation on Friday.

Early that afternoon, a twin-engine Navaho plane piloted by Northway Aviation, ran out of control, aborting a take-off from a remote airstrip, 300 miles from Winnipeg, near the Grand Rapids area.

The plane, carrying 12 passengers and a pilot, was ready for take-off when the front door opened.

Trying to abort the take-off, the pilot veered off the end of the runway. The plane ended up in a ditch. No one was injured.

The accident occurred on Dec. 9 crash of a plane carrying 12 people, an Embraer plane, into pieces after it crashed one km from the Little Rapids area. The people were killed.

The two accidents

# Passengers preparing for Christmas

By Rob McKinley  
Windspeaker Staff Writer

LITTLE GRAND  
RAPIDS, Man.

Seven of the 17 people aboard a small plane that crashed near the Little Grand Rapids First Nation in eastern Manitoba were tribal council staff members on their way to help with a Christmas party at the neighboring Pauingassi First Nation.

"They were going up there to help prepare Christmas dinner for the community," said Manitoba's Southeast Tribal Council Executive Director Joe Malcolm. "Six of them were child and family service workers and the other was a maintenance worker."

The maintenance worker was one of four people killed in the crash. Included in the dead were a three-year-old boy and his 20-year-old mother, both from Winnipeg, and the pilot, Norman Richard McCrea, 62, of St. Andrews, Man. Many of the injured are still in hospital. Four of the injured were Little Grand Rapids band members. Witness reports indicate only three people walked away from the wreckage unhurt.

Four of the tribal staff members are still in hospital, the remaining two have been treated and released.

The other survivors of the crash were all visiting the Little Grand Rapids area on the regular scheduled flight from the St. Andrews airport, located just outside Winnipeg.

The plane, a twin engine turbo propeller Embraer-

EMB-110P1 owned by Sowind Air Ltd. of St. Andrews, crashed into dense brush just one km from the gravel airstrip on Dec. 9. The airstrip, which does not have a manned control tower, is served by a non-directional beacon. The airstrip is located just outside the reserve, 300 km northeast of Winnipeg. The plane crashed at 3:15 p.m. in weather that was described as foggy. There were employees inside the airport at the time.

Moments after the crash, community members were on their way to the crash site. Access to the location was only available by snowmobile. Malcolm estimated that more than 100 people from the Little Grand Rapids First Nation assisted other officials during the tragedy.

"From the information I have received from the people up there, there is nothing but praise for the people of Little Grand Rapids," he said.

Malcolm said the tribal council will be counselling the staff at their Winnipeg office, helping them deal with their emotions. The council is also sending counsellors to Little Grand Rapids First Nation.

"There is a group going up to assist the community with this," he said the day following the crash. "There will be counsellors and workshops to help them cope."

Little Grand Rapids band councillor Nelson Keeper said it took people a little while to figure out what had happened after they heard what sounded like a bomb in the middle of the afternoon. Once it was understood that the sound was

that of a crashed plane, the community swung into action, he said.

"The reaction was, 'What's going on, what happened, are there any survivors and what can we do to help,'" he said.

Community members were the first to the crash site.

Once they got to the plane, the scene was terrible, said Keeper.

"It hits hard," he said of the emotions the first on the scene had to deal with. "Anybody going through that kind of trauma, I mean you see people lying there, broken bones and bleeding and people dead. It was a complete mess."

Victims of the crash were comforted and carried back to Little Grand Rapids on snowmobiles.

Keeper said the three community health nurses worked feverishly to take care of the wounded, many in serious condition.

"The three nurses that were here had their hands full," he said.

Despite the tragedy, Keeper said the compassion and care the people of his community showed is worthy of credit.

"We are glad there's a lot of people out there who have a lot of heart," he said. "As a community leader, I have to be happy with the way people came together."

Poor weather hampered attempts by the Canadian Armed Forces and other rescue officials to airlift the injured from the Little Grand Rapids nursing station. It wasn't until Dec. 10 that planes and helicopters could safely land and transport the injured to a Winnipeg hospital.

Manitoba Transportation Safety Board investigators are combing the scene of the crash and talking to witnesses to find out what caused the plane to go down.

Vic Gerden, the regional manager of the safety board, said the investigation will take weeks. He said investigators will be looking at the plane's engines, instrument panels and talking to survivors in order to get a handle on the final minutes of the flight. Included in the investigation will be a look at aircraft maintenance, weather conditions and the possibility of human error.

There was no black box on the plane or recordings of conversations between the pilot of the plane and any airstrip personnel.

Gerden said he could not confirm poor weather conditions at the time of the crash, but said the conditions will be taken into consideration during the investigation.

"Every accident is the result of a chain of events, normally. We don't want to restrict ourselves to any one particular factor," he said.

This was the second airplane crash in the area in the last five years. Accidents in 1992 and 1994 both saw small planes make forced landings near the airstrip. There were no fatalities in either of those accidents.

Gerden said his department responds to about 60 aircraft accidents each year in Manitoba, northern Saskatchewan, the Northwest Territories and the northern Ontario region.

Representatives from Sowind Air Ltd., which is an Aboriginal owned company, could not be

reached for comment.

This is the first time a Sowind plane has had an accident and the first time in Canada that one of the Brazilian-made Embraer aircraft has crashed.

## Plane had fuel to turn around

By Rob McKinley  
Windspeaker Staff Writer

LITTLE GRAND  
RAPIDS, Man.

Manitoba Transportation officials have reported that the twin engine plane which crashed in eastern Manitoba on Dec. 9 near the Little Grand Rapids First Nation could have flown back to Winnipeg after encountering poor weather conditions at the remote airfield.

Instead, the plane carrying 17 people, crashed one km from the small, gravel airstrip. Four people were killed in the crash.

Seven of the passengers were from Manitoba's Southeast Tribal Council and were on their way to a neighboring First Nation to prepare the community's Christmas party. The remainder of the passengers either lived in or had business in the Little Grand Rapids area. The dead includes the 62-year-old pilot, a three-year-old boy, his 20-year-old mother and a 51-year-old maintenance worker for the Southeast Tribal Council.

Government officials said the pilot of the Embraer P110, owned by Sowind Air Ltd., was told the weather conditions at the airstrip were poor as he approached the runway, about 300 km northeast of Winnipeg.

A smaller plane, owned by the same company, had successfully landed at the airstrip moments before, despite foggy conditions.

Although the Little Grand Rapids airport does not have a manned control tower, workers regularly speak to incoming planes on the radio and advise them about the weather, wind and visibility.

Reports indicate the plane attempted to land, but aborted and was attempting a second approach when it crashed into dense brush.

Investigators from the Transportation Safety Board are going through the wreckage of the downed plane and speaking to witnesses and survivors to re-construct the last minutes of flight.

The investigation could take several weeks to complete.

## Second crash highlights runway safety

By Rob McKinley  
Windspeaker Staff Writer

LITTLE GRAND  
RAPIDS, Man.

The second airplane accident in three days occurred at an airfield in eastern Manitoba near the Little Grand Rapids First Nation on Friday, Dec. 12.

Early that afternoon, a twin engine Navaho plane, owned by Northway Aviation in Winnipeg, ran out of runway after aborting a take-off from the remote airstrip, 300 km northeast of Winnipeg, reported the Little Grand Rapids RCMP.

The plane, carrying two passengers and a pilot, was taxiing down the gravel runway, ready for take-off, when the front door opened.

Trying to abort the take-off, the pilot veered left and skidded off the end of the runway. The plane ended up in a snow bank. No one was injured.

The accident comes after a Dec. 9 crash of a commuter plane carrying 17 people. That plane, an Embraer 110, broke into pieces after hitting trees one km from the airstrip. Four people were killed in that crash.

The two accidents are raising

questions regarding the safety of the 840 m (2,800 ft) packed gravel airstrip — questions which have plagued the 1,200 residents of the nearby First Nation for more than two decades.

Joe Malcolm, the executive director for the Southeast Tribal Council, said the need for a better runway surface and location of the airstrip has been a concern in the community since the airfield was built more than 20 years ago.

One of Malcolm's colleagues was killed and six others were injured in the Dec. 9 crash. Malcolm said the airfield is not in the best location, the runway is gravel, and not long enough.

"It's a gravel base and very short. There's a lake at one end and the rapids on the other end. It is not ideally located at all," he said. "The community has been saying the same thing for the last 20 years."

Malcolm hopes the recent accidents will draw more attention to the airstrip and perhaps lead to some action.

Little Grand Rapids band councillor Nelson Keeper said the airstrip could be improved.

"It is well maintained, but from a pilot's perspective, it could do with some upgrades," he said.

The provincial government's Department of Highways, which

operates the airstrip and 21 others like it in northern Manitoba, said improvements would be nice, but they are too costly. The department maintains the airstrips are safe.

Dave Selby, the director for Northern Airports and Marine Operations in Manitoba, said the runway at Little Grand Rapids was certified in the early 1970s and continues to meet the standards set by Transport Canada.

He admitted the runway was small, but said it can accommodate the types of aircraft which have been utilizing the airfield for the last 20 years.

Up to this point, the record of incidents at the airfield was good, he said, considering that more than 5,000 flights land and take-off from the runway each year.

Selby said the department and the First Nation have discussed the airfield in the past and their feelings have been documented. Selby said he can even understand their concern.

"If we were to build a runway today, chances are we wouldn't put it there," he said, admitting that it was an awkward location for access by the Little Grand Rapids community, who have to drive around a lake to get to the airfield.

Any improvements or re-loc-

tion of the airstrip is not in the cards yet, he said, until other priorities are met and funding is located.

At the Little Grand Rapids site, Selby said the dollar figure would be huge to pave the runway or to lengthen it.

"We are talking fairly big bucks. It's not just the paving of the runways per se, although it would be nice to do, it would multiply the maintenance costs by two or three times," he said.

The airfield is basic, with no control tower and no recording devices for communication between pilots and the maintenance workers at the airport. There is only a non-directional beacon which gives pilots a bearing on where the airport is.

The Transportation Safety Board in Manitoba reports that the accidents are the first since 1994 when a small engine airplane made a forced landing in a swamp after taking off from the airfield. No one was injured in that accident.

Transportation Safety Board investigators and the RCMP were looking at both of the recent accidents trying to determine a cause for each. Reports on the accidents are expected early in the new year.

case



MARTY LOGAN

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f First Nations Na-phil Fontaine called the most important Canadian legal history he wrote to Prime Chretien. Fontaine to call an imminence meeting and equal participation the new direction elgamuukw can be Chretien has not

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# Look back in anger

January 1997

The co-chair of the Royal Commission on Aboriginal Peoples said roadblock politics should disappear if the government moves forward on the recommendations in the commission's report. Georges Erasmus said confrontations likely wouldn't occur once Aboriginal people have their own government and parliament. Though the report, researched during the previous five years at a cost of \$58 million, was released at the end of 1996, the federal government has yet to issue a formal response to the findings, or take action on any of the recommendations.

Two white men were sentenced to six-and-a-half years in prison for the 1995 killing of a Native woman in Regina. The men were originally charged with first degree murder, but were convicted of manslaughter. Native leaders and women's groups were outraged by the sentence.

February 1997

Aboriginal communities across the country took part in a national day of protest to voice their disapproval of proposed Indian Act changes and to condemn the federal government for pushing for the act's modification. The Indian Act Modification Act died in Parliament upon its dissolution in preparation for the federal election. Jane Stewart, the new Minister of Indian Affairs, said she definitely will not be re-introducing the bill.

Sixteen members of Manitoba's Waterhen reserve were committed to stand trial on charges of intimidation and mischief for their roles in last year's standoff at the reserve. Those charged are accused of blockading the lone road into the reserve and intimidating the community to the point where 400 members felt the need to flee. Four weeks of negotiations proved ineffectual and

the RCMP were forced to storm the barricade.

The chiefs of the Assembly of Manitoba Chiefs were not happy with a decision of then Grand Chief Phil Fontaine who chose to hire a gang leader as an advisor to help his program combat Native gangs in Winnipeg. The gang leader was fired from this advisory position after he was charged with drug trafficking. While some of the chiefs called for Fontaine's resignation, a meeting with the 18-member AMC executive resulted in the grand chief retaining his job.

March 1997

A 17-year-old Mi'kmaw girl from Caledonia, N.S. was denied entry to the House of Commons because a Parliament Hill security guard considered the eagle feather she carried a weapon rather than the sacred object it is. In the end, Melissa Labrador accepted apologies from the guard, the Minister of Indian Affairs and the Speaker of the House, but said the incident shouldn't have occurred in the first place. "It's not about apologies. It's about being recognized as who we are and not put in that position. I still want people to know what happened and to make sure it won't happen again," said Labrador.

April 1997



Dudley George.

Acting Sgt. Kenneth Deane was convicted of criminal negligence in the fatal shooting

death of Native protester Dudley George. George was shot during the occupation of Ipperwash Provincial Park near Sarnia, Ont. The occupation was held to bring attention to claims that a burial ground was located in the park. Deane's conviction was applauded, but Native leaders called the sentence handed down on July 3 "a joke." Deane was given a conditional sentence of two years less a day to be served in the community. Calls for a public inquiry into the shooting and the involvement of the provincial government have fallen on deaf ears. Provincial Premier Mike Harris and Solicitor General Robert Runciman have been implicated.

Like father like son -- Jim Keegstra's son Larry was accused of spreading hate when, during a workshop in Red Deer, Alta., it is alleged he said that witchcraft in Canada is routed through Native culture, the Roman Catholic church and some prime ministers. He said suicide pacts, multiple personalities and women seeking authority indicate the use of witchcraft is on the rise. The elder Keegstra will be remembered as the former high school teacher and mayor of Eckville, Alta. who was convicted of promoting hatred against Jews for telling his students that Jews plotted for hundreds of years to take over the world, and that the Second World War Holocaust which killed six million Jews in Nazi death camps didn't occur.

May 1997

Native people living near the Swan Hills toxic waste treatment plant in northern Alberta were urged by their leadership to throw out wild meat because it may have been contaminated by the plant's toxic chemicals. Dioxin, a chemical known to cause cancer, had been found during tests of meat samples. People living near the plant were also tested for toxic contamination after a series of leaks

at the plant. The welfare of pregnant women and breast feeding infants was also a concern. Results of the tests will be available next April.

A verdict was reached in the Gustafsen Lake, B.C. standoff trial. Eighteen people faced charges ranging from mischief to attempted murder for their roles in the month-long dispute which began when they refused to vacate land that they believed was both sacred and unceded Native territory. William Jones Ignace, known during the occupation as Wolverine, was found guilty of willful mischief endangering life by obstructing lawful operations of property; possession of dangerous weapons, firearms and explosives; discharging a firearm at a peace officer; and assaulting a peace officer with a firearm. He was found not guilty on other charges including attempted murder. He was sentenced in July to four-and-a-half years.

June 1997



Chief Walter Twinn.

The Federal Court of Appeal threw out a 1995 judgement that ruled in favor of upholding Bill C-31. Bill C-31 became law in 1985, restoring treaty status to thousands of people. Since that time, the bill has been fought on the grounds that bands, not the federal government, should establish band membership. The late Chief Walter Twinn of the oil-rich Sawridge First Nation led the charge to get the judgement thrown out. The court ruled that the judge's ruling in the 1995 de-

cision was suspect and biased.

The Province of Newfoundland celebrated the 500th anniversary of the arrival of John Cabot to North America. Innu Nation President Katie Rich called for demonstrations, saying there is nothing to celebrate because Aboriginal people inhabited Newfoundland for thousands of years before Cabot. The Native people's lives changed dramatically with the arrival of the Europeans, including the lives of the Beothuk people, who were killed by "white" diseases or hunted to extinction by Europeans and their Indian allies.

September 1997

A Reform Party representative said Aboriginal people will never be treated equally in Canada until they assimilate. Gree Tsang of Saskatoon believes Aboriginals should become part of the social mainstream instead of looking to the past and claiming special status. Tsang heads Reform's effort to reach out to ethnic communities.

November 1997

Former Supreme Court of Canada Judge Bertha Wilson said Canada's jails are filled with a disproportionate number of Aboriginal people. She blames this on the indiscriminate application of western-style justice, ignorance of Aboriginal culture and views on justice.

December 1997

Federal support of a provincial government's attempt to limit the scope of the tax-exempt rights of Aboriginal people put the feds in a conflict of interest in breach of its fiduciary duty. "It's quite clear that the federal government is setting itself up as an adversary of Aboriginal people in this case. That's a long way from the new minister's vision of partnership and co-operation, said Chris McCormick, a tax issue watchdog.

## EFFECTIVE STRATEGIES

### Aboriginal Children & Youth: Empowerment/Self-Determination

12th National Conference on Native Education

Crowne Plaza Winnipeg

Pre-Conference Workshops: April 27 - 29, 1998

Key-Note Speaker: Mr. Edwin Jebb  
Director of Education, Opaskwayak Education Authority

For further information/Brochure, Contact:  
R.S. Phillips & Associates Consultants in Native Education  
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School Administrators  
School Board Members  
Health Care Professionals  
Educational Specialists  
Crisis Intervention Workers  
Child & Family Services

Windspeaker does not receive government grants.

February 1997



Stephen Kakfwi.

The 1997 National Aboriginal Achievement Awards were presented during a gala ceremony at Calgary's Southern Jubilee Auditorium. Inuit Kiawak Ashoona, entrepreneur George Berthe; film and television producer and director Cardinal; business leader Billy Diamond; justice worker Chester Cunniff; historian and writer I. Dickason; actor Greene; poet Rita Joe; Stephen Kakfwi; Judge Laforme; religious Stanley John McKay; transplant specialist D. Gale McLoughlin, Charlie Watt, and Paralympic medallist Darren Zack were recipients. The awards were presented to a group of Aboriginal people themselves and to the rest of

March 1997

Members of the Canadian Aboriginal Peoples' Party, Harry Daniels to the president of the organization. Daniels replaced Jim

The first large-scale Salish carvings to be commissioned for the University of Columbia's Museum of Anthropology were unveiled by Musqueam at Point acknowledged traditional territory



"I would like to to ensure that opportunity to

The next year v Canadian Fede

To all the First possible in my t

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# Look forward with hope

## February 1997



Stephen Kakfwi.

The 1997 National Aboriginal Achievement Awards were presented during a gala ceremony at Calgary's Southern Alberta Jubilee Auditorium. Inuit artist Kiawak Ashoona, entrepreneur George Berthe; film and television producer and director Gil Cardinal; business leader Chief Billy Diamond; justice reform worker Chester Cunningham; historian and writer Dr. Olive Dickason; actor Graham Greene; poet Rita Joe; politician Stephen Kakfwi; Judge Harry S. Laforme; religious leader Stanley John McKay; kidney transplant specialist Dr. Martin Gale McLoughlin, Senator Charlie Watt, and Pam-Am gold medalist Darren Zack were the recipients. The awards were created to present a positive image of Aboriginal people to themselves and to the rest of Canada.

## March 1997

Members of the Congress of Aboriginal Peoples elected Harry Daniels to the position of president of the organization. Daniels replaced Jim Sinclair.

The first large-scale Coast Salish carvings to be commissioned for the University of British Columbia's Museum of Anthropology were unveiled. The work by Musqueam artist Susan Point acknowledges the traditional territory of the

Musqueam Nation on which the museum stands.

## April 1997

Aboriginal people across Canada held rallies, occupied government offices, and slowed down traffic on public streets during the Assembly of First Nations' National Day of Action. People were attempting to raise awareness of the growing concerns of Canada's Native population, government's inaction on the Royal Commission on Aboriginal Peoples report, and the broken promises of government.

## June 1997

Buffalo Sabres coach Ted Nolan was chosen as the National Hockey League's Coach of the Year. Less than two weeks later, however, Nolan was out of a job. A one-year contract extension offered by the Sabres' newly-appointed general manager didn't sit well with Nolan. He was hoping for a three-year contract, so the "hardest working team in hockey" and its top coach parted company.

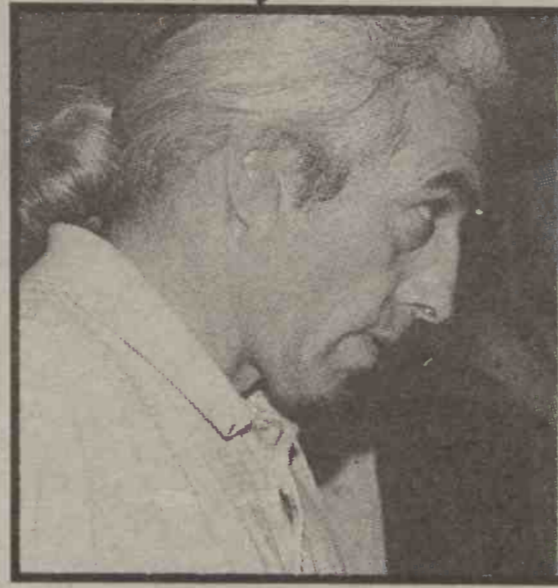


Mike Mitchell.

A Federal Court judge ruled that the Mohawks of Akwesasne have an Aboriginal right to carry trade goods which are intended for personal or community use across the international border without being subject to customs duties. This decision is being ap-

pealed by the federal government.

## July 1997



Phil Fontaine.

Phil Fontaine of Manitoba wins the leadership of the Assembly of First Nations.

One of the largest-ever meetings of Aboriginal youth was held in the Manitoba community of Sagkeeng First Nations. The agenda for Sacred Assembly '97 included reconciling and healing past injustices, and suicide and gang membership prevention.

## August 1997

The United Church of Canada made a gesture to Aboriginal people who suffered abuse in its residential schools. The church said it repents, but has fallen short of offering an apology. Marion Best, then-retiring moderator of the church, said the repentance means "that it was an ill-conceived idea to assimilate First Nations people." The church faces a lawsuit that hits the courts in February 1998. An apology might cancel the church's liability insurance leaving it to pay the unspecified damages on its own.

The Junior B Six Nations Red Rebels, an all-Aboriginal lacrosse team, won the Founders Cup, the national Junior B tournament.

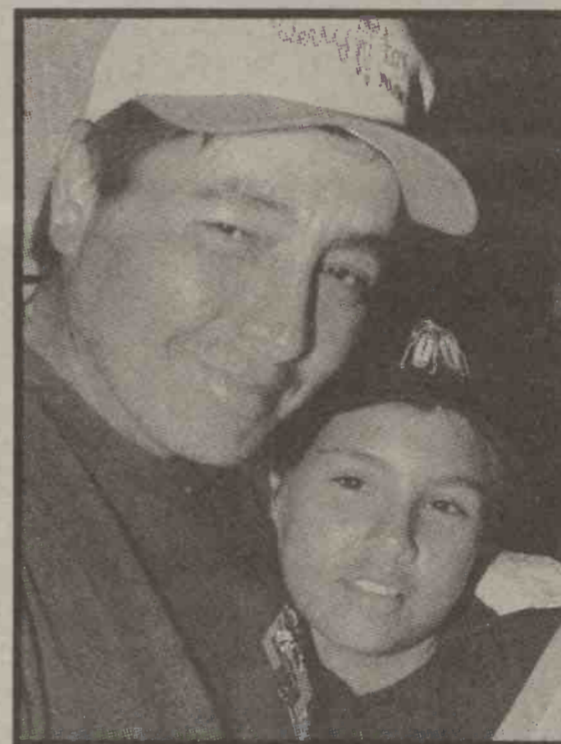
Aboriginal athletes from across Canada and parts of the United States gathered in Victoria for the very successful 1997 North American Indig-



Team B.C. marches in to greet spectators at the 1997 North American Indigenous Games held in Victoria Aug. 3 to 10.

enous Games. While host Team B.C. had to settle for second place though earning the most gold medals overall, it was Team Saskatchewan's 840 athletes that took first with 2,967 points.

## September 1997



Patrick and Iris Bonaise.

Ten-year-old Iris Bonaise of the Little Pine First Nations in Saskatchewan, walked from Cutknife to Saskatoon — 185 km

— to raise money for cancer research. Cancer has hit close to the girl's home. Her brother and great grandmother died from the disease and a cousin lost part of a leg. Her father has a spinal tumor.

## November 1997

A New Brunswick court ruled that Aboriginal people have first right to the Crown lands and forests of the province. In the landmark decision, the Court of Queen's Bench found that a 235-year-old treaty gives the Aboriginal people of the province the right to harvest and sell "any and all" trees taken off Crown land. This decision is being appealed by the province.

The British Columbia Court of Appeal ruled that Aboriginal people have the right to cut timber on Crown land. The court ruled that the Government of British Columbia does not have exclusive control over the forests there as long as Native land claims go unresolved.



## National Indian Brotherhood

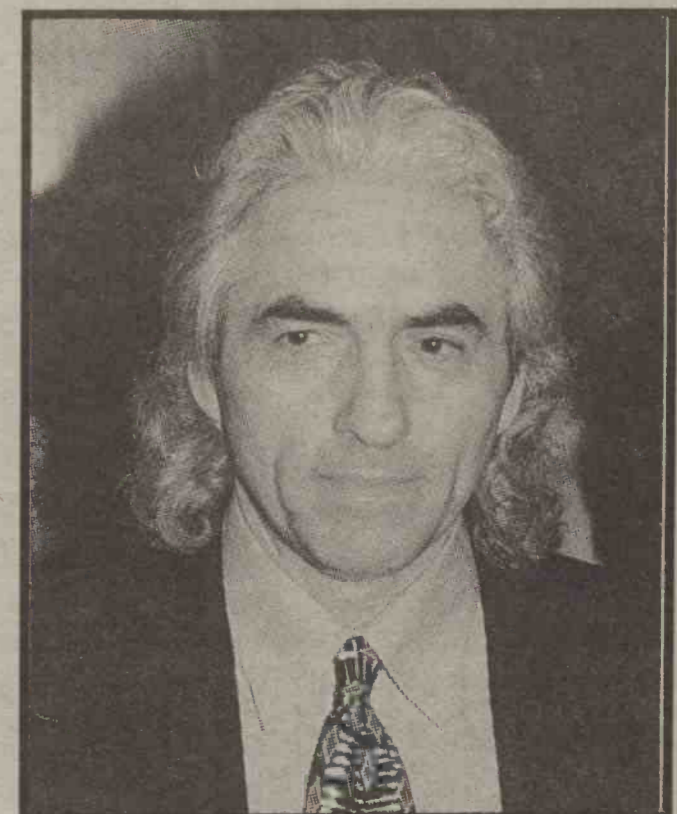
### ASSEMBLY OF FIRST NATIONS

# Season's Greetings

"I would like to take this opportunity to wish all people a happy holiday season. Our ancestors struggled to ensure that our traditions, languages and cultures survived despite all the perils. Let us take this opportunity to thank them for their selfless sacrifices.

The next year will be crucial in our quest for recognition for respect and full partnership within the Canadian Federation. I want to assure you that I will represent our interests to the best of my abilities.

To all the First Nations peoples, I say thank you for your support. I hope to meet as many of you as possible in my travels to your communities and I wish you the very best in 1998."



National Chief  
Phil Fontaine

Check out what Drew has to say... on page 9!

## Aboriginal rights defined: More than berry picking

Beautiful British Columbia kept its ugly secret for far too long. But the Supreme Court of Canada, in rendering its landmark decision in the *Delgamuukw* case, has exposed the injustices perpetrated by successive generations of the West Coast establishment over the last century-and-a-half. One could say it's about time.

In 1991, Allan McEachern, the then Chief Justice of the British Columbia Supreme Court, was representative of the prevailing attitudes in his province when he refused to consider the history of Aboriginal peoples, and ruled that the settlers who arrived west of the Rocky Mountains early in the 19th century should be allowed to keep the land they took (without compensation) from its original inhabitants. McEachern even went so far as to insult the Gitsan and Wet'suwet'en people who were arguing before him, declaring that their traditional, pre-contact way of life was "nasty, brutish and short."

When British Columbia entered Confederation in 1871, treaties with Aboriginal peoples across Canada stretched westward to the top of the Rockies. The federal government of the day exerted pressure to convince the westernmost province to negotiate its own treaties, but the provincial authorities of the day, reluctant to offer any compensation for the resource-rich wonders of the territory, refused. Canada may not have a proud history of fair dealings with Aboriginal peoples, but British Columbia almost makes Canada's record look good.

An Aboriginal lawyer who decided he didn't need the political headaches that came with having his name attached to a controversial, if brutally honest, quote, said this after reading the decision:

"In 1973, in the *Calder* case, the Supreme Court of Canada ruled that Aboriginal people in this country have rights. In 1997 — a quarter of a century later — the court in *Delgamuukw* told us what those rights are."

The Gitsan and Wet'suwet'en people have performed a great service for Aboriginal people and for supporters of the rule of law all over the world. Canada and British Columbia will now have the opportunity to show that there is a belief in decency and fairness inherent in their system of government by negotiating fairly and in good faith. If not, the courts are still there and the law is still the law.

PB



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## In search of my 'Siberian' roots

I am looking for my long lost cousin on the Mongolian plains. I know he's out there, even though we may be separated by 10,000 to 40,000 years of history. I'm sure we have a lot in common, aside from a prehistoric ancestor.

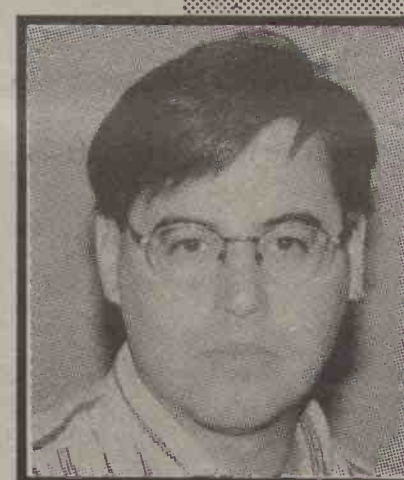
Once we overcome our cultural and language barriers, we can look over the family tree and wonder what happened to old Auntie Whats-her-name, who crossed the Bering Strait all those years ago.

Was it a family dispute that drove her so far east? Was it a pioneering spirit that lured her over that ice bridge? Was she chasing a woolly mammoth and just got lost?

Maybe my cousin will be able to tell me. Then again, he'll probably be as stumped as I am. But once I find my long, lost cousin, I'll finally know where I come from. I'll be back on the old sod of Siberia, soaking up my cultural heritage, looking longingly at the land, and wondering why my old Auntie left in the first place.

If you think I'm joking, then please see a column published in the Dec. 4 issue of the *Globe and Mail*. It's on page A25, and written by Tom Flanagan, who is described as a professor of political science at the University of Calgary and a former director of research for the Reform Party. His column was about self government, taxation and political responsibility on reserves.

It's really a rehashing of the taxpayer propaganda that insists on-reserve Indians are welfare cheats. Of course, he's full of righteous indignation when he's being "cheated." But that same



**Kenneth Williams**

righteous wind doesn't blow for the historical wrongs committed against Indians.

But I digress. My "search" for a Siberian relative is inspired by a little comment that probably seemed insignificant to him, but has some important implications. Flanagan wonders if we are First Nations or First immigrants — Siberian-Canadians, as it were.

First immigrants, huh? The theory that, 10,000 years ago, Aboriginal people originated from Siberia has been commonly accepted by the scientific community. It doesn't really bother me to "know" that maybe Aboriginal people descended from Siberian ancestors. But recent archeological discoveries have pushed back the date of the great migration.

Even if I accept the 10,000 year mark, it makes me wonder just how long a people have to live somewhere to be considered Aboriginal?

Flanagan's trite comment is intended to deny our status as Aboriginal people. To consider us "immigrants" means we're no different than someone whose family came here 10, 50 or 100 years ago. But there's an incredible difference: we came to this land when there was no country here.

Aboriginal people have always been treated differently from other Canadians. But now that those differences are supposedly in our favor, people like Flanagan are suddenly egalitarian.

Another disturbing comment in his column is that living under the tutelage of Indian Affairs "was historically necessary to allow Indians to survive, but is now obsolete."

