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Aboriginal Multi-Media Society (AMMSA)

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Windspeaker • Established 1983

Wind speaker



BUFFALO SPIRIT/ CANADIAN CLASSROOM/ FOOTPRINTS

Haida Gwaii celebrates return of ancestors' remains

Plus: Housing issues continue to plague Native nations
Government launches ADR process
ABC mini-series brings legends to life

Ken Rea dances at the Field Museum in Chicago as other Haida members prepare the return of 160 ancestors, whose remains had been kept in storage at the institution for more than 100 years.

Photo by Matt Ross



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Windspeaker / Scotiabank Photo Contest Winners

**Congratulations to our Photo Contest winners:
Susan Armann and Madeline Jean Weaver**
Each has received a prize award of \$1,500.



Steven and Revayah Armann
Photographed by: Susan Armann
D'Arcy, BC

Windspeaker and Scotiabank would like to thank the more than 135 people that entered our Aboriginal Calendar Photo Contest this year.

The judges looked at more than 400 photos and making the final selection was very difficult. The photos were fabulous and we regret that only two of them could be declared winners.

One look at the two selected photos, however, will convince you that our judges made excellent choices.

Please look for the winning photos to be featured in the 2004 Aboriginal History Calendar to be included in every copy of the December 2003 issue of Windspeaker.



Olivia Weaver
Photographed by: Madeline Jean Weaver
Vanderhoof, BC

The Aboriginal History Calendar is made possible through the vision and generous sponsorship of Scotiabank.

GOT YOURS? Did you get your 2004 calendar?

One free 2004 Aboriginal History Calendar is enclosed with every copy of the December issue of *Windspeaker* courtesy of Scotiabank. For more copies use the calendar order form below! Only a limited number available!

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Features

Who's on their way up & who's out 8

With Paul Martin set to become Canada's next prime minister on Dec. 12, there has been some jockeying for position for a place at the cabinet table. There have even been rumors that a First Nations person is being considered for the top spot in Indian Affairs. Can you guess who?

ADR process launched 11

Ralph Goodale, the minister responsible for Indian Residential Schools Resolution Canada, announced that the government's new alternative dispute resolution process was prepared to begin dealing with the back-log of abuse claims as of Nov. 6. The announcement was met with distain from some lawyers and residential school survivor advocates.

ABC mini-series Dreamkeeper set to air 28

It took 78 days to shoot in more than 70 locations across southern Alberta and involved 1,500 Native people in the making, including Gordon Tootosis, Dakota House and Floyd Red Crow Westernman. The film *Dreamkeeper* tells the tale of a storyteller and a troubled boy who take us on a journey of self-discovery.

Departments

[rants and raves] 5

Let's not forget the history that brought us to this point in time, despite the arbitrary, self-serving amnesia the federal government prefers to operate under. The Alternative Dispute Resolution process is a way to save the government money in dealing with the fall-out from its residential school system. Plain and simple.

[what's happening] 7

Community events in Indian Country for December and beyond.

[strictly speaking] 18 & 19

What's in a name? Columnist Dan David makes an argument against "our Aboriginals." Everything old is odd for Inuit, writes Zebedee Nungak. And Dr. Gilles Pinette discusses the very intimate problems of erectile dysfunction.

[radio's most active] 21

[windspeaker confidential] 23

Multi-talented Native beauty Jennifer Podemski speaks proudly of her accomplishments and confidently about her ambitions.

[rare intellect] 25

Windspeaker expands the scope of our rare intellect page and looks at more books that will challenge the mind.

[buffalo spirit] 29

Zacharias Kunuk, award-winning film-maker best known for his feature film *Atanarjuat: The Fast Runner*, talks about a new film that focuses in on shamanism and pre-Christian Inuit beliefs.

[careers and training] 32 to 36

[canadian classroom] 37

Derrick George has a dream. He wants to see the sport of war canoe racing on the roster of Summer Olympic activities. But how do you get from dream to reality? *Windspeaker* can tell you.

[footprints] 38

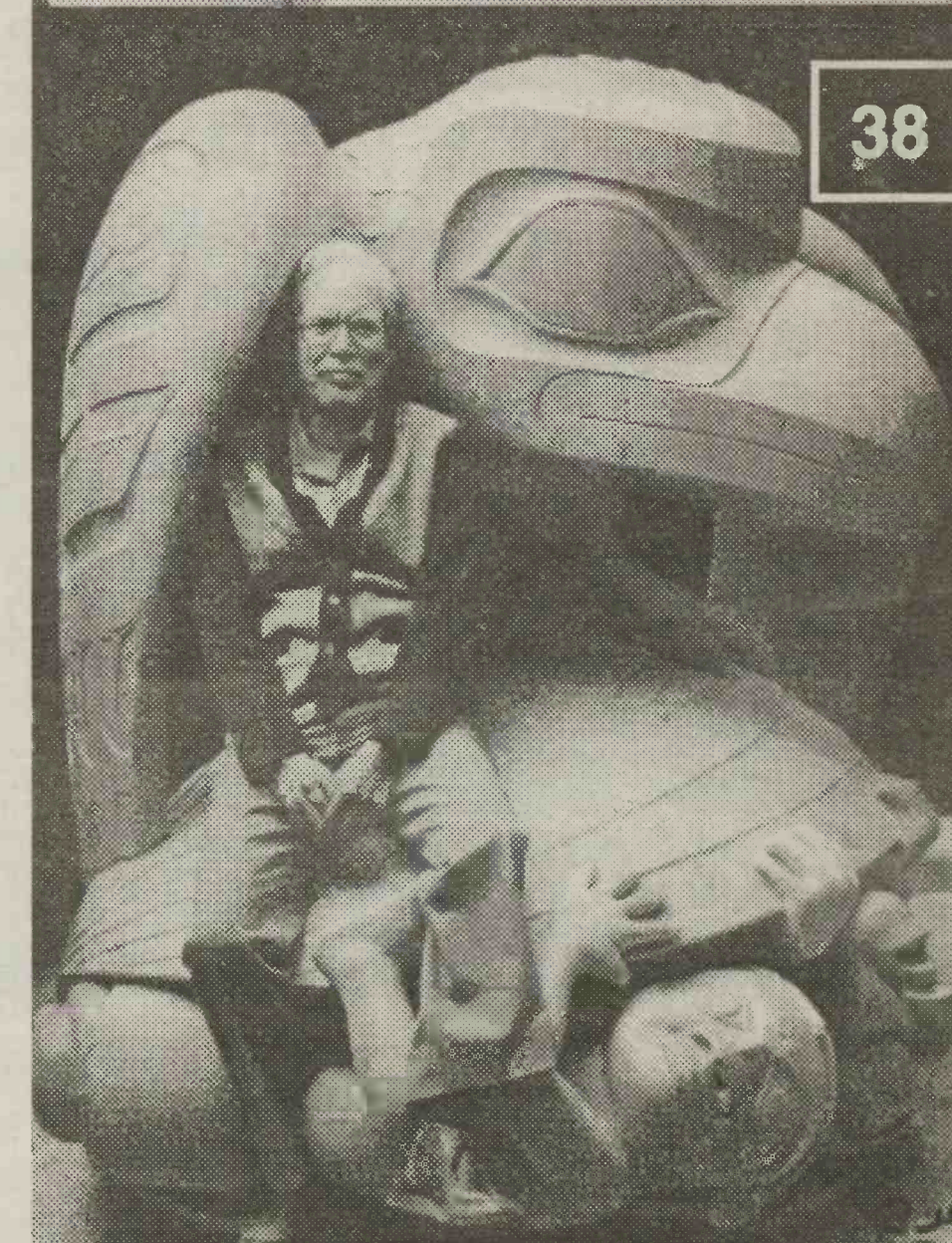
Artist Bill Reid was a man caught between two worlds and took from both to create. For the first part of his life, he ignored his Haida ancestry, but by the end of his life he had fully embraced it and changed how people viewed the work of generations of Native artists who went before him, and generations still to come.



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Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA) Canada's largest publisher of Aboriginal news and information. AMMSA's other publications include:

- Alberta Sweetgrass — The Aboriginal Newspaper of Alberta
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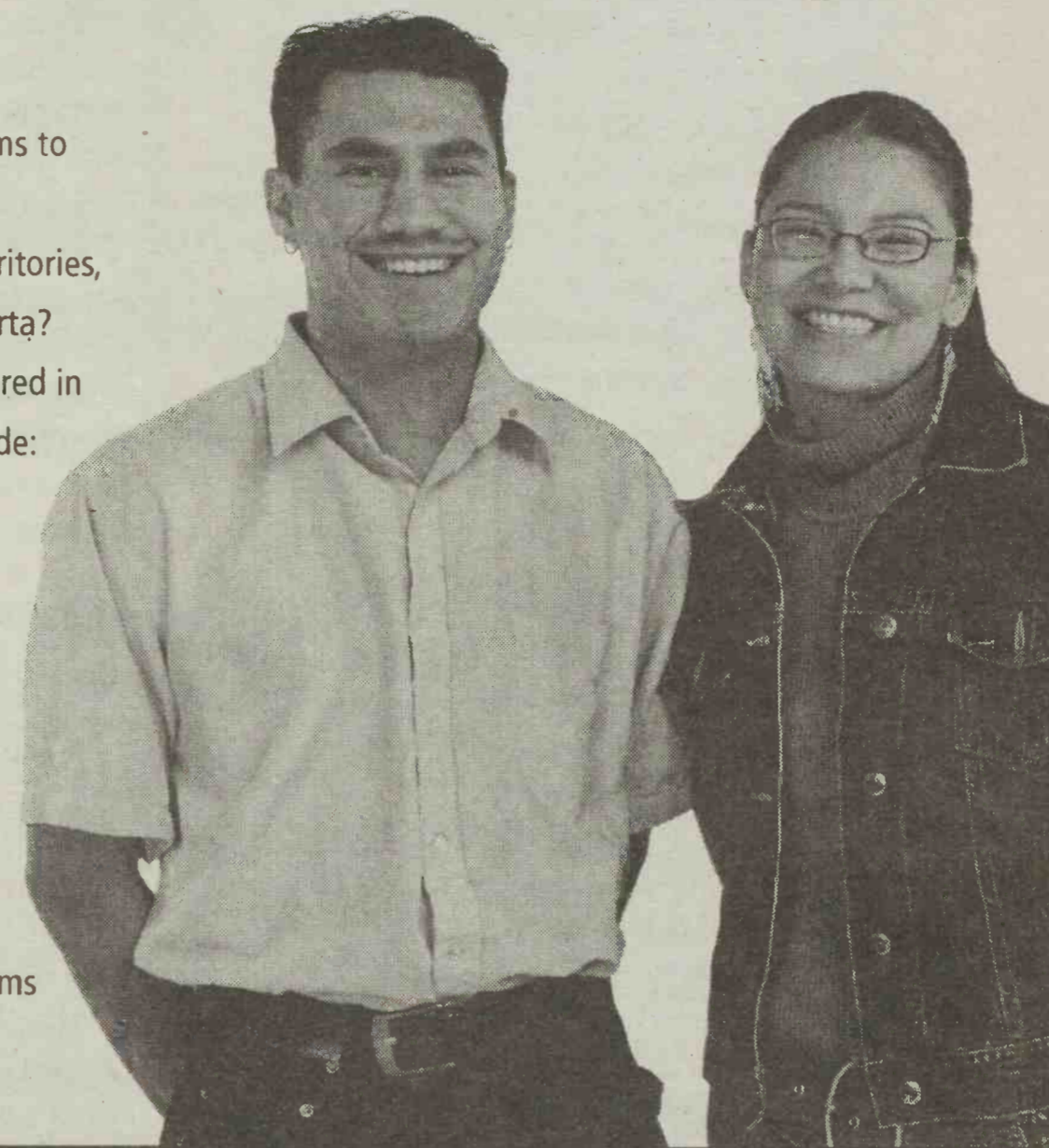
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Not so

You know what's unreasonable? Cultural genocide is unreasonable. A modern, post-colonial nation colonialism is unreasonable.

Let us clear up a couple of t history.

In the beginning...of Canada... moved into somebody else's ho... rying they could get their... the kindness of the people who... and had been for thousands an... and took their help to survive a...

Then the newcomers herded t... were living in this "empty" land... covered" onto the rockiest, ble... dust that could be found and se... have their languages and cultur...

So it wrangles when a minist... ter Ralph Goodale in particular... native Dispute Resolution that... spring from the abuse of those... residential school system as "hu...

Canada is suffering an arbitra... sia about the premeditated assa... tures and languages by only co... and physical abuse in the ADR... for the federal government by bu... ess that benefits the non-Native... all about saving money, limiting... done on the backs of the victim...

And Canada is giving notic... money-saving schemes in store...

The minister of Indian Affa... Nations people have to start pa... housing, despite it being an ob... government since the signing o... ber, the treaties? Those agreem... newcomers to access the lands f... reap their great wealth.

Why does it seem that it's a... benefited the most from these tr... living up to their part of the co...

Minister Robert Nault said t... to keep writing cheques is un... Nault, we don't think you app... what unreasonable can mean.

Aboriginal people have been l... most inadequate shacks in over-... more than a century, and now... show a little initiative and pull... own bootstraps. That's unreso...

To forget or ignore history i... lems that exist for First Peoples... able.

For government leaders to f... when the wealthiest among Car... about being asked to pay their... reasonable.

To work within a system tha... getting straight answers to ever... tions on First Nations fundin... that's unreasonable.

Bloc Quebecois MP Yvon L... that trying to get information... consultants were getting what... for how much from the Depart... was like getting answers from th... had the protection of the Hou... he said it.

"The billions of dollars they c... on First Nations go into the p... and go to wasteful projects," he s... abroad to see how other govern... Aboriginal peoples. That is wh... There is a system in this departm... thing like the Mafia, where publi... and do as they please. You can t... of expenditures in contracts giv... of Indian Affairs and Northern... to communications agencies, fo... ment firms. You can try to fin... most from the Department of Inc... ern Development, besides the E... see it is not easy. In fact, it is im...

Now, let's get reasonable.

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Not so fast

You know what's unreasonable?

Cultural genocide is unreasonable. Pretending to be a modern, post-colonial nation while still practising colonialism is unreasonable.

Let us clear up a couple of things about Canada's history.

In the beginning...of Canada... the people of Europe moved into somebody else's homeland and took everything they could get their hands on. They relied on the kindness of the people whose home this land was and had been for thousands and thousands of years, and took their help to survive and flourish.

Then the newcomers herded those same people who were living in this "empty" land that Europe had "discovered" onto the rockiest, bleakest little patches of dust that could be found and sent their children off to have their languages and cultures beaten out of them.

So it wrangles when a minister of the Crown, Minister Ralph Goodale in particular, tries to sell the Alternative Dispute Resolution that deals with claims that spring from the abuse of those children in the Indian residential school system as "humane."

Canada is suffering an arbitrary, self-serving amnesia about the premeditated assault on Indigenous cultures and languages by only compensating for sexual and physical abuse in the ADR. It's business as usual for the federal government by building a system or process that benefits the non-Native majority. The ADR is all about saving money, limiting liability, and it will be done on the backs of the victims.

And Canada is giving notice that there are more money-saving schemes in store for the future.

The minister of Indian Affairs is saying that First Nations people have to start paying their own way on housing, despite it being an obligation of the federal government since the signing of the treaties. Remember, the treaties? Those agreements that allowed the newcomers to access the lands from which they would reap their great wealth.

Why does it seem that it's always the people who benefited the most from these treaties who most resent living up to their part of the contract?

Minister Robert Nault said that expecting Canada to keep writing cheques is unreasonable. Minister Nault, we don't think you appreciate the breadth of what unreasonable can mean.

Aboriginal people have been housed in the cheapest, most inadequate shacks in over-crowded conditions for more than a century, and now they're being told to show a little initiative and pull themselves up by their own bootstraps. That's unreasonable.

To forget or ignore history in the face of the problems that exist for First Peoples in Canada is unreasonable.

For government leaders to fall all over themselves when the wealthiest among Canadians begin to whine about being asked to pay their fair share—that's unreasonable.

To work within a system that is so messed up that getting straight answers to even the simplest of questions on First Nations funding is impossible—now that's unreasonable.

Bloc Quebecois MP Yvon Lubien said last month that trying to get information about which outside consultants were getting what government contracts for how much from the Department of Indian Affairs was like getting answers from the Mafia. Of course, he had the protection of the House of Commons when he said it.

"The billions of dollars they claim they are spending on First Nations go into the pockets of bureaucrats and go to wasteful projects," he said. "They go for travel abroad to see how other governments deal with their Aboriginal peoples. That is where the money goes. There is a system in this department that operates something like the Mafia, where public servants call the shots and do as they please. You can try to get a breakdown of expenditures in contracts given by the Department of Indian Affairs and Northern Development Canada to communications agencies, for example, or management firms. You can try to find out who profits the most from the Department of Indian Affairs and Northern Development, besides the First Nations. You will see it is not easy. In fact, it is impossible."

Now, let's get reasonable.

—Windspeaker

Reader asks: What road do you choose?

Dear Editor:

This is an open letter to all the Native peoples of Turtle Island. I am writing this letter in the hopes that we can free ourselves from oppression.

I constantly hear that we should take control of our own lives and the lives of our children, so that we can all have a better life. This noble talk being said. It is sadly apparent that most of us still do not realize that we must act on this talk and carry it through to its logical conclusion—freedom.

For the last 120 years, we have chosen to work within a foreign system whose goal is to eliminate the Native peoples of this land. We must cut those ties if we are to survive. If not, then there will be no more generations to come.

Some of our brothers and sisters from what they call Mexico have chosen to do this. How you ask? By determining for themselves how they live, work, learn, and build their lives and communities.

By coming together and doing what has to be done, they have given themselves freedom. I have great hopes and great sorrows for our people and myself. I have great hope that we will do the same as our relatives down south and get our freedom. I also have great sorrow at what will happen if we do not—death.

Together we can do it. If we accept our differences and use them to our benefit then we can create the home that was taken away from our children and us. We must work together by sharing resources, information and each other's strength. We have the abilities, the skills and the people to make this happen. It is up to us as individuals, communities, nations to act upon this, regardless of what the foreign governments tell us what we can do.

All of us are all too familiar with the problems that face us today—Drugs, alcohol, corruption, loss of identity, loss of freedom and so on. The system in which we currently live has no interest in changing this situation. It does not serve their interests to do so. Then it is up to us to change it, together.

And change it we must, if not for ourselves, then for those who come afterwards so that they may live better lives than we have.

To do this will require action as well as words. It can be done as shown by our brothers and sisters south of us. We must take control of our nations and do what has to be done for all. I am not speaking as an American, Canadian or Mexican; I am speaking as a citizen of the Anishinabek Three Fires Confederacy that is also part of the Greater Nation of Turtle Island.

As Nations, we have responsibilities and rights. We have the responsibility to provide safety, security, health and true freedom for every citizen, as with this is our responsibility to Mother Earth, which in turn allows us to fulfill our responsibilities.

We have the right to determine our own fate, to speak and practice our languages and culture freely, to choose who are our citizens, to live our lives freely without foreign interference. This will require us to work together towards this goal, to make it a reality. The other road is obvious, eventual destruction of our lives, our communities, our nations and the future. I choose the first road. What will you choose?

Tante Hokslina
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[talk it up]

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[rants and raves]

Dear Editor:

My concern is about traditional healing, i.e., the sweatlodge ceremony. I was at last year's International Residential School Conference and there was no sweatlodge ceremony on the agenda.

Would some of my fellow First Nations' people support my idea of a sweatlodge ceremony to be added to the agenda for the International Residential School Conference hosted by the Sturgeon Lake Nation from Feb. 13 to 15, 2004?

All that has to be done is that tobacco be given to the Elder at Nechi Institute at Poundmaker Lodge (in Edmonton).

Please write to the co-ordinator at mistahinapew@sturgeonlakecreation.net.

Meeguetch. I thank you all my supporting Cree cousins and First Nations.

—Johnny A. Grant
Cree First Nation of Waswanipi, Que.

Dear Editor:

Parents should sit back and look at the kids. They are not paying attention. They are being neglected.

Their fathers and mothers are out always drinking or doing drugs, smoking pot or doing crack or something and they wonder why the kids don't listen.

I was listening to the radio and this guy played this song 'Daddy would you walk straight; you're staggering a bit. I'm stumbling. I'm tripping trying to follow you.' And it's so true.

They should grow up and [it's] time to be a parent, a mother or a father.

Hopefully this can come over to people, their attitudes, to strengthen their love, to open their hearts, and realize that children are a gift and not take it for granted.

They are only having self-pity on themselves when their children are watching them and then they'll grow up as self-pitying... It's time to open their eyes before it's too late. It's time for the parents to break the chains before their kids follow their footsteps and then teach their kids and their kids.

—Barb from B.C.

Dear Editor:

I'm writing to express my concern about emergency services in our Native communities. I believe that the Department of Indian and Northern Affairs should be work with our reserves to develop and implement proper emergency standards in order to help us meet the importance of community safety.

So much takes place, such as criminal activity and medical emergencies, as well as fire situations. And therefore I believe that the reserves should have strong policing that makes a good impact to serve and protect the community and its people.

Also, a well-trained fire and medical team could handle and know how to fight fires and perform medical procedures, 'cause people's lives are involved in all emergency situations, and our reserves should have professionally trained personnel that could perform the proper tasks. And by having such standards, our communities will be a lot safer and in good health. The funds would be well spent and used for good purposes.

The issues that happen in our reserves could be prevented and wouldn't have to happen by implementing what I have outlined. Safety is a number one concern and needs good attention to keep the people happy and assured of their safety.

The well-being of our reserves' people lies within the chiefs' hands, and should be closely cared for, since our lives depend and count on the chiefs and councils of our Native bands, who are elected to do what's best for the communities and the people.

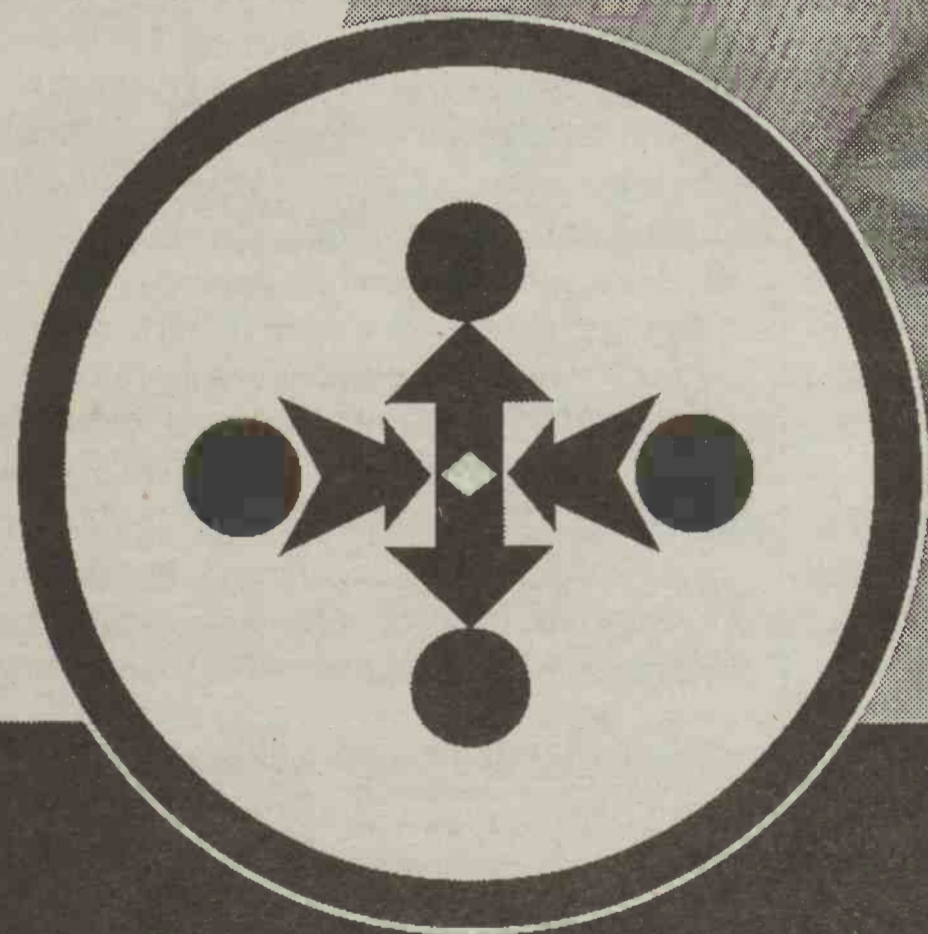
—Daniel Napesis
Horse Lake First Nation

Lisa Meeches | Ted Nolan

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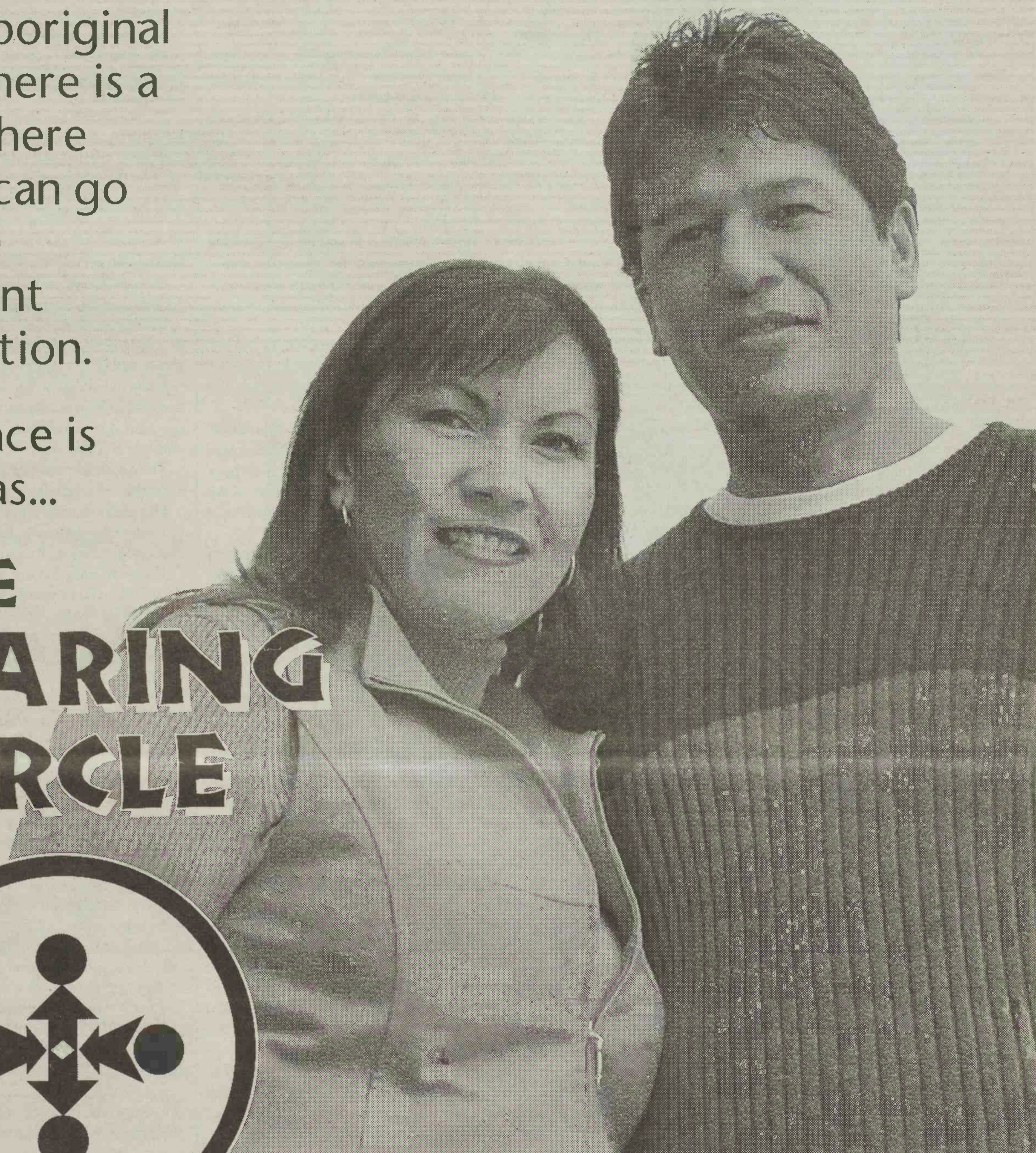
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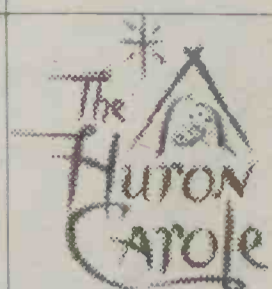
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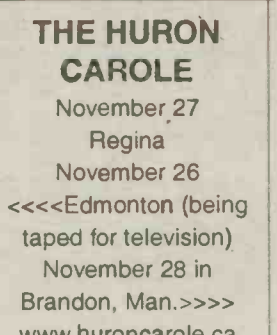

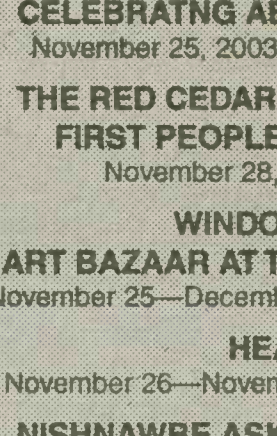
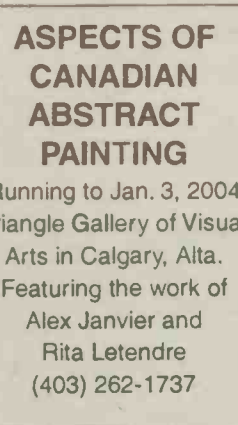
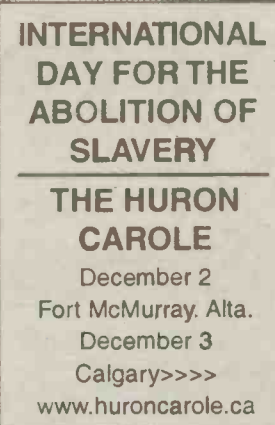
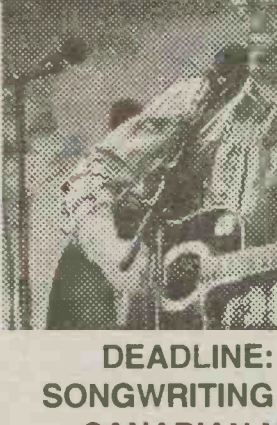
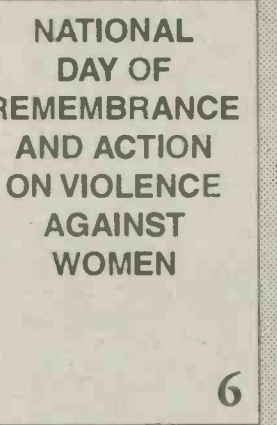
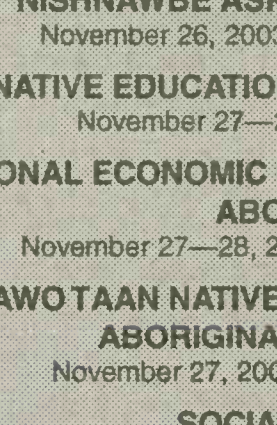






