



Wind speaker



January 2000

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Volume 17 No. 9

WHAT'S INSIDE



The United States is sending Plutonium to Canada that will travel through Ontario reserves. The communities are complaining, but who's listening? See page 3.

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Check out our Careers and Training section in this edition on pages 28 to 37.



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Traditional wedding highlight of powwow

By Kenneth Williams
Windspeaker Contributor

TORONTO

It's officially known as the Canadian Aboriginal Festival featuring the Toronto International powwow, but everyone knows it as the SkyDome Powwow simply because the venue, with its Jumbotron and removable roof, dominates everything about the event. The drummers and singers echo in the huge building, it's noisier, and you can watch the powwow from anywhere because it is televised on the Jumbotron.

The dance area only covered about a quarter of the SkyDome's floor space, yet it didn't crowd the hundreds of dancers. From one perspective, the next time you watch a Blue Jays home game, imagine a powwow in the infield. That left the entire outfield for the 150 craft and display booths,

food vendors, music tent, performance tent, Elder's tent, the Métis Pavilion, the Indian Affairs Pavilion and the main stage, but it never felt crowded.

The Métis were the featured Aboriginal group for this year's event and had a pavilion sponsored by the Métis Nation of Ontario that outlined Métis history and education, and showcased the services provided by the MNO.

The dancers were competing for \$75,000 in total prizes and honorariums. The Canadian host drum was White Tail, and the American drum was Eyabay. But the highlight of the powwow was the traditional wedding in the middle of the dancing arbor between the Head Male Dancer, Maheengun Shawanda, and the Head Female Dancer, Bernadette Wassengeso on Dec. 4.

Hundreds of well wishers circled the happy couple as they said their vows, televised live on the Jumbotron for all to see.

Lyle Donald was invited by the festival organizers and the Métis Nation of Ontario to lead the cultural events that showcased Métis jigging, music and history.

"It was a pretty successful weekend. We did two educational days with the students of Toronto, which was pretty interesting," he said. "We started off

with a full show and the second part we did jigging lessons and that worked out pretty good. At each training time we must've had at least 150 students jigging."

He said even though most people think of Métis as being a western people he was quick to point out that the history of the Métis starts in Quebec with the beginning of the fur trade and European settlement.

"Winnipeg and the Red River area are known to be a Métis homeland, but we all got our start from out East here," he said. "I've always recognized it and we have to promote it as much as we can."

"One thing that has to be noted is that we are part of the Aboriginal community. We have our own culture, beliefs, and traditions, and a lot of it is shared with both First Nations and European cultures," continued Donald. "I think it mixes pretty good."

The powwow has received criticisms from people who feel it's too expensive (this year's entrance fee was \$12 per day), too commercial and too artificial because it is indoors. Others however see these elements as being positive. Aboriginal actor George Leach said having the festival at the SkyDome would make it easier for people who normally wouldn't come to a powwow.

(see Powwow page 17.)



Quebec court rules in favor of Crees

By Joan Black
with files from Alex Roslin
Windspeaker Contributor

MONTREAL

The James Bay Crees are celebrating a major victory Dec. 21 in a court case that had them pitted against Quebec and 26 forestry industry companies. Grand Chief of the Crees, Dr. Ted Moses, said the judgment "is the equivalent of the decision of Justice Malouf rendered 25 years ago in the James Bay file and which lead to the James Bay and Northern Quebec Agreement."

Judge Jean-Claude Croteau of the Quebec Superior Court handed down the ruling that gives the Quebec government six months to change the way it grants logging permits and handles environmental and social impact reviews. If it has not modified its legislation and initiated full environmental assess-

ments in accordance with the James Bay and Northern Quebec Agreement (JBNQA) by July 1, 2000, the Crees have the right to stop all forest activities in their territory after that date. That territory encompasses more than half available land for logging in the province.

The decision follows a related Nov. 26 decision where the same judge denied the Government of Canada's petition to avoid being a defendant in the present Cree claim then before the court.

"The constitutional rights of the Cree plaintiffs were openly and continually violated" while forestry was amassing \$1.2 billion yearly from logging operations, the judge's ruling reveals.

Grand Chief Moses declared the ruling a decisive victory.

"The Crees have denounced the actions of the Government of Quebec in this matter since many years. The court has fully vindicated our position. The present

forestry regime is quashed and must be immediately replaced by a new regime which takes into account our rights," he said.

The court held that section 144 of the province's Environment Quality Act had been used to exempt forestry companies from comprehensive environmental assessment and therefore the provisions of the JBNQA. He ruled section 144 invalid, according to an English language press release from the Crees. Until now, forest companies were able to obtain logging permits in 90 days.

Croteau found the Ministry of Forests of Quebec was negligent in delegating the power to forest companies to develop forest management plans themselves.

"By thus allowing the forestry companies to undertake a dialogue with certain members of the Cree community, Quebec places these companies in a conflict of interest, or... appearance of conflict of interest, that may

constitute for the general Cree community a fear to be abused or dispossessed of certain rights," Croteau said.

But now forestry companies' general and five-year forest management plans will undergo "full and complete assessments and evaluations of their environmental and social impacts on the Crees" in accordance with section 22 of the JBNQA. That means commercial activities will have to respect hunting, trapping and fishing rights of the people as set out in that agreement.

Logging in Cree traplines previously was not subject to an impact study, even though the James Bay Agreement requires them on all but the minor projects. The province had argued that forestry was exempt.

Croteau also stated that if the James Bay and Northern Quebec Agreement conflicts with other legislation, it "supersedes any other law."

Tax fight will raise jurisdictional issues

By Paul Barnsley
Windspeaker Staff Writer

OCHAPOWACE, Sask.

The question of whether Canada followed the rule of law in dealing with the acquisition of Native land could be addressed next October when the parties in *R. v. Ochapowace Band and others* return to Saskatchewan provincial court.

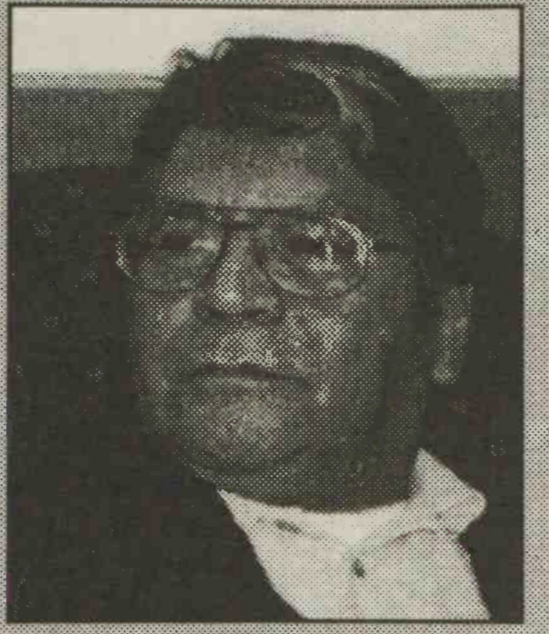
Chief Denton George of the Ochapowace First Nation (located about a two-hour drive east of Regina) and his council are preparing to take on the government of Canada over the spirit and intent of Treaty 4. If they're successful, the results of the court case could re-define the question of jurisdiction for every other band in the country.

Ochapowace has been battling with Revenue Canada officials since 1991. Revenue Canada wants the band to collect GST at its ski resort; the band says it doesn't have to.

In the months remaining before they return to court, Chief George and his council are preparing to explore the wording and the intent of Treaty 4 as explained through the oral history provided by the Elders of the region. George attended a conference on Indigenous international issues in Regina on Dec. 15 and 16, sitting quietly throughout the two days of discussions, looking for new ideas and developments in international law that will help his council's court fight.

The fight is based on allega-

"I don't plan on losing. Even if we do lose, we still don't plan to collect GST. Even if I have to go to jail." — Chief Denton George



tions that Canada has wrongfully tried to turn international, nation-to-nation treaties into domestic agreements that exist at the whim of the Canadian government. George said that it was clearly not the intent of the treaty and he believes he has the ammunition to prove it.

Twenty-five thousand people make use of the Ochapowace Ski Resort each year. Built on reserve land along the Qu'Appelle River, the longest run is more than a kilometre in length.

The band was charged in late 1998 with failing to collect and remit GST on goods and services provided at the on-reserve resort. A flurry of complex motions and counter-motions erupted in January 1999 when controversial lawyer, Dr. Bruce Clark, began advising the band. A counter-claim was filed in Regina provincial court that challenged the federal government's jurisdiction to collect taxes or force the band to collect and remit taxes. Clark, who

gained national attention while acting for the Native protesters during the Gustafsen Lake confrontation in 1995, owed professional fees to the Law Society of Upper Canada (Ontario) and was not in good standing. He was adopted as an member of the Ochapowace community so he could act in court on the band's behalf as a layman and not as a member of the bar. Even though the Saskatchewan court decided not to hear him, most of the crucial court papers filed by the band are clearly his work.

The lawyer who has spent most of his professional life pursuing the argument that the rule of law requires that disputes between the Crown and Indigenous nations cannot be heard in a domestic court because the court is in a conflict of interest, was recently disbarred in Ontario. He claims, in his recently released book, *Justice in Paradise*, that his disbarment was prompted by his insistence on showing courts they were per-

petuating colonialism and genocide against sovereign Indigenous nations by not excusing themselves and sending such disputes to an impartial third party tribunal.

Clark is no longer acting for the band and is currently working on a land claim for the New York state Mohegan Indians which involves the island in the Hudson River on which the Statue of Liberty stands. George, unlike many band council chiefs who have severed relations with the colorful lawyer, had good things to say about his former legal advisor.

"Everything that Bruce Clark talks about re-enforces our beliefs that we're a nation and Canada can't impose its laws on us," George said.

From the time the first GST assessment was received in 1991 until the charges were filed in 1998, the chief and council had ignored assessment notices from Revenue Canada officials, maintaining that they had no jurisdiction on Ochapowace territory.

"Every time we got a bill from them, I'd just throw it in the garbage. We really didn't challenge it," Chief George told *Windspeaker* on Dec. 16. "Originally, we told them we'd collect GST if we're allowed to keep 10 per cent for an administration fee."

That, as far as the chief and council were concerned, would have been an arrangement that respected the band's jurisdiction. When charges were filed last year, George was advised that answering the charges in

court would be admitting that Canada had jurisdiction over his people and his territory.

"I'd thought about not going to court," George said, "but we've decided to try and prove to the court that they don't have jurisdiction."

He appeared in court in response to the charges but refused to enter a plea, an action which would have recognized the court and been completely opposite to the legal position he will rely on. The judge entered a not guilty plea on his behalf.

Chief George said he will seek out Elders who can testify about the culture of his people and about their understanding of the intent of the treaty. He said his council plans on rehearsing the court presentation this summer. He also expressed an interest in asking special United Nations rapporteur, Dr. Miguel Alfonso Martinez, to appear as an expert witness at the trial. Martinez, a professor of international law at the Institute of International Relations in Havana, Cuba, recently tabled his 10-year study of treaties to the UN. Many of his conclusions support the band's legal position.

Asked if he believes his community's case could have Canada-wide or even worldwide legal impact, George answered simply, "It will."

He has no doubts about the validity of his people's claims to sovereignty.

"I don't plan on losing," he said. "Even if we do lose, we still don't plan to collect GST. Even if I have to go to jail."

Fight is on to preserve Aboriginal languages

By Joan Black
Windspeaker Staff Writer

OTTAWA

The future of declining Aboriginal languages got a little brighter Dec. 9 when a memorandum of understanding was signed by two organizations, one political, the other cultural, that believe their combined efforts could save 50 languages from dying out.

The Assembly of First Nations (AFN), which drives policy for First Nations nationally, and the First Nations Confederacy of Cultural Education Centres (FNCCEC), representing 77 cultural centres, have partnered to improve the chances endangered languages will survive. They've agreed to co-ordinate languages policy development, political advocacy, lobbying, and program development and delivery, a press release states.

Chief Ron Ignace, chairman of the AFN Chiefs Committee on Languages, and Gilbert Whiteduck, president of the FNCCEC, signed on behalf of their organizations.

"Our First Nations languages are the language of the land. The Creator has given us the responsibility to ensure that our languages will survive and therefore Mother Earth will regain her health," said Whiteduck.

Ignace described the "perpetuation, enhancement and promotion of our languages" as their joint mission. "Our partnership

"The Creator has given us the responsibility to ensure that our languages will survive and therefore Mother Earth will regain her health."

— Gilbert Whiteduck.

provides us with more strength to achieve our ends," he said.

Since a House of Commons Standing Committee on Aboriginal Affairs warned in 1990 that only three of 53 Aboriginal languages in Canada were viable enough to survive more than a few years, various groups have been looking at ways to combat their decline. Cree, Ojibway and Inuktitut speakers are still numerous; all other language speakers are rapidly dying out without passing on their linguistic heritage.

According to statistics supplied by FNCCEC, the situation is serious. In 1951, 87.4 per cent of Aboriginal people spoke their language as their mother tongue; by 1991, only 36 per cent of Aboriginal people over 15 and 21 per cent under 15 could speak it. By then, too, slightly more than half the adults (51 per cent) and nearly three-quarters of the children (71 per cent) reported they had never spoken an Aboriginal language.

"The essence of the FNCCEC's position," said Morrisson, "is that you've got to recognize the inherent value of languages to

the multicultural mosaic of Canada, and even further, as one of the three founding groups of the country."

He added they want the government to accept responsibility for the destruction of Aboriginal languages through federal, provincial, local policies, and it should provide resources to help redress the harm it has done.

Both the AFN and FNCCEC have stated support for and pushed for protective legislation for Aboriginal languages over the years. They say their other priority is the establishment of an Aboriginal languages foundation.

Ignace told *Windspeaker* the AFN's Chiefs Committee on Languages passed a resolution setting their language agenda a year ago. First, he said, they were to administer "the Aboriginal languages initiative" from Heritage Canada; "which we've done, but also we're not limiting ourselves to that.

"What we're looking at doing," said Ignace, "is... trying to push forward for the legal recognition of our languages via legislation." Attached to that, he ex-

plained, is the establishment of a foundation, as suggested by the Royal Commission on Aboriginal Peoples, which would be funded \$50 million by the federal government and \$50 million private money. "This is not a new agenda," Ignace said.

"The new approach that was taken to this agenda," Ignace explained, "is... the establishment of Friends of Aboriginal Languages. We're hoping to enlist members of Parliament, senators, heads of various corporations..." Ignace says people are very receptive to this idea.

"They would have a two-pronged responsibility... one, assist us to try to get the message through to the government (that) emergency action should be taken on our languages, because the prediction is there are only two or three languages that may survive the next 20 to 30 years." Ignace says the Friends would help them lobby for legislation and the "members of Parliament and senators would guide us in how that process should work — how we should approach the government and to ensure that we could get this legislation through."

He says the other way he hopes some of the Friends would be able to assist is through fundraising.

In the fall of 1997 Heritage Canada announced it would contribute \$20 million over four years to save Aboriginal languages, to fulfill a Red Book promise.

"Of course, there's no such

promise in the Red Book," said Morrisson, "but apparently in a sub-budget of some sub-document to the Red Book, there was a line allocation from Heritage of \$20 million." Morrisson says that announcement was made just a short time before the Liberals were gearing up for their second election. Morrisson said that after a lot of meetings and wrangling among numerous Native political and non-political organizations over who should divide and receive the \$20 million, the money started to flow in September 1998 through the AFN (75 per cent), the Inuit Tapirisat of Canada (15 per cent) and the Métis National Council (10 per cent).

That was when the AFN put together the Chiefs Committee on Languages, and a Technical Committee on Languages, to administer their portion of the Heritage Canada dollars and to pursue protection and enhancement of First Nations languages. Until 1993, language issues at the AFN had been under that organization's education umbrella. Then their languages secretariat took over and the AFN drafted language legislation. But it went no further.

"A number of attempts have been made to get legislation passed that have not been successful," Ignace agreed. He admits the AFN's languages secretariat "fell by the wayside" in the past year or so, but "I lobbied long and hard and was able to get it successfully re-established."

U.S. cha

By Paul Barnsley
Windspeaker Staff Writer

PORTAGE LA PRAIRIE

There doesn't appear any clause in new United Nations regulations concerning cross-border transport of eagle feathers and eagle that allows Indigenous from Canada to take into the U.S. for religious purposes.

Chief Dennis Pashe of the Kota Tipi First Nation chiefs, Elders, veterans who possess eagle feathers that they may be charged attempt to carry them across the border.

During a phone interview Dec. 21 from his Portage la Prairie tribal council office, Pashe told *Windspeaker* understanding of recent U.S. Fish and Wildlife regulations is that they affect people who live north of the 49th parallel at risk of other legal trouble.

"To me, it's saying you be charged for having feathers," Pashe said.

Elders, veterans, ch

Plutoni

By Joan Black
Windspeaker Staff Writer

SAULT STE. MA

It's been on again-off as of Dec. 17, said Rekman at the North Tribal Council office in Ste. Marie in Ontario, a judge has overturned a restraining order issued by the Michigan environmental group, Citizens for Alternative Chemical Containment, thereby freeing the U.S. Department of Energy (DOE) weapons-grade plutonium.

It has been reported a small amount of plutonium be tested to ascertain the safety of Canada's reactor and the stuff and reduce the stockpile. The DOE announced the first shipment be less than a kilogram on the side of the border, Premier Jean Chrétien has testing is a peace-positon on the part of Canada the federal and Ontario governments are unable to address concerns raised by numerous communities about the shipment of plutonium to the Atomic Control Board plant in River, Ont.

The prime minister, Ontario Premier Mike Harris, Minister of Natural Resources and Wheat Board, Howard Goodale; and Solicitor General and Minister of Consumer Services, Hon. David Tomlinson, either are ignoring let the Chiefs of Ontario, the Shore Tribal Council, the Nation of Iroquois and Anishnabek Nations, or are responding with informational packages instead of engaging in meaningful consultation, some Nations say.

One chief expressed concern that a plutonium shipment occur during the Decem-

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U.S. changes rules on eagle feather traffic across border

By Paul Barnsley
Windspeaker Staff Writer

PORTAGE LA PRAIRIE, Man.

There doesn't appear to be any clause in new United States regulations concerning the cross-border transportation of eagle feathers and eagle parts that allows Indigenous people from Canada to take feathers into the U.S. for religious purposes.

Chief Dennis Pashe of the Dakota Tipi First Nation warns chiefs, Elders, veterans and others who possess eagle feathers that they may be charged if they attempt to carry them across the border.

During a phone interview on Dec. 21 from his Portage La Prairie tribal council office, Chief Pashe told *Windspeaker* his understanding of recent changes to U.S. Fish and Wildlife Service regulations is that they put Native people who live north of the 49th parallel at risk of arrest or other legal trouble.

"To me, it's saying you could be charged for having eagle feathers," Pashe said.

Elders, veterans, chiefs and

traditional powwow dancers earn the right to possess eagle feathers, the chief said, and that right is frequently based on their standing as spiritual leaders in their communities. Failure to recognize that standing would fall into the realm of religious discrimination, Pashe said.

"The people who possess eagle feathers have achieved something important and they have a right to have eagle feathers," he said.

Leaders of most southern First Nations on the Canadian side of the border say the U.S./Canada border was imposed on their traditional territories without their consent, artificially dividing their traditional homelands. The United States recognizes the Jay Treaty, which allows Indigenous peoples to freely cross the international border; Canada doesn't. Pashe believes the United States government's regulations do not take the Jay Treaty into account and need to be changed. In the meantime, he worries that Native people of distinction could come into unnecessary conflict with the

law because of regulations that don't consider their Jay Treaty rights or their right of free religious expression.

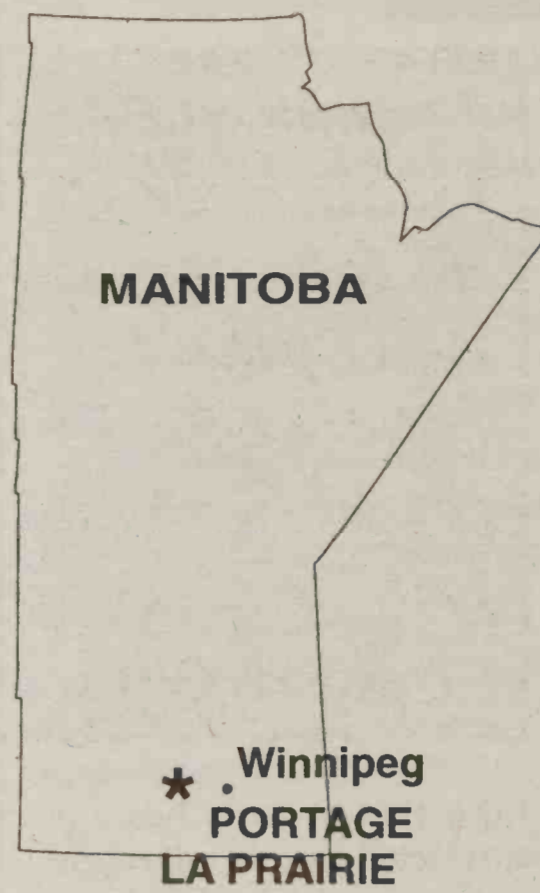
Patricia Fisher, a Washington, D.C.-based spokesperson for the U.S. Fish and Wildlife Service, said Pashe was correct to be concerned.

"I think what our press release hasn't made clear is that it's always been illegal to import eagle feathers into the United States," she said. "The regulations were set up to assist Native Americans in moving eagle parts and feathers across the border, but it appears Canada doesn't have a parallel system in place."

Admitting it took the U.S. government "years" to formulate the recently announced system, Fisher added, "There's nothing that can be done on this side of the border if nothing is done on that side of the border."

She said she would recommend to senior officials in her department that some kind of public education campaign was mounted in Native American newspapers to explain the limits of the regulations.

The changes to the regula-



tions came into force on Sept. 17, 1999 when the details of the changes appeared in the *Federal Register*, along with an explanation of the reasons for the changes. The government document recognizes that scientists and tribal leaders had objected to the way the Fish and Wildlife Service had previously administered the Eagle Act, a 1940 law that attempted to protect the then-endangered bald eagle from poachers and illegal traf-

fickers in eagle parts. In 1962, the same protections were extended to golden eagles. Legal use of eagles and eagle parts for museum displays and for Native American religious use were affected by the laws, the government officials conceded, and so the changes were introduced. Native Americans now can transport eagle parts across the border after they have secured a permit. But one section of the U.S. government's comments on the changes causes Chief Pashe great concern.

"We do not intend this 'transportation into or out of the United States' provision to apply to members of foreign Aboriginal, Indigenous or other tribal groups," the government backgrounder reads.

Pashe wrote a letter to National Chief Phil Fontaine to bring the matter to his attention. Because of the holidays, Assembly of First Nations spokesperson Jean Larose was unable to say if the national chief or anyone else in the organization has yet raised the issue with the National Congress of American Indians or the U.S. government.

Plutonium proves a hot issue for border communities

By Joan Black
Windspeaker Staff Writer

SAULT STE. MARIE, Ont.

It's been on again-off again, but as of Dec. 17, said Lorraine Rekman at the North Shore Tribal Council office near Sault Ste. Marie in Ontario, a Michigan judge has overturned a 10-day restraining order instigated by the Michigan environmental group, Citizens for Alternatives to Chemical Contamination, thereby freeing the U.S. Department of Energy (DOE) to ship weapons-grade plutonium to Canada.

It has been reported that a small amount of plutonium will be tested to ascertain the capacity of Canada's reactors to burn the stuff and reduce the world's stockpile. The DOE has announced the first shipment will be less than a kilogram. On this side of the border, Prime Minister Jean Chrétien has stated the testing is a peace-positive move on the part of Canada. But both the federal and Ontario governments are unable to allay concerns raised by numerous communities about the shipment slated for the Atomic Energy Control Board plant in Chalk River, Ont.

The prime minister, as well as Ontario Premier Mike Harris; Minister of Natural Resources and Wheat Board, Hon. Ralph Goodale; and Solicitor General and Minister of Correctional Services, Hon. David Tsubouchi, either are ignoring letters from the Chiefs of Ontario, the North Shore Tribal Council, the Association of Iroquois and Allied Indians, Anishnabek Nation and others, or are responding belatedly with informational packages instead of engaging in meaningful consultation, some Native leaders say.

One chief expressed concern that a plutonium shipment could occur during the December holi-

day period when people would be unprepared to stop it at the border.

Chief Lyle Sayers of Garden River First Nation said he is not aware that any plutonium has come across the border yet, but says "you never know." The American government won't say when the plutonium will leave the U.S., so Garden River hopes to get word from non-official sources in Michigan before that happens.

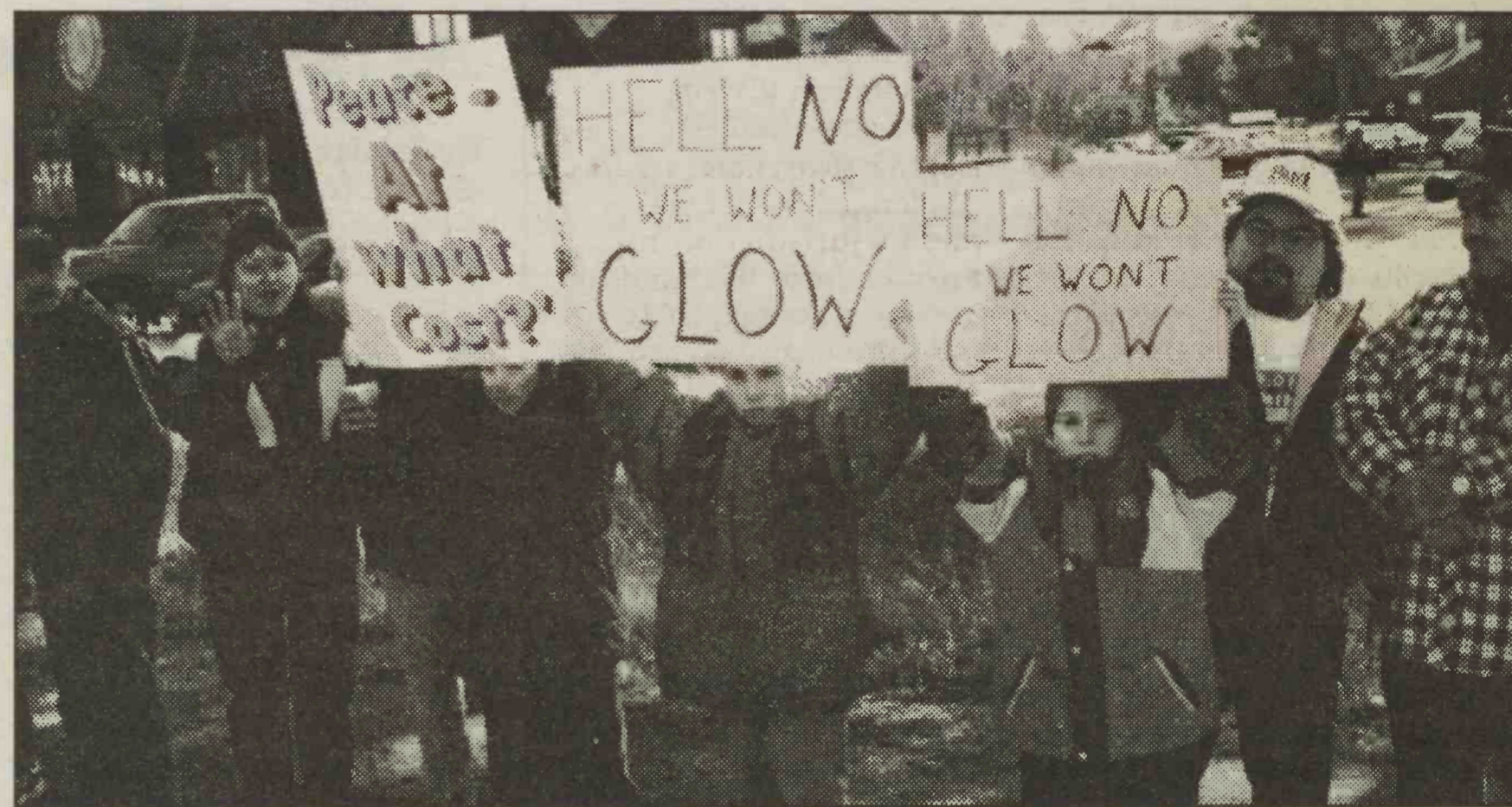
"We will block the road and not allow that through," said Sayers.

According to a letter from Association of Iroquois and Allied Indians (AIAI) spokesman, Chris McCormick, to Minister Goodale, Native people are concerned there may be plans to ship 100 tons of weapons-grade plutonium from the U.S. and Russia for testing, and they see this as the thin edge of the wedge. They want to know what transportation safety measures are in place and who pays if these fail. They're also questioning whether Canada's unnamed security forces have been issued the same "shoot to kill" orders as the DOE on the American side has announced its guards have been issued to protect themselves and the cargo.

Neither Sayers, nor McCormick, nor Chief Vernon Syrette of Batchewana First Nation near Garden River knows who is in charge of ensuring the safety of the shipment when it crosses the Canadian border.

"We don't know at all what the Canadian Government plans are in terms of security," Sayers said.

"Apparently a meeting has been set up in early January with a number of ministers, of which there will be some chiefs attending, such as Mike Mitchell (Akwasasne) and myself," Sayers added. He was waiting for confirmation of the meeting at press time.



About 400 people took part in a human chain protest in Garden River First Nation, Ont.

Syrette said the chiefs would let Goodale know at that meeting that if plutonium is allowed into Canada there will be "some kind of resistance put forward at First Nation communities. . . They're all going to be prepared to actually say no to it and not let it [traverse] the First Nations territories." He said the Northern Municipalities of Ontario organization supported their objections.

Informed the natural resources and wheat board's office had a list of First Nations to which it had sent press packages, including his own, Syrette reiterated, "There has been no consultation as far as I'm concerned. I'm unaware as to where the federal consultation process has included any First Nation communities."

He said the North Shore Tribal Council passed a resolution and made an effort to meet with all the federal officials and departments collectively in Garden River, but "there was no response on their behalf." This non-action resulted, said Syrette, in the human chain protest demonstration involving 400 or more, that Garden River "hosted" in late No-

vember.

The premier of Ontario and the above-named government ministers' offices did not respond to *Windspeaker's* requests for information regarding consultation or the lack of it with Aboriginal people, with the exception of Minister Goodale's office.

John Embury, director of communications for the natural resources and wheat board minister, said, "We first made the announcement on Sept. 2. I've got a seven-page list of the First Nations consultation process that we've gone through here, including we sent a full package the very first day before we even made the announcement; we sent a package to 14 First Nations along both routes."

Asked to confirm that he meant this occurred the day before the announcement that plutonium testing would occur, Embury said yes.

"First we sent them a press release as a heads up, then we couriered to them the full package of every question you could imagine about what this whole thing was about, and then . . . anytime anybody wrote in to us, we wrote back. Anytime any-

body phoned us, we talked to them."

He said the minister met with Assembly of First Nations Chief Phil Fontaine and met or talked with several other chiefs.

"We've invited them to come and visit Chalk River Laboratories," he said, "to see what's gonna happen and what's all taking place."

Embury subsequently informed *Windspeaker* that AIAI had not received a reply to their letter yet because "First Nations along the route were given first priority."

He sent *Windspeaker* a "Summary of Contact with First Nations Regarding MOX Announcement." It lists First Nations who were sent, between Sept. 1 and 2, 1999, a news release, question and answer backgrounder, two Transport Canada backgrounders, a MOX brochure titled "A Step Toward Eliminating Nuclear Weapons" and a fact sheet. Subsequent briefings, some of them near another border hot spot, Cornwall, Ont., are also documented.

Embury explains the one-day notice to First Nations this way: (see Plutonium page 13.)



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Is it turf protection?

One very interesting and, at times, very troubling theme kept coming up this month as we went about the business of trying to keep up with the hectic pace of life in Indian Country.

Whether it was a question of who will coach the national Junior Indigenous hockey team or who speaks for Indigenous nations at the United Nations, the people who work in a number of fields are starting to feel threatened by a growing and more aggressive Assembly of First Nations.

In a speech in Vancouver in July, National Chief Phil Fontaine boasted that his organization is growing in terms of budget, number of employees and effectiveness. And it's true that there doesn't seem to be any area where there's activity that fails to quickly attract the AFN's attention. That could just mean they're doing a darn fine job. We had hoped to speak to the national chief about this issue. He even called and left a message on Dec. 22, we called back and waited, but we didn't quite connect.

Now here's the problem. When the AFN established a

women's secretariat, the Native Women's Association of Canada cried foul, claiming that Fontaine was attempting to scoop them on their funding. Ditto with off-reserve organizations when the AFN finally got around to dealing with off-reserve issues. And now WIN Sports is incensed that the AFN dared to announce that Ted Nolan would be coaching their hockey team without working something out with them beforehand. They hope that it was just a misunderstanding.