Interesting that he would phrase it that way. For one thing, the Department of Indian Affairs was not asked for by the Indians, but imposed upon them.

The Indian Act was not a guardianship, but a means to control and confine Indians. If the treaties had simply been honored from the beginning, then who knows how the Canada-First Nations relationship would have evolved.

If Indians had become welfare dependent after that, then Flanagan could question our desire for self government, but all we've known is government interference through unilateral changes to the Indian Act, and the day-to-day control of reserve life through the Department of Indian Affairs.

If my ancestral Auntie could've seen this, maybe she would've stayed in Siberia.

## Moth

Dear Editor:

Re: Recent court ruling in favor of Native treaty...

A great deal of controversy seems to surround the court ruling in favor of reclaiming use of the New Brunswick. There are two major points I would like to make.

First, I would like to point out that all of those proclamations, decrees etc., were written by white politicians, law bureaucrats. Today they are interpreted by white lawyers, judges, bureaucrats. When these were written, our people did not read or write in their own language. Today they are not allowed to interpret treaties or even bring concerns regarding their relation to an independent, unbiased third party, World Court or United Nations.

So, if anyone has a problem with those treaties and...

## Treaty

Dear Editor:

I would like to set the record straight on what the difference is between domestic fish and so-called poaching. We people were given the right to fish and hunt, because our fathers negotiated with the federal government for this in exchange for land.

We, the Natives, were on this land even before it was called Canada, and we were there before other Native bands and first Canadians. When the whiteman came to this...

## Support

Dear Editor:

I am a 38-year-old person from Akwesasne. My situation, and I am writing...

## OTTER



# Mother earth back in the hands that care

Dear Editor:

Re: Recent court ruling in favor of Native treaty rights

A great deal of controversy seems to surround the recent court ruling in favor of Natives reclaiming use of the forests in New Brunswick. About this, there are two major points I would like to make.

First, I would like to remind you that all of those treaties, those proclamations, agreements etc., were written by white politicians, lawyers and bureaucrats. Today they are being interpreted by white politicians, lawyers, judges and bureaucrats. When these treaties were written, our people could not read or write the white man's language. Today, we are not allowed to interpret these treaties or even bring our concerns regarding their interpretation to an independent and unbiased third party, like the World Court or United Nations.

So, if anyone has a problem with those treaties and procla-

mations, then they should consider the ones who thought them up and wrote them, the ones who coerced our people into signing them, the same kind of people who now interpret them. Politicians.

If you could talk to them directly you would see the mindset that forged these agreements. This is a view shared by many of their own people. Read some of their own authors who write about their elected political leaders and lawyers. Such honorable men as John Crosbie, who made the statement in his book that elected politicians are liars because the public wants it that way. Or consider books like *On The Take* or *Backrooms and Front Benches*. The list goes on. These are all factual accounts about the lies that are perpetrated in the name of public good and in the public's best interest.

Look at the cheating that takes place at tax time. Lawyers and accountants are kept busy figuring out ways to evade and

save on income tax. Scheming has become a national trait. That is what is behind those treaties.

If you could still speak to the Indian people who participated in these agreements, you would find a very different motivation. They would talk about teachings in respect to our sacred earth mother and the original instructions they were given to take care of her. They would explain how we have to live on and protect our earth because she is the one who provides for and protects and nurtures us. Because of this we must respect, protect and nurture her. That means living in balance and harmony with her. We as small and weak human beings should not be trying to change her because she was made by the Creator and is perfect just the way she is.

By living out those original instructions and practicing those traditional teachings for millions of years here on Turtle Island, we were able to preserve and pass on for the seventh gen-

eration what the Creator gave as gifts to our ancestors. Five hundred years ago, Turtle Island was as close to paradise as one could get here on earth. There was no clearcutting, no harvesting or management of the forests that covered Turtle Island from coast to coast. There was no extinction of species of any kind. As a matter of fact, all species were plentiful. There was no degradation, no pollution or contamination of the air we need to breathe or the water we need in order to survive. We were not contaminating our earth mother or our own bodies before contact with the colonizers who later dreamed up these treaties.

What our ancestors so lovingly and respectfully preserved for millions of years, prior to contact, their ancestors, their people, have managed to contaminate and destroy. In five hundred short years, their ancestors have managed to bring our earth mother to the point of

near-extinction. And for what? Greed, power, control and progress.

Now, with this court ruling, some short-sighted, selfish, greedy, ethnocentric power elite, robber barons have the audacity to speak of the laying waste the province's forest by our people! What should be happening instead, is that all transplanted EuroCanadians should be giving thanks for this ruling and the fact that Indian people will once again begin applying traditional teachings for the benefit of all who live on our earth mother. Maybe it is not too late to turn things around. Maybe it is not too late to repair the damage, the pain, caused to our earth mother, the one who sustains us, and all that grows upon her. Then we could possibly preserve a future for our children, and for the seventh generation yet to come.

All my relations,  
Dan Ennis  
Tobique, N.B.

## Treaty rights are here to stay

Dear Editor:

I would like to set the record straight on what the difference is between domestic fishing and so-called poaching. We the treaty people were given the right to fish and hunt, because our forefathers negotiated with the federal government for these rights in exchange for land.

We, the Natives, were here on this land even before it was called Canada, and we, the Cree and other Native bands, are the first Canadians. When the first whiteman came to this great land

he was lost and bewildered because he didn't know how to hunt and trap. It was the Native who showed these people how to survive in Canada.

We are very proud of our heritage and culture and we intend to keep our rights, even if the fish and game association doesn't think so.

These are the ones who want to break our treaties and the will of the Native people. If the fish and game association is so concerned about the fish, why don't they monitor the anglers on the

Grouard, Alta. bridge? If they want to see poachers, that's the place to be. These anglers kill more walleye than domestic fishermen. There is no comparison at all.

I have never heard any positive things about the fish and game association when referring to net fishermen. Most of these guys run over our nets and slash and take fish. They never say anything about that. Who's calling the kettle black here?

Wm. A Willier  
Grouard, Alta.

## Support comes from the east

Dear Editor:

I am a 38-year young woman from Akwesasne Mohawk Nation, and I am writing in sup-

port of Daniel George's letter in the November edition of *Windspeaker*. At last, a plan of action! Daniel, I am behind you

and am anxiously awaiting others to open their eyes and take action.

Kathi Jock-Mitchell

## Shed your aggressive image, Prime Minister

An open letter to Prime Minister Jean Chretien:

I feel that some wise Aboriginal should set you in your place. I will do my best to do my part.

First: You are a human being, just as any one of us is. A few people are greedy that is all. It goes against the law of our land.

Second: You must shed your aggressive image. Just because your school teaches that the majority wins and believes in survival of the fittest, does not mean you have to be a sovereign government. This is pure ideology that is self-serving, and avoids re-

sponsibility for others.

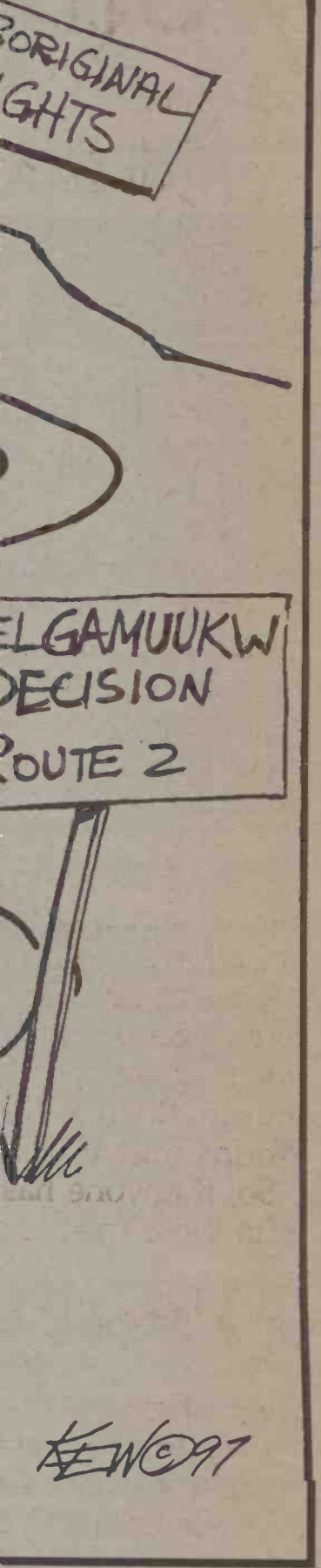
Third: There is no such thing as some people wanting to be poor. There is enough to go round, but civilization fails due to NAFTA, and so on.

Fourth: APEC may be good for you and your rich friends, but it will cause harm to many more suppressed nations. . . due to our low wages, we are unable to buy almost anything and it means people in business will go out of business. You are being your own worse enemy without being aware of what you are doing.

(see Pay attention page 28.)

## OTTER

By Karl Terry



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Jan. 12 - 14, 1998 Winnipeg, MB (613) 241-6789

**"OUR WOMEN'S JOURNEY - PATHS TO WELLNESS"**

Jan. 13 - 15, 1998 Edmonton, AB (403) 495-6923

**"BREAKING NEWS IN HIV/AIDS: GETTING TOGETHER - LEARNING TOGETHER" (Canadian AIDS Society)**

Jan. 15 - 18, 1998 Toronto, ON (613) 230-3580 ext. 119

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**NATIVE WOMEN'S & WELLNESS CONFERENCE 98**

Mar. 8 - 12, 1998 San Diego, CA (405) 325-1790

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Mar. 20 - 22, 1998 Denver, CO (303) 377-3724 see ad page 13

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**"TOBACCO REDUCTION: CIRCLE OF RESPONSIBILITY" (Saskatchewan Lung Association)**

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**COACH TOUR TO "GATHERING OF NATIONS"**

Apr. 19 - May 3, 1998 Albuquerque, NM (250) 338-7280 Gail

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## Senator loves the trenches

By DonnaRae Paquette  
Windspeaker Contributor

OTTAWA

The kind voice with a French accent on the other end of the line left no doubt as to who was calling Thelma Chalifoux late last month.

"Madame Chalifoux, would you like to be a senator?" he asked.

And that was how the long-time Métis activist and tireless worker for her people found out Prime Minister Jean Chretien had chosen her as Canada's next senator, replacing Walter Twinn who died in October 1997.

"I said 'I would be honored,' and he said 'Madame Senator Chalifoux, I appoint you,'" she recalls.

Known for her forceful and assertive style of negotiating and sometimes confrontational manner, Chalifoux said her reaction to the call was wholly uncharacteristic.

"I was just speechless for once in my life," she laughed. "It was just such a wonderful blessing and then when I found out I was the first Métis ever and the first Aboriginal woman appointed to the Senate, well, it was just unbelievable. There have been Aboriginal senators before me. Jim Gladstone, the very first one, was a Blood. Len Marchand is a status Indian from B.C. and Walter Twinn was from the Sawridge Band, but I'm the first Métis and the first woman," she explained.

According to a spokesperson in the Prime Minister's press office, Chalifoux was chosen for her outstanding contributions to the advancement of Métis peo-



TERRY LUSTY

Thelma Chalifoux addresses well-wishers at a party held in her honor in Edmonton.

ple and as a reflection of her representation of the overall makeup of the Canadian population. She was officially sworn in Dec. 1.

Born in 1929 and raised in Calgary, Chalifoux's family goes back a long way in Alber-

ta's Métis roots. Her father, grandfather and great-grandfather, Paul, Francois and Severe Villeneuve, and grandmother Julia Boucher, were from the early Métis strongholds of St. Albert and Lac Ste. Anne.

(see New senator page 17.)

## Walter Phillips Gallery

February 12 - April 5, 1998

**GOT LOST/A'Jana'Zhaya: Traditions/New Visions:** Keith Wolfe Smarch, Ann Smith, Mrs. Kitty Smith, Jacqueline Worrell  
Guest curated by Ann Smith and presented in collaboration with the Aboriginal Arts Program.

The exhibition *GOT LOST: Traditions/New Visions* is anchored by a work by Mrs. **Kitty Smith** (deceased), an elder of historic importance in the Yukon. Entitled *A'Jana'Zhaya (Got Lost)*, this sculptural work provides the conceptual framework and focal point around which the exhibition is built. As well, her works and stories will form a web to weave together the work of three contemporary artists currently working in the Yukon: **Keith Wolfe Smarch, Ann Smith and Jacqueline Worrell**. These artists are part of an emerging artistic practice that is based in traditional culture but is often lost in the larger national agenda. As the Yukon is so distant from the perceived cultural centres of Canada and, as traditional Aboriginal arts are often anthropologically categorized or only formally analyzed, there is a lack of understanding of the aesthetic innovation, social function and ongoing cultural value of their art forms. *GOT LOST: Traditions/New Visions* will attempt to "rediscover" the work of these Yukon artists, represent the different materials and formal approaches that they have to art making, as well as the intellectual and spiritual experience shared by northern Native communities. Pushing the boundaries of concepts such as "the traditional" and "the contemporary", this exhibition will question how these terms function in relation to contemporary art being made within the traditions of Aboriginal cultures.

**GOT LOST: Community Outreach Project**  
February 16 - 25, 1998



The Banff Centre  
for the Arts

## Stupid

Recently, I was longwistfully looking at some graphs I had taken several ago during a fantastic trip to the South managed to stick my the surf in Fiji, Hawaii fabulous of all, New where I was lucky frolic with the Ma there's a mental image

While there, a friend found ourselves at Maori play in a theatre down by the water Auckland. A fellow Maori caught my eye he looked exceedingly me. One of those looks like you should but you can't put your on who or where. me during the end until afterwards friend and I were share a drink with the crew. It was there I deduced to this somewhat face.

It turns out he was a singer from the rock Young Cannibals, and on some sort of performance, travelling through Zealand and, as I have it, decided to do Maori play on his here I am in New Zealand

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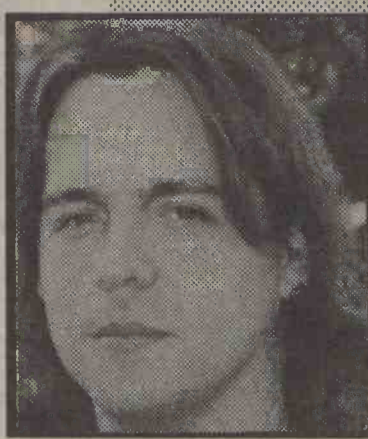
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# Stupid questions deserve stupid answers

Recently, I was longingly and wistfully looking at some photographs I had taken several years ago during a fantastic and amazing trip to the South Pacific. I managed to stick my big toe in the surf in Fiji, Hawaii and, most fabulous of all, New Zealand, where I was lucky enough to frolic with the Maoris (now there's a mental image for you.)

While there, a friend and I found ourselves attending a Maori play in a theatre located down by the waterfront in Auckland. A fellow theatre patron caught my eye because he looked exceedingly familiar to me. One of those faces that looks like you should know it but you can't put your finger on who or where. It bugged me during the entire show, until afterwards when my friend and I were invited to share a drink with the cast and crew. It was there I was introduced to this somewhat familiar face.

It turns out he was the lead singer from the rock group Fine Young Cannibals, and he was on some sort of personal odyssey, travelling through New Zealand and, as luck would have it, decided to include this Maori play on his agenda. So here I am in New Zealand, talk-



**Drew Hayden Taylor**

ing with a black, British rock star, and the first question he asks me is, "So, what's it like being Indian in Canada?"

You travel the world, and no matter where you go, or who you meet, you always get asked silly and bizarre questions. It never seems to end. Now in all fairness to my Fine Young Cannibal friend, he was a very gracious and intelligent man and I bare him no grudge. But, as a Native person, the constant barrage of questions I and, I'm sure, other Native people have to face — those that could be answered by the questioners themselves with just a little bit of common sense if they thought about it — is becoming tiresome.

Back when I used to be the artistic director of Native Earth Performing Arts, a Native theatre company, our office was frequently flooded with these questionable in-

quiries. In fact, we all lived in fear of hearing those dreaded words from whoever answered the phones — "It's one of THOSE calls!"

For instance: "I'm calling to find out if you do any ceremonies and can we hire you to come out and do some? If not, do you know of any books that we could get them from?"

Questions like this are borderline insulting. I'm surprised some entrepreneurial hot shot hasn't already come up with some sort of "Ceremonies R Us" kind of organization. I also hear some people are charging for sweats these days. How do these capitalists come up with the proper price? Do you get charged per pint of sweat or by the amount of spiritual comfort you find?

"I'm wondering if I can send you my play. I'd like you to

consider producing it at your theatre. No, I'm not Native, but because my play has to do with mythology, Celtic mythology to be specific, and I know a lot of Native plays have to do with mythology, I thought there might be some sort of bond or connection there. After all, mythology is universal. Don't you think?"

No I don't. "Do you know where I can get my hands on some authentic Native clothing?"

It depends on what you call "authentic." Providing these people aren't talking about buckskin or blankets, I don't know what to tell them. I have two Dorothy Grant shirts. She's a fabulous Haida clothing designer from the West Coast, and she incorporates Haida art mythology into her clothing. Yet the label on the shirt says "Made in Hong Kong." Unless Hong Kong is a reserve I don't know about, what is "authentic Native clothing?"

"I was wondering if you might be able to help me. I'm with a tour company and we're trying to locate a Native Elder to come in and visit with some tourists from Germany. He doesn't have to do anything, just visit and talk with them. Let

them get to know him. It would be even better if he could be dressed traditionally."

I'm sure it would be. Most of the Elders I know wear workboots, jeans or workpants, maybe a plaid shirt, sometimes a baseball cap and usually glasses. Sure, I can get you one of those. Do you want him with or without the package of cigarettes?

You get questions like this and you find yourself weighing the pros and cons of the situation. Do I want to trouble somebody I know and respect to put them in this position to be "oohhed" and "aahhed" over and put them up for display, or do I ignore the call, even though companies like this usually have some money that would, no doubt, help in these economically depressed times.

That's the problem with stupid questions. If you look at them from a dozen different angles, one or two of those angles might actually do Native people some good if I answer them. It's called a conundrum.

P.S. On the flight home from New Zealand, we saw David Bowie and his wife Iman on our plane, but they didn't ask us anything.

TERRY LUSTY  
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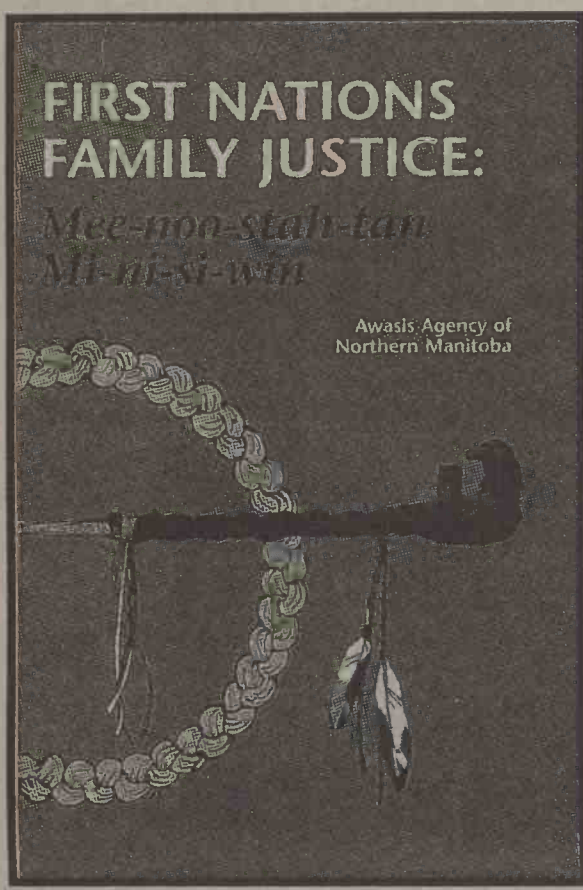
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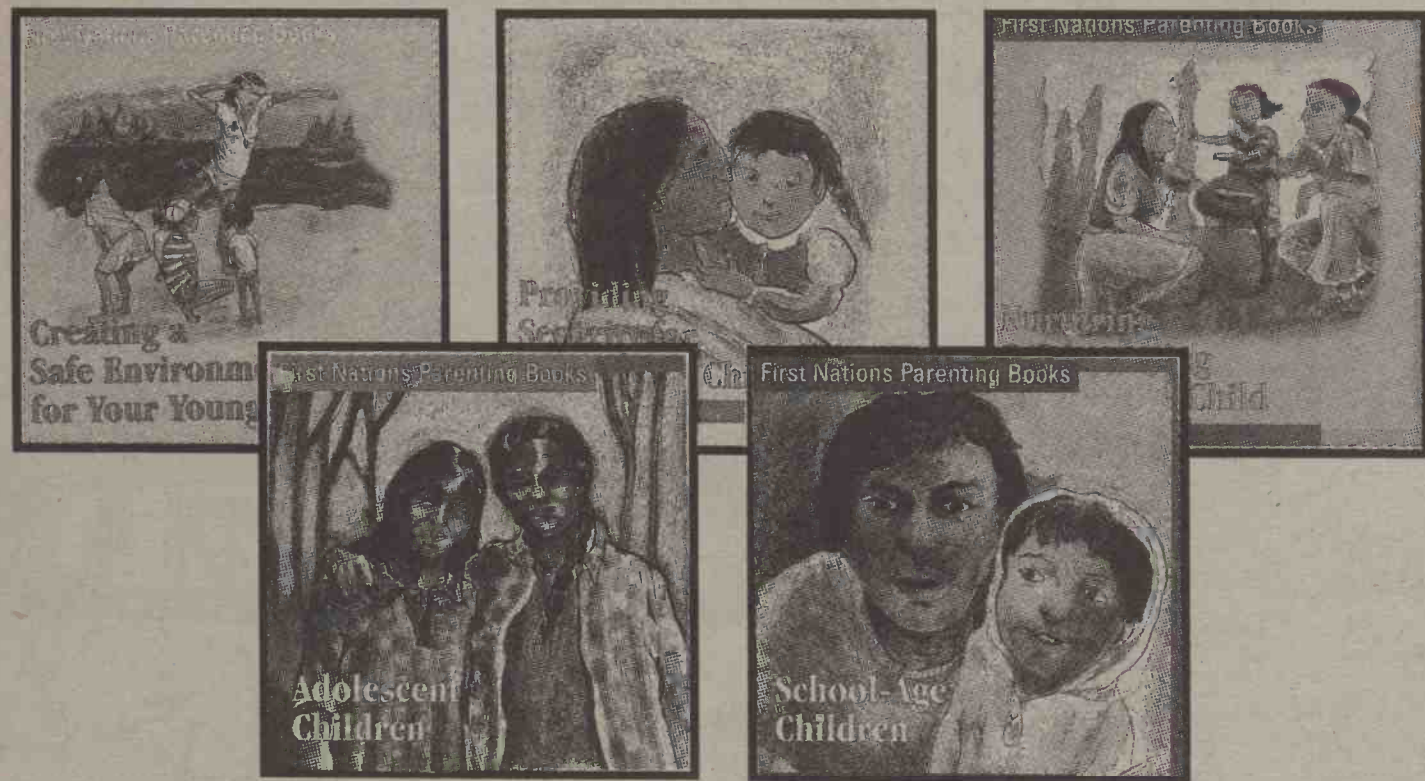
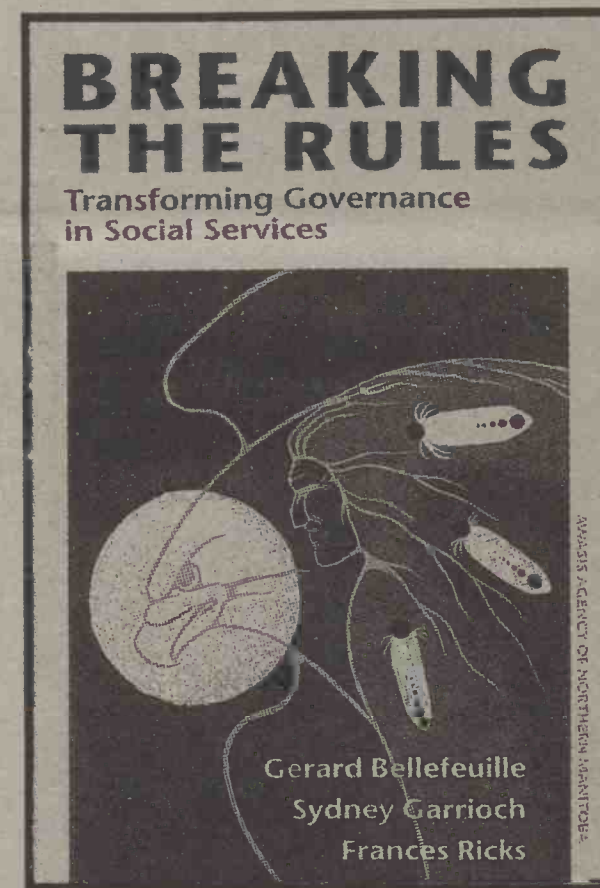
## First Nations Family Justice: Mee-noo-stah-tan Mi-ni-si-win

This book encompasses three of the most contentious issues fueling self government agendas in Manitoba: Autonomy over Child and Family Services, justice, and health. It explores the issues and inequities inherent to both the provincially defined child and family service system and the provincial justice system in regards to First Nations child protection, and offers the reader a community approach to family justice. In addition, we share the paradigm shift undergone by Awasis Agency during the past five years and its implications for practice.

## Breaking the Rules: Transforming Governance in Social Services

This is the story of three parallel journeys from 1991 to 1997 and speaks to the governance of the Awasis Agency of Northern Manitoba. The three people involved are, Gerard Bellefeuille, Executive Director of the Awasis Agency, Sidney Garrioch, Chief of Cross Lake First Nation and Chair of the Awasis Board, and Frances Ricks, Professor at the University of Victoria.

"It is our hope that by describing our transformational journey other administrators and workers in child and family service agencies might seize the inspiration to challenge their assumptions about protection services and create their own process for transforming their local child and family services. We do not propose that our story represents "the solution" rather it offers some hope and support for Breaking the Rules which in our view, is required if governance in social services is to be transformed."



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# Nati

By Paul Barnsley  
Windspeaker Staff V

KEREME

The British Columbia Native Women's Society has called on the federal government to do its best to stop the federal government from finalizing a management deal with the Nations.

Barbara Findlay, leader of the Native Women's Society, appeared in Vancouver's Federal Court to ask the court to force the federal government to allow Aboriginal women on the reserve who leave their marriages should receive the same level of legal protection as women who live in cities. The court will decide if women who live on reserves should receive the same level of legal protection as women who live in cities.

The statement which launched the group's lawsuit against the federal government was filed in the Federal Court in Vancouver in a jurisdiction that would allow the finalization of a management deal on equality issues created by the Indian Act have been addressed.

Last year, 14 band agreements in principle were signed with the federal government. The proposed First Nations

Minister of  
and Northern

## Season

This special time  
renewed energy a

As the new Minister of Northern Affairs and Northern Development, I am pleased to announce a new relationship with the federal government. I will be focusing on the opportunities and challenges that we have in common goals; m

The report of the Commission on the Status of the Peoples and the Development of the Relationships. Th

Informed by the Commission on the Status of the Peoples and the Development of the Relationships, it approaches the issue of partnership with respect, partners that the federal g

It is a tragic fact that the standards that we have set do not close the gap now

To accomplish this and commitment

I am looking for leaders to make this partnership will e

I would like to wi

Yours sincerely,

Jane Stewart

# Native women sue for equality

By Paul Barnsley  
Windspeaker Staff Writer

KEREMEOS, B.C.

The British Columbia Native Women's Society is doing its best to stop the federal government from finalizing land management deals with First Nations.

Barbara Findlay, legal counsel for the Native women's group, appeared in Vancouver's Federal Court on Dec. 4 to ask the court to rule that Aboriginal women living on reserve who leave their marriages should receive the same level of legal protection that women who live off-reserve receive.

The statement of claim which launched the women's group's lawsuit against the federal government also asks the Federal Court for an injunction that would prevent the finalization of any land management deals until equality issues created by the Indian Act have been addressed.

Last year, 14 bands signed agreements in principle with the federal government under the proposed First Nations

Land Management Act. The agreements would have allowed the bands to assume control of their own lands and were seen as a significant step forward in the direction of self government. The proposed act died on the order paper when the federal election was called, but it's expected the federal government will revive the legislation in this session. The British Columbia Native Women's Society wants the equal rights issue dealt with before the First Nation governments assume greater power.

Each of those 14 bands has applied to the court to be added as defendants in the lawsuit, something members of the Native Women's Society suspect is an attempt to further complicate the case in order to force them to abandon it. On Dec. 4, the judge listened to arguments from both sides about whether the bands should be added. No decision was delivered that day.

"The judge reserved judgement, meaning we should hear the decision in anywhere from two weeks to two months," Findlay said.

When Findlay is allowed to

*"Aboriginal women are always the last to be taken into account. Our fight is not with Native nations. Our fight is with the federal government."*

— Jane Gottfriedson, president of the Native Women's Society

get past the preliminaries and make her case, she will argue that the present state of affairs as defined by the Indian Act is unconstitutional.

"The provincial laws of general application do apply on reserve and laws governing the division of matrimonial assets are applied when marriages involving Aboriginal women end," Findlay said. "But the law generally excludes these women when the home is involved because the home is on Crown land. That means Aboriginal women who live on a reserve are deprived of the legal remedies that other women can rely upon."

If the court agrees with that argument, then it should turn to the Charter of Rights and Freedoms — Canada's Consti-

tution — and grant the Native Women's Society's request for an injunction that will force the federal government to change the Indian Act to extend the right to equal benefit from the law to Aboriginal women, Findlay said.

That would mean a change to the Indian Act and it's a change that band council chiefs do not welcome. Changing the nature of reserve land ownership from Crown title to fee simple title could lead to the loss of reserve land.

Presently, reserve lands cannot be used as collateral and cannot be seized to settle debts. Aboriginal leaders fear, because of the sorry state of First Nations economies, that Aboriginal people would be tempted to put up their land as a guarantee against an in-

vestment and could then lose the land if the investment is lost. Aboriginal leaders believe the reserve land base is already a pitifully small fraction of their traditional land holdings and are extremely wary of allowing any more land to slip out of Aboriginal control.

The Native Women's Society is aware of that problem. Jane Gottfriedson, president of the organization said, the lawsuit is not directed towards Aboriginal leaders who will have to deal with such complex issues; the fight is with the federal government, which she said is willing to tolerate a situation that is in direct conflict with the fundamental values expressed in the Constitution, in order to move ahead quickly with devolution.

"The government is treating our claim with contempt," Gottfriedson said. "Aboriginal women are always the last to be taken into account. Our fight is not with Native nations. Our fight is with the federal government. They are the ones who have a constitutional obligation to protect the equality rights of Aboriginal women, whether we live on the reserve or off the reserve."

Minister of Indian Affairs and Northern Development



Ministre des Affaires indiennes et du Nord canadien



## Season's Greetings From Minister Jane Stewart

This special time of year offers us a wonderful chance to reflect on the past, and anticipate, with renewed energy and optimism, the challenges of the coming year.

As the new Minister of Indian Affairs and Northern Development, I recognize that Canada's historical relationship with Aboriginal peoples was too often a paternalistic one. But in the months I have served in this portfolio, I have seen many instances of a new relationship between Aboriginal peoples and the federal government — one that supports self-sufficient, healthy communities. There are many more opportunities ahead for this kind of strong, productive partnership that will help us accomplish our common goals; most especially, to realize the kind of future that Aboriginal children and youth deserve.

The report of the Royal Commission on Aboriginal Peoples (RCAP) is an ideal basis on which Aboriginal peoples and the Department of Indian Affairs and Northern Development (DIAND) can build new relationships. The RCAP report gives us all a very comprehensive context in which to move forward.