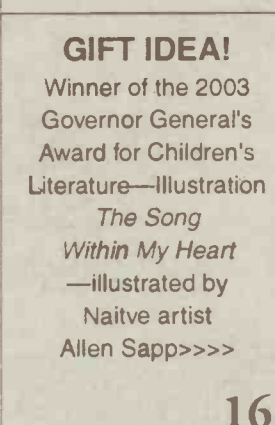



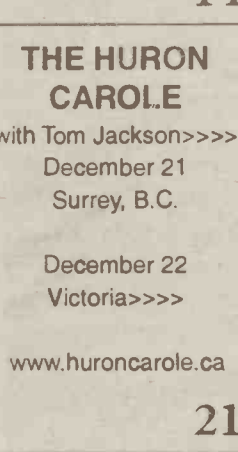



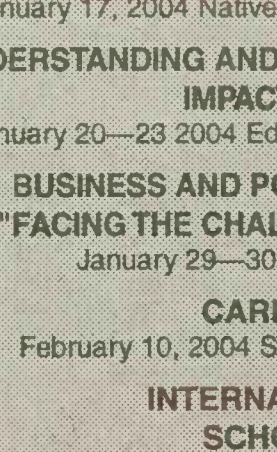


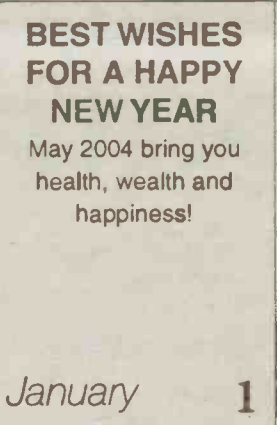

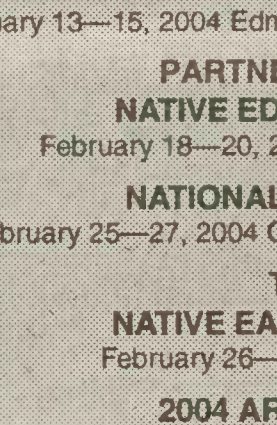
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 HOLMAN: FORTY YEARS OF GRAPHIC ART Running to Feb. 15, 2004 Canadian Museum of Civilization 1-800-555-5621 November 23	 DEADLINE: JUNO 2004 AWARD APPLICATIONS FOR JURIED CATEGORIES November 26 1-888-440-JUNO Derek Miller 2003 Aboriginal Recording of the year November 26	 THE HURON CAROLE November 27 Regina November 26 Edmonton (being taped for television) November 28 in Brandon, Man. www.huroncarole.ca	 CANADIAN ABORIGINAL FESTIVAL November 28-30 Toronto (519) 751-004 Includes 5th annual Aboriginal Music Awards November 28 www.canab.com	 CELEBRATING ABORIGINAL BUSINESS IN B.C. November 25, 2003 Vancouver (416) 961-8863 ext. 227 THE RED CEDAR BRIDGE GALA AND AUCTION FIRST PEOPLES CULTURAL FOUNDATION November 28, 2003 Victoria (250) 361-3456 WINDOWS ON THE WORLD AN ART BAZAAR AT THE MUSEUM OF ANTHROPOLOGY November 25-December 24, 2003 Vancouver (604) 822-5087 HEALTH EXPO 2003 November 26-November 28, 2003 Calgary (604) 275-6670 NISHNAWBE ASKI NATION BUSINESS AWARDS November 26, 2003 Thunder Bay, Ont. (807) 622-8271 NATIVE EDUCATION COUNSELLING CONFERENCE November 27-29, 2003 Toronto (705) 692-2999 NATIONAL ECONOMIC EMPOWERMENT CONFERENCE FOR ABORIGINAL WOMEN November 27-28, 2003 Vancouver, B.C. 1-888-683-7711 AWO TAAN NATIVE WOMEN'S SHELTER SOCIETY'S ABORIGINAL EXTRAVAGANZA GALA November 27, 2003 Calgary (403) 531-1970 ext. 200 SOCIAL JUSTICE AWARDS November 28, 2003 Edmonton (780) 479-8195 TS'QESSEN' POWWOW—UNITING THE CIRCLE November 28-30, 2003 Canim Lake, B.C. (250) 397-2215 before 10 p.m. CANADIAN ABORIGINAL FESTIVAL November 28-30, 2003 Toronto, ON. (519) 751-0040 NATIONAL ARTS AND CRAFTS SHOW AND SALE November 28-30, 2003 Edmonton (780) 970-7253 NATIVE ARTS AND CRAFTS SALE November 29, 2003 Calgary (403) 204-0083 ODAWA NATIVE FRIENDSHIP CENTRE 8TH ANNUAL ABORIGINAL ART AUCTION December 6, 2003 Ottawa, Ont. (613) 792-9008 RECREATIONAL HOCKEY TOURNAMENT December 6-7, 2003 St. Louis, Sask. (306) 227-4721 13TH NORTH AMERICA NATIVE ARTS & CRAFTS FESTIVAL December 15-16, 2003 Vancouver (604) 253-1020 NAPI POWWOW January 16-18, 2004 (403) 627-4224 (see ad page 17.) TRADITIONAL STORYTELLING AND FEAST January 17, 2004 Native Canadian Centre Toronto (416) 531-1402 UNDERSTANDING AND HEALING THE INTERGENERATIONAL IMPACT OF SEXUAL ABUSE January 20-23 2004 Edmonton (403) 320-7144 (see ad page 15.) BUSINESS AND POLITICAL LEADERS FOR WOMEN "FACING THE CHALLENGES" CONFERENCE (N.I.T.A.) January 29-30, 2004 Vancouver (604) 275-6670 CAREER AND JOB FAIR February 10, 2004 Sudbury, Ont. (705) 566-8101 ext. 7400 INTERNATIONAL RESIDENTIAL SCHOOL CONFERENCE February 13-15, 2004 Edmonton, AB (780) 444-8003 (see ad page 39.) PARTNERSHIPS IN SUCCESS NATIVE EDUCATION CONFERENCE February 18-20, 2004 Kimberley, Ont. (905) 768-7107 NATIONAL A.F.O.A. CONFERENCE February 25-27, 2004 Calgary 1-866-775-1817 (see ad page 38.) THE ARTSHOW NATIVE EARTH PERFORMING ARTS February 26-March 14, 2004, Toronto (416) 531-1402 2004 ARCTIC WINTER GAMES February 28-March 6, 2004, Wood Buffalo, AB e-mail: juliah@awg2004.com CANADIAN MUSIC WEEK March 3-March 6, 2004 www.cmw.net NCLRC CREE LANGUAGE FESTIVAL March 11, 2004 La Ronge, Sask. (306) 425-4938 LA RONGE TRAPPERS' FESTIVAL TALENT OF THE NORTH SHOW FOR ADULTS March 11, 2004 La Ronge, Sask. (306) 953-7234		
 ASPECTS OF CANADIAN ABSTRACT PAINTING Running to Jan. 3, 2004 Triangle Gallery of Visual Arts in Calgary, Alta. Featuring the work of Alex Janvier and Rita Letendre (403) 262-1737 December 1	 INTERNATIONAL DAY FOR THE ABOLITION OF SLAVERY THE HURON CAROLE December 2 Fort McMurray, Alta. December 3 Calgary www.huroncarole.ca	 INTERNATIONAL DAY OF THE DISABLED PERSONS 10TH ANNIVERSARY OF ALBERTA SWEETGRASS DEADLINE: NATIONAL SONGWRITING COMPETITION CANADIAN MUSIC WEEK December 5 www.canadianmusician.com	 NATIONAL DAY OF REMEMBRANCE AND ACTION ON VIOLENCE AGAINST WOMEN FIRST NATIONS LANGUAGE FESTIVAL December 12 Prince Albert, Sask. (306) 953-7234	 WINDSPEAKER AD DEADLINE December 5 www.canadianmusician.com		
 FIRST NATIONS ART EXPOSITION December 7 Curve Lake, ON. (705) 657-3661 7	 ABORIGINAL INFORMATION COMMUNICATION TECHNOLOGY (ICT) FORUM December 8-10 Edmonton (780) 982-1912 8	 INVESTING IN OUR FUTURE—JOB AND CAREER FAIR December 9 Regina ((306) 352-8400 9	 HUMAN RIGHTS DAY ASSEMBLY OF FIRST NATIONS CONFEDERACY December 9-11 Ottawa, Ont. AFN Christmas Party December 11 10	 WINDSPEAKER AD DEADLINE December 5 www.canadianmusician.com		
 HEALING OUR SPIRIT BC ABORIGINAL HIV/AIDS SOCIETY CHRISTMAS DINNER December 15 Vancouver (604) 879-8884 14	 GIFT IDEA! Winner of the 2003 Governor General's Award for Children's Literature—Illustration The Song Within My Heart —illustrated by Native artist Allen Sapp 15	 GIFT IDEA! New CD by Susan Aglukark Big Feeling now available Hear six new songs now at: www.susanaglukark.com 23	 MERRY CHRISTMAS! Boxing Day 25	 CHECK OUT THE NEW WINDSPEAKER/SCOTIA BANK CALENDAR IN THIS ISSUE. BEST WISHES FOR A HAPPY NEW YEAR May 2004 bring you health, wealth and happiness! January 1		
 THE HURON CAROLE with Tom Jackson December 21 Surrey, B.C. December 22 Victoria www.huroncarole.ca 21	 GIFT IDEA! New CD by Susan Aglukark Big Feeling now available Hear six new songs now at: www.susanaglukark.com 23	 MERRY CHRISTMAS! Boxing Day 25	 CHECK OUT THE NEW WINDSPEAKER/SCOTIA BANK CALENDAR IN THIS ISSUE. BEST WISHES FOR A HAPPY NEW YEAR May 2004 bring you health, wealth and happiness! January 1	 FIRST NATIONS SKATING COMPETITION Jan. 4, 2004 Ohsweken, Ont. (519) 455-4387 3		
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Rumors abound as Chretien era ends

Who's in and who's out as Paul Martin takes over

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Charlie Fox as Indian Affairs minister?

A Canadian Press story on Nov. 15 made just that suggestion, quoting unnamed sources in the Martin camp.

Fox, the Ontario Assembly of First Nations' vice-chief, issued a statement to all the Ontario chiefs on Nov. 17 in response to that story. He confirmed that he has been talking to the Martin team, but provided very little detail.

"I have been entertaining preliminary discussions with Paul Martin's transition team regarding the Kenora-Rainy River riding. Those discussions are ongoing," he wrote.

Prime Minister Jean Chretien announced on Nov. 18 that he will turn over the reins of power to Martin as of Dec. 12. On that date - or just before - Martin will announce his Cabinet. Until then, the speculation will continue.

The CP story reported Fox has been approached for the minister's job. But Fox's release spoke only about being a candidate. If Fox runs in Kenora as a Liberal that would mean that Robert Nault would not be a candidate in the riding for the first time since 1988. Northwest Territories



"I have been entertaining preliminary discussions with Paul Martin's transition team regarding the Kenora-Rainy River riding. Those discussions are ongoing."

<<<<<Charlie Fox

"Only card-carrying registered delegates were allowed on the convention floor and since the national chief is neither, he was asked to leave."

—Assembly of First Nation spokesman Don Kelly

Premier Stephen Kakfwi was also mentioned in the story as a possible Indian Affairs minister. Kakfwi quickly stated that he had no intention of running federally against Ethel Blondin-Andrew.

A cascade of speculation, mostly quoting unnamed Martin officials, has appeared in published reports in the last month. Talk in Ottawa is that Martin's advisors believe that former Ontario Ernie Eves made the mistake of not renewing his government after he took over from Mike Harris and then paid the price when he was defeated in October. Those who take that line believe Martin will jettison all Chretien loyalists in an effort to put a new government before the electorate in a possible spring

election. Martin himself has talked publicly about "change and renewal."

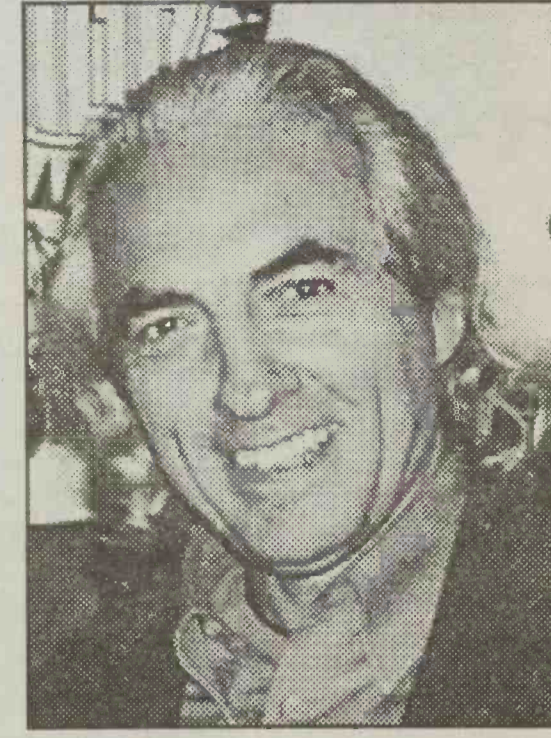
He has also said on several occasions that Aboriginal issues will be a priority for his government.

Sources that attended the Liberal convention say Blondin-Andrew was with Martin when he entertained questions from members of the Liberal Party's Aboriginal Peoples Commission. Those same sources say the party is actively searching for quality Aboriginal candidates to run in the next election.

Assembly of First Nation spokesman Don Kelly said that the national chief was the victim of a "mix-up" at the Liberal convention. Kelly said Phil Fontaine was in Toronto to deliver a speech to

the Law Society of Upper Canada and was invited to go to the Air Canada Centre and watch the Liberals crown their new leader. But since he wasn't a registered delegate he was denied access to the convention floor by security. The incident was reported briefly and without much detail in the Ottawa Citizen, fueling speculation that Fontaine and Martin may not have the best of relationships.

Charles Fox publicly backed Roberta Jamieson for the AFN leadership against Fontaine and then was the only vice-chief who did not appear on stage in Edmonton to state his loyalty and commitment to Fontaine. Many observers jumped easily to the conclusion that the fact Fox has



Phil Fontaine, turned away at the Liberal Party convention.

been approached by Martin's team was a sign that Fontaine is on the outs with the new Liberal leader.

Kelly said the AFN leader did not take offense to the misunderstanding at the Air Canada Centre and saw it as only a security problem.

"Only card-carrying registered delegates were allowed on the convention floor and since the national chief is neither, he was asked to leave," he added.

Windspeaker wanted to ask a number of questions these incidents have raised of a member of the Martin team. Although we were promised an interview with Scott Reid, the communications director, he did not return our calls.

Indigenous peoples' contributions hailed

Speaking in Machu Picchu, Peru on Nov. 12, United Nations Secretary General Kofi Annan spoke out about the contribution made by Indigenous peoples. The remarks were seen as a powerful challenge to Western attitudes towards formerly colonized peoples.

"Here, amidst the peaks of the Andes in Peru, the enormous contributions of Indigenous peoples to human civilization are everywhere on display—from the sacred ruins of the Inca empire to the crops that grow on the mountainsides. In the jungles of the Amazon too, Indigenous communities have lived for millennia in harmony with the rainforest, and they continue to do so today," Annan said. "And, throughout Latin America, one sees the extraordinary diversity of Indigenous cultures and the potential contribution their knowledge and values can make to poverty eradication, sustainable agriculture, and indeed to our concept of life. From here in Peru to the Philippines, and from the deserts of Australia to the ice-covered lands of the Arctic circle, Indigenous peoples have much to teach our world."

He noted that Indigenous cultures are under siege in many corners of the globe.

"In this region—and in other parts of the world, too—Indigenous lands, waters, languages,

health and cultures, long devastated by the legacy of colonial oppression, continue to be under grave threat. The environment is being destroyed and Indigenous people are too often excluded from decisions that crucially affect the life of their communities. They suffer from prejudice, poverty, and disease. Some Indigenous groups even face the terrible threat of extinction."

He said the "discrimination and marginalization faced by Indigenous children is particularly disturbing."

He said UNICEF, a UN organization would soon issue a report on conditions faced by children of Indigenous peoples and it would show that serious problems need to be addressed.

"The international community can no longer tolerate this situation. Nor should any society where it is happening," he said.

Police move in at Red Hill Creek

An attempt by the Iroquois Confederacy and non-Native residents of Hamilton to stop the completion of an expressway through the Red Hill Valley in the city's east end by was brought to a conclusion by police and private security guards in late October. Arrests were made and the protester's camp was razed just days after Windspeaker visited the site of the roundhouse and sacred fire.

Thousands of trees are being clear-cut to make room for the highway. Many of the people who maintained a presence in the valley in defiance of a court order, insist that it is a historic Native village site complete with burial grounds.

"If they find bones, this all stops," said Dave Heatley, a leader of the protest. "They tell us there's no burial sites in the valley. Well, there's been a huge Aboriginal presence here for 11,000 years and since I haven't met any 11,000-year-old people, there must be burial sites here."

The protesters have moved their camp to private lands as the project goes ahead.

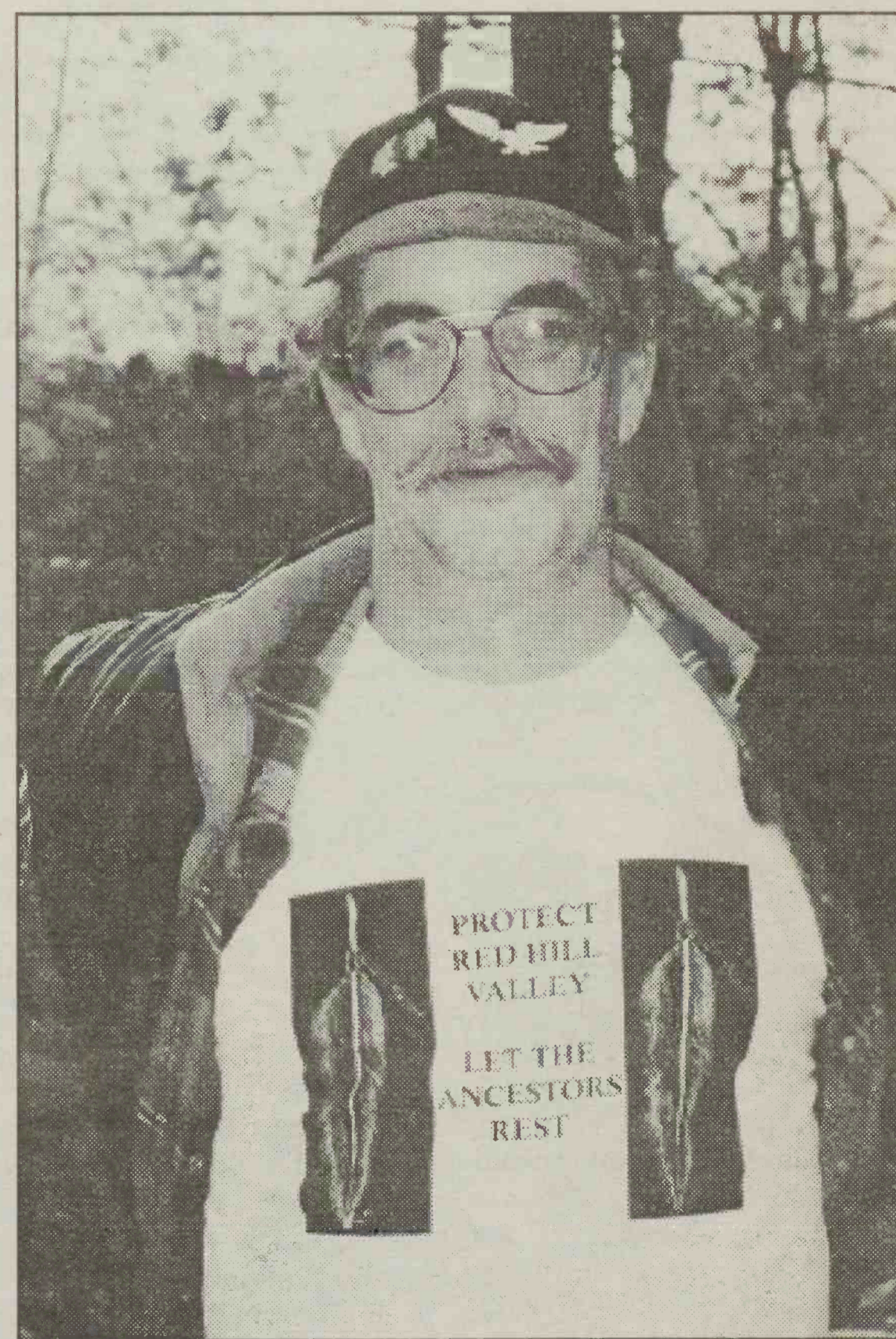
Inquiry's judge announced

Mr. Justice Sidney Linden will preside over an inquiry into the police shooting death of Dudley George at Ipperwash Provincial Park in 1995.

Linden is a former chief judge of the Ontario Court of Justice (Provincial Division). He was Ontario's first information and privacy commissioner. He was also the police complaints commissioner in Toronto. He has written about race relations.

George family lawyer Murray Klippenstein welcomed the news of the appointment.

"Justice Linden is an esteemed and well-respected judge with an impressive record of public serv-



Dave Heatley

ice," the lawyer said. "He is perfectly suited to ensuring that the difficult issues at the heart of the inquiry are dealt with thor-

oughly, thoughtfully and sensitively."

A date for the start of the inquiry has not been set.

The 10

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Aboriginal politicians, Elders and people with experience in the building trades all say that inadequate housing is at the root of many, perhaps even most, of the social, economic and health problems that plague First Nation communities.

But politics of all kinds have complicated the housing issue even though most people would agree that it's too important a matter with which to play games.

Housing issues were highlighted in the Assembly of First Nations Getting Results Agenda. The AFN requested that "the federal government support our work in developing a strategy for creating a self-sustaining housing system on our lands."

In the AFN's pre-budget submission (PBS) to the Department of Finance, an entire chapter was dedicated to housing.

"First Nation citizens have consistently identified addressing the shortage of quality housing as a top priority. There is currently a shortage of 8,500 units and 4 per cent of existing houses on our lands require renovations. Given the current rate of construction and our growing population, the housing shortage will widen over the medium-term," the submission stated. "Inadequate housing is contributing to many social and economic problems. The lack of quality housing contributes to social problems such as child poverty, suicide, low educational attainment, alcoholism, and family breakdowns."

National Chief Phil Fontaine plan called for taking steps to create housing markets on First Nation lands that will improve the ability of First Nation citizens to buy and sell homes. That would require the creation or expansion of innovative programs that would provide access to cash loans.

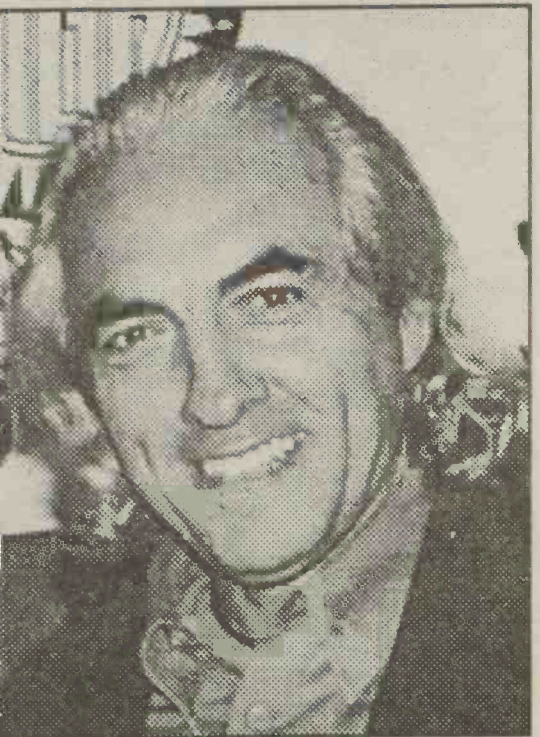
The PBS stated that such a move would "provide qualified owners with a larger stake in home maintenance and community improvement" and "create the institutional means to improve home maintenance skills; and improve the First Nations' institutional capacity for delivering aspects of home and community maintenance."

Fontaine told finance officials that local and national institutions would need to be created in order to improve the dismal housing situation on reserve.

He also said that an expenditure of \$600 million over the next three years would "lead to 3,000 more homes being built and 3,000 additional homes being renovated..."

To see the state of First Nation housing first-hand, Windspeaker traveled to the Siksika First Nation in southern Alberta earlier this year. We visited more than

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The legacy of inadequate housing

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

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Harry Good Eagle's family was left homeless after a flood in 2002. They continue to live off the reserve and doubt that they will be provided another home on Siksika territory.

dozen homes and spoke to several dozen people.

Several of the people we spoke to would not let us use their names. In First Nations across the country, we are told that councils arbitrarily add and delete names to the waiting list for housing. Cause trouble and lose your spot, they say.

We saw homes in serious disrepair. Some were poorly insulated. Many were infested with mould. In a part of the country where temperatures drop to minus 30 and below for long stretches every winter and where strong winds blow unchecked across the bald prairie, we saw homes where there were substantial spaces between the doors and the frames they were hung on. The housing department had affected repairs to some of these homes using duct tape. In just about every home, mouse traps or mouse droppings could be seen.

Several people did speak on the record, however, and they had little good to say about their council or housing department. These complaints came from a community where the chief says housing is at or near the top of the list of council's concerns.

"Housing is one of my priorities," Chief Adrian Stimson told *Windspeaker*. "Last year we built around 50 houses and we could use more, but we're always short of money."

Harry Good Eagle's home on the Eastern end of the sprawling reserve (the second largest in the country in terms of land mass) was flooded out during a February thaw in 2002. His basement literally filled with water. The home was ruined. Coming up on two years later, he is still living off the reserve.

Good Eagle claims he has been effectively banished, that council is in no hurry to get him a new home. His problem may have started with a conviction for sexual assault several years ago. He did the time, but claims he didn't commit the crime. His wife backs him up, saying she and the children stayed with him because they don't believe he did it. But he admits that the conviction may be a factor in his not getting much response to his demands for a

house on the reserve.

"If they want to banish me, the least they can do is look me in the eye while they're doing it. I knew my criminal record was not going to shine," he said.

But, he adds, the government should not be able to pick and choose whom it serves.

That's a common complaint. The lack of separation between the politicians and the public service in First Nation governments, caused in no small part by the absence of funds that would pay for the institutions of modern governance, is always a possibility. It is a matter of speculation just how often abuses occur. Critics say it happens a lot; supporters of chief and councils say it doesn't happen nearly as much as some would think.

Indian Affairs Minister Robert Nault was asked about housing issues during a conference call with Aboriginal reporters on Nov. 12. He said the First Nations

Land Management Act addresses many of the complaints of politicization of housing.

"[The act]... puts in place the policies which would create arm's length authorities that would not be influenced by politicians and would have the ability to generate the kind of financial resources to build the houses, to maintain them, and to, of course, have private ownership," he said. "That's the position that the government takes. If you don't have these modern tools, these checks and balances of governance, you will continue to have housing being used as a political tool and a political football in First Nations, which is one of the problems we face and one of the reasons why we don't think that this file has moved as quickly as it should."

Unlike pundits in the right-wing press, the Indian Affairs minister doesn't believe private land ownership is the only answer to the housing problem.

"I don't believe that the fact that First Nation property are lands that are held in common or held in trust by the Crown for First Nation citizens is an impediment to creating private housing and private ownership on reserve. That is not the case and, in fact, there are many First Nations, including Six Nations (in Ontario), where there is private ownership that exists. There are many certificates of possession out West where individuals own their own housing. And so, I think that does exist," he said.

Nault said the future will see less federal responsibility for housing.

"First Nations have to take more responsibility and control over the housing stock and not expect the government of Canada to be the total funder of housing because that is not the position of the government nor do I believe it will be in the future," he said.

(see Housing page 13.)

Housing protest continues

By Avery Ascher
Windspeaker Contributor

THE PAS, Man.

An Opaskwayak Cree Nation man has been living in a tent outdoors to draw attention to overcrowding on the reserve near The Pas.

Samuel Rodrick McGillvary, 40, pitched his tent beside the Gordon Lathlin Memorial Centre on OCN on July 4. McGillvary said overcrowded housing conditions lead to young people having to leave the reserve and subsequently making what he calls "dark" lifestyle choices in the city.

"I commit myself to [staying here] 20 hours a day. Four hours I sleep, and that's my sacrifice to the youth," McGillvary said in an interview on Oct. 11. "I don't want the children to end up like I am. I went through too many systematic events in my life—legalities, education, welfare, group foster homes, foster homes. There are many psychological disadvan-



Samuel McGillvary is living in a tent in protest of housing conditions on reserve.

tages to being homeless. That leads to loss of life, suicide, death, power struggles."

McGillvary's tent, with a pole flying the Canadian flag nearby, is visible from Highway 10 running through both OCN and the neighboring town of The Pas. As of mid-November, McGillvary was still there.

McGillvary has faxed statements of his views to more than 45 recipients, including federal Indian Affairs Minister Robert

Nault, Manitoba Premier Gary Doer, Churchill MP Bev Desjarlais, several Manitoba MLAs, federal and provincial government offices, First Nations organizations and media across Manitoba and Canada. He'd also contacted reserves in the United States.

McGillvary said he does not blame OCN for the housing shortage, as the band has many financial commitments.

(see Protest page 12.)

New deal rumored for off-reserve people

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA



Dwight Dorey

A new approach to dealing with off-reserve issues could be one of the many dramatic changes in store when Paul Martin takes over the reins of power from Prime Minister Jean Chretien.

This new approach could inspire the division of the Department of Indian and Northern Affairs into two separate departments, one for the north and one simply called Aboriginal Affairs. It's a plan that's being openly discussed at the senior levels of government.

Martin's own comments suggest that he intends to bring sweeping changes to the federal system. The term "changing the machinery of government" is on everyone's lips in the nation's capital.

Dwight Dorey, the national leader of the Congress of Aboriginal People, the group that lobbies on behalf of urban Aboriginal people, said he is hearing that the department may be restructured and believes that it's an idea that's long overdue.

A number of factors have combined to persuade the government to admit that its obligations are not only to status Indians living on reserve, he said.

"It's a combination of recent developments, not just Powley," Dorey said referring to the recent Supreme Court decision that brought life to the concept that Métis people have constitutional Aboriginal rights, specifically the right to hunt for food.

"There were other recent Supreme Court decisions recognizing off-reserve people have equal rights to those people on reserve. It's been part and parcel of this governance process that we've been engaged in with respect to the Corbiere decision," he said.

The Corbiere decision recognized that off-reserve people have a right to significant input into the decisions made on their home reserves.

"[P]eople off reserve have certain rights and entitlements that they were being denied over time," explained Dorey. "Certain rights that First Nations' people have are mobile rights; you take them with you. The Powley decision adds to that. It's not only registered treaty or status Indians, but also Métis now have new rights that are registered in the Constitution."

Dorey believes the government is ready to admit that Canada's drop in the United Nations human development index is related

tor for Métis and non-status Indians off reserve, he doesn't really have the departmental infrastructure or the budget to deal with us. His role is primarily just a "door opener to other departments for us," he said.

Asked if he had met with Martin, Dorey said yes but "not lately."

"I believe from my discussions with Paul Martin that he does want to try and fix things, that some things need to be fixed," he said. "What shape or form that takes is yet to be seen and he's not showing his hand

on that. In fact, he may not have any concrete ideas yet but he's definitely of the view to work on it and to develop some new thinking in that respect.

"I'm taking the view that with respect to the stats that are showing that it's the off-reserve population that is going to be the biggest issue in the future down the road, he's going to not only want to fix the problems of the past but prevent the current problems from escalating.

"This whole notion that Bob Nault and I have been talking about, the restructuring of the

department, is I think an ideal first step that Paul Martin might want to look at and take. It would demonstrate a pretty strong conviction on his part to deal with the broader issues of the Aboriginal agenda in Canada."

Dorey was asked if he had noticed a difference in attitude from the minister after Phil Fontaine was elected national chief of the Assembly of First Nations (AFN) in July. He admitted that Nault turned to CAP when he couldn't deal with former national chief Matthew Coon Come.

(see Off-reserve page 17.)

to its treatment of Aboriginal people. Canada has dropped from number one in the world to eighth on the UN index that measures basic quality of life benchmarks.

"In my opinion, and I think [Indian Affairs Minister] Bob Nault is seeing it, that's a reflection on their Aboriginal policy. I really believe it's not so much an issue relative to the conditions—which are still pretty bad—on reserve, but it's more this growing problem of the larger population of Aboriginal people off reserve being left in no man's land," he said.

Since all the discussion about such issues can only be speculation until Martin is established as prime minister and commits himself to a firm policy, *Windspeaker* asked Dorey if he had been given any commitments by anyone about changes in approach to off-reserve issues.

"Nothing yet but, obviously it's a good sign when you have a minister of Indian Affairs expressing those kinds of opinions. And he did that when he came to my general assembly to talk about mobility rights. The fact that he as a minister of Indian Affairs came to the assembly of the non-status, off-reserve organization was a positive move," he said.

"He and I have occasion to meet fairly frequently and discuss issues. What I often find happens with those meetings... he just tells me that he would like to, and believes that he should be, responding to these issues but he's not entitled to. He can't because of his departmental mandate. It doesn't allow him to. I think he's understanding and sympathetic to the causes of our people and feels that it needs to be addressed, but he's not in a position to do that at the moment."

The other minister with responsibility for Aboriginal issues is also hamstrung, Dorey said.

"And unfortunately, when we look at the position of Ralph Goodale as the federal interlocu-



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partment, is I think an ideal step that Paul Martin might not look at and take. It would demonstrate a pretty strong conviction on his part to deal with the broader issues of the Aboriginal agenda in Canada." Dorey was asked if he had noted a difference in attitude from the minister after Phil Fontaine was elected national chief of the Assembly of First Nations (AFN) in July. He admitted that Nault returned to CAP when he couldn't deal with former national chief Matthew Coon Come. (see Off-reserve page 17.)

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[news]

ADR process launched

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The government is trying to play off residential school survivors who experienced physical and sexual abuse against those who did not, said Ray Mason, the chairperson of a grassroots survivors' organization in Winnipeg.

His comments were made in response to the federal government's announcement that its alternative dispute resolution (ADR) process to deal with the back-log of legal claims filed by people who attended Indian residential school was up and running.

Ralph Goodale, the minister responsible for Indian Residential Schools Resolution Canada, announced on Nov. 6 that the optional ADR process was available "as of today."

Goodale said there are approximately 90,000 former students, about 12,000 of whom had filed legal claims against the government.

"So far, 12 cases—that's correct, a grand total of 12—have been litigated to a conclusion. Close to 1,000 have been settled either through pre-trial negotiations or a number of ADR, that is alternative dispute resolution, pilot projects," he said.

The minister said it could take longer than 50 years to resolve all

the cases through the courts. He said the ADR process could shorten that time period to seven or eight years.

"The status quo scenario could mean that most claimants, many of whom are already elderly and ill, will simply die before their claims are resolved. It's my desire to create more options by which more settlements can be achieved and paid more quickly," he said.

Goodale repeatedly claimed that the ADR approach was "more humane."

Mason, chairperson of a Winnipeg-based survivors' group called Spirit Wind, laughed when informed that the minister is making that claim.

"What we're saying is that the ADR process is not complete because in our mind there's no such thing as being partially wrong or partially right. The way we interpret the ADR right now, they're saying, 'We're wrong for what happened in the residential school system so we'll just compensate part of the residential school survivors.' We're saying that's not fair. No. We want it across the board and we want them to compensate us fairly. The sexually and severely physically abused, naturally they're entitled to more than the regular claims," he said.

He accused the government of pitting one group of survivors against the others in order to further its own agenda.

"We're not causing the division

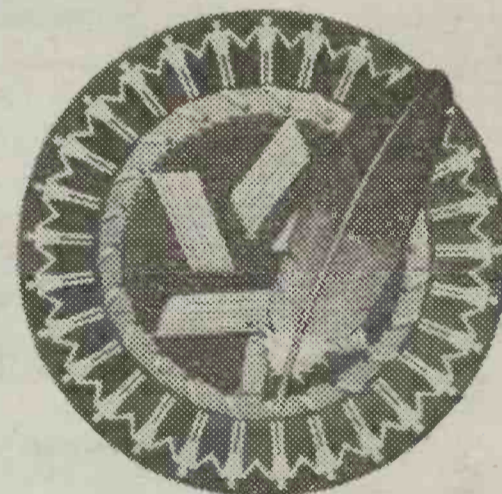
between the physically or sexually abused. We want them to be part of us because we were there together. This is where the government is causing division by saying, 'Let's do part of it.' And I'm saying to hell with you guys. Either you're wrong or you're not. One or the other. A lot of people were sexually abused and severely physically abused and we agree that they should be compensated. But what we're saying to them is don't forget about us, too. We were with you."