And in Regina in mid-December, the many people who have made careers out of representing their communities at the United Nations declared they are more than a little antsy about the AFN's sudden interest in the international arena, as well. They suspect it's all about that 10 per cent administration fee the funded body gets to keep out of program dollars.

We feel that if the only motivation for this AFN growth spurt is to get their hands on more cash, then it's a pretty cynical and suspect exercise. Likewise, if the AFN critics are only barking to protect their

own turf, then we have to question their dedication to putting the public interest ahead of their own interests.

During the 1997 campaign for the national chief's job, unsuccessful candidate Larry Sault, now the grand chief of the Association of Iroquois and Allied Indians in Ontario, said the national chief must always remember that he is elected to speak for the chiefs but the chiefs are the bosses.

If Phil Fontaine subscribes to that approach, then the individual nations will know who the boss really is. And they'll know that the AFN is acting in their interest at all times.

But if they worry that the national chief is building the profile of the national organization in order to pad his own pre-election resumé, that would seem to be a legitimate concern. After all, the national press treats the national chief like he's the equivalent of the prime minister in Indian Country. It's a bully pulpit that any savvy politician would be foolish not to exploit for political purposes.

But should politics come before the public interest?

We don't think so.

Manifesto for a new century

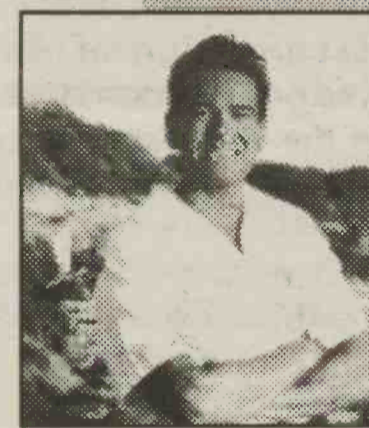
By **Taiiaki Alfred**
Guest Columnist

We leave the 20th century as survivors. Our greatest triumph is that we are still alive as Indians. This is something to be proud of, but it is also a challenge to us, because we are here and we know that mere survival is not good enough. The ancestors and Elders who carried the torch through the years of this dark century have placed a burden on our young shoulders. Their voices tell us that it is not enough just to survive and to heal; in the new century we must resurrect the power of our people.

This is a new century, and the time for blaming the white man, the far away and long ago, is over. We can't cry our way to nationhood, nor can we dream our power into existence. If we are to become strong nations again, we must move far beyond the politics of pity and begin to take action to free ourselves from the colonizer's cage. If it is to happen at all, we will have to free ourselves — no corrupt ruler has ever handed back power to the oppressed just because he was wrong and they were right.

It is not enough to imagine a better future; without direct action against the heart of colonialism, we will continue to live in the rusty old cage the white man has created for us. But how are we to achieve our liberation? I believe that there are very simple yet very powerful things we can do to make our freedom a reality.

Amongst ourselves, we need to recover the wisdom of our traditions, put those teachings into practice and achieve the regimes of peaceful coexistence our ancestors created. This means we must develop a new leadership ethic; one that pro-

**To:iske****It's true**

notes accountability to the people through the revival of traditional government. We also need to educate our youth in the wisdom of our ancestors and in the new knowledge and skills it will take to carry us forward — without this they will not have the weapons to take us from weak to strong.

In our relations with others we need to start an argument about justice that will bring about real change in the way people think. This means that we must stop accepting and co-operating with the ideas and attitudes that support the way things are now. We must challenge the way people think about history, themselves, and the way they think about us. This intellectual battle over the moral right and wrong of history is the most important battle we will ever face, for there is little hope or sense in attacking our oppressor with physical force. We must be aggressive in another way, by attacking the oppressor's ideas, beliefs and attitudes and exposing the lies and hypocrisy that pass for law and policy in this country.

Canada promises justice but it practices deception and pain. This is a hard lesson learned by Indians very early in life, yet it is a truth denied by the average white person. White people need to be brought to the truth: that theirs is a country whose foundation and conduct is

wrong by any moral standard. The smug satisfaction most Canadians feel toward their rightness of their country is the most real and biggest obstacle we face in our struggle for justice. Attacking the intellectual and moral foundations of white power is the only way we will ever get beyond the politics of pity — where money is taken to ease white guilt, and shiny new token "treaties" are handed to the best behaved poor Indians. So long as Canadians do not see anything wrong with this or inconsistent in themselves, governments will feel confident in defending their 20th century commitment to our demise.

So there stands our challenge, defined in the truth that must endure in spite of the corruption, discord and ignorance of our present reality.

If we stand on the edge of this new century and look to the future, we may be able to see the faces of generations yet unborn. If 100 years from now our grandchildren's faces are happy and healthy and Indian, we can be sure that they will look back on our new century with a powerful pride. And that future will exist for them because we have willed it; we will have created their power by shouldering our burden with inspired sacrifice and confronting our present challenge with tenacity, creativity and integrity.

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By **Ben Mahony** and
*Department of Native
Studies, University of L*

The old pie-in-the- has acquired heighten ing in an era requir ing pictures to accom delivery of political Last spring B.C. Attor eral Ujjal Dosanjh be target of a banana-crea for his role in overs biggest police operat province's history. " Gustafsen Lake," an his critics, as the pie across the ambitious p surprised face.

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The unscrutinized legacy of Gustafsen Lake

By Ben Mahony and Tony Hall
Department of Native American Studies, University of Lethbridge

The old pie-in-the face gag has acquired heightened meaning in an era requiring engaging pictures to accompany the delivery of political messages. Last spring B.C. Attorney-General Ujjal Dosanjh became the target of a banana-cream protest for his role in overseeing the biggest police operation in his province's history. "That's for Gustafsen Lake," announced his critics, as the pie creamed across the ambitious politician's surprised face.

Ujjal Dosanjh is now again in the public eye for his decision to seek the leadership of the provincial NDP and, along with it, the province's top political job. The common wisdom is that the Attorney General's handling of the crisis, if anything, constitutes a political asset rather than a liability.

This orthodoxy was given renewed currency recently when B.C. columnist Paul Sullivan evoked popular wisdom in his laudatory commentary on Dosanjh's candidacy. Sullivan referred derisively to those "Aboriginal leaders" who he said "exhumed," the conflict pitting at least 400 RCMP together with federal army personnel against a small handful of so-called "rebel Indians."

Sullivan flicked aside the whole episode with the loaded remark that all reasonable British Columbians "probably applaud [Dosanjh's] denunciation of violence as a political tool."

Who could argue? But wait! The perception that what happened at Gustafsen Lake in 1995 is obvious and clear does not stand even the most rudimentary test of comparison with the facts currently available. For instance, reporters like the Van-

couver Sun's Joey Thompson have commented on the huge gap between accounts given to the media by Mr. Dosanjh and the police during the standoff and subsequent accounts of what really happened.

"RCMP took reporters for a ride," wrote Thompson in September 1997. "Court transcripts tell the story we got had," she observed, referring to the RCMP's lies given as fact to badly spin-doctored reporters at the infamous briefing sessions at 100 Mile House. The "media should apologize for its gullibility" at Gustafsen Lake, she concludes.

In our estimation the basic aim of the RCMP's systematic disinformation campaign was ultimately to disarm the interpretation harbored by those in the camp that ultimately the Indian title question in B.C. is one involving international as well as domestic law. To discredit this position, one that still puts the whole domesticated structure of the tenuous B.C. treaty process at risk, a truly draconian campaign of dirty tricks was mounted. The original smear campaign was so successful that there are tremendous filters that to this day block any reckoning with the massive evidence that already exists of government wrongdoing. The fact that the mainstream media, especially in B.C., were so deeply implicated in the dissemination of the worst kind of propaganda helps perpetuate the thick stench of deceit that still permeates this sordid affair.

The case stands as a stark illustration of how easy it is to marshal the old racist stereotypes of wild Indian savagery to discredit serious legal and political arguments whose implications might have serious consequences for those who have benefited most from a long

history of land theft from the First Nations in B.C. and elsewhere.

The basic strategy was to kill the message by criminalizing the messengers, a very easy task when it comes to perpetuating the tactics of the old Indian wars on a continent where the real textbooks on ethnic cleansing were first written. To these larger objectives was soon added the aim of raising the NDP's political capital through the exploitation of a very public get-tough crusade directed at a group who had clearly been marked as prime material for opportunistic hate campaign.

A major piece of evidence exposing some of the misinformation disseminated in 1995 came up recently in an investigation conducted by David Bazay, the Ombudsman of the Canadian Broadcasting Corporation. In his report Bazay, emphasizes an account that came to him from the former head of CBC Radio News, Jeffrey Dvorkin, who now holds a similar post with Public Radio in the USA.

Dvorkin indicated to Bazay that Staff Sergeant Peter Montague, acting under the authority of Mr. Dosanjh, had lied about an alleged "hostage taking" during the standoff. The RCMP misled him in order to make an unmediated announcement on the airwaves of the public broadcaster.

Dvorkin complained officially to the RCMP Commissioner "to protest the way the CBC had been manipulated."

If Crown authorities lied about that, what other misinformation was

distributed as fact in 1995 under the higher authority of the province's Attorney General?

A cynic might view the contrast between the determination to get to the bottom of what really happened at sprayPEC in



Wolverine at his release from serving time for his part in the Gustafsen Lake standoff in 1995.

1997 with the lack of follow up into what happened at Gustafsen Lake in 1995. The different treatment displays the existence of a profound double standard. When middle class Canadian university students are pepper sprayed it seems that there is more at stake than when so-called "renegade" Indians are made targets of thousands of police and army bullets. This same pattern of complacency resulted in a recent condemnation by the UN Human Rights Committee for Canada's failure to conduct a full public inquiry into the police killing at Ipperwash Ontario of Ojibway martyr, Dudley George.

The incident was closely connected to the unfolding events at Gustafsen Lake, where a non-Native supporter of the Native protestors was shot in the arm and a Canadian soldier had his hand blown off as he was setting up explosive devices around the Gustafsen camp. On whose authority was he acting in setting up these stun grenades in this domestic conflict?

Demands for a full public inquiry into what happened at Gustafsen Lake and Ipperwash have come from the past and former leadership of the Assembly of First Nations, CUPE-Victoria, Council of Canadians

(Victoria) Teaching Support Staff Union at Simon Fraser University and the Federal Green Party.

Outside Canada similar demands have come from former United States Attorney-General Ramsey Clark, The Green Group of the European Parliament, Defensoria Maya (Guatemala), For Mother Earth (Belgium), League of Indigenous Sovereign Nations, and the Tasmania Human Rights Group.

Ujjal Dosanjh has clearly succeeded in creating a rather appealing public image of himself as a sensitive, intellectually-agile politician whose own Indo-Canadian identity has seemingly helped him to understand and identify with the plight of those who have yet to achieve full acceptance in the mainstream of Canada's economic and political life.

If he has nothing to hide, then Mr. Dosanjh has nothing to fear from some more rigorous investigation into what really happened at Gustafsen Lake under his watch.

To ignore his role in this episode, whose deeper character still has not been exposed to the scrutiny it deserves, would be to undermine the integrity of the political process aimed at choosing the next premier of British Columbia.

"Indian time" is often just bad manners

If there's one thing I, and I'm sure a g'jillion others, hate in this world is stereotypes. No surprise there. In fact, much of the work I do as a playwright and journalist deals with addressing those inaccurate and often damaging images, particularly the Native ones. But if there's even one more thing in this world I hate more than the aforementioned stereotypes, it's people who use those stereotypes, quite often of themselves, as an excuse for their poor behavior.

I was recently in Vancouver where a play of mine, with several Native actors in the cast, was in production. During the rehearsal, one of the actors was proving annoyingly difficult for not having the ability to show up on time for rehearsals and run-throughs, a decidedly naughty no-no in the world of theatre, not to mention most other respectable businesses. Needless to say, several stern lectures were administered to the actor. Several days later, his best friend, oddly enough a non-Native person, phoned the theatre office to complain. He accused the company of being racist and not understanding

that Native people are "culturally unable to be on time." Evidently, he informed me they were ethnically and racially late for everything and the company was being unsympathetic in its inability to recognize and respect that cultural quirk. Basically, forcing Native people to watch the clock was colonial oppression.

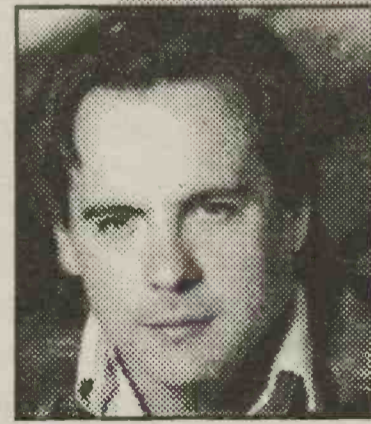
The person who took the call was a Native woman. One, whom I believe, was never late for work. This simple fact, strongly delivered by this stranger on the phone, seemed to surprise her, as it did me. I was not aware that being tardy was one of those Aboriginal rights constantly being argued about in treaties.

This concept, commonly known as "Indian time", is quite popular and well-exercised in the Native community. And on most occasions, it serves a logical purpose. The concept behind "Indian Time" is that things start or happen when they need to, not by some artificial beginning. There is no need to rush something that does not have to be rushed. A powwow grand entry is supposed to start at noon. If it starts at 1 p.m., it is

not worth having a heart attack about it. If people are an hour or two late for a party or some other gathering, nobody panics. Time is not rigid. That is true "Indian Time" and I practice that myself.

But often, some people use this ancient concept to escape or shift blame for the carelessness of their actions. If there is a meeting or some important event that has repercussions beyond this individual, and they are late, I've heard them shrug it off blaming it on "Indian Time" and not taking responsibility for it themselves. I wonder if any of these people have ever tried to catch a train or plane. I also wonder if they would be as non-chalant if their pay cheque was a little late due to "head-office time".

What makes this so annoying is that traditionally, Native people did respect time. If a trip was planned for dawn, it was guaranteed people would be ready to depart in the canoes when the sun first peaked over the horizon. Those that practiced "Indian Time" had better have an extra pair of moccasins for the long walk ahead of them.



Drew Hayden Taylor

Same with the first sighting of a buffalo herd or the arrival of migratory ducks and geese. Its not in the nature of these animals to hang around waiting for people to find the time to kill them. The Native people had to be able to move and react instantly. Nature waits for no people.

That's why I've always had a problem with those who abuse the concept of "Indian Time". My mother, who has spent most of her life on the reserve, her first language is Ojibway, and can be classified as being as "Indian" as anybody, prides herself on never being late for an appointment. Most of the time she's early. There's nothing more annoying for a young Native boy than your mother making sure you're early for a dentist's ap-

pointment. But since this West Coast gentleman and his friend seem to believe that being late is "culturally correct", my mother must not be that Native. That will be a surprise to her.

Lillian McGregor, a well-respected Elder currently living in Toronto, perhaps put it best when she talked about a watch she bought with her first pay cheque.

"This watch is very meaningful to me as it taught me to value time, both mine and that of others. I learned that promptness was a form of respect. I grasped how quickly time passed and that each hour, minute and second was a gift from the Creator."

Maybe somebody should buy this young actor from the West a watch.

Labrador Innu move towards autonomy

By Joan Black
Windspeaker Staff Writer

SHESHATSHIU, Labrador

The Innu Nation of Labrador says part of a loaf is better than no loaf at all. The agreement they signed Nov. 24 with Canada and Newfoundland, which returns to the Innu some control over their own affairs, is but a step along the way to regaining autonomy as they negotiate land title and self-government. Still, perhaps for the first time in the unhappy history of outside interference on Innu unceded territory, the Aboriginal inhabitants of Labrador have a reason to believe the latter-day governments are taking them seriously.

The agreement sets out six interim measures by which the Innu, with the co-operation and assistance of the federal and provincial governments, will develop capacity to solve entrenched socio-economic problems in their communities. The agreement does not confer First

Nation status on the Innu people, but speaks of "First Nations equivalency."

According to Clarence MacLennan, Indian and Inuit Affairs' manager for Newfoundland and Labrador, that's the way the Innu want it. They see the reserve system and the bureaucracy that runs it as a regressive step that fosters dependency.

Peter Penashue, who was re-elected president of the Innu Nation on Nov. 16, Chief Paul Rich of Sheshatshui, Chief Mark Nui of the Musuau Innu, Premier Brian Tobin, and federal Indian Affairs and Northern Development Minister Robert Nault signed the pact for change. On Dec. 15, when *Windspeaker* spoke to the Innu Nation's acting executive director, Nancy Nuna, the three chiefs and Innu land negotiator Penote (Ben) Michel were at a meeting in Ottawa and could not be reached.

The media release from the premier's office, forwarded through Indian and Northern Affairs' Atlantic regional office,

states Newfoundland will transfer the land occupied by the communities of Sheshatshui and Natuashish (the new name for Davis Inlet when it relocates) to federal jurisdiction, anticipating their eventual inclusion in a land claim settlement. The agreement also stipulates the governments will work with the Innu to transfer control of education and policing to them and to conclude a policing agreement "as soon as possible." Because Canada will pay for Innu education programs now instead of the province, money the province saves from its education budget will be allocated instead to Innu policing. Any additional savings will be invested in other Innu priorities as worked out among the parties.

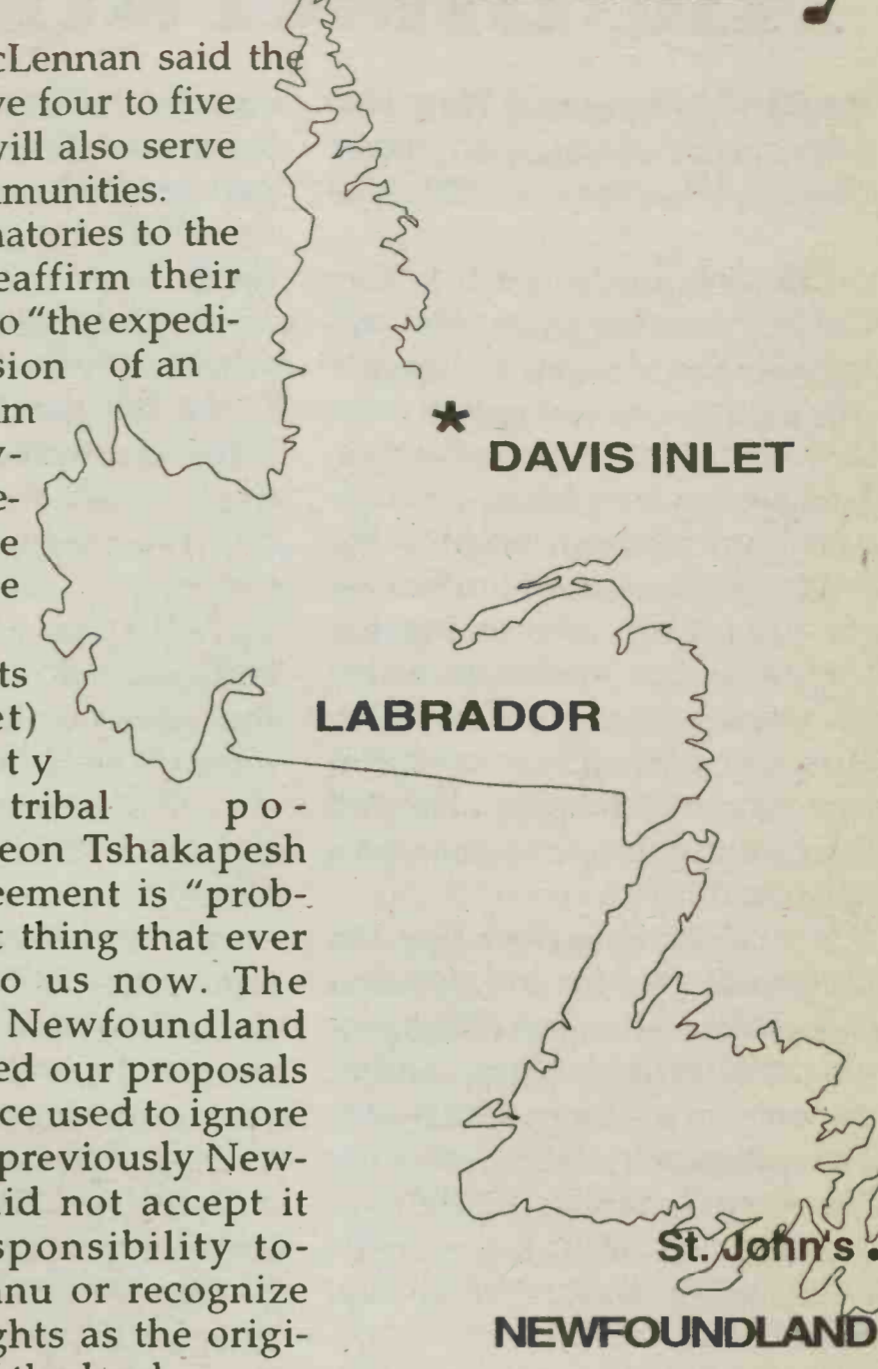
They agree to put in place whatever legal arrangements are necessary for Innu governance to "give effect to" the items in the agreement. Also, Indian and Northern Affairs Canada will open an office in Labrador to render assistance to the Innu in taking over their new respon-

sibilities. MacLennan said the office will have four to five staff, which will also serve five Inuit communities.

Finally, signatories to the agreement reaffirm their commitment to "the expeditious conclusion of an Innu land claim and self-government agreement," the press release states.

Utshimassits (Davis Inlet) community member and tribal policeman Simeon Tshakapesh said the agreement is "probably the best thing that ever happened to us now. The province of Newfoundland has recognized our proposals — the province used to ignore us." He says previously Newfoundland did not accept it had any responsibility towards the Innu or recognize they have rights as the original people of the land.

(see Innu page 12.)



New road will speed up access to supplies

By Yvonne Irene Gladue
Windspeaker Staff Writer

STONE RAPIDS, Sask.

For many years, residents in northern Saskatchewan had to rely on supplies being transported by air or water. Things like fuel or entire buildings were transported by barge from Alberta. This year all that changed when a seasonal road from Points North to Black Lake in Northern Saskatchewan opened.

The road, called the Athabasca Route, will be 180 kms in length and will go from Points North up to Black Lake and Stoney Rapids in northern Saskatchewan.

"We are hoping to see bulk commodities like gasoline, building supplies and propane start to get shipped by truck to the communities. Previously all of those goods all came in by barge from Fort McMurray, Alta. The shipping season was very short. They would start in June and run for just three months," said Mike Woods, spokesperson for Saskatch-

ewan Highways and Transportation. "As time transpires we are hoping that the cost of goods will go down. For example, prior to this new road, if you wanted to take a car or a half-ton up to Stoney Rapids or Black Lake, it would've cost you about \$5,000 on the barge. Now people can drive down to Prince Albert or Saskatoon and buy a vehicle and drive it back up again," he said.

The road will not be classified as an all weather road.

"It somewhat of a seasonal road. From November to April the road will be open for most vehicles and trucks and from April to June it will depend on the season, as in rain etc. From June to November some semi's with low tire pressure and four wheel drive vehicles will be able to drive up and down the road," said Woods. "It will be very weather dependent to see how long the road will be opened for. There are a couple of hills along the road that are very sandy and they are prone to being very soft," he said.

The communities can now enjoy significant savings in freight and shipping costs. More than

"We are kind of hoping to see, not only the bulk goods prices go down, but some of the perishable goods that used to be brought in by plane, like the potatoes and the lettuce and fruit. At least now for much of the year they can be driven in by truck."

— Mike Woods, Saskatchewan Highways and Transportation.

2,500 people will benefit from the road. The seasonal road will also provide a better link with southern Saskatchewan, which will create business opportunities for local companies and for the companies that serve the north.

The Athabasca Basin Development Corporation, made up of representatives of various Athabasca communities, will maintain the road under contract to Saskatchewan Highways and Transportation.

"We are kind of hoping to see, not only the bulk goods prices go down, but some of the per-

ishable goods that used to be brought in by plane, like the potatoes and the lettuce and fruit. At least now for much of the year they can be driven in by truck," said Woods. "Because of this road opening, there will be a better market for truckers in the area. One of the nice things also about this road is that all the maintenance is being done, not by the department of highways, but by the Athabasca Economic Development and Training Corporation, which means that it is being done by Northerners who live in the area," he said.

The road was open for the residents of the area in November. On Feb. 1, the Athabasca Economic Development and Training Corporation will be having an official opening celebration.

"What they are going to do is start at Points North, load up a school bus with about 40 people, including the Minister of Highways and Transportation, and drive the road," said Woods, who estimates the trip will take four hours. At Black Lake they will have a ribbon cutting ceremony.

"The Athabasca seasonal road offers a more permanent, reliable and efficient supply route to the communities in Northern Saskatchewan," said Maynard Sonntag, minister for Highways and Transportation. "Previously, residents had to wait for the ice to melt before goods could be barged in, primarily during the summer months. The seasonal road allows for greater availability of goods almost year round. The new road will help solve some of the unique travel challenges facing residents of the Athabasca region," he said.



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Ban a

By Roberta Avery
Windspeaker Contributor

CAPE CROKER

Chief Ralph Akiwenzie raged the Ontario natural resources ministry has banned the purchase of most Brunswick sula fish, effectively closing down a Native fishery.

"We're not going to let this happen. We will use every means at our disposal to address this injustice," said Akiwenzie, chief of the Chippewas of Nawasipi and Cape Croker reserve on Manitowishiake Island.

Fish wholesalers with the fisheries order issued by the ministry could face fines as high as \$100,000 for a first offence, said John Cooper, the person for the ministry's Huron Management Unit.

Based on information with the ministry by the end of the year, it was determined that many fish have been taken from the area this year, he said. Cooper refused to release actual amounts reported for the 1999 harvest for the region. The ministry's 1999 total allowable catch for whitefish and lake trout was 559,532 kilograms, he said.

The ministry determined that 1999 total allowable catch for chub was exceeded in the area surrounding Kincardine, Collingwood in the Huron and Perth counties, said Cooper.

Since 1993 when Justice Fairgrieve ruled the Innu Nation's two bands had the right to commercially fish in the waters, fishing has become an economic mainstay of the area, said Chief Akiwenzie.

While the ministry is lowering the purchase price of fish, there is little market for the fish, the chief said.

"We are very cognizant of the rights. We prefer to negotiate but we'll seek legal redress if we have to. The economic viability of this community depends on fish. We are committed to do the right thing for our people," he said.

Nawash has taken steps to ensure the availability for fish conservation. It has a strict management program that regulates the activities of five Native fish



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Ban angers Native fishermen

By Roberta Avery
Windspeaker Contributor

CAPE CROKER, Ont.

Chief Ralph Akiwenzie is outraged the Ontario natural resources ministry has banned the purchase of most Bruce Peninsula fish, effectively closing down a Native fishery.

"We're not going to stand by and let this happen. We have to use every means at our disposal to address this injustice," said Akiwenzie, chief of the Chippewas of Nawash at the Cape Croker reserve on the peninsula.

Fish wholesalers who breach the fisheries order issued by the ministry could face fines as high as \$100,000 for a first offence, said John Cooper, the spokesperson for the ministry's Lake Huron Management Unit.

Based on information filed with the ministry by fish buyers, it was determined that too many fish have been taken from the area this year, he said. While Cooper refused to release the actual amounts reported sold, he did say the 1999 allowable harvest for the region set by the ministry was 559,532 kilograms of whitefish and 16,878 kilograms of lake trout.

The ministry determined the 1999 total allowable catch in all species except chub has been reached in the area stretching from Kincardine to Collingwood in the province, said Cooper.

Since 1993 when Judge David Fairgrieve ruled the Bruce Peninsula's two bands had a right to commercially fish traditional waters, fishing has become the economic main stay of his people, said Chief Akiwenzie.

While the ministry is still allowing the purchase of chub, there is little market for that species, the chief said.

"We are very cognizant of our rights. We prefer to negotiate, but we'll seek legal recourse if we have to. The economic viability of this community depends on fish. We are obliged to do the right thing for our fishermen," he said.

Nawash has taken responsibility for fish conservation and has a strict management program that regulates the activities of five Native fish tugs and

several smaller Native fishing outfits, said Akiwenzie.

"But people will be saying 'here the Natives go again, fishing the living daylight out of the resource,' and that's simply not true," he said.

For Cape Croker band member Francis Lavalley, whose father and grandfather fished the waters of Lake Huron, the ministry's move doesn't come as a surprise.

"Conservation is the buzz word. They've perfected putting that out as an explanation for their actions, but this isn't about conservation, it's about power and politics," said Lavalley.

Lavalley has worked day and night, out in all weather, to try to build up his business. From its humble beginnings of one

old tug boat, he now employs 14 men on three tug boats and also has two smaller vessels.

"It's like anything else, if you don't have someone willing to buy your product, you don't have a business," he said.

While there is a market for the chub, it is much less profitable because it takes 10 times the number of fish to fill each crate sent to market.

Lavalley worries that his men are depending on his business for the regular wage he won't be able to pay if the ban isn't lifted early in the new year.

"The ministry will have a lawsuit on their hands if they don't open the whitefish back up soon," he said.

While the ban has come late in the year, he points out it's at a time when whitefish is par-

ticularly valuable because of the market for whitefish roe, which sells for \$1.50 per pound.

"There are plenty of fish out there. They're feeding on the bottom about a mile out, so we would have no problem getting them if we had someone willing to buy them," said Lavalley.

The situation has cast a shadow over two years of mediated talks involving federal, provincial and Nawash officials in their attempts to reach an agreement on how the fishery will be managed, said Akiwenzie.

"This move by the ministry is a very strong departure from the spirit of working together. It

Whitefish is the main source of income for Chippewas of Nawash commercial fishermen. Telford Elliot, (left) and Al Pedoniquott show some of their catch, before a ban on purchasing the fish came into effect.



TED SHAW

"This move by the ministry is a very strong departure from the spirit of working together. It has destroyed credibility and good faith."

— Chief Ralph Akiwenzie.

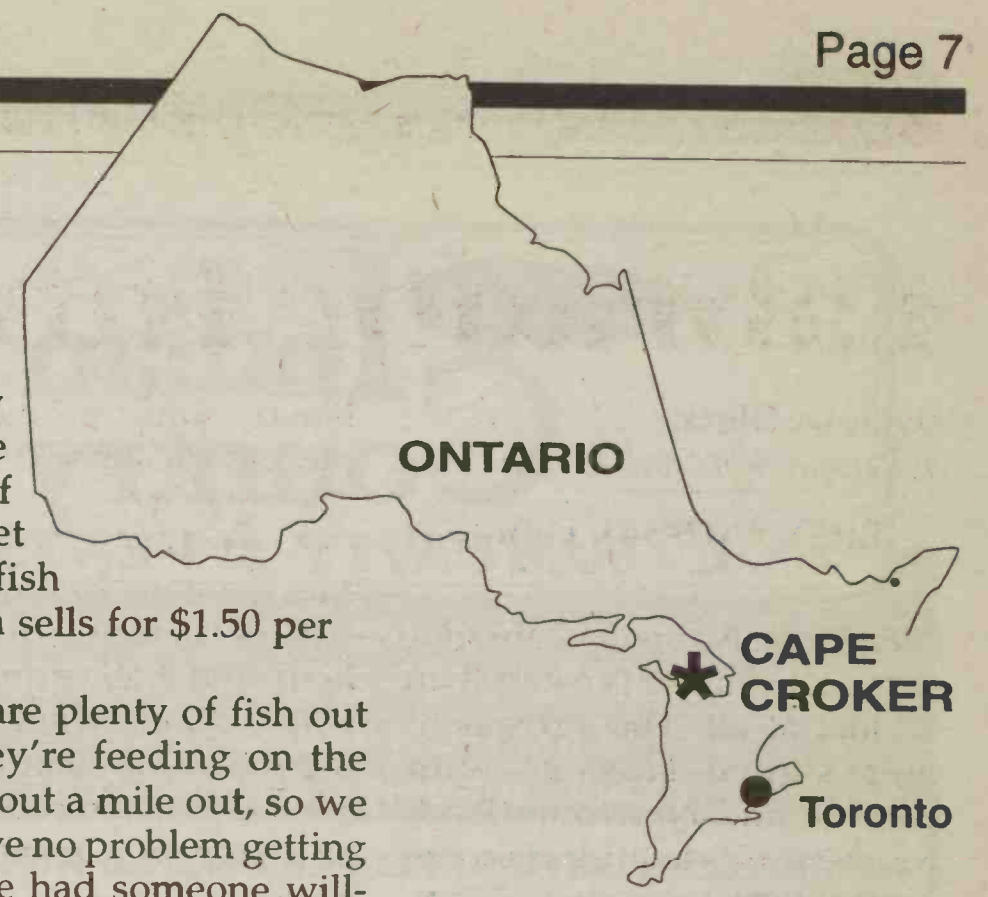
"Conservation is the buzz word. They've perfected putting that out as an explanation for their actions, but this isn't about conservation, it's about power and politics."