Informed by the commission's insights and by input from First Nations, Inuit, the private sector and provincial partners, the federal government is developing a plan that will influence the way in which it approaches the issues facing Aboriginal peoples. Building on the principles of understanding and respect, partnership, transparency, accountability, and mutual responsibility, I want you to know that the federal government is committed to improving its relationship with Aboriginal peoples.

It is a tragic fact that many Aboriginal peoples in Canada continue to live in conditions that fall far below the standards that other Canadians consider to be basic. Together, we must work tirelessly to forever close the gap now separating the quality of life enjoyed by Aboriginal and non-Aboriginal Canadians.

To accomplish this, we need to seek alliances with other levels of government, as well as the support and commitment of the private sector, the business community and indeed, every Canadian citizen.

I am looking forward to working closely with First Nations and Inuit people, Elders and national leaders to make the most of all our opportunities. By standing together, and working side by side, our partnership will ensure that we reach our common goals.

I would like to wish you all a joyous holiday season, and health and happiness for the new year.

Yours sincerely,

*Jane Stewart*  
Jane Stewart

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**Community Events are on page 8.**



## Voices preserve, advance culture

### REVIEW

By Kenneth Williams  
Windspeaker Staff Writer

*Hearts of the Nations: Aboriginal Women's Voices... in the Studio 1997*  
Sweetgrass Records

"A nation is not defeated until the hearts of its women are buried in the ground." Forgive me if I don't remember what nation this proverb comes from, but its meaning becomes clear in this new CD from the Aboriginal Arts Program, which is a partnership between the Aboriginal Film and Video Art Alliance and the Banff Centre for the Arts.

These women singing joyfully prove that these nations are not defeated, and never will be. The 12 women came from Aboriginal communities across North America and were brought together early in 1997. Each singer was asked to bring a song from her own community to teach the others, and they also created eight new songs. *Hearts of the Nations*, a combination of songs is the result.

Representing the Seneca, Zuni, Métis, Tuscarora, Kainaiwa, Pottawatomi, Mohawk, Salish, and Mayan-Apache-Yacqui nations, the women on this disc combine traditional songs with newly written songs that are inspired by traditional singing. The music they've recorded proves that culture can remain true to its

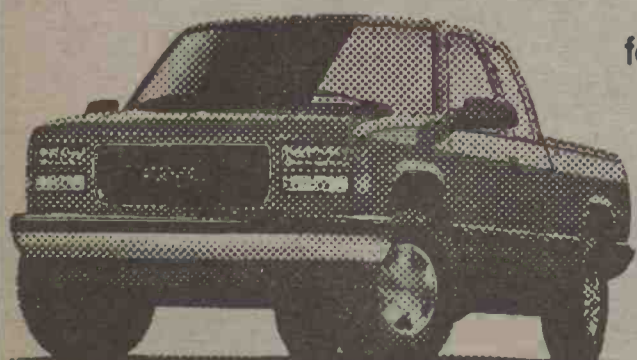
roots, but doesn't have to stand still.

When given a CD with this much passion and fire, you feel compelled as a reviewer to match its creativity in the review. Let's just say, it's a very good CD for many reasons: the voices are magnificent, the arrangements are brilliant, and its very well produced.

Okay, so that isn't so creative and passionate a description. But me simply saying go out and buy this disc because I think it's great should be enough of a reason to do so. If that doesn't convince you, then consider some of the incredible amount of talent that was brought together for this project. There's Jani Lauzon, a Métis singer-songwriter, actor and puppeteer, who also plays traditional and contemporary flute. Lauzon has had an impressive career as a blues singer, earning a Juno nomination for her first CD, *Blue Voice*. Jennifer Kreisberg is a Tuscarora singer who's voice you've probably heard with the trio Ulali. There's also another member of Ulali, Soni Moreno, who is from the Mayan, Apache and Yacqui nations. Moreno has sung on Broadway as well. Flora Wallace is a Salish woman who sings traditional songs from Lillooet, B.C., and who has spent her lifetime gathering traditional songs of the nations of interior British Columbia. Sadie Buck, from the Turtle Clan of the Seneca Nation, was the artistic director of this project. It was largely her vision that makes this disc come alive.

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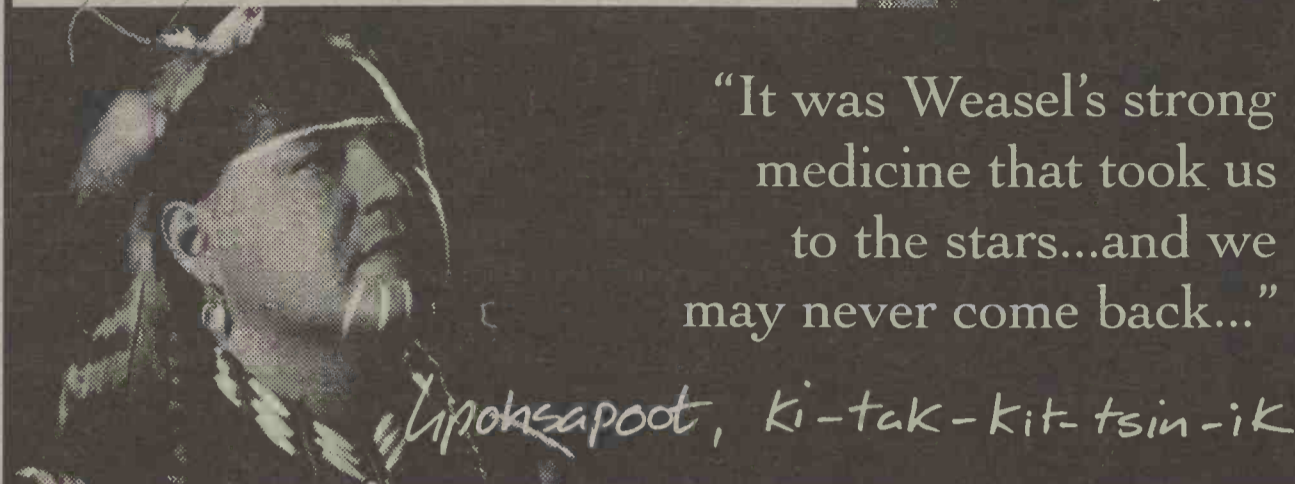
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## LAC STE ANNE PILGRIMAGE - July 25 - 29, 1998

### PICTORIAL THEME CONTEST

The Lac Ste Anne Pilgrimage Board is offering an open contest to select the pictorial theme which will be incorporated as part of the promotion of next year's event.

The theme of next year's Pilgrimage is: **"The year of the Holy Spirit"**

#### Guidelines:

- Interested participants are to submit an original creation, in the form of a drawing or sketch in reproducible form.
- The drawing should in some way represent the spirit, history, and/or current theme of the pilgrimage - with an emphasis on aboriginal content.
- Artists should consult the comments of Pope John Paul included below.
- Artists should include a written interpretation of their work.

Drawings or sketches can be sent to:

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Submission deadline:

February 6, 1998

The winner will be presented with a framed copy of his or her creation. A copy will also be displayed in "The Shrine" at Lac Ste Anne.

**Thanks to all the Pilgrims and to all those who assisted us last year. Please come again next year.**

### 1998 - Year of the Holy Spirit

Comments from Pope John Paul's letter on the coming of Jubilee year 2000

- \* The mystery of the coming of the Son of God among us was accomplished by the power of the Holy Spirit.
- \* Only through this same Holy Spirit can the Church prepare for the new millennium. Through the Spirit's power and from the memory of the Church will emerge the realities accomplished in the fullness of time and the hopes still to be accomplished today and tomorrow.
- \* The Spirit makes present in the Church of every time and place, the unique revelation of Christ. This revelation to humanity is made alive and present in the soul of each individual... and in the community of Christ's disciples.
- \* The Spirit builds the Kingdom of God in History. The Spirit prepares the full manifestation of the Kingdom of God in Jesus Christ. People's hearts are stirred to daily commitment. People are called to transform the world in order to make it correspond to God's plan.
- \* Mary will be contemplated and imitated during this year above all as the woman who listened to the voice of the Spirit. She is the one who conceived the Word by the power of the Holy Spirit. She is a woman of silence and attentiveness, a woman of hope. Mary gave full expression to the longing of the "poor of Yahweh", the poor of Spirit who trusted in God. She is a radiant model for those who entrust themselves with all their hearts to the promises of God.

Some biblical texts and images:

- Lk. 24, 13-35 'Were not our hearts burning within us?'
- Jn. 21, 1-14 'There was a charcoal fire there ... they knew it was the Lord.'
- Acts 2, 1-4 'There came from heaven a sound like the sound of a violent wind, ... tongues of fire rested on each of them.'
- Acts 4, 32-35 'With power they gave testimony to the resurrection of the Lord Jesus, ...'
- Acts 2, 43-47 'They shared all their possessions, broke the bread, were of one mind and heart.'
- Lk. 1, 26-38 'The Holy Spirit will come upon you, therefore the child to be born will be holy.'
- Lk. 1, 46-55 'He has lifted up the lowly ... shown his mercy from generation to generation' ...
- Rm. 8, 22-24 'The whole of creation has been groaning in labour pains' ...

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# Crow character causes concern

By Kenneth Williams  
Windspeaker Staff Writer

TORONTO

Award-winning actress, Cathy Jones, one-quarter of the comedy team that makes up CBC's *This Hour Has 22 Minutes*, has created many memorable characters throughout her career, but one of them has caused some concern with at least one viewer.

The half-hour show is a satire of current Canadian events framed within a fictional television news magazine show. One of the characters that Jones portrays is Joe Crow, a Native man, who appears at the end of some episodes. Crow talks with an "Native" accent and presents his point of view on some political events that usually involve Canada's Native people.

Garry Wright, from White Rock, B.C., sent a letter to *Windspeaker* decrying the "rambling, feeble minded, and racist monologue" of Joe Crow. He then went on to write that viewers should phone their CBC stations to complain about the character.

The audience relations office at the CBC headquarters in Toronto which handles viewer complaints said that they hadn't received any complaints about the Joe Crow character.

Tamara McKeegan, a publicist for CBC, was quite surprised that someone would find the Joe

Crow character offensive in any way.

Native playwright and humorist Drew Hayden Taylor didn't think Joe Crow was feeble minded.

"Because *This Hour*... is a satirical show, they have a certain leeway in terms of interpretation of character. If Joe Crow is racist, then so is their portrayal of [Quebec Premier] Lucien Bouchard, and the [Newfoundland] Quints," he said. "The concept of satirizing something gives you some room to express the ludicrousness of a character."

"As a Native humorist, I am willing to allow them a certain leeway in their satire, because that is the focus of the show — to take segments of Canadian society and blow them completely out of proportion," continued Taylor.

Jones is "taking a Native slant on Canadian society. She's not so much talking about the Native community, but using it as a telescope to look upon the white community."

He did warn, however, that Native people still have to be mindful of how they're portrayed in the media.

Despite repeated attempts by *Windspeaker*, neither Jones nor representatives of Salter Street Studios, which produces *This Hour has 22 Minutes*, made themselves available for comment.

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# Privatization threatens TVO

By Paul Barnsley  
Windspeaker Staff Writer

SIoux LOOKOUT, Ont.

The Ontario government's drive to cut expenses through the sell-off of government assets threatens to leave remote, northern, mostly Aboriginal communities at the mercy of private business owners when it comes to television and radio service.

In remote communities in northern Ontario, TVOntario, the government-owned educational broadcaster, carries distance education programming that allows more than 20 people to get their high school diplomas each year. Without this service, those people would be forced to leave their home communities at great expense to attend a secondary school.

Privatization and re-organization have been a major part of the Ontario government's pro-business approach. Several hospitals throughout the province have been targeted for closure since Premier Mike Harris' Progressive Conservatives were elected on June 8, 1995. There has been talk of privatizing the provincially-owned Ontario Hydro along with assets acquired with billions of dollars of public money. The government has also talked of selling off its public controlled Liquor Control Board despite sizable

profits, prompting critics to suggest that government is going too far in its efforts to reach out to the business community.

That's what more than 60 people were saying on Nov. 26 when they gathered in Sioux Lookout, Ont. to protest a hearing conducted by the Privatization Secretariat. The committee had scheduled the meeting in the northern town to hear from a dozen local groups. The hearings are part of the public consultation process that is scheduled to end in January.

The Wawatay Native Communications Society and Wahsa Distance Education, operated by the Northern Nishnawbe Education Council, both rely on spare audio channels on TVO's network to reach remote communities. Wawatay Radio has counted on TVO as an economical way to broadcast Native-language programming since 1984. Fifty-two hours of regional news and cultural programming is aired each week. Wahsa has relied exclusively on TVO to send its distance education programming to 23 First Nation communities since 1991.

Officials with both organizations believe private business will not operate the services at a loss which will probably mean the end of the services if privatization occurs.

(See Privatization page 34.)

# Cancer survivor educates women

By Kenneth Williams  
Windspeaker Staff Writer

VANCOUVER

There was a time when being diagnosed with cancer was the same as being given a death sentence. Unfortunately, that idea still persists in society, even though medical advancements mean that many forms of cancer are treatable and survivable. The fear of cancer means that many people don't want to deal with it in any way, and their ignorance could kill them. In Canada, one woman in nine will develop breast cancer in her lifetime, with one woman in 23 dying from the disease. But many women are dying needlessly because they don't have access to information regarding breast cancer.

The problem is much worse in Aboriginal communities where the resources and information are not easily available to cancer victims. Jacqueline Davis is a breast cancer survivor and knows how fear and ignorance are the greatest inhibitors to surviving the disease.

Davis is a Cree woman from the Peguis First Nation in Manitoba who now lives in Vancouver. For her, getting as much information about breast cancer, and insisting on getting all the medical treatment she needed, saved her life.

She discovered a lump in her breast that felt painful. She had a mammogram, an x-ray of the breast, which didn't show anything unusual. A needle aspiration, in which fluid is drawn from the lump and analyzed, proved inconclusive. When the lump was removed, it was discovered that it was cancerous, and that the cancer had spread to her lymph nodes. Davis was next treated with chemotherapy and radiation, and has lived cancer-free for more than seven years.

But Davis discovered that breast cancer was more prevalent in Native communities than she had originally thought. She didn't know about it, because it was taboo topic.

"When I went home, there was no information for the women," she said. "It's only now that when I started to speak out about breast cancer that I learned that many women back home had it, but it's been kept quiet."

People associated cancer with death and didn't want to talk about it, she continued, and that

caused needless deaths.

This motivated Davis to create the First Nations Breast Cancer Society, which provides Aboriginal women with educational materials concerning breast cancer. She wanted women to know that cancer can be defeated, and to be fully aware of all of their options.

"The First Nation Breast Cancer Society does not offer medical advice. We offer education to all Aboriginal women in Canada," said Davis. "We'll be there and let her know she's not alone."

Dr. Ivo Olivotto is from the British Columbia Cancer Agency and the chair of the breast tumor group. He said the options available to breast cancer patients now are vastly different than 20 years ago. For one thing, the radical mastectomy, which is the total removal of the breast and underlying muscle tissue, and the lymph nodes under the arm, plus the skin, is no longer the only option available to the patient. The sooner cancer is detected the more options remain available for the patient and her doctor.

Another change is that the woman now has more say in her treatment. But Olivotto warned it is essential that the patient be given as much information about breast cancer as possible, so they can make informed judgments.

According to the National Cancer Institute, there were about 18,400 new cases of breast cancer in 1997 in Canada, and about 5,100 deaths attributed to the disease. Olivotto is quick to point out that those deaths were not only from the newly diagnosed cases, and that the breast cancer survival rate is increasing.

Davis and Olivotto are adamant that women should learn breast self examination and have an annual mammogram, especially if they're over 50. As a woman gets older, the potential for her to develop breast cancer increases.

Davis has also produced a video documentary, *Echoes of the Sisters*, that details First Nations women with breast cancer. It is available through the First Nations Breast Cancer Society.

The First Nations Breast Cancer Society can be reached at (604) 875-3677. The Canadian Cancer Society can be called toll free at 1-888-939-3333. The Breast Cancer Information Exchange Project Infoline can be reached at 1-800-555-8698.

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# Hollow Water healing: straightforward, honest

By Bryan Phelan  
Windspeaker Contributor

## HOLLOW WATER, Man.

A healing movement that has roots in British Columbia has successfully taken hold in Hollow Water, Man. and is reaching to other parts of the country.

Valdie Seymour and Berma Bushie are two of the founders of what is called the community holistic circle healing in Hollow Water, a First Nation of 700 people on the eastern shore of Lake Winnipeg.

It's a process that has successfully been used to deal with dozens of cases of sexual abuse. Eighty-four sexual abuse victims and 48 offenders have benefited from the circle healing in Hollow Water during the past 10 years. Nine out of 10 offenders are taking responsibility for their actions and the pain they have caused, and seldom re-offend, said Bushie. Now others want to know how it's done.

At the invitation of the Kenora Anishinabe Kweg Aboriginal Women's Organization, Seymour and Bushie recently travelled to northwestern Ontario to speak of their experiences to more than 100 people at a four-day conference.

Conference participants included delegates from 20 First Nations between the Manitoba border and Garden River First Nation near Sault Ste. Marie, Ont. along with social service, health and justice system workers.

It's a process Seymour's already shared with at least 50 First Nations.

"The problem is just so big," he said after arriving in Kenora from Quebec. More help is on the way, though. Sixteen others in Hollow Water are in their second year of a college accredited training program that will prepare them as holistic workers who know how to build teams and communities, Seymour said.

Bushie said Hollow Water's vision includes two basic values that sustained Hollow Water families in the past: children are looked upon as gifts from the Creator and women have a place

of honor because the Creator has given them the gift of bringing life into the world.

The other key element was the four basic laws of the Anishinabe — honesty, kindness, sharing and respect.

In the mid-1980s, Hollow Water discovered a solution in the power of healing circles, beginning with a resource team of 24, the members of which openly shared their painful personal stories with each other.

A confidential survey in a workshop of 60 community members indicated that two-thirds of the participants had been sexually victimized as children, youth or adults, and one-third had sexually victimized others.

Bushie, a victim of incest and rape by the time she was 12, came to realize the silence regarding abuse would have to be broken if she wanted her community to live its vision.

"I lived in silence around these issues until I was 38," she said. "I came to know that the dynamics of silence in my community kept me from having a good life. I couldn't practise the laws of the Creator while I was trapped in that silence and rage."

The resource team heard its first sexual abuse disclosure from a child less than two years later, in 1996.

In search of help, 20 community members travelled to Alkali Lake, B.C. in 1988. By this time, Alkali Lake was renowned for having turned around an adult population of which 95 per cent were said to be abusing alcohol to the point where 95 per cent were considered "recovering" alcoholics.

When the Hollow Water group returned from Alkali Lake, it conducted a week-long stretch of workshops to share personal stories about victimization. Soon, there was a flood of 17 disclosures from children of current abuse cases.

"They were disclosing on uncles, aunts, grandfathers. It was a scary time for the community," Bushie remembers. As a child care worker, she was faced with the scary prospect of having to

bring half of Hollow Water's child population into the care of its child welfare agency. Half of the adult population could have been reported to the criminal justice system.

"We felt such actions would escalate things, not bring order," she explained. "If you're an offender, the system will protect you every step of the way. The courts will do everything in their power to rip the victim apart to support your lie."

The offender, though, is faced with the prospect of jail, where, Bushie said, healing is unlikely.

Instead, Hollow Water concentrated on setting up an alternative. Two teams were formed, one to sit in circles with the victim, another for the offender, along with their respective families. Eventually, the two groups are brought together in a larger healing circle, and later a sentencing circle that also involves community members and the usual players that would be found in a court setting.

"Victims need to get out of the trap of shame and guilt and... hear they're supported and celebrated for the things they've brought into the open," said Bushie.

Rupert Ross, an assistant Crown attorney in Kenora who travelled to Hollow Water as part of a three-year Aboriginal Justice Directorate project and wrote about it in his book *Returning to the Teachings*, knows the circles have a profound effect on the offenders.

"I heard a woman say 20 years after being abused that she still feels so dirty that she can't have her grandchild sit on her knee because she doesn't want to contaminate him or that she can't stand to look at herself in the mirror," he said. "Statements like that have immense power over an offender because the truth is part of healing. Our justice system doesn't operate at that spiritual, emotional level."

Bushie calls it a straightforward process that operates out of honesty. "There are no bargains of 'You do this and we'll do that.' Our way is not easy. To be honest is difficult."

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# Keeping the peace in Bosnia

By Kenneth Williams  
Windspeaker Staff Writer

HOLOPINA CORALICI,  
Bosnia

Mike Poitras will be a long way from home this Christmas. Then again, home is wherever the Canadian Armed Forces has seen fit to send him throughout his 17-year career. A master corporal in the Lord Strathcona's Light Horse, an armored regiment, Poitras is currently serving as a peacekeeper in Bosnia, in the former Yugoslavia. This is his second peacekeeping tour of duty in Bosnia, and his third overall.

The 36-year-old Poitras, a Cree from Balcarres who is a member of the Muscowpetung First Nation, now considers Edmonton, Alta. his home because this is where his regiment is stationed.

But on Christmas Day, home will be Camp Holopina Coralici in Bosnia. The Lord Strathcona's Light Horse has about 900 personnel, with about 10 of them of Aboriginal ancestry. Of those 10, three are from Saskatchewan. They include Master Cpl. Donna Poole, from Carry the Kettle Band, and Warrant Officer Larry Derkson, from the Peepeekisis First Nation. Master Cpl. Artis White is from the Little Red River First Nation in Alberta.

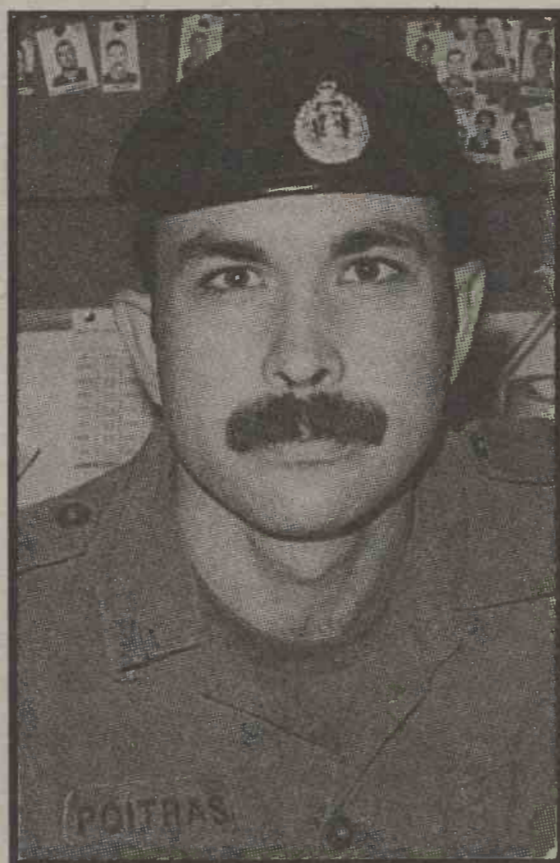
Bosnia-Herzegovina saw some of the most vicious fighting

between the Serbian, Croatian and Muslim peoples when the country of Yugoslavia began to break up in the early 1990's. Canada immediately pledged peacekeeping forces under a United Nations mandate. But the war continued even in the presence of the UN troops, because their presence was allowed only with the goodwill of all three warring parties. In 1997, NATO pledged combat troops to help enforce a peace. New rules of engagement were ordered that allowed the troops to defend themselves and others more quickly than before. Since the arrival of the NATO troops, the war has simmered down, but not disappeared.

Poitras explained that, on the surface, a typical day for him is not much different than anyone else with a steady job. He gets up, has his breakfast, puts in his hours and goes to bed. A typical day, that is, until you realize his job is in the middle of a war zone. Because of that, the peacekeepers have to be aware of the dangers around them.

"You don't go off the roads, period, [because of] mines and booby traps," he said. "If you decide to go off a route... you could hit a trip wire and there's a big anti-tank mine that will kill you and everybody else."

The Bosnians have developed symbols, such as a boot on a stick, a small pyramid of rocks, or grass tied into a bundle to



Master Cpl. Mike Poitras, from Balcarres.

indicate mine fields. The trick, he said, is to learn these symbols. Even though it's just easier not to leave a hard standing road, Poitras has, on one occasion, walked through a mine field without knowing it.

Another part of the job involves keeping an eye on the locals to make sure no new hostilities are breaking out.

"What we get is a lot of gunfire that we have to go and investigate," said Poitras. In Bosnia "gunfire goes along with partying and marriages. There's all kinds of that going on. They know that we'll investigate and use [gunfire] to bluff us."

(see Peacekeeping page 35.)

# Stop off-loading

By Paul Barnsley  
Windspeaker Staff Writer

WINNIPEG

Indian Affairs Minister Jane Stewart has agreed to convene a meeting which will see federal, provincial and territorial ministers responsible for Aboriginal affairs sit down with the leaders of the five national Aboriginal organizations. The meeting will deal with ways to rework how governments deal with First Nations.

That commitment came in response to a communiqué issued jointly by provincial premiers, territorial leaders and the leaders of the Assembly of First Nations, the Congress of Aboriginal Peoples, the Metis National Council, the Native Women's Association of Canada and the Inuit Tapirisat of Canada. All of those parties participated in a closed door meeting in Winnipeg on Nov. 18.

The five Aboriginal organizations joined forces to develop a "framework for discussion on relationships" which was presented to the First Ministers in Winnipeg.

What resulted was a statement issued by the premiers and territorial leaders which called on the federal government to stop off-loading its

expenses for Aboriginal programs to the provinces and territories.

The communiqué called on Prime Minister Jean Chretien to call a First Ministers Conference (to which the Aboriginal leaders would be invited) to discuss the report of the Royal Commission on Aboriginal Peoples. The parties also called on the federal government to recognize its "treaty, Constitutional and fiduciary obligations towards Aboriginal people, to acknowledge its responsibility to provide programs and services for all Aboriginal people and to end its policies of off-loading these responsibilities to other orders of government."

Indian Affairs staff in Vancouver said that Minister Stewart has asked two of her Cabinet colleagues to set up the meeting of the Aboriginal leaders and all the provincial and territorial ministers responsible for Aboriginal Affairs. Ralph Goodale, the Minister of Natural Resources who is also the Federal Interlocutor for Metis and Non-status Indians, and Human Resources Development Minister Pierre Pettigrew who is also responsible for social renewal, will attempt to set up the meeting for sometime early in the new year.

# New

(Continued from page 15) Chalifoux was raised by relatives who wanted changes for the Métis attending meetings at their homes to escape the government.

"In the early days, I was gal for us to meet to more than three... were gathered in a... it was classed as a... that was against the... used to go to my U... Kipling's place and... parties and we'd visit... and people would... discuss Métis issues... always active in the... movement, so I got... it," she said.

Chalifoux remembered Malcolm Normand as founders of what she called the Métis Association. After the Second World War, legislation was changed so that Métis could meet and organize without fear of government retribution.

Military service was in her family and Chalifoux fought in both World Wars. Chalifoux joined the Army canteen during the Second World War. She served in the Canadian Army and navy.

She married... quently had seven children. Her husband's alcoholism and violence created... in 1957 she took... one still an infant... marriage.

"It wasn't easy... and never went... waitressed and... and took courses... I was hired as... and color co-ordin... Paint. In those days... no machine to m...

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# New senator ready for the challenge ahead

(Continued from page 8.)

Chalifoux was raised among relatives who worked for changes for the Métis and recalls attending meetings in private homes to escape detection from the government.

"In the early days it was illegal for us to meet to organize. If more than three Aboriginals were gathered in a public place it was classed as a meeting, and that was against the law so we used to go to my Uncle Jimmy Kipling's place and have house parties and we'd visit and dance and people would come and discuss Métis issues. Dad was always active in the early Métis movement, so I grew up with it," she said.

Chalifoux remembers meeting Malcolm Norris, one of the founders of what later became the Métis Association of Alberta. After the Second World War, legislation was changed so Aboriginals could meet openly and organize without fear of government retribution.

Military service ran in the family and Chalifoux's father fought in both world wars. Chalifoux joined the reserves and worked in a Salvation Army canteen during the Second World War. Her siblings served in the Canadian army and navy.

She married and subsequently had seven children, but her husband's alcoholism and violence created such havoc that in 1957 she took her children, one still an infant, and left the marriage.

"It wasn't easy but I worked and never went on welfare. I waitressed and raised my kids and took correspondence courses to try to get ahead. Later I was hired as head designer and color co-ordinator for Bapco Paint. In those days there was no machine to make color. Peo-

ple would come in with a sample of the color they wanted and I would develop the formula. I was there two-and-a-half years," she said. Even in the midst of her personal troubles, Chalifoux's heart was still with her people.

"We started the first Métis local in Calgary in 1962 with Clarence Kipling. We had a really good and active local and we opened a little thrift store in downtown Calgary with our own women working there."

Soon after, she moved her family to Sterling, a small, southern Alberta town near Lethbridge, but illness forced her to move to Edmonton to see a specialist. That move brought her in contact with two former staff of the Métis association, Clarence Longmore and Ben Courtourelle.

"I went in the office to change my address so I could continue getting the Métis newsletter they used to publish and I met Clarence and Ben. They were looking for a fieldworker and asked me if I thought I could do the job. I said, 'you bet I can. I'm so broke,' and was hired for the huge sum of \$400 a month," she recalled.

The late Stan Daniels was president of the association and he gave the new staff member the responsibility of setting up the welfare and land departments within the organization. She was in her element and it quickly became apparent she had abilities that were invaluable in pressing for improvements for the people.

Immersing herself in the Aboriginal movement, she was elected vice-president in 1970 in the now-defunct Alberta Native Communications Society, an Aboriginal radio and television outlet based in Edmonton.

"That was an exciting time. We developed the Native Commu-

nications training program for Grant McEwan College, formed Achimowin Theatre where Tom Jackson and Tantoo Cardinal trained as actors, and developed Project Iron Star to beam television programs into (Alberta's) Wabasca, Assumption and Grouard, the first one of its kind in Canada and accomplished a lot of other things in training and media. I like to think we were pioneers in the movement. There was no other Native organization or anyone else in Canada doing these things. I still have one of the original proposals for that Iron Star project," she said.

Chalifoux travelled extensively throughout the province, organizing the people and confronting politicians on their abysmal record of dealing with Métis people. Never known as a shrinking violet, her strong personality rubbed many bureaucrats the wrong way and she soon caught some unwelcome attention from embarrassed and angry government officials.

"We created such a stir in confrontations with the Alberta government that the RCMP started following me. Eventually, people in government told (then Métis Association of Alberta president) Jim Ducharme to fire me because I was making too many waves. I said, 'so fire me and then watch me organize!'"

Opposition only stoked her fires and she went flat out in working to set up the Slave Lake Friendship Centre and later organized the Slave Lake rodeo with members signed up with the Northern Alberta Indian Rodeo Cowboys Association. After four years of 'really good rodeos,' Chalifoux left the area and when the organization started to fold in her absence, the town took over the project.

She then went in with the Company of Young Canadians and the group organized a detoxification centre and laid the foundations for what would become the Alberta Vocational Centre in Grouard.

The Company of Young Canadians travelled to many communities throughout Alberta and also the Northwest Territories and weren't limited to Aboriginal issues only. The non-Aboriginal people in the north often suffered from Seasonal Affective Disorder, a physiological depression that occurs in the long winter from a lack of sunlight. The group started a program for moms and tots that is still going today.

With her firm grasp of the issues involving Aboriginal people and her way with words, Chalifoux went on to Peace River, Alta. and, employed with CKYL Radio for four years, was the first Métis woman broadcaster in Canada.