Mason said he—like so many others—lost his language after being beaten and humiliated for speaking it in school. He said the government is trying to muddy the waters by arbitrarily limiting the areas where compensation will be considered and by fighting with the churches over who is to blame. He said the government's communications plan is to draw attention away from the realities of the situation in order to limit the amount of money it will be required to pay to its victims.

"We call it cultural genocide," he said. "They won't have anything to do with [that term]. They don't want to hear that and yet they made it law for us to go to school."

Windspeaker asked Goodale about that. We asked him to comment on the assertion that the residential school system was a premeditated act of cultural genocide perpetrated by the federal Crown.

(see Dispute page 16.)



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Protest for the young

(Continued from page 9.)

"They have to take certain amounts of money from every department in our social structure in order to maintain this balance. They have full and good intentions to help their people to develop their family values and independence."

OCN is not managing its money badly, McGillivray said.

"There is not enough in the first place," he said. When asked if OCN should be receiving more money from the federal government, McGillivray replied, "Absolutely."

"I was thinking \$1 billion annually for all First Nations across Canada, just for housing. This should be dealt with by the United Nations, and also by Pope John Paul."

McGillivray said he is prepared to continue living in his tent until he feels his concerns are truly being heard.

"I will not fail. I will not falter. I stand fully committed for the children and their children. This is the 20th century and we're still living in the '30s."

There's a backlog of 600 homes on the reserve right now, OCN Chief Frank Whitehead said in an interview Nov. 3. About 3,200 of OCN's 4,000 members live on the reserve.

The housing shortage on reserves is a big problem.

"It's so big that it creates social problems because of the overcrowding."

"There is not enough funding. We receive \$330,000 [per year] from INAC for social housing. In addition to that, we usually allocate \$600,000 [per year] from our capital monies. You build eight or nine, the backlog is still 600 every year. The priority goes to families."

Whitehead said he had last spoken with INAC about the issue in September.

"The only thing they agreed to was to review the needs in the region. This would include the possibility of addressing overcrowding and mold. But that was not guaranteed in terms of a positive outcome."

With respect to McGillivray, Whitehead said, "We made offers in the past, but he refused our help to set him up somewhere. In the summer, we made an offer of paying his rent to move into suitable accommodations, much like what we would offer anyone. He didn't agree to what was presented to him at the time."

Whitehead said some members of the community also came forward to offer accommodation to McGillivray.

Whitehead added OCN has approached the town, Regional Municipality of Kelsey and the region's major employer, lumber and kraft paper producer Tolko

Industries Ltd., about partnering on low-cost housing.

OCN is looking at a bigger, broader picture, Whitehead said.

"If the government, both levels, can look at this problem other than just social housing, but also in terms of creating housing opportunities, affordable housing and employment opportunities at the same time, we will have created an industry that will support itself through mortgages, rents. They need to focus on that and help us establish ourselves that way, and provide development dollars to that end."

In the last year, OCN has adopted a land code under the First Nations Land Management Act, with the intent "to utilize our lands to their maximum potential, including designation of land for residential housing market potential," Whitehead said.

"We need co-operation from Indian Affairs to make sure we have adequate shelter funding to pay for that. INAC has indicated that's a possibility."

Representatives of INAC's Winnipeg office were contacted by Windspeaker with respect to this article. The correspondent did not receive any comments or information specific to McGillivray or the housing situation on OCN.



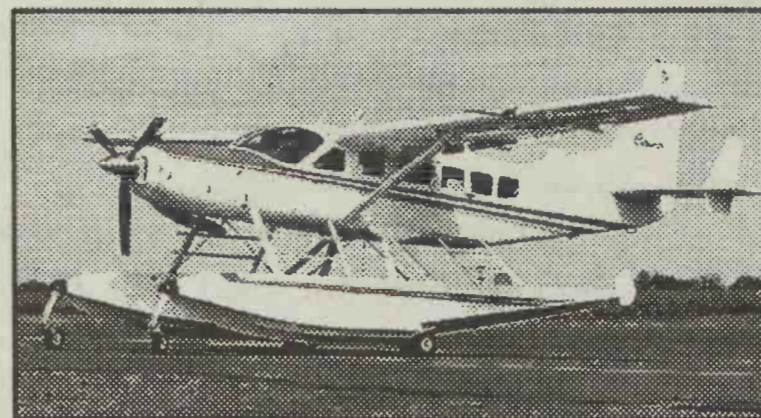
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Museum

By Matt Ross

Windspeaker Contributor

CHICAGO, Illinois

After a year of negotiations and cultural exchanges, the Haida were finally able to take the remains of their ancestors home.

Stored in the Field Museum of Chicago for more than 100 years, the remains of 160 Haida were honored Oct. 17 in a ceremony preceding their departure back to British Columbia. Several days before the celebration, 40 members of the First Nation's repatriation committee from Old Massett and Skidegate prepared for their return by wrapping the remains in traditional blankets and placing them into bentwood cedar boxes made to carry them to their final resting place.

A public display of dances and speeches occurred under the shadow of a pair of century-old totem poles in the museum foyer, objects that were also collected from Haida Gwaii during an early 20th century expedition when the remains were taken from their graves.

It would have been easy dwell on the insensitivities of archaeologists and anthropologists who looted the graves in 1897, 1900

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Museum releases remains to Haida Gwaii

By Matt Ross
Windspeaker Contributor

CHICAGO, Illinois

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A public display of dances and speeches occurred under the shadow of a pair of century-old totem poles in the museum's foyer, objects that were also collected from Haida Gwaii during an early 20th century expedition when the remains were taken from their graves.

It would have been easy dwell on the insensitivities of archaeologists and anthropologists who looted the graves in 1897, 1901

and 1903 for "scientific purposes." Instead, Chief of the Haida's Tanu Raven Wolf clan, CheeXial Taaiixou, holds the Field Museum in high regard.

"We can't blame the museums of today for the wrongs that have been done in the past," the chief said, noting how important the afterlife is for his people. "We can thank them for insuring that our ancestors' remains have been guarded for the last century."

This effort to repatriate the remains was the first conducted internationally by the Field Museum and it was the largest return of Haida from the United States to date. While American tribes have been notified of collections of remains held by all the museums, as is mandated by the Native Americans Graves Protection and Repatriation Act (1990), foreign Aboriginal peoples do not have this protection under this law. Stating how all requests for the



Chief of the Haida's Tanu Raven Wolf clan, CheeXial Taaiixou.

return of remains and artifacts are given the utmost consideration, museum provost Robert Martin said international boundaries should be irrelevant regarding the act.

"There's no reason that people should be treated differently, whether they live south or north of the border," Martin added. The Field Museum is committed to establishing positive relations with other cultures. "We will treat equally all requests from all Na-

tive Americans, not just those from the U.S.A."

Before European contact, the Haida population on the islands 100 kilometres west of Prince Rupert ranged between 10,000 and 18,000 people, but by the early 1900s that number was reduced to between 500 and 600, as a result of the smallpox epidemic and other diseases. Scientists of the time rationalized the need to exhume bodies for study before the tribe became extinct.

Now, 100 years after the last sponsored scientific expedition to the island, the Haida number between 5,000 and 6,000 people, though only half live in Haida Gwaii.

Serving on the repatriation committee that seeks to have all Haida remains and artifacts returned to their homeland is Lucille Bell, who has been searching for more than 500 of her ancestors for eight years, starting with the nearby Royal Museum of British Columbia in Victoria in 1995.

"I heard the spirits of my ancestors speaking to me and the great burden of 500 relatives to bring home," Bell confided. "Every repatriation trip is different and our journey is not over."

She pointed out the next museums her group will target are the

Smithsonian in Washington, D.C. and two museums in the United Kingdom. Bell professed skepticism about obtaining remains from overseas, because the British "don't give up anything."

The Haida's repatriation committee and community choreographed a butterfly dance to symbolize the wayward trek of their spirits had traveled a long way but had nowhere to go, Elder Ethel Jones quietly explained to the gathering of several hundred guests and the general public how this insect was chosen.

"Because of what happened many years back and how they took our loved ones away from the Queen Charlotte Islands, it looked like they were very far away from home," said Jones.

The Haida want to maintain the good relationship developed with the museum, in order to repatriate hundreds of other artifacts that were also claimed during expeditions, including the two 12-metre totem poles that are centrepieces for the museum.

Following ceremonies in Old Massett and Skidegate, the Haida reburied 160 of their ancestors on Oct. 25 and 26.

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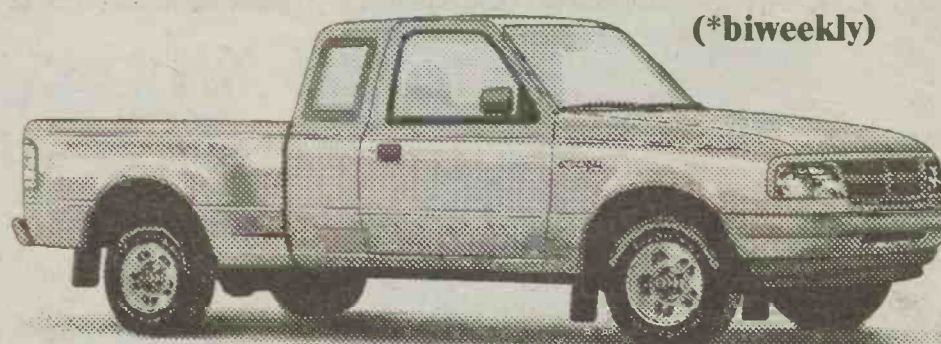
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Housing concerns continue to haunt nations

(Continued from page 9.)

You'd have to ignore, or conveniently forget, an awful lot of history to let that statement pass without objection. First Nations people they were pushed off their land, given the least productive real estate and legally prevented via the pass system that confined them to the reserves and prevented them from competing for jobs in town with non-Native people-from building an economy. The resources beneath their land have enriched the very people who complain the loudest about "money spent on Indians," some would add.

Anne McMaster is president of an Elders' circle at Siksika. The former long-term band councillor told Windspeaker that her group was unaffiliated with council. She says the government is far from finished addressing the abuses of the past and shouldn't be so quick to devolve its responsibilities.

"We don't really control ourselves. Indian Affairs still does," McMaster said. "We were never taught to do budgeting, planning. Indian Affairs did that for us. Now they expect us, out of the blue, to do it all."

She said the boom times in Calgary, the closest major city, have been hard on Siksika members. When people leave the reserve to find work or go to school,

"City regulations could force landlords to do repairs if not up to standard. On the reserve, we're lacking that because the owner of the homes on the reserves is actually the federal government. They're the landlord. The caretakers are the chief and council. The tenants are the people that live there."

—Al Isfeld

they're faced with inflated rents or high mortgage costs. Many are moving back to Siksika and adding to the reserve's housing problems.

And McMaster said that school buildings often have the same problems as homes.

"Our schools need to be renovated with additions rather than trailers with mould in them," she said. "Housing is problem number one, though. We need houses galore but the workmanship is so poor."

Al Isfeld has spent 23 years dealing with housing and construction issues. He knows exactly what the Elder is talking about. The Waywayseecappo (Manitoba) First Nation member lives in Winnipeg. He spent five years as a housing inspector for the City of Winnipeg and has been involved in building homes and

public buildings on his home territory.

Government paternalism has served the federal purpose well for more than a century. If the government wants to end that approach, it needs to deal with the harm it has done first, and not complain about the cost, Isfeld said.

"In our situation as Aboriginal people, they've made that very clear in their paternalistic attitudes towards us in everything that they deal with," he said. "So if they do not provide the education or the training to us as people and all they do is throw something out there and say, 'Here. This is brand new. Move in.' To us, it's just a place to stay because it's over-crowded and the quality of the materials is a little cheaper because the government is cutting corners. And then it wears down

quicker and they say, 'Well, it's the tenant.'"

Isfeld says the government has created the housing problem over many years. To ask First Nations to now take the bulk of the responsibility is completely unreasonable, he said.

"City regulations could force landlords to do repairs if not up to standard," he said. "On the reserve, we're lacking that because the owner of the homes on the reserves is actually the federal government. They're the landlord. The caretakers are the chief and council. The tenants are the people that live there. So the tenants are going to the caretaker and asking the caretaker to be responsible to fix the home and when the caretaker goes to the landlord, the landlord says we're not going to put any more money into it."

The federal government is a slumlord? Isfeld was asked.

"Exactly. Sure they are. Because they're not providing adequate housing for their tenants. And then they're trying to offload their responsibility onto the backs of the chief and council and saying, 'It's your houses; it's your responsibility.' When they gave them inadequate standards to build those houses to begin with. Even if they are built to the minimum code requirements," he said.

And the trailers that dot every reserve landscape are poor excuses

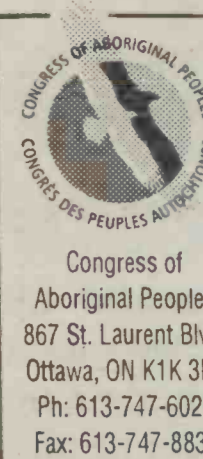
for housing, he added.

"I consider a trailer a short-term temporary solution until you move into a real home," he said. "Trailers are built out of lighter duty type of material. They're built as cheap as possible. That's why we have so many."

First Nation people need to be educated to take care of their homes, Isfeld said. Asked if that wasn't a paternalistic attitude, he said no. His people need better education because they're living in such inferior houses. People in the city do not need to know the things you need to know to maintain the cheap housing found on reserve.

He said many officials in the federal government see it as more important to protect bureaucratic jobs than create livable conditions for First Nations people. He believes the First Nations governance initiative was all about that.

"Steer the eyes away from us," he says the government was saying. "Keep the blame away from us. Let's make them believe the buck stops at chief and council. Even grassroots First Nations people start to believe it's their own leadership that's screwing them around when actually they don't even have the authority to screw them around. They only have the authority to deliver the programs and services as laid out by the federal government."



NOTICE
December 10, 2003
Thunderbird House, 7
BILL C-7 - FIRST NATIONS
Share information on the C-7. A presentation will view of where the Bill stands and what major changes to the Bill are being made. Participants will have a chance to ask questions they may have.

Contact David Turner at (403) 241-1111
david@mcfcs.ca to confirm your attendance.

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March 29 - April 1, 2004, Regina
May 26 - 29, 2004, Grande Prairie

WORKSHOP OVERVIEW: Topics will include: 1) healing and recovery for individual healing and recovery, 2) responding to abuse: work with support teams, 3) strategies for immediate and long-term recovery, 4) culturally-based strategies, and 5) from recovery to personal growth.

REGISTRATION: Prior to January 9, 2004, \$395.00 (includes workshop materials). Special group rate for 10 or more people. After January 9, 2004: \$395.00/limited number of registration fees.

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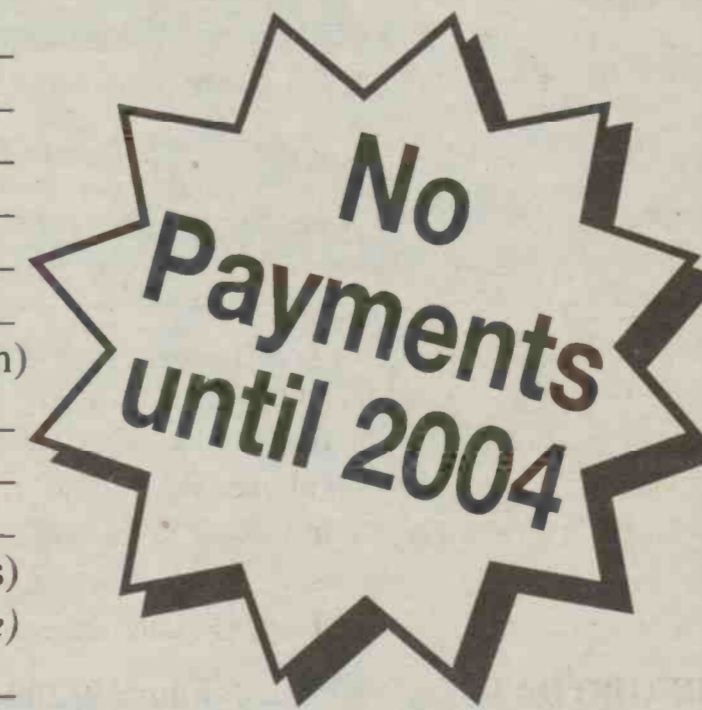


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housing, he added. "I consider a trailer a short-term temporary solution until you move into a real home," he said. "Trailers are built out of lighter duty type of material. They're built as cheap as possible. That's why we have so many." First Nation people need to be educated to take care of their homes, Isfeld said. Asked if that isn't a paternalistic attitude, he said no. His people need better education because they're living in such inferior houses. People in the city do not need to know the things you need to know to maintain the cheap housing found on reserve. He said many officials in the federal government see it as more important to protect bureaucratic jobs than create livable conditions for First Nations people. He believes the First Nations governance initiative was all about that. "Steer the eyes away from us," says the government was saying. "Keep the blame away from us. Let's make them believe the buck stops at chief and council." Even grassroots First Nations people start to believe it's their own leadership that's screwing them around when actually they don't even have the authority to screw them around. They only have the authority to deliver the programs and services as laid out by the federal government.

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NOTICE OF MEETING
December 10, 2003, 10:00 a.m. - 2:00 p.m.
Thunderbird House, 715 Main Street, Winnipeg, MB

BILL C-7 - FIRST NATIONS GOVERNANCE ACT
Share information on the true contents of the proposed Bill C-7. A presentation will be made that will provide an overview of where the Bill stands in the House of Commons, and major changes to the Indian Act will be discussed. Participants will have an opportunity to comment and raise questions they may have on the Bill.

Congress of Aboriginal Peoples
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Fax: 613-747-8834

Contact David Turner at (403) 827-3800 or via e-mail at david@mcs.ca to confirm your attendance at the meeting

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UNDERSTANDING AND HEALING THE INTERGENERATIONAL IMPACT OF SEXUAL ABUSE

January 20, 21, 22 and 23, 2004
Delta Edmonton South Hotel and Conference Centre, Edmonton, AB

Also, March 2 - 5, 2004, Winnipeg, MB, hosted by the Four Worlds Manitoba Project and the University of Manitoba - Aboriginal Focus Programs, CanadInn Polo Park, Winnipeg, MB
March 29 - April 1, 2004, Fredericton, NB, hosted by the Echoing Hope Committee
May 26 - 29, 2004, Grande Prairie, AB, hosted by the Healing Project, Native Counselling Services of Alberta

WORKSHOP OVERVIEW: This workshop will focus on healing the impact of sexual abuse in our communities. Topics will include: 1) understanding the impact of sexual abuse across generations, 2) pathways for individual healing and recovery, 3) community as victim: healing our communities and building stronger nations, 4) responding to abuse: what to do at the time of disclosure/establishing community-based response teams, 5) strategies for immediate actions: a menu of options (healing circles/co-counselling/spiritual and culturally-based strategies, and many other options, 6) caring for the caregiver, and 7) moving beyond abuse: from recovery to personal growth and community development.

REGISTRATION: Prior to January 9, 2004: \$345.00/person (includes lunch, health breaks and workshop materials). Special group rate: \$300.00/person for five people or more.
After January 9, 2004: \$395.00/person. Special group rate: \$345.00/person for five people or more. A limited number of registration fee scholarships are available for relatives without an organizational sponsor.

Registration will be limited to 120 participants.

For Further information, free publications or to register, please contact:
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C-6 passes, other bills die

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

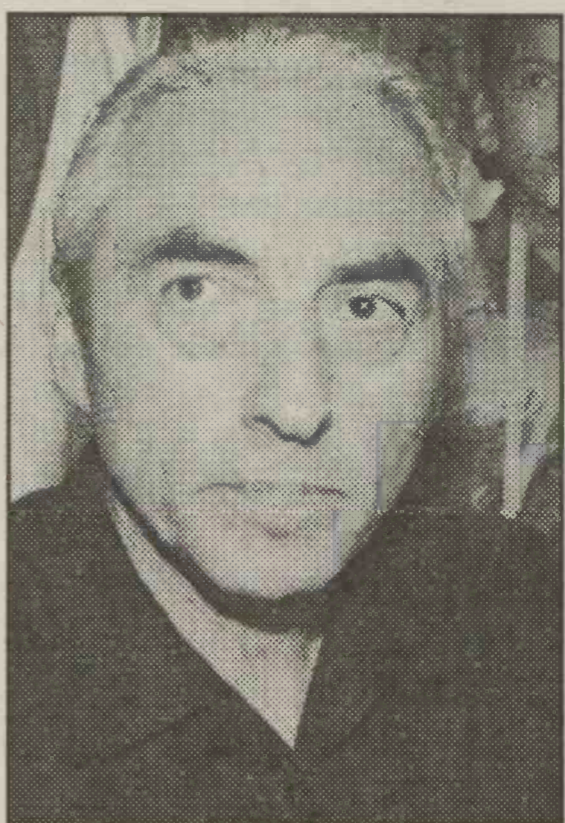
When Prime Minister Jean Chretien called an end to the most recent session of Parliament on Nov. 13, bills C-19 (the financial institutions act) and C-7 (the First Nations governance act) died on the order paper. C-6 (the specific claims resolution act) barely made it through and First Nation leaders are calling on incoming prime minister Paul Martin not to proclaim the legislation.

Assembly of First Nations National Chief Phil Fontaine said Oct. 22 that he was "dismayed at the passage of Bill C-6 by the Senate of Canada, because he knew it would be quickly passed into law by the House of Commons.

"This inherently flawed piece of legislation is unworkable, and the principles behind it are in need of serious examination and more extensive consultation with First Nations and other interested parties before an attempt is made to introduce this type of legislation," he said. "The legislation does nothing to provide for a truly independent and transparent claims body, one of the recommendations of the AFN-Canada Joint Task Force and a goal that is supported by First Nations."

Fontaine and other Native leaders object to the \$10 million cap on claims and the fact that the government of Canada has the last word on appointments to the tribunal that will adjudicate claims that cannot be resolved through negotiation. Early work on the legislation referred to an "independent claims body." Native leaders say what will be created by C-6 is far from independent since the prime minister has the last word on appointments.

On Oct. 30, the national chief



Assembly of First Nations National Chief Phil Fontaine is unhappy with the passage of Bill C-6 and the \$10 million cap set out in the bill.



Six Nations of the Grand River Chief Roberta Jamieson wants Paul Martin not to proclaim C-6 when he becomes prime minister

sent an open letter to government House leader, Don Boudria, telling him the AFN was opposed to C-6. But the government pushed through with the legislation despite that, invoking closure to end the debate.

First Nations were successful in defeating the other bills, although parliamentary rules allow the bills to be reintroduced when the House resumes.

With that in mind, Six Nations of the Grand River Chief Roberta

Jamieson called on the new prime minister to refuse to proclaim C-6 and to leave C-7 and C-19 on the scrap heap.

"This offers a fresh start with a new prime minister," said Jamieson. "Hopefully Paul Martin will seize this positive opportunity to start anew and help cleanse the poisoned atmosphere that has surrounded the relationship between the First Nations and the federal government."

Land claim ratified

Members of Fort McKay First Nation in Alberta have voted in favor of a land claim settlement that will see the community receive 92 sq. km of land and close to \$40 million in compensation.

The vote was held on Oct. 23 and 24, with 92 per cent of votes cast in favor of accepting the compensation package.

The First Nation filed its land claim with the federal courts in 1986, and it was accepted for negotiation in 1999.

"We've been involved in nego-

tiations with the provincial and federal governments, as well as third-party interests, since 1999," Fort McKay Chief Jim Boucher said.

With ratification of the settlement, the First Nation can now turn its attention to using its new lands as a means of creating jobs and economic opportunities for its membership.

The First Nation will concentrate on the mining end of things in the short term.

(see Long-term page 24.)

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ICA ASSOCIATES

Dispute process 'more humane,' says Goodale

(Continued from page 11.)

"I'm not going to comment in the terms that you've invited. But I would say that the experience pulled in from Indian residential schools has obviously been, in many, many, many cases—at least 12,000 that we know of—a very sad and grim experience that we are now trying to deal with in the best way that we possibly can," said Ralph Goodale. "That usually takes the form of money. That's not in itself total and complete compensation for some of the things that are very difficult to quantify. But we obviously recognize that that system in some instances went very badly sideways and we now have to deal with that legacy to the best extent that it's possible to do."

In a now infamous quote, the top Indian Agent in the country at the time the school system was implemented, Duncan Campbell Scott, said the purpose of the system was to "take the Indian out of the child."

That was to be accomplished by eradicating Indigenous languages and cultures. *Windspeaker* asked the minister how it was that the Crown still won't compensate for loss of language and culture.

"With respect to the loss of language and culture, no court has to date determined that these are valid, individually contestable

claims. However, the government does provide substantial programmatic responses to Aboriginal language and culture requirements. This has involved an annual investment by various government departments totaling more than \$20 million per year. And last December we added another \$172 million for incremental language and culture initiatives over this coming decade to recognize the significance and the importance of the language and culture concern," he said.

In a press release, Mason said that spending was an attempt to avoid paying the real costs.

"Government programs to promote Aboriginal language, culture and residential school survivor healing do not represent fair and just redress of the language, cultural and spiritual genocide inflicted on Aboriginal children and their families in the residential schools. These programs and initiatives must be separate from the residential school issues and not financed from money that should be forwarded as rightful compensation to individual survivors."

The launch of the ADR process was delayed while the government dealt with criticism of its original plan to have participants sign a document that committed them to not suing the government in the future should a court decide that

language and culture loss were actionable. The waiver is still required, but now it will be signed after the ADR process has been completed.

National Chief Phil Fontaine said the ADR process "is a start, but must be expanded into a comprehensive plan that provides healing and compensation."

He said that more than 60,000 residential school survivors and their families suffer from after-effects of the system.

"ADR is a good approach and certainly much better than the courts which are adversarial and time-consuming," said Fontaine. "Yet, the approach announced today is incomplete and will remain incomplete until it deals with issues of culture and identity. We have put forward a number of proposals that address these issues and we'll continue to press the government to move towards a more comprehensive, effective approach."

Lawyers for residential school victims called on incoming prime minister Paul Martin to overhaul the government's handling of residential school claims.

"We are asking Mr. Martin to start his program review here," said Craig Brown, lead lawyer for a national class action filed on behalf of residential school claimants. "The government's dispute resolu-

tion program will be another wasteful government bureaucracy. We need the political will to settle all residential school claims and heal these lifelong wounds."

Alberta lawyer Jon Faulds joined the attack.

"They will probably try and call it a kinder, gentler way of handling claims, but it's not," said Faulds. "They will force every qualifying victim to relive his or her residential school experience. They will only compensate 15 per cent of all residential school survivors. The vast majority of those qualifying for compensation will only receive 70 per cent of their award. They will force a victim in the Prairies or the Maritimes to take less compensation than a victim in British Columbia or Ontario. And they will not even consider the harm caused by tearing the victims away from their homes and placing them in institutions in an ill-conceived and unsuccessful attempt at assimilation."

Both lawyers are members of a national consortium of lawyers from 19 law firms from across Canada that represents some 5,000 residential school victims. The consortium unanimously rejected the ADR program as fundamentally "flawed and doomed to failure."

The lawyers, in their press release, said the government is still manipu-

lating the system to its own advantage.

"The government was the wrongdoer. It has apologized for its misconduct. Yet, it made up all of the rules governing this process, defined the law to be applied, decided who should be compensated, decided how much should be paid to those qualifying and did all of this without any meaningful consultation with victims or their representatives," the release stated.

The total budget of the Office of Indian Residential Schools Resolution Canada is \$1.7 billion. Goodale said the office's total administrative costs would be around \$700 million about half of which will be to administer the ADR.

Litigation costs for cases not in ADR will total \$285 million.

The United Church and the Roman Catholic Church are not participating in the ADR, however, government sources say an agreement to include the United Church in the process is close. Those churches that are participating will pay 30 per cent of the compensation decided for each victim, with government paying the remainder.

Percentage of legal claims by church: Roman Catholic—75 per cent; Anglican—15 per cent; United—eight per cent; Presbyterian—two per cent.

Organi

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The Congress of Aboriginal Peoples' (CAP) national chief visited Alberta, Saskatchewan and Manitoba in late October trying to strengthen his ties to provincial organizations that represent off-reserve Native people.

In Alberta, Dwight Dorey met with several people who might be willing to fill the void created recently when CAP severed ties with provincial affiliate, the Native Council of Canada—Alberta (NCCA).

NCCA is no longer recognized as a member of the congress and as a result loses connection to several funding sources, Dorey said, adding that most federal departments have a policy of only funding provincial organizations that are affiliated with national organizations.

Windspeaker received a tip that Dorey had removed NCCA.

"I prefer to describe it as more of a situation where they removed themselves," he said in an interview on Oct. 21. "They failed to comply with the constitution and bylaws of the national office and



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NOTICE OF APPLICATION

COLD LAKE OIL SANDS AREA APPLICATION NO. 1271262 IMPERIAL OIL RESOURCES

Take Notice that the Alberta Energy and Utilities Board (EUB) or against, are received with respect to Application No. 1271262. Nature of the Application Imperial Oil Resources (Imperial) has applied to construct and operate developments called the Mahihkan North development. The project would be a maximum bitumen production rate allowed of 1.5 m³/d. Site clearing for the initial stages of the Mahihkan North development is located north of the 4th Meridian. The Mahihkan North development would include a new central processing plant. The Mahihkan North development will add wells in support of their proposal. Imperial has applied to the EUB under the Conservation Act to authorize the continuation of the Mahihkan North development. Environmental Impact Assessment (EIA) report is available for review.

Additional Information
To obtain additional information or a copy of the application, contact:
Imperial Oil Resources
3535 Research Road NW
Calgary, Alberta T2L 2K8
Attention: Stuart Nadeau
Telephone: (403) 284-7543
Fax: (403) 284-7550
E-mail: stuart.nadeau@esso.ca

Copies of the application are available for review at:
Alberta Energy and Utilities Board
Information Services
1st Floor, 640 - 5th Avenue SW
Calgary, Alberta T2P 3G4
Telephone: (403) 297-8190
Alberta Energy and Utilities Board
Northlands Development Building
209, 4901 - 50th Avenue
Bonnyville, Alberta T9N 2G4
Telephone: (780) 826 - 5352
Cold Lake Library (Grand Centre)
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Cold Lake, Alberta T9M 1X9
Telephone: (780) 594 - 5101
Lakeland Industry & Community Association
5006 - 50th Avenue
Bonnyville, Alberta T9N 2J5
Telephone: (780) 812-2182

For information regarding EUB procedures, contact:
Applications Branch, Resources Application
Anna Louie, Telephone: (403) 297-8396
E-mail: anna.louie@gov.ab.ca

To File A Submission
Any person intending to make a submission to the EUB should submit their submission to the applicant at the address below:
Anna Louie
Applications Branch, Resources Application
640 - 5th Avenue SW
Calgary, Alberta T2P 3G4
Issued at Calgary, Alberta, on November 13, 2003

Goodale

ing the system to its own advan-

ge.
"The government was the ongoer. It has apologized for misconduct. Yet, it made up of the rules governing this process, defined the law to be applied, decided who should be compensated, decided how much could be paid to those qualifying and did all of this without any meaningful consultation with victims or their representatives," the case stated.

The total budget of the Office of Indian Residential Schools Resolutions Canada is \$1.7 billion. Goodale said the office's total administrative costs would be around \$100 million about half of which will be to administer the ADR.

Litigation costs for cases not in ADR will total \$285 million.

The United Church and the Roman Catholic Church are not participating in the ADR, however, government sources say an agreement to include the United Church in the process is close. Those churches that are participating will pay 30 per cent of the compensation decided for each victim, with government paying the remainder. Percentage of legal claims by church: Roman Catholic—75 per cent; Anglican—15 per cent; United—eight per cent; Presbyterian—two per cent.

Organization looks for fresh blood

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The Congress of Aboriginal Peoples' (CAP) national chief visited Alberta, Saskatchewan and Manitoba in late October trying to strengthen his ties to provincial organizations that represent off-reserve Native people.

In Alberta, Dwight Dorey met with several people who might be willing to fill the void created recently when CAP severed ties with provincial affiliate, the Native Council of Canada—Alberta (NCCA).

NCCA is no longer recognized as a member of the congress and as a result loses connection to several funding sources, Dorey said, adding that most federal departments have a policy of only funding provincial organizations that are affiliated with national organizations.

Windspeaker received a tip that Dorey had removed NCCA.

"I prefer to describe it as more of a situation where they removed themselves," he said in an interview on Oct. 21. "They failed to comply with the constitution and bylaws of the national office and

therefore put themselves in a position where they were no longer a member in good standing. Technically, I didn't remove them. I just informed them of that situation, gave them an opportunity to respond and to rectify the situation and they chose not to. There's a time lapse period in these kinds of issues and that just passed. So when the time passed, it wasn't a decision that I or the board of directors really had to make."

Doris Ronnenberg is NCCA's president, and Richard Long is the organization's executive director. Several phone numbers Windspeaker has for them are no longer in service or are not being answered. Neither could be reached for comment.

Dorey is now looking for a group, or individuals that could form a group, to take NCCA's place in the congress.

"Once they're no longer a member in good standing then they're no longer entitled to participate either on the board or in assembly. But it leaves the door open for any other group to make application to affiliate with us," Dorey said.

Asked what it was that put the Alberta chapter out of compliance with CAP's constitution, Dorey said, "it was a combination of re-

porting requirements, accountability."

He chose not to respond to questions aimed at exposing more details about the complaints against NCCA.

"On the face of it, they can say, 'we weren't evicted from CAP, we pulled out.' But the constitution of CAP requires that it be a resolution from an assembly for formal withdrawal as a member. It can't just come from the executive or the board of an organization. In other words, there has to be a clear indication that the people of the province in question want to disassociate from the national office. That never happened," he said.

The CAP national leader said he has work to do in the other two provinces as well.

"Each one is unique. Saskatchewan, at our AGA last year, we just brought in a new organization. The problem there is, for a number of reasons, there hasn't been the groundwork that needed to be done to have a strong, viable organization. That's being addressed now," he explained. "I have a situation that's somewhat similar in Manitoba."