— Fisherman Francis Lavalley.



Chief of the Chippewas of Nawash, Ralph Akiwenzie (above). Nawash Commercial Fisherman Francis Lavalley of Cape Croker (left).

PHOTOS BY TED SHAW.



has destroyed credibility and good faith." Akiwenzie said the ban was issued without any consultation with his people.

Nawash has long criticized the ministry's management of the resource and its methods in calculating allowable catch and has refused to abide by a communal fishing license the ministry attempted to impose.

Earlier this year the Ontario government spent \$14 million to buy out the fish quotas of the Bruce Peninsula's 10 non-Native fishing operations. That left the Saugeen First Nation and the Nawash fishery and two non-Native commercial fishing licenses in the region.

Lavalley disputes the ministry's numbers saying that the non-Native licenses purchased in the bands' names totalled quotas significantly higher than the quotas assigned to the Aboriginal fishermen.

"They say we've taken too many fish, but I don't think we got enough in the first place," he said.

He points out that just one of the non-Native fishing licenses bought had a whitefish quota of 400,000 kilograms.

"And we barely get that between all of us," said Lavalley.

Rob Graham, executive director of the Ontario Commercial Fishers' Association, said four of five fish processors that buy fish from the peninsula Native fishermen will be able to get fish elsewhere.

"It will be reasonably easy to bring in fish from other parts of Ontario and Michigan and Western Canada," said Graham.

Earlier this fall there was a glut of whitefish on the market and prices fell by as much as 50 cents a pound to a low of 75 cents per pound. This made it unprofitable to go fishing, said Graham.

"It could be a different story now if there's a shortage," he said.

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Treaty 3 tackles drug abuse

By Len Kruzenga
Windspeaker Contributor

RAT PORTAGE FIRST NATION, Ont.

Like so many First Nations, the 28 communities that make up Treaty 3 have long been facing a moral, physical and spiritual crisis created by an unwillingness to confront the growing drug and substance abuse occurring on reserve, according to recently elected Treaty 3 Grand Chief Leon Jourdain.

And his home community of Rat Portage was a prime example of this.

"A little more than three years ago, while I was still chief, our community was literally dying; crime was up, vandalism, destruction, theft, assault, and an almost overpowering despair. You name it, we were having problems with it."

And like so many communities working to stem the tide of drugs, social despair and crime, it was the Elders of Jourdain's community who decided it was time for the community to face the truth, as difficult as it might be.

"The Elders were becoming so concerned that they called a community meeting in my own nation. We met together as a community in our roundhouse. As we gathered to discuss the problems it seemed that we were gripped by fear and the inability to find the will to attack the roots of the problems," he said.

It was at this point, says Jourdain, that one of the Elders who was listening intently to the discussions finally spoke up.

"He said, 'go bring your gun here to the roundhouse. And then

bring all the children here so we can kill them.'"

Jourdain says the Elder's words alarmed and confused both him and other members of the community, who had gathered together to come up with solutions to the crisis.

"That's when the Elder stood up and said to us, 'you may as well get your guns and come back here and kill all the children, because they would be better off to die quickly rather than to die slowly this way.'"

The powerful and dramatic words, said Jourdain, had an immediate effect on the will and determination of the people to finally come to grips with the problems.

"It was as if the reality of what was happening to our children and families and what would happen if we did nothing suddenly became crystal clear. There would be no future and no hope for the generations that would follow unless we took ownership of the problem and developed our own solutions.

From that moment on the choice was clear.

"Up to that time I felt intimidated by the drug dealers and afraid of their threats." Jourdain said drug dealers in the community threatened to bomb his home at one point.

"I was afraid and realized that as long as we let the drug dealers, bootleggers and their kind intimidate us, we could never turn it around."

So the community, through a series of community meetings and the assistance of the Ontario Provincial Police developed a number of zero-tolerance initiatives aimed at eliminating the

widespread supply of drugs, alcohol and other substances.

"We attacked the suppliers and dealers first and called those suspected of dealing drugs and other substances to meetings with the community and the Elders," he said. "We gave them a simple choice. Stop what they were doing immediately or suffer the consequences and be banished from the reserve."

What surprised Jourdain most, however, was the fact that many of those identified as dealers who attended the meetings broke down in tears under the weight of their own people's scrutiny and admonitions.

"I'm not saying all the drug dealers appeared before the community, but many did, and have turned their lives around. We developed our own community way to deal with the problem and viewed the dealers as people who had lost their way as well. We offered them our support, to find a way out and turn their lives around. Some of them have."

But those who chose to ignore the community's demands were quickly driven out.

"Crime is down, people aren't afraid in their own communities and there's a sense of renewed pride, optimism and vitality among our youth again."

Since his community's experiment with zero-tolerance and community involvement in developing solutions to drug abuse, other nations have also adopted similar approaches.

"Each community, of course, is challenging the assumption that nothing could be done, but they're doing it in their own ways as well."

First Na

By Joan Black
Windspeaker Staff Writer

SWAN HILLS

Since the Alberta government announced Dec. 8 that it will accept hazardous waste outside Canada for disposal, the Swan Hills waste treatment plant, there have been many objections by First Nations and environmental groups. They say public hearings should have been held first.




Critics say that by bypassing public consultation is a violation of international agreements such as the North American Agreement on Environmental Co-operation, which flows from the North American Free Trade Agreement. Alberta was the first province to sign it, and some First Nations and environmental groups accuse Premier Ralph Klein's government of not living up to its commitment. They are asking who pays if there is a spill during transportation, whether potential hazardous waste importers such as those in South America will be held responsible for the cost of a mishap.

Swan River First Nation and Driftpile First Nation and Creeks First Nation, all members of the Lesser Slave Lake Inuit Regional Council, issued a statement through their lawyer release through their lawyer, saying they are "upset, frustrated and stunned" that the province is going ahead importing hazardous waste without public consultation and review.

Chief Richard Davy of Swan River told Windspeaker they have been expressing concern for years that the province was "over built" to store

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First Nations unite on hazardous waste decision

By Joan Black
Windspeaker Staff Writer

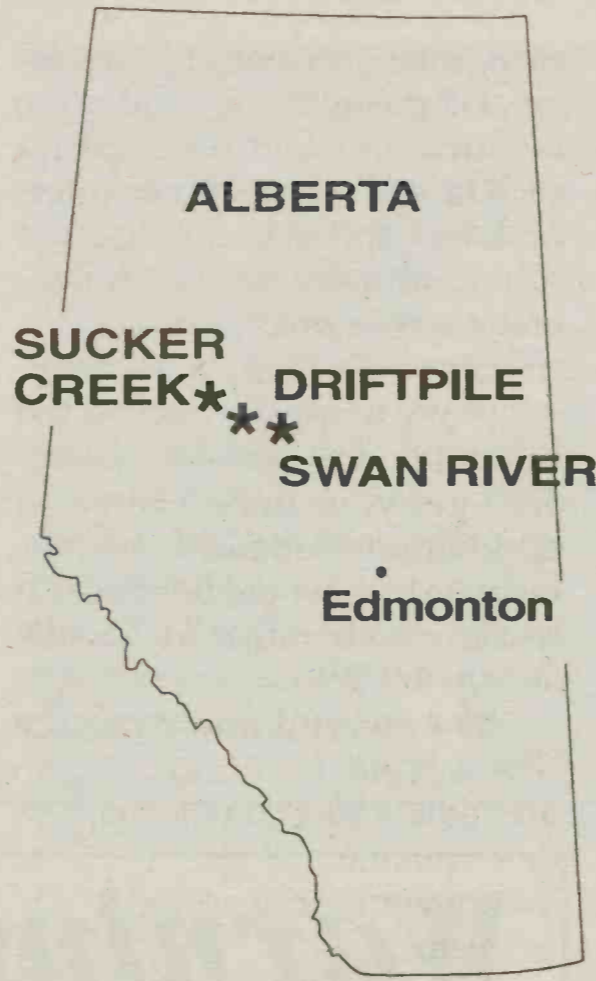
SWAN HILLS, Alta.

Since the Alberta government announced Dec. 8 that it would accept hazardous wastes from outside Canada for disposal at the Swan Hills waste treatment plant, there have been predictable objections by First Nations and environmental groups who say public hearings should have been held first.

Critics say that bypassing public consultation is a violation of international agreements such as the North American Agreement on Environmental Co-operation, which flows from the North American Free Trade Agreement. Alberta was the first province to sign it, but now some First Nations and others accuse Premier Ralph Klein's government of not living up to its commitment. They're also asking who pays if there is a spill during transportation, and whether potential hazardous waste importers such as Mexico and South America will bear the cost of a mishap.

Swan River First Nation, Driftpile First Nation and Sucker Creek First Nation, all members of Lesser Slave Lake Indian Regional Council, issued a press release through their lawyer Dec. 16 saying they are "upset, frustrated and stunned" that Alberta is going ahead importing hazardous waste without public notification and review.

Chief Richard Davis from Swan River told *Windspeaker* they have been expressing their concern for years that the plant was "over built" to start with,



meaning that because it exceeds the size and capacity to handle Alberta's waste, it was a foregone conclusion waste would be brought in from outside the province. As it has been.

But the chiefs complain that five years ago, before waste could be transported to Swan Hills from elsewhere in Canada, public hearings had to be held. This time, however, the government says hearings aren't necessary because there has been no change in policy or law.

John Kuziak, president of Bovar Inc., the Calgary-based owner of the Swan Hills facility, said that between Dec. 6 and 9, four of eight bands — Swan River, Sucker Creek, Driftpile and Kapawe'no — from the Lesser Slave Lake Indian Regional Council participated in meetings with Bovar at their band offices with community members present. Kuziak said

the meetings were co-ordinated by Dion Willier, who does environmental monitoring for the First Nations that issued the press release. They were "part of sharing the Health Canada findings," referring to a project to check local Aboriginal people for PCB levels. Willier declined to talk to the press.

"We didn't talk about the importation of waste with the band members," Kuziak said, "that was with the chiefs on Wednesday night [Dec. 8], and that was just prior to the announcement coming out on the ninth," Kuziak said.

"No one was expecting it," said Brian Staszewski of the Environmental Resource Centre. "Last month [Bovar] announced they're shutting the plant down periodically because they don't have enough volume, so we thought it was all going away — eventually the thing would be shut down."

Kuziak said a follow-up meeting that he and some government officials participated in was held in Edmonton on Dec. 10, followed by lunch with the chiefs.

"I think, from my observation," Kuziak said, "they [the chiefs] were rather disappointed that further and more deeper consultation had not taken place."

Windspeaker asked Kuziak if the consultation over the issue of importing foreign waste seemed a bit late in the game, and he conceded it was.

"We talked about that," Kuziak said. As to why, he added "It's a very intricate — there's many, many parties involved and we were not able to

enter into any discussions with anybody until the regulatory people were ready to go forward with this.

"We're highly regulated, right? We're regulated by... Environment Canada, by Alberta Environment... and our customers, all our stakeholders, all our employees, okay, so you know we had to make sure we didn't jeopardize our position as a publicly held company by divulging this kind of information to anybody without going through the shareholders first. That's part of the Securities Commission," he said.

"That was the only way we could do it, was to just sort of get this all co-ordinated, go with the public announcement and go to all these groups at the same time. So yes, it was late. I would have much preferred some other process that would have got 'em involved, but they are not the only, the First Nations nor the community are the only people impacted by this event. Our shareholders, the general public, the regulatory people, they all have a very important part to play in this and that's why it unfolded as it did."

Kuziak declined to explain why public hearings were held before waste could be imported from other provinces, but not when it is being imported from other countries.

"That's for the regulatory people to deal with," he said. "That's not for our determination." He referred *Windspeaker* to Dion Willier and to Carol Chawrun at Alberta Environment to talk about regulations governing hearings. Chawrun did not return our telephone

call.

Kuziak stressed that environmental tests show game in the area surrounding the Swan Hills plant is safe to eat, but Chief Davis said the tests were not carried out on those who eat wild meat as a regular part of their diet. The chief said Native people have noted abnormalities in the animals in the area and have reduced their consumption of game drastically since the waste treatment plant opened. He attributes a marked upswing in diabetes in his people to switching over to a westernized diet and recommends health surveillance of Native people continue over a long period. The chiefs stress the need for ongoing monitoring.

"With budget cuts and severe downsizing of Alberta Environmental Protection, there is a need for a third party, such as the three First Nations, to closely monitor the Swan Hills area. With the current Alberta health advisory against eating wild game in effect, First Nations and public health are at risk."

The chiefs are asking the Alberta government for resources "for enhanced, ongoing traditional environmental monitoring of the Swan Hills area." They see this and a public review as necessary to restore not only the damaged environment but the relationship between themselves and the provincial government.

Chief Davis said, however, that they have not directly contacted any government officials recently on this issue, but expect their statement of concern will result in a response.

(see Swan Hills page 12.)

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International issues discussed in Regina

By Paul Barnsley
Windspeaker Staff Writer

REGINA

An attempt to co-ordinate the efforts of the various Indigenous nations that have a presence at the international level was begun last month.

Participants claim the Dec. 15 and 16 meeting in Regina was the first time that those who represent Indigenous peoples within Canada's borders in the fight for recognition of their right to sit as equals with

other sovereign nations have ever sat down together in one room, free from the influence of the federal government.

Wes George hosted the sessions on behalf of the Treaty 4 Tribal Council. As the general agent for the Treaty 4 International Secretariat, George has spent time in New York City and Geneva, Switzerland, monitoring and participating in the United Nations' efforts to come to grips with the competing interests of nation-states (like Canada and the United States) and Indigenous peoples who

were dispossessed during the colonial process.

George told his colleagues, who numbered around a dozen, and the 20 or more observers that they need to work together.

"The purpose of the meeting is to start the process or continue the process of developing a national international strategy as it relates to Indigenous peoples' issues and developments at the United Nations as well as the Organization of American States," he said. "We felt that it was necessary to focus on the sharing of information, assisting

each other, developing proposals and positions in a collective fashion and complementing each others' efforts in the international forums, outside the sphere of influence of the federal government."

George said Indigenous representatives frequently meet at the invitation of the federal government to discuss their positions in upcoming international sessions. That consultation process with Foreign Affairs officials is usually dominated by Canada's attempts to negate the Indigenous peoples efforts, he said.



Wes George. PAUL BARNSELY

Experts welcome treaty study

By Paul Barnsley
Windspeaker Staff Writer

REGINA

The United Nations special rapporteur on Indigenous issues has issued his report on his 10-year study of treaties and it will be examined and formally adopted in Geneva in February.

Native political organizations are slowly coming to grips with the report. Manitoba Assembly of First Nations Vice Chief Dennis White Bird said the AFN has recently created a treaty secretariat to look at such issues. He also said that the leadership of the number treaty regions have passed a resolution to deal with the treaty study.

Dr. Isabelle Scholte-Tenkohf, a consultant who worked closely with special rapporteur, Dr. Miguel Alfonso Martinez, attended a meeting of international Indigenous leaders in Regina in mid-December and briefed them on the highlights of the report.

"He concludes that nation-states have contracted a debt with Indigenous peoples and I think this is a really important point that many state governments are not too happy to hear about," Scholte-Tenkohf said.

She added there were four main findings in the report: Indigenous peoples have a right to a sufficient share of lands and resources; treaties become political rather than legal matters when the majority exercises a 'might-makes-right' approach in settling disputes with minorities; treaties are contracts which parties have an ethical obligation to carry out; Indigenous peoples, like all peoples, have a right to self-determination.

While being careful not to tell Indigenous nations how to conduct their business, Martinez described several scenarios for dealing with treaty issues. He concluded there are only two possible approaches to resolving treaty disputes: domestic or international.

"He says experience shows that domestic remedies in the long run don't work," Scholte-Tenkohf said. "He says we have to think seriously about establishing an international forum before which to bring treaty issues because treaties are international instruments. Now when an Indigenous people

"The treaty study is finished. My work is done. Now, as the saying goes, the ball is in your court. Look at the recommendations and see how you want to use the conclusions of the treaty study in your own dealings with whoever you have to deal with to get your way and to get justice."



Consultant Dr. Isabelle Scholte-Tenkohf.

chooses to go the other way, it's fine if that's the way they want to do it but the past has shown that this might be a way that's fraught with problems and obstacles and Indigenous people came to the international level because there were so many limitations at the domestic level to get justice."

Scholte-Tenkohf said one of the most important lessons learned by Martinez as he studied the nature of the treaty agreements between the colonizers and the original inhabitants of colonized lands is that the Indigenous peoples are peoples and as such are protected by international law.

"Whatever happened in history, however things turned out, Indigenous peoples still have rights as peoples and it is on that basis that issues arising from treaties should be addressed," she said.

The study also strongly suggests that certain principles are of paramount importance in relations between Indigenous peoples and nation-states.

"No agreement should be made under duress and if you look at what is happening in Canada, with the clause of extinguishment... whether they call it extinguishment or certainty or whatever, it's duress because it's creating conditions of negotiations that are not in favor of one party," she said. "This is not right and it says in the treaty study that this is not right.

"Another principle would be

that all parties should be on an equal footing but parties cannot be on an equal footing if there's duress. That applies to any type of negotiating, whether it's domestic or international. It's not because it's domestic that it shouldn't be on an equal footing."

She said Martinez came to believe that treaties are powerful instruments in international law that should serve Indigenous peoples better than they've been allowed to so far.

"However they look at it, it should still be no duress, consensus and equal footing of all the parties concerned. If you look at the way negotiations go in many countries, including Canada, you see that these conditions are not fulfilled. So one can imagine that the results of such biased negotiations and the agreements that may be reached on that basis cannot hold, they cannot be anything for the future," she said.

She then encouraged Indigenous leaders to make use of the work.

"The treaty study is finished. My work is done. Now, as the saying goes, the ball is in your court," she said. "Look at the recommendations and see how you want to use the conclusions of the treaty study in your own dealings with whoever you have to deal with to get your way and to get justice. One phase of the work is in the finishing stage and now you have to carry on."

Warning issued

By Paul Barnsley
Windspeaker Staff Writer

REGINA

Representatives of nation-states at the United Nations are offering to establish a permanent forum on Indigenous issues, but veterans of international politics are warning that the offer isn't necessarily as generous as it seems.

"Dr. Miguel Alfonso Martinez has been involved in the United Nations since the 1960s and he's warning people that this offer isn't a guarantee of any kind," said Dr. Isabelle Scholte-Tenkohf, a Geneva resident who consulted with and assisted Martinez, the UN special rapporteur for Indigenous issues who recently completed his 10-year study of treaties. "What it might end up as is just a few people watching for Indigenous content within UN policy."

She added that Martinez has uncovered several internal UN documents that link the creation of a permanent forum with the elimination of the UN working group on Indigenous peoples (WGIP), a body that has made painstakingly slow but steady gains for Indigenous rights at the international level.

"The permanent forum may serve as a pretext to get rid of the working group," Scholte-Tenkohf added.

The comments were made during a roundtable discussion at the special national meeting on international Indigenous peoples issues, hosted in Regina by the Southeast Treaty 4 Tribal Council on Dec. 15 and 16.

Dr. Sharon Venne, a veteran international lawyer, said some of the most troublesome developments for nation-states that are resisting the recognition of sovereign Indigenous nations have been made at the WGIP.

"The treaty study, the land rights study, the study of extinguishment as a violation of international law, all of these have been accomplished through the working group," she said. "I've heard people at the UN say that 'they cannot have both.'"

Venne said it's a fairly simple tactic: if something is working against the interests of the most powerful, they of-

fer something else that appears to be a step forward, get rid of the troublesome body, and put everything back to square one with the new, less effective body.

She said Canadian officials have admitted to her that Canada opposes any process that considers treating Indigenous nations as equals of nation-states and that leads her to suspect that Canada and other nation-states are trying to kill the WGIP.

Ed Burnstick, who has represented the Treaty 6 chiefs at the UN since the 1970s, added his warning to the discussion. "You have to remember this is not an Indigenous initiative," he said. "It could be positive but, on the other hand, there's a lot of questions."

Wes George, who represents the Treaty 4 chiefs at the international level, laughed at his own analogy as he tried to describe how Canadian officials behave far from home in Geneva or New York City.

"They're sort of like... you know how the bad guys in wrestling are always doing really nasty things when the referee isn't looking and then when the ref is looking, they act real innocent? That's what it's like," he said.

Rolland Pangowish will deal with the permanent forum issue when he attends meetings in Geneva from Feb. 14 to 23. As the director of the Assembly of First Nations Land Rights Unit, Pangowish attended the Regina forum under the watchful eye of veteran UN representatives, who view the AFN's recent renewed interest in international issues with a certain amount of suspicion. The strain between the national First Nation organization and individual Indigenous nation, band or tribal representatives was visible. Many told *Windspeaker* they suspect the AFN will attempt to step in and control an area they have developed and worked hard to maintain for many years without any help from the AFN.

Pangowish was respectful and seemed anxious to assist the others, offering to share information they didn't have. He was surprised by the attitude of the other, more experienced UN participants when it came to the permanent forum.

(see Experts page 11.)

Experts

(Continued from page 10.)
"It just shows how easy it is to get confused with the terms," he said. "Myself, I think the permanent forum is something we were supposed to have."

He promised to share his experiences in Geneva with others when he returns.

"We'll have some kind of discussion before the end of February so we can have a firm position," he said.

Burnstick said the AFN must not assume it has to enter into agreement with half of any Indigenous group at the international level.

"The people who have been most active in setting up the permanent forum have been seen in some ways as radicals and militarists," he said. "In a lot of meetings, there were people there who were there at

Senate

REVIEW

By Paul Barnsley
Windspeaker Staff Writer

Nice Work: The Continual of Canada's Senate
By Claire Hoy
McLelland & Stewart
304 pages
\$32.50

Claire Hoy figures that the Canadian public needs to be educated about just how much life in Ottawa, and in general, revolves around partisan political connections and patronage. His book about the Senate is rife with examples of so-called public servants putting themselves and their parties ahead of the public interest.

Hoy is a well-known columnist who has represented conservative views on a number of public affairs programs. He writes a regular column on politics in the *Hill Times*, a respected newspaper that is solely with the Parliament of Canada.

During a Nov. 30 interview in Edmonton, the veteran columnist talked about why he needed to write this book.

By simply chronicling the history of who gets appointed to the Senate and why, Hoy takes on the flavor of an old mindset in Ottawa that would — and he says should — alarm voters or taxpayers. He paints a picture of gross self-interest that flies in the face of the rhetoric put forward by most candidates for public office.

"That's part of my interest because it seems to me we're never going to change the system until you know what the system is. Things get done don't change when people get happy; things change when people get ticked off. You're a Canadian, they look at the Senate and think 'Oh God, what a waste of money.' There's sort of a collective feeling, but people really know that much."

Regina



PAUL BARNSELY
George.

Issued

Something else that appears to be a step forward, get the troublesome body, everything back to the old with the new, less body. Canadian officials admitted to her that opposes any process considers treating Indigenous as equals of names and that leads her to believe that Canada and nation-states are trying to WGIP. Burnstick, who has represented the Treaty 6 chiefs at the time since the 1970s, added to the discussion. He has to remember this Indigenous initiative, "It could be positive on the other hand, there's questions." George, who represents Treaty 4 chiefs at the national level, laughed at the analogy as he tried to show how Canadian officials have far from home in New York City. "You're sort of like... you know the bad guys in the city are always doing nasty things when the cops aren't looking and then the cops are looking, they're not looking? That's what I mean," he said. Rolland Pangowish will be at the permanent forum when he attends the meeting in Geneva from Feb. 1-5. As the director of the Assembly of First Nations Rights Unit, Pangowish said the Regina forum is under the watchful eye of veteran Indigenous representatives, who are AFN's recent re-interest in international issues with a certain amount of suspicion. The tension between the national Indigenous organization and the local Indigenous nation, tribal representatives is visible. Many told Pangowish they suspect the AFN attempt to step in and take over an area they have defined and worked hard to establish for many years with help from the AFN. Pangowish was respectful and seemed anxious to assist others, offering to share information they didn't have. He was surprised by the attitude of the other, more experienced participants when it came to the permanent forum. (Experts page 11.)

Experts warn against latest international proposal

(Continued from page 10.)

"It just shows how easy it is to get confused with these matters," he said. "Myself, I thought the permanent forum was something we were supportive of."

He promised to share his experiences in Geneva with the others when he returns.

"We'll have some kind of discussion before the end of February so we can have a consistent position," he said.

Burnstick said the AFN must work together with the other Indigenous representatives and must not assume it has the right to enter into agreements on behalf of any Indigenous group at the international level.

"The people who have been most active in setting this up have been seen in some places as radicals and militants," he said. "In a lot of meetings the ones who were there at the beginning were excluded."

He indirectly warned Pangowish and the AFN that any attempt by the Canadian government to use the AFN to get agreements that the long-term UN activists wouldn't agree to, must be resisted.

"The more we come united, that's the worst fear of the nation-states," he said. "With this meeting, hopefully, we can come to some understanding involving all groups."

Most of the other participants echoed Burnstick's sentiments, saying the time has come for all the individual bands and tribal groups that have chosen to explore the international option on their own to now start working together to ensure they are not unwittingly used against each other in the complex world of international politics. Most participants left Regina saying they felt that an important first step had been taken.



Dr. Sharon Venne, a veteran international lawyer.

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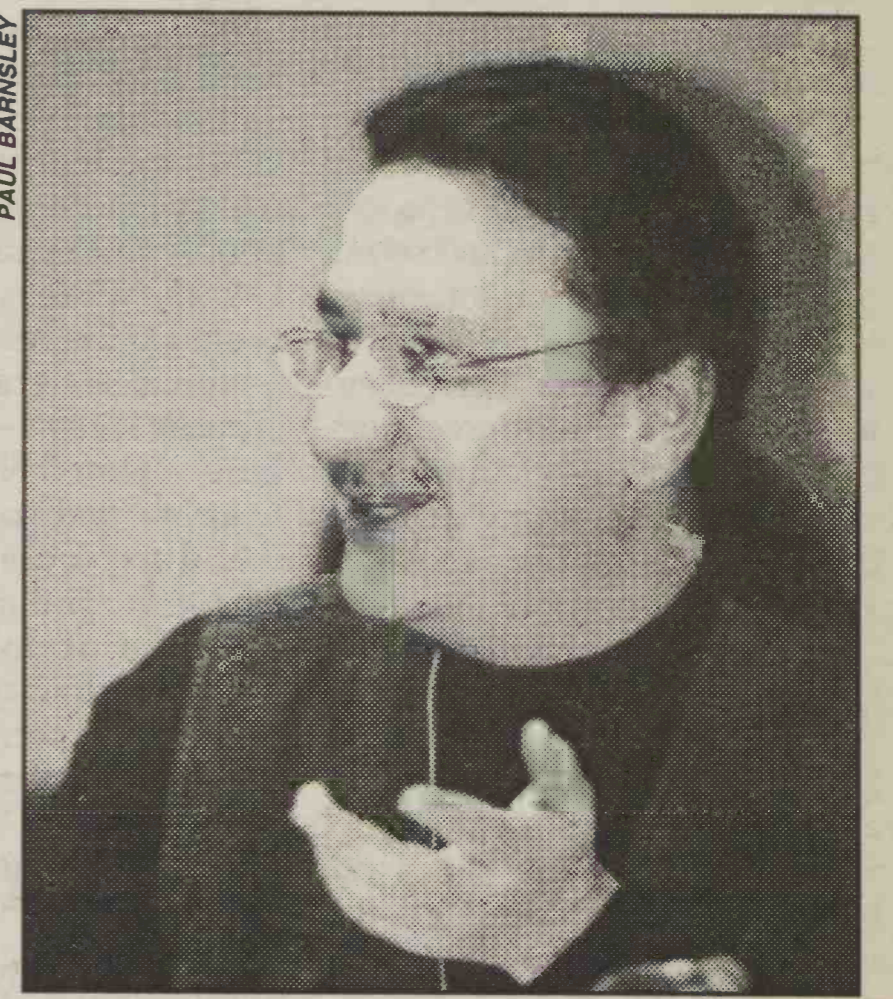
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Rolland Pangowish, Assembly of First Nations.

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Senate of Canada hijinks exposed in new book

REVIEW

By Paul Barnsley
Windspeaker Staff Writer

Nice Work: The Continuing Scandal of Canada's Senate
By Claire Hoy
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During a Nov. 30 interview in Edmonton, the veteran reporter talked about why he felt the need to write this book.

By simply chronicling the history of who gets appointed to the Senate and why, the book takes on the flavor of an exposé of a mindset in Ottawa that would — and he says should — alarm voters or taxpayers. Hoy paints a picture of greed and self-interest that flies in the face of the rhetoric put forward by most candidates for public office.

"That's part of my intent because it seems to me you're never going to change the system until you know what the system is. Things generally don't change when people are happy; things change when people get ticked off. Your average Canadian, they sort of look at the Senate and they say, 'Oh God, what a waste of money.' There's sort of a negative feeling, but people don't really know that much."

Hoy is known as one of the few journalists in the Parliamentary Press Gallery who resists getting too friendly with the people he gets paid to watch. In the 'go along to get along' world of Canada's capital city, that means he has been marginalized many times in his career, a fact that says a lot about the way business is done in Canadian government circles, he said.

"Oh well, they've done that to me for years. I don't care. I just keep going. I've never been part of the mainstream by any means. I just do my thing. I've been fired from several organizations. What are you going to do? When you're in Ottawa, there's no in-between there. You're either part of the system and you go to the parties and you socialize with ministers and prime ministers and bureaucrats, or you don't. It's one or the other. You're part of the gang

or you're not. It's a little too late for me now to make a choice because it's already done," he said. "I chose a long time ago that I wasn't part of the system. I'm not there to applaud politicians, I'm there to tell people what they're up to. You pay a price for that. You get ostracized a lot. There are things people don't feed you. But, on the other hand, there are things that people do feed you. The example I like to use to illustrate that: when I was in Ottawa writing about the Mulroneys, I was the only one really taking on Mila Mulroney. So when people had nasty little stories about Mila's excesses, who were they going to feed them to? You're not going to give them to someone who is part of the club, you're going to give them to me because I'll use them. But if the government is going to make a big announcement, they're not going to give me a break, they'll



give it to someone else. You make your choice. I made mine. I don't regret that. But people on the other side pay a price, too, I think with their self-respect, assuming they have it."

Hoy notes that the Senate, which he portrays as a plaything of prime ministers who use it to reward party faithful at the expense of the public, is generally known around Ottawa as "the taskless thanks."

His primary concern about how the system works (or doesn't) is that those who are not part of the governing elite very quickly get forgotten and do not receive the representation that is necessary in a democratic system of government. That applies to regions (such as the West) and to groups of people. He spends several pages in the book looking at how Indigenous people have been excluded from the corridors of power and privilege.

"Diefenbaker, he was the first guy to talk publicly about having some kind of Native representation in the Senate," Hoy said. "There's an argument that I make about the lack representation and the lack of representation is a lot more than just numbers. It's more than representing different Canadian communities."

Hoy wrote about the appointment of the first Native Senator, James Gladstone who, at the age of 71, was appointed by Prime Minister John Diefenbaker on Feb. 1, 1958. In his first speech in the Senate, Gladstone said, in the Blackfoot language, that Native people were happy to have a representative in the Sen-

ate. He then said, "I pray that I will be able to speak the right words" for his people.

"Given the attitudes of the day — which still haven't improved all that much — Gladstone had his work cut out for him," Hoy wrote.