With her children grown, she took on more responsibility. She was named as the first woman senator of the University of Alberta in Edmonton, worked with Métis Association of Alberta President Larry Desmeules in forming Métis Urban Housing in the mid-1980s, chaired the Métis National Council Senate, was elected vice-president of the Aboriginal Women's Business Development Corporation and vice-president of the Provincial Association of Friendship Centres. In recognition of her outstanding volunteer work with individuals and communities, she was presented with the prestigious National Aboriginal Achievement Award in 1994.

She formed the Métis Institute of Canada in St. Albert, her current home, as a way of preserv-

ing and sharing Métis history and showing the strides the people have made over the past century.

"I recently read a news article in which the person being interviewed was saying we're so poor and beaten, but we're not and we've never been. We're a proud and independent people. We're not downtrodden," she said.

As Canada's newest senator, Chalifoux will represent Alberta which means commuting back and forth from Ottawa to home. She said she'll be looking to share living quarters in the country's capital in order to stretch her budget.

"I'll get \$64,000 a year salary and \$10,400 for living expenses. No porkbarrelling here," she points out.

Looking back over the past three decades, Chalifoux said the Métis have come a long way and issues are approached differently today compared to the sixties and seventies.

"Things have changed from resolving issues through confrontation to a paper way. There was a time for confrontation but these days it's a paper war. That's where you make real and lasting changes."

Never one to be idle for a minute she also owns Secret Garden Originals, a shop specializing in crafts and floral designs and her latest project still in the budding stages is a book on Métis women activists.

She's now 68, three years past retirement age ("you don't retire, you just change careers") and battling Lupus, but Madame Senator Chalifoux intends to continue shaking up the government.

"As long as we still have our old people living in Third World conditions in the north, I won't quit," she said.

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# Aboriginal people must learn about AIDS

By Kim Ziervogel  
Windspeaker Contributor

EDMONTON

A small but appreciative crowd turned out for an evening with Ken Ward on Nov. 7 at Grant MacEwan Community College.

Musicians and storytellers came together on their own time to honor Ward and others living with HIV and AIDS. Ward turned the tables and said it was he who was honoring those who turned out.

Dale Auger, a storyteller from Calgary, hosted the evening. It was extremely informal and felt more like sitting around a neighbor's family room, instead of a theatre. All that was missing was the neck bone soup and bannock.

Asani, a quartet of Aboriginal singers, gave an emotion-packed

performance. Mishi Donovan also performed at the special night to honor, remember and think about the deadly virus.

Though the crowd was small, members of the audience did walk away with some heightened awareness about the virus which is affecting so many people around the world, including Ward.

One performer commented that he hoped events like this wouldn't be needed in the future to raise awareness. His wish was that the public would realize how lethal the disease is and make themselves more responsible.

Part of that responsibility was highlighted three weeks after the evening with Ken Ward. The first day of December was Aboriginal AIDS Awareness Day, a component of the World AIDS day.

In the last decade in Canada, Aboriginal AIDS cases have been

on a dramatic rise.

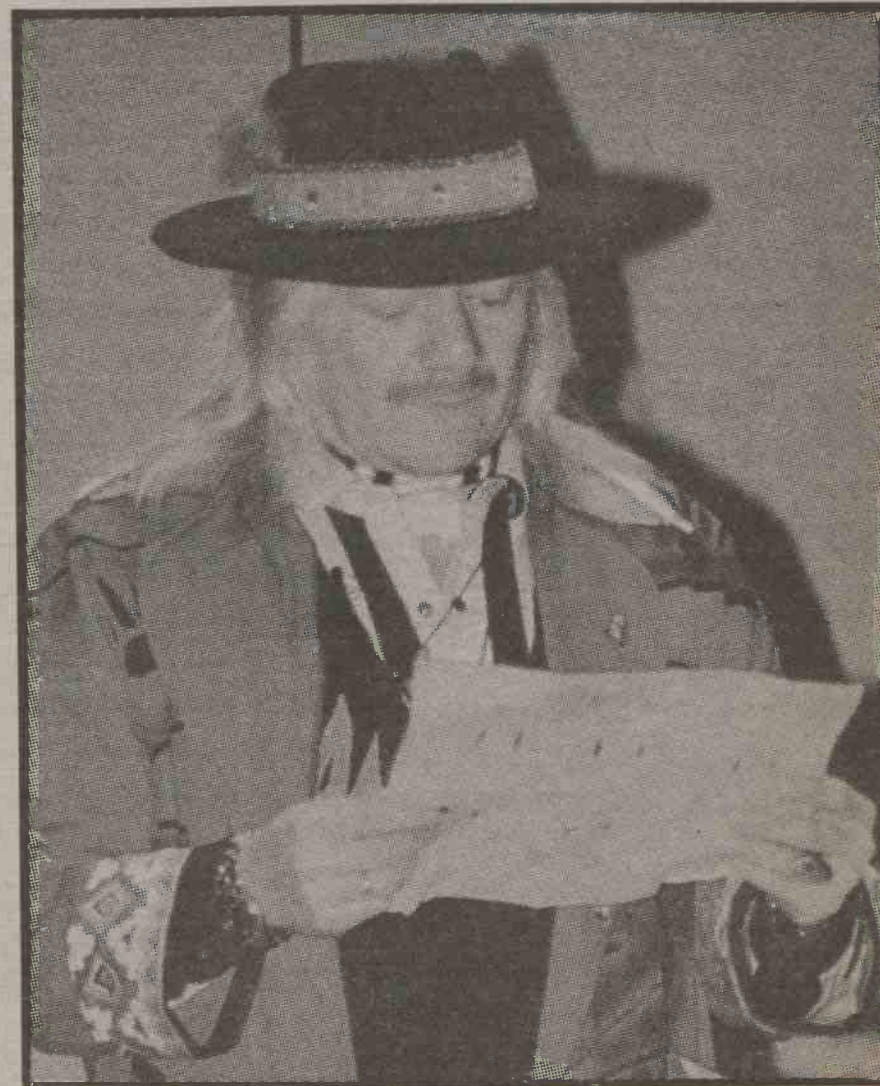
"Some studies have shown that between 17 and 26 per cent of new HIV infections are identified as Aboriginal," said Kevin Barlow, the national coordinator of the Canadian Aboriginal AIDS Network.

Studies from the Laboratory Centre for Disease Control in Ottawa indicate that those numbers may be low, since 42 per cent of new people reporting their infection aren't identified by their ethnic background. Other studies by the centre show that the rate of infection in Aboriginal women is four times greater than that of other at-risk populations.

"Unless action is taken, the AIDS epidemic among Aboriginal people in this country can be expected to get far worse," said Barlow. We need to encourage Canada to take a leadership role both at home and worldwide, where many indigenous

populations are being severely infected by HIV and AIDS."

According to a press release from the Canadian Aboriginal AIDS Network, there is hope for the creation of an Aboriginal AIDS Service Organization across the country to rally for awareness of the complex social issues facing Aboriginal communities.



Ken Ward reads a letter sent to him by a child after hearing him speak about AIDS and HIV.

# Victim of tainted blood brings message

By Joyce Atcheson  
Windspeaker Contributor

TYENDINAGA, Ont.

Bob Brant, a resident of Tyendinaga Mohawk Territory east of Belleville, Ont. has AIDS. He shared his experience of living with AIDS at a recent public meeting held in the territory to increase the community's awareness of the syndrome.

Brant, 55, was infected with the HIV in 1982 when he received a transfusion while in Belleville General Hospital following a car accident. Until 1994, when he became so short of breath he could not climb a hill, he believed he was well.

When he arrived at the hospital, panting and turning blue, he was admitted. His diagnosis of pneumocystis carinii pneumonia, a type of pneumonia almost exclusively affecting people with Acquired Immune Deficiency Syndrome, meant he had full-blown AIDS.

His life, and that of his family, became a nightmare of terror, depression, anger, loss of control, betrayal, hopelessness and total despair. He thought he would die.

While dealing with all the feelings, he had to manage intense fatigue, constant pain, scheduled drugs, and drug side effects. He dropped from 280 to 200 lbs, had bleeding lips and tongue, couldn't eat, and awoke each morning to his lips being stuck shut. Besides the pneumonia, he had tuberculosis and diabetes.

Brant and his family struggled with the decision to go public when Belleville Hospital officials advised the media their blood supplies had not transmitted

HIV to anyone. Brant knew he had acquired his disease through his admission in 1982. He met with hospital administrators and medical staff who subsequently confirmed this. In going public, Brant hoped to help others, particularly in Aboriginal communities where AIDS is increasing.

Brant doesn't want to see others live through what he has endured and can expect to endure in the future. He is creating visibility of how the system betrayed Canadians by sharing his expertise in living with AIDS.

He spoke with a group of Aboriginal educators in Thunder Bay, Ont. in late November. He learned from a woman how her son was beaten every day at school after he developed AIDS. Her son could not defend himself against his attackers. The boy left his home in the small community to live in a city. He could not live with how others expressed their fear of him.

Brant wants to correct these fears. He knows the discrimination he faced when members of his community thought he was gay or had used drugs. Gossip made it difficult. Many were afraid to touch him. "It doesn't jump off and jump on you," he said. "It's okay to hug, kiss, touch someone with AIDS. You won't get it. Kids can be cruel. They don't understand."

Life for him is run by the 24 pills he takes at set times each and every day. He also has to eat, exercise and inject insulin regularly so his freedom is limited. Drugs used to treat AIDS do not cure the disease and in fact are very toxic to many body organs such as the liver, kidney, pancreas, and spleen. He has side effects from these drugs, including skin

rashes, an upset stomach, diarrhea, intense tiredness, and night sweats.

A few days after starting a new type of pill, Brant began to drink

excessively, urinate often and felt even more tired. He visited the doctor who told him he had diabetes. Brant began using insulin which he will take for the rest of

his life. Although he could use his arms and legs as injection sites, he gives himself two needles a day into the skin of his stomach. (see Living with AIDS page 19)

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# Hard

My Dearest Creator

As a simple human I have met personal achievements this year. Most, if not all, are positive for me. As a person, I directed the HIV/AIDS, and helped with Alberta Men's Welfare. I have two volumes in the works and am working on a book of poems released soon. Thanks to House Publishing.

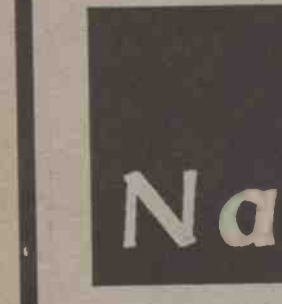
Though I certainly feel proud of my accomplishments, I still feel a sense of loss. Even with what I have achieved, it does not feel like I have left when my partner and I go on our separate paths. It rips my heart out. Perhaps it's an abandonment and what comes next is a wish to not die, broken hearts, knocked, broken hearts.

I've got to accept the paths we've chosen.

# Living

(Continued from page 19)

The drugs keeping him alive are expensive. The yearly cost is \$300. He sometimes has to be hospitalized, most of the time paid for by the Ministry of Health. This is a concern with the government's plan to reduce health care and all of the other programs. Regardless of how much a person lives, as in the case of a young boy who was diagnosed with AIDS, the government will be responsible for the cost, which may not be covered by drug plans.



Acces  
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# Hard knocks, broken hearts, and living alone

## My Dearest Creator:

As a simple human being, I have met personal challenges this year. Most, if not all, were positive for me. As for my personal achievements, for example, I directed the HIV/AIDS assembly, and helped co-ordinate the Alberta Men's Wellness Conference. I have two video projects in the works and are now preparing for a book of poetry to be released soon. Thank you Duval House Publishing.

Though I certainly feel proud of my accomplishments, Creator, I still feel a sense of emptiness. Even with all these goals achieved, it does not fill the gap left when my partner and I went our separate paths. I'll be honest. It rips my heart apart. Perhaps it's an abandonment issue, and what comes with it is the wish to not die alone. Hard knocks, broken heart.

I've got to accept the separate paths we've chosen and learn



Ken Ward

from this relationship. I thank my ex-partner very much. I still have good health and maybe a few more goals to achieve. I am grateful that requests for workshops come often, because being on the road helps me to focus on myself and allows me to be close to the Creator.

Words of advice to myself — don't dwell on the break-up. Dwell on the life you still have and appreciate it. It's often said that there is a path that is chosen for you by the Creator. Don't be afraid of walking alone.

There is always company there to guide you. It certainly reaffirms my beliefs.

I have seen many helpers in this year's journey. I am always overwhelmed and most grateful and even an essence of feeling groovy.

I remember hearing from others who would say to me, "You'll live a long time." I would only brush their words off. I would like to be realistic since I have AIDS, my life span... very limited. When these people keep saying "You'll live a

long time," I queried "what do they know that I don't?" It was then that I realized "it is what they feel" and I shouldn't question at all. Just believe and thank those who encourage me. Stop this denial thing.

I was up at one of the northern reserves not too long ago. In this community there was concern about a TB outbreak. I was informed by a nurse that 18 young people had some positive reaction. Children under the age of 18 cannot transmit the virus easily. Simply, the airborne disease is quite limited. However, if it was adults 18 years and plus then there would be greater concern. TB in association with AIDS has the highest death rate. So things to ponder if you have HIV or AIDS... always ensure that TB is not active in the community that you enter. Always check with the health station.

As for myself, it was a risk, however with a little sweetgrass, I chose to stay and do the work that was needed. Life is certainly a risk, eh Creator?

I really would like to thank those communities who invited me to kick-off AIDS Awareness Week. Hall Lake (Caroline Ross), Stanley Mission (God's gift), Lillian Anderson (you have to see the land and lakes here — such beauty), Little Red (Sandra Merast).

It seemed like I was doing the Ken Ward Neckbone Tour... unplugged. People of the north, I am appreciating so much being in my new home of Saskatchewan, as much as I did in my old pad in Alberta. There is so much uniqueness in those hearts. And it's time to lace on my moccasin miles for freedom once more.

Thank you, Dear Creator and thank you dear readers.

A-ho!  
Ken Ward

# Living with AIDS in the native community

(Continued from page 18.)

The drugs keeping AIDS from killing him are expensive. Brant's yearly cost is \$30,000. Although he sometimes has to wait for approval, most of these drugs are paid for by the medical services branch of Health Canada. There is a concern with the federal government's plan to transfer health care and all of the cost to Native bands. Regardless of where the person lives, as in the case of the young boy who was beaten, the band or the infected individual will be responsible to pay cost which may not be covered by all drug plans.

The disease has taken its toll in other ways. Brant sold his home because he is not able to manage the yard work. He takes regular and frequent trips to various health care specialists (family doctor, AIDS specialists, dentists, eye specialists.) He has to pay lawyer's costs associated with dealing with the Krever Inquiry, and had to get new clothes because of the weight loss.

Brant who is married to his second wife, said neither she nor his first wife are infected with HIV. Since he didn't know he was infected, he was not using protection such as condoms. No one

knows why it did not spread during the 12 years between the transfusions and when he got pneumonia.

"If there's any good in this, I kept it to myself," said Brant.

Dr. Peter Ford from the Kingston Clinical Immunology Outpatient Clinic said AIDS is spread through sex (homosexual or heterosexual), sharing of dirty intravenous drug equipment, from mother to child through pregnancy and breast feeding, and by transfusion.

The law governing the reporting of the disease is a concern, said Ford. AIDS is reportable, but

being HIV positive is not. Therefore those who are infected and can infect others are largely invisible. Even 10 years after being infected, more than 50 per cent of people are free of symptoms and may not have had HIV testing. According to Ford, many doctors are prejudiced and may not willingly offer or order the test when it is requested.

Although the number of women with AIDS is still small in comparison to men, "The fastest growing area is women, with those of 15 to 20 years of age having the highest rate. This is a concern when we consider the

spread from women to their unborn children," said Ford.

"In the U.S., which has a longer history with the disease, statistics show the disease is now associated with poverty in the inner cities," said Ford. He also said women in these circumstances often cannot demand the use of condoms.

Kathleen Brant, Tyendinanga's AIDS educator said, "Statistics identify a known 3,000 Aboriginal people have AIDS. What is of greater concern is the numbers of Aboriginal people who are unknown, those who ethnicity is not identified by forms.



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Canada

# Come, let us tell you a Story

By Rob McKinley  
Windspeaker Staff Writer

EDMONTON

The Alberta Provincial Museum is telling the story of 500 generations of Aboriginal people in the province, with the opening of the Syncrude Gallery of Aboriginal Culture.

With 900 sq. m of space, more than 3,000 artifacts and an 11,000 year frame of reference, the new, permanent exhibit at the Edmonton museum is an excellent learning tool for Aboriginal people and non-Aboriginal people alike.

Eric Nystrom, who entertained visitors to the gallery during the opening days, said the sheer number of artifacts speaks volumes about the past and the future of Aboriginal people in Canada. The new gallery, he said, is very spiritual and very educational.

"These sacred objects want to be here. They have a spirit of their own. They are here for a purpose and that purpose is to be used as a silent teacher," said Nyquist, a story teller and the president of Zone 3 of the Métis Nation of Alberta in Rocky Mountain House. He works as an interpreter at the Rocky Mountain House National Historic Site, and said he was proud to be a part of the gallery's opening.

Despite his years of experience teaching others about Aboriginal culture, Nyquist said he has learned even more during his time at the new gallery.

Walking through the displays during the opening days, Nyquist said he loaded up on new information.

"I've learned a lot of things here," he said.

The teachings range back 11,000 years from some of the earliest artifacts found to the recent past and the 'dark period' of Aboriginal life including the Indian Act, residential schools, and other assimilation attempts.

Organizers and supporters of the new gallery wanted to show the public everything about Aboriginal culture — the high points and the low points. It offers visitors the chance to be awestruck by the ingenuity of the Native people, share in their laughter, see the culture and tradition through clothing, dance and music, and also to share the pain of the people as they struggle for identity and recognition. Through all the displays, the bottom line is the spirit of the people.

That spirit is highlighted at the centre of the gallery with the learning circle.

A large tipi structure at the core of the gallery floor space, the learning circle will be used for education and teaching of Aboriginal culture.

Russell Joseph Willier said the new gallery is a perfect learning tool for young Aboriginal students looking at their culture and roots, as well as non-Aboriginal people who want to know the whole story about Aboriginal culture.

"We are trying to get some education going out to our young people and to people of different nationalities," said Willier, a member of the advisory board for the gallery and a traditional healer from northwest Alberta's Sucker Creek First Nation.

One of the most impressive elements of the gallery, in Willier's opinion, is the spirit depicted on the faces of the murals. He said the paintings have purposefully been depicted with the people smiling. All too often, he said, museum exhibits show bleak backgrounds with unhappy-looking people. This one is different, and that makes him smile.

"I am very happy with the exhibits. The drawings you see are of happy people. Other exhibits you see depictions of people that are sad or starving," he said.

Willier believes the input of a mainly Aboriginal advisory board helped to make the displays more cheerful.

"Today, we have a say in how things are done," he said.

The advisory board behind the gallery is made up of four Aboriginal people with extensive backgrounds in Aboriginal heritage. There was also assistance from more than 500 groups or individuals from the Aboriginal community in putting the gallery together.

Aboriginal groups assisted

with all audio-visual recordings, advised on the display of artifacts, advised on the residential school displays, created the replicas and provided recordings of their experiences and traditions.

Reg Crowshoe, a member of the gallery's advisory committee from Brocket, said the cooperative effort brought about an evocative end result which generations of people can enjoy and learn from.

"Native people have had the chance to be a part of this exhibit," he said. That input brought about a great sense of pride in order to present a "cultural renewal" to all people, he said.

Philip Stepney, the director of the provincial museum, was very proud of the new gallery, which takes up one quarter of the museum's total space.

"This is the greatest thing this museum has ever done in its 30 year history," he said.

The fact that the gallery presents the past as well as the present and future of Aboriginal culture is what puts the display a step above the rest, he said.

"This gallery doesn't stop with the history. It is a gallery full of hope and understanding," he said.

The Syncrude Gallery of Aboriginal Culture is now open to the public. The area was made possible by the hard work of many groups and individuals, along with \$2.6 million in funding from Syncrude Canada and \$268,000 from Heritage Canada.

An additional \$75,000 has been contributed by the Northeastern Alberta Aboriginal Business Association.



Scenes from the mural entitled "First Contact."

## Powerful medicine

By Pamela Green  
and Norman Moyah  
Windspeaker Contributors

EDMONTON

It came from the sky, from the hand of the great Manitou himself. A gift, a sign and very powerful medicine for the original inhabitants of the Plains. No one knows for sure exactly when the great meteorite landed, but it must have coincided with the early arrival of humans on this continent.

The sacred Manitou Stone, Pi-wa-pisk-oo, ironstone in Cree, stood like a sentinel where it landed on the side of a hill, its fate closely tied to the people who revered it.

The disappearance of the stone god, the Manitou Stone, would fulfill the prophecies of doom, as foretold by Elders like Big Bear; that war, famine, disease, loss of ancestral lands and the near extinction of the great bison herds, would sweep across the prairies like a wildfire, resulting in the almost total destruction of a culture and foreshadowing its long and difficult struggle for rebirth and affirmation in the modern era.

But where did this great iron meteorite come from and how did it come to take its

place in the spirits and minds of the Crees and Blackfoot who revered it as 'the face of a god' and guardian of the herds?

Imagine for a moment, a time lost to memory, many thousands of years ago... The people are hungry, the old men are praying, when suddenly, a great fire ball rips across the night sky, landing on a hill overlooking the river, a powerful omen and sacred blessing.

The Manitou has sent a message, and an old woman has a vision. In her dream, strange horned creatures thunder across the Plains. The animals would become everything the people prayed for, food, shelter, fuel, and an eternal connection with their Mother, the Earth.

The people journey to where the stone landed, burn sweetgrass, leave prayers, tobacco and offerings. Stories and legends are told around campfires that the Great Manitou had not abandoned his children. And as a sign he left his face, in the craggy profile of the iron stone, with distinctive markings that would later be carved onto the holy ribstones, small monuments set on the tops of hills that would become strong hunting medicine and spiritual connecting points between the hunters, the bison and the Great Manitou.

When it comes right down to talking about cultural artifacts like the Manitou Stone,



The Manitou Stone at the Syncrude Gallery.

it must be recognized as a myth and fact on the same level. It can send the spirit of the stone to the sky.

As a phenomenon and a supernatural Manitou Stone, through legend and lore, as long as it is told, say the Elders, "Out on the hills, the place was first recognized by the boo-shoo after the stone was found," according to the sources.

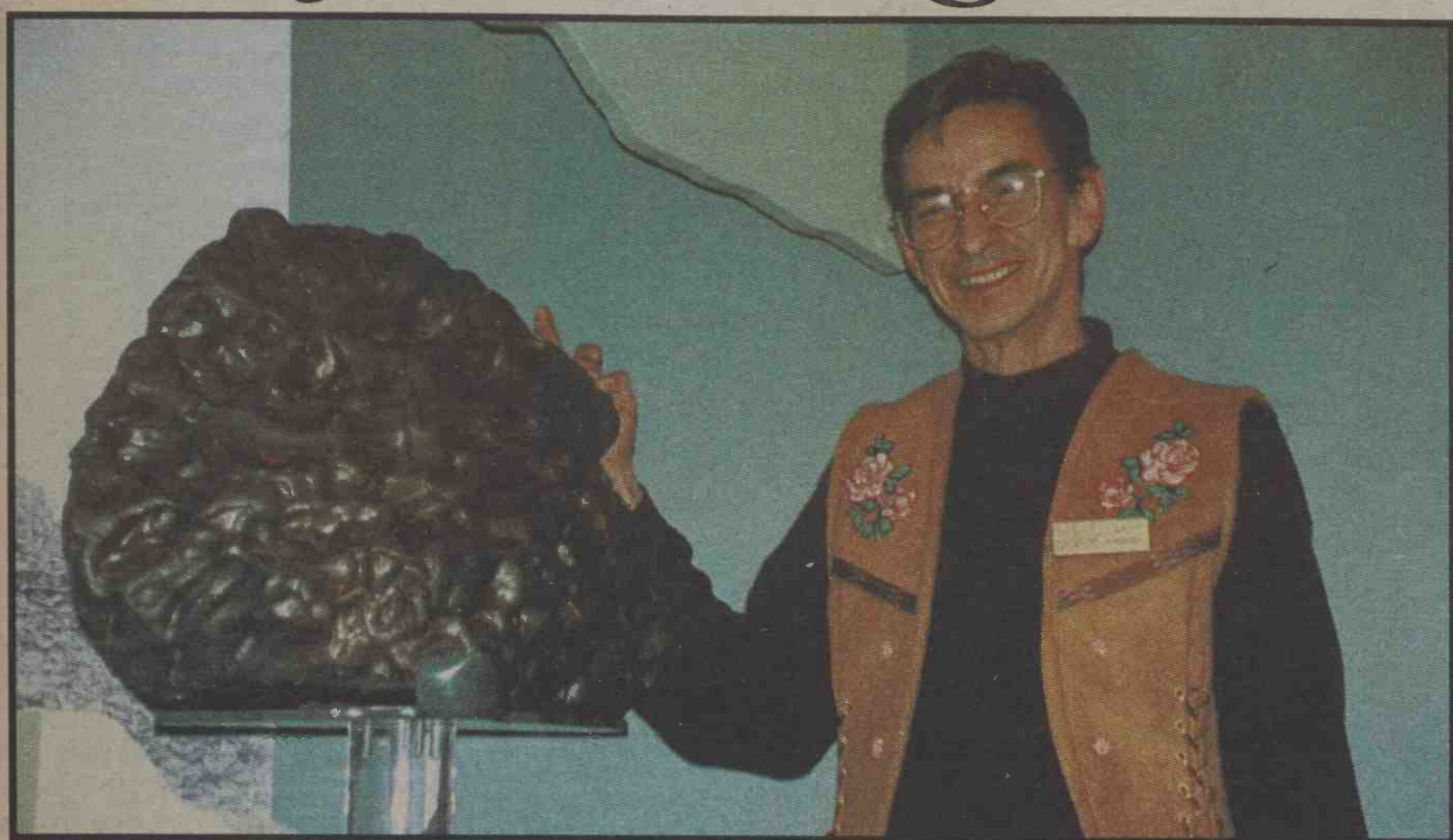
It was recognized at various times (1860s, 1870s, 1880s, 1890s, 1900s, 1910s, 1920s, 1930s, 1940s, 1950s, 1960s, 1970s, 1980s, 1990s, 2000s, 2010s, 2020s).

Photos by Pamela Green,  
unless otherwise stated.



# ul medicine from the guardian of the herds

in the spirits and minds of the Cree and Blackfoot who revered it as 'the face of a god' guardian of the herds? Imagine for a moment, a time to memory, many thousands of years ago. . . The people were hungry, the old men were dying, when suddenly, a fire ball rips across the sky, landing on a hill overlooking the river, a powerful blessing. The Manitou Stone has sent a message, and an old woman has a vision. In her dream, strange creatures thunder across the Plains. The animals would become everything the people prayed for, food, shelter, and an eternal connection to their Mother, the Earth.



The Manitou Stone, shown with Métis staff interpreter Art Knibbs, is on display in the Syncrude Gallery of Aboriginal Culture.

The people journey to where the stone landed, burn wetgrass, leave prayers, tobacco and offerings. Stories and legends are told around camp—that the Great Manitou had abandoned his children. As a sign he left his face, in the craggy profile of the iron stone, with distinctive markings that would later be carved into the holy ribstones, small monuments set on the tops of hills that would become strong points of medicine and spiritual connection between the Cree, the bison and the Great Manitou.

It must be remembered that myth and fact are two wings on the same bird, wings that can send the spirit soaring.

As a phenomenon of nature and a supernatural blessing, the Manitou Stone had been known through legends and campfire lore, as long as stories had been told, say the Elders, and it stood "Out on the hill ever since the place was first visited by Nanaboo-shoo after the flood had retired," according to early sources.

It was recognized in historical times (1866) by Alexander

Henry who lived at Paint Creek Post, as the largest single meteorite ever to be found in Canada, and who described it as being situated on a hill near Iron Creek, a tributary of the Battle River.

Another early report by Baptiste Supernat, a Métis guide for W.B. Cheadle, told of "a piece of iron" which had been found many years ago on top of a hill, a stone which had grown, according to legend, in size and weight since that time.

Other possible locations and hills have been cited as the

possible landing place of the stone, including Manitou Lake and Strawstack Hill.

The mystery of where the original site actually was, also includes the sticky problem of which province, Alberta or Saskatchewan, could actually 'claim' ownership in a geographic and political sense. This is because, in 1866, the year that the Manitou Stone was surreptitiously taken from its original site by David McDougall "at the urging of his father, the Rev. George McDougall," the possible

sites, rivers, lakes and hills lay within an unmapped area prior to the provincial boundaries being set.

And to compound these mysteries, there is also a question of a second iron-stone, one that may have been hidden from sight in a nearby lake, to prevent it from being removed by the missionaries.

What is no mystery, however, is why the Manitou Stone was taken in the first place.

The missionaries who were trying to convert the people of the Cree and Blackfoot tribes, realized that the presence of this powerful talisman would interfere, and "get in the way of the word of the Christian God."

A medicine stone that was the object of such intense veneration by the original people of the Plains could only be a threat and a hindrance to those trying to wipe out the ancient traditional and spiritual beliefs of a whole culture.

After being lost to them for more than a hundred years, the Manitou Stone has finally been returned to Aboriginal people, and is currently 'on exhibit' in the new Syncrude Gallery of Aboriginal Culture at the Provincial Museum of Alberta.

Having been 'returned' to the West, from the Methodist Victoria College in Toronto, it has found its way back into safe keeping, within the museum context, under the direc-

tion of a large Aboriginal advisory committee.

Many Native people who have forgotten or never knew about the existence of the Manitou Stone have now become aware of its existence, and as some say, the awesome power radiating from within its warm metallic surfaces.

Others have come aware of the cultural appropriation of a sacred object, ripped out of its natural context and cultural setting.

There are as many questions as there are mysteries surrounding the Manitou Stone.

Was it just an 'accident' of timing and geology, that after journeying millions of miles through outer space, that it landed on a particular hillside on the Plains to be venerated as a gift from the God?

Should it remain where it is as an artifact, in the 'safe-keeping' of a museum context, or should it be returned to its original home, perhaps within an interpretive site and sanctuary, and back into the hands of those from whom it was taken?

And finally, should it become, not only a special place to give thanks and leave offerings, but also a rallying point of the new emergence of Aboriginal self determination and solidarity?

ela Green,  
se stated.



## True to life depiction of Native life impresses and teaches simultaneously

By Rob McKinley  
Windspeaker Staff Writer

EDMONTON

North of 60 star Jimmy Herman had a chance to walk through the Syncrude Gallery of Aboriginal Culture recently and he liked what he saw.

"There's a lot of information here and you can find out things that you didn't remember or only heard about. It's like a library," said the 58-year-old actor.

Despite the magnitude of the exhibit — a 900 sq. m display of 11,000 years and 500 generations of Aboriginal life ranging from the earliest tools and fibres to the residential schools and the future of Aboriginal people — Herman said there is a lot more about Aboriginal history that can be shown.

"There are a lot of of Native stories yet to be told," he said. "There's more to say."

Despite that, Herman said the displays and information are "a good beginning," giving people "a better understanding of the Native people."

Herman, who also provided his voice to the recordings played in the exhibit, spent a lot of time looking at the pictorials and displays in the recent history section of the gallery.

Dubbed as the "dark period," the area depicts the residential schools, the Indian Act, and

other pieces of information which attempted to assimilate and erase Aboriginal culture.

Gazing at the depiction of a residential school room, Herman said it brought back many memories.

"I am a product of residential schooling," he said. "Residential schooling taught me that I've been through the worst."