The CAP president has been dealing with problems on the



Doris Ronnenberg and Richard Long of the Native Council of Canada—Alberta.

home front as well. Dorey was vague when commenting about questions regarding Frank Palmateer, the organization's national vice-president who was re-

cently let go.
"... [T]here are some legal ramifications with respect to it, so I don't want to comment further," he said.

Off-reserve priorities

(Continued from page 10.)

"There's no question that had something to do with it," Dwight Dorey said, adding that the decision to work with the minister was made to advance off-reserve rights and not, as his critics charge, to simply access government funding.

But he said that CAP has not been left out now that a national chief of the government is more comfortable with it in office.

"As a matter of fact, at the first opportunity after the AFN election I put the question right to [the minister]. I said I hope that given the past co-operative spirit that there was between Phil Fontaine and the federal government, that [Fontaine's re-election] was not going to negate or take away from our relationship. He said very directly, 'No way. We have a good working relationship and I believe there's an on-going

need for that and we need to maintain it," Dorey said.

CAP will need to play a role in any revamped federal system because the chiefs have not shown much commitment to off-reserve issues, Dorey believes.

"I don't think that they're committed to do it. I don't have hard facts based on research but I've just heard reports, for example, that the chiefs in Saskatchewan have just openly and publicly stated that they are not including their off reserve people in their business. We know that right now that under the current legislation which allows for custom bands, specifically since Corbiere, that approximately one-half of the bands have [excluded off]," he said. "You can't convince me that these chiefs are providing any services to those people. I don't buy that argument at all. It's not a matter of my opinion versus the AFN; evidence is there."

EUB Alberta Energy and Utilities Board
640 Fifth Avenue SW Calgary, Alberta T2P 3G4

NOTICE OF APPLICATION

COLD LAKE OIL SANDS AREA APPLICATION NO. 1271262 IMPERIAL OIL RESOURCES

Take Notice that the Alberta Energy and Utilities Board (EUB) may continue to process this application without further notice if no submissions, for or against, are received with respect to Application No. 1271262 on or before **December 8, 2003**.

Nature of the Application
Imperial Oil Resources (Imperial) has applied to the Alberta Energy and Utilities Board (EUB) and Alberta Environment (AENV) for approval to construct and operate developments called Nabiye (Phases 14-16) and Mahihkan North (extension to Phases 9-10) as continuation of the Cold Lake commercial project. The project would be based on Cyclic Steam Stimulation (CSS) technology. The application requests an increase in the maximum bitumen production rate allowed under the Cold Lake commercial project from 26 800 cubic metres per day (m³/d) of bitumen to 40 000 m³/d. Site clearing for the initial stages of the project could begin as early as 2004, in preparation for commencing bitumen production in 2006. The Nabiye development is located north of Marie Lake, Alberta in Townships 65 and 66, Ranges 2 and 3, West of the 4th Meridian. The Nabiye phase is designed to recover 48 million cubic metres of crude bitumen at a nominal production rate of 4 800 m³/d over about 30 years. The proposed Nabiye development would include a new central processing plant and associated wells, and an access corridor containing pipelines, roads and utilities. The Mahihkan North development is north of the existing Mahihkan development, in Township 65, Range 4 and Township 66, Ranges 4 and 5, West of the 4th Meridian. The Mahihkan North phase is expected to recover 40 million cubic meters of crude bitumen over about 30 years. The proposed Mahihkan North development will add wells and field corridors in order to maintain production levels at the existing Mahihkan processing plant. In support of their proposal, Imperial has prepared and submitted Application No. 1271262 to the EUB under Section 10 of the *Oil Sands Conservation Act* to authorize the continued development of existing Cold Lake operations. Imperial has also prepared and submitted an Environmental Impact Assessment (EIA) report to AENV. The EIA report forms part of the application to the EUB.

Additional Information
To obtain additional information or a copy of the application contact:
Imperial Oil Resources
3535 Research Road NW
Calgary, Alberta T2L 2K8
Attention: Stuart Nadeau
Telephone: (403) 284-7543
Fax: (403) 284-7550
E-mail: stuart.nadeau@esso.ca
Copies of the application are available for viewing at the following locations:
Alberta Energy and Utilities Board
Information Services
1st Floor, 640 - 5th Avenue SW
Calgary, Alberta T2P 3G4
Telephone: (403) 297-8190
Alberta Energy and Utilities Board
Northlands Development Building
209, 4901 - 50th Avenue
Bonnyville, Alberta T9N 2G4
Telephone: (780) 826 - 5352
Cold Lake Library (Grand Centre)
5319B - 48th Avenue
Cold Lake, Alberta T9M 1X9
Telephone: (780) 594 - 5101
Lakeland Industry & Community Association
5006 - 50th Avenue
Bonnyville, Alberta T9N 2J5
Telephone: (780) 812-2182
For information regarding EUB procedures contact:
Applications Branch, Resources Applications
Anna Louie, Telephone: (403) 297-8396
E-mail: anna.louie@gov.ab.ca

To File A Submission
Any person intending to make a submission with respect to Application No. 1271262 shall file on or before **December 8, 2003**. Send one copy of your submission to the applicant at the name and address above and three copies of the submission to:
Anna Louie
Alberta Energy and Utilities Board
Applications Branch, Resources Applications
640 - 5th Avenue SW
Calgary, Alberta T2P 3G4
Issued at Calgary, Alberta, on November 13, 2003.

Michael J. Bruni, O.C., General Counsel

NAPI POWWOW
27th Annual
JANUARY 16 - 18, 2004
Piikani Nation
Crow Lodge Complex

HOST DRUMS
will be selected each session

<p>GRAND ENTRY Friday-7:00 pm Saturday-1:00 & 7:00 pm Sunday-1:00 pm</p> <p>DRUM CONTEST 1st Place: \$3,000 2nd Place: \$1,500 3rd Place: \$1,000 4th Place: \$500 5th Place: \$500</p> <p>DAILY ADMISSION \$5.00 per person Elders & Infants free</p>	<p>DANCE CATEGORIES Men's/Boy's Divisions <i>Traditional, Fancy, Grass, Chicken</i> Women's/Girl's Divisions <i>Traditional, Fancy, Jingle</i> Men's & Ladies Buckskin <i>(Golden Age 50 yrs.+)</i> Tiny Tots (6 Years & Under) <i>Saturday & Sunday Performance</i></p> <p>REGISTRATION Opens Friday at 3:00 pm Closes Saturday at 1:00 pm <i>Point system will be in effect.</i></p> <p>CONTESTANT FEE \$5.00 Dancers • \$3.00 Drummers <i>Participants must present wrist band in order to re-enter.</i></p>
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For more information, please contact the
NAPI FRIENDSHIP CENTRE at (403) 627-4224
Open to the Public — Everyone Welcome!
Visit our web site at www.napifriendshipcenter.com

[strictly speaking]

There is help for men who experience E.D.

More than 50 per cent of men over the age of 40 will have problems with erections at some time. The problem becomes more common as men age.

Erectile dysfunction (E.D.) is a medical term that describes when a man has difficulty getting and maintaining an erection that allows him to have satisfactory intercourse. While E.D. is common, many men still do not discuss this matter with their family physician. Understandably, men may be embarrassed by E.D., but hopefully public education by well-known people, such as Guy LaFleur, will help to make it easier to address.

How does E.D. occur?

Erections can occur when a man is stimulated by something they see, smell, hear, taste, feel, imagine, or remember. The stimulus causes special interactions in the brain and the nerves in the penis which allow an erec-



MEDICINE BUNDLE

Dr. Gilles Pinette

tion to occur. The penis becomes erect when blood flow into the penis is trapped temporarily, causing the penis to enlarge and become harder. The penis becomes flaccid again when the veins open up and allow the blood flow to drain from the penis.

Anxiety, tension, guilt, depression, and lack of self-confidence can contribute to E.D. Tension or conflict between sexual partners is a common cause (e.g., arguments, financial or marital problems). These factors work at the brain level to interfere with erections.

When blood flow is affected by

heart or blood vessel disease, high blood pressure, high cholesterol levels, diabetes, or by cigarette smoking, it can lead to E.D. Other causes include thyroid disease, spinal cord injuries, disorders of the testicles, and certain kinds of prescription medications. Drinking alcohol or using illegal drugs can cause E.D. as well.

What now?

A man with E.D. should discuss his symptoms with his family doctor. After reviewing the medical history and conducting a physical exam, your doctor may order some blood tests to investigate for any

possible medical cause.

Solutions

The first step is removing anything that might interfere with your erection. Stop smoking, treat medical problems, minimize alcohol drinking, and problem-solve conflicts in your life. Counseling may be helpful as well.

Several medications have been used to get and keep erections. Yohimbine is a bark extract from the African yohimbe tree that can sometimes help stimulate erections.

Some medications have been very successful in causing erections but may require more work-injecting the medication at the base of the penis or inserting a tiny dose of medicine into the end of the penis with a special applicator.

The most popular medication prescribed for E.D. today is sildenafil (i.e., Viagra). It is widely used because it helps about 70 per cent of men with E.D. get erections. Soon there will be a few new

E.D. medications on the market.

Non-medication treatments can be used. A special vacuum pump can be used to create an erection and then a rubber constriction band is placed at the base of the penis to keep the blood from flowing out.

Surgical choices include the implantation of either a rod-like device or an inflatable pump-up device within the penis. These implants can make the penis functional for sexual intercourse.

Remember, all medications and treatments have pros and cons. The first step is to talk to your doctor.

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Dr. Pinette is a Métis family physician in Manitoba. Contact Dr. Pinette at pinette@shaw.ca.

Native writers face a subtle segregation

It's no secret that within the last 20 years or so the growth in First Nations literature has been both impressive and voluminous. Native authors such as Lee Maracle, Tomson Highway, Jeanette Armstrong, Tom King and Basil Johnston, to name only a few, have flooded the nation's book stores with a surprising quantity and quality of writings.

Because of this popularity, Native literature and its practitioners have become increasingly visible on the festival circuit. Just this summer alone, I was lucky enough to have been invited to Italy's Turin International Book Fair, the Lakefield Literary Festival and the Eden Mills Writers' Festival.

But with this acknowledgement of our voice, one can not help but notice a surprising trend



THE URBANE INDIAN

Drew Hayden Taylor

at some of these festivals, a trend that on the surface hints at the possibility of a unique form of literary segregation, however unintentional.

A few months ago in Lakefield, two other writers and I were on the program in the afternoon slot called First Nations Writers: Then and Now. The other writers were Kateri-Akiwenzie Damm and the well-known biographer Charlotte Gray, who to the best of my

knowledge is not Native, but had written an excellent book called *Flint & Feather: The Life and Times of E. Pauline Johnson, Tekahionwake*, which detailed the life of the turn-of-the-century Mohawk poet. I guess that gave Charlotte the necessary credentials for the day.

Just last month, I was invited to read at the Eden Mills Writer's Festival just outside of Guelph, Ont. with Tom King and many

other talented Aboriginal writers. We were scheduled to read in what was called the Aboriginal Area, though I believe Tom King did manage an appearance in one of the mainstream tents. A non-Native friend of mine who attended our reading commented that his first thought on seeing the Aboriginal Area sign was that it suggested a sense of marginalization.

Attending these two events, I couldn't help wondering if this "apartness" was necessarily a good thing. I also acknowledged what a confusing issue it was. I enjoy and look forward to reading and participating with my Aboriginal brother and sister writers, since we all share many of the same origins and inspirations. But keeping that in mind, are we

ghettoizing ourselves or allowing ourselves to be ghettoized?

The noteworthy George Elliot Clarke, one of Canada's leading Black poets and authors, was also at Eden Mills, but I don't remember seeing an Afro-Canadian Area. Though, in a conversation we had some time back, he does acknowledge some Mi'kmaq blood from his Nova Scotia ancestors. Maybe he should have read with us.

Now please don't get me wrong. I am not being critical or judgmental of these festivals. As an author I am damn glad to be invited anywhere where literature (Native or non-Native) is celebrated.

I was also taught from a young age that a guest should never criticize his host.

(see Festival page 22.)

The top seven music biz credos of success

Well, it's that time of year again, to reflect on our blessings and to resolve to do things differently. This should also extend to the music business life as well, so I have gathered my top seven music business credos. Some have been gleaned from previous columns, others through my experience in the business.

First, protect your copyright. In a nutshell, copyright is the right to copy. Originality of the creative work is the defining characteristic of the copyright protection. The emphasis is on individual recognition and protection of one's original work.

Copyright legislation protects property known as intellectual property. Intellectual property rights in Canada protect the individual. Copyright starts the minute you 'fix' a song onto paper, record it or use some other tangible form of expression. You can't protect it if it is not expressed in a tangible form.

Second, learn the lexicon of the



MUSIC BIZ 101

Ann Brascoupe

biz. A phrase like "exploit your music" does not mean "exploit your culture," although it can be related. Exploitation of music refers to the promotion and marketing of songs, releases and the songwriter or musician's career. Exploiting one's culture for commercial gain is another matter. The tradition and spirituality of a song should not be commercialized for mass consumption. Cultural integrity is of paramount concern to ensure compositions are not trivialized or misrepresented.

Some may hold the view that Aboriginal culture is to be shared unconditionally. But, if it becomes a commodity to be trivialized and misrepresented, cultural appropri-

ation is the end result.

Third, hire a well-established music publisher to manage the creative, financial and administrative aspects of your copyright. Think in terms of time, energy, money, industry contacts and expertise when choosing a music publisher.

The salt of a good music publisher is to exploit your songs, not your culture, in as many markets and mediums as globally possible.

Fourth, understand how royalty and percentage rates really translate. Songwriting is where the bucks are made. Know how the mechanical royalty rate works. If it takes two years to compose and release a new

Cd and the statutory rate for royalties goes up in the interim, you get paid the older and lower rate under the controlled composition clause. Examples abound that show that it takes real creative genius to use the contract to an artist's advantage.

Fifth, if in doubt ask. Don't be shy. The creative geniuses are certainly not shy. After all, it's your money and livelihood that is at stake. There are many organizations, such as the American Federation of Musicians, SOCAN (Society of Composers, Authors and Music Publishers of Canada) and CIRPA (Canadian Independent Record Producers Association), which lobby on behalf of their members. Their organizational lobbying efforts do result in effecting change. It also takes the individual, whether artist, agent, other affected person or group, to ensure good treatment.

Sixth, never, ever under any circumstances sign anything without having the chance to thoroughly

think about what you're about to sign. Get advice when trying to decide, and legal advice when you do sign. Date and initial each page and take your copy. If you have to make a change to the document, initial the change like you would a cheque with the revised fact or figure. And always get your copy of the signed statement. Don't leave without it.

Seventh is my favorite gem of advice: Quitters never win. Winners never quit. There's no such thing as an over-night success. Success comes from passion, hard work, luck, timing and talent with the strong support of the family and a management team.

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You can

The other day, I caught the tail-end of an interview on CBC Radio. The host of *The Current*, Anna Maria Tremonti, was interviewing someone about a study on Aboriginal health or maybe urban reserves. The subject was riveting. The interview was superb (Tremonti is a fantastic interviewer), but something grated. That's why the details of the interview slid into oblivion, at least for me.

The person interviewed used the term "Aboriginals." It probably wouldn't bother most people, but for me it's like the sound of finger nails dragged slowly across a blackboard.

Besides, the subject was clearly about status Indians. It wasn't about Métis or Inuit. This person, perhaps out of habit, perhaps out of ignorance, used the all-encompassing term that includes all three groups when he or she really meant only one.

Then there are people who say "our Aboriginals" or "our Natives;" as in, "we treat our Natives better than they do." I can't help it. My sphincter muscles tighten the instant I hear those possessive

Time ca

Dear Tuma:

I heard that band councils have to pay welfare to non-band members. Is this true 'cause my son is a non-band member, but since his divorce is living back with me but does not have a job or any income. The band told me that since he is not a band member he does not qualify for welfare and should go to the provincial system.

Can't Afford To Feed Another Hungry Mouth

Dear Can't Afford:

The band may have to pay if your son is living with you on the reserve. There have been several decisions of the Canadian Hu-

Reverse

During my lifetime, many aspects of Arctic life have undergone an about-face from what they once used to be. These changes, which we wrestle with even now, seem beyond anybody's control. The pace of life in modern times has gathered speed beyond leisurely upkeep, and nobody seems capable, or inclined, to slow it down. In this quickening of time, what were oddities then are normal now, and vice-versa.

Prior to present-day town life, Inuit lived in encampments, in extended family groups, rarely exceeding 40 people. Everybody knew each other intimately, and strong family bonds were the backbone of life itself.

"When we lived alone, in total isolation", is a common phrase in the life stories of our Elders. No formal institutions existed to regiment the rhythms of life until we crossed a threshold called modern-

nce E.D.

medications on the market. Non-medication treatments be used. A special vacuum pump can be used to create an erection and then a rubber constriction band is placed at the base of the penis to keep the blood from flowing out.

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uccess

Get advice when trying to get a job, and legal advice when you sign. Date and initial each page. Make your copy. If you have to make a change to the document, make the change like you would a contract with the revised fact or figure. And always get your copy of the signed statement. Don't leave out it.

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You can call me Al or you can call me..

The other day, I caught the tail-end of an interview on CBC Radio. The host of The Current, Anna Maria Tremonti, was interviewing someone about a study on Aboriginal health or maybe urban reserves. The subject was riveting. The interview was superb (Tremonti is a fantastic interviewer), but something grated. That's why the details of the interview slid into oblivion, at least for me.

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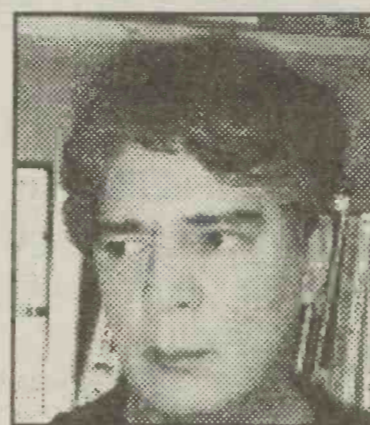
Then there are people who say "our Aboriginals" or "our Natives;" as in, "we treat our Natives better than they do." I can't help it. My sphincter muscles tighten the instant I hear those possessive

phrases. I know other people feel the same because I've heard them mutter, "I ain't nobody's Native." I won't begin to describe what happens when people shorten "Aboriginals" to "Abos."

What's wrong with these terms? I think it can be just as insulting as words like "nigger." You'd never find any journalist writing or talking about "our blacks" or "our gays." Yet, pick up almost any newspaper or listen to most newscasts and you'll find "Natives;" as in, "our Natives are restless again."

A friend heard someone call me as a "Native." She asked why I didn't do serious physical harm to that person. You see, to her, "Native" is an insult. The word carries serious negative connotations that stretch back to the days of colonial Africa. In fact, most Indigenous peoples around the world consider "Native" a pejorative term.

However, a search of online newspapers in Canada results in hundreds of references to this keyword. The Globe and Mail site has 61 references to "Native;" mostly in sports as in "native-



MEDIUM RARE
Dan David

born" or "Winnipeg native" and most have nothing to do with Aboriginal peoples. Canada.com, the Web site for CanWest Global News, turns up 106 references, including one that can't seem to make up its mind about which words to use.

"N.B. to discuss logging with Aboriginals: New Brunswick's government is planning to meet with Native leaders to discuss the regulation of wood harvesting. A court recently upheld the treaty right of Natives to harvest trees on Crown land."

As is, the story is vague and confusing. It takes place in New Brunswick so the story is likely about Mi'kmaq or Maliseet treaty rights. Shouldn't that be specified? Does the story include Métis or

Inuit, Ojibway or Haisla? No. By not providing national or tribal affiliation, the story leaves out context because it deals with specific treaty rights for a certain group or nation.

So why do so many reporters and editors misuse terms like "Aboriginals" or "Natives?" Don't they care about accuracy? Don't they even read their own style guides? What do these style guides advise anyway?

Here's what the style guide of the Montreal Gazette says about "Aboriginals?" It's one of the few newspapers that even publishes an online style guide.

Use *aboriginal*. Use *aboriginals* (not *natives*) when an all-encompassing collective term is needed. Use *Indian* when a collective term is

needed for status and non-status Indians.

Use the more informative nation, band or tribal designation (Haida, Mohawk, Cree) when referring to a specific group. Use *Inuit* (never *Eskimo*) for northern aboriginals in Canada.

In Canada, there are four categories of aboriginal or semiaboriginal peoples: *Inuit*, *status* (or *reserve*) *Indians*, *nonstatus Indians* (living outside reserves) and *Métis* (people of mixed white and aboriginal origin)... "Native people" is the generally accepted term in Canada for the collective. "Indian" is still the only practical and accepted term to distinguish Indians from other native peoples.

"Aboriginal peoples" is preferred by many in the community but this term technically excludes Métis.

Well, that didn't help. "Semiaboriginal?" Is that even a word? Use "Aboriginals." Don't use "Natives." Use "Native peoples" instead. Worse than the contradictory advice it provides, it's also dead wrong when it says the umbrella phrase "Aboriginal peoples" doesn't include Métis. (see What's page 24.)

Time can run out on your right to sue

Dear Tuma:

I heard that band councils have to pay welfare to non-band members. Is this true 'cause my son is a non-band member, but since his divorce is living back with me but does not have a job or any income. The band told me that since he is not a band member he does not qualify for welfare and should go to the provincial system.

Can't Afford To Feed Another Hungry Mouth

Dear Can't Afford:

The band may have to pay if your son is living with you on the reserve. There have been several decisions of the Canadian Hu-



PRO BONO
Tuma Young

man Rights Tribunal regarding social assistance on reserves. These decisions have found that when a band denies social assistance to non-status or non-band members, it may be in violation of the Canadian Human Rights Act.

Your son should reapply for social assistance and if he is denied on the basis that he is a non-

band member, then he can make a complaint under the Canadian Human Rights Act. The tribunal can order the band to provide social assistance and special damages of up to \$20,000 if the band was willful and deliberate in its conduct.

Dear Tuma:

I was a ward of the Children's Aid Society from 1970 to 1984.

While in care I suffered from an injury that left my right hand disfigured. It happened when I was about 11 years old. My foster parents hinted it was a deformity. The school authorities wanted to know about it and as a result I was sent to see my "family" doctor. He said it was a baseball injury even though I never played baseball. At that age I was too embarrassed and scared to let the world know that somehow I had become a freak. When I was 17 I went to see a doctor and had an operation to repair the damage. The operation was unsuccessful from the start and nothing became of it. In my twenties while incarcerated I heard of medical

malpractice suits and attempted to sue my doctor (the one who brought me into this world). I was told nothing could be done due to the statute of limitations. Is there anything I can do legally to justify this wrongdoing?

Someone Ought to Pay

Dear Someone:

The problem is with the time-period. Each province has specific limitations or time periods in which you have to sue. Usually, the time periods are between one and six years (one year is usually for wrongful death, two years for torts and six years for negligence). You should check what the limitation period is for your province. (see Right to sue page 24.)

Reverse oddities: Igloos and school houses

During my lifetime, many aspects of Arctic life have undergone an about-face from what they once used to be. These changes, which we wrestle with even now, seem beyond anybody's control. The pace of life in modern times has gathered speed beyond leisurely upkeep, and nobody seems capable, or inclined, to slow it down. In this quickening of time, what were oddities then are normal now, and vice-versa.

Prior to present-day town life, Inuit lived in encampments, in extended family groups, rarely exceeding 40 people. Everybody knew each other intimately, and strong family bonds were the backbone of life itself.

"When we lived alone, in total isolation", is a common phrase in the life stories of our Elders. No formal institutions existed to regiment the rhythms of life until we crossed a threshold called moderni-

zation.

Now, we live in metropolises on the tundra, laid out like New York City and equipped with every modern comfort. Meetings of every description are the great preoccupations in a life consumed by 'busy-ness'. It's not unusual these days to go for months on end without seeing fellow residents in our communities. And even small villages have acquired more than a share of the problems common in New York.

Arctic life has been broad-sided by Future Shock. Back in time, thievery among Inuit was very rare. Tillijuuq, (thief) was once a shameful stigma to be known by. Now, thievery is so common, that it's almost impossible to determine who might be a thief. Gasoline containers simply disappear, and even the police seem helpless to catch the culprits.

Nothing man-made had ever



NASIVVIK
Zebedee Nungak

bettered fur and skin clothing for keeping warm in the Arctic cold. But now, many Inuit dress in Gore-Tex and foam-insulated moon boots, not even so much as a matter of convenience, but as a matter of choice. Once unthinkable, this is one of the more notable reverse oddities.

The traditional diet of country food kept people healthy. The only problem with this source of nutrition was that it was utterly scarce some times. Accounts of hunger and starvation are prominent in much of our folklore. These days, nobody is in danger of starving, but

there is an alarming increase among today's Inuit contracting illnesses, such as diabetes, from poor choices in diet and lack of exercise.

Recently with my family, I watched a home movie of scenes filmed in Puvirnituk, Nunavik (Quebec), between 1957 and 1960. I had once lived in that picture, and the scenes were dramatic to behold after the passage of more than 40 years. Igloos are clustered on a snow-packed gentle slope. A one-room schoolhouse stands prominent on a ridge, as if trying to dominate the scene.

My children, who have never

known igloo life, found it difficult to reconcile the contrasts of igloos and a schoolhouse standing in proximity to each other. One of my daughters, in all innocence, asked me: "Didn't you go to the schoolhouse to sleep?" I chuckled slightly as I answered, "It was never even a consideration to go to the schoolhouse to sleep when we lived in those igloos!" Low temperatures were a natural fact of life, so people who've lived in igloos don't dwell on how cold it was.

In that landscape of my childhood, wooden buildings were the oddities, while igloos were the natural fixtures on the scene. Hence, this chicken-and-egg sort of question is relevant for younger Inuit who have never known life anywhere but in today's towns: Were the igloos there because of the schoolhouse, or, was the schoolhouse there because of the igloos? (see Odd page 22.)

And now, something for the skaters

By Sam Laskaris
Windspeaker Contributor

OSHWOKEN, Ont.

A bit of history will be made at the Gaylord Powless Arena in Oshweken, Ont. early next year. The Six Nations Skating Club is playing host to the inaugural First Nations Skating Competition on Jan. 3 and 4. The event is believed to be the first skating meet in the country restricted to Native athletes.

"We have First Nations hockey and basketball tournaments and we have the Indigenous games," said Glenda Porter, president of the Six Nations Skating Club. "But we've never had anything for the skaters before. I guess nobody has taken the initiative to do this before. But now, hopefully, this will become an annual event."

Porter is hoping to have at least 100 participants for January's competition. The Six Nations club, which has been operating for 27 years, is expected to have about 50 entrants at the event.

Porter said she knows of three other all-Native skating clubs in Ontario. They are located in Akwesasne, Walpole Island and West Bay. All three are expected

to send representatives to the January meet.

Porter said it is difficult to speculate how many First Nations skaters throughout the province belong to non-Native clubs. Anyone with some Native ancestry is eligible to take part at the Oshweken meet.

Porter is also hoping to have some out-of-province competitors. The club has received some interest in the event from skaters outside Ontario since the Aboriginal Sports Circle—the country's national voice for Native

sports—has promoted the meet on its Web site.

Competitors from the Yukon, British Columbia, Nova Scotia and Newfoundland have so far expressed some interest.

"I really can't estimate how many will come," Porter said of participants outside Ontario. "I hope some do."

Porter is also hoping plenty of spectators attend the competition. The Gaylord Powless rink has a fan capacity of about 1,000 and Porter would love to see the facility filled on both days. There

will be free admission throughout the meet.

Porter estimates the event will cost about \$10,000 to put on. Besides athlete entry fees, organizers will also recoup some money via program sales.

The event's largest expense—about \$3,000—will be for the rental of ice. Other costs include purchasing medals and ribbons for the awards presentations, as well as hiring of judges, some of whom will be from out-of-town and will have to be put up in area hotels for at least one night.

At present, there are not believed to be any skaters with Native ancestry competing at the national level.

"We need to build up to that point," Porter said. "Maybe this event will help to encourage them to get to that level."

Porter is also hoping to see the First Nations Skating Competition become a fixture.

"We would like to rotate it so our kids can go somewhere else," she said. "But if nobody else wants to host it [in 2005], I would imagine we'd do it again."

SPORTS IN BRIEF

Batter up!

The Oshweken Redmen will play host to the 2004 All-Ontario Fastball Championship participants. The tourney will be held on Six Nations of the Grand River territory in Ontario from Aug. 27 to 29. Winners in both the men's and women's category will represent Ontario in the 2005 North American Indigenous Games in Buffalo, New York.

Get your entries in

Do you know an outstanding Native athlete? Recognize their efforts by nominating them for a Tom Longboat Award. Longboat was one of the most accomplished athletes in Canadian history, who spoke proudly of his First Nation heritage. In honor of his accomplishments, the Aboriginal Sport Circle awards the top male and female Aboriginal athletes from each province/territory with regional awards, and these athletes advance as nominees for the

national award. Deadline for entries is Jan. 16, 2004. For more information, check out the Web site at www.oasc@oasc.net.

Advanced planning

The North American Indigenous Games Council announced that it has received four letters of intent to host the games in 2008. Bids were received from Saskatchewan (Regina), Quebec (Kahnawake/Montreal), Ontario (Windsor/Essex County), and British Columbia. The last Indigenous Games was held in Winnipeg, Man. in 2002, and the next games will be held in Buffalo, New York in July 2005. The location of the games alternates between Canada and the U.S. every three years.

Check it out!

Mementos from the 2003 National Aboriginal Hockey Championships are on display at the Hockey Hall of Fame in Toronto.



National Aboriginal Coaching Awards

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

Every year, the most deserving male and female certified Aboriginal coaches from each province/territory are selected for the National Aboriginal Coaching Awards. Regional recipients automatically advance as nominees for the prestigious National Award that is presented to the most outstanding male and female Aboriginal coach in Canada.

Who is eligible for nomination?

Nominations are invited from all levels of sport. To be eligible, a coach must meet the following criteria:

- Must be of Aboriginal descent
- Must be Certified through the National Coaching Certification Program (NCCP)
- Must be a non-paid coach
- Nominations must be for an individual actively coaching in the 2003 calendar year
- A completed nomination form must be submitted on or before the deadline of **January 16, 2004**.

2003



Canada

Canadian Heritage Patrimoine canadien

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



Tom Longboat Awards

Do you know an outstanding Aboriginal athlete?

Every year, the top male and female Aboriginal athletes from each province/territory are selected for the Tom Longboat Awards. Regional recipients automatically advance as nominees for the prestigious National Award that is presented to the most outstanding male and female Aboriginal athlete in Canada.

Who is eligible for Nomination?

Nominations are invited from all levels of sport. To be eligible, an athlete must meet the following criteria:

- Must be of Aboriginal descent
- Must have amateur status in the sport for which they are nominated
- Must be for athletic achievements within the 2003 calendar year
- Must submit a completed nomination form on or before the deadline of **January 16, 2004**

Nominations must be postmarked on or before January 16, 2004.
Winners will be honoured at the Canadian Sport Awards, March 2004.

For more information on the 2003 National Aboriginal Coaching Awards and the Tom Longboat Awards, contact your Provincial/Territorial Aboriginal Sport Body or the Aboriginal Sport Circle at 1-866-938-1176 ext. 21.

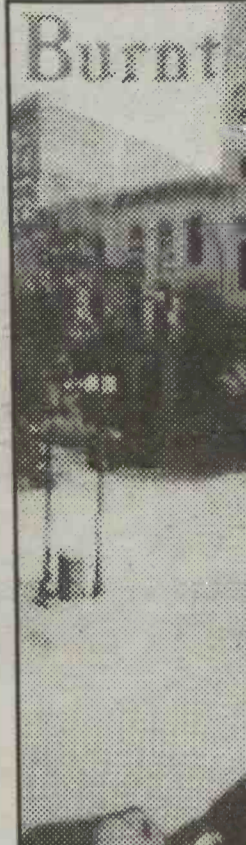
www.aboriginalsportcircle.ca



Proj
Label-

Burnt is one group that is hard to pigeon-hole, something that is reflected in their nomination for Canadian Aboriginal Music Awards in both the Best Rock Album and Best Blues Album categories. Even their record company, Sunshine Records, is at a loss to label them, settling with the 'world beat' category because of their fusion of jazz, blues, funk, folk, contemporary and Aboriginal sounds. There are surprises and song recording, starting with the first powwow and 70s style funk which featured heavy percussion accompanied by

The surprises continue throughout Skies, which is actually divided into two minutes of sitar music, jumping head offering featuring lead singer David the sitar makes its return. Boulanger is other band members. They are joining musicians and performers, playing an usually thrown together on one album are joined by trumpet and sax, along doo, metal Tibetan bowls, tabla and Africa respectively.



SUSAN

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skaters

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Jan. 16, 2004. For more in-
www.oasc@oasc.net.