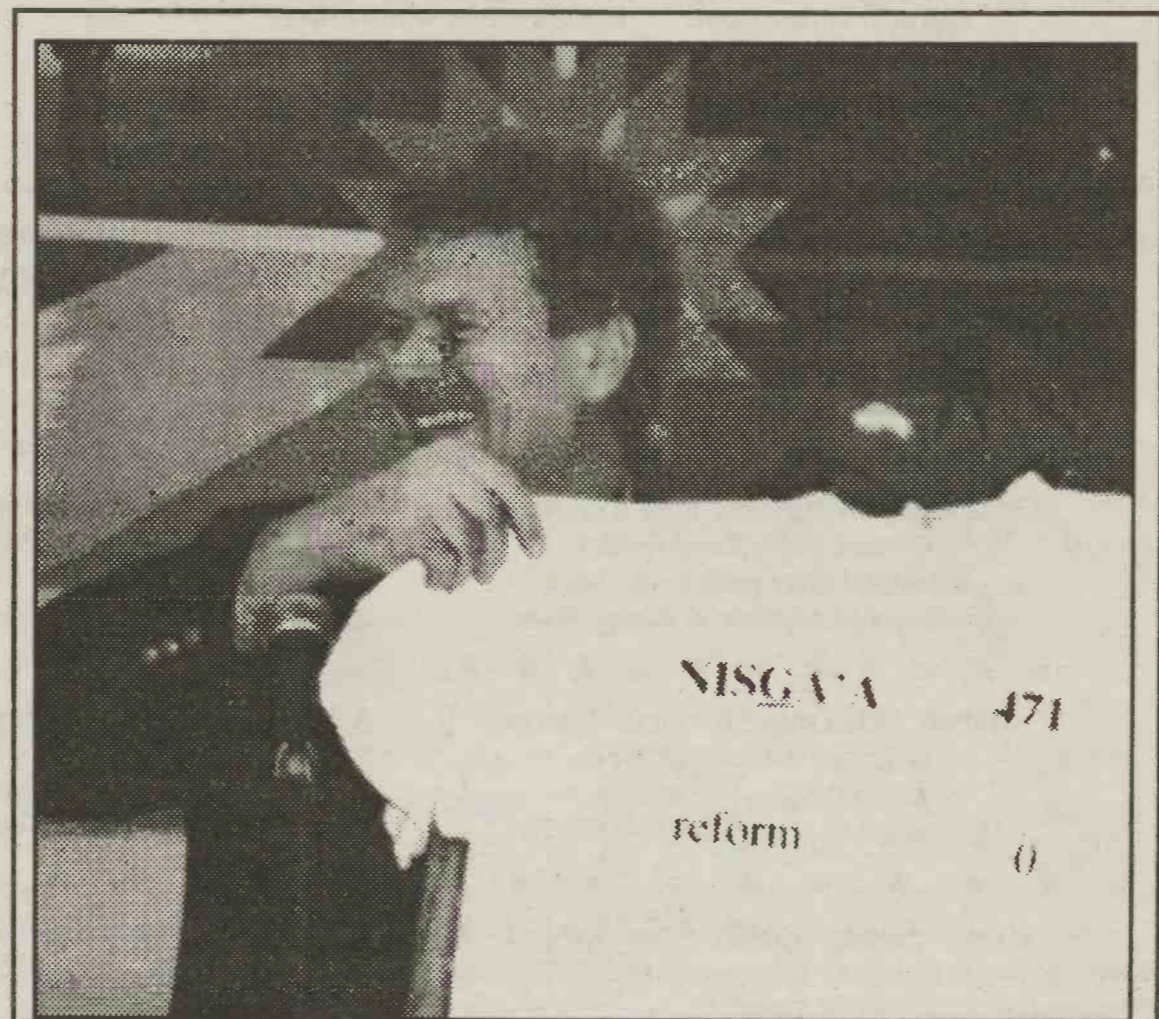
Windspeaker questioned the author about his comment that racist attitudes still persist in Ottawa.

"I don't think we have changed all that much. I think there's an element of tokenism, still. Look at [Senator] Donahue, the Nova Scotia guy. And that's not a very long time ago. Look at the stuff he was saying about Newfoundland. That's just outrageous," he said.

He was referring to comments he uncovered in Hansard in which then-Senator Donahue said, in 1983 on the floor of the Senate, that Newfoundlanders had the right idea about how to deal with Indigenous peoples. The Beothuks, the Indigenous people of Newfoundland, were exterminated by the settlers. Hoy noted with outrage that the comments barely caused a ripple on Parliament Hill.

"Those kind of comments are outrageous," he said. "And I'm hardly your bleeding heart left wing guy. I'm a hard ass right winger. But you have to respect people. Whether you agree with them or not another issue. You can disagree with anybody but you don't dismiss them because they're Native or whatever."

The book is written in readable style and is crammed with information that political enthusiasts will find invaluable.



Nisga'a 471, Reform 0

Saskatchewan NDP MP Lorne Nystrom shows off a T-shirt given to him by Nisga'a leaders to celebrate passage of the Nisga'a Final Agreement by the House of Commons. Nystrom was celebrating a treaty agreement in the Okanese First Nation in his riding. The Reform Party proposed 471 amendments to the bill, which were all defeated. Royal assent (expected early this year), is the only legislative obstacle that remains for the agreement, although lawsuits by dissatisfied Nisga'a members, by the British Columbia Liberal Party and by the Gitanyow Nation are still aimed at defeating the terms of the agreement.

Innu sign agreement

(Continued from page 6.)

The people are buoyed by the turn of events in their favor but know it will be a long time before their jurisdictional and social problems are resolved, according to Tshakapesh.

"I think our people are overwhelmed that the premier has come to make up his mind and say, 'OK, maybe we have something here that we have to sign with the Innu people,'" he said.

MacLennan mentioned many logistical problems in dealing with more than one government, and says sorting out such things as compensation for those who will be affected by redrawn boundaries and surveying a remote territory without roads will not happen quickly.

Nevertheless, Tshakapesh says control over education programs and policing "is self-government to us." He attributes the new willingness to negotiate with the Innu at least partly to media pressure put on the Newfoundland government as a result of Innu suicides especially, for which the

Innu hold the government accountable. According to Tshakapesh, there were approximately 18 to 20 suicides among his people in the month preceding Dec. 16, but this is not being reported to the public. He mentions Survival International's report (*Canada's Tibet—the killing of the Innu*, released Nov. 8) as helping to bring their plight before the world and focus public attention on Newfoundland's and Canada's roles in oppressing the Innu.

Sheshatshiu and Utshimassits are the only permanent Innu settlements in Labrador. Nine other communities in the Innu territory of Nitassinan lie within Quebec and are not parties to the agreement. According to Nancy Nuna, Sheshatshiu may have 1,800 residents, although government spokesmen estimated 1,100. Utshimassits has about 600.

"If we have our own police system and justice system," says Tshakapesh, "we know how to deal with the people. The white system that we have today, it's not working for our people."

Swan Hills waste

(Continued from page 9.)

Kuziak said the Swan Hills plant is "barely surviving" and that they have laid off more than 100 people in 1999 and now have 120 employees. He says the plant's volume has been dropping off as "we've cleaned up Alberta and Canada . . . and the decision is whether you want that facility to continue running or not."

"What it was, was a blackmail tactic to force the government into allowing importation from outside of the country," said Staszewski. "They were saying, we're going to be shutting this down, and when they shut it down they hand back the keys to the province, and all of the liabilities, economic and environmental associated with it."

Kuziak said his company is contributing to environmental clean-up by destroying wastes that are hazards to the environ-

ment and that have the ability to travel across regions unseen.

"We think we are providing a very important, essential service," Kuziak said, adding that he hopes First Nations will support Bovar's position that the best solution is to destroy wastes quickly rather than to store them. He additionally points out that his company spends \$2 million a year to monitor operations and contributes \$100,000 a year to the Lesser Slave Lake Council towards their own monitoring program.

Kuziak said the volume of waste Swan Hills handles is only one per cent of what is being imported into Canada now. He said more than 500,000 metric tonnes of waste are imported yearly, whereas Alberta produces 142,000 tonnes. The plant's capacity is 35,000, said Kuziak, "and we're running at half of that."

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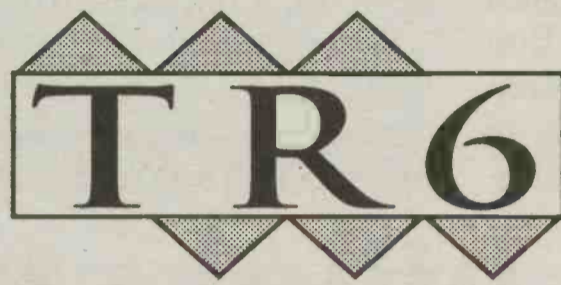
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You can also check out our web site at:
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	Government of Canada		Gouvernement du Canada
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Canada

Plutonium

(Continued from page 3.)

"Well, I mean, it's been discussed in the public that there is a possibility, ever since when the prime minister President Clinton and President Yeltsin that we would see were capable of helping of nuclear weapons."

The Russian plutonium expected sometime in the and widely believed to be ing in via the St. Lawrence way and through Mohavitory. The Mohawks are of as opposing it too.

Embury defended the tation process as adequate cause the anticipated firmment is small and falls the environmental assessment done for the Chalk River ratory and meets transport standards. He says that quent to their Sept. 2 agreement, there was a month any group could request house to be attended by Foreign Affairs (respons international waterwa Transport Canada, to "ex everything." During 40 riod, Transport Canada cepting submissions from ple, too, he said, and po

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SHERATON HOTEL HAMILTON FEBRUARY 2

Plutonium moves through Canada

(Continued from page 3.)

"Well, I mean, it's been discussed in the public that this was a possibility, ever since 1996 when the prime minister said to President Clinton and President Yeltsin that we would see if we were capable of helping get rid of nuclear weapons."

The Russian plutonium is expected sometime in the spring and widely believed to be coming in via the St. Lawrence Seaway and through Mohawk territory. The Mohawks are on record as opposing it too.

Embury defended the consultation process as adequate because the anticipated first shipment is small and falls within the environmental assessment done for the Chalk River laboratory and meets transportation standards. He says that subsequent to their Sept. 2 announcement, there could be a month wherein any group could request an open house to be attended by AECL, Foreign Affairs (responsible for international waterways) and Transport Canada, to "explain... everything." During 40-day period, Transport Canada was accepting submissions from people, too, he said, and police and

firefighters were given emergency response "special sessions."

Embury said since the 1950s there have been "somewhere like 50 million shipments of radioactive goods on Canadian highways. This shipment is far smaller

than shipments that go to existing nuclear reactors within Canada all the time or to hospitals."

He would not say which Canadian police force will be responsible for the plutonium en route to Chalk River.

Nunavut eyes road and hydro link with Manitoba

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

Manitoba Premier Gary Doer and Nunavut Premier Paul Okalik met early last month to discuss possible joint ventures, including the possibility of developing a hydro transmission link from Manitoba to Nunavut and a roadway.

Doer confirmed that Manitoba is looking to develop greater economic opportunities with the North as part of a trade corridor running from Nunavut to the south through Manitoba.

"We believe that part of building our nation in the next century is looking at the north/south points to make our country stronger," he said.

It was a point echoed by Okalik.

"There's no way of getting to our territory unless you fly or go by ship. We would like to change that."

And Okalik stresses that any expansion and growth in the new territory is contingent on linking it to the national highway system.

While any roadway built through the remote region would be expensive — some estimates place the cost at more than \$1 billion — the political opportunity for both the federal government and the province is enticing, according to northern project management consultant, Roger Carriere.

"The Dene are currently negotiating on North-of-60 rights with the feds, which in turn impacts on Nunavut's territory. Nunavut needs economic links and a roadway to ensure its vi-

ability and development. It seems like a natural that Nunavut would be prepared to acquiesce on the Dene territorial claims in exchange for road and hydro links," he said. "The Dene have left little doubt that they intend to continue to press their claims for traditional uses of some of the land encompassed by Nunavut."

Northlands Chief John Dantouze said any potential road or hydro link would have to pass through Dene lands, requiring their permission and consultation.

"This is part of our right to be consulted on these issues and we will be a part of them," said Dantouze. "We have some issues we are currently negotiating with the federal and provincial governments, including the [memorandum of understanding] on our North-of-60 rights and [treaty land entitlement] land selection."

Officially Premier Okalik won't comment on the Dene claims, saying he will wait until the federal government and the Dene have reached an agreement for his people to review. Privately, however, he has indicated that a solid federal and Manitoba government commitment to establish road and hydro links between the two regions might hold the key to Nunavut complying with the Dene claims to traditional use of some portions of the Nunavut territory.

A second meeting between the two premiers on the hydro and roadway proposals, as well as mining and tourism initiatives, is scheduled for early 2000.

Inuit elected to speaker's post

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

Veteran Winnipeg inner-city MLA, George Hickes, has become Manitoba legislature's first elected speaker and the first Inuit in Canada to hold the post.

Hickes was elected in the first ballot. For the former ND party whip — a position held since 1990 — the results of the non-partisan vote were particularly satisfying.

"Anytime you're elected by your fellow MLAs from all parties it has to be a honor."

Born in the Northwest Territories into a family of 12 children, Hickes spent his formative years in the Hudson Bay port town of Churchill, Man. He was able to escape the crushing poverty faced by most Aboriginal people in the town by working his way up to become the executive director of training for a provincial employment and training agency affiliated with the massive Limestone

Hydro Electric Project in the 1980s.

First elected to the Manitoba legislature in 1990, Hickes represents the predominantly Aboriginal minority inner-city riding of Point Douglas, where he has gained a strong reputation as a solid community-based politician available to assist his constituents with even the most routine requests.

"He's a really no nonsense man, very modest and even-keeled," said long-time Point Douglas resident, Marvin Thomas. "He's made history for this province and for his people, and yet I know George won't let any of it get to his head. He'll do a super job as a very impartial and non-partisan speaker."

But no where is the pride of Hickes' accomplishment greater than that of his 82-year-old mother Jenny Too-too.

Speaking through an interpreter, the Elder said the day was one of her happiest.

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046 Fax

Team to compete in snow sculpture championship

By Yvonne Irene Gladue
Windspeaker Staff Writer

BRECKENRIDGE, Colorado

The weather will probably be cold. Working with snow all day could be an inconvenience for some people, but not for Herb Daniels and his team of four who have been selected to participate in the International Snow Sculpting Competition in Breckenridge, Colorado from Jan. 18 to 23.

The competition is expected to draw about 80 or so sculptors from around the world. This particular event has been known to bring together cultures as diverse as from Morocco, Belize, Japan, Canada, Scandinavia, Russia, China and Wales. The team, made up of Earl Tait, Randy Bucar, Ernie Whitford and team captain Herb Daniels wants to promote the Aboriginal culture and the circle of life.

"Our goal is to represent our province and country at an international level of snow sculpting competition. The idea is to promote Aboriginal arts, crafts and

legends to create a deeper and better understanding of First Nations culture through sharing the legends of our people at a physical, spiritual, mental and emotional level," said Daniels. "Our group is called Kona, which is a Cree word meaning snow," he said.

Breckenridge is tucked into Colorado's central Rockies. The competition will be limited to 18 teams and each team will be provided a block of snow 12 ft. high and 10 ft. wide. The block must be used entirely. The only materials allowed are snow, ice and water with no colorants added. Each team has from Jan. 18 beginning at 8 p.m. until the 22nd at 1 p.m. to complete their sculpture. They may work until 10 each evening except for the last evening when the team will be allowed to work all night. All four members of each team must be a resident or citizen of the country they are representing. A jury selected by the executive committee will judge each sculpture on technique and artistic expression, on artistic quality, crea-

tivity and originality of design, and expressive impact where a team's vision and message are conveyed. Teams will be honored at several official receptions and banquets throughout the competition. This will allow the competitors to meet with area officials and dignitaries.

Daniels, who is originally from Manitoba, started snow sculpting in Winnipeg in 1991 where he entered his first competition and took second place.

"It was more by accident. There was an extra block and I paid for it," said Daniels.

Since then he's done a lot of traveling to compete in other events. Last year he competed in Ely, Minnesota where he placed second.

The team plans on sculpting the legend of Wisahkecâhk, the trickster.

"I focus on various legends of our Aboriginal people. The package I sent to Breckenridge was a picture of Wisahkecâhk, called the Tricksters Legends. All Native legends have a trickster who appeared in different forms with

supernatural powers and was used to teach the Aboriginal people valuable lessons. They claimed that the Creator blessed the trickster with human qualities," said Daniels. "To the Cree it was Wisahkecâhk, to the Blackfeet Confederacy it was Napi or Old Man, to the southwest Aboriginal people their trickster is Coyote, to the Ojibway it was Nanabush, to the West Coast it was the Raven. The sculpture we are going to do will represent all of these tricksters. The tricksters will be located on the drum. The drum in the sculpture will represent the circle of life. There will also be 13 feathers attached to the drum, which will represent the 13 moons of the year. At the base of the sculpture there will be four masks representing the four corners of the United States. There will also be four sets of stairs with respect to the Aztec people and their civilization," he said.

Hundreds of people are expected to attend the competition. "Snow sculpting is an art form that is greatly appreciated. It can

also be a tourist attraction. It brings in a lot of people. For example, in Ely, Minnesota, it is a very small community and yet the competition was able to bring in a 100,000 to 200,000 people to the competition," said Daniels.

Most of the time Daniels has relied on himself to get him to each competition.

"I've always supported my own endeavors, however, this year we do not have as much funds as we'd like to have to attend the competition, so we are looking at ways to fund raise and for sponsorship. We've talked to Alberta Culture and Heritage and we did apply for a grant but we would not be able to receive the grant until sometime in March, which is after the fact. It does not help us to get down there," said Daniels. "It is sort of a Catch 22 situation. There are funds available, but then we cannot access them until March. Meanwhile we would need help in renting a mini van to help our team transport the saws we use for sculpting, and for our luggage," he said.

Time changes all things, including how we see ourselves

By Jolene Davis
Windspeaker Contributor

THUNDER BAY, Ont.

How do modern First Nations documentary and film-makers portray themselves in this media? How have Aboriginal films changed over time? Who is currently producing Native films? These were just some of the questions asked by the Thunder Bay Art Gallery when it decided to launch "Celebrate-A-Vision,"

an exhibition of First Nations film and video.

Multi-media artist Shelley Niro of Brantford, Ont., was guest curator of the exhibition.

"As a nation of Native people living in North America, we have almost come full circle in an attempt to assert our vision of ourselves through various expressions in multi-media. Poverty has kept us out of the big playing fields. We have struggled and conquered our positions in the art world, but

continue to break fresh ground on many levels in different areas. Film is one of those areas where the possibility of participating was limited, and hardly seemed like a rational goal to reach for," she said.

But Native film-makers are doing it, and the 40 films in the exhibition are just a small sample of what is out there.

"In the variety of these films and videos, we see a big change in how people portray their own lives," said Roy

Kakegamic, a Cree artist involved with the exhibition. "The quality in the craft from the earliest ones to the modern ones is much improved."

He noted the earliest of the productions, from the 1960s, are black and white and done in English. *These Are My People* (NFB documentary, 1967) is the first Canadian film produced by an all Native crew. It shows the formation of the five nation Iroquois confederacy. Much of the modern

work is produced in Native languages with subtitles.

Many of the movies are fun and informative while others, such as *Yuxweluptun: Man of Masks* (Dana Claxton, NFB), have political messages.

"Michael Grey Eyes is seen in *He Wo Un Poh: Recovery in Native America* (Beverly Singer, Third World Newsreel)," said Kakegamic. "It's nice to see somebody of his calibre dealing with problems openly." (see Films and videos page 24.)

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Artist's

By Pamela Sexsmith
Windspeaker Contributor

When the Creator passed artistic gifts to the Morriseau family, he must have tipped the berry basket. Generations of Morriseau are all talented and driven. They are currently making their mark on the Canadian art scene.

Shaman-painter Morriseau, his sons David and Michael, their younger sister and several grandchildren are following their own artistic path, creating works that reflect their family's Ojibway spiritual beliefs and myths.

It is 37-year-old Morriseau who is now passing the torch for a new generation of Native artists painting in the Eastern Woodland style, famous by his father, Norman, most controversial member of the Native Group of Seneca, the most influential Aboriginal painter in Canadian history. A style the younger Morriseau has reinvented and called

Using natural talent and strong spiritual focus, David aggressively carved out his own artistic path. Largely self-taught, he has carved out his own path by following personal and philosophy.

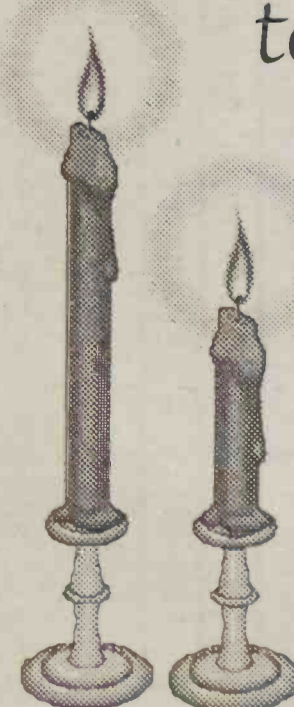
"Artistically speaking, I stand in my father's shadow. Dad has his own ideas and philosophy. I get mine from my own path. I want to get into the art world and have shows because I am an artist in my own right," David said.

Raised by his Cree grandparents, David and Kakegamic in Sandy Lake, David grew up speaking Cree and Ojibway. Inspired by his father's work, it was his paternal grandfather who was a 70-year-old David his first and paint set. His uncle, Kakegamic, also a talented painter, taught him about lights and encouraged him to work in bright colors.

When he was 16, David moved to Toronto for a gallery

ACKRO

Sea



Artist's bounty comes from talent and hard work

By Pamela Sexsmith
Windspeaker Contributor

CALGARY

When the Creator passed out artistic gifts to the Morriseau family, he must have really tipped the berry basket. Several generations of Morriseau artists, all talented and driven to paint, are currently making their mark on the Canadian art scene.

Shaman-painter Norval Morriseau, his sons David and Michael, their younger sister and several grandchildren are following their own artistic paths, creating works that reflect the family's Ojibway spirituality, legends and myths.

It is 37-year-old David Morriseau who is now carrying the torch for a new generation of Native artists painting in the Eastern Woodland style, made famous by his father, Norval, the most controversial member of the Native Group of Seven and the most influential Aboriginal painter in Canadian history. It's a style the younger Morriseau has reinvented and calls his own.

Using natural talent and a strong spiritual focus, David has aggressively carved out his own artistic path. Largely self taught, he has carved out his own niche by following personal dreams and philosophy.

"Artistically speaking, I don't stand in my father's shadow. My Dad has his own ideas and philosophy. I get mine from my own path. I want to get into galleries and have shows because I am an artist in my own right," said David.

Raised by his Cree grandparents, David and Patricia Kakegamic in Sandy Lake, Ont., David grew up speaking fluent Cree and Ojibway. Inspired by his father's work, it was his maternal grandfather who gave 12-year-old David his first brush and paint set. His uncle, Joshim Kakegamic, also a talented painter, taught him about highlights and encouraged him to work in bright colors.

When he was 16, David came to Toronto for a gallery opening



David Morriseau.

with his father, watched his father make \$15,000 in less than 15 minutes, but sadly received no support or encouragement from him to pursue an artistic career, recalled David.

"As an artist, I have mostly learned on my own. My father didn't teach me anything, wouldn't support me. I didn't think much about having a famous father when I was growing up. I knew about his work but he wasn't around much," David said.

Growing up, there was a few bad years and wrong turns for David, between 1985 to 1995, with more than one stint in alcohol and drug rehab, compounded by depression from the loss of his uncle in 1993 and his mother in 1995.

In 1996, David turned it all around for himself, drawing inspiration from the healing power of his Native culture and deep commitment to the religious path of Ekankar, the ancient science of soul travel — a spiritual path also shared with his father.

A grant from the Manitoba Arts Council back in 1989 had given David a greater technical mastery of form, line and use of pure color. In June 1993, he launched a successful one-man show of 23 works at the Heritage Gallery in Westbank, B.C. The Canadian National Arts Foundation also gave him funding that year to take training in silk-screening at the Manitoba Print Makers Association, an artistic medium that lent itself particularly well to the Eastern Woodland style.

It was these bright joyous colors and smooth lines intercon-

nected with contemporary Ojibway motif that would become his unmistakable trademark.

"Along with the animals," said David.

"There are seven Ojibway clans — the Crane, Loon, Bear, Fish, Martin, Deer and Bird. The Cranes give leadership, the Loons, chieftenship, the Bears, powerful medicine, the Fish people bring us intelligence, the Martins are warriors, the Deer share gentleness and the Birds teach young people about ceremonies.

The chief fish is the Turtle, the chief birds are Eagle and Thunderbird. But higher yet is the Hummingbird who resides with the Creator, knows how he thinks and how he feels. For the last few years, I have been adding hummingbirds to my canvases and didn't know why. I just recently found out where the hummingbird fits into our myths and legends."

Today, David likes to work in pure hues, what he calls "the masculine primaries — red, yellow and blue juxtaposed with the feminine secondaries, violet, green and orange — unmuddied and straight out of the tube."

It is easy to tell the gender of an animal, person or shaman in his paintings, by his use of color. The relationship between humans and animals is far more complex, as is science of numbers, geometric patterns and the myths used to pay homage to the Creator and Mother Earth. And if you look hard, you will find a little chickadee, a member of David's own spiritual bird clan.

His current success in British Columbia, Alberta, Manitoba and Ontario stems partially from his tireless cross-country efforts to promote his own work, to his prolific output of paintings, both approaches based on his admiration for Pablo Picasso.



"The Clans — Fish, Crane & Loon."

It's a style that has been well received in Western Canada, said Jackie Bugera, owner of the Bear Claw Gallery in Calgary.

"As an artist, David is very hard working and very focused on his career. People are absolutely thrilled with his colors and articulate application of paint. His work is very well received on every scale. His smaller canvases have as much impact and appeal as the larger canvases, truly the sign of a gifted and talented painter," said Bugera.

For David Morriseau, 1999 has been a good year with a successful show in Calgary in October (30 works sold this year) and a very positive meeting with his father on Aug. 30 during a show opening of Norval Morriseau's works at the Kinsman Robinson Gallery in Toronto.

"My business manager picked me up at the Toronto airport and told me my father was in town, asked me if I wanted to go and see him at the opening of his latest show. I saw all the red dots beside the paintings. People were really buying his work. He was standing with his arms folded looking down at the floor, and I called to him, 'Hey Dad, its me, your son, David.' He looked up at me and smiled. We had a short, wonderful visit and I told him,

'Dad, you have some wonderful paintings on the walls.' He said, 'thank you' and smiled again. It was very positive. I had a chance to see my Dad in 1999."

The new millennium is also looking good for the younger Morriseau, with a spring show coming up at the Bear Claw Gallery in Edmonton and the possibility of a future visit to New York, Minnesota and Wisconsin, "all old Ojibway lands," said the artist.

Morriseau's advise to aspiring young Native painters is to "use bright colors, good strong colors, because lots of people really like that. To be a good painter, you have to keep at it, each picture makes you better. And most importantly, if you want to make it happen, you have to learn how to approach galleries, be brave and show your own work."

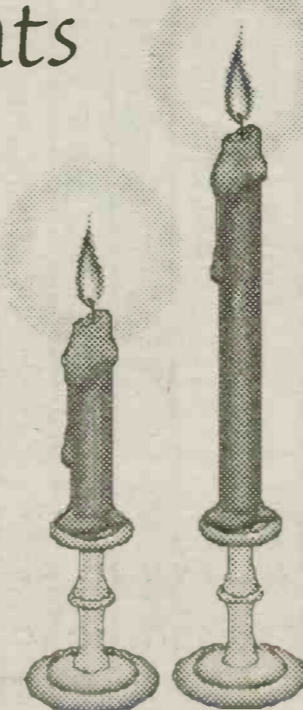
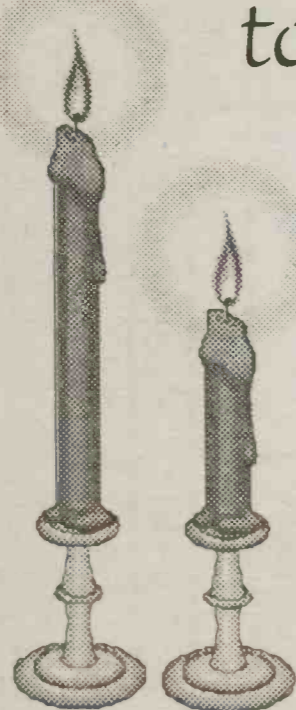
His personal philosophy is well grounded and equally positive.

"A power created life so that it seeks knowledge, understanding and peace. My art explores this trinity of the human condition. I work from myth because it speaks truth. I employ motif because it contains spiritual power. I paint in vibrance because it heals. I offer my art with respect and gratitude to the Great Spirit."

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January 2000 Schedule

Eastern Time	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	Pacific Time
9:00AM	Best of Takuginai	Takuginai (Eng)	Best of Takuginai	Takuginai	Best of Takuginai	Takuginai (Eng)	Takuginai	6:00AM
9:30AM	Me Ta We Tan	Shiny Time Station	Indian Legends (FR)	Tamapta	Qaujisaat	Best of Takuginai	Best of Takuginai	6:30AM
10:00AM	Legends of the World	Spirit Bay (FR)	Haa Shagoon	Storytime	Suangaan	Maamuitaau	2 Stories of Tuktu / Shiny Time Station	7:00 AM
10:30AM	Sharing Circle					4 The Originals / Distant Voices	Spirit Bay (Eng)	7:30AM
11:00AM	Kippingujautiit	TNI Presents	Qimaivvik	Indigenous Circle	Daughters of the Country	Qagqiq	From Spirit to Spirit	8:00AM
11:30AM	Tribal Journeys	Nunavimuit	Window on Nunavik	First Story	Daughters of the Country	Labradorimuit	My Partners, My People	8:30AM
Noon	Aboriginal Voices					First Nations	Sharing Circle	9:00 AM
12:30PM	First Film Series (NFB)	Burned Bridge	Invitation Nunavik (FR)	From Hawaii	Nunavik Invitation	Dene Weekly Perspective	Aboriginal Voices	9:30 AM
1:00 PM	First Film Series (NFB)	Burned Bridge	Invitation Nunavik (FR)	From Hawaii	Nunavik Invitation	1 First Music & Art	Nedaa-YourEyeontheYukon	10:00AM
1:30 PM	Notre Peuple (FR)	Wawatay Presents	Première Série de Film (FR)	First Film Series (NFB)	Indian Legends (Eng)	1 First Music & Art	Nedaa-YourEyeontheYukon	10:30AM
2:00 PM	Notre Peuple (FR)	Maamuitaau	Première Série de Film (FR)	First Film Series (NFB)	Légendes du Monde	Cooking w/the Wolfman	3 Venturing Forth / Our People	11:00AM
2:30 PM	Best of Takuginai	Takuginai (Eng)	Best of Takuginai	Takuginai	Best of Takuginai	Heartbeat Alaska	3 Venturing Forth / Our People	11:30AM
3:00 PM	First Film Series (NFB)	Le Voyage de Kiviu (FR)	Nunavut	Indigenous Circle	Daughters of the Country	Millenium	From Spirit to Spirit	Noon
3:30 PM	First Film Series (NFB)	Shiny Time Station	Indian Legends (FR)	First Story	Daughters of the Country	Millenium	My Partners, My People	12:30PM
4:00 PM	Medicine Wheel	Spirit Bay (FR)	Haa Shagoon	Cooking w/the Wolfman	NCI Presents	Légendes du Monde	Native Voices	1:00 PM
4:30 PM	Notre Peuple (FR)	Wawatay Presents	Première Série de Film (FR)	First Film Series (NFB)	Nunavik Invitation	First Nations	Heartbeat of the Earth	1:30 PM
5:00 PM	Notre Peuple (FR)	Maamuitaau	Première Série de Film (FR)	First Film Series (NFB)	Nunavik Invitation	1 First Music & Art	ImagineNATIVE	2:00 PM
5:30 PM	Sharing Circle					1 First Music & Art	ImagineNATIVE	2:00 PM
6:00 PM	Igalaaq					1 First Music & Art	Nedaa-YourEyeontheYukon	2:30 PM
6:30 PM	Aboriginal Voices					Dene Weekly Perspective	Nedaa-YourEyeontheYukon	3:00 PM
7:00 PM	Kippingujautiit	TNI Presents	Qimaivvik	Tamapta	Qaujisaat	4 The Originals / Distant Voices	Sharing Circle	3:30 PM
7:30 PM	Tribal Journeys	Nunavimuit	Window on Nunavik	Storytime	Indian Legends (Eng)	Qagqiq	Spirit Bay (Eng)	4:00 PM
8:00 PM	Legends of the World	Burned Bridge	Invitation Nunavik (FR)	From Hawaii	Légendes du Monde	Labradorimuit	Aboriginal Voices	4:30 PM
8:30 PM	Medicine Wheel	Burned Bridge	Invitation Nunavik (FR)	From Hawaii	Suangaan	Heartbeat Alaska	3 Venturing Forth / Our People	5:00 PM
9:00 PM	First Film Series (NFB)	Le Voyage de Kiviu (FR)	Nunavut	Indigenous Circle	Nunavik Invitation	Cooking w/the Wolfman	3 Venturing Forth / Our People	5:30 PM
9:30 PM	First Film Series (NFB)	Spirit Bay (FR)	Haa Shagoon	First Story	Nunavik Invitation	1 First Music & Art	From Spirit to Spirit	6:00 PM
10:00PM	Notre Peuple (FR)	Wawatay Presents	Première Série de Film (FR)	First Film Series (NFB)	Nunavik Invitation	1 First Music & Art	My Partners, My People	6:30 PM
10:30PM	Notre Peuple (FR)	Maamuitaau	Première Série de Film (FR)	First Film Series (NFB)	Movie	Millenium	3 Venturing Forth / Our People	7:00 PM
11:00PM	Northbeat				Movie	Millenium	3 Venturing Forth / Our People	7:30 PM
11:30PM	Aboriginal Voices				Movie	First Nations	Nedaa-YourEyeontheYukon	8:00 PM
Midnight	Kippingujautiit	Burned Bridge	Invitation Nunavik (FR)	From Hawaii	Movie	Dene Weekly Perspective	Nedaa-YourEyeontheYukon	8:30 PM
12:30AM	Tribal Journeys	Burned Bridge	Invitation Nunavik (FR)	From Hawaii	Movie	Légendes du Monde	imagineNATIVE	9:00 PM
1:00AM	Legends of the World	TNI Presents	Invitation Nunavik (FR)	From Hawaii	1 First Music & Art	The Originals / Distant Voices	Sharing Circle	9:30 PM
1:30AM	Medicine Wheel	Nunavimuit	Window on Nunavik	Storytime	1 First Music & Art	Heartbeat Alaska	Native Voices	10:00PM
2:00AM	Northbeat				Suangaan	Qagqiq	Heartbeat of the Earth	10:30PM
2:30AM	Sharing Circle					Labradorimuit	Spirit Bay (Eng)	11:00PM
						Cooking w/the Wolfman	Aboriginal Voices	11:30PM

1 - First Music & Art starting Jan. 8

2 - Shiny Time Station starting Jan. 9

3 - Our People starting Jan. 9

4 - Distant Voices starting Jan. 15

Comp

By Kenneth Williams
Windspeaker Contributor

The birth of the Aboriginal Peoples Television Network inspired many young Aboriginal people to tell their stories their own way, but a new channel doesn't mean it's simply a matter of picking up a camera and burning up tape.