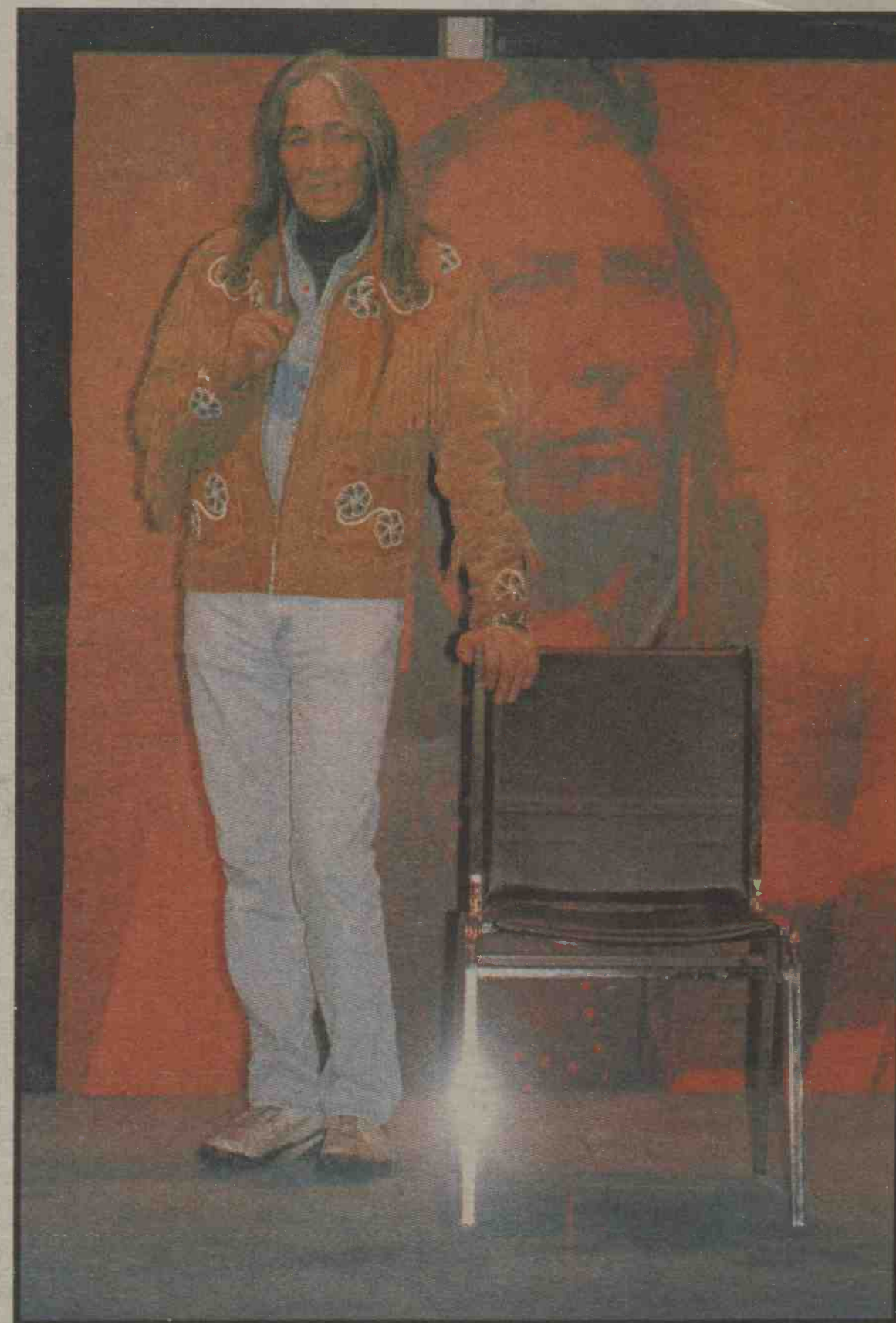
It also taught him to remember where he came from. Those memories of his own past and the history of his culture are what gave him strength.

Herman's favorite display was the Blackfoot Weasel Tail Suit Transfer Ceremony. He said that particular display shows very clearly the pride of the Native people and the spiritual significance of sacred items.

"It's all there and it's there without words," he said.

Herman said he was pleased that Aboriginal people played a significant role in creating the information presented in the gallery. The displays don't only show people where Aboriginal people came from and where they are going, they also teach that working together for a common cause can be very rewarding.

"This museum tells me that we Native people — all the different tribes — are making an effort to tell the Native stories. It is good to see that people can co-operate."



ROB MCKINLEY

Actor Jimmy Herman believes the new museum's display of Aboriginal culture will teach both Natives and non-Native people alike about the history of Aboriginal people.

# NHL Aboriginal hockey players on the Internet

By Daryl English  
Windspeaker Contributor

INUUVIK, N.W.T.

Bryan Trottier surprised many TSN viewers on Nov. 17 when, during his induction into the Hockey Hall of Fame, he thanked his mother for making him proud of his Aboriginal ancestry.

Trottier accomplished a lot during his National Hockey League career. Winning the Stanley Cup six times with two teams is a feat worth boasting about, especially since he was one of the key players. But even many Aboriginal hockey fans didn't know he is part Aboriginal. That's something that should be shared with the Aboriginal communities of North America.

Just as most Russians are proud of the Russian stars in the NHL and the same with other ethnic groups, Native communities are proud when an Aboriginal hockey player attains the high honor of playing in the NHL.

It's important for young Aboriginal players and fans to know

that their people are represented in the league. New communications technology makes that possible. A search of the Internet will provide information on any and all Aboriginal hockey players, thanks to one website at: <http://www.du.edu/~svalerio/native.html>.

This website even provides a list of Aboriginal players in junior, college and semi-pro leagues. The website is designed by Shannon Valerio and begins with these invigorating words: "Why devote a page strictly to Native players? To many of us Native Americans or Canadians, hockey is a sport that we have grown up with. In Canada, hockey has become part of our culture. Just go to any reserve, and you will find a hockey rink, despite the economic situation. Anyone who plays hockey knows the benefits of participating in a team sport, and hockey is a very positive experience for those Native people who participate. Thus, I feel it is appropriate to dedicate a page to those Indians who have beat the odds and made it to the profes-

sional level."

Valerio, is of Aboriginal descent. She is the Assistant Director of Minority Affairs at the University of Denver, Colorado. She has spent many years educating Native and non-Native people through classes, seminars, exhibit development, co-ordinating powwows and other educational events, publishing web pages on the Internet, and writing freelance articles. She is presently applying for PhD programs and working to get her company, First Nations Consultation and Design, up and running.

Shannon is also a hockey player. She loves the game and the positive effects it can have on youth. She recently revealed, through the Internet e-mail system (from Inuvik, Northwest Territories to Denver Colorado), that she and her husband will be working with an inner-city hockey program for Native youths in the Denver area.

Shannon has written many articles for Aboriginal newspapers on Aboriginal hockey players, one of these stories can be

found on the Internet at: <http://www.ayn.ca/pages/goalie.htm>. It's a story that Valerio wrote for *Windspeaker*

about a young goalie named Stephen Wagner. Maintaining her website is an unpaid hobby and she always welcomes input.

A roster of the most recent NHL Aboriginal hockey players is listed below in alphabetical order and additional information can be accessed through Shannon Valerio's website:

Blair Atcheynum  
Craig Berube  
Scott Daniels  
Gerald Diduck  
Theoren Fleury  
Jeff Friesen  
Grant Fuhr  
Stu Grimson  
Dan Kordic  
Denny Lambert  
Jamie McLennan  
Sandy McCarthy  
Gino Odjick  
Mike Peluso  
Rich Pilon  
Wade Redden  
Jamie Rivers  
Chris Simon  
Sheldon Souray  
Dennis Vial  
Dody Wood  
Harry York

St. Louis Blues  
Washington Capitals  
New Jersey Devils  
Phoenix Coyotes  
Calgary Flames  
San Jose Sharks  
St. Louis Blues  
Carolina Hurricanes  
Philadelphia Flyers  
Ottawa Senators  
St. Louis Blues  
Calgary Flames  
Vancouver Canucks  
Calgary Flames  
New York Islanders  
Ottawa Senators  
St. Louis Blues  
Washington Capitals  
New Jersey Devils  
Ottawa Senators  
San Jose Sharks  
St. Louis Blues

# Tribal Days move from Brandon to Winnipeg

By Paul Barnsley  
Windspeaker Staff Writer

BRANDON, Man.

The Stanley Cup of Native hockey is getting a new home now that Winter Tribal Days is moving to Winnipeg.

The annual senior hockey tournament which attracts teams from all over the country and all the other activities associated with the Dakota Ojibway Tribal Council's

annual three-day winter celebration will be better and bigger in 1999, organizers say.

The City of Winnipeg is putting out the welcome mat for the event and the \$3 million a year worth of economic benefits that come with it.

The 1998 version of the multi-faceted Aboriginal sports and cultural event has been cancelled because of the move, but Ken McKay, a council employee, said the 1999 tribal days will be able to grow both

in size and in prominence.

"It's mostly accommodations. We had teams from the Yukon and near James Bay that wanted to come in for our senior hockey tournament but there was nowhere to stay. Too many people were competing for the same rooms," he said. "The people who have been coming back year after year know to book their rooms for next year before they leave. In Winnipeg, there'll be more accommodations and, because the city and the pro-

vincial offices are there, there'll be more opportunity for support and sponsorships."

McKay believes the media attention in the provincial capital will be greater and will lead to greater corporate support and bigger crowds. Winter Tribal Days features a wide range of activities for all members of the family. The 16 separate events include a square dance competition, boxing matches, a competitive powwow and other cultural displays.

Tribal council officials and representatives of the city council are negotiating this month, attempting to bang out a deal that will see the city recognize the contribution to the local economy that the Winter Tribal Days will make. McKay said any deal will be better than what the tribal council had with the City of Brandon.

"They were giving us \$500 a year in support and we were bringing about \$3 million a year into the city," he said.

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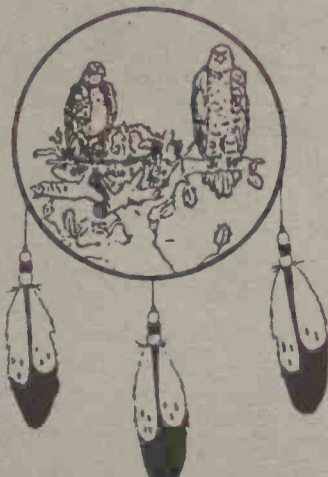
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This is part of the  
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# Rese

By Scott Fisher  
Windspeaker Contributor

WHITE CA

The Lebrét Eagles a heads all across Ca katchewan's first Aborior A hockey franchise climbed to top spot in province and their 22- good enough to rank the top five in the cou

Not bad for a franchise in its fifth year of existence. The idea to form a competitive hockey team became reality in 1992 when a group of people decided to go by the horns. Morley Vern Bellegarde and Starblanket formally plan, taking their approach to the Saskatchewan Junior League's board of go

The governors came from the meeting duly with the trio's pro Lebrét was subsequently an expansion franchise in a year to put all the place, the Eagles finally the ice in the fall of 1998. The club's home games. Collegiate athletic director Burge says forming a national hockey team was due.

"I think the idea has been in the minds of a Nations people," Burge especially former hockey player. Financially the franchise is rock solid. Due in no time, Burge says, to the franchise's popularity has



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# Reserve-based team leads league

By Scott Fisher  
Windspeaker Contributor

WHITE CALF, Sask.

The Lebret Eagles are turning heads all across Canada. Saskatchewan's first Aboriginal Junior A hockey franchise has climbed to top spot in the prairie province and their 22-7 record is good enough to rank the club in the top five in the country.

Not bad for a franchise entering its fifth year of existence. The idea to form a competitive Native hockey team became a reality in 1992 when a small group of people decided to grab the bull by the horns. Morley Watson, Vern Bellegarde and Noel Starblanket formally initiated the plan, taking their application to the Saskatchewan Junior Hockey League's board of governors.

The governors came away from the meeting duly impressed with the trio's proposal and Lebret was subsequently granted an expansion franchise. After taking a year to put all the pieces into place, the Eagles finally took to the ice in the fall of 1993. The Eagle Dome, located on the White Calf reserve (a subdivision of Starblanket), is the site of the club's home games. White Calf Collegiate athletic director Tony Burge says forming an Aboriginal hockey team was long overdue.

"I think the idea has always been in the minds of a lot of First Nations people," Burge says, "especially former hockey players." Financially the franchise has been rock solid. Due in no small part, Burge says, to the fans. And the club's popularity hasn't been lim-

ited to the White Calf reserve. "We have a very loyal fan base in the sense that our fans are provincial-wide. We're like the Saskatchewan Roughriders for First Nations people.

"We're the best draw in almost all of the rinks no matter where we play."

For example, Burge says North Battleford probably averages about 500 fans a game but when the Eagles pay a visit, it's up to 1,100 because there are several reserves in that area.

The team's province-wide exposure, in addition to its short, but winning tradition, has meant that a lot of players want to suit up for the Eagles. A lot has been made over the past few years about First Nations hockey players' unwillingness to leave the reserve. High-profile Aboriginal players like the Vancouver Canucks' Gino Odjick have said that Native players are good enough to play on competitive teams, but they are not prepared to suffer the culture shock of venturing off of the reserve.

Not a problem in Lebret, says the Eagles' head coach Doug Hedley.

"I think they feel a lot more comfortable culturally because there's obviously an emphasis on the Native culture and their way of life here," he said.

Which is good news for any coach. Happy hockey players make for winning teams.

The franchise has instituted a 51 per cent policy to ensure that the majority of players are Native. It's a goal the team has met and surpassed every year.

The Eagles currently pencil in nine Aboriginal players on the

lineup sheet which, Burge said, is a testament to the entire organization's commitment to build a strong feeder system. The Eagles' impact has been felt throughout the entire Lebret minor hockey system.

"Since the Eagles have been here the minor hockey has improved 200 per cent," he said. "We try to develop the Aboriginal kids and I think we've been successful. That has been the goal all along.

"When we started, there were maybe five or six Native kids in the whole league. Now I'm sure there has to be 20."

In the club's first few years of operation, the organization scouted across the country, looking for the top Aboriginal players in Canada. If more than half of the players must be Native, they'll have to be good. They are.

The Eagles are led by captain, Jerry Cunningham. The 20-year-old First Nations player is also the SJHL's top scorer. Attracting top-notch Native players to Lebret is the key, Hedley said. "Any time you have a high-quality First Nations player, that's what we're looking for."

But with the addition of two Aboriginal teams based in Manitoba, and the SJHL's Beady's Rage who joined the fold this season, the competition for players has increased dramatically.

"The good thing about it is that the Native players get an opportunity to play junior hockey," Hedley said. "But it makes it awfully difficult to find the players who we feel will benefit the program." The solution?

"I think you have to develop some from within your system as

well," Hedley said. "That's a high priority for us.

"We bring them into the school and get them into our program. Then we can see how they will contribute when they get to the Eagles." White Calf Collegiate is conveniently located right next door to the Eagle Dome. Most of the players stay in the school's dormitory. Living so close to the rink and the school is an advantage that most junior hockey players don't have, Burge said.

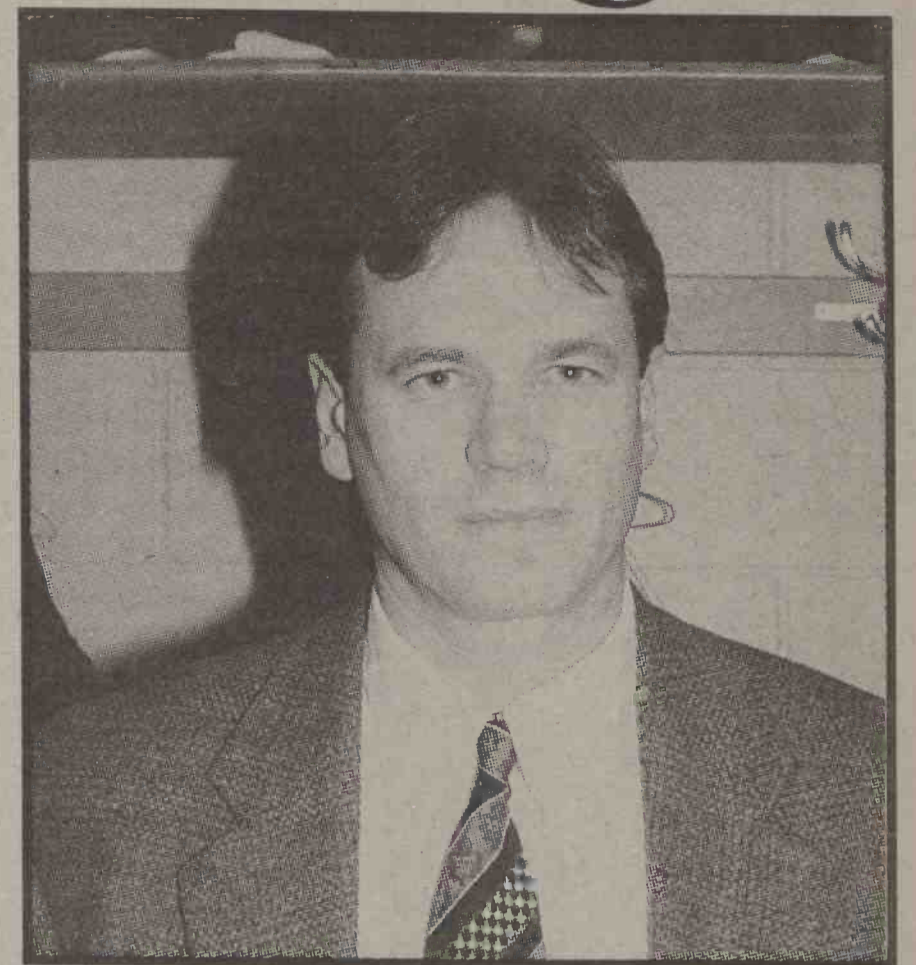
"The dorms are a nice option for a lot of the players, especially those without vehicles. The just walk to the rink or school. Everything is right here."

Including educational opportunities, even for those who have finished high school.

"We have post-secondary classes," Burge says. "First-year university courses are offered right here on campus."

Burge, who is also in charge of marketing the team, is continually searching for new fundraising ideas.

"As everyone knows, it costs a lot to keep a team going. Fundraising is very difficult so you have to try and find fun



Head Coach of the Lebret Eagles, Doug Hedley.

things that people don't mind spending their money on."

Like country music concerts.

Saskatchewan is a country music hotbed. And Burge has found a way for the Eagles to cash in on it. The club usually hosts two concerts a year. Marty Stuart rocked the jam-packed Eagle Dome just last month.

The Eagles also put on a \$50,000 cash lottery and the \$100,000 Monster Bingo.

"Our summer hockey school also provides us with good revenue," Burge said.

The financial picture is clear and solid. The players are in place.

All that is missing is an SJHL championship. This could be the year that Saskatchewan's first Aboriginal hockey team wins it all.

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Note: This is part of the "EFFECTIVE STRATEGIES" 12th Native Education Conference (see ad page 4)

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A Conference on Aboriginal Economic Development

# College basketball a Siksika family's tradition

By Paul Melting Tallow  
Windspeaker Contributor

CALGARY

On a late November night in Calgary there's a chill in the air as Old Man Winter approaches slowly but surely, but at the Mount Royal College gymnasium, Candace McMaster, 18, is making things hot for the Southern Alberta Institute of Technology Trojans.

Candace and her 22-year-old cousin, Keisha, add to the bite of Mount Royal Cougars women's basketball team and tonight they're strutting their stuff. The two cousins are the latest of a long line of McMasters to add to a Siksika Nation tradition at the college.

"They're all sport oriented," Candace said of her family, "and I just developed a love for basketball."

Candace and Keisha were raised on the Siksika Nation, east of cowntown on the high plains of Southern Alberta. In the Nation, the McMaster name is synonymous with sports; everyone in the family is playing or has played hoops.

Candace started when she was 10 years old and hasn't looked back, moving from community teams to high school teams and now to the Cougars.

"I made the Strathmore (junior high) basketball team and that's when I seriously started playing organized ball. Other than that I was just screwing around at home," she said.

Strathmore is only a few miles from the Siksika Nation and the

schools have a large Siksika student population but Candace was the only Aboriginal person on the girls' team.

"It was a little awkward at first," she said, "but I am not a shy person so I got along with everybody easily. When I was in my senior year I knew everybody so it wasn't hard at all."

Cougar coach Avery Harrison has been watching her play since she was in Grade 11 and, when she graduated from high school, he quickly snatched her up for Mount Royal.

"Her shooting ability and natural athletic ability I thought would just blend in really well with our team," the coach explained. "She just brings a new dimension to the team."

Most of the McMaster clan is in the bleachers at every Cougar home stand and tonight is no exception. Lydia, Candace's mom, sits down in the front row, surrounded by family members. She's there to share each tense moment and every triumph. As any loving, supportive mother would be, Lydia will be there for the losses as well. But tonight, Candace and the Cougars are undefeated.

"I'm very proud of her," Lydia said, "Her hard work and determination has gotten her where she's at. We're all really proud of her."

Lydia is no slouch herself; she plays in a senior women's 'A' league in Calgary along with Cougar coach Jill Sutherland.

Keisha's been playing organized ball for only two years but that's not counting the scrimmages she's played since she was



PAUL MELTING TALLOW

Candace McMaster (left) tries to get one past her aunt, Laverna McMaster.

12 years old. Her desire to play at a higher level led her to tryout for the Cougars.

"I've been trying out for them since June. I'm a redshirt and I travel with the team and do everything with them. I play in tournaments but I don't play in league games," she said.

Being 'red-shirted' for regular games gives Keisha the time to play on the same women's team as Candace's mom.

Candace's heavy involvement in the game has naturally led her to choose a career in sports ad-

ministration. After graduation, she hopes to be able to "run sports facilities and design sports programs."

Watching her grandmother Ann "take care of all us kids, helping the community" inspired Keisha to set her sights on a career in medicine.

Besides the inspiration and support they receive from their family "they're always there giving us tips" on improving their game.

McMasters on the Cougars team are a family tradition. The

current players' aunt Laverna began the Cougar tradition way back in 1971. She attends most of the games and remarked that she has now seen bell-bottom pants come into fashion twice among the spectators.

Laverna just recently retired from organized ball. She was playing with a senior women's team in Calgary's 'A' league at the time of her retirement.

Harlan McMaster was a Cougar from 1982 to 84 and more recently, Lawrence McMaster played guard from 1991 to 93.

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# Coach

By Sam Laskaris  
Windspeaker Contributor

COUCHING

Like most other Ice hockey coaches, former pro Tabobondung is an up the hockey ladder.

Tabobondung, 36, went from being an assistant coach with the Terriers of the Provincial Hockey League to Junior A Tier II coach below the Ontario Hockey League, which is considered one of the top feeder systems in National Hockey League.

An Ojibway who played for Parry Island First Nation, Tabobondung also says he'd like to see himself as a coach one day. He will be coaching a hockey team competing in the Winter Olympics.

"I'd like to disprove somebody that says it's coming and will be sooner rather than later. I'd really like to be a coach whether it's coaching with the recruiting."

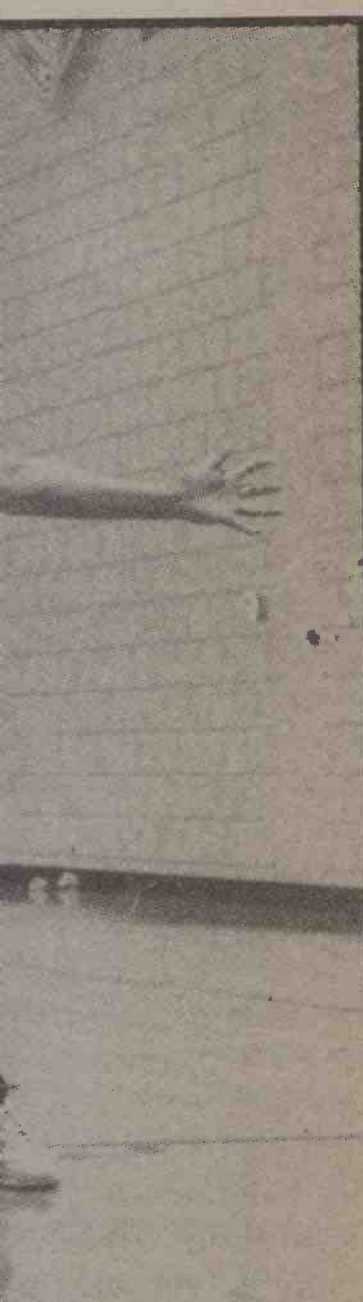
For now, Tabobondung concentrates on his job with the Terriers. The franchise previously played in Orillia, Ont., moved to a million arena on the Siksika Nation this season.

It's Tabobondung's son of coaching. In his coaching career as with the Parry Sound of the Northern Ontario Hockey League during the 95 season. Midway through following season he was head coach and also general manager's job. Tabobondung didn't mind a demotion.

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th ... in our Future!

# Coach opens door

By Sam Laskaris  
Windspeaker Contributor

## COUCHICHING, Ont.

Like most other Junior hockey coaches, former pro player Barry Tabobondung is anxious to climb up the hockey ladder.

Tabobondung, 36, is an assistant coach with the Couchiching Terriers of the Provincial Junior A Hockey League. The 22-team Junior A Tier II circuit is a step below the Ontario Hockey League, which is considered one of the top feeder systems for the National Hockey League.

An Ojibway who lives on the Parry Island First Nation, Tabobondung also has a dream he'd like to see fulfilled. He hopes there will one day be a Native hockey team competing at the Winter Olympics.

"I'd like to discuss it with somebody that has some weight," he said. "I believe that day is coming and hopefully it will be sooner rather than later. I'd really like to be a part of it whether it's coaching or helping with the recruiting of the team."

For now, Tabobondung will concentrate on his duties with the Terriers. The franchise, which previously played out of Orillia, Ont. moved into a new \$6 million arena on the Rama First Nation this season.

It's Tabobondung's fourth season of coaching. He began his coaching career as an assistant with the Parry Sound Shamrocks of the Northern Ontario Junior A Hockey League during the 1994-95 season. Midway through the following season he became the head coach and also took over the general manager's portfolio.

Tabobondung obviously didn't mind a demotion though

when he opted to join the Terriers this season.

"I really wanted to work on a First Nations team," he said.

The Terriers have only one Aboriginal player, goaltender Ken Decaire. There has been some speculation an Aboriginal group would buy the Terriers and turn the club into a Native-owned and Native-run franchise with a considerably higher number of Aboriginal players.

With the Shamrocks, Tabobondung's teams had about a half dozen Native players per season. Though he said all the Native players earned their spots on his clubs, he does admit to having had a special bond with them.

"I have that special feeling towards our people," he said. "I don't want to get into the history of it but we've had a tough go over the last 500 to 600 years."

Tabobondung spent six seasons as a pro. Three of those years were with the American Hockey League's Maine Mariners. He also spent a year in the International Hockey League with the Peoria Rivermen. And he toiled for two seasons with the Erie Blades of the Atlantic Coast Hockey League, which is now known as the East Coast Hockey League.

Over the years he has heard about some Aboriginal junior players who believe they have been discriminated against. That's one of the reasons why there was a large Aboriginal contingent at the Shamrocks' camps in recent years.

"I just wanted to give them a fair opportunity to play Junior hockey," he said. "It's not as if they were going to get the easy way in. I just wanted to give them an opportunity to play."

# Charity bout on, then off

By Paul Barnsley  
Windspeaker Staff Writer

## OTTAWA

Within hours after an article in the *Ottawa Sun* hit the street announcing that Reform Party MP Darrel Stinson would take on M tis law student Richard Mirasty in a boxing match for charity, the whole deal came apart.

Stinson, 53, is "more than a bit enraged" by the way *Sun* columnist Earl McRae presented the challenge from Mirasty to readers across the country. Mirasty is also dismayed that an event he entered into with good intentions has taken on an ugly tone.

The first-year University of Ottawa law student left a message on McRae's answering machine saying he'd be willing to step into the ring and trade punches with the combative Reform Party MP. Stinson has earned himself a permanent spot in Ottawa's hall of infamy after he challenged a government member to a fist fight on the floor of the House of Commons last year. His more recent comments about Progressive Conservative leader Jean Charest put him back into the news in Ottawa in recent weeks, prompting McRae to write a column published Dec. 8 in which he called, with his tongue in his cheek, for someone in staid old Ottawa to stand up to the pugnacious Okanagan-Shuswap MP.

Mirasty told *Windspeaker* he discussed the original column with his wife who jokingly dared him to respond to McRae's call for a champion.

"When she went upstairs, I made the call," he said, adding he felt a battle between a Reform Party member and a M tis law student would be a natural fund raiser for charity.

McRae, according to Mirasty, called back several times to make sure he was serious. Then the columnist contacted the Reform Party member with the challenge and Stinson agreed — as long as it was for charity. The next day, Stinson read McRae's account of the exchange and saw comments attributed to Mirasty that he felt turned the entire affair sour. In the article which announced the fight for charity was on, Mirasty was quoted as saying he felt it would be a good match-up because he was M tis and Stinson belonged to a party that "has a racist, redneck reputation."

"That's not the way it was sold to me at all," Stinson said of his conversation with McRae. "We talked at length and we were joking about it. I'll do anything for charity. It seemed to me that out of all this heat I've taken maybe some good could come out of it. But this gentleman (McRae) has dropped me right into the old outhouse with his wording."

Mirasty, 42, is also upset with the *Sun* columnist.

"I cringed when I saw the article," he said. "It was depicted as a grudge match between two racists. That was not what was intended. In no way did I say Mr. Stinson or the Reform Party is racist."

A westerner, born in Saskatchewan and, until recently, an Edmonton resident, Mirasty said there are some aspects of the Reform point of view with which he agrees.

"They believe in family values,

balancing the budget. I agree with them on those issues. I don't agree with their Aboriginal policy, but I guess that's because I'm Aboriginal. What I said to Mr. McRae was that the Reform Party has an image of being racist and it's unfair. I thought Mr. Stinson was being a good sport. I saw this as a chance to show the human side, the charitable side of him and his party," Mirasty said. "Instead, I'm being used as a killer and I'm really uncomfortable with it."

The Reformer said he doesn't feel he can go through with the fight now that the race issue has been raised.

"I'm sorry about that, but I'm going to try and let it die. This article strikes a low blow. I was willing to do this for charity but it's gone beyond that," he said. "I've tried to stomp out what this article basically implies ever since I got into politics. I don't believe in racism."

The quotes attributed to Mirasty could be interpreted as racist remarks on his part. That's something that alarms the law student.

"I'm not about to start something like that," he said. "If I did [newly appointed M tis Senator] Thelma Chalifoux would lynch me with a sash. This was supposed to be a way to raise some money for charity in time for Christmas, originally, but Mr. Stinson said he wouldn't be available until February so we put it off until St. Valentine's day. It was intended to be a charitable event and it was never my intention to turn it into a racial thing."

Earl McRae did not return a call seeking his comments.

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# National council tops youth wish list

By Rob McKinley  
Windspeaker Staff Writer

OTTAWA

Canada's Aboriginal youth want to form a unified front to help deal with issues and concerns common to young Native men and women across the country.

A group of about 50 young people met with the Assembly of First Nations to see how the recommendations made at last February's National Youth Conference in Halifax were progressing.

The formation of a national youth council was the number one priority of the group. Other recommendations focused on family violence, HIV and AIDS, residential schools, peer pressure, young offenders, education and racism.

Christian Garrow, with the assembly's youth secretariat, said the November meeting was more of a round table discussion on progress made from the earlier conference.

"The round table gave the youth another opportunity to determine how the AFN should address youth issues," he said.

Garrow said the assembly is planning to address the need for a national youth council at its next annual meeting, expected to be held early in the new year.

He said the conferences have been good experience for the participants. Garrow was pleased they had come together as a group with some very good recommendations.

Garrow said the issues discussed were based on the participants' own feelings. Giving young people the power to determine their own topics of dis-

cussion is what the conferences are all about, Garrow said.