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Artist—Burnt

Album—

Project 1—The Avenue

Song—Message

Label—Sunshine Records

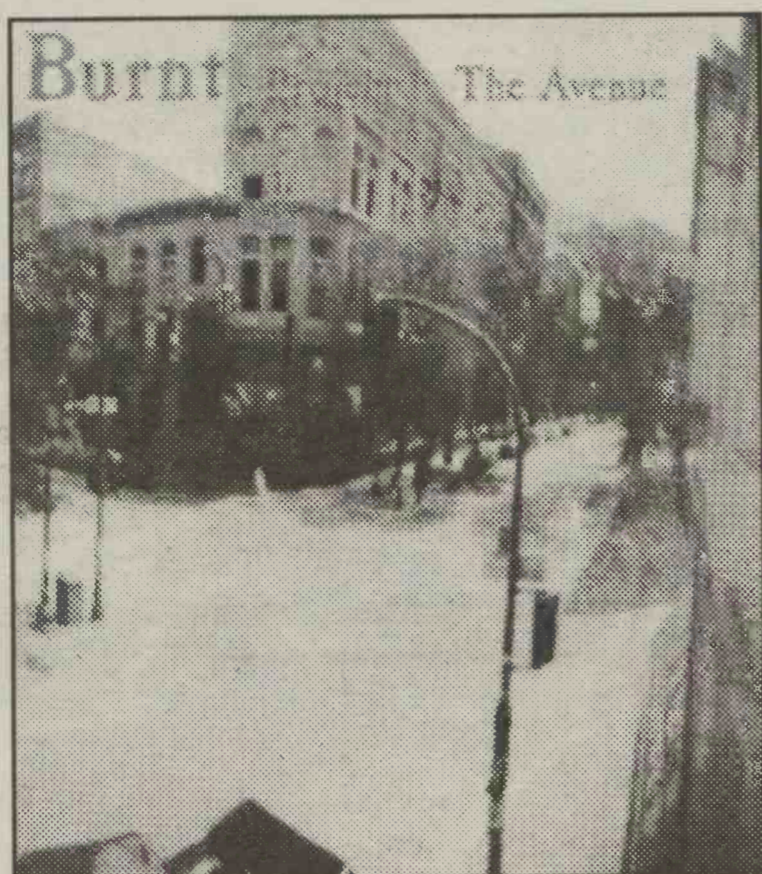
Producer—

Danny Schur



Burnt is one group that is hard to pigeon-hole, something that is reflected in their nomination for Canadian Aboriginal Music Awards in both the Best Rock Album and Best Blues Album categories. Even their record company, Sunshine Records, is at a loss to label them, settling with the 'world beat' category because of their fusion of jazz, blues, funk, folk, contemporary and Aboriginal sounds. There are surprises around every corner of this 14-song recording, starting with the first track, Intertribal, a marriage of powwow and 70s style funk which features a rocking horn section and heavy percussion accompanied by chanting.

The surprises continue throughout the album, in songs like Blue Skies, which is actually divided into two separate tracks with the first, a minute of sitar music, jumping headfirst into a jazzy, horn-imbued offering featuring lead singer David Boulanger, then fading out as the sitar makes its return. Boulanger is backed up on the CD by eight other band members. They are joined by a handful of additional musicians and performers, playing an assortment of instruments not usually thrown together on one album. Drums, keyboard and guitars are joined by trumpet and sax, along with the viola, violin, didgeridoo, metal Tibetan bowls, tabla and djembe-drums from India and Africa respectively.



[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Gerald Charlie	Band Office Blues	Single
Aaron Peters	Hearts Most Wanted	Single
Derek Miller	Music Is The Medicine	Music Is The Medicine
Crystal Anne	Sycamore Street	Single
Jay Ross	Molanosa	Old Town
Nathan Cunningham	Sent For An Angel	Single
Robert Mirabel	Shine	Indians Indians
Norbert Ducharme	Suitcase	Single
Kimberley Dawn	My Spirit Flies	I'm Going Home
Ashley Robertson	Cold Enough To Burn	Ashley Robertson
Heritage w/Tracy Bone	Evolution	Single
Edward Gamblin	Can't Keep Running Away	Bright Blue Moon
Teagan Littlechief	Vulnerable	Single
Les Shannacoppo	Never Be A Cheatin' Hart	Single
Jason Burnstick	Burn	Single
Chick Dizzy	Til The End	Single
Kinnie Starr	Dreaming	Sun Again
Eagle & Hawk	Mother Earth	Mother Earth
Mike Henry	The Streets	Single
Chester Knight	Cochese Was A Warrior	Standing Strong

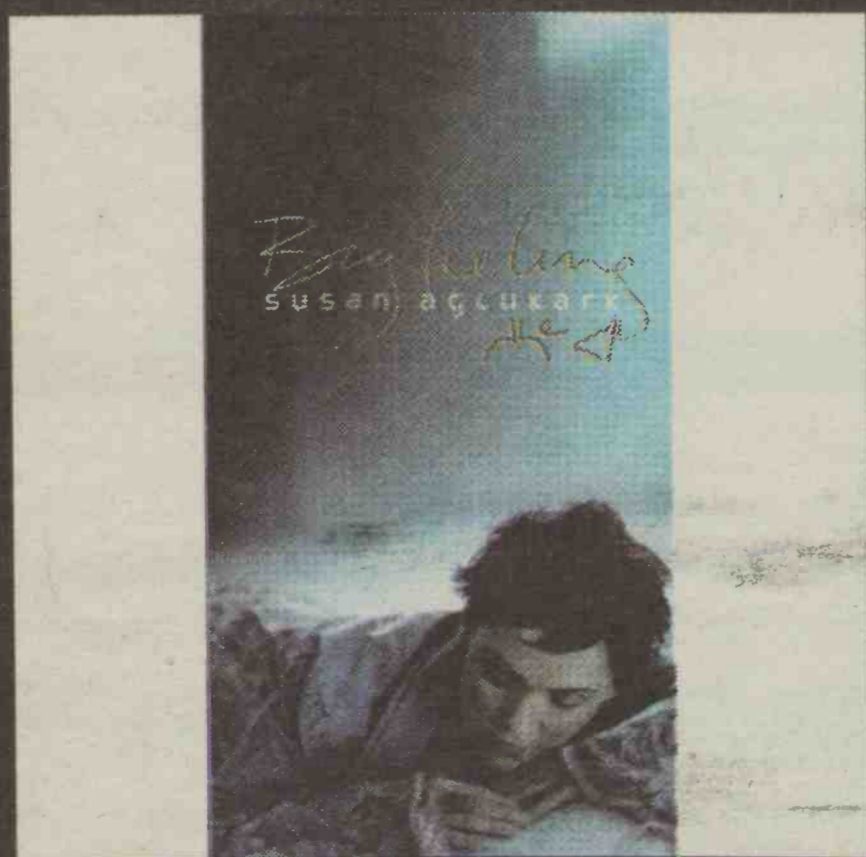
CONTRIBUTING
STATIONS:



SUSAN AGLUKARK

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www.capitolmusic.ca/2003/susan

Big feeling
the album



Festival confusion

(Continued from page 18.)

Both festivals were fabulously run, a lot of fun, and we were all treated very well. I came away with only good memories and new friends. In fact, it was my third trip to the Lakefield Festival, and I hope to be invited back to both festivals again and again. I should also point out the Eden Mills Aboriginal Area was conceived by the town's First Nation's residents, wanting to highlight and honor the First Nations voice and word. As I said, the questions get complicated. And so do the answers.

Several years ago I was asked to read at the famous Toronto International Authors Festival. In fact, I opened for the American author E. L. Doctrow, whom, I'm fairly certain, has no tribal or Native affiliation (but I could be wrong). I was just another writer hanging out with a couple other writers. I felt like a grown up author ready to compete with the world's best.

More recently, the perception of Native people in the writing world has become even more complex, if that's possible. Once, not long ago, we were the tragically oppressed, depressed and suppressed minority struggling to reclaim our voice. Contracts were

put out on W.P. Kinsella and woe to the non-Native person who dared to create a story in an Aboriginal context. Nowadays, the definition, or perhaps the better word would be categorization, of the Native voice has become a more difficult task.

On Oct. 5th, as part of this year's Weesageechak Begins To Dance Festival, Native Earth Performing Arts held a Native playwrights' symposium. Several First Nations playwrights participated in a panel discussion titled Dances With Mainstream, which dealt with getting the Aboriginal voice out into the dominant culture.

Right afterwards, I immediately caught a bus to Peterborough where I had been asked to attend another panel discussion put together by PEN CANADA, an organization that champions oppressed writers around the world. The panel was titled Splitting Heres: Literary Elucidations of Exile, Refuge, Voice and Identity.

So, if I understand this properly, in the morning I was mainstream. A couple hours later, and a hundred or so kilometres away, I was oppressed.

How do you dress for something like that?

Odd changes for Inuit

(Continued from page 19.)

Initially, there were very few igloos around the sites where the federal government first erected one-room schools. When the government delivered the revolutionary imperative of formal education, this singularly yanked Inuit life to start revolving around the locations of the schoolhouses. Prior to that, Inuit lived in seasonal camps, never in one location all the year round.

Practically overnight, the imported formal education system, rigidly incompatible with nomadic living, became the hub of the newly regimented life for Inuit. Eventually, every igloo in the Arctic was forced to congregate around the locations of the

schools.

The viability of igloo life is now a wonder for the later generations of Inuit. Instead of the question being, "What was the schoolhouse doing there?" the burning curiosity has become, "My, those igloos look cold! Why didn't you go and sleep in the schoolhouse instead?" The objects of oddity have become reversed, which now is really nothing strange.

What might be considered strange is that many of us Inuit, who once lived in igloos, have survived the cultural sledgehammer of the Qallunaatit (white man's) formal education system. And, reverse oddities are so common today that many of them have taken over as the norm.



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HAPPY HOLIDAYS!

EUB Alberta Energy and Utilities Board
640 Fifth Avenue SW Calgary, Alberta T2P 3G4

NOTICE OF APPLICATION

NOTICE OF APPLICATION
ATHABASCA OIL SANDS AREA
APPLICATION NO. 1252809
ENCANA OIL & GAS CO. LTD.

Take Notice that the Alberta Energy and Utilities Board (EUB) may continue to process this application without further notice if no submissions, for or against, are received with respect to Application No. 1252809 on or before December 8, 2003.

Nature of the Application

Encana Oil & Gas Co. Ltd. (Encana) has applied to the Alberta Energy and Utilities Board (EUB) and Alberta Environment (AENV) for approval to construct Phase II of the Foster Creek Commercial Project in the Cold Lake Air Weapons Range. The proposed thermal project is located approximately 70 kilometres (km) north of La Corey, Alberta in Townships 70 and 71, Ranges 3 and 4, West of the 4th Meridian. The project will be based on in-situ Steam Assisted Gravity Drainage (SAGD) technology. Phase II is designed to produce 7 950 cubic metres per day (m³/d) (50 000 barrels per day) of bitumen using SAGD technology. The maximum bitumen production rate allowed under the Foster Creek commercial project, over two phases, will increase to 13 225 m³/d. Approximately 50 well pairs per phase would be drilled. Site clearing for the initial stages of the project could begin as early as 2004, in preparation for commencing bitumen production in 2006.

The proposed project would include:

- the drilling of multiple horizontal well pairs from pads and the use of SAGD as the recovery process,
- process train facilities located on each pad, which include steam generation, gas separation and emulsion treating, and
- a central plant site with steam generation, water treatment, bitumen and product handling.

In support of their proposal, Encana has prepared and submitted Application No. 1252809 to the EUB under Section 10 of the *Oil Sands Conservation Act* to authorize the proposed SAGD project. Encana has also prepared and submitted an Environmental Impact Assessment (EIA) report to AENV. The EIA report forms part of the application to the EUB.

Additional Information

To obtain additional information or a copy of the application contact:

Encana Oil & Gas Co. Ltd.
3900, 421 - 7th Avenue SW
Calgary, Alberta T2P 4K9

Attention: Carrie Cochran
Telephone: (403) 645-8339

Fax: (403) 290-8356; E-mail: carrie.cochran@encana.com

Copies of the application are available for viewing at the following locations:

Alberta Energy and Utilities Board

Information Services

1st Floor, 640 - 5th Avenue SW

Calgary, Alberta T2P 3G4

Telephone: (403) 297-8190

Alberta Energy and Utilities Board

Northlands Development Building

209, 4901 - 50th Avenue

Bonnyville, Alberta T9N 2G4

Telephone: (780) 826 - 5352

Cold Lake Library (Grand Centre)

5319B - 48th Avenue

Cold Lake, Alberta T9M 1X9

Telephone: (780) 594 - 5101

For information regarding EUB procedures contact:

Applications Branch, Resources Applications

Anna Louie

Telephone: (403) 297-8396; E-mail: anna.louie@gov.ab.ca

To File A Submission

Any person intending to make a submission with respect to Application No. 1252809 shall file on or before December 8, 2003. Send one copy of your submission to the applicant at the name and address above and three copies of the submission to:

Anna Louie, Alberta Energy and Utilities Board

Applications Branch, Resources Applications

640 - 5 Avenue SW

Calgary, Alberta T2P 3G4

Issued at Calgary, Alberta, on November 13, 2003

Michael J. Bruni, O.C., General Counsel

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The BC Aboriginal Network on Disability Society (BCANDS) has been awarded a contract for a pilot project that will enable Aboriginal People from across Canada to phone a 1-800 line for Advocacy and Referral Services. The purpose of this 1-800 line is to provide information and referral services to all Aboriginal persons (First Nations, Métis and Inuit), both on and off reserve, living with disabilities in Canada about any benefits or government services that may be available to them.

Mike Touchie, President of the BC Aboriginal Network on Disability Society (BCANDS) welcomes the challenge. Mr. Touchie, a strong advocate for Aboriginal People with disabilities, states: "This new initiative will allow all disabled Aboriginal People with disabilities from across Canada an avenue to meet their needs. We have many of our people who have no where to turn in time of crisis."

♦ **Jim Franklin, BCANDS Information and Referral 1-800 Operator**, provides information and makes referrals for Aboriginal persons with disabilities with respect to accessing health services, medical equipment, employment, and general information on disabilities and other health related issues. You can reach Jim via email at: jim@bcands.bc.ca, his toll free number: **1-888-381-7303**, or www.bcands.bc.ca.

Leslie Morison, BCANDS Outreach Worker, promotes BCANDS and networks with groups such as Aboriginal Human Resources Development Agreement holders (AHRDA), the private sector and Sector Councils to increase the level of education and awareness of Aboriginal disability issues. Leslie is available to attend meetings, specifically with those who are AHRDA holders Nationwide. You can reach Leslie via email at leslie@bcands.bc.ca or office telephone: (250) 381-7303.

For further information about BCANDS, please call Robert Harry, Executive Director, or June Wylie, Assistant Executive Director at 1-888-815-5511, TTY Accessible.



Actress Jennifer Poo (Outside), has been seen on camera these days. that makes up Big S Moccasin Flats, the in Canada put together





HAPPY HOLIDAYS!

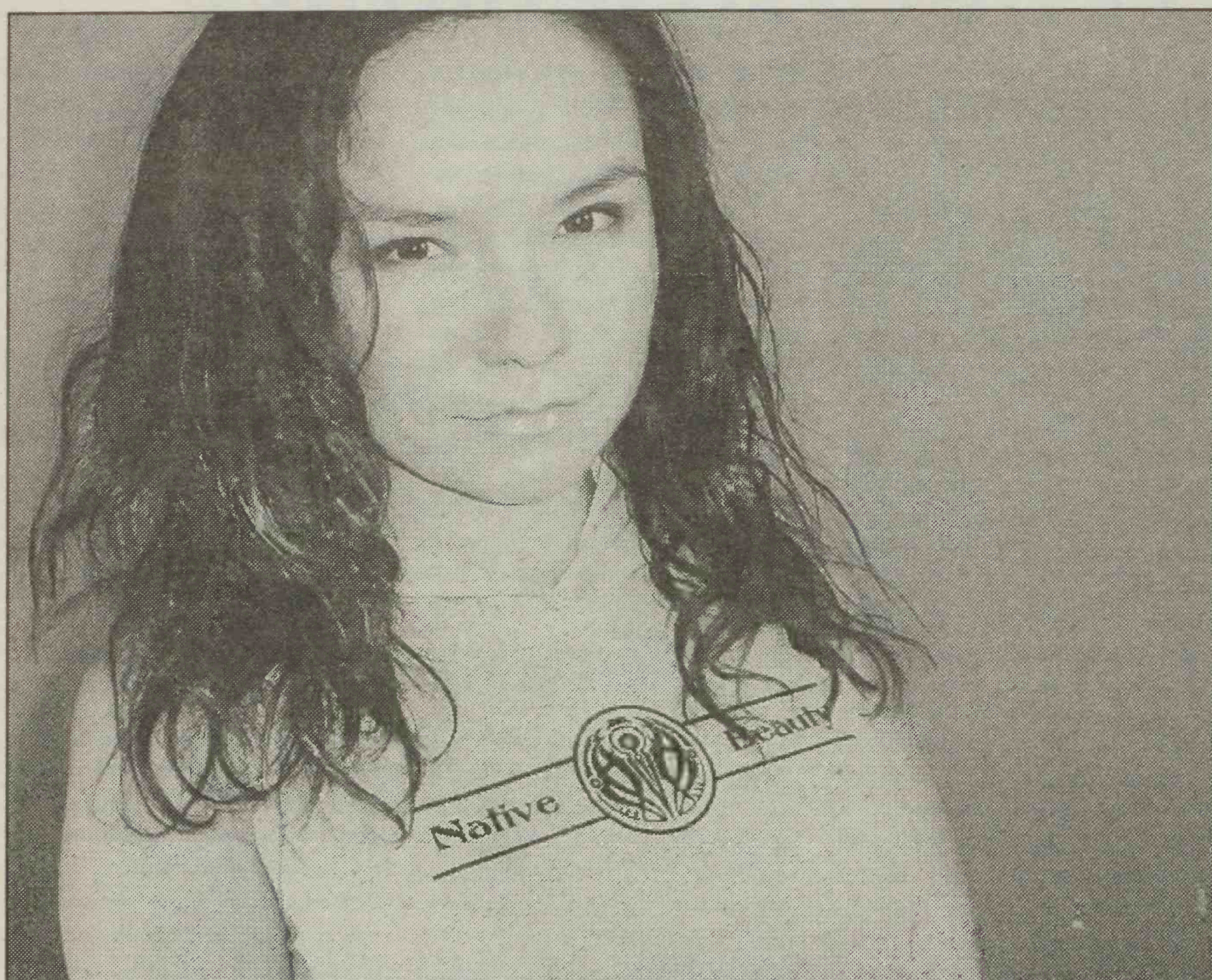
Environment (AENV) for approval to... of the 4th Meridian. The project will be... cubic metres per day (m³/d) (50 000... the Foster Creek commercial project, over... for the initial stages of the project

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December 8, 2003. Send one copy of

or Advocacy and Referral Services... a about any benefits or government... states: "This new initiative will allow... health services, medical equipment, ... r www.bcands.bc.ca... ncils to increase the level of education... office telephone: (250) 381-7303... ssible.

[windspeaker confidential]



Actress Jennifer Podemski (The Rez, Dance Me Outside), has been spending a lot of time behind the camera these days. As one-half of the team that makes up Big Soul Productions, she's launched Moccasin Flats, the first-ever dramatic television show in Canada put together by an all-Aboriginal team.

Windspeaker: What one quality do you most value in a friend?
J.P.: Professionally, I would say my greatest accomplishment is Moccasin Flats. Personally, my greatest accomplishment is connecting and marrying the man of my dreams.

Jennifer Podemski: Honesty.

W: What is it that really makes you mad?
J.P.: Oh God, a lot of things make me mad. Littering, racism and intolerance.

W: When are you at your happiest?
J.P.: When I'm at home with my family.

W: What one word best describes you when you are at your worst?
J.P.: Fire.

W: What one person do you most admire and why?
J.P.: I admire my dad because in the worst of times he raised three girls on his own. And I think we all turned out OK. He sacrificed everything to raise us.

W: What is the most difficult thing you've ever had to do?
J.P.: The most difficult thing. Any decision I've made that I've completely taken a leap of faith and went with my guts.

W: What is your greatest accomplishment?
J.P.: I hope to be remembered by my integrity.

W: What one goal remains out of reach?
J.P.: I don't believe that any goal is out of reach, actually. The one that seems like a pipe dream right now would be writing, directing and starring in my own film.

W: If you couldn't do what you're doing today, what would you be doing?
J.P.: I would be working on street patrol or something like that, with the homeless and the hungry and the poverty-stricken.

W: What is the best piece of advice you've ever received?
J.P.: Work to make a life, not a living.

W: Did you take it?
J.P.: Uh-huh.

W: How do you hope to be remembered?
J.P.: I hope to be remembered by my integrity.

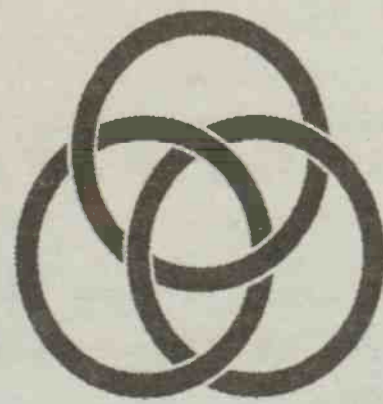


Seasons Greetings

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Right to sue lapses

(Continued from page 19.)

In regards to children, the time does not start until the child reaches the age of majority (18 or 19) and then the time limits start.

You can try to go to court and make the argument that the limitation period should be extended, but the chance of success is slim unless you can show extraordinary reasons why you were not able to sue in the time period.

Dear Tuma:

I'm just wondering if this was still the practice. I'm not sure if you watched North of 60, but in case you did... Remember when Albert came in as chief? He fired the staff or a clean sweep as you call it. And then rehired other people. What I'm wondering is if newly elected band councils still have the powers to do that?

Brand New Chief

Dear Brand New:

Newly-elected or current chiefs and councils do have not the power to fire anyone without just cause. If they do then they may be liable for lawsuits for wrongful dismissal or employees may launch complaints under the Canada Labour Code. In the past, folks may or may have not exerted their legal rights, but if the same thing were to happen today, the employees should run, not walk, to an employment lawyer.

Newly elected chiefs and councils have a fiduciary obligation to all band members and need to make decisions that are fiscally responsible and fair to all members. If a chief or council decides to fire staff without just cause, they may be held personally liable, especially if they knew they did not have just cause but went ahead and did it anyway.

Dear Tuma:

How do you appeal a band council election?

Defeated Chief

Dear Defeated:

Section 12 of the Indian Band Elections Regulations concerns election appeals. You need to have the proper grounds for appeal, such as corrupt practice in the election, a violation of the Indian Act, or the person running was not eligible. You can send a registered letter to the

Minister of Indian Affairs along with an affidavit outlining the reason for the appeal. This has to be done within 45 days of the election. This appeal request will be sent to all candidates in the election and they can respond within 14 days of receiving the appeal request.

The minister may appoint someone to look into the allegations and if the findings support the allegations, then the election results may be overturned or a new election ordered. If there has been corrupt practice, then the minister may disqualify a candidate from running in future elections for up to six years.

This column is not intended to provide legal advice, but rather highlight situations where you should consult with a lawyer. Tuma Young is currently studying for a Ph.D in law at the University of British Columbia, and questions should be sent to puoin@telus.net.

What's in a name?

(Continued from page 19.)

At least they got a couple of things right. Be specific. Avoid generic terms. If the person, the community or the nation is Ojibway, Mohawk or Mi'kmaq, use it. These are perfectly good words and much more descriptive. Why on earth refer to anybody as "Aboriginals" or "Natives?" Even when describing a mass of people from various parts of the country, why not use "Aboriginal peoples" instead of just plain "Aboriginals." It's just one more word and a lot more respectful.

Note that the Gazette doesn't

bother with terms like "First Nation" or "First Nations person." Is there a more clunky, clumsy or bizarre way for anybody to describe themselves? Call me Mohawk. If you need to, call me an "Aboriginal person." But, please, don't ever call me a "First Nations person."

Now take a look at what the Native American Journalists Association does on this one, with a slightly American bent.

American Indian: Synonymous with "Native American." Some indigenous people in the United States prefer "American Indian" over "Na-

tive American." Best to ask individual preference. When possible, use national affiliation such as Navajo, Hopi, Cherokee. Use "native-born" to describe someone who is born in the United States, but isn't American Indian.

This explanation is short and simple. No convoluted, contradictory information. Would it be so hard for Canadian journalists, including Aboriginal journalists, to agree upon and follow similar guidelines on terminology in this country? Wouldn't the news be a much less confusing place?

Long-term economic plans

(Continued from page 15.)

In the longer term, the community may consider expanding to include on-reserve facilities to extract the bitumen from the oil sands.

This proposed oil sands project is a natural next step for

the First Nation, many of whose members are already involved in the oil sector, either through employment with the big operators—Suncor, Syncrude and Albion—or in businesses servicing those operations.

With the land claim ratification

vote behind them, the next step for Fort McKay First Nation will be to look at the environmental and engineering aspects of the proposed oilsands mining project, and to get regulatory approval for the project, as well as approval from the band membership.

Your way. Successfully.

Congratulations to the 2003 CN Aboriginal Award Winners.

CN is pleased to announce the winners of the 2003 Aboriginal Awards, students who continue their pursuit of excellence in post-secondary studies in a variety of fields, and who have made their home communities proud.

Kathryn Johnson of North Vancouver, B.C., studying Tourism Management at Capilano College, North Vancouver

Allyson Macintyre of Cranbrook, B.C., studying Business Administration at Mount Royal College, Calgary

Daniel McKennitt of St. Albert, Alberta, pursuing a Bachelor's of Science Degree at the University of Alberta, Edmonton

Doreen Penny of Happy Valley-Goose Bay, Newfoundland and Labrador, enrolled in the Computer Support Specialist program at the Happy Valley-Goose Bay campus of the College of the North Atlantic

Andrew Vaillancourt of Pembroke, Ontario, studying to become a commercial pilot at the First Nations Technical Institute, Tyendinaga Mohawk Territory, Ontario

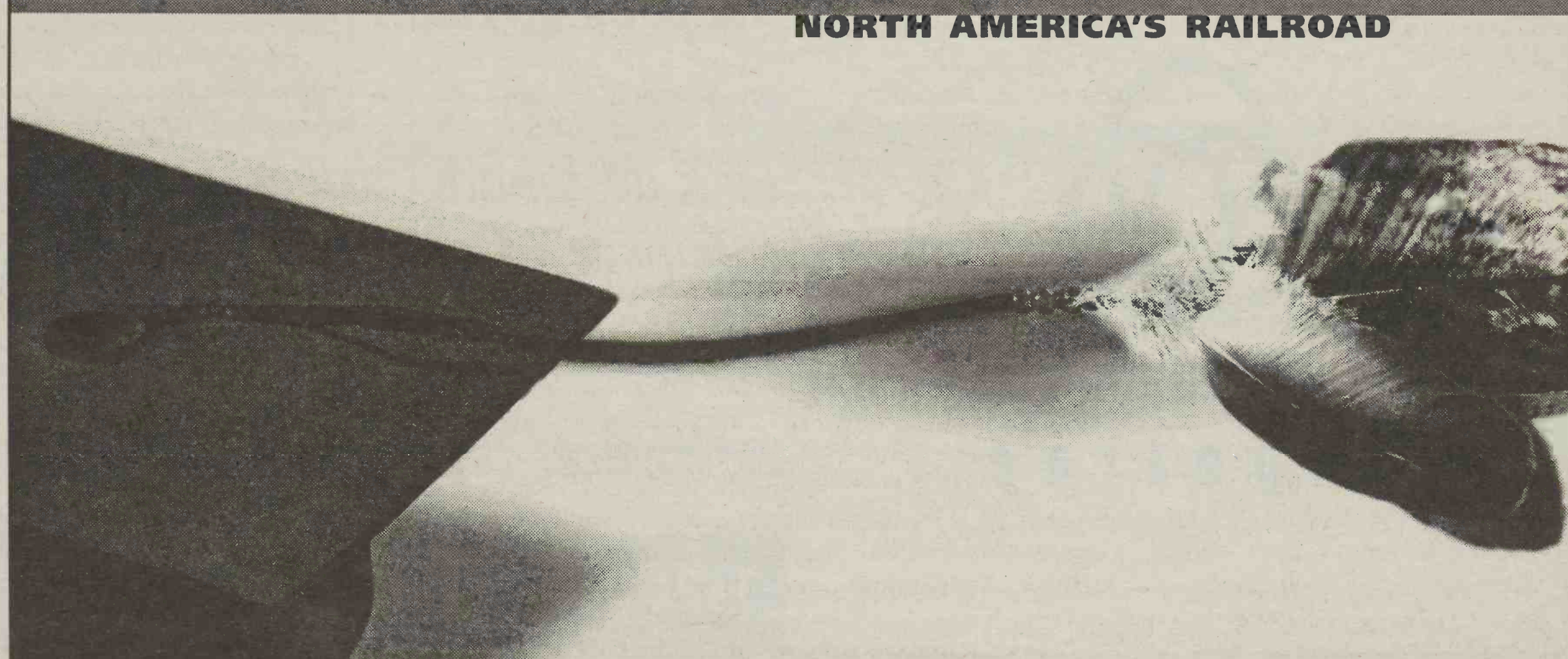
Maxime Valliquette of Rapides-des-Joachims, Quebec, studying Mechanical Building Technology at Collège de l'Outaouais, Gatineau, Quebec

For more information about the CN Aboriginal Awards Program, contact the National Aboriginal Achievement Foundation at 1-800-329-9780 or visit www.naaf.ca

www.cn.ca



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Life, art, a

Bill Reid:

The Making of an Indian
By Maria Tippett
Random House Canada
336 pages (hc)
\$39.95

The life and work of Bill Reid has been the topic of a number of documentaries and books over the years, the latest of which comes from Victoria-born Dr. Maria Tippett, an award winning author who has penned a number of books on art, culture and history.

Her book, *Bill Reid: The Making of an Indian*, is the biography of an accomplished artist who struggled with being too Indian for white society and too white for the Native community. It is a book about a man who failed at relationships with women, fought a ceaseless battle with manic depression, and could never break away from his connection to Native art in order to fulfill his desire to create beautiful modern jewelry.

It is also the chronology of the transformation of Native art from handicraft and artifact to internationally appreciated fine art.

In her book, Tippett traces Reid's career, as he grew from a radio personality who made jewelry on the side to a world-renowned artist often credited with bringing West Coast art back from the brink of extinction, at least according to the non-Native community. Tippett points out, however, that Reid didn't so much resurrect a dying art form as attract more attention to what Native artists had been creating all along. He did this, Tippett says, by making Native art more palatable to a Western audience.

Tippett recounts both the low points of Reid's career, such as his failure to find funding for many of his more ambitious projects, and the high points, such as his \$3 million commission to create *The Jade Canoe* for the Vancouver International Airport.

She also recounts Reid's ceaseless work to have Native jewelry and carvings accepted as fine-art rather than viewed as handicraft, something that continues to benefit Native artists today.

Throughout the book, Tippett raises a number of questions about Reid, his work, and what makes Native art Native. Was Reid being

Law profes

Justice Defiled
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By Alan N. Young
Key Porter Books
Toronto, Ontario
322 pages
\$36.95

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Justice Defiled: Perverts, Potheads, Serial Killers and Law-

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Life, art, ambition

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truer to the art when he was simply replicating the work of his forefathers, or when he took from their work and adapted it to meet his own standards of style and form?

While Haida imagery dominated Reid's work, he was creating art, purely for the aesthetic, rather than for ceremonial purposes or to tell a story, as did Reid's predecessors. As examples, Tippett cites the totem poles Reid helped create for Totem Park at the University of British Columbia in 1959, which Reid himself admitted featured crests that would likely have never been found together on a traditional Haida totem pole. Could his creations be true Native art when he used creatures from Haida mythology, but without the intention of using the associated myth? Was he creating Indian art when his concern was for form, not function, for appearance not meaning?

Reid's use of non-traditional tools was also called into question on occasion, such as his use of a chainsaw to strip the bark off a tree and rough out the design before carving a totem pole. Was a work using Haida imagery still a Native work if it was created with modern tools and modern materials?

The book also takes the reader through Reid's declining years, when Parkinson's disease slowly took away his ability to create with his own hands, and left him to direct the hands of others in order for his artistic visions to become reality. This too was a point of contention, with critics questioning whether something could be the work of Bill Reid if Reid himself did none of the carving.

In the end, the readers are left to make up their own minds about Bill Reid. Was he a gifted artist who helped revitalize West Coast Native art in Canada? Or was he simply co-opting the art of those who had gone before him and repackaging it for a Western audience? Or was he both? Reid often referred to his works as "artefakes," Tippett reveals in the book, but also saw them as examples of fine art that deserved to be on display in museums and art galleries.

With Reid having his own contradictory views of his work, it's no wonder that others have difficulty with these questions.

Review by Cheryl Petten



Jocelyne Soulodre
—President & CEO
Canadian Council for
Aboriginal Business

Recommends:

Le Petit Prince (The Little Prince)
By Antoine de Saint-Exupéry
Translated by Richard Howard
Harcourt—2000

The Little Prince, or as I first knew it, *Le Petit Prince*, first entranced me as a child growing up in St. Boniface, the "French Quarter" of Winnipeg, in the 60s.

For a child it is a magical story of adventure and romance with visits to asteroids to meet grotesque adults and making friends with an enchanted little desert fox. Ten years later my love for it survived an exhaustive academic study when I was a student of French literature. So it must be quite a book! I go back to it frequently even now.

The book teaches you to look at life as a child would, with an open heart, yes, but also like a wise child, with open eyes. It teaches you not to be stupid or needlessly hard-nosed, to ignore the non-

essentials that clog our lives.

Its often repeated premise is that what is important—"l'essentiel"—is invisible to the eye.

One thing that has always bothered me about the English version of the book is how the word "apprivoiser," used to describe the Prince's relationship with the desert fox he has befriended, has been translated. In English the word used is "tamed," which suggests conquest and control. The meaning in French is soft and nurturing. It implies give and take, not command, which is more in keeping with the tone and theme of the book.

Whenever I see a wheat field waving in the sun, this former Prairie girl is reminded of the color of the Little Prince's hair.