Fighting to be heard in a media industry that is the tele industry are two young Anishnabek women who determined to share the hopes and dreams of Aboriginal youth with the rest of Canada. Big Soul Productions, the child of Chippewa producer Laura J. Milliken, and Sauk Podemski, was created in 1997 to produce *The Seventh Generation*, a 13-part series of 10-minute documentaries that reveal the depth of Aboriginal youth achievement in Canada.

"We are bombarded with the unfortunate and increasingly prevalent issues of Native youth today, like suicide and drop-out rates, substance abuse and gang violence," said Podemski. "The series will prove that there is a very positive movement afoot for Aboriginal youth across Canada."

Hosted by Podemski

Poww

(Continued from page 1)

"The SkyDome invite people, non-Native people, to come in," he said. "It's a venue for that because you don't feel intimidated by it's a public place, where a friendship centre they don't know if they're welcome or not. That's the good about this, because it gives them a taste of Native culture."

But he also added that

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The

Company shares achievements of youth

By Kenneth Williams
Windspeaker Contributor

TORONTO

The birth of the Aboriginal Peoples Television Network has inspired many young Aboriginal people to tell their stories their own way, but a new cable channel doesn't mean it's simply a matter of picking up a camera and burning up video tape.

Fighting to be heard in the mayhem that is the television industry are two young Anishnabek women who are determined to share the talents, hopes and dreams of Aboriginal youth with the rest of Canada. Big Soul Productions, the brainchild of Chippewa producer, Laura J. Milliken, and Saulteaux actress and film-maker, Jennifer Podemski, was created in 1999 to produce *The Seventh Generation*, a 13-part series of 30-minute documentaries that reveals the depth of Aboriginal youth achievement in Canada.

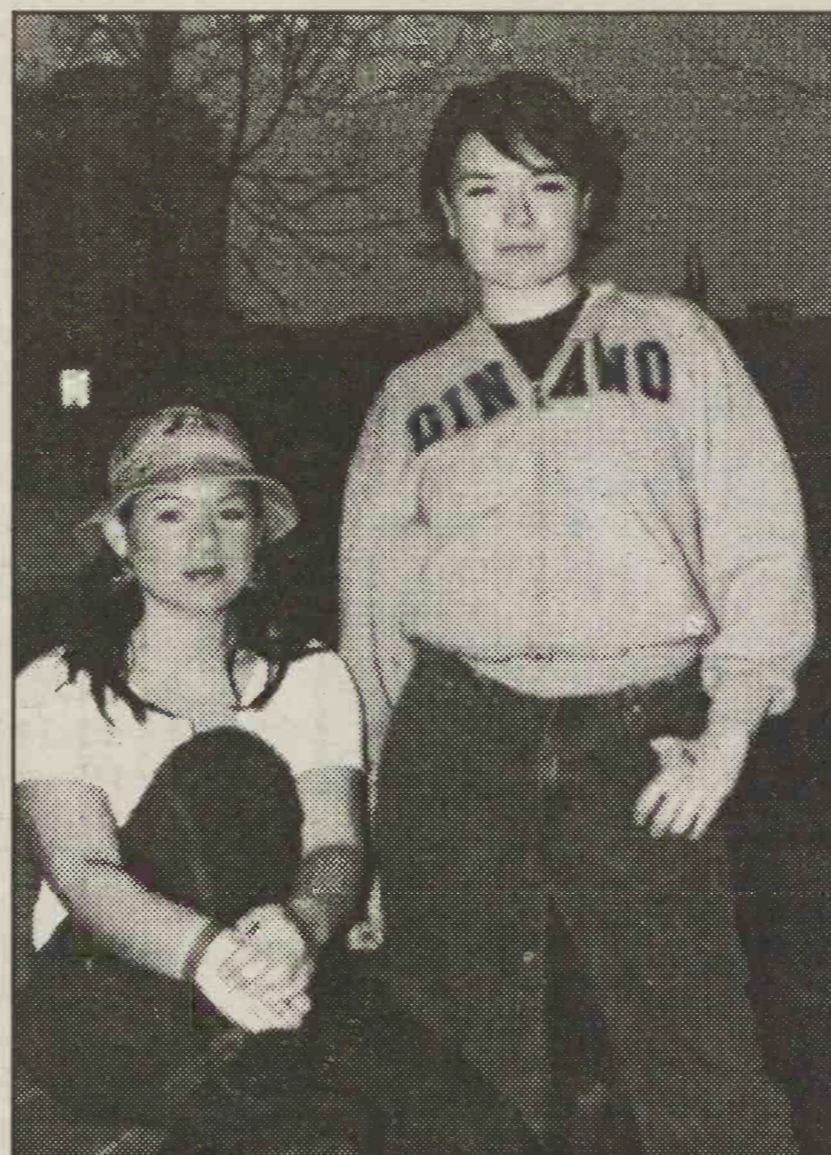
"We are bombarded daily with the unfortunate and seemingly prevalent issues facing Native youth today, like high suicide and drop-out rates, substance abuse and gang violence," said Podemski. "This series will prove that there is a very positive movement happening for Aboriginal youth all across Canada."

Hosted by Podemski, the pi-

lot aired on Dec. 6 on APTN, and showcased well-known actors Ryan Black (*The Rez, Dance Me Outside*), Tamara Podemski (*The Rez, Dance Me Outside*), and the Toronto and Broadway productions of *RENT*, and Adam Beach (*Dance Me Outside, Squanto, Smoke Signals*). The pilot will be rerun on Jan. 23 at 2 p.m., 8 p.m. and 10 p.m. eastern time.

The two partners of Big Soul Productions are no strangers to achievement themselves. Podemski is a well-known actor who has a string of credits from film and television, and is currently seen on the CBC series, *Riverdale*.

Milliken was associate producer for the National Aboriginal Achievement Awards in Toronto and Regina, and produced and wrote a documentary on John Kim Bell. Experienced beyond their years, these two



Laura J. Milliken (left) and Jennifer Podemski are Big Soul Productions.

know that nothing comes easy in the television business.

"The pilot of *The Seventh Generation* may not have been made without the kind support of so many friends and associates. Rick Robbins, executive director of Ojistoh Management Services, pretty much saved the pilot," said Milliken.

Robbins worked very hard to get the sponsorship money to Big Soul as soon as he could,

even promising to personally lend the money if things got tight. Milliken said she was having nightmares wondering how she was going rent equipment and pay a crew, but the Ojistoh advance came just in time.

The three subjects too helped out any way they could, with Black sometimes working the lights. Beach lent the young company his apartment for the interview shots, and Tamara Podemski wrote the theme song.

"Our three subjects, Tamara Podemski, Ryan Black and Adam Beach weren't just our guests, they were our moral and spiritual support," said Milliken.

Other friends came to their aid. The theme song was recorded by Tamara, Herbie Barnes, Leela Gilday and Michelle St. John and produced by Jason Glead. Money was limited but never an issue, and a big family atmosphere surrounded the production of the pilot.

"Our pilot gave life to the rest of our series," continued Milliken. "We will never forget the help and belief of all of those people."

But it's not just close friends who are lending support. Milliken, Podemski, and Podemski's mother, Joanna Anaquod, have raised funds from many government and Aboriginal agencies, as well as received letters of support from

National Chief Phil Fontaine, Marilyn Buffalo, president of the Native Women's Association of Canada, Gerald Morin, president of Métis National Council and Harry Daniels, president of the Congress of Aboriginal Peoples.

Milliken and Podemski will continue shooting episodes of *The Seventh Generation* throughout the spring and summer of 2000, and the series should be aired during the APTN's fall schedule.

"We are currently researching the 36 guests who will be profiled on the remaining 12 episodes of the series. We want to make sure that Inuit, Métis and First Nations from all regions of Canada are represented," said Milliken. "As long as the youth have taken steps to achieve their goals and could inspire and enlighten other youth, they will be considered for the show. We are also mindful of the representing many diverse career areas including sports, science and technology, performing and visual arts, business and law."

And why the name Big Soul Productions?

"We called the company Big Soul Productions because we both have taken steps to achieve their goals and could inspire and enlighten other youth, they will be considered for the show. We are also mindful of the representing many diverse career areas including sports, science and technology, performing and visual arts, business and law."

Powwow was an overwhelming success

(Continued from page 1.)

"The SkyDome invites people, non-Native people, to come in," he said. "It's a good venue for that because they don't feel intimidated because it's a public place, whereas at a friendship centre they might not know if they're welcome or not. That's the good thing about this, because it really gives them a taste of Native culture."

But he also added that only

the SkyDome was big enough to house a powwow so big.

"The good thing about the Toronto powwow is that you get a variety," he continued. "It's not just traditional music, but also contemporary music, contemporary art, contemporary arts and crafts, and good food. I think that's what makes it such an important event."

Clifton Fred, a Tlingit clothing designer from Van-

couver, said the indoor experience made the people more comfortable, even though it was noisier and lacked the atmosphere of a traditional, outdoor powwow. He also said that he was overwhelmed by the positive response to his designs from the Aboriginal people of Ontario.

"About 3,000 to 4,000 have stopped by," he said. "I've had a lot of conversations

with people who didn't buy anything, but who just wanted to talk and learn about the art."

He was also able to network with some other booth participants and make some good business contacts. For Fred, the SkyDome powwow was an overwhelming success and he plans to return next year. (see more on the powwow and accompanying music awards on page 18 to 21.)



... and then we sleep.

4 - Distant Voices starting Jan. 15

3 - Our People starting Jan. 9

2 - Shiny Time Station starting Jan. 9

1 - First Music & Art starting Jan. 8

9:00 PM	imagineNATIVE	Sharing Circle	Native Voices	Heartbeat of the Earth	Spirit Bay (Eng)	Aboriginal Voices
9:30 PM	Legendes du Monde	The Originals / Distant Voices	Heartbeat Alaska	Qagqig	Labradorimiut	Cooking w/the Wolfman
10:00 PM	MOVIE	1 First Music & Art	1 First Music & Art	Suugaan	Storytime	
10:30 PM	From Hawaii	Tamapta				
11:00 PM	Invitation Nunavik (FR)	Qimativik	Window on Nunavik			
11:30 PM	Burned Bridge	TNI Presents	Nunavimiut			
12:30 AM	Kippingujauit	Tribal Journeys	Legends of the World	Medicine Wheel	Northbeat	Sharing Circle
1:00 AM						
1:30 AM						
2:00 AM						
2:30 AM						

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Awards honor best of Canadian Aboriginal music

By Kenneth Williams
Windspeaker Contributor

TORONTO

Five hundred spectators may not be considered a sell-out at Toronto's SkyDome, but don't tell that to the noisy crowd that showed up to raise the removable roof during the first ever Canadian Aboriginal Music Awards on Dec. 2.

The night, which kicked off the four-day Canadian Aboriginal Festival, was hosted by Six Nations blues legend Murray Porter and CBC Newsworld anchor Carla Robinson, who looked stunning in a white gown designed, cut and sewn by her aunt, Mia Hunt, a Heiltsuk fashion designer.

Awards were presented to musical artists in 18 categories. The night, however, was not without some glitches. A few times the giant monitors on either side of the stage were off cue, which was most noticeable when the nominees for best

video were being named. There was also a definite lack of winners in attendance. It was half-way through the event before Chester Knight and the Wind stepped on-stage to receive their award in the Best Group or Duo category that any of the winners finally got to say their own acceptance speeches. Glitches and missing winners aside, the enthusiastic audience was treated to some incredible musical performances by Eagle and Hawk, Derek Miller, Rebecca Miller, the Ronnie Douglas Blues Band, and Chester Knight and the Wind. The feeling from musicians, hosts and attendees was that the Canadian Aboriginal Music Awards was off to a great beginning, and could look forward to better things.

For Carla Robinson, just being on-stage with Murray Porter was an incredible thrill, and one of the main reasons she agreed to be a co-host. She also saw this as an important step for Aboriginal musicians and the music industry to see what each



KENNETH WILLIAMS

Carla Robinson, CBC Newsworld anchor co-hosted the event.

had to offer the other.

"I think the awards are going to open a lot of doors," she said.

"They will really help bring musicians together so they can form associations and form groups so they can support each other.

"If the awards become an annual event, they will be a place where people in the industry can see our people," continued Robinson. "We can't just depend on the mainstream to go through a fad where Indians are cool now. In order to have consistency we have to develop that music industry ourselves. These awards a starting place."

Ryan White, from the Whitefish Bay Singers, the group that won Best Powwow Album - Traditional, echoed her sentiments.

"We can see that the awards [had] the potential to be so huge. You can see it. It was exciting to show up and exciting to see all those musicians play," he said. For him and his fellow singers, though, the event was a mix of contradictory emotions.

"When we first found out we were nominated, we weren't too sure what to expect or what our

feelings or reactions would be," he said. "It's nice to win, but it's not the reason why we sing. We were excited to come down, but at the same time we were humbled by it because the other drum groups are really strong drum groups."

Vince Fontaine, the guitar player with Eagle and Hawk, winners in the Best Rock Album category, said the awards were both a celebration of the Aboriginal music industry and a challenge to continue improving as an industry. He also said the awards will not take away from the Juno Awards, which has a category for Best Music of Aboriginal Canada, but will be a parallel and a complement to them.

But Jeari Czalpa, a jazz musician from Edmonton, and one of the presenters during the night, thinks that "at some point it's going to be up there with the Junos, in five years or so. These awards can only get bigger and better because there's already a solid foundation to work on."

Nominees and winners

By Kenneth Williams
Windspeaker Contributor

TORONTO

There were 18 categories for the first Canadian Aboriginal Music Awards, which included three special categories - Keeper of Traditions Award, Lifetime Contribution to Aboriginal Music Award and the Music Industry Award. The Keeper of Traditions Award was given to a person who has been outstanding in teaching and nurturing traditions in music. The Lifetime Award was given to a person who spent their lifetime contributing to the promotion of Aboriginal music. The Music Industry Award was given to someone, Aboriginal or not, who has gone out of their way to promote, encourage and develop Aboriginal music.

Here are the list of winners and nominees in each category.

- Best Traditional Album — Historical. Winner: *Katujjatut Throat Singing* by Alacie Tullaugaq and Lucy Amarualik from Inukjuak, Que. Other nominees were *Jingle Dress Songs* by Chi-Geezis from Ontario, and *Kahomani Songs, Volume 1* by Moose Mountain Nakota Singers from Carlyle, Sask.

- Best Traditional Album — Contemporary. Winner: *For Old Times' Sake* by the Little Island Cree from Saskatchewan. Other nominees were *Hearts of the Nations* by the Aboriginal Women's Voices from across Canada, and *Kanenht:lo* by Kanenht:lo from Sutton, Ont.

- Best Powwow Album — Traditional. Winner: *Whitefish Bay Singers, Volume 9* by the Whitefish Bay Singers from Sandy Bay, Ont. Other nominees were *Just For Old Times Sake* by the Siksika Ramblers from Siksika, Alta., and *Red Bull Volume 2* by Red Bull from Little

Pine, Onion Lake, Red Pheasant and Poundmaker First Nations.

- Best Powwow Album — Contemporary. Winner: *In Our Drum We Trust* by the Northern Cree Singers from Hobbema, Alta. Other nominees were *Honour the Eagle Feather* by the Northern Cree Singers, and *A Way of Life* by the Whitefish Jrs. From the Big River Cree Nation, Sask.

- Best Song — Winner: "Walk Away" by Fara from Vancouver. Other nominees were "Someone Call An Angel Down" by Derek Miller from the Six Nations on the Grand, Ont., and "Falling Down Again" by Chester Knight and the Wind from the Muskoday First Nation, Sask.

- Best Songwriter — Winner: Murray Porter from the Six Nations on the Grand, Ont. Other nominees were Derek Miller also from Six Nations, and Lorrie Church from the Sweetgrass First Nation, Sask. (see Music awards page 19.)

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(These symbols represent the three major groups within the Aboriginal community in Canada - Indian, Metis and Inuit)

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music

reactions would be, "It's nice to win, but it's not the reason why we sing. We just had to come down, but the time we were humbled because the other groups are really strong groups." ... contains, the guitar with Eagle and Hawk, the Best Rock Album award the awards were celebration of the Aboriginal industry and a to continue improv- industry. He also said will not take away duo Awards, which ory for Best Music of Canada, but will be and a complement to

Czalpa, a jazz musi- dmonton, and one of ers during the night, "at some point it's e up there with the ve years or so. These only get bigger and use there's already a ation to work on."

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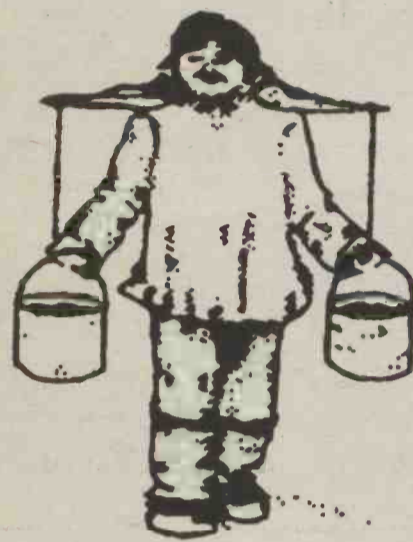
Chester Knight and the Wind came away with the Best Group or Duo award.

Music awards

(Continued from page 18.)

- Best Producer — Winner: Tom Jackson and Jon Park Wheeler from Calgary, Alta., for the album *That Side Of The Window*. Other nominees were Chester Knight for the album *Falling Down*, and Laura Vinson and David Martineau from Edmonton, Alta. for the album *Point of the Arrow*.
- Best Album Cover Design — Winner: Daniel Lanois, Bob Lanois and Emma Lee for Derek Miller's album *Sketches*. Other nominees were Leonard Bighetty for the album *Whitefish Bay Singers Volume 9*, and David R. Maracle from Tyendenaga Mohawk Territory, Ont., for his album *Caught Between Two Worlds*.
- Best Group or Duo — Winner: Chester Knight and the Wind. Other nominees were Eagle and Hawk from Winnipeg, and Jerry Alfred and the Medicine Beat from Whitehorse.
- Best Music Video — Winner: *Kehlonn* by Jerry Alfred and the Medicine Beat. Other nominees were *Achievers and Dreamers* by Gord Louttit from Lockport, Man., and *Journey* by Wathahine from Sutton, Ont.
- Best Country or Folk Album — Winner: *Seeing With My Heart* by Billy Simard from Selkirk, Man. Other nominees were *In*

- December by Sled* by Stan Louttit and Victor Linklater from Moose Factory, Ont., and *I Never Gave Up Hope* by Lorrie Church.
 - Best Rock Album — Winner: *Indian City* by Eagle and Hawk. Other nominees were *Hollywood Indian* by No Reservations from Sudbury, Ont., and *Falling Down* by Chester Knight and the Wind.
 - Best Blues, Jazz or Gospel Album — Winner: *The Ronnie Douglas Blues Band Live* by the Ronnie Douglas Blues Band from Rama, Ont. Other nominees were *Sent* by Randell and the No Small Stir from Six Nations and *The Velvet Devil* by Andrea Menard from Saskatoon.
 - Best Male Artist — Winner: Derek Miller. Other nominees were Jerry Alfred and Chester Knight.
 - Best Female Artist — Winner: Fara. Other nominees were Rebecca Miller from Six Nations, and Mishi Donovan from Alberta.
- Olivia Tailfeathers from Alberta received the Keeper of the Traditions Award, Alex and Hope Gordon from the Northwest Territories received the Lifetime Contribution Award, and Craig Fotheringham from Manitoba received the Music Industry Award.



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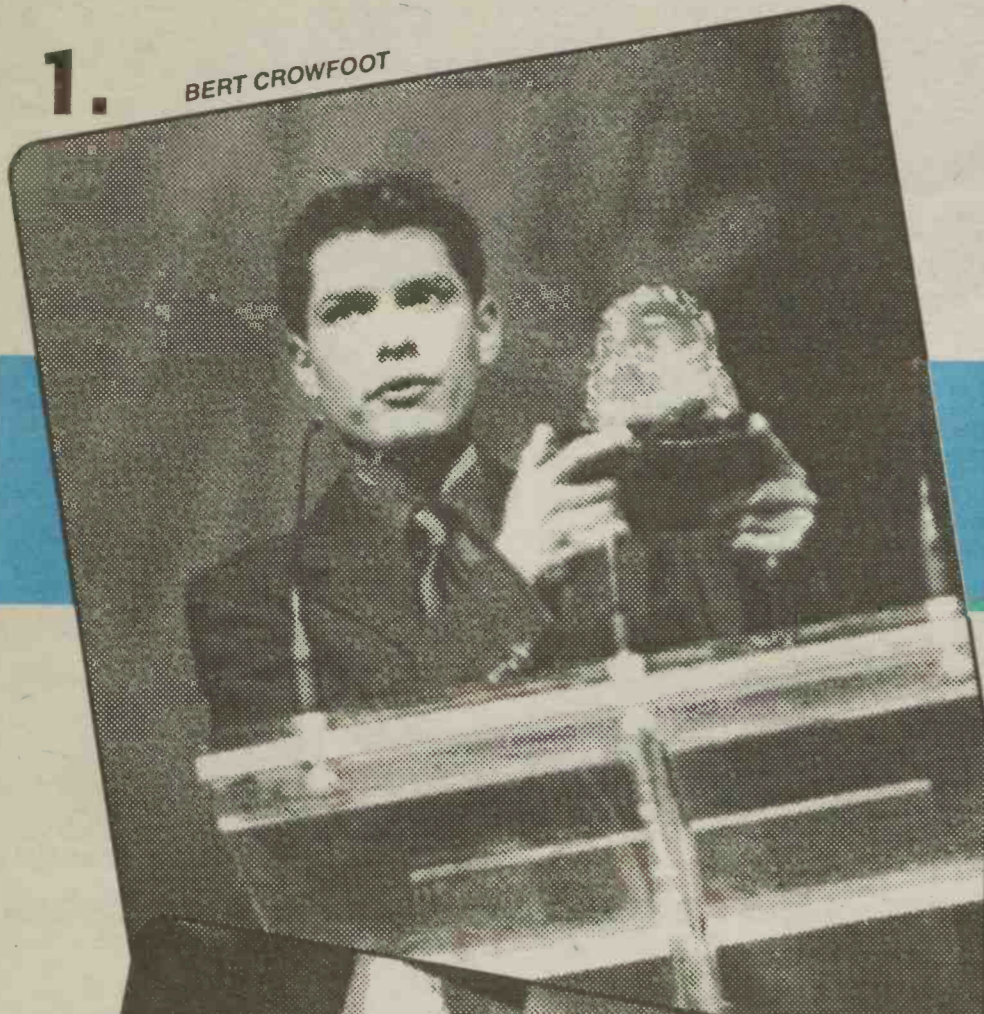
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2. BERT CROWFOOT



3. JASON LANCASTER



6. BERT CROWFOOT



7. BERT CROWFOOT



10. BERT CROWFOOT



- 1. Derek Miller accepts his award for Best Male Artist.
- 2. Northern throat singers were honored at the event with a win for Best Traditional Album.
- 3. The SkyDome was a busy place during the powwow.
- 4. Singer Lori Church performed at the music awards.
- 5. Lucy Idlout, pure talant from the North.
- 6. Lost Dancers from Six Nations and Mississaugas of New Credit.
- 7. Murray Porter and Carla Robinson hosted the music awards.
- 8. Maheengun Shawanda (right) and Bernadette Wassengeso tied the knot in a traditional Ojibway wedding ceremony in the SkyDome on Dec. 4.

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- 10. M
- 11. V
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12. KENNETH WILLIAMS



JASON LANCASTER

13.



14. JASON LANCASTER



CANADIAN ABORIGINAL FESTIVAL



4.

KENNETH WILLIAMS



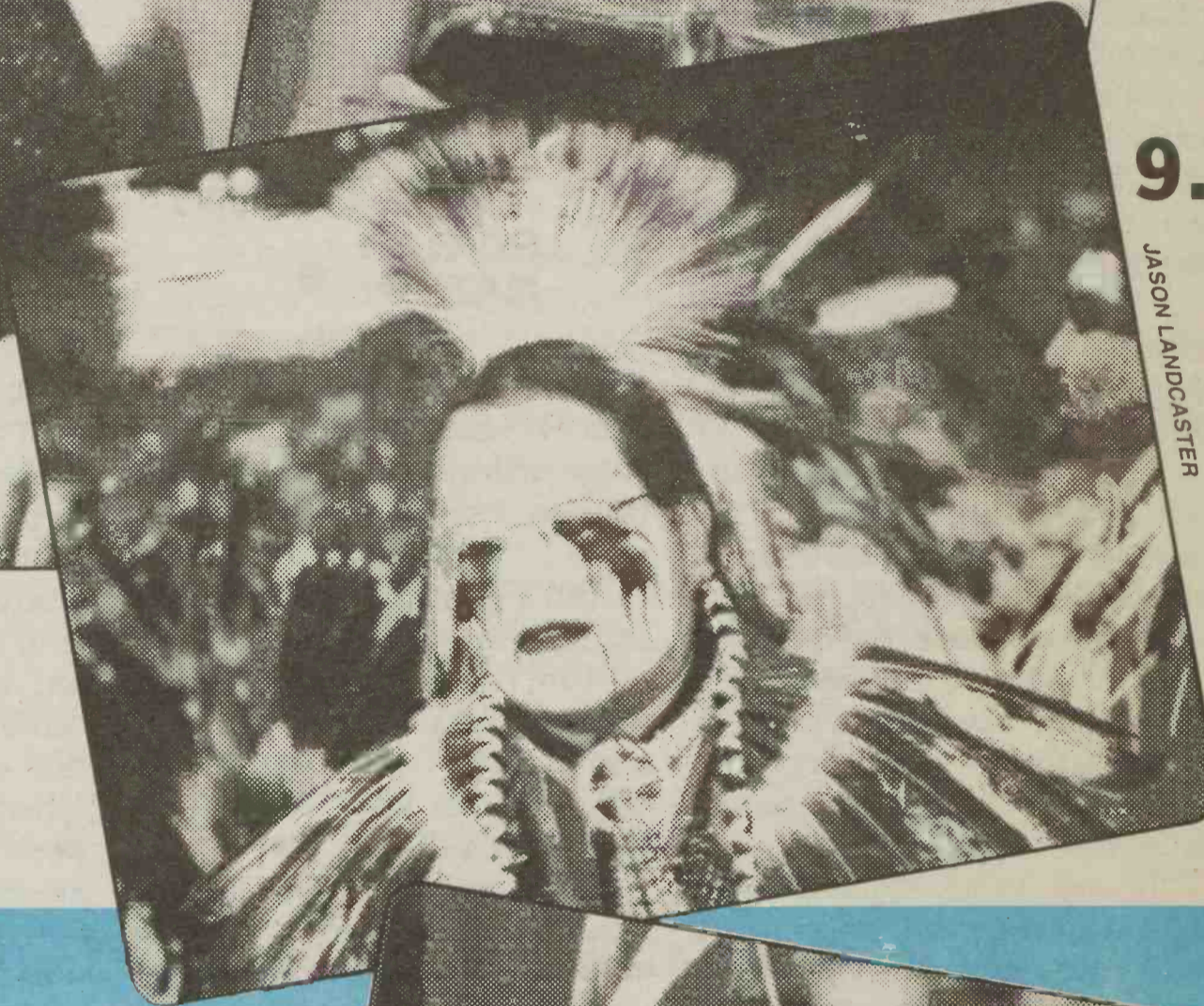
BERT CROWFOOT

5.



9.

JASON LANDCASTER



8.

JASON LANDCASTER



with a win

- 9. Wayne Moberly took part in the international powwow.
- 10. Rebecca Miller performed during the music awards.
- 11. Vern Harper, traditional teacher, leads a grand entry.
- 12. Chester Knight and the Wind, win for Best Group or Duo.
- 13. Craft demonstration by Blanche Lobo-Guerrero.
- 14. Whitefish Bay Singers kept the beat at the powwow.
- 15 & 16. Dancers, dancers and more dancers took part in the International Powwow held at the Skydome in Toronto on Dec. 2 to 5, 1999.

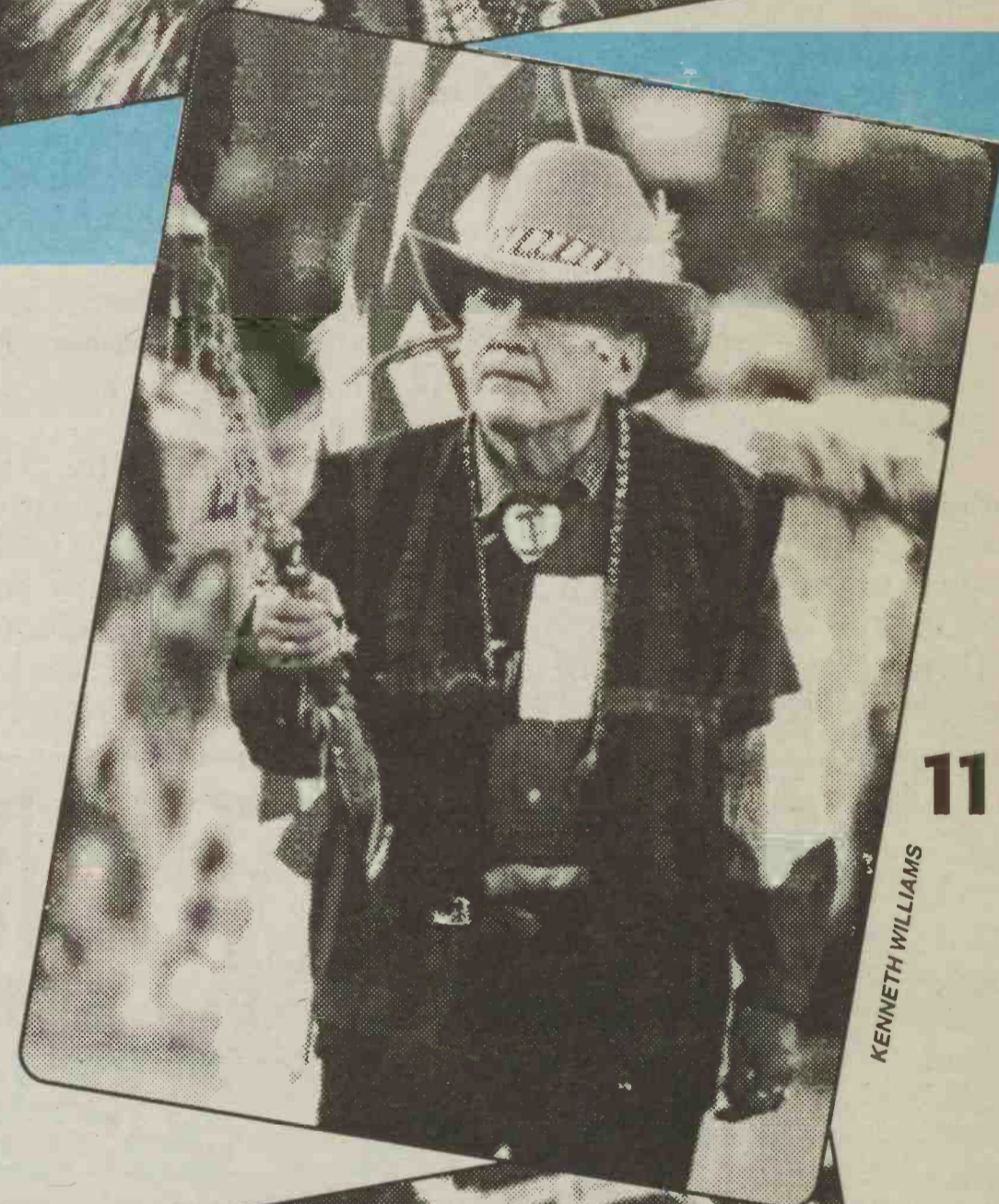
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11.