"The key point is that we are listening to the youth, but it is up to them to tell us how we should be addressing the issues on their behalf," he said.

Garrow said the youth conferences are unique in that way. Other similar attempts to get the youth to work on problems across the nation have failed because not enough responsibility is given to the young people themselves.

"Other initiatives have failed because there was a lack of appreciation at the community level," he said.

Murphy Patrick, from the Lake Babine First Nation near Burns Lake, B.C., attended the conference. He said the control given to the participants is what makes these youth conferences so beneficial.

He said the conferences let the young participants "gain respect and recognition" for themselves and other Aboriginal youth.

It is that desire to handle problems on a youth level which makes the creation of a national youth council so important, he said.

A council that stretches from coast to coast would mean a lot to Aboriginal youth and would help in tackling large issues plaguing communities in Canada, he said.

"It could tackle the suicide issue and education, making the youth more aware that education is important," he said.

Patrick said there is a youth council set up in Burns Lake and it has been successful. The council deals with community issues, he said, but those issues are common in many communities

across the country.

Getting the Assembly of First Nations on side to help create a national council would play to the adage that there is strength in numbers and give the youth a unified organization to belong to. It would give them more of a powerful voice, Patrick said.

"We are the future leaders, and right now we may not be recognized as future leaders," he said.

That recognition is lacking from the adult world and also the youth, he said. A national council would give the youth a place to belong and a place to learn about the issues around them.

"We want to get more involved and get more people involved to make some changes," said Patrick. "Then, in the future, we will know what we are doing."

## Task force proposes a new relationship

By Kenneth Williams  
Windspeaker Staff Writer

OTTAWA

The National Aboriginal Financing Task Force, composed of 13 volunteer Aboriginal leaders, tabled its final report on Nov. 19 on how to increase access to capital funding for Aboriginal people. The report, *The Promise of the Future: Achieving Economic Self Sufficiency Through Access to Capital*, outlined 21 recommendations for Aboriginal leaders, the private sector, the federal government, and the provincial and territorial governments to work together to improve ac-

cess to capital.

"We came up with the goal to find creative solutions to access capital to Native communities," said Larry Sault, the task force chairman and chief of the Mississaugas of The New Credit First Nation. "We started out with six sub-communities — communications, taxation, capital and institutional development, regulatory issues, and human resources. We had to try to find the relevance of all these issues in order to find benefit for First Nation communities across Canada."

One of the initial accomplishments of the task force was the bringing together of four national

Aboriginal groups to address these issues, the Assembly of First Nations, the Congress of Aboriginal Peoples, the Inuit Tapirisat of Canada, and the Métis National Council. Even though the MNC eventually pulled out of the task force, it did receive constant updates on its progress.

"It certainly was a job in itself to maintain direction and to stay in focus," said Sault. "When you have government offices, different corporations, financial institutions and Aboriginal leaders, you've got a real challenge keeping focus."

Jane Stewart, the minister of Indian Affairs, was pleased with

the report when it was presented to her on Nov. 19, but the department hasn't said what, if any, of the recommendations will be implemented. Sault, however, expects that these recommendations will be taken seriously by the federal government. That the report "would not become a dust collector" was one of the reasons he agreed to chair the task force.

"We've been studied to death, and I don't want to become another statistic sitting on the shelf in Ottawa," he said.

The other reason was that it would be an Aboriginal driven process, with positive and achievable goals.

The 21 recommendations are

broken into four categories. The first category challenges Aboriginal leaders to publish elected council decisions in a new Aboriginal Gazette for potential investors or business partners; to develop education and training plans for Aboriginal youth to learn financial management skills, and encourage them to seek jobs in the financial and management sectors; to consider new ways to develop already existing capital; to advocate changes to legislation that would allow for reserve property to be used for credit and collateral; to recommend amendments to Section 89 of the Indian Act; (see Recommendation page 27.)



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## Fonta

By Louise Elliott  
Windspeaker Contrib

Assembly of First Nations Grand Chief Phil Fontaine called to the steel and heart of corporate Canada recently, but the message delivered was aimed back at Ottawa.

During an address at a Bank symposium on the Commission on Aboriginal Peoples, Fontaine demanded an apology from the federal government for the wrongs and abuse inflicted on Native people in the residential school system.

"I think it's time for the government to apologize to the Nations people," he said. "We don't do it now, it becomes prohibitive."

Native people are sue government for wrongs, Fontaine said. require an acknowledgment of the abuse that took place in the church- and govern-

## Recon

(Continued from page 25) to improve access to capital; and to increase the Internet.

Recommendations in the private sector include participation of charters in the evolution of



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country. The Assembly of First Nations side to help create a council would play to that there is strength and give the youth organization to belong and give them more of a voice, Patrick said. "The future leaders, now we may not be as future leaders,"

Recognition is lacking in the adult world and also he said. A national council would give the youth a place to belong and a place to discuss the issues around

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to four categories. The report challenges Aboriginals to publish elected decisions in a new Aboriginal business partners; to education and training Aboriginal youth to financial management and encourage them to in the financial and sectors; to consider to develop already capital; to advocate legislation that would reserve property to be credit and collateral; to amendments to Section 81 of the Indian Act; recommendation page 27.)

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# Fontaine uses bank time to demand apology

By Louise Elliott  
Windspeaker Contributor

TORONTO

Assembly of First Nations Grand Chief Phil Fontaine travelled to the steel and concrete heart of corporate Canada recently, but the message he delivered was aimed squarely back at Ottawa.

During an address at a Royal Bank symposium on the Royal Commission on Aboriginal Peoples, Fontaine demanded an apology from the federal government for the widespread abuse inflicted on Native people in the residential school system.

"I think it's time for this government to apologize to First Nations people," he said. "If we don't do it now, the cost will become prohibitive."

Native people are not out to sue government for past wrongs, Fontaine said, but they require an acknowledgment of the abuse that took place in joint church- and government-run

schools over a period ending in the 1970s and 1980s.

"We're not after money. We're after a commitment so we can put this experience aside. It's cost too much and it's hurt too many people," he said.

Fontaine delivered the remarks at Toronto's Royal York Hotel to an audience which included Indian Affairs Minister Jane Stewart and about 100 delegates from corporate Canada and Aboriginal communities, businesses and organizations.

In a press conference, Stewart did not say whether the apology would be issued, saying only that government was considering different forms of redress, including a public inquiry, healing strategies, and pursuit through the courts.

"We are not interested in rewriting history, but we are very interested in recognizing the impact," she said. "It's a priority to find the right way for government to play a role in this healing."

Fontaine's request formed a stark departure from the meet-

ing's agenda, which the Royal Bank had titled, "The cost of doing nothing: a call to action." The event was billed as a "wake-up call" to corporate Canada to help further the recommendations put forward by the commission in its report last November. Those recommendations include helping Aboriginal businesses gain access to capital, an expansion of the land and resource base through existing treaties and treaty negotiation, employment equity, and pooling individual welfare support for use on community-based projects.

Failing to contribute to Aboriginal development now will cost the country billions of dollars in the coming decades, Royal Bank executive vice-president Charles Coffey told delegates.

"I would challenge every business in Canada to look at itself and ask, are we removing the barriers, solving the problems, and providing the opportunities that will enable Aboriginal people to become full par-

ticipants in our society and in our economy?"

By the year 2016, the commission report predicts an additional \$11 billion in lost revenues and federal expenditures if action is not taken now to improve the economic conditions of Native communities. That requires an effort by both government and the private sector, the report states.

But the first public appearance by Fontaine and Stewart to discuss the report was marked by Fontaine's address to government, rather than to corporations.

"We insist on some level of accountability in political culture, that diversity be respected," he said. He added the AFN's new approach was conciliatory. "We are no longer interested in being adversaries, or obstructionist," he said.

However, Stewart made little reference to government plans to implement the report's recommendations. Instead she addressed the corporations, urging them to deal directly with

First Nations to form new business partnerships.

"In the past, as soon as we say 'Native person,' people say, 'oh, that's the federal government,'" she said. "We have to blow this up. We in corporate Canada have to talk to First Nations — that is the right connection."

During the press conference, Fontaine said Native communities now want to cultivate a new relationship with corporations. When asked about a lack of corporate accountability towards Native communities in the past, Fontaine said times have changed.

"One can't discount important factors such as racism and discrimination. Now there is an expressed willingness on the part of corporate Canada to do things differently," he said. He added big business did not understand Native culture because Aboriginal communities have kept a low profile.

"One thing we haven't been doing effectively enough as a community is marketing ourselves," he said.

## Recommendations made to increase funding

(Continued from page 26.)

to improve access to housing capital; and to increase access to the Internet.

Recommendations laid out for the private sector include the participation of chartered banks in the evolution of Aboriginal

capital corporations; to develop training in financial matters for Aboriginal organizations; and to form a working group within the Canadian Bankers Association to look at Aboriginal financing.

The federal government was asked to participate in the evolu-

tion of Aboriginal capital corporations; to designate Aboriginal capital corporations as approved lenders; to have the Department of Indian Affairs increase access to bid and performance bonding for Aboriginal contractors; to encourage Aboriginal sub-contract-

ing; to negotiate with First Nations leaders fiscal arrangements to assist First Nations governments in improving their fiscal base; to expand guidelines for Aboriginal capital corporations so they can deliver Canadian Mortgage and Housing Corpora-

tion housing loans; to recommend an Aboriginal window under the 1997 Immigrant Investor Program; to allow Aboriginal representation to future financial task forces; and to harmonize all economic development programming.



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The Partners of Howard, Mackie are pleased to announce that Will L. Willier has joined the firm as an associate. Will received his LLB from the University of Calgary in 1993 and was admitted to the Alberta Bar in 1994. Will was formerly a Criminal Drug Prosecutor for the Calgary Sub-office to The Department of Justice for two and one-half years and now practices in the firm's Litigation department.

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# Pay attention, PM

(Continued from page 7.)  
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Sixth: People are not as gullible as you think. They are turning to alternative medicine because they are finding out that medication just stops the symptoms and does not heal.

Seventh: We talk and see our

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This is all I can type out for now.

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# Alberta

By Paul Barnsley  
Windspeaker Staff

It's going to be hard for rez now that he's seen

The 22-year-old graduate this fall after spending time at Disneyland Paris.

"It was a great experience."

The only downside is the

French capital. What's the

contract in Alberta? That's

something he's not following

in his footsteps.

"I'm sure they'll be talent

scouts. "All I don't expect to

get is a job. The pay for per-

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# Albertan back from Disney's Wild West Show

By Paul Barnsley  
Windspeaker Staff Writer

PARIS, France

It's going to be hard to keep Terry Littlechild Muskwa home on the rez now that he's seen the bright lights of Páree.

The 22-year-old Hobbema band member returned home to Alberta late this fall after spending almost a year as a Disney Corp. employee at Disneyland Paris' Wild West Show.

"It was a great experience," he said.

The only down side, Muskwa said, was the high cost of living in the French capital. What seemed like a generous pay offer when he signed the contract in Alberta in September 1996, was actually small potatoes. That's something he wants to point out to others who might want to follow in his footsteps.

"I'm sure they'll be back in this area," he said of the Wild West Show's talent scouts. "All I can say is, you'll have the time of your life, but don't expect to get rich."

The pay for performing in two 90 minute-long shows a day, five days a week, is \$500 US plus a housing allowance that pays for about 75 per cent of the cost of an apartment rental in Paris, which is a half-hour subway ride away from the theme park. Payroll deductions reduce that \$500 US to just below \$400 Canadian, which might not seem bad until you realize that a bottle of beer sells for about 12 loonies.

Muskwa still managed to have a lot of fun, touring the bright lights of the Champs Elysee, checking out the Arc de Triomphe and the Eiffel Tower and, of course, Planet Hollywood Paris, a night club where the French passion for things Aboriginal allowed Muskwa and his half dozen Cree co-workers to live the lives of minor celebrities.

"I never thought I'd ever be signing autographs," the rodeo bull rider said with an embarrassed laugh. "Indians are really big in Europe. The European people just want to see Indians. They never had that there."

Living in France was quite an adjustment for the young Ermineskin Cree. He knew some other Aboriginal riders from his home province had made the trip to Europe after signing a one-year contract, only to return home within a matter of weeks. He admits he had to battle homesickness during the first month or so.

"It's hard at first. One minute you're in the world you know and then they send you to this planet called France," he said.

It might have been easier if he hadn't dropped French in Grade 8.

"I remember thinking, 'What the heck's a Cree Indian from Alberta going to do with the French language,'" he said. "But over there, I learned enough basic French to get along. If I fell in the Seine River, I'd know how to call for help."

The performers in the Wild West Show keep a schedule which resembles that of a professional athlete. Muskwa and his fellow performers arrived for work at 4:30 p.m. They went through a physical warm-up for themselves and then they warmed up the horses. After that, it was time to put on the costumes and make-up. The first show began at 6:30 p.m. and ended at 8 p.m. The performers then rested for the second show from 9:30 p.m. to 11 p.m. By 11:30 p.m. they were free to taste the delights of the city of lights.

They performed in front of a live dinner theatre crowd (the menu is western-style Texas barbecue) and Muskwa said the 1,100 seat theatre was almost always sold out. The show is typical 'oater' fare, cowboys and Indians with lots of shooting and war-cries and falling off of horses and stagecoaches. Muskwa said the show's management would encourage the performers to really beat themselves up to impress the customers.

"It's fun," he said. "How often do you get to paint yourself up, paint your horse up, just let loose with the war-cry? And you're riding with no saddles so it's all skill. It's a great show but I had a bit of trouble with management. For the stunts they'd pay you \$8 US extra. That's not much money to risk your body by falling off a speeding horse. But some guys were willing to torture themselves."

He and his Cree co-workers saw a few things about the show that weren't exactly accurate, but Muskwa said the show's producers weren't all that interested in authenticity.

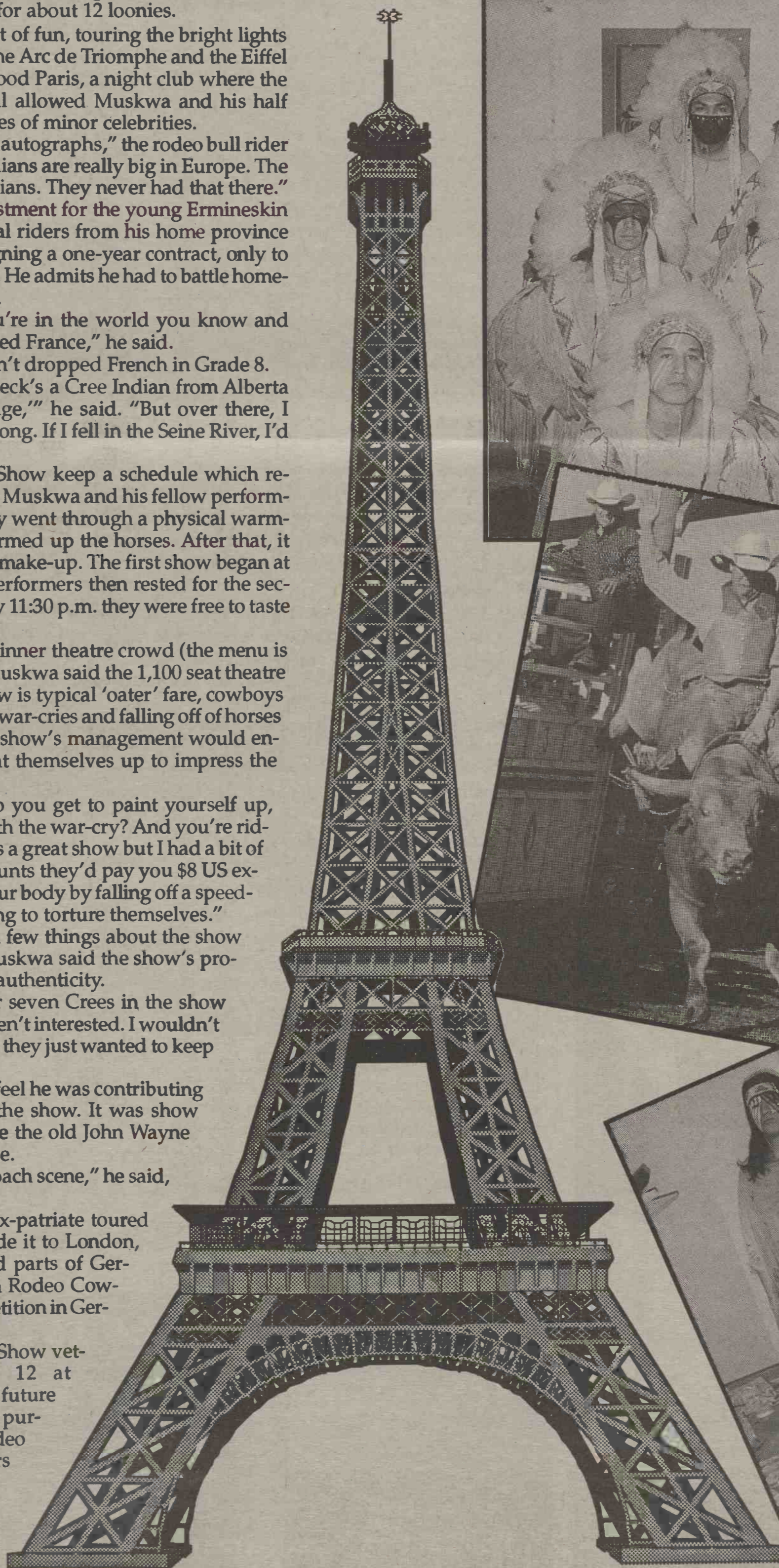
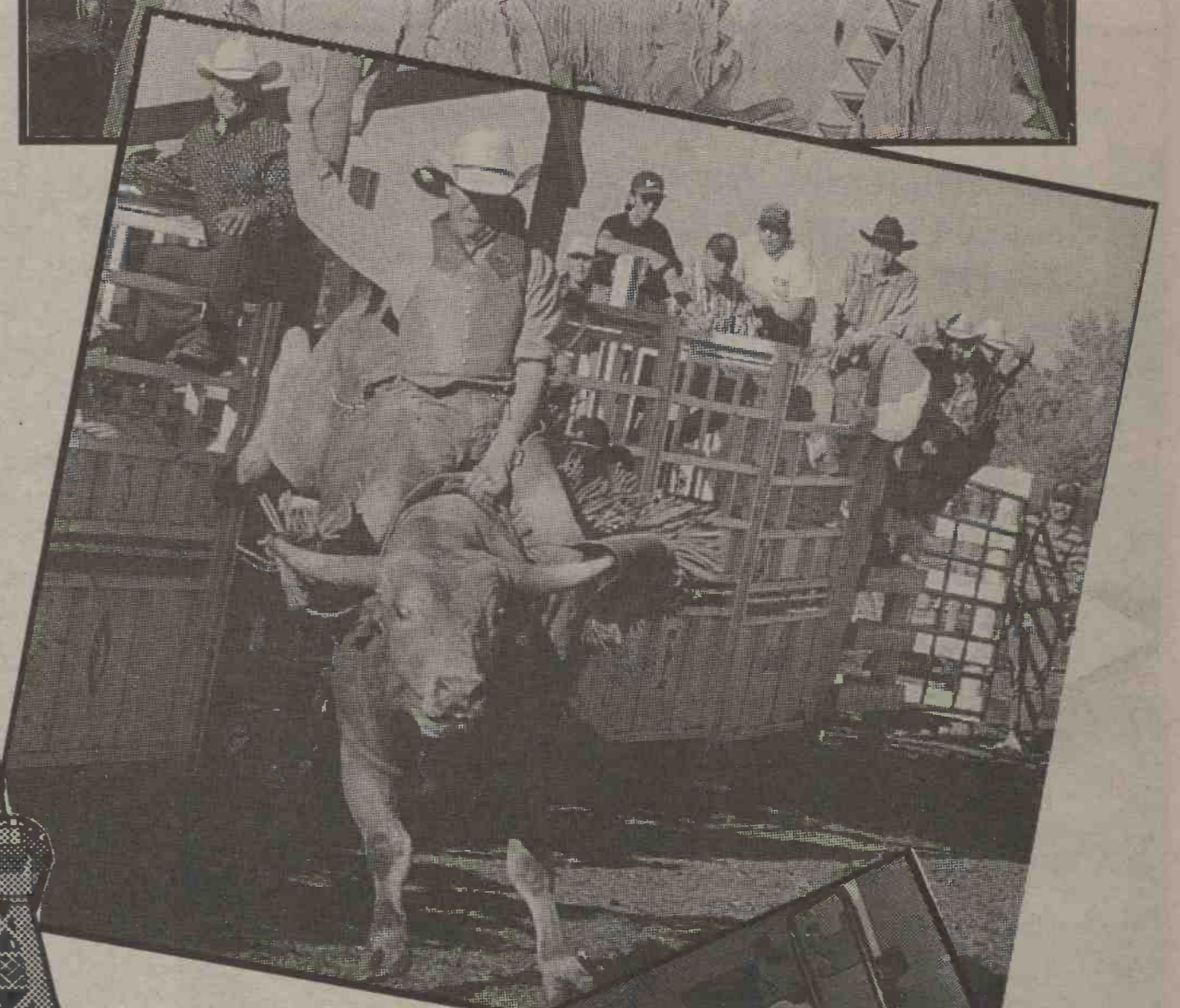
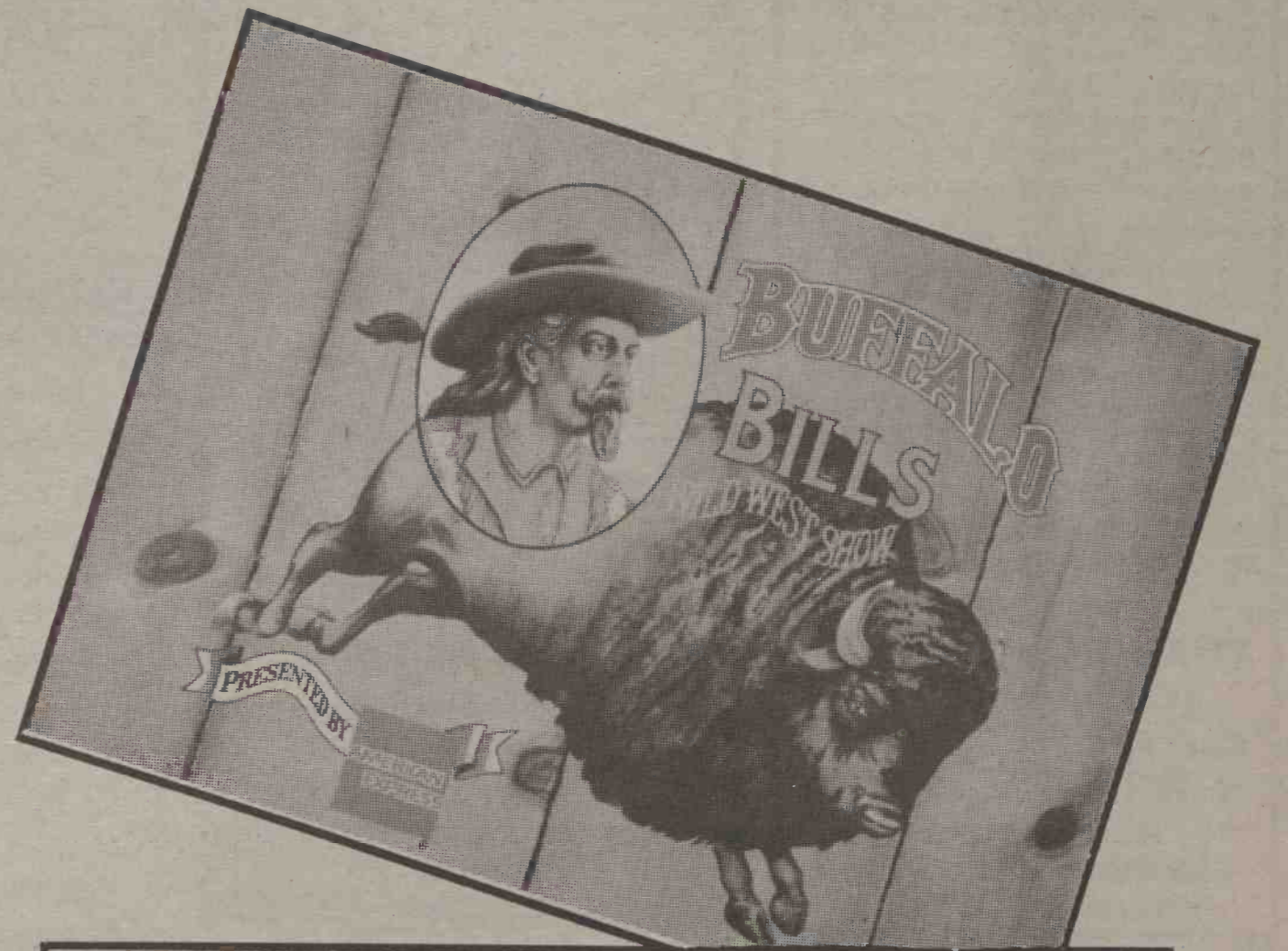
"It's their show. There were six or seven Crees in the show and we had some ideas, but they weren't interested. I wouldn't say they respected us as real Indians, they just wanted to keep the customers satisfied," he said.

All in all, though, Muskwa didn't feel he was contributing to a stereotype by participating in the show. It was show business and a lot of fun and, unlike the old John Wayne movies, his people didn't always lose.

"We kicked some ass in the stagecoach scene," he said, grinning widely.

In his spare time, the Hobbema ex-patriate toured several European hot-spots. He made it to London, Brussels, Denmark, Amsterdam and parts of Germany. He even joined the European Rodeo Cowboys Association and rode in a competition in Germany.

Back in Hobbema, the Wild West Show veteran is upgrading his Grade 12 at Muskawchees Cultural College. His future plans include film stunt riding and pursuing a career on the competitive rodeo circuit. He's already had some offers to work in the film industry. Those offers came as a result of the exposure in the Wild West Show.



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Grassy

By Bryan Phelan  
Windspeaker Cont

KEN

A multi-media project is intended to help Elders in Grassy First Nation, Ontario, share their ancient Ojibway language and culture on to their children.

Elders felt powerful when they replaced Ojibway with their first language of English over the past 20 years. Roger Fobister, a former education officer, says the new Education Centre is stalled on the Saskatchewan Anishinabe school network. Elders are now required to speak daily to their children with the click of a computer icon.

"We want to see our language flourish when we talk to our children. It's a huge loss — that the latest technology is exciting for students but they don't know their language," says Fobister. The project, begun in 1995, is a

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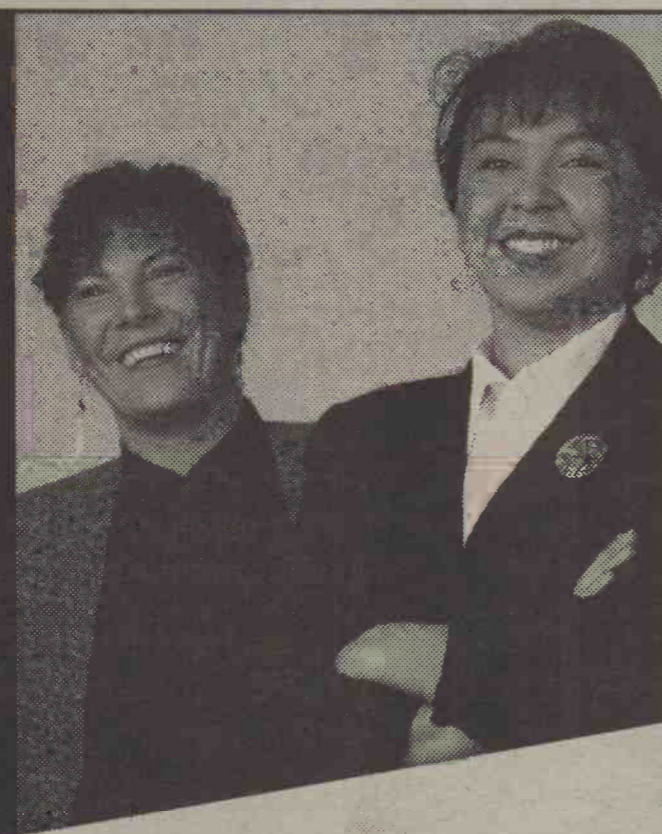
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# Grassy Narrows goes high-tech to preserve language

By Bryan Pholan  
Windspeaker Contributor

KENORA, Ont.

A multi-media CD-Rom project is intended to help Elders in Grassy Narrows First Nation, Ont. pass the ancient Ojibway language and culture on to their grandchildren.

Elders felt powerless as English replaced Ojibway as the first language of local children over the past 20 years, said Roger Fobister, director of education for the Grassy Narrows Education Authority. With the new CD-Rom installed on the Sakatchewan-Anishinabe school computer network, Elders are in position to speak daily to 250 students with the click of a mouse on a computer icon.

"We want to show that Grassy Narrows means business when we talk about language loss — that we can use the latest technology to make it exciting for students to learn their language," Fobister said of the project, believed to be

the first of its kind for First Nations in Canada.

The gateway to the information stored in the CD-Rom is a colorful map of the Grassy Narrows traditional lands that can be accessed on computer screens in every classroom in the school — junior kindergarten to Grade 12.

A land-based theme was chosen for the project because of its historical connection to the people and their language. Photos of landmarks or bodies of water can be selected for viewing, as can video footage or audio clips of Elders telling a legend or story that goes with the site. Sites for traditional activities like ricing, trapping and hunting are also depicted, along with the activities themselves.

It's the only way some of today's students can get close to the land and the teachings that go with it, Fobister said.

"They had PhD students coming here from universities to study traditional ecological knowledge for years, but that way was not finding its way into the classroom," said

*"The Elders speak directly to you. It's not being filtered through an anthropologist or Native history professor."*

— Andrew Chapeskie  
of the Taiga Institute.

Andrew Chapeskie of Kenora's Taiga Institute, the non-profit organization that developed customized computer software for the CD-Rom.

The Elders on the CD-Rom speak in Ojibway and students can follow their speech with Roman orthography Ojibway text boxes that run alongside the video footage. Students also have the option of reading translated English instead, or pausing the Elder's story to look up a word they don't know in an Ojibway-English dictionary that is part of the CD-Rom.

A special feature is video and audio clips of Elder

Maggie Land speaking of the lunar cycle and names for the different moons of the year.

"The Elders speak directly to you. It's not being filtered through an anthropologist or Native history professor," Chapeskie said of one of the CD-Rom's most appealing characteristics.

Hands-on learning exercises allow students to match Ojibway words with corresponding photos of English words.

Fobister convinced the education authority board to set aside \$45,000 from its 1996 operating budget for the CD-Rom project after Ojibway immersion classes were intro-

duced to the school the previous year.

Teachers of those classes quickly found they lacked resource materials.

Last winter, local resident Steve Fobister, with filmmaker Dan Prouty of nearby Wabaseemoong doing the video work, conducted Elder interviews.

"Only a few Elders have been interviewed so far so this is just a sample of what's possible," said Chapeskie. "It's really only limited by your imagination."

And finances. Now that the basic CD-Rom shell and software has been developed, Fobister is looking to secure government and private sector funding to expand upon the CD-Rom's contents.

He's also looking at the project as a business opportunity, with the possibility of marketing the CD-Rom and copyrighting the technology.

Other communities could make use of the technology to plug in local information and language dialects.

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# Get on with life

By Crystal Blain  
Windspeaker Contributor

CALGARY

Imagine picking up this newspaper just to try to fool your friends. Sure, you can scan through the pages looking at only the pictures, but the truth is, you can't read.

Other tasks involving reading that many people take for granted include filling out forms for a job application or school enrollment or government documents. You end up taking the forms home to get someone else to help you, someone you can trust your secret with. Your life is a sham.