Richard Van Camp
—Dogrib Author
Instructor,
University
of British Columbia

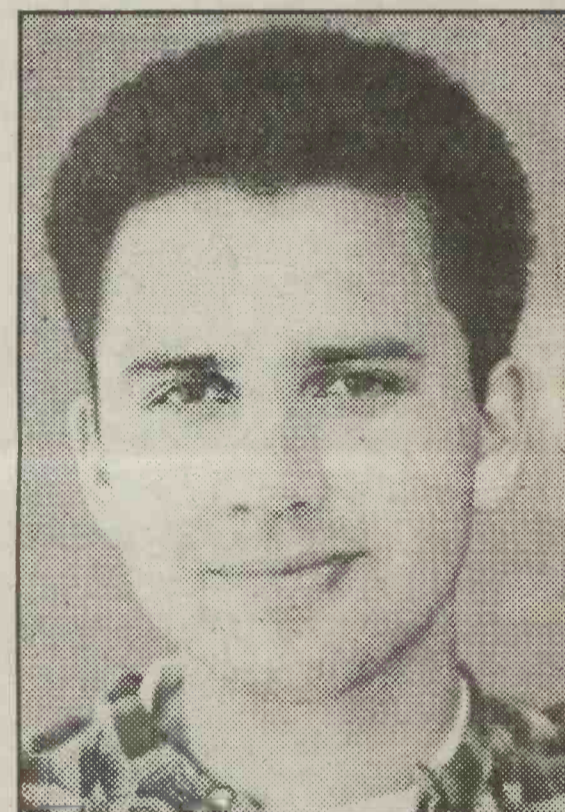
Recommends:

The Fourth Hand by John Irving
Random House—2001

If you adore John Irving's last novel *A Widow for One Year* like I did, you may be a bit disappointed in *The Fourth Hand*. I say this because *The Fourth Hand* is, oh, about 50 pages too long, but hang in there because if you want to read the most hilarious sex scene ever written, the long and sometimes side-winding ride is all worth it once you read Patrick and Angie's love scene. It's one of many hilarious scenes and subplots in the novel. If you do not fall of your bed laughing your head off while reading Patrick and Angie's romp, then you are a cyborg and someone implanted a microchip in your bum that is permitting you from ex-

periencing bliss!

The plot: Patrick Wallingford, a TV reporter, loses his hand to a tiger while reporting a story in India. Merry mix-ups ensue as the entire world watches this horrifying event on the news as it is replayed and replayed and replayed. Patrick Wallingford suddenly becomes one of the most famous mammals in the world for losing his hand, but gaining so much more in the end! This is a great story from one of America's finest authors. Please check out *A Widow For One Year* if you want to laugh even more. Now, that is a perfect novel!



Law professor's ideas will challenge the comfortable

*Justice Defiled
Perverts, Potheads, Serial Killers
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By Alan N. Young
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Toronto, Ontario
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Justice Defiled: Perverts, Potheads, Serial Killers and Law-

yers is a new release from Key Porter Books written by Osgoode Hall law school professor Alan N. Young who attacks every aspect of Canada's criminal justice system. He goes after judges, law enforcement strategies and tactics, the way lawyers are trained, the way the system works, or doesn't, and he does it in language that wouldn't be tolerated in a courtroom: crude, down-to-earth and eminently readable.

Young says there are far too many behaviors in our society that are criminalized for reasons that have less to do with protecting society than with out-dated or small-minded political or social philosophies.

The cops and courts spend way

too much time dealing with things that are none of society's business, he argues.

Former students remember Professor Young as someone who would push them to challenge conventional wisdom. He has been described as a legal thinker of extraordinary brilliance with a highly developed social conscience.

But it's been four years since he has stood at the front of a lecture hall. He is negotiating his way out of teaching to concentrate on writing. One of the reasons for his disenchantment with academia, he told *Windspeaker*, is that political correctness and militant feminism have worked against the open exchange of ideas on campus. He refuses to consider

any ideas off limits and that has landed him in hot water on more than one occasion.

His book is guaranteed to continue that trend. You know you're in for a heck of a ride when you see the book is dedicated to Lenny Bruce, Abbie Hoffman and Frank Zappa, 1960s pop culture icons who are remembered for challenging long established ideas and changing the world.

"I've done my time in the criminal justice industrial complex, and I should have just walked away from this dying beast," he wrote in the preface. "But I felt compelled to write this book, and acting on compulsion will have its costs. Exposing the idiocy of lawyers and judges does

not bode well for maintaining a successful career in law. Neither law nor religion takes kindly to ridicule. Painting a picture of hypocrisy and stupidity within a sacred institution can only lead to my being shunned as a heretic. So let the heresy begin."

In the book's afterward he refers to his work as a "professional suicide note."

Young has decided to put the law behind him for the most part, although he will use his legal knowledge to poke the system and advance ideas that are dear to his heart. One of those is the decriminalization of marijuana use, a cause in which he has been a central figure from the beginning.

(see Law page 26.)

Law hijacked by the upper classes, says professor

(Continued from page 25.)

There's a chapter on what's gone wrong with the war on drugs and another chapter on why it makes no sense for police officers to be wasting their time on "pleasure-seeking crime" related to the sex trade. These activities would present little that is harmful to society, he argues, if they weren't criminal acts.

"My vision, if I was king of the universe, would be to take 300 of the 350 crimes and put them into community courts. I'd just have professionals deal with the most serious breaches of social order," he said on Oct. 30. "Beyond the fact that it would be a better justice system, I think it would improve the character of Canadians to start to speak for themselves. Before we know it, not only will lawyers be doing our justice and doctors doing all our preventive medicine, but we'll have professionals coming in to do our parenting too. We'll be doing nothing but simply consuming and that's what worries me. This is a grassroots type of book. It's like get your hands dirty, find out what's going on in your community and take responsibility."

He believes the practice of law has been hijacked by the economic upper classes and that has led to great injustices.

"We see that the divide between the rich and poor is growing. Quite frankly, one of the points of organized, democratic society was to reduce that gap and it hasn't happened. It is reflected and mirrored in the justice system. There's no doubt about that. The rich people do get the best lawyers; the rich people do tend to be released on bail," he said. "Aboriginal Canadians, they know this too well because of their over-representation in prisons. They get no breaks in the system. Pre-trial detention is the norm where if you have a wealthy real estate developer in Toronto charged with major corporate fraud, he's going out within a day.

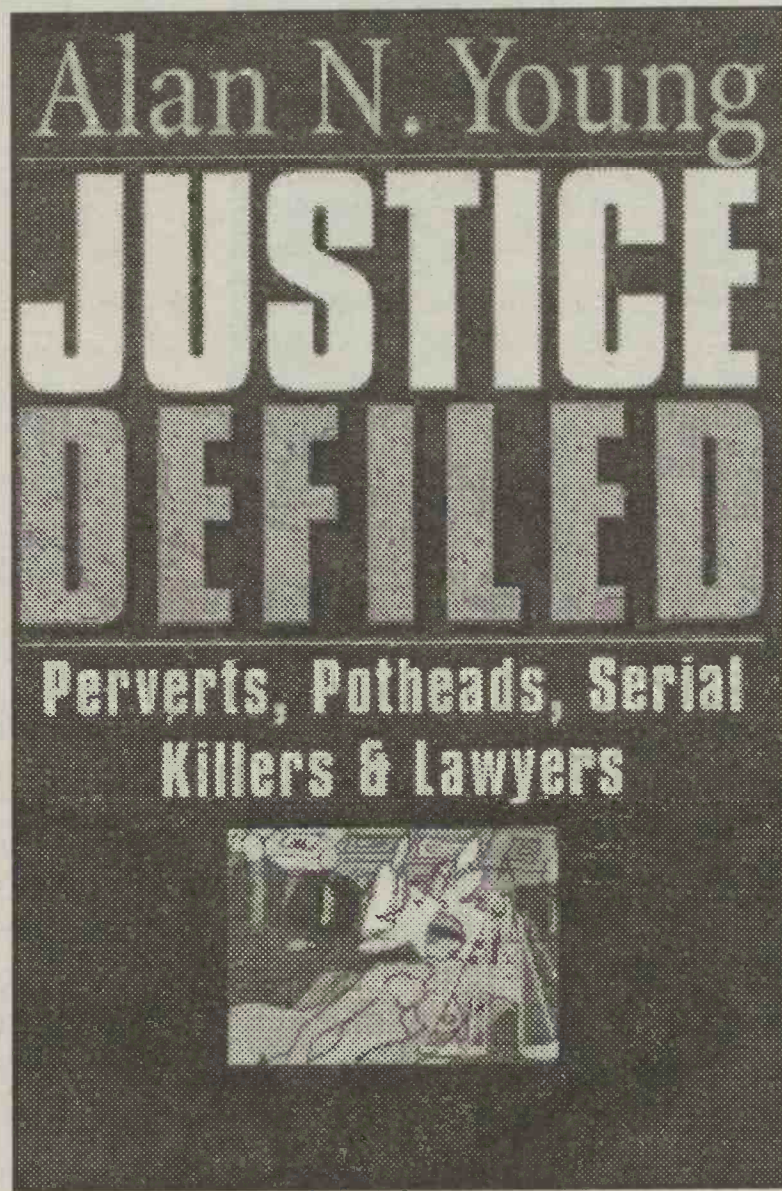
The inequities of society are completely reflected within the criminal justice system."

Young attacks right-wing attitudes towards "pleasure-seeking crime," saying, essentially, that things done with no criminal intent—in its original sense—to escape the misery of poverty are criminalized so that the wealthy can justify the inequalities in society. He points to research that he believes proves that many of the things accepted as fact about drug use are far from factual.

"There's good and bad reasons to use drugs. Let's forget that we have a legal and moral regime of a drug. You can experiment with drugs in a way that you could even call it a spiritual path or an educational path. You can use drugs simply to withdraw from your surroundings. Now there is a mythology that when you take the drug—it's called the exposure orientation—you are immediately exposed to the risk of addiction and degradation," he said.

But an experiment proved that exposure to drugs does not, by itself, create dependency, Young argues. In his book he cites a study called "the Rat Park Chronicles." Scientists saw that rats in cramped cages would repeatedly return to an opiate solution that intoxicated them. When the cage was expanded and equipped with toys and other sources of stimulation, the same rats did not select the opiate.

"What the Rat Park Chronicles was about was showing that drug-taking is an adaptive mechanism. The first signal that drug-taking



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—author Alan N. Young

faced approach to intoxication and when you're in a bad environment you're going to gravitate towards that every minute of the day. When you're in a good environment there's not much of a drive towards the shit-faced approach but occasionally you might experiment for more rarified reasons."

The parallels between the Rat Park and inner city or reserve life were note worthy, Young said.

"There's no great mystery to the fact that the worst instances of drug abuse are inner cities or the reserves or other places where the amenities are simply not... they're substandard. I don't think that it's really a mystery except the government has shrouded it by trying to make drug-taking an individual, free will choice. They try to completely divorce it from setting so that 'the problem with America's youth is that they're taking drugs.' It's not that half of them are living

below the poverty level or that

there's limited economic activity for inner-city blacks," Young said.

He compared the war on drugs to the Salem witch hunts.

"Understanding the witch hunt allows us to understand a lot about modern [times]. It's a process. It usually takes centuries before we realize our own foolishness. Academics have always talked about this very strong scapegoating instinct we have," he said. "There are bad people in the world and there are people who should be punished. But because we know that humanity is so prone to scapegoating, we have approached punishment in criminal law with a lot of ambivalence. Not the type of zeal I see from the moral crusaders who feel superior to all the people coming to court and are very happy to send them off to jail and 'rid this country of scum.' That type of attitude's not going to help us make this a better place to live."

Review by Paul Barnsley

New books


Honour Earth Mother
By Basil Johnston
Kegeedonce Press
171 pages, (sc)
\$19

Ojibway ethnographer Basil Johnston's newest book, *Honour Earth Mother*, is a collection of stories about clothing, housing, food and medicine (the needs of people), as well as creation, geography, history and ceremony (the world around the people). Johnston explains in an introduction how the animals and the earth provide for human needs, which makes everything interrelated.

Johnston says that people can learn from their surroundings—and learn about this interrelatedness—if they understand how to read the book of the earth. He believes that the lessons of the earth "came before book knowledge," and that these lessons are more complete than those found in books because people must use every one of their five senses to learn them. The interrelatedness is a good point, and describing the earth as a book is a nice idea, but the delivery just doesn't add up.


On the surface, these stories look like traditional Aboriginal storytelling. But it's clear that Johnston has written these stories himself and is not retelling ancient tales. These stories are missing the metaphor and other important elements that make

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Burning Vision
by Marie Clements
0-88922-472-2 (\$16.95)

Marie Clements' newest play has recently been nominated for a Governor General's Award. It is on the corruption of life that uranium mining has brought to all who have touched the yellow-white rock. "A brave new play that bombards the senses and fires the mind."
—Globe & Mail



ROSE
by Tomson Highway
0-88922-490-0 (\$16.95)

Rose is the eagerly awaited third installment in Tomson's epic 'Rez' cycle. It is a tragic-comic musical continuing the sagas of many of the characters in *The Rez Sisters* and *Dry Lips Oughta Move to Kapuskasing* in a new place and time.

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THE AMERICAN EMPIRE AND THE FOURTH WORLD
The Bowl With One Spoon, Part One
ANTHONY J. HALL

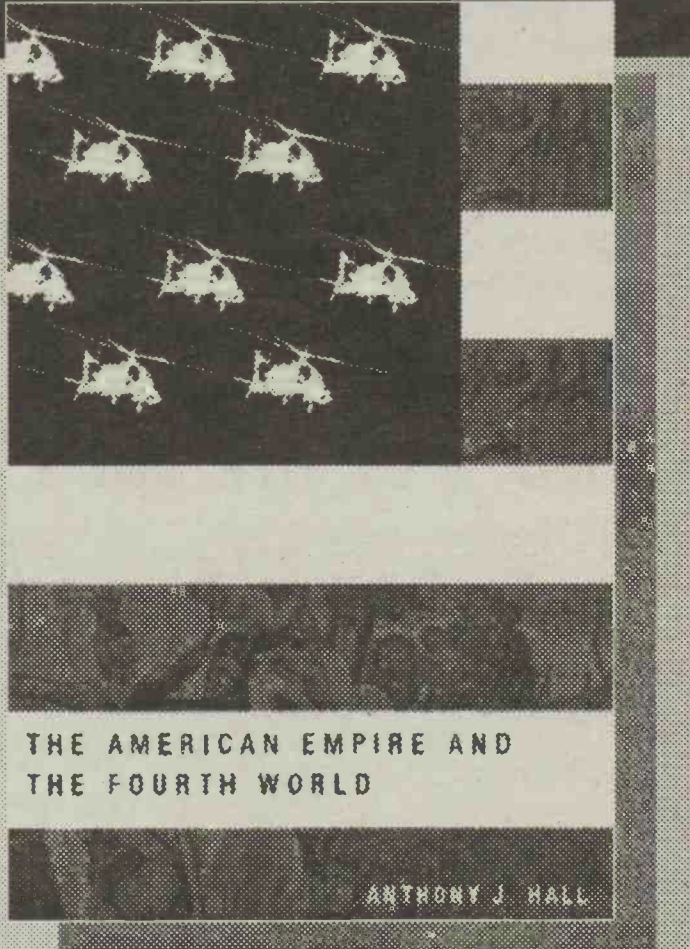
"I cannot overstate the importance of this book. In it, Anthony Hall has done something both simple and revolutionary to the globalization debate: he has backdated it to the year 1492. With dazzling command of historical detail and up-to-the minute analysis, Hall spins a gripping narrative seamlessly connecting Columbus' 'conquest' of the Americas to the proposed Free Trade Area of the Americas. Most remarkably, readers are not left with a feeling of hopelessness in the face of this long history of plunder but are instead inspired to identify with valiant, centuries-old resistance movements. I see this book as an overflowing tool box, filled with little known stories, legal arguments, and fresh ideas that, if used properly, could change the world."

Naomi Klein, author No Logo

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New book fails where others flourish

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By Basil Johnston
Kegeedonce Press
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On the surface, these stories look like traditional Aboriginal storytelling. But it's clear that Johnston has written these stories himself and is not retelling ancient tales. These stories are missing the metaphor and other important elements that make

Aboriginal oral literature accessible and applicable to a diverse population. They're very literal, and have only one meaning.

Traditionally, Aboriginal stories were told to make sense of the world and to illustrate proper behavior. But Johnston's stories contain ideas that are not in keeping with the Aboriginal world view.

For example, Johnston tells a story about the Ojibway character Nanaboozhoo punishing some owls, and there is also a story about some animals killing a warrior in retribution. Since when is the (Western) concept of punishment an Aboriginal idea?

Aboriginal societies are teaching societies, in which people are taught by example, not by punishment. And although Aboriginal societies resorted to exile as a last resort for those who repeatedly threatened the integrity of the community, retribution is not the way Aboriginal people deal with serious breaches of protocol.

There is also the matter of tone. Johnston's tone throughout the book is judgmental and dismissive. The author says Crow earns a “low opinion” because “it cannot learn.” In fact, the author has several stories in which he portrays animals as not learning, and he considers them all “lowly.” While it is true that traditional Aboriginal stories may point out a character's

weakness—especially if it is a teaching story—it is also true that they tend to point out each character's particular gift.

Aboriginal societies are different from Western societies because Aboriginal societies accept people for who they are and what they bring to the group. No one is blamed for a basic human limitation.

Some of the characters in these stories are described as “ashamed,” yet few Native cultures have the concept of shame or guilt (which is why court translators in Alberta, for example, have translated ways for a defendant to plead that they are either responsible or not responsible, which is more in keeping with the Aboriginal worldview).

There are also many stories in this book about animals that have done some sort of wrong. Taken with the focus on blame, shame, and guilt—and the various characters who “cannot learn”—it seems that the author may have unresolved issues from his residential school experience (an experience he has made public in other books).

There are also major errors throughout the book. For example, Johnston says that, traditionally, “Famine was unknown” in Native communities, and that starving families were a result of a failure on the part of the family's provider. Not only is there plenty of historical evidence that refutes this opinion, but it high-

lights yet again the author's focus on blame and shows him as once again sitting in judgment on everybody he sees as failing his standards.

The author has a florid, old-fashioned style of writing, which makes the book seem a bit like 19th century prose (“Such vanity! Such coyness!”). He's also excessively maudlin in parts (“She [the earth] whispers, ‘I love you. I care.’”) and relies too often on clichés (David and Goliath” struggle). Johnston uses no literary technique, such as metaphor or allegory, relying instead on didacticism. He explains rather than illustrates. He also constantly dismisses European attitudes to land and life, as well as European science.

It's a limited approach, and it makes the author sound narrow-minded. Johnston doesn't pull the reader into his world, or into his argument, using even-handed arguments and graceful conclusions. He just sounds bitter.

Johnston has dealt with history, culture, and stories in his writing and in his work as an ethnographer at the Royal On-

tario Museum. He was one of the first Aboriginal people to communicate Aboriginal culture to the dominant society, and he enjoys a considerable reputation as a result.

Unfortunately, his reputation seems to outweigh his ability to tell an effective and well-constructed series of stories. Although the book's introduction and summation both contain honorable messages—in the former, that everything is related, and in the latter, that Aboriginal people should take back the stewardship they used to practise over the earth—the storytelling is less than stellar.

If people want to understand the earth's role as teacher, there are plenty of books out there that will explain those lessons. If they want to understand the importance of stories to the human universe—and how stories are used and viewed within Aboriginal societies—they'd do better to seek out Thomas King's brilliant and well-written new book *The Truth About Stories: A Native Narrative*. Unfortunately, as *Honour Earth Mother* shows, Johnston's writing just doesn't match his vision.

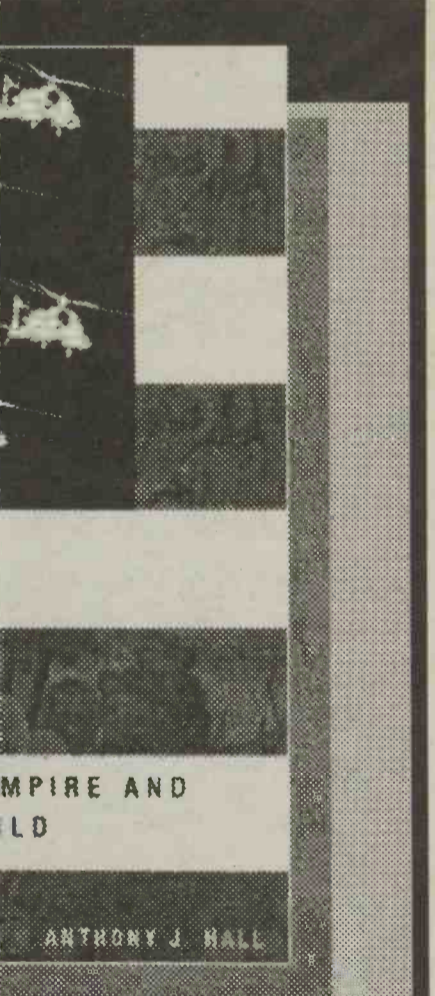
Review by Suzanne Methot

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Alan N. Young

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Review by Paul Barnsley



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ABC mini-series brings legends to life

By Yvonne Irene Gladue
Windspeaker Staff Writer

CALGARY

Hallmark Entertainment's mini-series Dreamkeeper is guaranteed to be a hit with viewers when it airs on ABC Dec. 28 and 29, if the reaction from people at the screening held Nov. 8 in Calgary is any indication.

The made-for-television movie took 78 days to film in more than 70 locations across southern Alberta, with more than 1,500 Aboriginal people involved in its making.

The screening of Dreamkeeper was attended by more than 800 people. Robin Wortman, the Aboriginal advisor for the Dreamkeeper production was among them. He said he is proud to be a part of the film and the tremendous story it tells.

The story begins on the Pine Ridge Reservation in South Dakota. Old Pete Chasing Horse (played by August Schellenberg of Black Robe fame) is a storyteller nearing 100 years old. One boy who could use the wisdom contained in the stories is Old Pete's grandson, Shane, a 17-year-old member of a street gang (played by Eddie Spears of Geronimo). He owes his gang money, so when the opportunity comes to escort his grandfather to a ceremony in New Mexico, Shane jumps at the chance to leave town. And Old Pete jumps at what could be his last chance to reach out to the boy with the legends and stories of his people.

"It certainly showcases Aboriginal culture, and certainly storytelling is very much a part of our culture and heritage and that message certainly comes through in the film," said Wortman.

"What really made me proud was watching the film and knowing the people after spending time with them who were on the screen, in the background. They are from our communities here in Alberta and that is what made me proud. This film really shows the spirit and talent of the Aboriginal community. Everyone really worked hard in the film."

The cast includes a veritable who's who of Native talent, including Gordon Tootoosis, Michael Greyeyes, Margo Kane, Nathaniel Arcand, John Trudell, Gary Farmer, Dakota House, Tantoo Cardinal, Floyd Red Crow Westerman, Travis Dugas, Cody Lightning and Jimmy Herman.

Dugas, who plays Blackfoot warrior Ekuskini in Dreamkeeper, said working on the film was a life-changing experience for him.

"I cried a couple of times. It was very powerful. It touched on a lot of issues. When I was 16 years old, my father came home to die.

"What really made me proud was watching the film and knowing the people after spending time with them who were on the screen, in the background. They are from our communities here in Alberta and that is what made me proud. This film really shows the spirit and talent of the Aboriginal community."

—Robin Wortman

He had a heart attack. He knew he was going to go, but I never understood why he came home to pass on. I never ever went through a grieving process, but here in this mini-series in another Aboriginal culture I finally got to grieve over my dad and I let him go," said Dugas, who believes the film will also help build the self-esteem of Native nations.

"We are starting to like ourselves, and we are learning to love one another rather than putting each other down. We are starting to use our teachings from the past to learn how to love. We are all keepers of the dream. Someone once told me that what we have as Aboriginal people no other people have, so it is important for us to continue on with our traditions, cultures, stories and language. This is important to me."

Chief Chris Shade of the Blood Tribe took a more pragmatic approach to the making of the film.

"What we are trying to do by promoting this film at this screening is to create an awareness, not only from an Aboriginal perspective, but from Alberta's movie industry to look at some of the careers that First Nations communities can get involved in," said Shade. "The youth can begin to look into acting as a career goal. The movie industry is a whole different world by itself and there are many career opportunities

there for our youth."

Alberta Premier Ralph Klein addressed the crowd with a few words in Blackfoot before thanking everyone involved in the film.

"It is a great pleasure to be here this evening for Aboriginal contribution in the film industry. As I understand it, Dreamkeeper not only tells of the legends and stories of North American First Nations, but it also showcases the incredible talent and skills of Alberta's Aboriginal people. It goes without saying the generosity of the leaders of the Sunchild and O'Chiese First Nations made this possible for the way they welcomed the film-makers, and provided access in their communities for the film crew. A film certainly cannot be produced without the co-operation and involvement of all the partners involved, and of course Hallmark Entertainment deserves to be congratulated for providing such a fine film and for coming to Alberta to produce it," he said.

"We'd like to thank the Aboriginal community for giving us this opportunity," said Dreamkeeper producer Matthew O'Connor. "The ABC executive vice-president for mini-series and movies, after he watched the movie, said that this is the best movie ABC has ever made. This movie may even make it to the Golden Globe and Emmys for best mini-series."

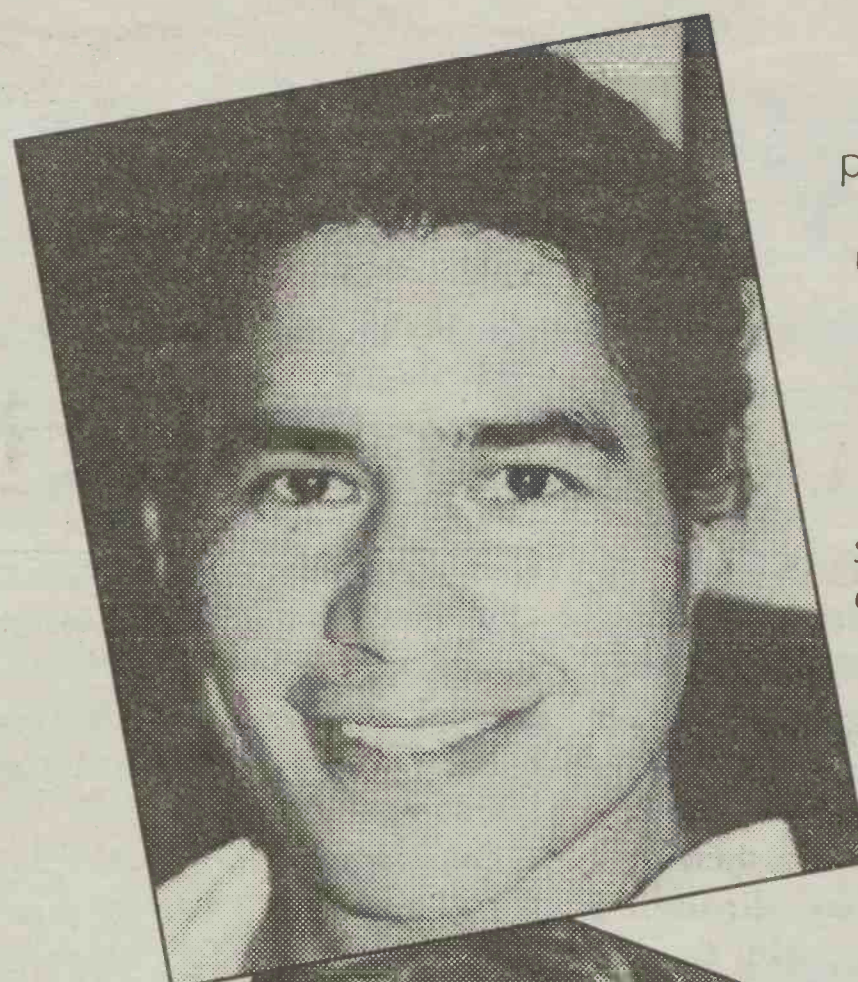
Young women take note

Rene Haynes of Rene Haynes Casting of Burbank, California is on the search for a talented young woman to play the lead in a major motion picture. Though she couldn't get into much detail about the film at this time, she could say she is conducting the talent search across North America and will be traveling to cities in Canada soon to meet with hopefuls. Haynes was the casting director for such films as Skins, Dreamkeeper and Coyote Waits; She brought Adam Beach to Disney for his role in Squanto: A Warrior's Tale.

She is looking for an Aboriginal woman age 16 to 22 who looks "traditional," youthful and has a natural appearance and athletic physique for what she described as a remarkable role. Haynes says acting experience is a plus, but not necessary, so she encourages all young women to apply.

Deadline for applications is Dec. 20.

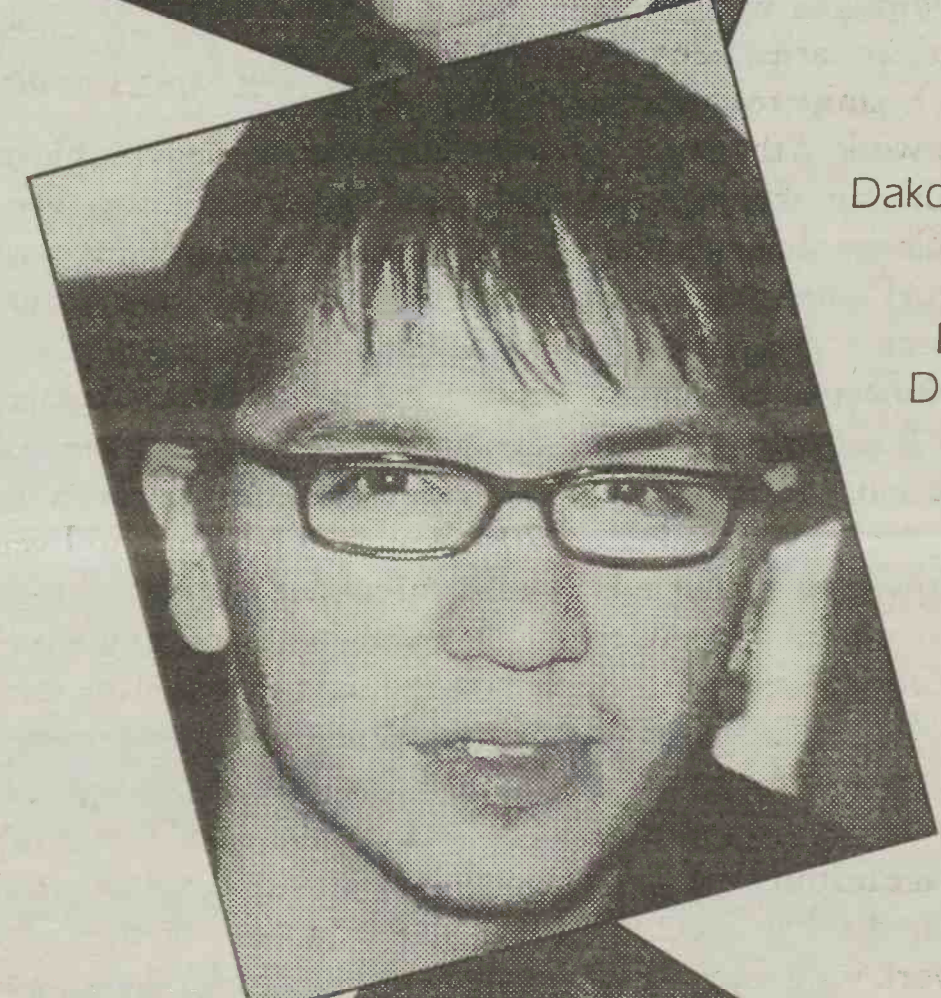
For information e-mail Haynes at talent@rhcasting.com or send a current photo with your contact information to Rene Haynes Casting, 1314 Scott Rd., Burbank CA 91504.



Travis Dugas plays a Blackfoot warrior in the upcoming mini-series by Hallmark Entertainment called Dreamkeeper, scheduled to air on ABC Dec. 28 and 29.



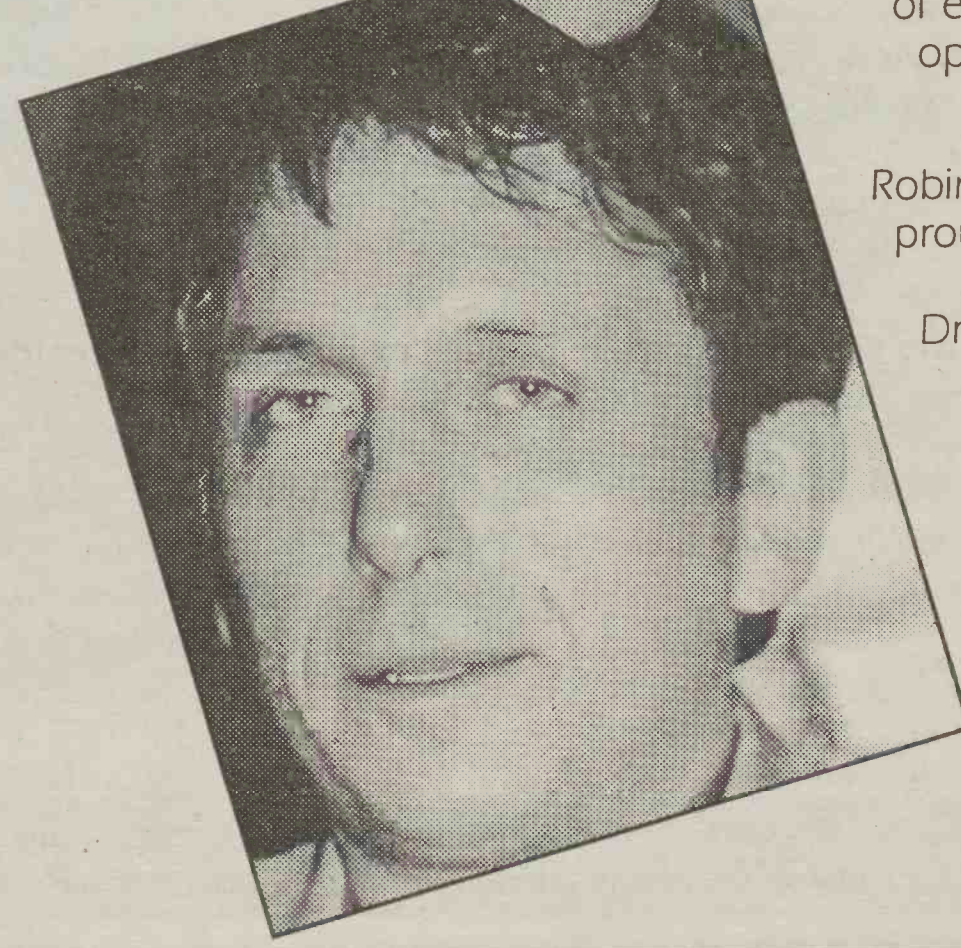
Alberta Premier Ralph Klein said Dreamkeeper showcases the remarkable talent of the province's Aboriginal people.