KENNETH WILLIAMS



15.

KENNETH WILLIAMS



KENNETH WILLIAMS

16.

Compassion, understanding fuel HIV positive woman

By Shari Narine
Windspeaker Contributor

Peigan First Nation, Alta.

For almost 10 years, Kecia Larkin has been focusing on telling the story of AIDS to the First Nations people. But it's not just any story about AIDS. It's her story about being HIV positive.

Before she was 19, Larkin was diagnosed with the virus that causes Acquired Immunodeficiency Syndrome.

Looking back on it, she said from her Alberta Beach home near Edmonton, her mentality was such that AIDS was nothing she had to worry about.

"It was a question of self-esteem," she said. "There was no concern about how I was harming my body."

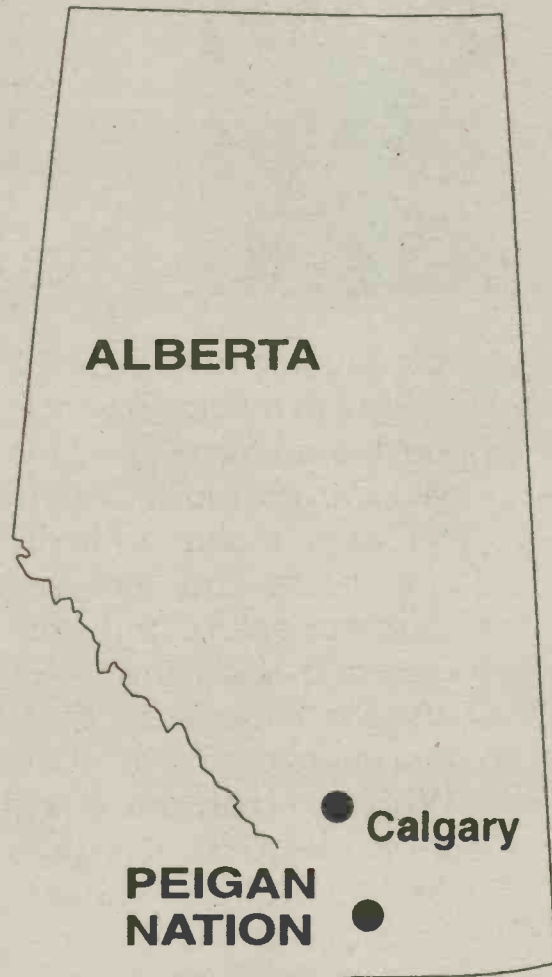
She was a high school dropout, had left her small community of Alert Bay, in northwestern British Columbia, was living on the streets in the city, and was not taking care of herself.

It took her six months to build up the courage to tell her family that she had been diagnosed as HIV positive.

"In my heart, I knew they would accept me," she said, "but I was relieved when they were as loving as they were."

Shock, fear, feelings of guilt, sorrow and hopelessness, she said, were how her family reacted to the news - the very same run of emotions that Larkin experienced when she got the diagnosis.

"There was a real moral stigma attached to HIV and AIDS," she said, explaining why she took so long to tell the very people from whom she required support. "There's a lot of blame placed on people who get it."



reaching the people."

It's First Nations people on the reserves and in isolated situations that need to hear about HIV, that need to accept that not only could they become infected if they practice high risk behavior but that their friends or family members could already be HIV positive, Larkin said.

"There's lots of misconceptions about people with HIV," she said. "Look how it's changed. It's no longer hitting gay men. It's hitting women, women with families, teenagers."

Larkin contends that HIV and AIDS have spread among First Nations people in epidemic proportions.

"There's a lot of social problems in our communities," she said.

In the past few years, Larkin has done less traveling to spread her message. There are a number of reasons for this, including a change in priorities (she has a six-year-old daughter); a virus that has slowed her down and taken away some of her energy; knowledge that other people, those who are HIV positive and those who aren't, are taking up the cause; and a new project and direction.

In September, Larkin started co-ordinating a national project for the Aboriginal AIDS community. The National Aboriginal Group on AIDS, with funds from Health Canada, will be hosting three national conferences in the first three months of the new year, "reviewing what has happened in the Aboriginal AIDS community in the past 10 years." Regional conferences will be held in Moncton, N.S. in January, Winnipeg in February, and Cranbrook, B.C. in March.

This blame - lack of compassion - is why Larkin took to the stage around the country and the United States to tell her story.

And her story comes with a sense of urgency.

"I'm living my life, doing what I need to do," she said. "I feel a sense of hurrying. It's what people who have a life threatening disease feel."

That sense of urgency has led Larkin to talk.

"I want to try and share with people what my journey has been, living with HIV," she said. "My message is about acceptance and compassion."

In early December, Larkin was in Brocket, in southwestern Alberta, sharing her story with the Peigan Nation.

"We've been doing AIDS awareness and education in our community [during] the past 10 years," said Betty Smith, community health representative with Peigan Health Services. "For myself, I feel we're just not

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The Join the Circle Rally & Walk Sober on November 15, 1999 was a great success. Thank-you. From 1999 Planning Committee.

Merry Christmas and Best Wishes For the New Year

Save yourself from winter itch

Dry and itchy skin is a common problem for all ages. Skin normally protects us from the environment and keeps moisture in our bodies. Low humidity and cold, dry air causes the skin barrier to break down. First the skin loses moisture and then chaps and cracks. These rough areas may become irritated and itchy. Any part of the body can be affected but this problem is more common on the arms, legs and shins. Occasionally the dry, rough, scaly skin forms a rash of round red patches that looks like ringworm. The name given to this itchy condition is "Winter Itch." Winter itch may also be called Asteatosis or Xerosis or Eczema craquelé in medical language. The problem worsens as we age.

Here's what you can do for your winter itch. Avoid scratching. Scratching and rubbing may feel good, but it will further irritate and break down the skin, worsening the problem. Use a humidifier in the bedroom and living quarters of the home. Dry air from our home heating can suck moisture from our skin. Modify your bathing routine. Natural protective oils made by our skin can be lost with soap and water. Water does briefly moisturize your skin, but the moisture is quickly lost by evaporation. Try to decrease the number and length of showers and baths. Use warm water rather than hot water. Use mild soaps (like Dove) in



The Medicine Bundle Gilles Pinette, Bsc, MD

small amounts and rinse them off well as soap can irritate. A gentle shampoo or soap can be used for your scalp. Prevent moisture loss. Apply oil to your skin immediately after baths and showers while your skin is still damp. This allows you to spread a thin layer of oil over a wide area. Pure unscented oils like mineral oil are best. White petroleum (e.g., Vaseline) works well but is difficult to spread. Lotions with additives can irritate the skin, but some unscented lotions may work well when applied liberally daily and after washing. Bath oils that allow oil to mix with water are good. Pat dry afterward to allow some oil to remain on your skin. Be careful not to slip in the tub as oils make the surface extremely slippery. Avoid bubble baths as they can dry out the skin.

Cotton clothing is better than wool to wear next to the skin. Eating a well-balanced diet and drinking plenty of water during the day is also important.

Your doctor may prescribe ammonium lactate lotion (e.g., Lac-hydrin 12) as it has shown to

improve dry, scaly skin. A corticosteroid cream or ointment recommended by your doctor will also work well. Antihistamines and other anti-itch medications will not treat dry skin but they may make the itch less bothersome. Other causes of dry, itchy skin are skin disorders and infections, nutritional problems, medications, thyroid disease, and other systemic illnesses. Your doctor will consider these causes, but winter itch is by far the most common cause. Winter itch tends to recur, especially in winter. Use the above simple measures at the first sign of dry skin. Then you may avoid using medications and more importantly, prevent the annoying winter itch.

This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above.

Hundreds tested for TB infection

By Len Kruzenga
 Windspeaker Contributor
 WABASEEMONG, Ont.

The Medical Services Branch reports that the results of an intensive TB testing campaign initiated this fall have finally come in, and appear to be relatively good news for those concerned that the handful of TB cases discovered last fall meant a widespread infection.

In fact, the latest tests discovered only seven people showing chest abnormalities and health officials say those cases are not necessarily TB-related.

"The testing also picks up on other non-TB related problems, so the testing also helps identify people with other medical con-

ditions that require treatment," said MSB health worker, Jamie Fraine. "What's important is that we have identified the cases and begun treatment on those people who tested positive for TB last fall and have identified potential cases for further follow-up."

Early detection is a vital aid in preventing outbreaks of the virus, according to Fraine, who said the community's turn-out rate for TB testing was well above the average of 30 per cent.

TB tests conducted over the last two months among the hundreds of homeless living on the streets of Kenora, however, have baffled health officials as no positive results were detected.

"That's something we didn't expect because TB infections are generally higher among the

homeless who often have very poor health and nutrition because of their situation," she said. "But we were happy to get these results because it put a lot of our concerns to rest."

The testing in Kenora was important, said Fraine, because most of the homeless come from reserves in the area and health officials were concerned that TB infections were being spread from this segment of the population on their own reserves during their sporadic returns and visits to their home communities.

"It helped us determine that the few cases we found last fall are probably limited to Wabaseemong and not further. That helps us pin-point to some degree our public health, education and treatment methods."

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Celebrate an Innu Christmas

By Kenneth Williams
Windspeaker Contributor

TORONTO

Florent Vollant has just finished his daily swim and relaxes with some friends in his room in the hotel in Toronto. Better known as one-half of Kashtin, he's in town to take in the Toronto International Powwow at the SkyDome, and to promote his new solo album, a collection of Christmas songs sung in Innu called *Nipaiamianan*, which means "long night." Some of the songs on the album are well-known Christmas songs translated into Innu, while the rest are traditional Innu songs that are sung around this time. He's done a lot of television and radio interviews while in Toronto, but he doesn't seem to mind another English-speaking journalist quizzing him about his recent project.

It's a project, however, that's been three years in the making and started because of the delays in sound checks and set up during the last Kashtin tour.

"It was in November and December of 1995, and in the spirit of Christmas I did a few songs for fun," he said. "A lot of people heard what I did and asked me if they existed in Innu."

He was also inspired by Christmas albums from other artists, including Bruce Cockburn's, which he considers one of the best he's heard.

It took awhile for it to become a serious project, and slowly he assembled a group of friends and producers to record these songs over the years.

Vollant was focused on making this a unique Christmas album, something that would reflect Innu life and culture in winter. To that end, the album's design and artwork do not reflect conventional Christmas designs and doesn't even have the word Christmas on it anywhere.

Christmas for Innu means bringing the clan together, going out on the ice and hunting caribou. These times for Vollant were happy times, especially when the entire family could get together.

"If we have a chance to get caribou it means we can have a nice Christmas," he said. "It means you have a chance for something to eat." There was also a lot of music. "My grandfathers sang traditional songs with the drum, and we followed the rhythm, and danced a traditional dance," he continued. "We celebrated the hunters."

The songs on the album are very peaceful, never turning into such rollicking songs as "Jingle Bells" or "Santa Claus is Coming to Town." Vollant said that that was a reflection of how the project started and his desire to respect the spirit of the songs he was recording.

"When I started, I was alone — alone in the dressing rooms," he said. "Maybe it's there I get the

spirit. And I keep it natural. I just follow the spirit of those songs. For me Christmas is sometimes a bit mellow. I just tried to respect the spirit of those songs because they're from church. I just tried to give them a rhythm but I respected what they are originally."

But it meant that he had do a lot of research because very few people still knew all the songs' lyrics, and it was sung in Innu from a hundred years ago.

"Some of the songs are coming from the first contact with the Europeans. The missionaries, the first thing that they do is try to translate the music from the religion [into Innu]. This was at the end of the last century," he said.

"I did some research and I found a book and found some people to help me. It was very interesting. The language at that time was different, the sound was different, and it's a nomadic language. It's a hunter's language. It describes the land. They talk about ice... about snow. It's very poetic and very musical."

Nipaiamianan too is about respect for the past and the culture of his people.

"The songs are sung in the old Innu, the old language," he said. "At that time they were sung a capella, without any instruments. I just respect the melodies, respect the language and then add the instruments and the harmonies. It was very interesting for me to do that, to relearn the real language. It's very pure."

Films and video discussed

(Continued from page 17.)

The films and videos were grouped into themes, including Honoring Our Territories, Seeing Our Artists, Listening With Our Hearts, Making Our Communities Work, Telling Our Stories, Remembering Our Warriors, and Loving Our Children. These themes are studied as times, politics, and film-making change.

"These productions mark our ability to make visions for others to see and discuss," said Niro.

Some critics question whether oral tradition can properly be captured on film.

"Traditional Aboriginal history and story-telling can be maintained in technical modes such as film and video," said Kakegamic. "After all, computer animations are now alongside traditional artwork."

These videos have something for everyone. Youth will enjoy learning traditional ways in *Young Warriors* by Victor Lyons (Wawatay). The evils of gam-

bling are discussed by Elders as a love-struck male gets into trouble in the very funny, *I've Been Bingeod By My Baby* (Nora Naranjo-Morse).

It is a difficult thing to express feelings about history and identity, but film and video seem to be the modern way to get such messages through. Kakegamic said it would be wonderful for these films to have a larger audience. It would be terrific to celebrate Aboriginal films and filmmakers right across the country.



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By Harvey Sahker
Windspeaker Contributor

LONDON, E

Chris Brant's hockey career has taken him to many places. The 34-year-old forward currently plays for the Brantford Bees in Britain's Ice Hockey Superleague. He is nicknamed "The Chief" in a land where Native North American names are commonly referred to as "Indians."

Raised on the Tyendinog Heights serve near Belleville, Ontario, he first picked up a hockey stick at the age of three. A couple of years later, he announced to his mom that he wanted to become an NHL hockey player when he grew up.

"She laughed," recalled Brant. "Then she said that I could do anything that I wanted."

At 15, Brant joined the Brantford B Trenton Bobcats. Soon after, Kingston picked him in the first round of the Ontario Hockey League draft. He later moved to the Sault Ste. Marie, Michigan, where his teammates included Rick Tocchet, Jeff King and Jeff Beukeboom.

Brant moved one step closer to his long-time ambition when he was selected by the Hartford Whalers in the 1985 NHL draft.

"In Junior 'A' I played a scoring role and a tough role," he explained. "That's what got me drafted. I could drop the gloves if I had to. Still, I didn't want to go to the NHL as a fighter. I wanted to go as a player."

Hartford sent Brant to the AHL affiliate in Binghamton.

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Mohawk playing pro hockey in Britain

By Harvey Sahker
Windspeaker Contributor

LONDON, England

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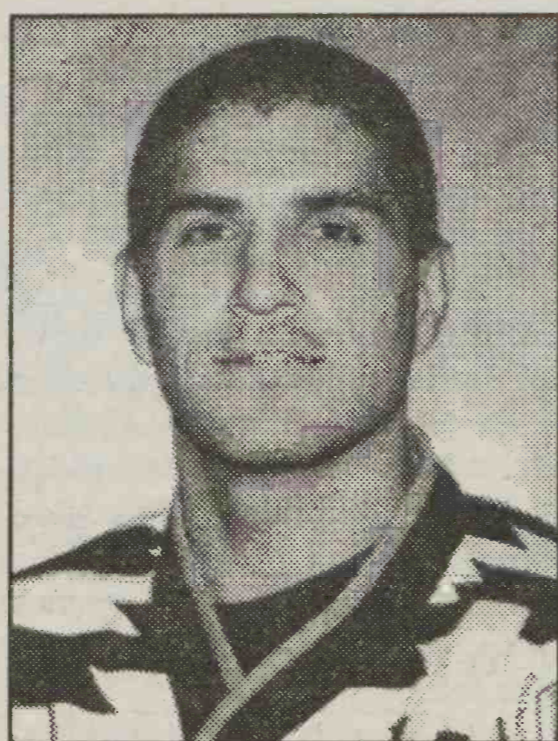
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Chris Brant of the Bracknell Bees, a forward in Britain's Ice Hockey Superleague.

NY. The next season he was moved to the Salt Lake City Golden Eagles of the IHL. Brant had 65 points in 67 games and accumulated more than 100 penalty minutes as the Golden Eagles won the Turner Cup as IHL champions.

The following autumn, Brant returned to Binghamton where he spent two more seasons. Not yet 24, he had been in the minors for four years.

"The worst part of my game was consistency. I think that if I was more consistent then I might have had an opportunity to play in the NHL," he said.

Hartford seemed to be just beyond Brant's reach when he got an offer to play with Bad Nauheim, a German club near Frankfurt. His hockey career was at the crossroads.

"I didn't want to live and die as a minor league player. I had an opportunity to see the world and I grabbed it."

Bad Nauheim got off to a poor start in the '89-'90 season, both on the ice and at the box office. Almost broke as Christmas approached, the club could no longer afford their imports so they gave Brant free reign to find another employer.

He ended up in Geleen, one of Holland's top clubs at the time, and was an instant success.

"He had an unbelievable shot," said former team mate Marcel Houben. "He was our most spectacular player, maybe the most spectacular that Geleen has ever had."

The Geleen fans found out about Brant's heritage, and they responded by doing their own rendition of a Native chant whenever he scored a goal — which was often.

"That got me going", said Brant, "because I knew that they were doing it for the right reasons."

Brant spent five seasons in Geleen, which is located in southeastern Holland. During that time, he met his Dutch wife, Anouk. The couple now live in Bracknell year round with their two-year-old daughter, Kaylynn. Brant has two sons from a previous marriage: Patrick, 12, and Ricky, 9.

Through his marriage, Brant acquired a Dutch passport. He is now a dual citizen of Canada and the Netherlands. In the spring of 1998, he was chosen to play for Holland in Pool B of the World Hockey Championships, which took place in Slovenia.

Geleen, like Bad Nauheim, fell on financial hard times. As a result, Brant crossed the

North Sea at the beginning of the '94-'95 season and joined the Basingstoke Beavers of Britain's Premier Division. He was dealt to the nearby Bracknell Bees in mid-season and has been with them ever since. Bracknell is in the county of Berkshire, about 50 km west of London.

Brant quickly learned the British public knew little about Native North Americans. As a result, he decided to go out into the community and set the record straight.

"In my first year at Bracknell I must have talked to about 45 schools. There were stories about me in the papers and the next year I had calls from even more schools, plus groups of elderly people, boy scouts, girl guides. Everyone wanted me to talk to them. I was swamped."

Hollywood is largely responsible for the misinformation of British school children.

"Kids look at us the way they see us in the movies: riding horses, wearing a breechcloth, carrying a bow and arrow, and living in a tipi on a fenced-in reserve."

Their questions were predictable.

"Kids have asked me if I ever shot anybody with my bow and arrow."

Despite the celluloid stereotypes, Chris Brant insists he has not been the victim of discrimination in Britain, on or off the ice.

Shortly after Brant came to England, the European equivalent of the reserve clause was successfully dismantled. With

his Dutch passport, he enjoys freedom of employment in Britain as a European Union citizen and is no longer classified as an "import."

The Bracknell Bees were founding members of the Ice Hockey Superleague in 1996. The league is no hockey backwater.

"We're getting a lot of players now who played in the International or American Hockey Leagues," observed Bracknell coach Dave Whistle. "Almost every team has a guy who's played in the NHL, so the league's really good."

The Bees roster includes Denis Chassé, who played more than 100 NHL games, mostly for the St. Louis Blues. Two other Bracknell players, Pierre-Claude Drouin and Paxton Schulte, had brief "cups of coffee" in the big time.

Coach Whistle is full of praise for Brant, one of his top scorers.

"He adds a lot of pizzazz to this club. Chris is a good leader. He works very hard at practice and sets a good example for the younger guys."

Chris Brant knows that he has more pro hockey seasons behind him than in front of him. When he hangs up his skates, he might pursue a coaching career. He can always fall back on his summer occupation as a Bracknell motorcycle mechanic. Whatever he does to make a living at, "The Chief" is determined to educate the ignorant in his spare time.

"I want to make the point that I am a Native North American — not a Red Indian."

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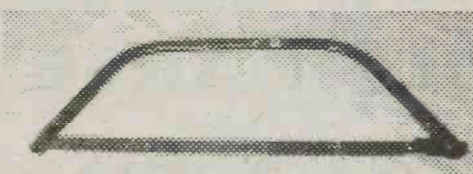
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NOMINATIONS

CHIEF DAVID CROWCHILD MEMORIAL AWARD

The Calgary Aboriginal Urban Affairs Committee is now accepting nominations for the 1999 Chief David Crowchild Memorial Award. City Council and the Calgary Aboriginal Urban Affairs Committee have established the award to recognize Aboriginal or non-Aboriginal groups or individuals in the Calgary area who have accomplished the following:

- create bridges of understanding, through cross-cultural experiences between Aboriginal and non-Aboriginal cultures;
- create, within Canadian society, an understanding of the uniqueness and value of Aboriginal culture; and
- encourages or supports Aboriginal people in fields of education, employment and training.

All nominations should be received by **Friday, March 31, 2000**. Nominations **MUST** include a resume of the candidate and a detailed description of the contributions as related to the criteria. Please forward nominations in writing to:

mail: Office of the Mayor
The City of Calgary
P.O. Box 2100, Station "M"
Calgary, Alberta T2P 2M5
fax: (403) 268-5765
Attention Carrie Neilson,
Aboriginal Unit
E-mail: CNEILSON@GOV.CALGARY.AB.CA

All nominations will be reviewed by the Committee and the winner notified by mail. The winner will be expected to attend the 2000 Chief David Crowchild Memorial Award Ceremony, Wednesday, June 14, 2000.

For further information, please contact Carrie Neilson at (403) 268-5149



THE CITY OF CALGARY

Pro lacrosse league hires Onondaga man

By Sam Laskaris
Windspeaker Contributor

BUFFALO, N.Y.

Barry Powless has made a return to pro lacrosse. But not as a player or as a coach.

Powless was recently hired to serve as the vice-president of lacrosse operations for the National Lacrosse League.

His duties will include heading up the league's central scouting bureau. He's also responsible for developing and overseeing league clinics, identifying a player pool and assisting in new market development. Also, he'll supervise the league's referees and work closely with Ron Wicks, the

NLL's director of officials.

Powless, 42, considers it a big deal to have a Native person in such a high-ranking post. And he's hoping his position inspires others to attain lofty goals.

"I've always looked and been proud of my family, my nation and my heritage," he said. "If I can be any sort of role model to children, whether they are Native or non-Native, then I hope I can do that. I want to show them that they can go out and achieve big things, too."

Powless is no stranger to the NLL (formerly the Major Indoor Lacrosse League). He served as the head coach of the Rochester Knighthawks from 1995-97.

Despite guiding the Knighthawks to the '97 MILL

crown, Rochester management opted not to bring Powless back the following season.

Powless also played in the MILL. In 1992 he was a member of the Buffalo Bandits, who captured the league title.

Although he's from the Onondaga First Nation near Syracuse, NY, Powless is also well known in Canadian lacrosse circles. Over the years he participated in 10 national championships.

He came out a winner on three of those occasions. Powless was a member of the New Westminster

Salmonbellies who captured the 1981 Mann Cup (Canadian Senior A crown). He also toiled for British Columbia's North Shore

Indians when they won the 1985 President's Cup (national Senior B title). And he was part of the Ontario-based Fergus Thistles when they garnered the President's Cup in 1990.

Powless' playing resumé also includes a couple of other highlights. In 1991 he was the first draft pick over-all by the Buffalo Renegades, in a four-team league, which was also dubbed the National Lacrosse League. That circuit, which had no ties to the current NLL, lasted only one season.

Powless also represented Native teams at the 1980 world box lacrosse championships in B.C. and at the 1990 world field lacrosse tournament in Australia.

Powless has also dabbled in a

bit of acting. In 1991 he appeared in the film *Last of the Mohicans*. And the following year he was in a movie called *Broken Chain*.

Johnny Mouradian, the general manager of the defending NLL champion Toronto Rock, is the one who told Powless to consider applying for his current job.

Mouradian, formerly the Bandits' GM, was on the league's search committee for a new vice-president of lacrosse operations.

"I had not been involved with the league since 1997," Powless said. "But I was hoping, if I kept my nose clean, I could return in some capacity, I suppose."

And now Powless is hoping to stick around for a long time.

Indigenous Selects take on Czech Republic

By Paul Barnsley
Windspeaker Staff Writer

WETASKIWIN, Alta.

The four nations at Hobbema are excited to be receiving about 20 Czechs this holiday season.

The Czech Republic National Under-17 team was scheduled to take on an all-star collection of Native hockey players from across Western Canada in a game at Hobbema's Four Nations Arena on Dec. 23, the day after *Windspeaker's* publication deadline. The team members gathered for the first time, two days before the game, in the Garrison Room in Wetaskiwin's Fort Ethier Motel. The players, coaches, organizers and supporters spent a couple of hours getting to know each other before the players and

coaches took to the ice together for the first time for a 7 p.m. practice.

Players from Saskatchewan, Alberta, British Columbia, Manitoba and one player from Ontario make up the WIN Sports Native Selects. The Saskatchewan Junior Hockey League's Lebrét Eagles filled most spots on the roster.

WIN (World Indigenous Nations) Sports is a grassroots collection of Native sports enthusiasts who have been meeting for a couple of years now. Their goal is to provide access to top level, international competition for Indigenous athletes. The board members include Willie Littlechild, Cara Currie, Clive Linklater and Ray Arcand.

After WIN Sports organized a hockey summit last March in Edmonton, the resources of the

organization were thrown behind an initiative of Buddy Currie, the older brother of board member Cara.

Buddy Currie is a big hockey fan. He hasn't missed too many Viking Cup games over the years. The Viking Cup sees Camrose, Alta. host the best 17-year-old players on the planet every second season. Currie, who has two boys playing minor hockey in Hobbema, decided to set up an exhibition fund-raiser between one of the European Junior national teams and a team made up of the top local players. He figured the game would attract a big crowd and bring in some much-needed cash for minor hockey. Two years after he first pitched the idea, Currie is now a part of a movement that could end with a national Indig-

enous team actually participating in the Viking Cup and, even more exciting, the 2002 Winter Olympics in Salt Lake City, Utah.

Ten teams will compete in this year's Viking Cup. The Russian Junior National team will, for the first time in memory, not be participating. But the Russians have already told tournament organizers they hope to be back for the next tourney in 2002. Currie hopes, since an even number of teams is easier to schedule than an odd number, that his team will be the 12th team next time around. He said his discussions with the organizers has been encouraging, so far.

"I attended a board meeting on Nov. 18 and they say we'll get our answer in February," he said. "We do have a chance."

Talks with Olympic Games or-

ganizers are also progressing, aided by the WIN Sports board.

A number of Western Canadian hockey luminaries have joined this drive to establish a national Indigenous team. Fred Sasakamoose, the first Native man to play in the NHL, has joined the board and he attended the team meeting in Wetaskiwin. Sasakamoose played for the Chicago Blackhawks in 1953 and 1954. Reggie Leach, the high scoring forward who helped Fred Shero build a pair of Stanley Cup champions with the Philadelphia Flyers in the mid-1970s, is also on board. Ted Hodgson, the former Boston Bruin who is now the executive director of the Indigenous Sports Council of Alberta is an enthusiastic supporter of the idea.

(see National page 29.)

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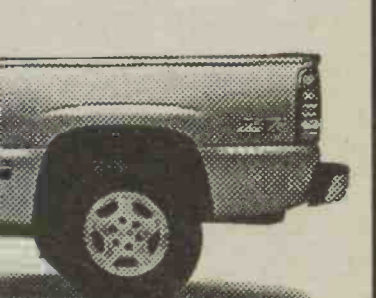
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Leo MeTaTawabin and Lee Roy Wynne of Kashechewan on James Bay attended the fourth annual Nishnawbe-Aski Nation arts and crafts conference and sale.

United they stand

By Jolene Davis
Windspeaker Contributor

THUNDER BAY, Ont.

Artists and artisans of the Nishnawbe-Aski Nation (NAN) at a recent conference in Thunder Bay, Ont., agreed to form a marketing co-operative. The 48 NAN communities from northern Ontario voted to work as a unit to seek global recognition.

It took four years of planning, co-operation, and hard work. The creation of a data-base of artists and artisans is the first step in working as a cohesive unit.

Conference co-ordinator, Debora Krupa of DKA Marketing, sees the formation of the co-op as a step forward for NAN artists. In time, this organization will be similar to the Arctic Co-operative that sells its products on a worldwide basis, she said. There are about three per cent of NAN residents (1,000-plus individuals) involved in arts and crafts. Working as a group will allow better access to supplies, promotion, and new markets.

At previous conferences, delegates worked at improving their products and hosted small-scale shows. Last year the idea of a co-op came to the fore, and the members agreed to approach the Canadian Co-op Association to develop a business model. The Aboriginal Business Fund

and NAN staff assisted with the planning. Financing from the communities, along with other assistance, allowed delegates to come to this conference to vote; others did so by phone. The group voted overwhelmingly to form a co-op but to market without a storefront at this time.

During this decisive business conference, a successful arts and crafts sale was also held. In true co-operative spirit, there was sharing and mentoring apparent among the exhibitors.

"Sales were going so well that some artisans ran out of product. When this was known, people drove long distances to bring more items. Other artists, who had not planned to participate, jumped in to fill up empty tables," said Krupa.

The more experienced artists gave display and marketing advice to the new presenters. Some exhibitors, including painter Roy Thomas, are seasoned professionals while others, such as student Jackie Bedard, were taking their first steps into such an event.

"This conference is great exposure," said Bedard, a potter. "As a student, there is not much opportunity to display my work. This also gives me the chance to see what others are doing."

The variety of arts and crafts that the new co-operative has to

offer is impressive. There are paintings in the Woodlands style, clothing, jewelry and beadwork; everything from pelts to pottery.

Nishnawbe-Aski Nation communities are spread over a huge territory, from Hudson Bay on the north, and Quebec and Manitoba on the eastern and western borders of Ontario. The expense is great to get to large commercial markets. Communities can only afford to send a few members to conferences and sales. Leo MeTaTawabin and Lee Roy Wynne came from Kashechewan on James Bay to sell the work from their community. Gatherings, such as conferences, allow isolated artisans to display their talent and compare notes with others who have similar problems and interests.

"NAN's new arts and crafts co-op should be up and running by early 2000," said Krupa. At present, the data-base of artists and artisans is being completed. From a web site, buyers will be able to get information about artists and view photos of their work. A business plan is next on the agenda. As a group, isolated artisans will be able to cut the cost of supplies, promote their work to world markets, and increase their sales and incomes.

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Northern job prospects great for an educated workforce

By Joan Black
Windspeaker Staff Writer

OTTAWA

There's no divorcing the topic of education and training from one of the major concerns of the corporate world—economic self-sufficiency of a people or a nation. National Chief Phil Fontaine spoke about the topic from Ottawa Nov. 17. A lot of what he had to say should make Albertans' ears perk up.

"For the last couple of days we've had some very interesting interaction with a couple of important sectors, one this afternoon with the Conference Board of Canada, which is made up of CEOs from pretty large companies. They presented us with an opportunity to talk to them about First Nations issues in the context of economic self-sufficiency," Fontaine said.

One of those companies was Syncrude Canada Ltd. Its chairman and chief executive officer, Eric Newell, also attended the Conference Board's CEO forum on Aboriginal issues.

"We talked," Fontaine went on, "about how we might secure support from the corporate community. We suggested that we establish an ad hoc committee comprised of various CEOs and First Nations' representatives to begin mapping out the kind of strategy that needs to be employed to revitalize First Nation

economies, understanding and knowing the resource base—natural resources as well as human resources. So quite clearly, what is needed is a major inventory be taken of all of the assets in- and outside of our communities.

"The conference board has agreed to participate in this ad hoc committee. I believe we have an excellent opportunity to position ourselves so that we can have a significant buy-in from the corporate community supporting First Nations economic development initiatives, and we spoke about a couple of experiences which have proven invaluable, in my view, in terms of demonstrating to the private sector that the private sector need not fear investing in First Nation communities."