The Calgary Alberta Vocational College, in conjunction with Treaty 7 Economic Development Corporation and Métis Human Resources Development Canada, is trying to reduce this all too common problem. The organizations have created a basic literary program and adult upgrading course with an emphasis on employment.

The two programs, the Aboriginal Bridge Program and the Aboriginal Upgrading and Pre-Employment Program, offer people the opportunity to upgrade their learning to find employment and to better their literacy skills to make continuing education more attainable.

Students study at their own pace in an atmosphere with a strong cultural focus. Students agree that this environment constitutes better learning.

Russell Wasacase is a Cree student in the new program who returned to the classroom to better himself and to walk the talk with his four children. He realized that if he wanted his children to stay in school he had to set the example.

Before enrolling in the new program, the 43-year-old had only a Grade 5 education. He said he hid behind his busy life as an excuse for not furthering his education.

"I had to pay rent and the bills, so I took small jobs," he said. "I had a strong back and a

weak mind."

Since enrolling in the upgrading and pre-employment program, his confidence level, listening skills, and life skills all exceeded his expectations.

"I was very nervous about coming back to school. Some of my friends and family thought I was crazy. But if it wasn't for this school, I wouldn't be able to speak openly like I do now," he said.

With help from the resident career advisor and also through job shadowing, Wasacase has decided that welding, for the time being, would be a good career.

Achieving Grade 12 is not the focus of the program, employment is, said Linda Drinnan an instructor with the program.

"For the most part, the students want to become self-sufficient. Therefore, if the student can gain employment in their area of interest to them and the job only requires a Grade 10 education, then why waste their time?" asked Drinnan.

Drinnan has been teaching the program from the Calgary vocational college's Marlborough Mall Aboriginal Campus. One of the challenges she faces is the personalized teaching style required of her job. Since the students study at their own pace, Drinnan is like the one-room school teacher of days gone by, teaching students from Grade 9 to 12. As the students' needs change, so must the teacher, but she's not complaining. She truly loves her work.

"The most challenging part of my job is also the most rewarding, and that is getting the students to believe in themselves," she said.

Barriers that kept students from attending school in the past are varied. Some of the older students remember the problems they had with the residential school system. For others it was substance abuse, lack of child care or transportation problems. The fact remains: they have overcome these obstacles and are on their way to a healthier, more confident way of living.

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York University is implementing a policy of employment equity, including affirmative action for women faculty. The Faculty of Environmental Studies encourages applications from qualified people of colour, aboriginal/First Nations people, and persons with disabilities. In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.

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# Temas

By Paul Barnsley  
Windspeaker Staff

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Workfare became Ontario on New Year

From now on in the province work for their benefit. A variety of public make-work jobs that will be administered.

It is still uncertain not Ontario Works, provincial program, First Nations community meetings involving chiefs and Ministers and Social Services representatives will be this month — but thing that urban Aboriginals who depend on fare system will be.

Add to this late development the federal Ministry of sources Development cutting its budget staff and off-loading responsibilities to governments over years, and you have certainty in the employment and

Enter Lawrence

Twain is one of you can't help but he does come on at times. The Algonquin man resident of Spaulding School. He quit 14 years ago after a period of serious decided he wanted life around. A member northern Ontario First Nation, Twain lower of Algonquin value these days — some too busy — trying support for an id

He wants the provincial government him set up a work that is based on Algonquin values. Many people who system think Twain might work and hi

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# Temagami man asks: Workfare or work-FAIR?

By Paul Barnsley  
Windspeaker Staff Writer

NORTH BAY, Ont.

Workfare became a reality in Ontario on New Year's Day.

From now on, welfare recipients in the province will have to work for their benefits, performing a variety of public service or make-work jobs in programs that will be administered locally.

It is still uncertain whether or not Ontario Works, the new provincial program, will impact First Nations communities — meetings involving Ontario chiefs and Ministry of Community and Social Services representatives will be conducted this month — but it's a sure thing that urban Aboriginal residents who depend on the welfare system will be affected.

Add to this latest provincial development the fact that the federal Ministry of Human Resources Development has been cutting its budget, laying off staff and off-loading many of its responsibilities to provincial governments over the past three years, and you have a lot of uncertainty in the entire area of employment and training.

Enter Lawrence Twain.

Twain is one of those people you can't help but like even if he does come on a little strong at times. The 52-year-old Algonquin man is a former resident of Spanish Residential School. He quit drinking 14 years ago after a long period of serious drinking and decided he wanted to turn his life around. A member of the northern Ontario Temagami First Nation, Twain is a follower of traditional Algonquin values. He's busy these days — some would say too busy — trying to drum up support for an idea of his.

He wants the provincial and federal governments to help him set up a workfare program that is based on traditional Algonquin values.

Many people who work in the system think Twain's ideas might work and his plan is gain-

ing more and more support.

"I call it Work-FAIR," Twain explained. "It's a job creation partnership involving all levels of government. I plan to get one pilot project going here in North Bay and it can grow from there."

Everywhere he's gone in the last year as he attempts to get his idea across, Twain has made friends and gained allies. His former employer, who was forced to end Twain's employment as a drug and alcohol counselor this past September because he put the wishes of his Clan Mothers, Elders and his people ahead of the requirements of his job description, has nothing but good things to say about him.

Deborah Young, a bit of a non-conformist herself, is the director of United Communities Achievement Networks. She runs a unique program that aims to get long-term welfare dependent people back into the work force. UCAN set up the first version of Work-FAIR on Maple Dell Farm in Fenelon Falls (near Lindsay). Young said the program has operated — without government funding — on and off since the mid-1980s. In a setting that is reminiscent of a 1960s style commune, hardcore welfare dependents perform tasks on the farm that generate a modest income which allows the program to continue. The idea behind the program is that once these people get accustomed to being active and keeping a work schedule, they'll break through the psychological barriers that have kept them from ending their welfare dependency cycle, and get a job. Young said hundreds of people have successfully followed this plan.

"For a total cost of between \$500 and 700, in from two weeks to a year, we can get someone a job," she said, emphasizing that the cost and the success rate are both clearly superior to the government systems.

UCAN has, however, run into trouble with various government agencies. Training and social services are handled by dif-

ferent ministries in different levels of government and there isn't much tolerance for a program that wanders in and out of the different jurisdictions. Young said she has been effectively shut down on several occasions by bureaucrats who put obstacles in front of her program.

Twain plans to transplant the UCAN concept to his home community and hopes it will then spread to First Nations across the province and beyond. He has seen the difficulties that Young encountered and has decided to get the governments on his side right from the start. He sees work-FAIR as a low cost way to cut social services expenditures while providing welfare recipients with the confidence to break into the workforce.

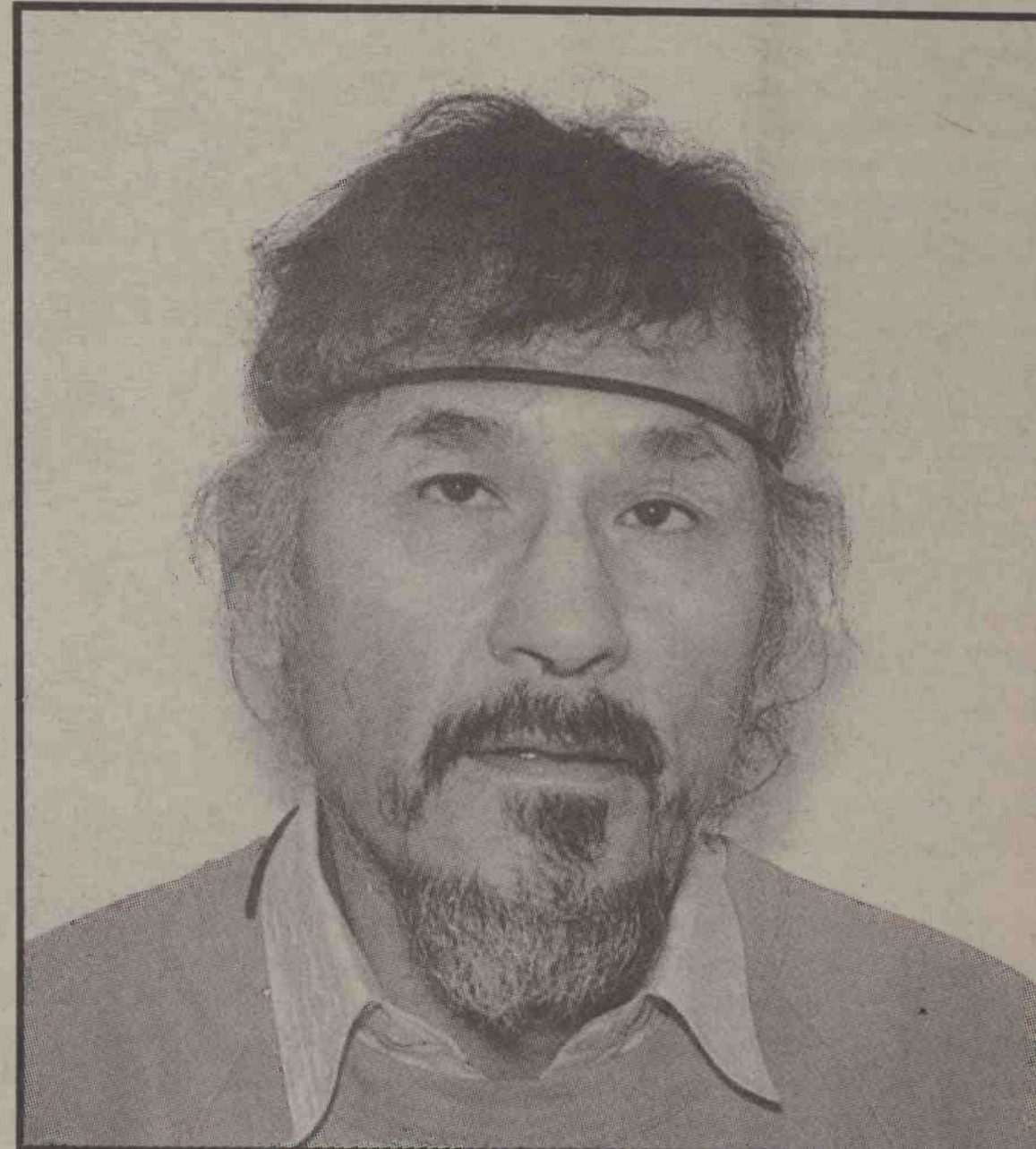
Twain is ignoring bureaucratic protocol and force-feeding his plan with a letter-writing campaign but at least one federal government employee (and several community level workers) believe he's got a chance.

"I think he has a good idea," said Zigman Szlek, program and services officer for HRD's Hamilton office. "I don't know if he'd be the best person to solely administer it. He needs to establish linkage with established programs."

Szlek came to know Lawrence Twain in a manner with which many bureaucrats can identify. He had to smooth over a major confrontation in an HRD office after a staff member couldn't give Twain the answer he wanted.

The Ma-Kominising-Anishnabeg Nation member was in court in Lindsay, Ont. in late December (after press deadline) to deal with charges that were laid after he refused to leave the Lindsay employment office last summer. But it's typical of the man that has befriended, and enlisted the aid of, the people who summoned the police to arrest him.

Since cost-cutting has been the central theme behind the federal government's off-load-



Lawrence Twain is making waves for Work-FAIR.

ing strategy, some workers in the field believe there could be support for the work-FAIR concept.

"It's a concept waiting for a place to happen," said Ken Noble, co-ordinator of the Sudbury Area Management Board, the agency which oversees federal training programs. "I'm very supportive of Lawrence. He's the most motivated client I've ever had."

"We're supporting him," said Rick Robins, who fills a similar role with the Niagara Peninsula Aboriginal Area Management Board. "He's built his own way of doing business. It's a way that comes from the old way of thinking. It's a grassroots idea that reflects the frustration that our people feel when they have to work within a structure they didn't create. I don't know what will come of it. I guess that's up to Lawrence."

The chief of the Temagami band council, James Twain (Lawrence Twain's third cousin) points out that he and his council agree that the idea has mer-

its but a little bit of local politics is clouding the issue. As part of his plan, Lawrence Twain is pressing to have the outside governments recognize the traditional clan system of government on his territory. That would mean dismantling the existing band council, something that seems unlikely considering the history of federal dealings with traditional governments.

Chief Twain wants to see some type of Aboriginal-oriented workfare program.

"I don't like workfare unless there's some kind of supplement because it looks like the government wants people to work for slave wages," he said. "We didn't appoint Lawrence but I do believe what he's doing is pretty good."

Twain has invited every person with any interest whatsoever in his work-FAIR project to attend a meeting at the North Bay Indian Friendship Centre on Jan. 28. After that meeting he'll have a better idea if the plan is going to come to life.

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# Privatization

(Continued from page 13.)

The 60 people met for a rally outside the hotel where the consultation sessions were to be held to protest what appeared to be restrictions placed on public participation in the process. Sioux Lookout is not regarded as an Aboriginal community, despite the fact that it has a sizable Aboriginal population. But it is considered a 'jumping off point' for the many remote Aboriginal communities in the far northern portion of the province. The demonstrators believed that public input was limited in Sioux Lookout when it was not limited in Thunder Bay, a community just 200 km to the south-east, and felt the limits may have been aimed at excluding Aboriginal interests.

"The panel is holding a series of public forums across the province, but for some reason that has never been explained to Wawatay or NNEC, they have decided to limit the input from the public during their time here in Sioux Lookout," said Kenina

Kakekayash, executive director of Wawatay.

Deborah Reid, an aide to Rob Sampson, minister without portfolio with responsibility for privatization, said the limits were placed on participation because the Sioux Lookout meeting was different from the Thunder Bay meeting.

"Thunder Bay was a public meeting while the meeting in Sioux Lookout was a special Aboriginal meeting," she said.

Norma Kejick, the principal of Wahsa Distance Education, attended the meeting and was allowed to make her point. She is convinced the panel now understands the importance of the northern services.

"I believe the committee members now understand. Maybe now the government will include some kind of clause that the new owners have to provide the same service or better after they take over," Kejick said. "My personal feeling is they're going to go ahead and do it."

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## Peacekeeping a noble profession

(Continued from page 16.)

He said that when the war was going on, everyone and everything was a target.

"It was a free for all."

Poitras is stationed in the northern part of Bosnia, which is a mountainous area. This increases the danger that he's in because the roads are small, and, in winter, it's really slow going.

Another part of the job is repatriating families to towns they were chased out of during the periods of "ethnic cleansing." Most of the towns have been blasted to nothing and there's very little for these people to return to. But there's the problem with the people who have moved into these homes and who don't want to vacate them for the returning families. Poitras said that the people currently living in the houses will burn them down to prevent the returning families from getting them. It's another thing to watch out for, he said, because a large amount of wood stacked up against a house usually means it's going to get torched and the peacekeepers have to prevent that.

But life in Bosnia is not without its share of funny moments either. Poitras said that there's a need for humor to keep the peacekeepers sane, and this usually means practical jokes are common. Humor, too, can be found when it's not intended.

"An officer once said 'be careful because it's Indian Country out there,'" said Poitras. "And then he looked right at me and tried to apologize."

Culture too helps keep Poitras



**Master Cpl. Artis White is from the Little Red River First Nation in Alberta.**

sane. He set up a sweat lodge in the camp for himself and the other Aboriginal soldiers. It has become necessary when he realizes that he's trying to keep people from killing him or each other, and that's he's on the other side of the world at Christmas.

Of course, being in far off places is just part of the job when you're in the Canadian Armed Forces. Poitras admitted that as a teenager he was headed for trouble. It was a judge

who gave him a choice between jail or the military. It was a moment that changed his life.

The military is "a good trade for anyone who's sitting on the streets and there's nothing else to do," he said. But he added that completing high school is necessary because of the competition to join the Forces. The rewards, however, far outweigh any draw backs. He's been to Europe and Cyprus, as well as all over Canada. He now works on computers and other high-tech equipment.

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**Master Cpl. Donna Poole, from Carry The Kettle.**

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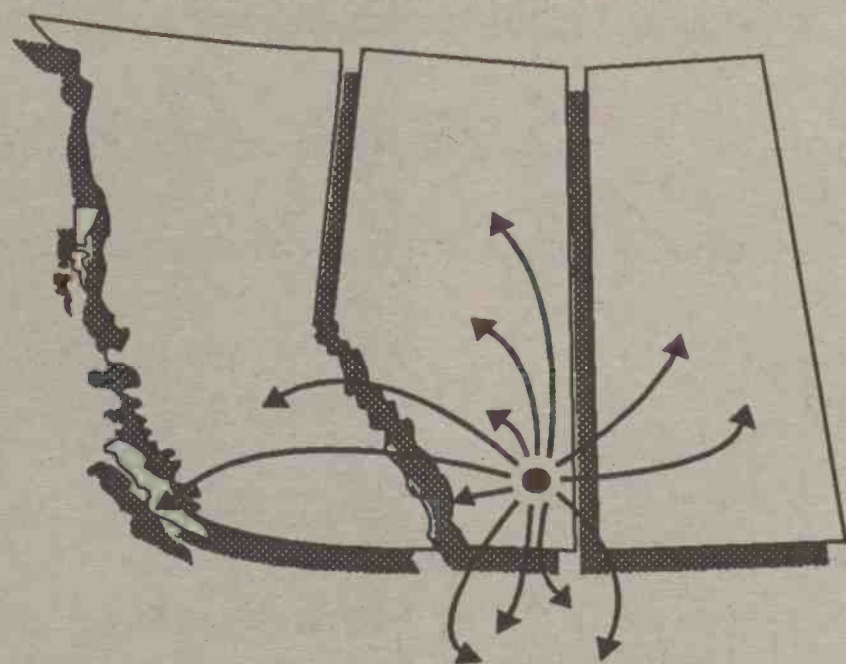
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By David Stapleton  
Windspeaker Contributor

SUDBURY, Ont.

The former national chief of the Assembly of First Nations told a Sudbury gathering that Native people must come into their own identity and vision and stop fighting each other before the white culture will be attentive.

Ovide Mercredi, speaking at Laurentian University during its Native Awareness Week, opened his remarks by advising his audience that "we have to remind ourselves we haven't been good at keeping up our conversation."

Mercredi said Natives must know their history, culture and traditions, emphasizing "if we're always divided, we won't win. If we really believe in our treaties, then we better grow up. It's not good enough to have education. We need to know our culture, its spiritual foundations."

Stressing unity, Mercredi said Natives must commit to putting aside jealousy, selfishness and apathy and think in terms of a common journey.

"Assimilation is too difficult, so we must build a road by walking on it," he said. "If we want to have an impact on the next generation of our people, we must have our road."

Natives are good at talking about Canadians, Mercredi said. He compared their relationship to Canada as "journeying together separately

while not knowing where we're going.

"My people are rebuilding, trying to end confusion and find that elusive good life," he said.

Canada's politicians say Canadians have found the good life, Mercredi declared, but "they did so on our land where they built their culture, boasting their standard of life was unequalled." He was referring to a United Nations finding that Canada is the best country in the world to live.

Mercredi asked "where is that better country for us? I don't see it. We've never defined a common journey, so with no common vision there is conflict. Someone wants to win."

"It's a conflict we've lost time after time," Mercredi said. Right now [Ontario Premier Mike] Harris is setting up northern Ontario discussions. Why? They want to use the land to keep their standard of life."

"What is it as Indigenous people that these things are happening to us? I try to understand it from an intellectual point. I try, but I can't," he said.

"The pressure is to conform," he said, citing the current Ontario teachers' dispute as Harris' aim to get them to conform.

"All we Natives can do is demonstrate. If we had economic power like teachers we would strike," Mercredi said the system breeds a winner and loser.

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**Alcohol**

**Community Health Counsellor.** prevention services for adults, adolescents

Chetwynd is a Region of north Canadian Rockies AB, and three health services health, alcohol auspices of Chetwynd

**Qualification**

The successful social work, post training and experience counselling. S/ and good knowledge surrounding the cultural and needed, along The applicant must for at least 5 years and must attend

Please note: the

**Salary and Benefits**

**Closing Date**

Please submit resume

Kim



The Sturgeon Lake fill the upcoming

**Summary**

This position is Sturgeon Lake B

**The individual**

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- act as a liaison b
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- administer the a
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- successful exper
- proven leadership
- experience
- must be able to
- proven oral and

Salary is negotiable and experience

Please send application of Mr. Naleen Na

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**Counsellor  
Alcohol & Drug Program**

Community Health Services in Chetwynd, BC has an opening for a full-time **Alcohol and Drug Counsellor**. This person will provide treatment and prevention services with an **Aboriginal focus**, to adults, adolescents and their families.

Chetwynd is a growing town of 3200 in the Peace River Region of northeastern BC, situated in the foothills of the Canadian Rockies. It is two hours west of Grande Prairie, AB, and three hours north of Prince George, BC. Community Health Services is a multi-service agency providing mental health, alcohol and drug and family counselling under the auspices of Chetwynd general Hospital.

**Qualifications:**

The successful applicant will have a university degree in social work, psychology or related field, or equivalent training and experience in the area of Alcohol and Drug counselling. S/he will have strong basic counselling skills and good knowledge of the therapeutic issues surrounding substance misuse. A clear understanding of the cultural and spiritual issues of aboriginal peoples is needed, along with the ability to liaise with the community. The applicant must be free of any substance misuse issues for at least 5 years, must submit to a criminal records check, and must attend provincial alcohol and drug training.

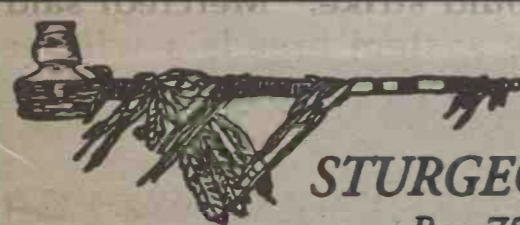
Please note: this is a union position

**Salary and Benefits:** As per master agreement.

**Closing Date: January 22, 1998**

Please submit resume and 3 references to:

Kim Sullivan, Clinical Coordinator  
Community Health services  
Box 540  
Chetwynd, BC  
V0C 1J0  
Phone: (250) 788-3444  
Fax: (250) 788-2832



**STURGEON LAKE FIRST NATION**

Box 757 Valleyview, AB T0H 3N0  
Phone: (403) 524-3307/3308  
Fax: (403) 524-2711

The Sturgeon Lake First Nation is seeking "a Candidate" to fill the upcoming vacancy of Band Administrator

**Summary**

This position is the Senior Administrator position of the Sturgeon Lake Band.

**The individual should**

- be knowledgeable of all relevant Provincial and Federal Acts
- provide leadership and supervision of all staff
- act as a liaison between Chief and Council and outside agencies
- provide an advisory role on all economic development projects pending and ongoing
- provide a role as financial advisor to the Band
- provide a role as liaison and public roles officer
- administer the affairs and programs of the Band including public works, construction, utilities, recreation, community planning, financial management and office services

**Requirements**

- a post secondary degree, preferably in Business Management
- knowledge of Cree language and culture would be considered an asset
- successful experience in management of large budgets and staff
- proven leadership skills, proven administrative skills or experience
- must be able to commit to long work weeks
- proven oral and written communication skills.

Salary is negotiable and dependent on candidate's education and experience

Please send applications to the address above to the attention of Mr. Naleen Narayan

**Deadline for applications:** January 16, 1998

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contact CaPS @ (403) 492-4291.



**Saskatchewan  
Careers**

**Northern Communications Officer  
(Information Services Officer 2)**

Saskatchewan Northern Affairs in La Ronge seeks a Communications Officer to produce northern radio features and to manage the Northern Affairs' website. As part of a small communications unit, you will help achieve northern awareness of provincial government programs and services primarily by sharing the experience of northern people and northern communities via radio and the internet.

Candidates should have a suitable combination of education and experience relating to communications, with particular skills in research and radio production. Demonstrated written and oral communication skills, and a willingness to travel extensively in northern Saskatchewan, are essential. The ability to speak Cree or Dene, an awareness of northern cultures and socio-economic conditions, and experience in photography or graphic design would be assets for this competition.

If a suitable candidate is not available, lesser qualified applicants may be considered at a level suitable to their level of experience and skill.

For further information about this position, contact the Director of Communications for Saskatchewan Northern Affairs at (306) 425-4216 or by e-mail at [nacom@sk.sympatico.ca](mailto:nacom@sk.sympatico.ca)

No.: 108302-7-TF60WSK, La Ronge, Northern Affairs

**NOTE:** In-service candidates will be considered prior to candidates from the general public.

**CLOSING DATE: JANUARY 23, 1998**

A note to applicants: Within four weeks of the closing date, applicants being interviewed for these positions will be contacted. Your interest in a public service career is genuinely appreciated. Should you not be contacted for an interview, we encourage you to apply for other suitable positions.

Forward application forms and/or résumés to the Saskatchewan Public Service Commission, 2103 - 11th Avenue, Regina, Saskatchewan, S4P 3V7, (306) 787-7575. Deaf or Hard of Hearing TTY: (306) 787-7576. Visually Impaired Info: (306) 933-7079. Internet: <http://www.gov.sk.ca/govt/psc/>

Please quote position, department and competition number on all applications and/or enquiries.

We are committed to Employment Equity and encourage applications from qualified persons of aboriginal ancestry; persons with disabilities; members of visible minorities; and women seeking management and non-traditional roles.

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Email: bcartwright@suncor.com

**Senior Project Manager**

**Competition No. 97-002** - Reporting to the Director, Upgrading Expansion Projects, and as Project Manager of the Production Enhancement Phase, you will be responsible for the liaison between the EPCM contractor and Suncor groups to ensure that a safe, reliable, high quality project is delivered. This will be achieved by ensuring that all standards, rules and legislation are in compliance, and that the needs of the Suncor stakeholders are also being met.

Qualified individuals will possess an Engineering degree with extensive engineering experience in the petroleum refining or petro-chemical industries. Technical supervisory and project management experience is essential.

**Construction Manager**

**Competition No. 97-146** - Reporting to the Senior Project Manager, Material Handling, you will be responsible for field supervision of Ore Preparation, pipelines and hot water system installations. This will entail ensuring that project construction activities meet health & safety requirements, and providing feedback/input on field work quality. A professional engineer with APEGGA registration or eligibility, you are capable of evaluating critical schedule components and project status on an ongoing basis, advising on conclusions and recommendations, and participating in project turnover and equipment commissioning. Overall, you will maintain communications with EPCM/field contractors and the Steepbank team to optimize project scheduling and costs.

Your 10 or more years of related experience in the general contracting industry should include exposure to a broad range of disciplines, and you must possess excellent interpersonal, communication and organizational skills.

**Energy Services Assistant Manager, Projects**

**Competition No. 97-161** - Detail-oriented, you will be accountable for the overall co-ordination of all LRP-supporting projects that contain an operation interface and produce desired products safely, reliably, efficiently, and in an environmentally sound manner, consistent with the Area Business Unit Team's operating plans. Your organizational and management abilities will be utilized in balancing short-term opportunities with long-term reliability of assets and processes, and will complement your practical knowledge of plant operations and standards, enabling you to efficiently plan and co-ordinate a large number of project activities simultaneously.

You combine a background in pulverized fuel firing, large-utility generation (greater than 50 megawatts) and 3 to 5 years of project management in an operating environment, with certification as a Second-Class Power Engineer. You will act as a technical and practical resource for the multi-disciplined project team, with regard to system capabilities and limitations.

**Supervisor, Maintenance Planning**

**Competition No. 97-155** - Reporting to the Assistant Superintendent, Extraction Maintenance, you will be accountable for all electrical/mechanical maintenance planning, scheduling, reporting, and control of maintenance activities within Extraction. The incumbent shall also plan and schedule turnaround activities and develop systems to establish preventative maintenance programs for new equipment.

The preferred candidate will hold a valid Journeyman Electrical/Mechanical; certification with extensive experience in a multi-trade environment within heavy industry. Previous planning experience using a computerized maintenance management system is required. Previous supervisory experience and an engineering degree or diploma would both be considered an asset.

**Supervisor, Electrical/Instrumentation**

**Competition No. 97-154** - Reporting to the Area Supervisor, Maintenance Services, you will be accountable for ensuring the continued availability of electrical/instrumentation on a cost-effective basis through a preventative planned maintenance scheme, scheduled plans and the direction of a highly skilled maintenance team. Through effective planning and coordination, development of procedures, utilization of new technology and on-going coaching/training of tradespersons, you will be expected to contribute significantly to equipment reliability.

The ideal candidate would be an Instrumentation Engineer/Technologist with a trades supervisory background and experience maintaining boiler control systems in a utility environment. Applications will also be considered from Journeyman Instrument Mechanics who possess a Journeyman Electrical Ticket. A general knowledge of computers and the ability to work with computerized maintenance management systems is required. Preference will be given to those with proven experience in DCS and PLC applications.

**Supervisor, Electrical**

**Competition No. 97-126** - This Day Shift position reports to the Assistant Superintendent, Shovel Maintenance and is responsible for all electrical aspects of mine equipment availability. You will be expected to provide expert advice and recommendations on technical matters as they relate to electrical systems for mining equipment, facilities and procedures.

You possess a Journeyman Electrical Technician certificate and have 5 - 10 years mining experience working on the following equipment: electrical cable shovels (60 yard); hydraulic shovels (20+ yards); electrical haul trucks (170+ ton). Familiarity with Computer Information Systems is required (exposure to computerized maintenance systems would be ideal). Supervisory experience would be considered an asset.

**Manager, Process Engineering**

**Competition No. 97-088** - A proven supervisor in the refining or petrochemical industries with extensive process engineering experience, you will manage a team of contact and process design engineers in the Upgrading Hydrogen and Hydrotreating units and Offplots area. Your team will be responsible for establishing optimum technical strategies for process/equipment use, analysing related plant performance and troubleshooting process problems. This will also involve providing quality process designs for upgrading improvements and identifying opportunities for enhanced reliability, environmental and safety performance and profitability.

You bring to this position a minimum of 10 years' experience working within the refining/petrochemical industry and a degree in Chemical Engineering. Eligibility for membership in APEGGA, familiarity with computer spread-sheets, word processing and process simulation, as well as good organizational skills are also required.

**Process Engineer (Intermediate through Senior)**

**Competition No. 97-124** - Due to Suncor's current growth initiatives, all systems in its utility plant are undergoing expansion, requiring a hands-on individual to report to the Manager of Reliability and Engineering, Energy Services and contribute to process integrity and continuous improvement. Responsible for applying process engineering principles and practices related to process design, operational troubleshooting and optimization of the utility facility, you will monitor plant processes, implement sound operating parameters, and participate in plant development activities.

Your Chemical Engineering degree is complemented by a minimum of 3 years of experience in the processes of utility steam generation and refinery operation. You have proven experience in the operations, design and optimization of plant processes, experience in flue gas desulphurization plant operations, familiarity with energy modelling and management strategies, and working knowledge of Honeywell TDC 3000 DCS and interplant systems.

**Senior Mechanical Engineer (Rotating Equipment)**

**Competition No. 97-163** - This role involves reporting to the Area Supervisor and providing timely technical support to Upgrading Maintenance and Operations personnel regarding selection, operation, maintenance, troubleshooting and long-term reliability of rotating equipment - reciprocating and centrifugal compressors, gears, fans, pumps, steam turbines and electric motors.

You possess a Mechanical Engineering degree, have extensive experience in the petro-chemical industry with an operating plant background, and are capable of repairing and maintaining reciprocating and centrifugal gas compressors and multi-stage pumps. The ideal candidate will also have proficiencies in writing and developing mechanical standards and specifications for rotating equipment, as well as experience in co-ordinating manpower during overhauls on critical equipment.

**Senior Electrical Engineer**

**Competition No. 97-116** - You will report directly to the Supervisor of Extraction Reliability Engineering and be accountable for assigned electrical engineering projects related to the Extraction Plant. Responsible for providing reliable, economic engineering specifications and designs for new projects and plant alterations, you will also advise operating and maintenance teams.