Dakota House of North of 60 fame plays Dirty Belly in Dreamkeeper, filmed in 70 locations in southern Alberta.



Blood Tribe Chief Chris Shade hopes more young people will look to the movie industry as a place of employment opportunities.



Robin Wortman, proud to be an advisor on Dreamkeeper.

Document

By Cheryl Petten
Windspeaker Staff Writer

IGLOOLIK, Nunavut

Life in Canada's northernmost regions has gone through a number of changes over the past century. Once a nomadic people who lived off the land and followed their food supply as it moved with the seasons, the Inuit have been changing since their first contact with Europeans. They now live in settlements of western-style homes, no longer at the mercy of the often harsh environment that surrounds them, and no longer as connected to the land.

Along with their new ways of living, the European explorers and settlers brought with them European missionaries bent on bringing Christianity to the Inuit people. They worked their beliefs into the Inuit way of life by incorporating Christian figures into the Inuit belief system. The result can be seen today, with the majority of Nunavut's Indigenous people leaving behind their traditional beliefs in favor of Christianity.

Just what those beliefs were is something that interests Zacharias Kunuk. The award-winning film-maker, best known for his feature film Atanarjuat: The Fast Runner, the first Aboriginal-language feature film to be made in Canada, has recently completed work on a documentary that looks at the pre-Christian beliefs of the Inuit people.

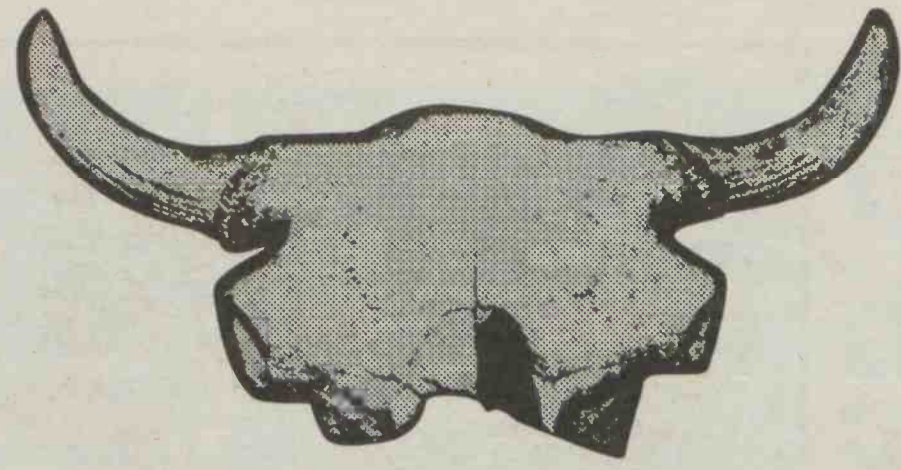
"That's my interest. I mean, that's everybody's interest, strange stories ... but when they're coming out of our Elders, it just proves that these stories are true."

In producing Angakkuit: Shaman Stories, Kunuk and his crew went out to talk to Inuit people in and around their home community of Igloolik. They spoke to both young and old about shamanism and the beliefs that once guided the lives of their people.

This is not the first time Kunuk has examined shamanism through his film work. Igloolik Isuma Productions, the production company he helped to found in 1990, has touched on shamanism in both Atanarjuat: The Fast Runner and in its Nunavut (Our Land) series. But for this project, shamanism was the sole focus.

"We've been doing oral history, and a big part of oral history is what religion Inuit had for 4,000 years before Christianity was introduced. And in this area, Christianity was introduced about a hundred years ago. And what was going on before that, what people believed in, that's what we're interested in," Kunuk said.

"We traveled around Nunavut,



Documentary visits spiritual past of Inuit

By Cheryl Petten
Windspeaker Staff Writer

IGLOOLIK, Nunavut

Life in Canada's northernmost regions has gone through a number of changes over the past century. Once a nomadic people who lived off the land and followed their food supply as it moved with the seasons, the Inuit have been changing since their first contact with Europeans. They now live in settlements of western-style homes, no longer at the mercy of the often harsh environment that surrounds them, and no longer as connected to the land.

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"That's my interest. I mean, that's everybody's interest, strange stories ... but when they're coming out of our Elders, it just proves that these stories are true." In producing *Angakkuiit: Shaman Stories*, Kunuk and his crew went out to talk to Inuit people in and around their home community of Igloolik. They spoke to both young and old about shamanism and the beliefs that once guided the lives of their people.

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"We traveled around Nunavut,



Zacharias Kunuk (front), award-winning film-maker, best known for his feature film *Atanarjuat: The Fast Runner*, stands with members of his production company Igloolik Isuma Productions.

a few places, meeting with Elders on that subject. And it was interesting because everywhere we went there was a different story of the same belief. And I'm always interested in why traditional storytelling and drum dancing was banned in this community in the 70s because of religion. So I was really interested.

"When I was growing up, I never even experienced my parents singing traditional songs, because they were so taught in Christianity that on a Sunday my brothers and sisters, we were not even allowed to play outside," he said. "So we wanted to look back and see what Inuit belief was."

While Christianity first arrived in the North a century ago, Kunuk didn't have any difficulty finding people who still knew the old stories because many of the Elders in the area were still living on the land 50 years ago, and learned the traditional beliefs before coming into the new western-style settlements. And because they knew Kunuk and his crew, they were willing to share their memories and tell them the stories.

"I guess if they didn't know us they wouldn't welcome us, but they know us, so they welcome us," Kunuk said. "With this subject, I think the Elders felt that if we do it, we are the right people to do it, coming from the culture."

Kunuk said he felt it was important to make a documentary on shamanism and to record these traditional stories because they are not a part of modern Inuit life.

"Nobody is talking about it. I mean, nobody really wants to believe it. It seems today that Inuit belief is not very important. And getting your education is more important, getting a good government job is important. That's how it's going," he said.

"Since Christianity came, people got away and never wanted to come back to that subject. We're just reminding for our Inuit audience, just to wake them up on where they came from and what brought them here today. And why we're having so many problems nowadays. But before that, there was no problems. They had problems, but they [had to] watch out for these shaman, because they're going to find out. They always find out what's wrong ... somebody got sick and had to confess, they had to confess all their bad doings. Hell, you couldn't hide from them. They could even see your face, even if you didn't tell them. But now we've lost that, we've all lost that now. You can't even find who broke that window last night. But if we had shaman, they would know," Kunuk said.

While he thinks it is important to record and preserve the traditional stories, Kunuk doesn't think there is room for the traditional beliefs in Inuit society today.

"I think the damage is already done."

While filming the documentary, Kunuk learned a lot about traditional Inuit beliefs, including some of the taboos that people used to adhere to in their daily lives. Because women bore the children, they had more taboos than men, he explained.

"So number one taboo for women—I mean it was very interesting for us to find out—was the Inuit women in this area were not allowed to eat the heart of animals. Because they bear children, they give life, and the heart, it's got something to do with blood, it's the main pump of the blood. But when Christianity came, they broke that taboo by, like a holy communion, they would cut up the heart and give it to women to break all taboos."

He also heard stories about the shamanic connection to sleep paralysis, something he says is common among the Inuit.

"In the middle of the night, your body gets paralyzed, you could not move a muscle, but you're wide awake. And that happens to a lot of Inuit," he said. "But it was very interesting to find out that one of the Elders said that that's the shaman's test, to see if you could be a shaman. So it was really interesting to find that out. I thought it was always something evil."

The Elders also recounted stories about the Inuit belief in three separate stages of afterlife, one where people who have been sick for a long time go to refresh themselves, two others where people are happy and there is plenty of game to hunt.

"And shaman would visit these places, and if I have a deceased grandfather and if I wanted to pass a message back, I would hire a shaman to travel to these places and report back to me, or receive messages," Kunuk said.

"But there's also another place where people who commit suicide, there's also a place for that, people who hung themselves or stabbed themselves or cut their throats, they are in that stage, and they say their tongues are hanging out because they're so thirsty. And there's that place."

Kunuk also heard stories about the spiritual powers possessed by the shaman.

"They would have anywhere from one to five to 10 spirits. The more spirits you have, you say your life is expected to be short. And let's say the spirit enters you. While you're having a conversation with somebody and your spiritual helper enters your body and you know your whole neighborhood talking, what's going on. You could see them even

though you're having a conversation. So that was very interesting to find."

Belief in the all-powerful and all knowing shaman was what helped keep people in line in the past, Kunuk explained. Whereas today people might face legal consequences for doing ill, in pre-Christian Inuit culture, people feared the wrath of the shaman.

"Nowadays we're so much into modern rules, bylaws, we don't even think shaman anymore. So in those days there was less bad people, less bad people who would steal. Of course in those days people did that, but there's a penalty that they would get sick and they have to repent. Shaman were like priests. They would make people confess all their wrongdoings until they solved the problem. But now we don't need to do that."

Angakkuiit: Shaman Stories has been aired on APTN, and was one of the films featured at the Global Visions Film Festival in Edmonton in early November. It will air again on APTN on Dec. 2, during *Voices of the Land*.

On the heels of *Shaman Stories*, Igloolik Isuma Productions is preparing to approach the introduction of Christianity to the Inuit people from yet another angle, Kunuk said.

"We touched shamanism, we've touched the old legends ... we're now looking into another feature film where in the 1920s, what we're talking was all happening. Christianity was coming. The Bible was being introduced. And now there were traders trading fur. Life was changing. That's the area that we want to touch. Although we've been trying to touch that. We even touched that in our Nunavut series. But now we're just going based on the facts and based on explorers journals," he said.

"You know the explorers journals, when you look at them, they give a detail, but that's their point of view, and you have to find out the cultural point of view. I could use an example. In 1822, there were two naval ships that went to here in our bay, and Captain [William Edward] Parry wrote in his journals, every time the men would go hunting, the women would guard their hut. They would even exchange guards. But that is not true. We know that is not true, coming from the culture. What these women are doing, since there's no way of communications with the hunters, they're standing out there listening, hoping to hear or see the hunters coming home. So they have people waiting. I'll just use that small example of how much misunderstanding that went on when Europeans encountered the people on this side of the earth."

Travis Dugas plays a Blackfoot warrior in the upcoming mini-series by Hallmark Entertainment called *Dreamkeeper*, scheduled to air on ABC Dec. 28 and 29.

Alberta Premier Ralph Klein said *Dreamkeeper* showcases the remarkable talent of the province's Aboriginal people.

Dakota House of North of 60 fame plays *Dirty Belly* in *Dreamkeeper*, filmed in 70 locations in southern Alberta.

Blood Tribe Chief Chris Shade hopes more young people will look to the movie industry as a place of employment opportunities.

Robin Wortman, proud to be an advisor on *Dreamkeeper*.

[CANDO award winner]

Membertou's star shines

By Cheryl Petten
Windspeaker Staff Writer

WHITEHORSE

Good communication between chief and council, administration and band membership is the foundation on which Membertou First Nation has built its business success, said Membertou CEO Bernd Christmas. The First Nation, located in Sydney, N.S., has business ventures in a wide variety of sectors, from retail to food services to information technology.

Membertou is currently partnering with Lockheed Martin, one of the world's largest aerospace companies, on a bid to supply the Canadian military with 28 helicopters to replace the aging Sea King fleet.

"This contract is worth \$4- to \$5-billion, so it's a big project for us now," Christmas said.

"We're teamed up with Fujitsu Consulting, and Fujitsu is one of the leading information technology consulting companies, again, in the world, and there we're seeking business in the defence business but also in the health sector. We're partnered with Grant Thornton, the accounting firm, to actively seek business involving other First Nations, whether they need financial type services or accounting services. We're partnered with SNC Lavalin to look at project management opportunities, environmental opportunities, logistics opportunities."

The First Nation has also partnered with Clearwater Fine Foods, one of Canada's largest fishing companies, in the harvesting, processing and marketing of seafood products under the Membertou name. Another partnership, with Sodhexo, sees Membertou involved in providing food services to the oil and gas industry.

"And we do have some retail operations... It's very diverse," Christmas said.

Membertou was the first Aboriginal community to achieve ISO 9001 2000 certification, an internationally recognized set of standards that help businesses improve their efficiency and maintain the quality of their products, services and relationships.

Membertou's business successes were recognized during the national conference of the Council for the Advancement of Native Development Officers (CANDO) held in Whitehorse from Sept. 16 to 19, when the Membertou Corporate Division was selected by CANDO members as this year's Economic Developer of the Year.

"It was very exciting, and a very, very proud feeling that our community was being recognized by other communities across the country as on the leading edge, for this year, anyway," Christmas said. "And joining some of the other past winners was pretty exciting. It was a lot of fun, and just generally a proud feeling that we were being recognized by our peers for all the work that our council has done and our staff has done and the commu-

nity has done."

One of the First Nation's newest ventures is a 47,000 sq. ft. conference and convention centre being built in Membertou's new commercial park and slated to open in June 2004. When completed, the centre will accommodate up to 900 people in a facility that combines state-of-the-art services with a design celebrating Mi'kmaq culture.

"The idea is to bring convention-type business to Cape Breton Island, to Membertou, and get into that line of services."

Christmas credits Membertou's success to a trio of factors—good government, a strong administration, and a supportive and involved community.

"I think, just generally speaking, we have a good government. Our chief and council is very cognizant of the fact that it has both a social role to its membership, i.e., to make sure that the well being of the community is taken care of, but it also has a business role, and those two shouldn't be conflicting. So they understand that. And tie that in with a very strong administration with a lot of capacity that has allowed us to utilize that capacity to move on our various ventures. We have people that have worked for both government and the private sector, so it's a very well-rounded staff that we have," he said.

"And then I think thirdly... is the community really supports the administration and also supports the government in its goals, and therefore they are sort of in the information chain. So they understand what is going on constantly, so it's not a situation where there's community members wondering what's happening with the Membertou government or the Membertou business arm or the Membertou staff itself. Everyone kind of knows what generally is happening within all three functions of the band. So I think that's that key. It's a very strong community of 1,000 people who are cognizant of not only their rights but the opportunities that they have."

The results of the First Nation's economic development successes can be seen in the improvements that have been made within the community, Christmas explained.

"We've been able to build quite a number of apartment units. We've undertaken a very aggressive paving and water and sewer program upgrades. We've built a brand new school that goes from the daycare level to Grade 6. We provide daycare services to band members five days a week, expanded hours... we have a brand new office complex that we've been able to construct for provincial/territorial organizations to have their head offices in Membertou. We've built a brand new health centre, built a new police station for the RCMP, built a lot of new homes on the reserve and added more roads within the community itself, more entrances as well. So it's sort of a lot of infrastructure that we would have had to wait quite a number of years if we had followed the In-

dian Affairs process or government process to get on those lists. So we've been able to, with our own source revenues, to speed those things up."

In addition to the physical improvements, members of the community have also benefited by increases in employment and training opportunities.

"From the employment perspective, we're pretty proud of the fact that anyone that wants to work at Membertou can work. Five years ago, six, seven years ago, we had probably an unemployment level of around 90 per cent. And today, we probably have an employment level of at least 90 per cent. So it's switched completely around." The First Nation also has an internal human resource development program that allows members to train in any of the sectors in which Membertou is involved.

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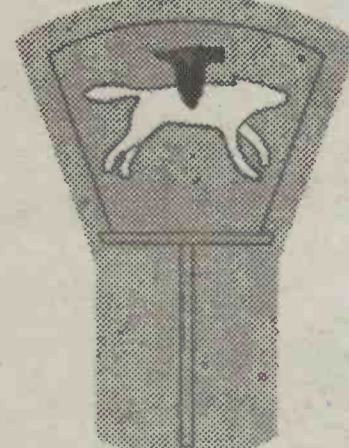
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[CANDO award winner]

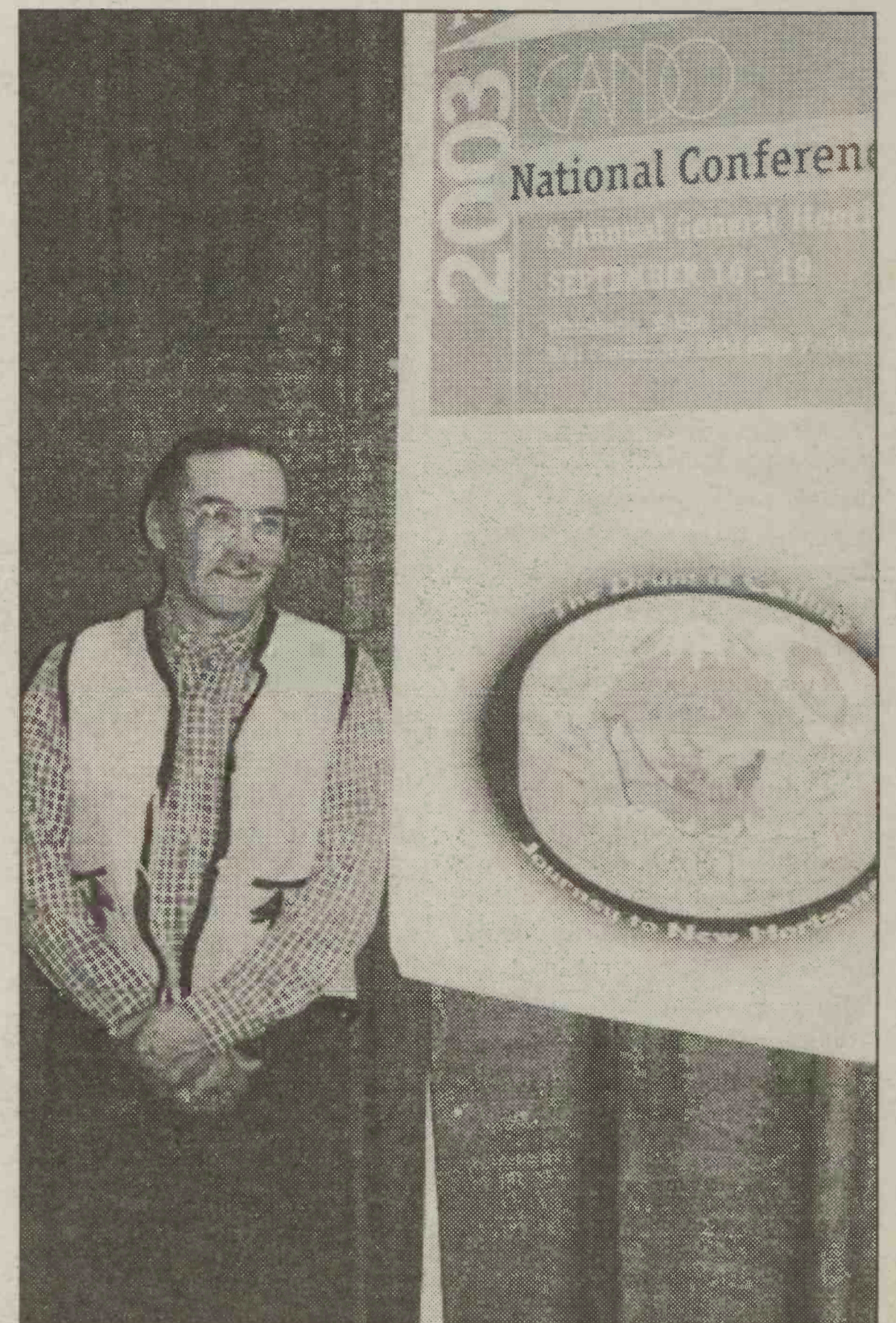
Contributions to economic development recognized

Mark Wallace Wedge is a man of many interests and talents. He was the chief land claim negotiator for the Carcross/Tagish First Nation in their dealings with both the federal and territorial governments. He is an experienced Tlingit Circlekeeper, and has worked to ensure that Aboriginal values are incorporated into Aboriginal justice systems.

He is also an author, a teacher, a trapper, and a carver. But it was his efforts in the area of economic development that were recognized in Whitehorse recently, when the Council for the Advancement of Native Development Officers (CANDO) awarded him with the Economic Developer of the Year—Individual Award.

Wedge has been working in the area of economic development since 1984, and has made many contributions to the economic well-being of his home community, the Carcross/Tagish First Nation.

Counted among them is his work to create the Yukon Indian Entrepreneur Development Corporation in 1989. That organization in turn formed the foundation for Dana Naye Ventures, an Aboriginal-owned and controlled institution based in the Yukon that helps support entrepreneurs and business people across the Yukon and into northern B.C. by providing financing and business



Mark Wedge

advice.

Wedge is chairperson of Dana Naye Ventures. He is also president of the Yukon Indian Development Corporation, one of the shareholders in the Northern Aboriginal Services Company (NASCO), a conglomerate of four regional development corporations in the North that work together to maximize cross-territorial business opportunities.

Wedge also serves on the boards of the National Spiritual Assembly of the Bahá'ís of Canada, and the First Nation Bank of Canada. He is involved in the Four Mountains Resort project, a proposal to build a \$20 million, four-star resort near Carcross. The resort, which would be located about 45 km south of Whitehorse, would boast 120 luxury hotel suites, a cultural centre, amphitheatre and a series of surrounding trails.

Wedge's book is Peacemaking Circles: From Crime to Community, about how circles can be

used in the criminal justice system. The book is co-authored by Barry Stuart, a retired judge who spent much of his career in the Yukon, and Kay Pranis, a former restorative justice planner for the Minnesota department of corrections.

In addition to his current involvements, Wedge has acted as a resource person for the National Roundtable on the Economy and the Environment, and has served on the Western Aboriginal Economic Development Board, and the boards of the National Aboriginal Capital Corporations Association and the National Aboriginal Business Association. He is a past acting director of the Council of Yukon Indians, and held positions on the boards of the Yukon Council on the Economy and the Environment and the Skookum Jim Friendship Centre. He is also a past member of the board of governors of Yukon College.



Membertou CEO Bernd Christmas (centre) receives the Economic Developer of the Year award from CANDO co-presidents Ray Wanuch and Geri Collins.

Program brings Indigenous knowledge to health workers

By Cheryl Petten
Windspeaker Staff Writer

TYENDINAGA MOHAWK TERRITORY, Ont.

For the past 16 years, Suzanne Brant has been studying traditional medicine, learning from Elders and other members of Haudenosaunee communities. Starting in January, First Nations health practitioners will be able to share in the knowledge Brant has gathered through a new program offered by the First Nations Technical Institute (FNTI).

The Indigenous Community Health Worker program, or Enionkwatakariteke, is a one-year post-diploma program open to First Nations people who already possess a diploma or degree in a health-related field.

The program will be broken up into eight one-week, in-class sessions at FNTI located on Tyendinaga Mohawk Territory. The first class is scheduled to begin Jan. 26, 2004, with the final class to run in December 2004.

The process of putting the course together started about three years ago, Brant said, when she started to take a serious look at the health of First Nations communities.

"And I realized that we have a lot of higher rates of cancer, high rates of diabetes, and we don't use any of our traditional practices for the most part. I mean we do, but not to the extent that we could to help prevent different diseases."

Brant wanted to come up with a way to share the knowledge she had about traditional medicine, and developing a training program seemed to be the logical approach, she explained.

"I thought it was really important, rather than trying to do clinical work with people, to actually duplicate myself through some form of education process. So I sat down with the First Nations Technical Institute; they thought it was a great idea."

A program advisory committee was set up to help develop the curriculum, which consists of 12 courses that focus on how Indigenous knowledge can be used to improve the health of First Nations people.

"We'll be looking at creation, so the world view, our cosmology ... because that establishes our relationship to the natural world. We'll look at how that affects our health. We'll look at nutrition, so we'll look at traditional diet, how we eat cyclically and how those things actually provide us with different nutrients and different health processes, like detoxification. And also about keeping our bodies healthy," Brant said.

"We look at traditional medicines, so the use of different plants. We also look at the Haudenosaunee thanksgiving address. So again, looking at our roles and duties and responsibilities as human beings to the natural world, and how we fit in that natural world and our responsibilities to the ceremonies. So we look at the ceremonial practices as well. We don't conduct them,

but we do look at them. We look at colonization and how that's impacted our health, the stress factors and how that's impacted on our culture, our whole foundation.

"We look at history of health and healing. So we look at traditional methods, we look at Western approaches and their philosophies. We also look at environmental impact, so how our current practices in terms of the modern world, how they impact our environment, like chemical production and things, and how that's coming back and affecting our endocrine systems or the development of cancer, or any of those things," she said.

Brant said ceremonial cycles are also examined.

"How we conducted ourselves in terms of that relationship to the natural environment through the ceremonies. We look at our health, community health. And we actually have the students do a community profile. So they look at where their landfill sites are, where their waterways are, where their potential impacts may be. But then they also do sort of research on the bigger picture too, like how different diseases are greater in First Nations communities. And then we take a look at the economic impacts, cultural impacts."

(see Holistic page 36.)



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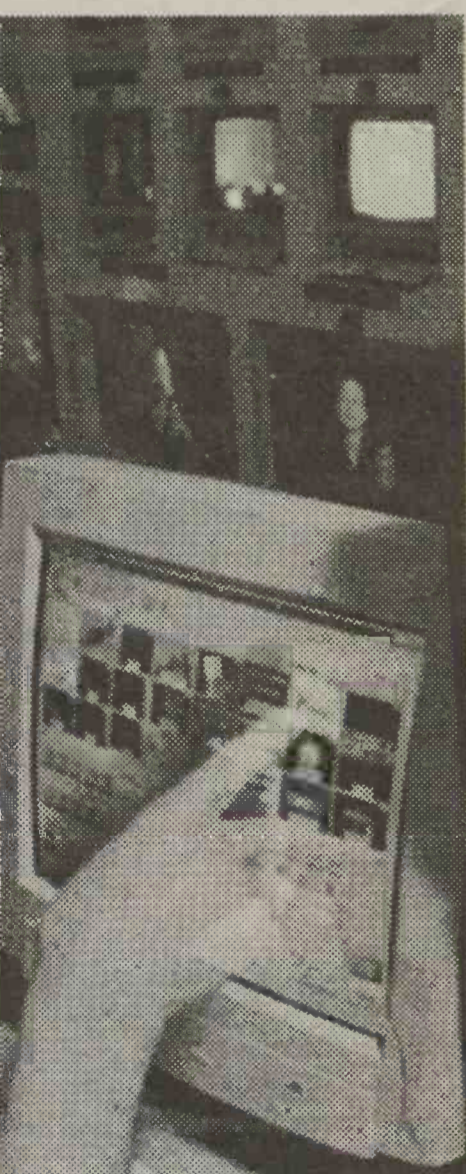
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By Yvonne Irene Gladue
Windspeaker Staff Writer

FORT MCKAY, Alta.



Marie Boucher

Sakasteew Transportation Company Ltd. is a familiar busing operation in Fort McKay today, but owner Marie Boucher, 50, said that it took a lot of years and a lot of help from the community, including former chief Dorothy McDonald and current Chief Jim Boucher, to make that a reality.

Born and raised in Fort McKay, she was a stay-at-home mother when McDonald knocked on her door and asked if she wanted to attend college in Fort McMurray, Alta. to get her class 2 licence.

She agreed because she did not want to turn down the chief. At the time Boucher only had her class 4 licence.

"So I said, 'Sure, I'll go for it' and the band paid for my tuition to take a five-week course at Keyano College. It had a lot to do with chief and council helping me financially and supporting me," she said.

Shortly after Boucher finished her program, she began to drive for Fort McKay Transportation part-time as a back-up driver. The one bus company had a contract with Syncrude in the oil patch.

Later Boucher worked full-time with the company. She drove for 11 years on the Syncrude site as a dial-a-bus driver where she transported employees to different locations on site or into Fort McMurray. Eventually Boucher worked as a dispatcher, as a supervisor and then went into management.

In 2001, Boucher finished

some upgrading courses and started her own business. Today she has two buses that seat 21 people, another that seats 15 and one that seats seven.

"When I first started working for Fort McKay, I only made \$8.50 an hour. Now I pay my workers \$19 per hour," she said.

It's been 18 months since Boucher's company began and she now has a contract with Albion, an oil sands plant located 20 km from the community. She also has a contract with a Fort McKay partnership called Muskeg Mountain Ltd. to transport workers from the community to their work areas. And finally she has a contract with Petro Canada.

Boucher has nine employees, seven full-time. Half of her workforce is Aboriginal.

"When my company first started, my gaining all that experience of working for many years came in handy when I talked to the leaders in my community about wanting to begin my own company. They were really happy to help me and to even lend me money," she said.

(see From driver page 34.)

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Program connects students with culture and traditions

By Avery Ascher
Windspeaker Contributor

THE PAS, Man.

Reconnecting with traditional approaches to justice and peacemaking is the focus of a dynamic two-year diploma program—the Restorative Justice and Conflict Resolution program—being offered at Keewatin Community College.

"With this course, it's not just an education. It restores your Aboriginal identity. So many Aboriginal people don't know their identity, where they come from," said student Chantell Barker, 27.

"It restored mine. Now I understand the reasons why we have so many problems. It's got me thinking about what I can do to change them."

Students learn how they can change their circumstances by examining and learning from the past (the treaty process, for example), and by reconnecting with Aboriginal communities and with Elders. However, the program also includes an intensive look at the Western justice system. To not do so would be to ignore the changing face of justice in Canada today, said Dean Head, an Aboriginal lawyer and one of the program's instructors.

"Both systems are interfacing right now," said Head. "We have to extricate both systems and also see how they interface. Half the courses, therefore, are founded on the mainstream legal framework, with the other half structured around priority areas that emerged during consultations with both Aboriginal and non-Aboriginal communities in the summer of 2001—restorative justice, community peacemaking, family conflict resolution and organizational conflict resolution."

Students are expected to jump right in with both feet, and once they get over the surprise of actually "doing" a concept instead of simply learning about it, they love it. The Elder interview project, undertaken in the context of family conflict resolution, is an example.

"We had the students interview Elders on OCN [Opaskwayak Cree Nation].

None of [the students] speak Cree. That's one thing we're trying to restore, because knowledge is passed down through language," explained Blanche Cowley-Head, also Aboriginal and a lawyer by training, and the program's other instructor.

"We had them work with an interpreter. The Elders did all their interviews in Cree. Learning content, language, law, protocols, it was a huge immersion situation."

The experience of having to go through an interpreter gave Barker insights into the difficulties Aboriginal people faced when the original treaties were being negotiated.

"It was educational. It gave us a different interpretation of how the treaties were signed, and the problems they ran into due to a lack of communication."

Students were then able to take their new-found understanding of negotiation into the modern context in a role-playing exercise centred on resource ownership and management. Students assumed various roles, including that of First Nations, Manitoba Hydro, provincial government, federal govern-

ment, mediators and interpreters.

For another project during their first year, students researched a number of northern Manitoba communities to compile community directories. The idea, Barker said, was to gather contact data for band councils, community businesses, health, education, employment and other community resources.

In addition to academics, students have been encouraged to look inside themselves and to relate the program to their own life experiences and where they want to go in life. That process has made a profound difference to Barker's personal goals and outlook.

Living by the seven laws—kindness, love, understanding, humility, forgiveness, honesty and acceptance—is now a guiding principle for her, she said. "I'm going to more sweats now. I smudge and I pray."

Barker has set her sights on applying for an internship in New Zealand once she's done her program, to see how restorative justice is being applied in the Maori culture there.

From driver to boss

(Continued from page 32.)

Boucher said that she likes to drive, but she never pictured herself in an office. But that's exactly where she's been working for the past nine years, in managerial positions and in office positions. Her first goal was to drive a big truck in one of the oil patch plants, but it did not work out like that.

"Just as I was about to start training on one of the big trucks, the dispatcher got sick and they put me in the dispatch office and that is where I began to work, first as an office supervisor making schedules and eventually into management. I learned by on-the-job experience," she said.

Boucher, who got married in June, credits her husband for helping her with her studies.

"My husband really pushed me to get an education. He is always there for me when I need him. He is a Grade 12 graduate himself, so while I was in school anything that I did not know how to do he was always helping me. He was always there for me, explain-

ing what I needed to know, and that really helped. When I felt like giving up he would tell me 'Come on, you can do it. You've come this far and I could never see you give up on anything you've started,' so I also want to thank my husband Mike McLeod," she said.

Boucher said that she is taking her last two years of business courses at Keyano College. She said that she is really enjoying her evening classes in financing, accounting and human resources. She also finished four courses last semester.

"If I continue I will graduate in June, so I'm looking forward to that. I'm beginning to like school so much that I just want to keep going and I want to take all kinds of courses," she said.

"Anyone can do anything if they try," said Boucher. There is nothing that is impossible if you really want to do something. Education is important. It opens your eyes and shows you how to do things and how to go about things," she said.

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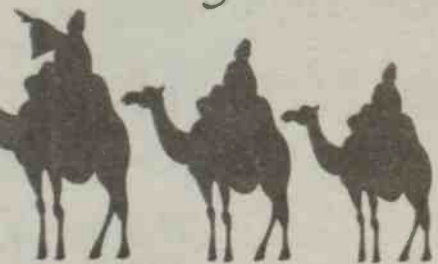
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[careers & training]

International doors for Aboriginal youth

By Cheryl Petten
Windspeaker Staff Writer

SASKATOON

For the past eight years, the Native Law Centre of Canada has been helping to open doors for Aboriginal youth in Canada by sending them to other countries.

Each year, the centre selects a handful of Aboriginal youth, age 18 to 30, to take part in its Youth International Internship program, funded through the federal government's Youth Employment Strategy (YES) and the Department of Foreign Affairs and International Trade (DFAIT).

The law centre offers the program because it meshes with its overall aim of encouraging and supporting both Aboriginal law students and research in the area of Indigenous law, explained Wanda McCaslin, who co-ordinates the internship program.

"It really fits in well in terms of our focus on protection and maintenance of Aboriginal and treaty rights, because this really takes it in and pulls together both our interest in empowering our youth and also taking a look at the international arena," McCaslin said.

Through the program, the centre selects the best candidates out of all the applications received, and matches them up with the needs of their overseas partners.