Then Fontaine got to Alberta. "The one example I spoke about," he said, "was Syncrude, which last year projected \$30 million worth of business with First Nations owned and managed businesses in the Fort MacMurray area, which actually did \$60 million of business and this is all with First Nation businesses. They employ now about 700 Aboriginal people in the area. All told, the industry in Fort MacMurray employs 1,000 Aboriginal people. The next few years, through attrition and other requirements, the industry will need to fill 7,000 jobs in that area alone. So, it represents a tremen-

dous opportunity for First Nations people in the area if we prepare ourselves to take full advantage of those opportunities," Fontaine said.

Newell addressed the Conference Board about the amount of crude petroleum his company makes, their share of the market and what that means to the Aboriginal people with whom Syncrude does business. He says Syncrude currently accounts for 13 per cent of Canadian crude requirements and are aiming at 25 per cent when they complete their expansion.

At least 13 per cent of their workforce is Aboriginal, too, according to Newell's calculations. He says this is representative of the area's population, but they're still working on getting more into management.

Later, Beverly Davies, Syncrude's advisor for regional consultation, told *Windspeaker* that Native people in the Regional Municipality of Wood Buffalo will get every consideration for jobs as expansion occurs, in line with Syncrude's policy of hiring local people, training them and promoting from within the company.

Davies, who is a Métis from the area, says developing a pool of people from which to draw expertise has always been their strategy. But there will be no overnight successes. "If you look at the first engineer we hired in '92," she said, "he's on a succes-

sion plan, he's got high potential, but the reality of it is he's not going to be a manager tomorrow . . . he's probably going to take another five years before he's even in a position where he's seriously considered . . ."

Newell said in his speech they began an Aboriginal development program to include Aboriginal people in hiring around 1974, before the company started production.

"The fundamental objective," Newell said, "was to help Aboriginal people to help themselves. And that's the only premise that will work in the long run. We work with Aboriginal employees and contractors on meaningful opportunities and help them develop the appropriate tools to achieve their goals."

To Newell, the Aboriginal Development Program had to be integrated into their operations as an investment in Syncrude's future success.

"We were, and we remain committed to employment equity," he said. "But we didn't fill quotas for the sake of it. For example, we helped establish an industrial workers' course at the local college and hired qualified Aboriginal graduates directly on to the Syncrude project. That program won an award and served as the basis of the Syncrude Indian Opportunities Agreement signed in 1976 by Syncrude, the Indian Association of Alberta, and the federal government," he

said. Employment is just one component of the Aboriginal Development Program of which Newell speaks—Education and Career Planning is another. The other four cornerstones are all inter-related.

The Athabasca Tribal Council, representing five First Nations in the Regional Municipality of Wood Buffalo where Syncrude is headquartered, has been heavily involved in creating a resource development strategy in conjunction with a group of companies (including Syncrude) called the Athabasca Regional Developers. The other major players are Suncor, Koch, Gulf, Petro-Canada, Shell and Al-Pac. This formed the basis of what Newell described as a "capacity building agreement," signed last March.

"I can't speak for the other companies involved, but I can say that, for Syncrude, the capacity building agreement is basically an extension of the principles and philosophies embodied in our own Aboriginal Development Program," Newell said. "For example, where skills upgrading initiatives help Aboriginal people share in the benefits of expansion, it would be wrong to look at our involvement in educational initiatives as a gift. Because we get something out of it too—employees who are just as productive and reliable as any other, who earn their salaries or contract fees."

Indige

By Allison Kydd
Windspeaker Contributor

PETERBOROUGH

From Feb. 18 to 20, the original Education Council Trent University in Peterborough, Ont., will host its Elders and Traditional Gathering. The gathering celebrates Indigenous knowledge and includes teaching, singing, spiritual exercises and dancing, as well as opportunities for students, Elders and members of nearby communities to meet one another.

The coming celebration also commemorates 30 years of the Trent University Native studies program. Among the Elders honored are Ernie Brant from the Mohawk territory and Marlene Brant-Castellano, former Trent faculty member. Other alumni will be invited to come for a meal, well, and there will be a coming dinner.

Paul Bourgeois, hired as a cultural advisor and trainer in residence in 1999, that Trent University first Native studies department in the country. First of its kind diploma program

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Indigenous knowledge a formula for success

By Allison Kydd
Windspeaker Contributor

PETERBOROUGH, Ont.

From Feb. 18 to 20, the Aboriginal Education Council of Trent University in Peterborough, Ont., will host its annual Elders and Traditional Peoples Gathering. The gathering celebrates Indigenous knowledge and includes teaching, storytelling, spiritual exercises, music and dancing, as well as opportunities for students, Elders and members of nearby communities to meet one another.

The coming celebration will also commemorate 30 years of Native studies programming at Trent. Among the Elders being honored are Ernie Benedict, from the Mohawk territory, and Marlene Brant-Castellano, former Trent faculty member. Other alumni will be invited as well, and there will be a homecoming dinner.

Paul Bourgeois, hired as cultural advisor and traditional person in residence in 1992, says that Trent University had the first Native studies department in the country. First offering a diploma program and an

honors BA, the department has expanded to include an MA and a PhD in Native studies.

The Aboriginal Education Council, instituted about 10 years ago, continued this long history of partnerships between the university and surrounding communities. The council's original focus was to offer a diploma and honors BA in Native management and economic development.

The Council's role, however, has been broader than originally imagined. With six of its dozen members from the Aboriginal community—there is a community chair as well as a university chair—it gives direction to the university in all matters affecting Aboriginal students. It also offers peer tutoring and an Aboriginal counselor. Another of the council's initiatives was the production of a textbook entitled *In the Words of Elders: Aboriginal Education in Transition*, published by University of Toronto Press. Sixteen Elders across Canada were interviewed.

Bourgeois says there are reasons why Trent University has an impressive record of partnerships with the Aboriginal

community. Peterborough, an hour-and-a-half's drive north-east of Toronto, is an average-sized Canadian city, and Trent is a young university, with an administration that is open to new ideas. Furthermore, 5,000 Native people live just outside the city, and 5,000 more live in Peterborough itself.

Two hours away is Mohawk territory, representing a population of another 5,000 people, also "looking for something to fill their post-secondary needs." Peterborough, therefore, has traditionally been a meeting point between north and south.

Bourgeois himself is an alumnus of Trent University. After earning his honors BA in Native studies, he went on to what for him was the "obvious next step" and took his master's degree in environmental studies from York University. Among his present responsibilities is a course on Aboriginal identity and the job of overseeing the February gathering.

For the most part, however, the students themselves organize the gathering, and they are the main beneficiaries. Some write reports on the ex-

perience and earn course credits; others volunteer just for the fun of taking part. The gathering "makes academics real," says Bourgeois.

Bourgeois gives Joe Couture, department chair in the mid-1970s, credit for first bringing Native Elders to the university. Couture visualized a seminar with a number of Native Elders involved. These Elders would sit in a circle and share their knowledge and experience, often through storytelling, while the students watched and listened. This would "give students first-hand exposure" to Indigenous knowledge.

When surrounding communities heard of the Elders' seminar, they wanted to take part as well. After a couple of years, the seminar became a gathering and then a conference which filled a local stadium. Other communities liked the idea so much, they put on similar gatherings, and this was gratifying to those involved. However, the council wanted to keep things small, to keep the cost low. There is no charge for the conference, so it is accessible to both students and community

members.

After a few years, the gathering was a victim of its own success. It had become so large and unwieldy that student organizers were exhausted, and the council had to hire staff to help. Since this wasn't the original intent of the gathering, it was disbanded for one year.

Because the gathering celebrates "Indigenous knowledge," it seemed logical to ask Bourgeois for a definition. Bourgeois laughed. "That is the question," he said, and went on to explain that the body of traditional knowledge carried by Aboriginal Elders includes "psychology, philosophy, religious ideas, spirituality and identity." It also "extends out to the environment, includes astrology, origins of time and space, and ideas about the future."

As to the value of learning traditional ways, it is more than just a way of reclaiming personal identity, though that is important. It also gives people the confidence to stand up for rights, as well as the courage to deal with such community concerns as alcohol and drug abuse.

National team

(Continued from page 26.)

"What this is going to do is encourage these 13-, 14- and 15-year-old players to become members of that Viking Cup team," he said.

Randy Ermineskin, a former minor league professional, is the team's head coach. He's assisted by Hodgson's brother Randy and Geoff McRorie.

A report in the Dec. 9 edition of the *Globe and Mail* suggested that former NHL coach of the year Ted Nolan would coach this team. Selects general manager Noel Starblanket said that may still happen for future games, but not until WIN Sports and the Assembly of First Nations get a few details straightened out.

Starblanket, who is the general manager of the Lebrét Eagles, a reserve-based team in the Saskatchewan Junior Hockey League, said WIN Sports executive members met with National Chief Phil Fontaine in Calgary last summer and asked if the AFN would allow Nolan, who is

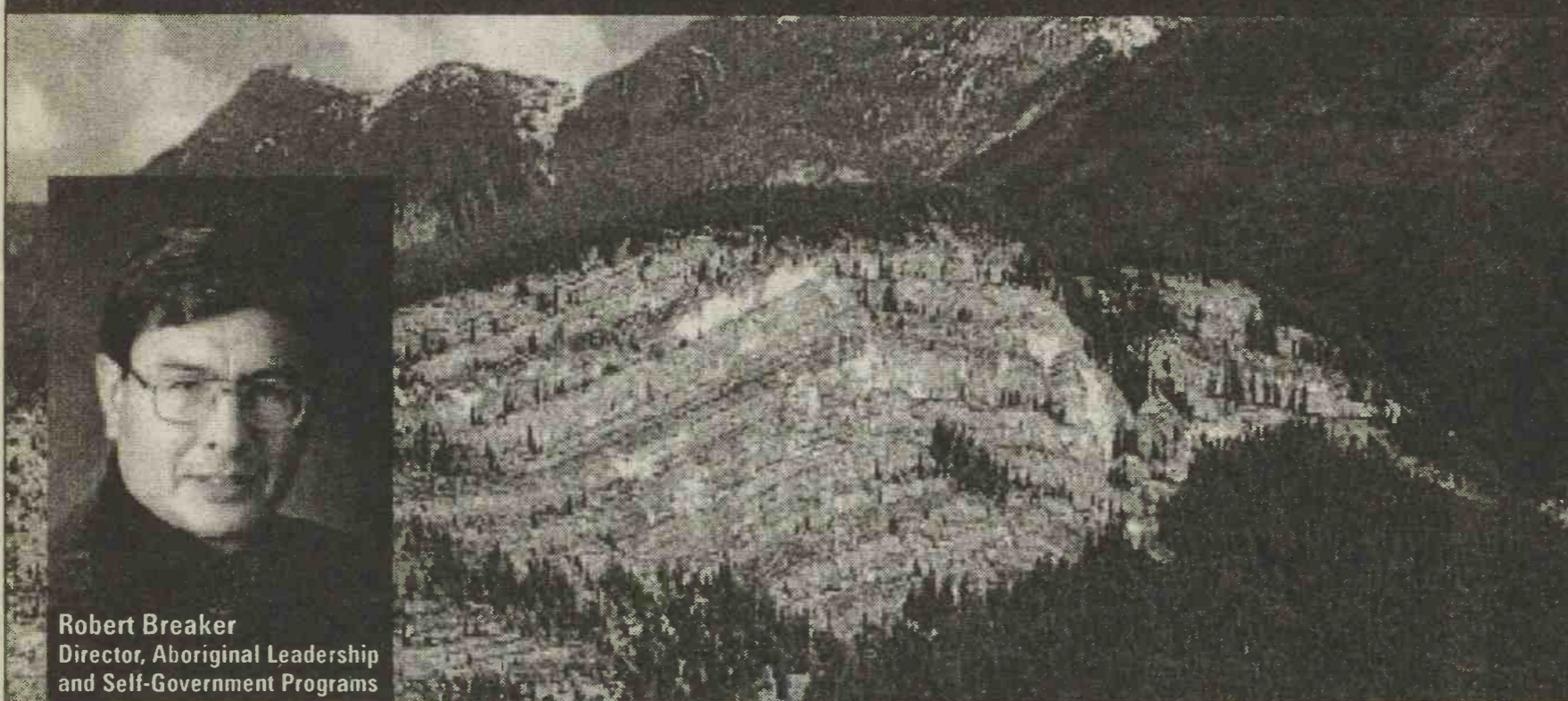
under contract with the AFN as a sports consultant, to coach the Select team. No firm commitment was made, Starblanket said, and other plans were made.

"Then on Dec. 9, boom, out comes the press report that Ted Nolan's going to coach the team," he said. "We were in a very difficult situation."

Admitting that "our noses were a little out of joint" with the way the announcement was made, Starblanket said it's hard not to see the move as an attempt by the AFN to hijack the agenda for this highly visible event. Other members of the club pointed out that Fontaine is up for re-election this summer and a high-profile relationship with the immensely popular Nolan can only help him.

Starblanket said the project is too important to play politics with it. He wants everyone involved to put the young players and the lofty ideal of an Indigenous national hockey team before all other considerations.

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Aboriginal helicopter pilot enjoys flying

By Yvonne Irene Gladue
Windspeaker Staff Writer

CONNIE RIVER, Nfld.

Ever wonder what it would be like to fly a helicopter? Or wonder how to become a pilot?

Commercial helicopter pilot Barry Joe, from the Conne River Reserve in Newfoundland, knows all about it.

Joe, 29 started his career in 1992 when he took an introductory course with Canadian Helicopters in Sudbury Ontario. In 1994 he went on to get his commercial licence with Universal Helicopters in Goose Bay, Labrador.

"From there I went on and took a mountain course with Canadian Helicopters in Penticton B.C. In 1997, after hundreds and hundreds of résumés, I got a job with a company in Yellowknife, working at the river crossing in Fort Providence," said Joe. "While work-

ing in Fort Providence, there was a few inquiries from the Aboriginal people there as to how I got into flying helicopters. They wanted to know what the cost of the program was, (and) how did I go about getting into a program for flying helicopters," he said.

The first step Joe took was to get his Grade 12 diploma, which a lot of programs or schools on flying require. Another factor that Joe had to look at was the financial part of the training.

"The school that I attended cost around \$50,000. What they do at the school was first have you take 10 hours of flying time. Within the 10-hour period they can tell whether you have the aptitude to be a pilot," said Joe. "Students have to go through 10 hours of programs, and are taught basic manoeuvres," he said.

Altogether, Joe attended 120 hours of ground school.



Barry Joe.

Many people believe that helicopter pilots are a distinct breed. They have to be willing to travel and be prepared to spend a lot of time in the bush.

"A lot of helicopter companies actually look for helicopter pilots who are Aboriginal. Being in the bush for long periods of time is second nature for them," said Joe. "Another thing to look

at is that it is important to have family backing. My family is quite supportive of what I do; without support from home it is a hard job to be into, because of the time you have to spend away from home. You have to have a very understanding family, that's for sure," he said.

Joe's words of encouragement to young people who dream of becoming helicopter pilots is straightforward. Get an education.

"Stay in school. If you do decide to get into the aviation industry, search long and hard for the school you would like to get into. Pick the right school. Make sure aviation is what you want to get into; it costs a lot of money to do it. Work hard at it and be prepared to spend a lot of time away from home," said Joe.

Joe and his family live on the reserve where he was born and raised. He is presently employed with Universal Helicopters as a contract flyer.

"The reason I got into it was because my older brother was into it," said Joe. "My brother was an idol of mine and I kind of just followed in his footsteps," he said.

The Conne River Reserve is the only reserve in Newfoundland. It is located south of Grand Falls and is home to more than 700 Aboriginal people.

"Miawpukek Human Resources is committed through the Aboriginal Human Resources Development Strategy in partnership with HRDC to assist our people in seeking gainful employment in the labour market. Barry has come a long way; through hard work and determination he was able to excel," said Angela John, program officer of Miawpukek Human Resources. "We, as in the band, are extremely proud of Barry and his accomplishments," she said.

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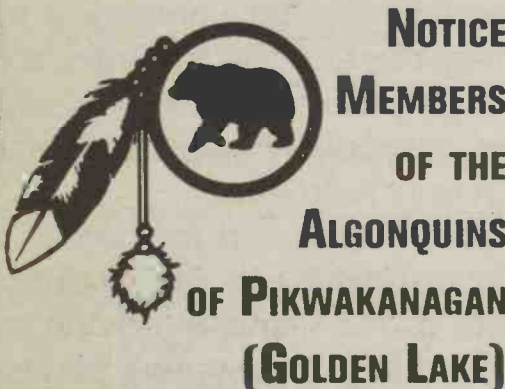
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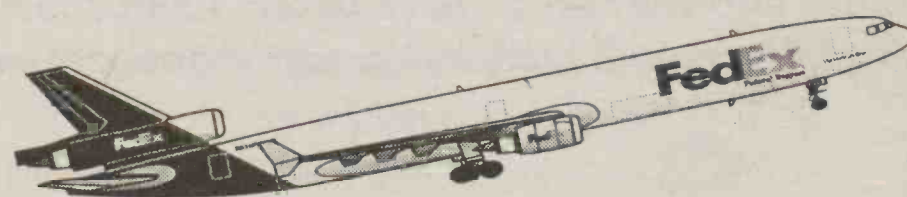
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School

By Bruce Weir
Windspeaker Contributor

Several programs designed to support Aboriginal students in place at the post-secondary level in Saskatchewan. It also, however, a concern among those working in the field of education that the critical lies in making all levels of more beneficial for students.

In fact, said Gloria Mehlmann, this process must begin on the first day of school. Mehlmann, the director of the Aboriginal education unit within the provincial department of education, she says a new curriculum help make this happen.

"We know that the curriculum in the past has reflected the interests and perspectives of Aboriginal students. The new curriculum is inclusive, was developed in conjunction with the Aboriginal community so that Aboriginal students be able to learn about themselves."

While Mehlmann is confident that this new curriculum will bring about great improvement,

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Schools aim to be more inclusive of Natives

By Bruce Weir
Windspeaker Contributor

REGINA

Several programs designed to support Aboriginal students are in place at the post-secondary level in Saskatchewan. There is also, however, a consensus among those working in the field of education that the critical work lies in making all levels of school more beneficial for students.

In fact, said Gloria Mehlmann, this process must begin on the first day of school. Mehlmann is the director of the Aboriginal education unit within the provincial department of education and she says a new curriculum will help make this happen.

"We know that the core curriculum in the past has not reflected the interests and perspectives of Aboriginal students. The new curriculum is inclusive and was developed in conjunction with the Aboriginal community so that the Aboriginal students will be able to learn about themselves."

While Mehlmann is confident that this new curriculum is a great improvement, she is

equally certain that more work needs to be done across the educational system to make schools more inclusive.

This is one of the issues being examined by a school task force formed last May and chaired by Dr. Michael Tymchak, dean of education, University of Regina. The task force will make its first recommendations in June 2000 and present its final report next December.

"One of the things I'm noticing already," says Tymchak, "is that there really have been a lot of efforts to make schools more open to Aboriginal students." He cites the community school program that uses cultural and outreach workers as one example. "A glaring piece for me is that all these programs are at the elementary level and we haven't done the same for high schools. We are hoping to make high-school education more responsible and create supports for Aboriginal students."

The theory is that if the educational experience from pre-kindergarten through Grade 12 becomes more relevant and enjoyable for Aboriginal students, more will pursue post-secondary

studies. At this level, there are already programs for them.

One of the oldest is an eight-week legal studies program, begun in 1973 at the Native Law Centre at the University of Saskatchewan. At that time there were four Aboriginal lawyers and five Aboriginal law students in Canada. Although these numbers have improved (in 1998, law schools in Canada graduated 500 Aboriginal students according to the centre) Aboriginal people are still under-represented.

Around 40 students a year take the Native Law Centre program in property law. Studies in real property, personal property and Aboriginal property are combined with instruction in exam techniques. There is also guidance and counselling from Elders. At 11 of 15 law schools in Canada, students who successfully complete this program are exempt from the mandatory first-year property law course.

Another transitional program for Aboriginal students is the national Native Access Program to nursing. The nine-week program is also located at the University of Saskatchewan and is designed to increase Aboriginal

enrolment in nursing programs. In order to qualify for this program, students must have already achieved the minimum requirements of the faculty of nursing at whatever university they hope to attend.

There are a variety of programs and options open to students who want to pursue a teaching career. Two of these programs are the Indian Teacher Education Program (ITEP) and the Saskatchewan Urban Native Teacher Education Plan (SUNTEP).

SUNTEP was established through the Gabriel Dumont Institute in 1980, and operates in cooperation between the institute, the provincial education department, the University of Regina, and the University of Saskatchewan. The program focuses on Métis students but also accepts status Indian students who receive funding from their bands. It combines course work with internships and cultural field trips to give students practical experience and exposure to a wide variety of Native traditions.

Other post-secondary institutions are also actively encouraging Aboriginal students. The Sas-

katchewan Indian Institute of Technology (SIIT), Saskatchewan Indian Federated College (SIFC) and the Saskatchewan Institute of Applied Science and Technology (SIAST) all have Native programs.

The Aboriginal Youth Leadership Development Program at SIFC is designed to provide valuable work experience and guidance. It creates internships at the managerial level in Aboriginal governments and corporations, Crown Corporations, private corporations and public organizations. The program also seeks to create role models and provide guidance by matching students with mentors drawn from the community.

SIAST draws students from its four campuses to attend the annual Aboriginal Student Leadership Conference. The event includes workshops in time management and leadership skills, but Dean of Students Blaine Jensen says the real focus is elsewhere.

"We have Elders speaking and a sweat lodge—a variety of cultural events really—that allow the students to get reconnected with Aboriginal culture."

Counsellors with traditional training in constant demand

By Trina Gobert
Windspeaker Contributor

BRANDON, Man.

The groundbreaking First Nations and Aboriginal Counselling (FNAC) degree program at Brandon University, is proving to be a powerful addition to Aboriginal healing.

By implementing traditional Aboriginal teachings along with Western counselling theories, the three- and four-year bachelor degree programs offer a distinct style of counsellor training, specially formulated for Aboriginal peoples.

"This is the first opportunity in North America, that we know of, for students to attain a degree in counselling as an undergraduate program," said Dr. Fyre Jean Graveline, director of the FNAC program. "Most have to get their masters in order to receive a counselling certificate."

Currently 42 Native students and one non-Native student are enrolled.

Graveline said Aboriginal leaders are concerned that their people have been seeking counselling from non-Aboriginal counsellors who lack insight into traditional healing.

"These counsellors don't possess the sensitivity or understanding of cultural Native healing in a traditional sense," said Graveline. "(Our) students will make a concrete contribution to solving that problem. They will gain knowledge in traditional ways and become qualified in Western skills in their training."

The program was launched in the fall of 1998 through an extensive effort by Aboriginal groups such as the Manitoba Aboriginal Education Counsellors Association, Manitoba Indian Education Association, Assembly of Manitoba Chiefs, and individuals in the university and Aboriginal communities.

Program chairwoman and Elder, Lorraine McKay, said that Brandon University was chosen based on its deep in-

"This program has been powerful for most of the students. It is a healing journey that instills self-identity, self-pride in how to look at life as a Native person, and that is something I want to take into our communities. As counsellors, we are being healed, and this is why we will be able to help heal our people when we graduate."

— Andrea Bournes, a First Nations and Aboriginal Counselling student.

volvement with the Aboriginal community and programs already established.

"Brandon University offers two Aboriginal teachers' programs and an Elder's program," said McKay. "Now we have four programs with the FNAC. Brandon University is the best place for these programs, as 40 per cent of the student body is Aboriginal."

McKay said that the foundation of the FNAC program is the deep involvement of Elders. They provide cultural awareness, curriculum consultation, mediation, orientation, and they facilitate traditional ceremonies.

"Our Elders are representative of the students," said McKay. "They come from the Dakota, Cree, Ojibway, and Métis Nations. The Elders are the steering committee; they share in the development of the program. They are much more than just guest speakers."

"This program has been powerful for most of the students," said Andrea Bournes, a first year FNAC student and graduate of Assiniboine Community College's two-year Aboriginal community development program. "It is a healing journey that instills self-identity, self-pride in how to look at life as a Native person, and that is something I want to take into our communities. As counsellors, we are being healed, and this is why we will be able to help heal our people when we graduate."

Graduates will have attained well-rounded training to work with individuals, social services, child and family services, groups and communities.

"Once finished with the program, our students will be able to work in any field of counselling," said Graveline. "They can return to their communities or work in mainstream society."

Graveline said that Brandon University has arranged with Assiniboine Community College and others to attain a transfer credit system for students who have taken previous counselling programs.

"It's also amazing of how many small workshops and condensed counselling courses that are available through independent groups and colleges," said Graveline. "So we're reviewing our students case by case to assess how we can add any of these workshops they've already taken as credits toward their degree."

McKay feels powerfully about how the program will contribute to Native healing.

"It will have a deep impact," said McKay. "These students will have training in both the Native and mainstream environments, and that is what we want for them."

"I strongly share this vision," said Graveline. "It will create the opportunity for Aboriginal people to assist their own people in the healing process."

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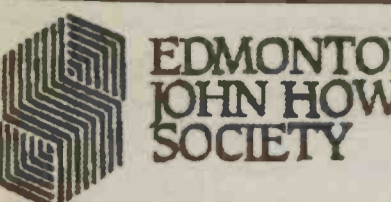
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Good demand for trades

By Barb Grinder
Windspeaker Contributor

MOOSE JAW, Sask.

Looking for a way to make a good salary, get paid while training, and have a high degree of job assurance? Becoming a journeyman in one of Saskatchewan's designated trades or technologies offers a lot of advantages for both men and women.

Apprenticeship and trade certification programs are available in a wide variety of job fields and you can train at several schools in the province, says Phyllis Eagle-Boadway, Aboriginal student counsellor at the Palliser campus of the Saskatchewan Institute of Applied Sciences and Technology (SIASST).

"Most apprenticeship programs take four years to complete, like a university degree, but you have the advantage of being able to earn a salary while you're training, and the job experience is built into the program," she says. "And there are a lot of jobs out there now."

While Saskatchewan's job market isn't as active as that of its neighbor to the west, employment growth is high in many fields. And a high school diploma isn't always necessary. Students who have completed Grade 10, with core courses in Science and Math, can apply for entrance to many apprenticeship programs.

SIASST and other schools also offer a variety of pre-employment programs, to help students deficient in these subjects. "We encourage students to finish their Grade 12," says Eagle-Boadway, "but we have educational equity programs for those who haven't,

or for people who have been out of school for many years. We also have no-cost tutoring programs to help Aboriginal students work their way through a training program."

Similar help is also available from the Dumont Technical Institute, the Saskatchewan Indian Institute of Technology, the Saskatchewan Indian Federated College, and from the regional colleges.

Government JobStart and Future Skills programs are also available on many of the province's reserves and in northern communities.

SIASST, the province's largest training institute, has four separate facilities—the Wascana campus in Regina, Kelsey campus in Saskatoon, Woodland campus in Prince Albert and the Palliser campus in Moose Jaw. The Dumont Technical Institute offers skills enhancement programs throughout the province, focusing on the needs of the Métis community.

"We've run programs in La Ronge, Fort Qu'Appelle, Duck Lake, Regina, Saskatoon—all over the province," says Cindy Hanson, program co-ordinator at the Dumont's Regina office.

Working with the Duck Lake Métis Society, for example, students in a basic carpentry skills program recently helped develop a rodeo grounds for the community. Students took classroom instruction in workplace safety, use of tools, blueprint reading, math and literacy upgrading, and lifeskills, while working on an actual construction project.

"Completing one of these programs makes it a lot easier to get the job you need to get into a

regular apprenticeship course," Hanson adds. "Essentially, we'll set up a program wherever there's a need and enough interested students to make it feasible."

Completing a pre-entrance or skills enhancement program can be advantageous, because it shows potential employers you can do the work and are serious about getting the training, Hanson says. "Students have to find an employer willing to take them on as an apprentice, but the school or the government can help."

An apprenticeship program is an agreement between a person who wants to learn a skill, an employer who needs a skilled worker, and the provincial government. Apprenticeships involve periods of on-the-job training, under the supervision of an experienced tradesman, alternating with periods of in-school training to learn the technical and theoretical knowledge required to become competent in the field.

About 80 per cent of the apprentice's time is spent on the job. To become an apprentice in one of the 51 trades so designated in Saskatchewan, you must first find an employer willing to provide the practical experience on-the-job. Once an employment contract is signed, you have to register as an apprentice with the provincial board.

Apprentices are paid a reasonable wage, both while they are actually on the job and while they are attending school. With each additional session of training completed, the wage goes up. Apprentices don't pay tuition, and most books and supplies are provided.



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E-mail: hammondk@commerce.usask.ca

CIBA: Darell Gaddie, CIBA Coordinator-SIFC
Phone: (306) 931-1839
E-mail: dgaddie@sifc.edu

Historical treasures in good hands

By Joan Black
Windspeaker Staff Writer

HULL, Que.

A seven-year-old training program to teach Aboriginal people how to manage all aspects of small museums or cultural centres is thriving in Hull under the auspices of director Céline Robinson, an Innu from Masheuiatsh, Que.

The program is called the Aboriginal Training Programme in Museum Practices and it was established by the Canadian Museum of Civilization Corporation. It accepts students who may or may not already have professional museum training, but who need it because they are working in that environment—possibly a museum, a cultural centre, or an art gallery. Forty-five have graduated since 1993.

"It's an eight-month program," says Robinson, who says she can accommodate up to 10 students a year. Usually she gets six or eight.

The program, which Robinson developed herself, includes a practicum, which gives students three or four weeks project or assignment experience, working either alone or as part of a team, under supervision.

Robinson understands that students come from all over the country and may not have travelled much outside their home communities. She does her best to ease their transition to working inside the large institution. "There's an intern room right next to my office," Robinson says, "and they can come and see me about just about anything."

The director herself came from a small community; her parents moved the family to the town of Roberval, Que. so she and her sisters could be educated. They were the only Native students in an English school. Robinson today speaks several languages and is working to obtain her master's degree in sociology. Her thesis is "the changing relationships between Aboriginal people and museums."

The Museum of Civilization has more than 400 employees, according to Robinson, which is a lot of expertise for the students to tap into. To enrol in the practicum, students need Grade 12 or the equivalent. Those that don't have Grade 12 will be assessed according to their experience in cultural interpretation or preservation or related skills.

The other part of the program is a structured internship, which requires that students either be working on or have graduated from a post-secondary program in museology, arts or social sciences. The content of the internship is worked out between the student and supervisor in accordance with the student's needs. Interns are required to produce a report at the completion of their training.

University students who are enrolled at the Saskatchewan Indian Federated College gain the

additional benefit, if accepted into the museum program, of being able to obtain credit towards a program offered at their own school. A former Museum of Civilization board member, Blair Stonechild, also came from SIFC, and was the one who suggested an Aboriginal training program in museum practices to the museum.

"We saw the need in the communities that were starting their own cultural centres and museums," says Robinson, "and we felt we could help them." As more Aboriginal people work in fields such as archeology, sociology and anthropology, it is becoming common for their communities to request items of historical, cultural and religious importance be returned from non-Native individuals and institutions that may have housed artifacts for years.

Six branches of the Canadian Museum of Civilization, each with many divisions, give students an opportunity to gain broad-based experience in areas relevant to them.

The six are Research and Collections, Exhibitions and Programmes, Public Affairs, Museum Services, the Canadian War Museum, and the Development Branch.

"So, there's a lot of opportunities," says Robinson, "for them to see the different careers. And I would say this is what is important about this program: it allows Aboriginal students... the opportunity to see what a conservator does. A lot of us had no idea before. Because the museum is so large, and we have IMAX and we also have a theatre group, if I have someone who applies who is interested in the theatre, (he or she) can go there. "They don't have time to get bored!" adds Robinson, enthusiastically.

The popular program, which may have 25 applicants a year, is underway again on Sept. 6, 2000, and ends April 25, 2001. Fully completed applications must be received by March 15, 2000 in order to be considered for the fall.

The number of students the museum can accept in the Aboriginal program each year depends on their success in obtaining outside support. Usually, Robinson said, the National Aboriginal Achievement Foundation pays for two. The museum sponsors five more.

"I have had quite a few interns who have got a master's degree now," says Robinson, "and are working at home, either in their own museums, or are working here."

The program is open to all qualified Aboriginal people, not just status Indians. Robinson says taking all aspects of an application into consideration, they try to accommodate people from different parts of the country and different Native cultures each year, so the expertise in museum practices gets spread around. Information is available about admission requirements, funding, and all other features of the Aboriginal Training Program in Museum Practices by contacting the director by telephone at 819-776-8270 or by FAX at 819-776-8300.

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Learning Makes The Difference

Confe

By Rob McKinley
Windspeaker Contributor

WINNIF

Aboriginal communi and business people look for some "tree-mend business opportunities in forest industry should heading into Winnipeg in ruary.