In addition to a degree in Electrical Engineering and proven technical experience in the petrochemical or power utility industry, you have a background in power distribution and VFDs, as well as, ideally, PLCs and DCSs.

**Instrument Engineer/Technologist**

**Competition No. 97-115** - Reporting to the Supervisor of Extraction Reliability Engineering, you will be accountable for instrumentation engineering projects related to the Extraction Plant. This will include providing reliable, economic engineering specifications and designs for new projects and plant improvements, as well as timely expert advice to operating and maintenance teams.

You bring to the position a degree in Electrical or Electronic Engineering and proven technical experience in electrical control systems. The ideal candidate will also have experience in the Honeywell TDC-3000 systems, DCS and PLCs.

**Programmer Analyst**

**Competition No. 97-152** - Operating effectively in business, financial and technical environments, and reporting to the Manager, Application Services, the Programmer Analyst is accountable for development and support of the financial systems. The ideal candidate must be capable of performing all aspects of a computer systems life cycle from project initiation through development, enhancement and on-going support and repairs.

The successful candidate will have demonstrated related experience and a relevant University degree or diploma. A working background in analysis, design and development of computer-based application systems coupled with experience with VMS, VAX/Alpha, Oracle, Windows NT/95, MS Access, and C++ Programming is required. Project management skills and ISP certification are definite assets.

Membership, or eligibility for membership, in APEGGA is a requirement for all engineering positions. Proficient interpersonal and communication skills round-out the requisite qualifications for all positions.

For additional information on employment opportunities at Suncor, visit our web site at: [www.suncor.com](http://www.suncor.com).

Suncor Energy is committed to employment equity and encourages applications from all qualified individuals. While we sincerely appreciate the interest of all applicants, only those selected for an interview will be contacted.



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Mens Championship		Ladies Championship	
Andy Fox	219	Elly Cadieux	263
Rocky Fox	228	Bernice Giroux	264
Harry Ferguson	229	Joyce Night	278
Shane Sewall	230	Deb Morin	280
Eliot Lewis	230	Wanda Baptiste	285
Seniors Championship		Juniors Championship	
Ovide Lepine	218	Geerdi Dugay	156
Henry Cardinal	234	Robbie Rain	163
Leo Saskamoose	239	Adam Buffalo	166
Wilf Teneese	241	Blair Rain	178
Marcel Grey Eyes	242	Arend Murdock	180
Super Seniors			
Sykes Powderface	249		
S. Threefingers	252		
Ted Ouellette	253		

#### RODEO CHAMPIONS

Ben Louis	Saddle Bronc
Frank Paz	Bareback
Chad Marchand	Bull Riding
Ken Augare	Calf Roping
Ron Johnson	Team Roping
Troy Crawler/Ollie Benjamin	Steer Wrestling
Tracie Vaile	Team Roping
Gerald Beaver	Ladies Barrel Racing
Sadie Johnson	Boys Steer Riding
Jackie Campbell	Junior Barrel Racing
Frank Paz	Break Away Roping
Sam Bird	All Around Cowboy
	High Point Trailer

#### POW WOW CHAMPIONS

Eyahey Nakoda (1998 Host)	1997 Canadian Drum
Young Grey Horse (1998 Host)	1997 American Drum
Sheldon Scalplock (Siksika)	Old Style Chicken Dance
Harold Healy (Kainai)	Golden Age M/Buckskin
Amy Carson (Nez Perce)	Golden Age L/Buckskin
Irvin Scalplock (Siksika)	40+ Mens Traditional
Rose Anne Abrahamson (Idaho)	40+ Ladies Traditional
Nakia Williamson (Idaho)	Men's Traditional
Dustina Abrahamson (Idaho)	Women's Traditional
Luke Whiteman (Blackfeet)	Men's Fancy
Shirley Ann Bearhead (Stoney)	Women's Fancy
Peter Joe Olney (Yakama)	Men's Grass
Danielle Starlight Bileni (Navajo)	Women's Jingle
Armond Duckchief (Siksika)	Teen Boy Traditional
Keno Colby White (Navajo)	Junior Boy Traditional
Tamara Shouting (Kainai)	Teen Girl Traditional
Marie Olney (Yakama)	Junior Girl Traditional
DJ Meninick (Yakama)	Teen Boy Fancy
JJ Meninick (Yakama)	Junior Boy Fancy
Kathy Eagle Speaker (Kainai)	Teen Girl Fancy
Tabitha Whiteman (Kainai)	Junior Girl Fancy
Jimmy Joe Olney (Yakama)	Teen Boy Grass
Cody Rabbit (Nakoda/Tsuu T'ina)	Junior Boy Grass
Willow Rose Abrahamson (Idaho)	Teen Girl Jingle
Marcie Meguinis (Tsuu T'ina)	Junior Girl Jingle
Don Kooteny Group	1997 Hana Drum

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B Side	
Sonic's from Kainai	
Dust Devils from Kainai	
A Side - Allstars	
Fran Potts	Grab Your Gloves
Trudy Stevenson	BC Outlaws
Joey Potts	Grab Your Gloves
Gomaz	BC Outlaws
Paul Palonte	Grab Your Gloves
Corrine Fraizier	Indian Outlaws
Tracey Calfchild	Blackfoot Classics
	BC Outlaws
James Buffalo	Grab Your Gloves
	BC Outlaws
Gena Cattlemen	Grab Your Gloves
Timmy Longjohn	Grab Your Gloves

#### HAND GAME CHAMPIONS

Jimmy Pipe - Team Captain  
Onion Lake, SK

1998 DATES: JULY 23, 24, 25, 26  
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Windspeaker's 200 years of

# Aboriginal History Calendar

JANUARY-98

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1636-37 Influenza spreads and kills many Hurons. Missionaries encourage Montaigne to give up their nomadic ways in favor of farming and to settle a reserve, near Quebec City.	1973 Jan. 31 - Nisga'a in BC have no rights over land in Nass River Valley, rules the Supreme Court of Canada. A majority of the judges do acknowledge Aboriginal life exists in law contrary to gov't opinion.	1878 1 A Mohawk named Big John Canadian shoots the white water of the Lachine Rapids, Que.	1984 2 Native Foster child Wayne Rolland freezes to death walking from Fort Chip to Fort McKay.	8	9	3
4	1985 5 The Lubicon Lake Indian Band receives \$1.5 M from federal gov't to defray legal costs.	1966 6 The Drum, an new independent newspaper, begins publishing in the western Arctic.	1984 7 Alberton Douglas Cardinal selected to design National Museum of Civilization.	15	16	17
11	12	13	1993 14 MLA Mike Cardinal is sworn in as Alberta's first status Indian cabinet minister.	21	22	24
1989 18 A whooping cough epidemic hits Hobbema, Alta. and 250 residents are infected.	19	20	1995 23 Settlement grants of \$4.4 million to the Grassy Narrows Indian band in Ontario.	22	23	24
1870 25 First meeting of Louis Riel's provisional government is held.	1993 26 Six children at Davis Inlet, Labrador, attempt suicide by sniffing solvents.	27	1991 28 Native trapper Leo LaChance is shot and killed by white-supremacist Carney Nerland.	1989 29 Hobbema boxer Danny Stonebauer wins the Canadian light-heavyweight title.	1977 30 Edith Brant Monture, the great, great, grand-daughter of Mohawk warrior Joseph Brant, dies. Born on the New Credit Reserve near Brantford, Ont. In 1894, she wrote several books.	31

FEBRUARY-98

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1958 1 James Gladstone, 71, the first Indian Senator, is appointed in Ottawa.	2	1985 3 Radio station, CPWE The Native Perspective, is launched in northern Alberta by AMMSA.	1994 4 Davis Inlet Inuit evict mining companies from Voisey's Bay.	5	1976 6 Leonard Pelletier is arrested at Smalboys Camp in Alberta.	1977 7 Adrian Hope, a Métis leader, dies from cancer.
8	9	10	11	1975 12 Parliament votes to grant amnesty to Louis Riel for his role in the execution of Thomas Scott in 1870.	13	1992 14 Davis Inlet, six children die in a house fire.
15	16	1693 17 The governor of New France, Buisson de Frontenac, attacks three Mohawk towns...	18	19	20	21
22	23	1994 24 James Bay Cree claim a victory against the development of future hydro-electric power...	25	1957 26 Group of 14 Inuit formed to focus on local issues (see below).	1998 27 J.J. Harper Day observed throughout Manitoba.	1985 28 Bill C-31 amendment to the Indian Act restores treaty rights.
1957 26 Group of 14 Inuit 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 that have been previously made by non-Native residents.	1989 27 Feb. 4 - Quebec - A study of breastmilk from Inuit mothers from northern Quebec shows it contains the highest levels of PCBs of any mother's milk in the world.	1987 27 Feb. 27 - Tanbo Cardinal and Tom Jackson are nominated for Genie awards for their roles in "Loyalties".				

MARCH-98

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1862 1 Smallpox arrives on Vancouver Island and spreads throughout BC killing thousands.	1983 2 Lubicon Lake band granted permission to proceed with injunction to stop resource development in their traditional territory.	3	1987 4 Tentative deal struck to grant Lubicon a 66 sq. km piece of land after a 48 year land claim fight.	1991 5 Milton Born With a Tooth convicted on 7 weapons charges. He receives 18-month sentence.	6	7
1913 8 Renowned Mohawk poetess Pauline Johnson dies.	1988 9 John Joseph Harper shot and killed by Robert Cross of the Winnipeg Police Dept.	1960 10 Indian people are given the right to vote in national elections, but many don't want it.	1986 11 Elaine Janvier, a white woman, is elected chief of Cold Lake First Nation in Alberta.	1984 12 Former Alta. Lt. Gov. Ralph Steinhour of Saddle Lake is inducted into the Hall of Fame.	13	1621 14 Samoset greets the Mayflower pilgrims with the words "Welcome Englishmen."
1983 15 Accord to recognize the Metis Nation of Alberta is signed. Randy Layton witnesses.	16 the signing after trekking to Ottawa from Edmonton.	1876 17 US Army of 1,400 men attacks Indian camp. Defeated by Crazy Horse and 200 warriors.	1983 18 Launch of the AMMSA newspaper - later to be named: Windspeaker.	1985 19 Gabriel Dumont is chosen to head the new armed forces of the Riel government.	20	1885 21 Louis Riel demands people at Fort Carlton surrender during the North West Rebellion.
1980 22 A whooping cough epidemic hits Hobbema, Alta. and 250 residents are infected.	23	24	1998 25 AMMSA and Windspeaker celebrate 15th Anniversary.	1985 26 Gabriel Dumont engages Mounties and settlers in battle at Duck Lake.	27	28
1993 29 Windspeaker celebrates its 10th Anniversary by becoming national.	1974 30 Fugitive Louis Riel sneaks into House of Commons and is sworn in to represent Manitoba.	31	1977 March 4 - Ottawa - Benjamin Chee Chee, renowned Ojibway artist, commits suicide in Ontario jail cell. Not until 1997 is a stone erected marking his grave and accomplishments.	1980 March 5 - Hollywood USA - Mohawk Jay Silverheels - who played Lone Ranger's sidekick Tonto dies of pneumonia at 62. From Six Nations Reserve near Brantford, Ont. He was the founder of the Indian Actors Workshop.		

APRIL-98

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1710 London, England - Four Iroquois leaders are greeted by Queen Anne. They have come to persuade the Queen to bolster the British war effort against the French.	1876 April 11 - Canadian Parliament passes the Indian Act - designed to assimilate Indian people.	1492 1 Ferd. T. immigrant named Christopher Columbus - lost and disoriented. :)	1885 2 The Frog Lake Massacre of the North West Rebellion.	1975 3 Blood Reserve, Alberta. Renowned Native artist Gerald Tailfeathers dies.	1887 4 Chief Big Bear released from jail. He was imprisoned for his part in the North West Rebellion.	5
6	7	8	9	10	1991 11 Carney Nerland sentenced to 4 year jail term for killing Leo LaChance.	18
1967 12 Alex Deconleux - who ran in 1912 Olympics is inducted into Edmonton's Sports Hall of Fame.	1991 13 Windspeaker columnist Richard Wagamese receives national newspaper award.	1885 14 Battle at Fort Pitt, North West Rebellion.	15	1786 16 Mohawk clan mother Molly Brant dies.	1986 17 Elijah Harper is named Minister without portfolio in the federal government.	18
19	20	21	22	23	24	1890 25 Crowfoot, Chief of the Blackfoot (Siksika), dies at age 60.
26	1987 27 Actor Will Sampson, best known for his role as the silent Indian in One Flew Over the...	28	29	1994 30 Draft agreement to establish Nunavut Government north of the 55th parallel.	1960 April 14 - Frobisher Bay, N.W.T. - Inuit donate works of art to the United Nations to help refugees in need of food, shelter, and warmth.	

MAY-98

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1972 Frank Calder, a member of the Nisga'a, is appointed to NDP leader Dave Barrett's new cabinet. He is the first Native Cabinet Minister in B.C.	1977 May 5 - Willy Adams of Rankin Inlet is the first Inuit to sit in Parliament when appointed senator for NWT.	1960 May 11 - Howard Beebe, President of the Indian Assoc. of Alberta wants legislation to delay payment of oil and gas royalties for five years to Indian women who marry white men.	1996 1 Frank Calder receives a Lifetime Achievement Award for process to deal with land claims.	1670 2 The Hudson Bay Co. is established and given sole authority over the lands in the New World.	1	2
1850 3 May 1 - The Hudson Bay Co. signs a series of treaties with the Native people of Vancouver...	4 Island. In return for their land, the Natives are given 371 blankets and a cap.	1959 5 NWT - Divorce decrees are granted to Inuit. Southern-style dissolution of marriage is granted.	1954 6 Peace efforts between Micmac and British diminish when Micmacs kill the crew of English...	1983 9 Donald Marshall acquitted after 11 years in jail for the death of Sandy Seale.	8	9
1985 10 May 9-12 - Riel and 300 Metis fight 850 troops at Battle of Batoche North West Rebellion.	1973 11 American Indian Movement members at Wounded Knee surrender.	1885 12 Battle of Batoche ends, North West Rebellion.	1985 13 Section 97 of the Indian Act is unconstitutional. Dry reserves are outlawed in Manitoba.	1997 14 AMMSA launches 4th newspaper Raven's Eye to serve Native people of BC and Yukon.	1885 15 Riel surrenders, North West Rebellion.	16
17	1996 18 Minister Ron Irwin tells Natives they can remain part of Canada if Quebec separates.	19	1957 20 Inuit at Great Whale River, NWT introduced to hog farming. By 1959 the pigs are...	21	22	23
1988 24 May 31, RCMP raid stores on the Kahawickas Reserve to seize cigarettes.	1959 25 Ottawa - George Kasook addresses the Eskimo Affairs Committee asking for...	26	27	1885 28 Birthday of Olympic gold medalist in decathlon, Jim Thorpe.	1733 29 The right of New France colonist to buy and sell Natives as slaves is upheld.	30

JUNE-98

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1969 Native people to be assimilated in 5 years. According to report before Parliament.	1873 1 A band of Assiniboine Indians is attacked by American wolf hunters at...	2 Cypress Hills in what is now Alberta. More than 20 die.	1970 3 Red Paper presented to gov't proposing that Indian Nations be responsible for Native people.	1763 4 A lacrosse ball lobbed high over the stockade wall during an exciting game at...	1990 12 Fort Michilimackinac, north of Detroit, helps Ojibway Indians seize the British fort.	1736 6 Massacre Island, Ont. Band of Ojibway attack and kill Jean-Baptiste La Verendrye...
7	8 La Verendrye's group had given ammunition to other tribes.	9	1746 10 French spread typhus to Micmac Indians killing up to 75% of the Micmac population.	11	1990 12 Elijah Harper, holding an eagle feather for strength, votes NO to the Meech Lake Accord.	13
14	15	16	1876 17 Gen. George Custer and his men die at Little Big Horn. A horse named Comanche is only survivor.	18	1816 19 Confrontation between the Metis and settlers results in 21 deaths. Battle of Seven Oaks.	1969 20 Ottawa - The federal gov't approves an Indian Affairs plan to abolish the department.
21	1813 22 The first official National Aboriginal Day is celebrated.	23	1611 24 Acadia - Membertou, a Micmac leader, is first Native person baptized Catholic in New France.	1761 25 Micmacs and the British formally conclude a peace treaty signed a year earlier.	1975 26 Leonard Pelletier is charged in the shooting deaths of two FBI agents.	1754 27 Anthony Henday, of the Hudson Bay Co. is sent to make contact with the Blackfoot.
28	1922 29 June 29 - Group of 1,500 Plains Indians gather at Samson Reserve in Alberta...	1995 30 Standoff at Gustafsen Lake in central B.C.	1951 Indian Act gets first major overhaul in more than a century. Its objective remains assimilating Indian people, the revised Act ends prohibition of Indian ceremonies and dances, and gives Indian women right to vote in band elections.	1969 Indian Affairs Minister Jean Chretien recommends that Indians not have special status and the gov't no longer be responsible for them.		



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Photography: Denis Okanee Angus

Windspeaker's 200 years of

# Aboriginal History Calendar

JULY-98

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1954 Victoria - The tallest totem pole in the world is erected. Carved by Kwakwaka'wakw Chief Mungo Martin, his son David and Henry Hunt, the pole stands 38 metres high.			1884 1 Louis Riel returns to Canada to lead the Métis rights movement.	1885 2 Big Bear and his son, Horse Child, surrender to Gen. Middleton, North-West Rebellion.	1997 3 Acting Sgt. Kenneth Deane, who shot Native protester Dudley George at Ipperwash...	1994 4 Provincial Park, receives minimal sentence.
1847 5 Ojibway of the north shores of Lake Huron protest to the gov't that mining interests...	1994 6 are occupying their land.	1994 7 Ovide Mercredi is re-elected as Chief of the Assembly of First Nations (second term).	1984 8 Johnny Bob Smallboy dies. Smallboy drew national attention to Indian concerns.	1970 9 End of occupation of Look Island in the St. Lawrence River by Mohawks from the...	1970 10 St. Regis Reserve. They say they hold the title to the island, as well as 41 others.	1990 11 A 100-man police force storms the barricade at Oka. Corp. Marcel Lemay is shot and killed.
1973 12 Supreme Court rules against Native woman who lost her status when she married a non-...	1978 13 Court rules Indian Act does not infringe on the rights of Indian women to equality before the law.	1978 14 The Inuit of the western Arctic give up Aboriginal rights to 270,000 sq. km land for \$45 million.	1912 15 Jim Thorpe wins both the Pentathlon and Decathlon at the Stockholm Olympics.	1896 16 He was later stripped of his medals because he played semi-pro baseball in 1911.	1896 17 July 15 - Missionary Albert Lacombe begins construction of a chapel at the settlement...	1896 18 Saint-Paul-des-Métis.
1974 19 Jacob Kruger and Robert Monval of the Pentecost Indian Band were found not guilty...	1974 20 of hunting out of season. BC Court found that Aboriginal people could hunt on unoccupied sections...	1974 21 of traditional hunting areas and only specific legislation could limit the right to hunt and fish according to custom.	1987 22 The Duke and Duchess of York, Andrew and Sarah, officially open Head-Smashed-In...	1987 23 Buffalo Jump on their wedding anniversary.	1987 24 Buffalo Jump on their wedding anniversary.	1987 25 Buffalo Jump on their wedding anniversary.
1994 26 Controversial statue of Louis Riel is removed from grounds of the Manitoba legislature.	1889 27 First pilgrimage to Lac Ste. Anne, Alberta.	1990 28 Oka - More than 2,500 take part in a peace rally organized by the AFN in...	1990 29 support of the Mohawk nation.	1990 30 support of the Mohawk nation.	1990 31 support of the Mohawk nation.	1990 31 support of the Mohawk nation.

AUGUST-98

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1958 Aug. 10 - House of Commons hears that depletion in caribou herds in the north are putting Inuit in danger of starvation. 14 Inuit starved the winter before.	1958 Parliament ceremony makes its public return to BC. A bon on the ceremony was in place until 1951. Ceremonies were held secretly for fear of prosecution.	1965 Aug. 23 - A Roman Catholic missionary charges CN Rail with discrimination. He says an CNR employee told him when he boarded the train with members of his NWT canoe team to "Take your Indians to the rear car and kindly keep them there."	1994 1 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 2 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 3 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 4 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...
1994 5 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 6 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 7 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 8 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 9 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 10 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 11 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...
1994 12 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 13 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 14 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 15 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 16 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 17 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 18 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...
1994 19 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 20 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 21 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 22 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 23 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 24 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 25 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...
1994 26 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 27 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 28 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 29 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 30 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 31 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...	1994 31 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern...

SEPTEMBER-98

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1689 New France - Number of Indian slaves is increasing as colonists attempt to resolve labor shortages. The majority of the slaves, sold in Ville Marie (Montreal) and Quebec, are Powwnee from the Upper Mississippi Valley.	1990 1 Oka - The Mohawks make their last stand from the Kanehsatàke Treatment Centre.	1990 2 Oka - The army razes the Mohawk barricades at Kanehsatàke.	1990 3 Oka - The army razes the Mohawk barricades at Kanehsatàke.	1990 4 Oka - The army razes the Mohawk barricades at Kanehsatàke.	1990 5 Oka - The army razes the Mohawk barricades at Kanehsatàke.	1877 6 Lakota Chief Crazy Horse is killed.
1993 7 Doris Inlet, Innu block airstrip to stop minister from landing here. Chief Katie Rich jailed.	1990 8 Milton Born With a Tooth fires shots in the air during protest over Old Man River Dam.	1973 9 Sept. 7 - King George III issues proclamation urging subjects to settle in Canada.	1984 10 White Bear Band in Saskatchewan is granted settlement of land and cash worth more than...	1984 11 White Bear Band in Saskatchewan is granted settlement of land and cash worth more than...	1984 12 White Bear Band in Saskatchewan is granted settlement of land and cash worth more than...	1984 13 White Bear Band in Saskatchewan is granted settlement of land and cash worth more than...
1990 13 Oka - Phone lines to the Kanehsatàke Treatment Centre are cut.	1996 14 AMMSA launches 3rd Native newspaper, Saskatchewan Sage.	1996 15 AMMSA launches 3rd Native newspaper, Saskatchewan Sage.	1996 16 AMMSA launches 3rd Native newspaper, Saskatchewan Sage.	1996 17 AMMSA launches 3rd Native newspaper, Saskatchewan Sage.	1996 18 AMMSA launches 3rd Native newspaper, Saskatchewan Sage.	1996 19 AMMSA launches 3rd Native newspaper, Saskatchewan Sage.
1877 20 Blockfoot Treaty 7 is signed.	1877 21 Blockfoot Treaty 7 is signed.	1877 22 Blockfoot Treaty 7 is signed.	1877 23 Blockfoot Treaty 7 is signed.	1877 24 Blockfoot Treaty 7 is signed.	1877 25 Blockfoot Treaty 7 is signed.	1877 26 Blockfoot Treaty 7 is signed.
1877 27 Blockfoot Treaty 7 is signed.	1877 28 Blockfoot Treaty 7 is signed.	1877 29 Blockfoot Treaty 7 is signed.	1877 30 Blockfoot Treaty 7 is signed.	1877 31 Blockfoot Treaty 7 is signed.	1877 31 Blockfoot Treaty 7 is signed.	1877 31 Blockfoot Treaty 7 is signed.

OCTOBER-98

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1884 Northern Quebec - Canispaicou River at Limestone Falls kills 20,000 caribou trying to cross the swollen flood waters - despite Inuit attempts to frighten the caribou to a safer area. The Inuit blame Hydro-Quebec saying the disaster was caused when Hydro opened spillways 450 km upriver.	1759 4 British attack and burn the Abenaki village of Odanak killing 30 people.	1869 5 Fall - The smallpox epidemic has come to the prairies killing thousands of Indians...	1869 6 Fall - The smallpox epidemic has come to the prairies killing thousands of Indians...	1869 7 Fall - The smallpox epidemic has come to the prairies killing thousands of Indians...	1869 8 Fall - The smallpox epidemic has come to the prairies killing thousands of Indians...	1992 9 Oct. 10 to 16 - Canadian Native Haute Cuisine gold medal team at the World Culinary...
1965 11 Olympics held in Frankfurt, Germany, with 11 medals, 7 gold, 2 silver and 3 bronze.	1965 12 It is the first all-Native team ever held in the 92-year history of the event.	1982 13 International Olympic Committee restores the Olympic medals of Native Jim Thorpe...	1982 14 won in Sweden in 1912, but stripped because he played semi-pro baseball in 1911.	1982 15 won in Sweden in 1912, but stripped because he played semi-pro baseball in 1911.	1982 16 won in Sweden in 1912, but stripped because he played semi-pro baseball in 1911.	1869 17 The National Council of the Métis of Red River is formed.
1965 18 Abraham Olpik is appointed to NWT Council. He is first Native on Council.	1666 19 New France - French forces set fire to four Mohawk villages and burn all of the Indian's...	1666 20 New France - French forces set fire to four Mohawk villages and burn all of the Indian's...	1666 21 New France - French forces set fire to four Mohawk villages and burn all of the Indian's...	1666 22 New France - French forces set fire to four Mohawk villages and burn all of the Indian's...	1666 23 New France - French forces set fire to four Mohawk villages and burn all of the Indian's...	1844 24 Louis Riel's birthday.
1985 25 Grande Cache Natives protest an order they apply for hunting licences...	"Hunting is a right, not a privilege."	1678 26 New France - The ban on the sale of liquor to Native people is lifted. Decision reversed by...	1678 27 New France - The ban on the sale of liquor to Native people is lifted. Decision reversed by...	1678 28 New France - The ban on the sale of liquor to Native people is lifted. Decision reversed by...	1678 29 New France - The ban on the sale of liquor to Native people is lifted. Decision reversed by...	1994 30 Eight Inuit walrus hunters die when their boat capsizes in Iqaluit.

NOVEMBER-98

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1962 1 Toronto - The work of Ojibway painter Norval Morrisseau sells out on the opening night...	1962 2 of an exhibition at Toronto's Pollock Gallery.	1962 3 of an exhibition at Toronto's Pollock Gallery.	1962 4 of an exhibition at Toronto's Pollock Gallery.	1962 5 of an exhibition at Toronto's Pollock Gallery.	1962 6 of an exhibition at Toronto's Pollock Gallery.	1670 7 The Hudson Bay Co. is established and given sole authority over the lands in the New World.
1752 8 Nova Scotia Governor and Micmac chief Major Jean-Baptiste Cope of Shubenacadie...	conclude treaty which says all war-like events between British and Micmac should be...	"buried in oblivion with the hatchet."	1975 10 The James Bay and Northern Quebec Agreement is signed...	1975 11 The James Bay and Northern Quebec Agreement is signed...	1975 12 The James Bay and Northern Quebec Agreement is signed...	1975 13 The James Bay and Northern Quebec Agreement is signed...
1885 15 Louis Riel is hanged for treason at Regina.	1885 16 Louis Riel is hanged for treason at Regina.	1885 17 Louis Riel is hanged for treason at Regina.	1885 18 Louis Riel is hanged for treason at Regina.	1885 19 Louis Riel is hanged for treason at Regina.	1885 20 Louis Riel is hanged for treason at Regina.	1885 21 Louis Riel is hanged for treason at Regina.
1903 29 Nov. 10, 1903 - Father Adrien-Gabriel Morice is replaced as spiritual leader of the Carrier Indians for his neglect of the spiritual and educational needs of his congregation. It was said he treated them as slaves.	1903 30 Nov. 10, 1903 - Father Adrien-Gabriel Morice is replaced as spiritual leader of the Carrier Indians for his neglect of the spiritual and educational needs of his congregation. It was said he treated them as slaves.	1903 31 Nov. 10, 1903 - Father Adrien-Gabriel Morice is replaced as spiritual leader of the Carrier Indians for his neglect of the spiritual and educational needs of his congregation. It was said he treated them as slaves.	1974 1 Nov. 15, 1974 - Native opposition to James Bay hydroelectric project ends with signing of an agreement-in-principle. The Cree will be paid \$150 M over 10 years and secure hunting and fishing rights over 130,000 sq. kms. In return they agree to suspend court challenges.	1974 2 Nov. 15, 1974 - Native opposition to James Bay hydroelectric project ends with signing of an agreement-in-principle. The Cree will be paid \$150 M over 10 years and secure hunting and fishing rights over 130,000 sq. kms. In return they agree to suspend court challenges.	1974 3 Nov. 15, 1974 - Native opposition to James Bay hydroelectric project ends with signing of an agreement-in-principle. The Cree will be paid \$150 M over 10 years and secure hunting and fishing rights over 130,000 sq. kms. In return they agree to suspend court challenges.	1974 4 Nov. 15, 1974 - Native opposition to James Bay hydroelectric project ends with signing of an agreement-in-principle. The Cree will be paid \$150 M over 10 years and secure hunting and fishing rights over 130,000 sq. kms. In return they agree to suspend court challenges.

DECEMBER-98

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1969 Harold Cardinal, president of the Indian Assoc. of Alberta, publishes book "The Unjust Society: The Tragedy of Canada's Indians", an attack on the Canadian gov't's efforts to assimilate Indian people.	1980 1 NWT - Inuit TV station providing programming in Inuktitut to eastern Arctic is officially opened.	1980 2 NWT - Inuit TV station providing programming in Inuktitut to eastern Arctic is officially opened.	1980 3 NWT - Inuit TV station providing programming in Inuktitut to eastern Arctic is officially opened.	1980 4 NWT - Inuit TV station providing programming in Inuktitut to eastern Arctic is officially opened.	1980 5 NWT - Inuit TV station providing programming in Inuktitut to eastern Arctic is officially opened.	1980 6 NWT - Inuit TV station providing programming in Inuktitut to eastern Arctic is officially opened.
1882 7 Big Bear is the last of the Plains Cree chiefs to sign Treaty 6.	1882 8 Big Bear is the last of the Plains Cree chiefs to sign Treaty 6.	1882 9 Big Bear is the last of the Plains Cree chiefs to sign Treaty 6.	1882 10 Big Bear is the last of the Plains Cree chiefs to sign Treaty 6.	1882 11 Big Bear is the last of the Plains Cree chiefs to sign Treaty 6.	1882 12 Big Bear is the last of the Plains Cree chiefs to sign Treaty 6.	1882 13 Big Bear is the last of the Plains Cree chiefs to sign Treaty 6.
1977 14 Proclamation is issued in Upper Canada to protect Native burial grounds, Mississauga...	1981 15 Indians urged the gov't to protect the sites from settlers who stole items from the graves.	1981 16 the gov't will set aside \$4 billion and a large amount of land to settle Native land claims in...	1981 17 the gov't will set aside \$4 billion and a large amount of land to settle Native land claims in...	1981 18 the gov't will set aside \$4 billion and a large amount of land to settle Native land claims in...	1981 19 the gov't will set aside \$4 billion and a large amount of land to settle Native land claims in...	1441 20 The first Christmas carole in the Huron language is written.
1860 27 Louis Riel becomes the new leader of the provisional government at the Red River Colony.	1890 28 United States cavalry kill 153 Sioux at Wounded Knee Creek, South Dakota.	1890 29 United States cavalry kill 153 Sioux at Wounded Knee Creek, South Dakota.	1890 30 United States cavalry kill 153 Sioux at Wounded Knee Creek, South Dakota.	1890 31 United States cavalry kill 153 Sioux at Wounded Knee Creek, South Dakota.	1775 1 Mohawk war chief Thayendanegea - Joseph Brant - arrives in England. He is to present land grievances to the British government. London society is fascinated by Brant.	1775 2 Mohawk war chief Thayendanegea - Joseph Brant - arrives in England. He is to present land grievances to the British government. London society is fascinated by Brant.



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