The city is hosting the "ference 2000—Training in Forest" from Feb. 14 to 17.

The conference is the fo in a series hosted since 199 the Canadian Forest Serv First Nation forestry prog and by Indian Affairs.

The four-day confere will focus on the who's and what's what of the estry industry and Aborig economic opportunities.

The conference will fea workshop topics and spea from a variety of backgro including financial ins

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ESSENTIA

Conference focuses on partnerships

By Rob McKinley
Windspeaker Contributor

WINNIPEG

Aboriginal communities and business people looking for some "tree-mendous" business opportunities in the forest industry should be heading into Winnipeg in February.

The city is hosting the "Conference 2000—Training in the Forest" from Feb. 14 to 17.

The conference is the fourth in a series hosted since 1996 by the Canadian Forest Service's First Nation forestry program and by Indian Affairs.

The four-day conference will focus on the who's who and what's what of the forestry industry and Aboriginal economic opportunities.

The conference will feature workshop topics and speakers from a variety of backgrounds including financial institu-

tions, employment agencies, transportation, mill work, manufacturing and education.

"If you want to do a project, it will have most of the things you will have to look at," said Mike Newman, the Saskatchewan liaison officer for the Canadian Forest Service, from his Prince Albert office.

With this year's theme focusing on training, Newman said the conference is a perfect chance for Aboriginal participants to take the first step in an industry that has recently created some big economic opportunities for Aboriginal businesses.

"The push has primarily been in the last two to three years," said Newman. "There has been a strong leaning of industry to form partnerships with First Nations in getting industrial and commercial ventures together in forestry."

Saskatchewan is the early

leader in Aboriginal and industrial partnerships, with several large forestry companies already working with First Nation communities.

Newman said the partnerships can begin small and gradually work into large-scale economic opportunities for Aboriginal entrepreneurs.

"There's a number of groups that have gone from working a small sawmill to operating a large industrial complex," he said.

The conference is geared to provide a ground-level entrance to the possibilities of partnership for Aboriginal groups.

"It will give them an awareness of what are the steps to do. It gives them a good idea—so they are walking into a project with their eyes open, so you know when you walk through the door what's going to be on the other side," said Newman.

Lorne West, forest development officer with the First Nations forestry program in Edmonton, said he expects to see more than 300 people attend the conference. Attendance at the conference grows every year it is held.

"We're expecting a fairly good turnout, and there is a limitation on space," said West, adding that last year's conference in Edmonton was a sell-out. "We had to turn people away."

The attraction of the conference isn't only the wide range of workshops and speakers, it's also the opportunity for conference participants to mingle with other delegates.

"There's a lot of networking going on," said West, explaining that many of the delegates attending the conference will already have some experiences in forestry partnerships. Their successes and informa-

tion can be shared with newcomers to the industry. "It is a mix of people that are thinking about doing something and the people that have had their own real-life experiences already and don't mind sharing."

Although the conferences are only held across the Prairie provinces and into the northern territories, delegates are expected from across the country, and this year, there's even some interest being shown from south of the border.

"There will be delegates from right across the country, but also from the U.S., so there'll be a little bit of international flavor," said West.

With seats expected to go quickly, both West and Newman encourage anyone interested to book early.

For more information on the conference, contact Mike Newman at (306) 953-8546 or Lorne West at (780) 435-7279.

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Trade sector booming, looking for workers

By Joan Black
Windspeaker Contributor

EDMONTON

At the "Careers Next Generation" conference held in Edmonton last month, executives, students, union leaders, educators, government employees and others met to map out a high-tech future for the province and ensure Albertans continue to drive their own economy. They heard that to stay on top, more young people must enter trades and technology fields, apprenticeships and journeyman training. Many high-paying careers await skilled workers.

Syncrude Canada's president and chief operating officer, Jim Carter, said his company has invested \$30 billion in oil sands production in Alberta and will double that in 10 years. "The growth of the economy will create 40,000 jobs for those who have the training," he said.

The average journeyman in Alberta is 42 years old. Already there is a shortage of skilled workers preparing to replace retirees and take on the projected \$45 billion worth of projects.

Alberta Apprenticeship and Industry Training's director of strategic field operations, Olie Schell, agrees the demand for workers is high and billions of dollars of expansion projects are at stake. He talked about ways people can get in on that and upgrade their skills if they're not ready. At the post-secondary level, he said, "There are numbers of pre-employment courses which are trade-related at various institutions across the province and which are accessible in various Aboriginal communities. And a lot of individuals that participate in those programs, it gives them a lead into the trades, because they can be accredited for the technical training component of that trade."

Alberta Apprenticeship approves but does not offer programs itself. A school might offer pre-employment training of 14 weeks to eight months for people who want to be welders, carpenters or millwrights, for example. They get a basic understanding of a trade, some lab time and related theory. Funding can come from EI, the First Nations and other sources, Schell says.

"With the anticipated projects that are planned for the province of Alberta, we're certainly looking at new construction," Schell says. He says they'll need welders, carpenters, electricians, steamfitters, pipefitters, and iron workers. An increase in population will mean more accommodation, stores, and more service-sector jobs such as camp cooks and automotive service technicians.

He says the most common age for entering trades training is 20 to 22 and trainees have Grade 12 or higher. Many journeymen are also recognizing they have to take correspondence courses or night courses to advance in their chosen occupation.

So you wonder why the perception in some sectors is still that trades and technology workers

are "not academically inclined," as Schell has heard many times, or not smart enough for university. Today, computers and fibre-optics are changing many of the jobs that used to involve manual labor, and \$80,000 a year is not unheard-of earnings for an experienced journeyman.

Schell says Gift Lake is one community he looks at "with nothing but awe for the work that those individuals have done." He says they've put their community members into apprenticeship programs, and subsequently individuals have become skilled trades people who have started their own businesses and trained others. He says Gift Lake and Peavine Métis communities don't need to bring in people from the cities to build their houses and do the work in their settlements. "They're using the skills and abilities that they've learned through apprenticeship training," he said.

Doug Golosky, of Clearwater Welding in Fort McMurray, laments "When the economy's slow, nobody trains. When times are good, journeymen prices go up," because there's a shortage of skilled workers.

"We've got to get out and educate the kids in school," he says. "I belong to the Aboriginal apprenticeship committee, through the government, on trades, and that's a new initiative they're just starting up. How to get (information about trades) out, and how to get young people into, not only the trades, but I think it's important to get them into technical schools.

"Our problem is we always seem to concentrate only on one area. There's lots of opportunities... welders, carpenters, millwrights, machinists—not too many people doing anything with machinists—boiler-makers. Then there's the other technical stuff like civil engineers, quality control people that go to SAIT and NAIT, and those you have to have a Grade 12 education. And the same with the trades now. We can't only concentrate on the trades. We have to look at what does industry need. All the technical schools have different programs and we've got to have people out there selling these ideas to the communities."

"Last year something like 400 kids went through the RAP program—registered apprentice. They get job placements and they get paid as they're learning. They also get credits for their schooling," Golosky said. As early as grade 10, students can be placed with companies to do a semester of work and a semester in school, so that by the time they complete Grade 12 they have perhaps a first year credit toward their apprenticeship.

In Golosky's area and elsewhere, he says, there is a program called "Co-operative Student Training", set up through the colleges for those who have left school within the previous five years. "In our shop we have that," says Golosky. "We take from the high schools and we hire people that are laborers. And if they got the right attitude, we offer them an apprenticeship."

Aboriginal Studies

(with the)

Anishnabe Education and Training Circle

Aboriginal Tourism Management

This program provides students with comprehensive knowledge of the rapidly expanding and challenging Aboriginal Tourism industry. The program will blend contemporary business technology and communication-oriented subjects with Aboriginal-specific subjects. Issues, challenges and opportunities specific to Aboriginal people in First Nations communities as well as in urban community settings, are studied. Cultural code of ethics, community economic development strategies, effective planning, research and marketing tools will serve to nurture entrepreneurial talents. Graduates will be prepared to work in existing, new and developing sectors of the Aboriginal tourism industry.

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This one-year certificate program is designed to prepare students for a broad range of employment opportunities in the gaming and hospitality industries. Graduates will develop generic and vocational knowledge, skills and attitudes specific to these industries. Special emphasis will be placed on enhancing graduates' understanding of Native people's participation in gaming and resort operations as a means of economic development, self-sufficiency and maintenance of cultural integrity.

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Native Community and Social Development is a two-year diploma program designed to teach the skills necessary to plan, develop, evaluate and manage community-based health and social services or work in larger, urban based institutions. The program can open doors for graduates to work in administrative positions in variety of settings, including community health centre, social service organizations, healing lodges and mental health centres.

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For more information, contact

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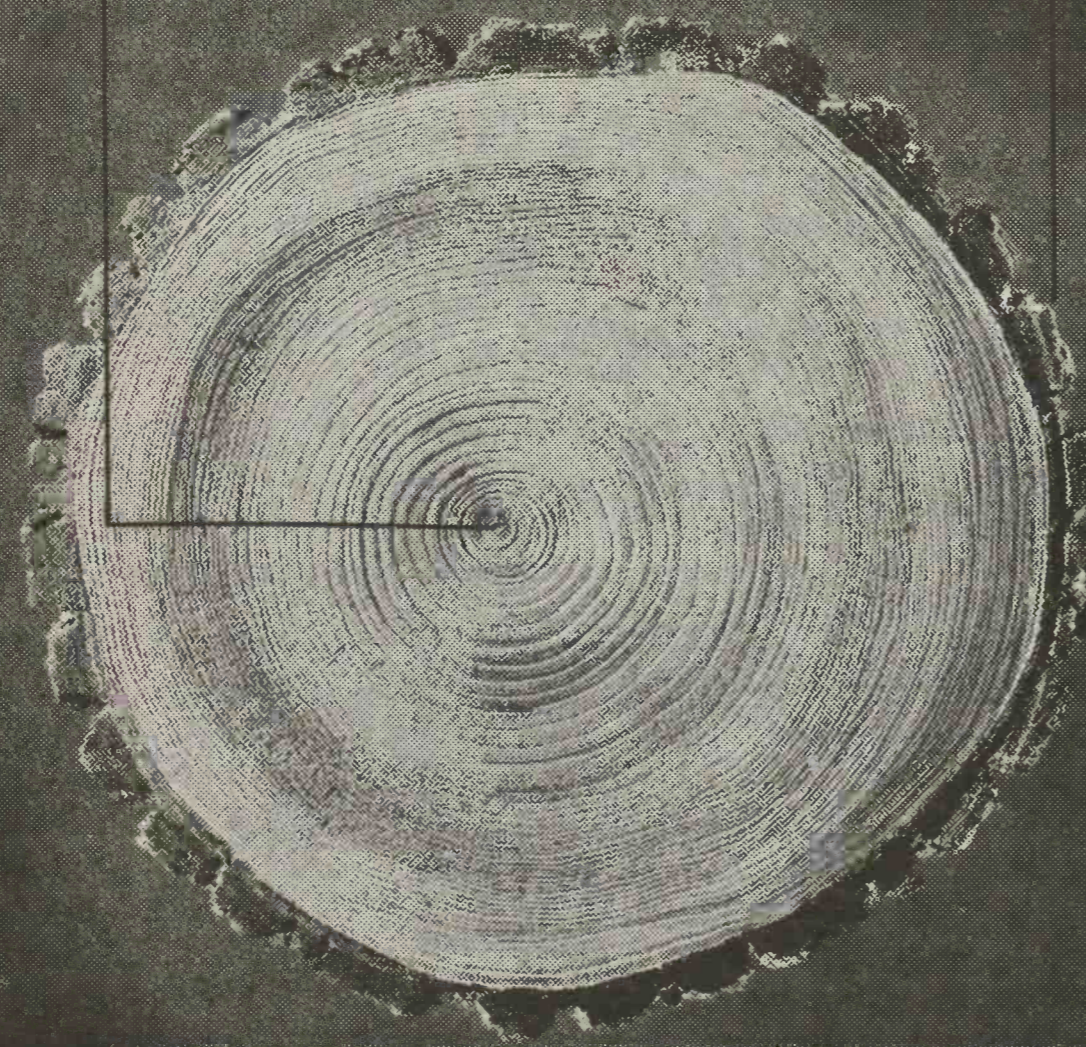
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Career planning for success

By Allison Kydd
Windspeaker Contributor

VICTORIA

Aboriginal high school students and adults planning career changes both want to know what careers are in demand, and there are a number of organizations that can help them.

Karen White is a counsellor for Victoria's Native Employment Outreach, operating out of the Victoria Native Friendship Centre. She mentions opportunities in high-tech industries, in trades, in education and in business.

Management skills will always be needed at the band level, says White, and communities engaged in land claims and planning self-government need their leaders to be skilled negotiators as well. "We have a fantastic system here in B.C.," White adds, referring to "lots of options" for those seeking such skills. Most community colleges offer computer programs and certificates in business management. Through the Knowledge Network, other institutions offer distance education options, including university transfer programs. There is training on the Internet, and private computer schools offer programs in half the time, though often at a higher cost than public institutions.

Grace Mirehouse, director of the Native Education Centre at Vancouver's Native Employment Outreach Services, also mentions the demand for teachers, not just for elementary levels, but for adult education and "cultural education." She too hears appeals for "band management skills" and those trained in land stewardship.

Mirehouse names other growing industries, such as tourism and economic development. Related opportunities are in the service and hospitality industries, as well as in business. Because of land settlements, she says, "Nations have jurisdiction over growing industrial operations." Some of these industries are logging, mining and eco-tourism.

Education is sometimes needed just to see the possibilities. Mirehouse feels "tourism is still a concept that may not be perceived as Aboriginal. [It] may be perceived as European and not ours. But when we go further, we see that [it] may well be part of the tradition." Furthermore, what in outside hands is exploitation, can—when the community itself is in control—mean opportunity and lead to self-sufficiency. In order to respond to opportunities, Aboriginal people also need training in sales and marketing.

Mirehouse also says Aboriginal counsellors of all kinds are needed, both professionals (psychologists and psychiatrists) and paraprofessionals, such as crisis intervention workers. Training programs come in all sizes: diploma, certificate and degree. Many are available through Aboriginal post-secondary institutions, and most mainstream colleges and universities have First Nations advisors.

The corrections area and criminology also offer opportunities for First Nations people, says Mirehouse, as there is still a high ratio of Aboriginals within penal institutions. Responding to this need, the Native Education Centre offers the Criminal Justice Certificate Program, in partnership with Douglas College. Those who seek diplomas can take their second year through Simon Fraser University.

Helen Copeland, from T'it'it' kit in Lillooet, B.C., speaks as a band councillor and as program administrator for the Interior Salish Employment and Training Society when she describes how isolated communities such as hers need mental health workers. Social workers, drug and alcohol workers and even sexual abuse counsellors, are available, but psychologists are not. T'it'it' kit, like most First Nations, prefers to hire Aboriginal workers over equally qualified non-Aboriginals.

Copeland also mentions opportunities in the building industry for contractors, carpenters and electricians, since "housing

is an ongoing thing." Much of the necessary experience can be gained on the job, and Copeland's community works to give the trades equal status to post-secondary programs. Also in demand are those with qualifications in accounting and book-keeping; "that's where accountability comes from," says Copeland.

Janice Simcoe, chair of the First Nations Department, Camosun College, gives the college perspective. Topping the list of programs students ask for is the human services area. "The demand is there as well as the desire," says Simcoe. These programs include social work, child care, healing services and counselling. Camosun, like many colleges, offers one-year programs (certificates), two-year programs (diplomas), up to two years towards degrees, as well as adult upgrading.

Simcoe also mentions the demand for business training, both for entrepreneurship and band management. Public administration degrees are also salable outside First Nations communities, since "Victoria is a government town." Camosun is also in the process of developing a First Nations history program.

Elaine McCredie about the Open Learning Agency, an umbrella organization offering distance education programs, "designed for individual study in the home." It is an accredited educational institution, offering degree programs as well as university transfer credits. While the agency has no students on site, it is in partnership with learning centres offering classroom situations.

McCredie has also observed growing tourism industries, which, she says, provide community role models for young people. She also notes that high-tech industries are more in demand in the lower mainland, not as relevant to the small towns in the interior. Other jobs are also area-specific. For instance, communities formerly dependent on fishing are now looking for alternatives.

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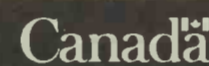
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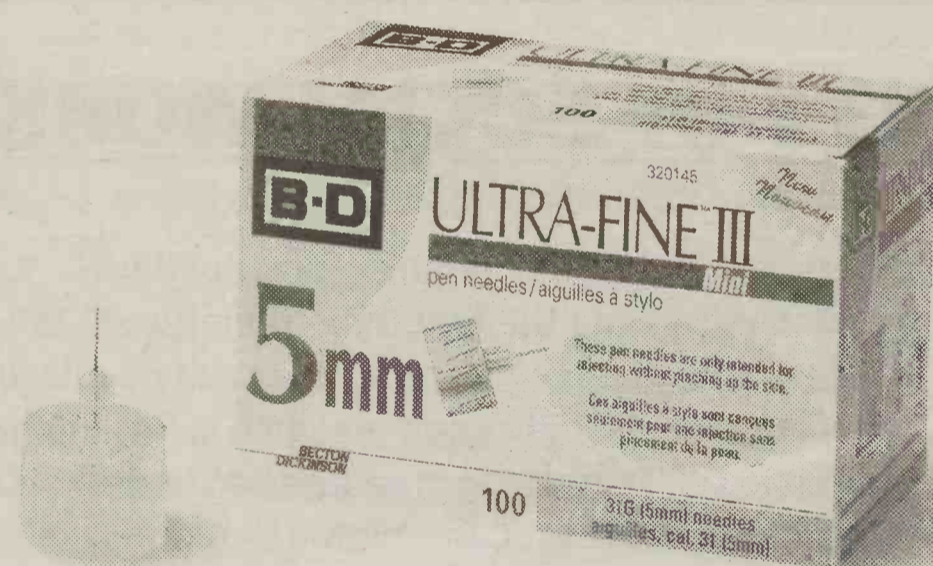
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Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1997 Scotiabank becomes the sole sponsor of the National Aboriginal Career Symposium's Essay Writing Contest for Aboriginal Youth.	1977 Jan. 30 - Edith Brant Monture, the great, great-granddaughter of Mohawk warrior Joseph Brant, dies. Born on the New Credit Reserve near Brantford, Ont. in 1894, she wrote several books.	1973 Jan. 31 - Niiga'o 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 title exists in law contrary to gov't opinion.	1999 1 Nine die in avalanche at 'New Year's Eve' celebrations in Kargisquljuq, QC.	1984 2 Native Foster child Wayne Roland freezes to death walking from Fort Chip to Fort McKay. Call 1-800-661-5469.	2000 3 Start the year right with your own Windspeaker subscription.	1985 4 The Lubicon Lake Indian Band receives \$1.5 M from federal gov't to defray legal costs.
1949 9 Distance runner Tom Longboat dies at Six Nations reserve in Ontario.	1988 17 Chief Big Bear dies of a whooping cough epidemic in his Hobomo, Alta. and 250 residents are infected.	1989 18 A whooping cough epidemic in his Hobomo, Alta. and 250 residents are infected.	1993 12 Six children at Davis Inlet, Labrador, attempt suicide by sniffing solvents.	1995 23 Settlement of \$4-million to Crassy Narow Indian band in ON.	2000 24 Premiere of AMMSA's cultural publication, Buffalo Spirit.	1970 1 The new territory of Nunavut is officially established - no Indian, no Inuit.

FEBRUARY - 2000

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1989 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.	1958 1 James Gladstone, 71, the first Indian Senator, is appointed in Ottawa.	1985 3 Radio station, CPWE The Native Perspective, is launched in northern Alberta by AMMSA.	1970 10 Louis Riel is elected president of the new provisional gov't in Red River, Man.	1987 15 The governor of New France, Louis de Frontenac, attacks three Mohawk towns.	1994 4 Davis Inlet Inuit evict mining companies from Vasey's Bay.	1987 15 Feb. 27 - Toronto Cardinal and Tom Jackson are nominated for Genie awards for their roles in 'Toyah'.
1976 6 Leonard Peller is arrested at Smalloy's Camp in Alberta.	1977 7 Adrian Hope, a Metis leader, dies from cancer.	1992 14 Doris Inlet, six children die in a house fire.	1994 24 James Bay Cree claim a victory against the development of future hydro-electric power projects in the James Bay area.	1987 15 Feb. 27 - Toronto Cardinal and Tom Jackson are nominated for Genie awards for their roles in 'Toyah'.	1994 24 James Bay Cree claim a victory against the development of future hydro-electric power projects in the James Bay area.	1987 15 Feb. 27 - Toronto Cardinal and Tom Jackson are nominated for Genie awards for their roles in 'Toyah'.

MARCH - 2000

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1980 March 5 - Hollywood USA - Mahawk 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.	1862 1 Smallpox arrives on Vancouver Island and spreads throughout BC killing thousands.	1983 2 Lubicon Lake band granted permission to proceed with injection to stop resurfacing.	1999 8 In the Blue Ground: A Norm. of 60 Movie aired on CBC.	1988 9 John Joseph Harper shot and killed by Robert Cross of the Winnipeg Police Dept.	1988 9 John Joseph Harper shot and killed by Robert Cross of the Winnipeg Police Dept.	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 Rotted: Sheriff of Saddle Lake is indicted.	1936 6 Archibald Douglas Joseph Cardinal is born at Red Deer, Alberta.	1913 7 Renowned Mohawk poetess Pauline Johnson dies.	1999 8 In the Blue Ground: A Norm. of 60 Movie aired on CBC.	1988 9 John Joseph Harper shot and killed by Robert Cross of the Winnipeg Police Dept.	1988 9 John Joseph Harper shot and killed by Robert Cross of the Winnipeg Police Dept.	1987 4 Tentative deal struck to grant Lubicon a 66 sq. km piece of land after a 48 year land claim fight.

APRIL - 2000

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1710 London, England - Four kroquois 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.	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.	1999 1 The new territory of Nunavut is officially established - no Indian, no Inuit.	1999 1 The new territory of Nunavut is officially established - no Indian, no Inuit.	1999 1 The new territory of Nunavut is officially established - no Indian, no Inuit.	1999 1 The new territory of Nunavut is officially established - no Indian, no Inuit.
1885 2 The Frog Lake Massacre of the North-West Rebellion.	1887 4 Chief Big Bear released from jail. He was imprisoned for his part in the North-West Rebellion.	1967 12 Conroy Neiland sentenced to 4 year jail term for killing Leo LaChance.	1999 1 The new territory of Nunavut is officially established - no Indian, no Inuit.	1999 1 The new territory of Nunavut is officially established - no Indian, no Inuit.	1999 1 The new territory of Nunavut is officially established - no Indian, no Inuit.	1999 1 The new territory of Nunavut is officially established - no Indian, no Inuit.

MAY - 2000

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1996 1 Frank Calder receives a Lifetime Achievement Award for his role in the deal with land claims.	1670 2 The Hudson Bay Co. is established and given sole authority over the lands in the New World.	1983 9 Donald Marshall acquitted after 11 years in jail for the death of Sandy Seal.	1985 10 May 9-12 - Riel and 300 Metis fight 850 troops at Battle of Batoche North-West Rebellion.	1972 11 American Indian Movement members at Wounded Knee surrender.	1985 12 Battle of Batoche ends North-West Rebellion.	1974 6 Peace efforts between Micmac and British diminish when Micmacs kill the crew of English.
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JUNE - 2000

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1951 Indian Act gets first major overhaul in more than a century. It's objective remains assimilating Indian people, the revised Act ends prohibition of Indian ceremonies and dances, 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.	1873 1 A band of Assiniboine Indians is attacked by American wolf hunters at 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.	1970 3 "Red Paper" presented to gov't proposing that Indian Nations be responsible for Native people.	1970 3 "Red Paper" presented to gov't proposing that Indian Nations be responsible for Native people.	1970 3 "Red Paper" presented to gov't proposing that Indian Nations be responsible for Native people.
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Photograph: Tim Johnson



This calendar is made possible through the vision and generous sponsorship of Scotiabank.



Aboriginal Millennium Calendar

Sponsored by Scotiabank

JULY - 2000

AUGUST - 2000

SEPTEMBER - 2000

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1971 Scotiabank's first chartered bank to open a branch on reserve at Standoff, AB.	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 Louis Riel returns to Canada to lead the Métis rights movement.	1978 Scotiabank creates a National Indian and Inuit Financial Services Department.	1994 Two 17-year-old Native teenagers are banished to two remote islands off the southeastern coast of Alaska for beating up a pizza delivery driver.	1915 Niagara politician and businessman Frank Arthur Calder is born at Niess Harbour, B.C.	1989 Bernard Ominiyak takes the 50-year-old Lubicon Land Claim to the United Nations.
1885 Big Bear and his son, Horse Child, surrender to Gen. Middleton, North-West Rebellion.	1997 Acting Sat. Kenneth Deane, who shot Native protester Dudley George at Ipperwash...	1847 Ojibway of the north shores of Lake Huron protest to the gov't that are occupying their land.	1973 The federal gov't announces it will begin accepting applications for comprehensive land claims. Stremming from a Supreme Court decision regarding the Niiga'o of BC.	1994 Court rules Indian Act does not infringe on the rights of Indian women to testify before the law.	1978 The fruit of the western Arctic give up Aboriginal right to 270,000 sq. km land for \$45 million.	1952 Henry Island, Ont. — First World War hero Francis Pegahmagabow who was raised at...
1970 End of occupation of Lock Island in the St. Lawrence River by Mohawks from the...	1990 St. Regis Reserve. They say they hold the title to the island, as well as 41 others.	1972 A 100-man police force storms the barricade at Oka. Corp. Mordecai Lemay is shot and killed.	1990 Supreme Court rules against Native woman who lost her status when she married a non-Indian.	1974 The fruit of the western Arctic give up Aboriginal right to 270,000 sq. km land for \$45 million.	1912 Jim Thorpe wins both the Pentathlon and Decathlon at the Stockholm Olympics.	1984 Johnny Bob Smillay dies. Smillay drew national attention to Indian concerns.
1896 July 15 — Missionary Albert Loebner begins construction of a chapel at the settlement.	2000 Sœur Paul-des-Métis.	1974 Jacob Kruger and Robert Manuel of the Penitence Indian Band were found not guilty.	1994 A female white buffalo calf is born in Wisconsin.	1990 The Canadian army advances into Mohawk territory.	1978 The Pentathlon and Decathlon at the Stockholm Olympics.	1984 Johnny Bob Smillay dies. Smillay drew national attention to Indian concerns.
1987 The Duke and Duchess of York, Andrew and Sarah, officially...	2000 Subscribers to Sask Sagen for only \$10 if you have a WindSpeaker sub. Call 1-800-661-5469.	1994 Controversial statue of Louis Riel is removed from grounds of the Manitoba legislature.	1990 Oka — More than 2,300 in peace rally organized by AFN to support Mohawks.	1990 Oka — Premier Bourassa announces an end to negotiations: asks army to dismantle barricades.	1912 Jim Thorpe wins both the Pentathlon and Decathlon at the Stockholm Olympics.	1984 Johnny Bob Smillay dies. Smillay drew national attention to Indian concerns.

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Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1992 Scotiabank establishes Scotia First Nations Investment Account, an on-reserve savings account.	1828 Gov. Gen. Lord Dalhousie recommends that the British gov't assimilate Canada's Indian people — impressed with how the Methodists at Credit River had transformed the Mississauga people to Christian farmers who have short hair, go to church and send their children to school.	1990 Oka — The Mohawks make their last stand from the Kanehsaté Treatment Centre.	1999 Aboriginal Peoples Television Network (APTN) is launched.	1971 James Clouston, Canada's first Native senator, dies at Fernie, B.C.	1877 Lakota Chief Crazy Horse is killed.	1993 Davis Inlet, Innu block airstrip to stop minister from landing there. Chief Kate Rich jailed.
1971 James Clouston, Canada's first Native senator, dies at Fernie, B.C.	1877 Lakota Chief Crazy Horse is killed.	1993 Davis Inlet, Innu block airstrip to stop minister from landing there. Chief Kate Rich jailed.	1990 Oka — Phone lines to the Kanehsaté Treatment Centre are cut.	2000 AMMSA launches 3rd Native newspaper: Saskatchewan Sage.	1976 Sept. 7 — King George III issues proclamation urging subjects to settle in Canada.	1993 Davis Inlet, Innu block airstrip to stop minister from landing there. Chief Kate Rich jailed.
1984 White Bear Band in Saskatchewan is granted settlement of land and cash worth more than \$18 million for land taken at the turn of the century.	1991 World's largest tipi erected at Medicine Hat, Alberta.	1990 Phone lines to the Kanehsaté Treatment Centre are cut.	1996 AMMSA launches 3rd Native newspaper: Saskatchewan Sage.	2000 First day of fall.	1976 Sept. 7 — King George III issues proclamation urging subjects to settle in Canada.	1993 Davis Inlet, Innu block airstrip to stop minister from landing there. Chief Kate Rich jailed.
1986 The picture of Inuit whalers is replaced by a vision on the Canadian \$2 bill.	1953 Birthdays of AMMSA CEO and WindSpeaker publisher, Bert Gowder.	1987 Ralph Steinhauser passes away. He was Alberta's 10th Lieutenant Governor serving from 1974-79.	2000 First day of fall.	2000 Time to subscribe to WindSpeaker! Call 1-800-661-5469.	1976 Sept. 7 — King George III issues proclamation urging subjects to settle in Canada.	1993 Davis Inlet, Innu block airstrip to stop minister from landing there. Chief Kate Rich jailed.
1993 Sawridge Chief Walter Twin challenges Bill C-31 in court.	1990 Oka — Mohawks work out of the Kanehsaté Treatment Centre. A violent confrontation occurs when soldiers struggle to get Mohawks under control and take them into custody.	1987 Ralph Steinhauser passes away. He was Alberta's 10th Lieutenant Governor serving from 1974-79.	2000 First day of fall.	2000 Time to subscribe to WindSpeaker! Call 1-800-661-5469.	1976 Sept. 7 — King George III issues proclamation urging subjects to settle in Canada.	1993 Davis Inlet, Innu block airstrip to stop minister from landing there. Chief Kate Rich jailed.

OCTOBER - 2000

NOVEMBER - 2000

DECEMBER - 2000

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1995 Scotiabank contributes \$250,000 to Aboriginal business programs at the University of Saskatchewan's College of Commerce.	1759 British attack and burn the Abenaki village of Odanak killing 30 people.	1999 Komsopos Indian Band announce the purchase of the 44,000-acre Harper Ranch.	1982 Olympic Committee restores the Olympic medals of Native Jim Thorpe...	1869 Fall — The smallpox epidemic has come to the prairies killing thousands of Indians...	1999 Oka — Ojibwa is appointed to NWT Council. He is first Native on Council.	1961 The National Indian Council is formed.
1988 Lubicon band members set up checkpoints on the four main oil roads into their territory.	1869 Louis Riel is born.	1999 Komsopos Indian Band announce the purchase of the 44,000-acre Harper Ranch.	1982 Olympic Committee restores the Olympic medals of Native Jim Thorpe...	1869 Fall — The smallpox epidemic has come to the prairies killing thousands of Indians...	1999 Oka — Ojibwa is appointed to NWT Council. He is first Native on Council.	1961 The National Indian Council is formed.
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Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1752 The Nova Scotia Governor and Micmac chief Major Jean-Baptiste Cape of Shubenacadie conclude a treaty that says all war-like events between the British and the Micmacs should be "buried in oblivion with the hatchet."	1962 Toronto — The work of Ojibwa painter Norval Morrisseau sells out on an exhibition at Toronto's Pallack Gallery.	1967 The Hudson Bay Co. is established and given sole authority over the lands in the New World.	1975 Native opposition to the James Bay hydro-electric projects with signing of agreement.	1885 Louis Riel is hanged for treason at Regina.	1903 Fr. Adrien-Gabriel Morice replaced as spiritual leader of Carrier Indians for neglect.	1975 Quebec City — The James Bay and Northern Quebec Agreement is signed.
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Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1969 Harold Cardinal, president of the Indian Assoc. of Alberta, publishes book "The Ugly Society. The Tragedy of Canada's Indians", an attack on the Canadian gov't's efforts to assimilate Indian people.	1997 Neyoyadonging — "the people who help" Aboriginal employee support circle started in Scotiabank's Executive Offices.	1980 Inuit TV station providing programming in Inuktitut in eastern Arctic is officially open.	1982 Big Bear is the last of the Plains Cree chiefs to sign Treaty 6.	2000 The gov't will set aside \$4 billion and a large amount of land to settle Native land claims in...	1981 Only two days left to enjoy this great calendar. Hope you found it informative!	1980 Inuit TV station providing programming in Inuktitut in eastern Arctic is officially open.
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Photograph: Dennis Okanee Angus



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