"We focus on development of Indigenous diplomacy, human rights and cultural policies. And

then our young people will be able to go into this challenging environment and not only learn from the people that they're with, but also share their own culture and customs, traditions and practices. And they can then either springboard it into an international career overseas, or they can take that knowledge that they've garnered and shared and bring it back to their own home communities to share with their own people."

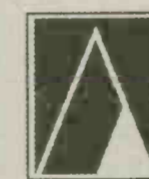
While the law centre is running the program, the internships aren't restricted to Aboriginal law students, McCaslin said.

"We also take interdisciplinary students, people that have completed Native studies degrees or education degrees or commerce. It's across the board."

"This is an opportunity for those young Indigenous people that want to get involved in diplomacy that they would never otherwise have. And by using that experience, they can then translate it into a career that they never would have broken into," McCaslin said.

McCaslin said there have been many success stories over the years where interns have used their time in the program as a springboard into a successful career. But, she cautioned, those successes will only come to interns who enter into the program with their eyes wide open.

For more information about the Native Law Centre of Canada's Youth International Internship, visit the centre's Web site at www.usask.ca/nativelaw.



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[careers & training] Holistic approach encourages understanding

(Continued from page 32.)

As far as Suzanne Brant is aware, this is the only program of its kind being offered. One of the things that makes it unique is its meshing of the traditional approaches to health with Western approaches.

"What we really wanted to do was bring in the Western perspective, those things that are beneficial to us, like glucose monitoring. Or if you needed certain medical attention, that there are certain things in Western science that can be very beneficial. And what we've done is we've taken the Western approaches and brought in our traditional approaches and sort of, not integrated them, but how they could work together," she said.

The program will also encourage students to take a holistic approach to health care, and not just the Western approach of treating the physical symptoms, Brant said.

"That's one of the things we address, is that not all sicknesses stem from just the physical. They all come from the emotional, mental and spiritual aspects too. And so we want people to be aware that, you know, Western approaches are very much about just symptoms and physical, addressing those things," she said. "And we want to say, 'Wait, you know, things like diabetes have a very emotional connection to them.' Like we say, there's a loss of sweetness for life. You know, our culture, our language, all those things. It's no wonder that we have high epidemics of diabetes, because those are our

"That's one of the things we address, is that not all sicknesses stem from just the physical. They all come from the emotional, mental and spiritual aspects too. And so we want people to be aware that, you know, Western approaches are very much about just symptoms and physical, addressing those things."

—Suzanne Brant

sweetness for life. That's what we understand. So those are the things that we address."

The students will get a chance to apply what they have learned by creating their own personal wellness plan, examining their own spiritual, emotional, mental and physical wellness, and trying to determine how they could use things such as traditional medicines and traditional diets to improve their health.

While the aim of the program is to share knowledge about traditional health practices with the students, it is also to increase their awareness that these practices ex-

ist, and are available to them and their patients, Brant explained.

"One of the things that we're hoping to do through this program is help healthcare professionals realize that there are Elders in the community that have this kind of knowledge. Not them do the healing or not them practise the cultural ways, but at least be aware of who can. If it's a ceremony that

needs to be done, if it's a particular medicine that needs to be prepared, at least they'll be better aware of who's available in the community, and why it's important to have those linkages. Again it's about building relationships."

While the new program has garnered a lot of interest, there are still some openings in the intake starting up in January. And if interest

is high enough, a second intake in April may be opened up to meet the demand.

For more information about the Indigenous Community Health Worker program, visit the FNNTI Web site at www.tyendinaga.net, or e-mail your questions to Brant at suzanneb@fnti.tyendinaga.net, or call FNNTI at 1-800-263-4220, or 613-396-3100.

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**Aboriginal Peoples
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Once a popular sport among Native
Derrick George (right) would like to see
the International Olympic Committee

Olympic

By Sam Laskaris
Windspeaker Contributor

NORTH VANCOUVER, B.C.

If Derrick George had a wish, it would be to see the sport of war canoe racing added to the Summer Olympics' roster of activities.

War canoe racing features 11 participants paddling feverishly in one canoe. The canoe is a 50-foot boat, and although each one costs about \$25,000 to make, George is confident there are many others interested in the sport's Olympic inclusion.

"I have so many people jumping on board," said George, a 41-year-old Native of Coast Salish descent living on the Burrard reserve in North Vancouver. "And I haven't put full-time effort into it until the last few months or so."

The summer Olympics, held every four years, already includes various canoeing events. At present there are singles and doubles categories, as well as four-person and eight-person team events.

George, the single father of three young boys who works as a boat mechanic, has a Herculean task ahead of him if he is to convince people that war canoe racing deserves to be in the Olym-

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Once a popular sport among Native peoples, the appeal of 11-man war canoe racing has dwindled in recent years. Derrick George (right) would like to see a resurgence in the sport and enough world-wide participation to encourage the International Olympic Committee to include it on the summer Olympic activities roster.

Olympics! Meet war canoe racing

By Sam Laskaris
Windspeaker Contributor

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B.C.

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Before the International Olympic Committee even considers adding a new activity, its rules stipulate the sport must be practised by men in at least 75 countries and on four continents or by women in a minimum of 40 nations and on three continents.

pics.

For starters, George will have to get the support of the Canadian Canoe Association (CCA). But John Edwards, the CCA's domestic program director, said he knows nothing about George's initiative.

"I haven't heard anything about this," he said. "That's all news to us. But we're all the way out here in Ottawa."

Edwards said he believes Canada is the only country where war canoe racing has been staged. George said it is popular, so far, only among Native coastal peoples.

"It's not currently on our radar screen to promote it at the international level," Edwards added.

If the sport does eventually become popular, then the International Canoe Federation (ICF), which has its headquarters in Madrid, Spain, would have to jump on the bandwagon.

Then, before ICF officials would even consider asking International Olympic Committee (IOC) officials to include the sport in a future Olympics, there would have to be massive world-wide appeal.

Before the IOC even considers adding a new activity, its rules stipulate the sport must be practised by men in at least 75 countries and on four continents or by women in a minimum of 40 nations and on three continents.

The last competition George attended this summer in Vancouver attracted just 12 war canoe teams. That's a far cry from the number of entries George would see at events when he was participating in war canoe racing during his twenties.

"It's really died off," George said. "It is a hard sport and you have to be very dedicated to it."

George said many Native people have stopped competing in

recent years because of their drug and alcohol addictions. He believes a return to the sport will help straighten out some lives.

"It would help people on the reserves stay away from alcohol and be drug free," he said. "And I think it would be really good for the Native economy."

George said he has been in touch with about two dozen British Columbia-based tree service companies that would help sponsor logs that would eventually be turned into war canoes. Each log to build a war canoe costs between \$5,000 and \$10,000.

George said his idea to have war canoe racing added to the Olympics has been received favorably by Vancouver-area rowing officials who are keen on the idea.

And he's receiving some support from abroad.

He has written to International Olympic Committee president Jacques Rogge informing him of his intentions. George has also been contacting various Olympic team officials in several countries.

"There's a really strong interest in this in Germany and in Switzerland," George said. "And I have a contact in Japan who's trying to get it going there."

George said he believes having the sport become popular in Germany is a big key.

"Once they get it going there, it will be like a chain reaction and

countries all over Europe will get involved."

To further his message, George said a film on war canoe racing will be made with the assistance of the B.C.-based Native Education Centre. The film is to be completed by the end of this year.

George then plans to send the film to various Olympic officials throughout the world.

Even if war canoe racing does become popular world wide, IOC officials would want to see any possible new Olympic sport stage its own world and continental competitions and see how it does over time. Those events would have to include youth or junior age categories, as well as women's and men's divisions.

George was hoping the sport could make it into the Olympics by 2008.

"If not 2008, then 2012."

But it seems the process could take decades.

Edwards said George's desire to have war canoe racing included in the Olympics sooner rather than later stands "Not even a ghost of a chance."

But if George starts now, there could be hope for future generations.

"I'm a little too old to compete," he said. "But my children have already started to get involved. Maybe they can make it to the Olympics some day."

caught between two worlds

By Cheryl Petten

Artist Bill Reid began his life in Victoria on Jan. 12, 1920. William Ronald Reid was the first of three children born to Sophie and Billy Reid. His mother was Haida from Skidegate, his father, an American whose mother was German and father Scottish.

After her marriage to Billy Reid in 1919, Sophie Reid had distanced herself from her Haida heritage. She knew that her children's mixed blood made them less acceptable to white society than they would have been if they'd been full-blooded Indians. But although she adopted a white way of life, she still kept in close contact with her family back in Skidegate, and continued to wear silver bracelets adorned with traditional Haida designs, some of which were created for her by her father, Charlie Gladstone.

The relationship between Sophie and Billy Reid was tumultuous, with Sophie and the children dividing their time between Victoria and Hyder, a community on the border between B.C. and Alaska where Billy Reid owned and operated hotels. When the young Bill was 13, he made the move from Hyder to Victoria for the last time, leaving behind a father he would never see again.

Growing up in Victoria, Reid never acknowledged his Native roots, nor did he acknowledge them during the year he spent at Victoria College, or the next year when, at the age of 18, he began his career in radio.

He worked as a radio announcer in B.C., Quebec and Ontario for a decade before joining the CBC in Toronto in 1948.

That same year, he began studying jewelry making at Ryerson Institute of Technology. It was during his time at Ryerson that Reid first told his ac-

quaintances of his Haida lineage, when his studies rekindled his interest in creating jewelry that incorporated Native designs.

Reid's interest in Native art and design dated back to his childhood when his mother would take her children home to Skidegate for visits. Reid admired the jewelry and carvings created by his grandfather, as well as those created by others in the community, including those made by his grandfather's uncle, Charles Edenshaw, whose work now stands alongside Reid's as the epitome of West Coast art. During these visits, Reid would spend much time with his grandfather, watching him create silver bracelets or argillite carvings, in much the same way as his grandfather had learned his craft by watching Edenshaw.

At Ryerson he began to incorporate West Coast themes into his work. At first, he was simply replicating the work created by his predecessors, but later began to adapt the traditional designs, creating work that merged Native and Western art into one. This renewed interest in his Native heritage also spilled over into his broadcasting career, where he documented attempts to salvage totem poles that were succumbing to the elements in now deserted Native communities.

Reid has been described as a bridge between the Native and non-Native worlds. But he has also been portrayed as someone who lived between those worlds, never truly accepted in either. He took his inspiration for his art from the creations of the great Haida carvers who had come before him. But inspiration also came from books on Native art created by non-Native ethnographers, and from studying the works of non-Native artists.

His technical knowledge had

the same fractured origins. He learned carving at the side of Native artists such as his grandfather and Kwakwaka'wakw artist Mungo Martin, but learned jewelry making from non-Native instructors and artisans.

As his skills as a jeweler improved, and his interest in Haida design increased, Reid transformed from a radio personality who made jewelry on the side into a world-renowned Haida artist.

While much of his success lay in his talent for translating Haida imagery into something visually beautiful, his career was buoyed by his willingness to get to know the right people and cultivate the right connections, something other Native artists of the time either couldn't or wouldn't do.

Reid brought about a change in the way the work of Native artists was viewed by the Western world through his ceaseless work to have Native jewelry and carvings accepted as fine art rather than viewed as handicraft.

While his most famous works are his large scale carvings—The Spirit of Haida Gwaii on display outside the Canadian Embassy in Washington, D.C. and the Raven and the First Men, found at the University of British Columbia's Museum of Anthropology—Reid saw himself primarily as a maker of jewelry.

His goal from the outset was to create beautiful, modern jewelry, and many times he swore to abandon Native art all together so he could pursue that goal. But each time the path he traveled returned him to the art form with which he is most closely associated.

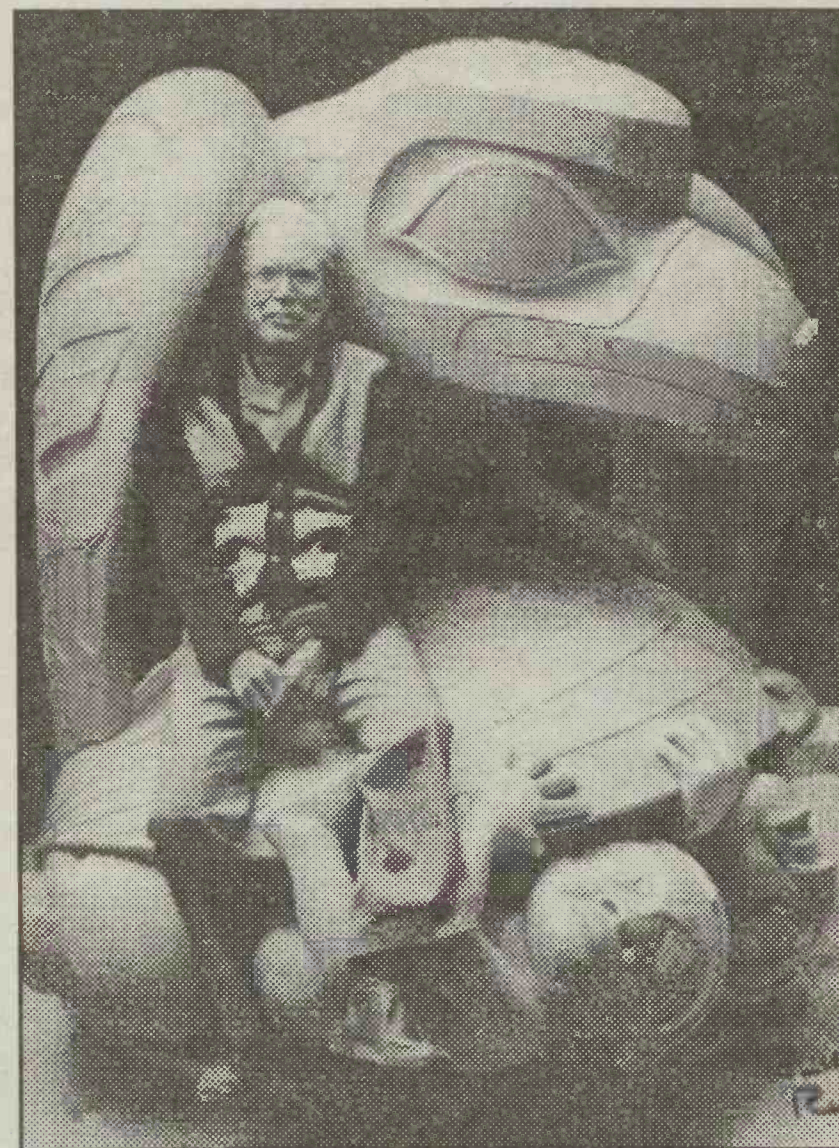
At the height of his career, Reid was earning more than any other Native artist. In the early 1990s, gold replicas of the Raven and the First Men were fetching \$125,000 each. And in 1995, he

earned the largest commission in the history of Canadian art when the Vancouver International Airport paid him \$3 million for another version of The Spirit of Haida Gwaii, this time created with a green patina and named The Jade Canoe.

One of the ironies of Reid's life was that, as he became more successful in his artistic career, he also became less physically able to continue his work. In the early 1970s, he was diagnosed with Parkinson's disease, a chronic and progressive neurologic disorder that can cause hand tremors and stiffness of the limbs. As the disease progressed, he grew less and less able to create with his own hands, and grew more and more reliant on his assistants to transform his visions into solid form.

In the end, the disease made it difficult for him to speak, and to think clearly. Then, on March 13, 1998, at the age of 78, Bill Reid passed away.

Two separate memorial services were held to honor Reid after his death, the first in the Great Hall of UBC's Museum of Anthropology, just a stone's throw away from the Haida village Reid had helped recreate on the campus in 1959. More than 1,000 people came to pay their respects to Reid—mainstream politicians, First Nations leaders, Elders, fellow carvers, family and friends among them—during a service that lasted



MUSEUM OF ANTHROPOLOGY, VANCOUVER, CANADA/BILL MCLENNAN

Artist Bill Reid was more interested in creating beautiful jewelry than big works of art, like the Raven and the First Men as seen here, but his path always led him back to large-scale carving and with it his legacy carved into the Canadian art landscape forever.

more than six hours.

The second ceremony took place at Skidegate, the birthplace of his mother, and at T'anuu, the long-deserted Haida village where his grandmother had been born. A feast was held in Skidegate, with close to 700 people in attendance. The next day, the long journey began to honor Reid's request that his ashes be interred in his ancestral home. Reid's ashes, housed in a small wooden box—a replica of a box he had admired in the Museum of the American Indian in New York—made the journey aboard the Lootas, a 15 metre canoe Reid had built for Vancouver's hosting of Expo '86.

After a three-day journey, the Lootas arrived at its final destination, and on the beach where T'anuu had once stood, some of Reid's ashes were scattered, and the rest buried. Bill Reid had found his final resting place, but not before leaving a substantial and impressive artistic legacy.

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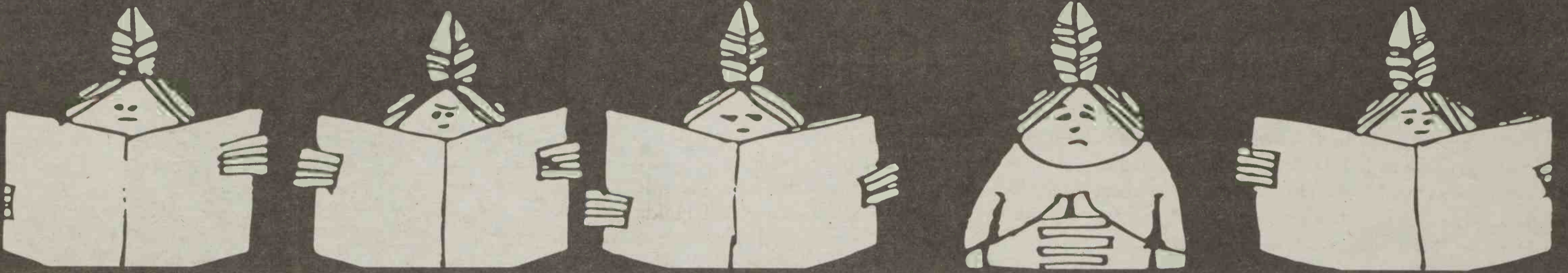
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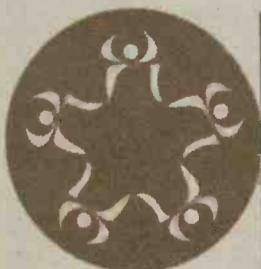
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2004 Aboriginal History Calendar

Sponsored by Scotiabank

JANUARY - 2004

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
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.	2002 4 Launch of AMMSA's 6th publication: Ontario Birchbark	1985 5 The Lubicon Lake Indian Band receives \$1.5 M from federal gov't to defray legal costs.	1966 6 The Drum, a new independent newspaper, begins publishing in the western Arctic.	1984 7 Alberta Douglas Cardinal selected to design National Museum of Civilization.	1949 8 Distance runner Tom Longboat dies at Six Nations reserve in Ontario.	2004 9 Check out the Essential Aboriginal Resource: www.ammsa.com
11 1997 12 Scotiabank becomes sole sponsor of the National Aboriginal Career Symposium.	13 1993 14 MLA Mike Cardinal is sworn in as Alberta's first status Indian cabinet minister.	15 1988 17 Chief Big Bear dies on the Poundmaker reserve.	1999 22 65 elk translocated from Elk Island Park to traditional lands of Montreal Lake Cree Nation in SK.	1995 23 Settlement of \$4.4 million to Grassy Narrows Indian band in ON.	2000 24 Premiere of AMMSA's cultural publication: Buffalo Spirit	2004 29 It's a leap year. You get a whole extra day — make it a great one!

FEBRUARY - 2004

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1958 1 James Gladstone, 71, the first Indian Senator, is appointed in Ottawa.	1985 3 Radio station, CFWE The Native Perspective, is launched in northern Alberta by AMMSA.	1999 4 Jones William Ignace, known as Wolmerine, is released from custody after serving...	1875 12 Parliament votes to grant amnesty to Louis Riel for his role in the execution of Thomas Scott in 1870.	1976 6 Leonard Pellerier is awarded of Smallboys Camp in Alberta.	1992 14 Doris Inlet, six children die in a house fire.	1992 14 Doris Inlet, six children die in a house fire.
8 2004 9 Check out the Essential Aboriginal Resource: www.ammsa.com	2004 9 Louis Riel is elected president of the new provisional gov't in Red River, Man.	1693 17 The governor of New France, Bouctie de Frontenac, attacks three Mohawk towns...	1875 12 Parliament votes to grant amnesty to Louis Riel for his role in the execution of Thomas Scott in 1870.	1941 20 Bully Sainte-Marie, folk singer and song writer, is born at Papot reserve in Sask.	1992 14 Doris Inlet, six children die in a house fire.	1992 14 Doris Inlet, six children die in a house fire.
15 2004 16 Time to subscribe to Windspeaker! Call 1-800-661-5469	1999 22 65 elk translocated from Elk Island Park to traditional lands of Montreal Lake Cree Nation in SK.	1995 23 Settlement of \$4.4 million to Grassy Narrows Indian band in ON.	1999 22 65 elk translocated from Elk Island Park to traditional lands of Montreal Lake Cree Nation in SK.	1995 23 Settlement of \$4.4 million to Grassy Narrows Indian band in ON.	2000 24 Premiere of AMMSA's cultural publication: Buffalo Spirit	2004 29 It's a leap year. You get a whole extra day — make it a great one!

MARCH - 2004

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1977 Benjamin Chee Chee, renowned Ojibway artist, commits suicide in Ontario jail cell.	1862 1 Smallpox arrives on Vancouver Island and spreads throughout BC killing thousands.	1983 2 Lubicon Lake band granted permission to proceed with negotiation to stop resource...	2001 4 Florent Vallant wins Justice in the Best Music of Aboriginal Canada category.	1991 5 Milan Barn With a Tooth convicted on 7 weapons charges. He receives 18-month sentence.	1934 6 Architect Douglas Joseph Cardinal is born at Red Deer, Alberta.	1934 6 Architect Douglas Joseph Cardinal is born at Red Deer, Alberta.
1913 7 Renowned Mohawk cooties Pauline Johnson dies.	1999 8 In the Blue Ground: A North of 60 Movie aired on CBC.	1988 9 John Joseph Harper shot and killed by Robert Cross of the Winnipeg Police Dept.	1960 10 Indian people are given the right to vote in national elections, but many don't want it.	1986 11 Elaine Jamies, a white woman, is elected chief of Cold Lake First Nation in Alberta.	1984 12 Former Aka. Lt. Gov. Ralph Steinhour of Saddle Lake is inducted into the Hall of Fame.	1934 6 Architect Douglas Joseph Cardinal is born at Red Deer, Alberta.
1621 14 Samuel greets the Mayflower pilgrims with the words: "Welcome Englishmen!"	1983 15 Accord to recognize the Metis Nation of Alberta is signed. Randy Layton witnesses the signing after trekking to Ottawa from Edmonton.	1876 17 US Army of 1,400 men attacks Indian camp. Delected by Crazy Horse and 200 warriors.	1983 18 Launch of the AMMSA newspaper - later to be named Windspeaker.	1885 19 Gabriel Dumont is chosen to head the new armed forces of the Riel government.	2004 20 Time to subscribe to Windspeaker! Call 1-800-661-5469	1934 6 Architect Douglas Joseph Cardinal is born at Red Deer, Alberta.

APRIL - 2004

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1960 April 14 — Frohisher Boy, N.W.T. — best donate works of art to the United Nations to help refugees in need of food, shelter, and warmth.	1710 London, England — Four Quebec leaders are greeted by Queen Anne. They have come to persuade the Queen to bolster the British war effort against the French.	1999 1 The new territory of Nunavut is officially established — no looter!	1885 2 The Frog Lake Massacre of the Northwest Rebellion.	1975 3 Renowned Native artist Gerald Toulethers dies on Blood Reserve, Alberta.	1999 9 Inadequate health care services in their communities.	1999 9 Inadequate health care services in their communities.
1887 4 Chief Big Bear is released from jail. He was imprisoned for his part in the Northwest Rebellion.	2003 6 Check out the Essential Aboriginal Resource: www.ammsa.com	1999 9 Inadequate health care services in their communities.	1999 9 Inadequate health care services in their communities.	1999 9 Inadequate health care services in their communities.	1999 9 Inadequate health care services in their communities.	1999 9 Inadequate health care services in their communities.
1991 11 Carney Neland sentenced to 4 year jail term for killing Leo LaChance.	1967 12 Alex Deconitoux — who ran in 1912 Olympics is inducted into Ontario's Sports Hall of Fame.	1991 13 Windspeaker columnist Richard Wogamese receives national newspaper award.	1885 14 Battle of Fort Pitt, Northwest Rebellion.	1985 15 Opening of the Soudridge Hotel Jospo, 100 per cent owned by the Soudridge Band.	1986 17 Eligh Harper is named Minister without portfolio in the federal government.	1986 17 Eligh Harper is named Minister without portfolio in the federal government.

MAY - 2004

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1977 May 5 — Willy Adams of Rankin Inlet is the first Inuit to sit in Parliament when appointed senator for NWT.	1972 Frank Calder, a member of the Niogo's, is appointed to NDP leader Dave Barrett's new cabinet. He is the first Native Cabinet Minister in C.C.	1972 Frank Calder, a member of the Niogo's, is appointed to NDP leader Dave Barrett's new cabinet. He is the first Native Cabinet Minister in C.C.	1972 Frank Calder, a member of the Niogo's, is appointed to NDP leader Dave Barrett's new cabinet. He is the first Native Cabinet Minister in C.C.	1972 Frank Calder, a member of the Niogo's, is appointed to NDP leader Dave Barrett's new cabinet. He is the first Native Cabinet Minister in C.C.	1972 Frank Calder, a member of the Niogo's, is appointed to NDP leader Dave Barrett's new cabinet. He is the first Native Cabinet Minister in C.C.	1972 Frank Calder, a member of the Niogo's, is appointed to NDP leader Dave Barrett's new cabinet. He is the first Native Cabinet Minister in C.C.
1670 The Hudson Bay Co. is established and given sole authority over the lands in the New World.	1998 4 Aboriginal Housing Foundation, a non profit corp. run by Aboriginal people, is formed.	1959 5 NWT — Divorce decrees are granted to Inuit. Southern-style dissolution of marriage is granted.	1974 6 Peace efforts between Micmac and British diminish when Micmacs kill the crew of English ship.	1985 13 Section 97 of the Indian Act is unconstitutional. Dry reserves are outlawed in Manitoba.	1997 14 AMMSA launches 4th newspaper: Raven's Eye to serve Native people of BC and Yukon.	1885 15 Riel surrenders, Northwest Rebellion.
2004 16 Check out the Essential Aboriginal Resource: www.ammsa.com	1999 22 65 elk translocated from Elk Island Park to traditional lands of Montreal Lake Cree Nation in SK.	1995 23 Settlement of \$4.4 million to Grassy Narrows Indian band in ON.	1999 22 65 elk translocated from Elk Island Park to traditional lands of Montreal Lake Cree Nation in SK.	1995 23 Settlement of \$4.4 million to Grassy Narrows Indian band in ON.	2000 24 Premiere of AMMSA's cultural publication: Buffalo Spirit	2004 29 It's a leap year. You get a whole extra day — make it a great one!

JUNE - 2004

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
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.	1970 3 "Red Paper" presented to gov't proposing that Indian Nations be responsible for Native people.	1763 4 A lacrosse ball lobbed around mole athlete of the half century.	1990 12 British Targor, holding an eagle feather for strength, votes "no" to the Meach Lake Accord.	1990 12 British Targor, holding an eagle feather for strength, votes "no" to the Meach Lake Accord.	1990 12 British Targor, holding an eagle feather for strength, votes "no" to the Meach Lake Accord.
1829 6 Stonewall, the last known member of the Beukof Indians of Newfoundland, dies.	1905 8 Ralph Steinhour, Lt. Gov. of Alberta from 1974 to 1979, born at Morley, Alberta.	1746 10 "Red Paper" presented to gov't proposing that Indian Nations be responsible for Native people.	1983 11 First Annual Alex Deconitoux Fun Run is held in Edmonton.	1990 12 British Targor, holding an eagle feather for strength, votes "no" to the Meach Lake Accord.	1990 12 British Targor, holding an eagle feather for strength, votes "no" to the Meach Lake Accord.	1990 12 British Targor, holding an eagle feather for strength, votes "no" to the Meach Lake Accord.
1996 13 A proclamation is issued declaring the National Aboriginal Day is celebrated.	2004 14 Check out the Essential Aboriginal Resource: www.ammsa.com	1999 15 Alexandria & Natasha Moody sing Canadian National Anthem in Cree at the.	1876 17 Gen. George Custer and his men die at Little Big Horn. A horse named Conanche is only survivor.	1981 18 Named as the greatest all-around mole athlete of the half century.	1816 19 Confrontation between the Metis and settlers results in 21 deaths: Battle of Seven Oaks.	1816 19 Confrontation between the Metis and settlers results in 21 deaths: Battle of Seven Oaks.



This calendar is made possible through the vision and generous sponsorship of Scotiabank.

Steven Armann and Revayah Armann
Photographed by Susan Armann
D'Arcy, British Columbia

JULY - 2004

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
2000 The Manitoba gov't apologizes to the family of slain student Helen Betty Osborne, for its mishandling of the 1971 criminal investigation into the Aboriginal girl's murder.				1884 Louis Riel returns to Canada to lead the Metis rights movement.	1885 Big Bear and his son, Horse Child, surrender to Gen. Middleton, Northwest Rebellion.	1997 Acting Sgt. Kenneth Deane, who shot Native protester Dudley George at Iqaluit.
4 Provincial Park, receives minimal sentence.	1847 Ojibway of the north protest to the gov't that mining interests.	5 are occupying their land.	6 1994 Ovide Mercredi is re-elected as Chief of the Assembly of First Nations (second term).	1984 Johnny Bob Smalloy dies. Smalloy drew national attention to Indian concerns.	1970 End of occupation of Look Island in the St. Lawrence River by Mohawks from the.	10 St. Regis Reserve. They say they hold the title to the island, as well as 41 others.
1990 A 100-man police force storms the barricade at Oko. Corp. Manuel Lemaire is shot and killed.	2000 Matthew Coon Come is elected to the position of national chief for the AFN.	2004 Start taking pictures for the 2005 History Calendar photo contest.	1978 The fruit of the western Arctic give up Aboriginal rights to 270,000 sq. km for \$4.5 million.	1912 Jim Thorpe wins both the Pentathlon and Decathlon at the Stockholm Olympics.	16 He was later stripped of his medals because he played semi-pro baseball in 1911.	1896 July 15 - Missionary Albert Lacombe begins construction of chapel at St. Regis, Que. Metis.
2003 Phil Fontaine elected as National Chief by the Assembly of First Nations in Edmonton.	1829 The last of the Beothuk people, a woman named Shanandiel, dies.	1974 Joseph Kruger and Robert Manuel of the Penikese Indian Band were found not guilty.	21 of hunting out of season. BC Court found that Aboriginal people could hunt on unoccupied sections.	22 of traditional hunting areas and only specific legislation could limit the right to hunt and fish according to custom.	1987 Aug. 23 The Duke and Duchess of York, Andrew and Sarah, officially.	24 open Head Smashed in Buffalo Jump on their wedding anniversary.
2004 Substance to Sask. Sage for only \$12 if you have a Windpeaker sub. Call 1-800-661-5469.	1889 First pilgrimage to Lac Ste. Anne, Alberta.	26 Controversial statue of Louis Riel is removed from grounds of the Manitoba legislature.	1959 Squamish leader Andrew Paul dies of Vancouver.	2000 Department of Fisheries and Oceans boat sinks a much smaller boat carrying.	1971 Three Mi'kmaq fishermen harvesting lobster as per their treaty right under the Supreme Court Marshall decision.	1971 Scotiabank first chartered bank to open a branch on reserve at St. Regis, AB.

AUGUST - 2004

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1994 Two 17-year-old Native teenagers are banished to two remote islands off the southeast coast.	2 coast of Alaska for being a pizza delivery driver.	1915 Niger politician and businessman Frank Arthur Giller is born at Niass Harbour, B.C.	2001 Montreal commemorates the 200th anniversary of the Great Peace Treaty (1701).	1952 Ferry Island, Ont. - Ojibway reserve on Georgian Bay, dies at age 63.	2004 Shewanago, an Ojibway reserve on Georgian Bay, dies at age 63.	7 Take more pictures for the 2005 History Calendar photo contest.
1973 The federal gov't announces it will begin accepting applications for comprehensive.	9 land claims stemming from a Supreme Court decision regarding the Nisga'a of B.C.	1958 House of Commons hears that the depletion of caribou herds has led to starvation.	1957 The founding president of the Indian Assoc. of Alberta dies. John Colihoo was 75.	12 Number of copies of Windpeaker circulated each year: A. 290,000 +	2004 Check out the Essential Aboriginal Resource: www.ammsa.com	1877 The N.W.T. council passes a law to protect the buffalo.
1990 Aug. 12 to 19, The Big River First Nation in Sask. hosts 25th Sask. Indian Summer Games.	1990 Aug. 12 to 19, The Big River First Nation in Sask. hosts 25th Sask. Indian Summer Games.	2004 Aug. 12 to 19, The Big River First Nation in Sask. hosts 25th Sask. Indian Summer Games.	18 Check the latest issue of Windpeaker for entry form, rules and deadlines.	19 A female white buffalo calf is born in Wisconsin. The calf is seen as a positive omen.	1994 Many Two Axe Early, first woman to regain her Indian status under Bill C-31 dies at 84.	1996 Many Two Axe Early, first woman to regain her Indian status under Bill C-31 dies at 84.
2004 Time to subscribe to Windpeaker! Call 1-800-661-5469.	1990 Aug. 23 - Oka - The Canadian army advances into Mohawk territory.	2004 Keep taking pictures for the 2005 History Calendar photo contest.	25 Q. Number of copies of all the AMMSA publications circulated each year: A. 632,000 +	1971 Molokwaite - Ed Bard, 30, Chief of First Nations Indian band, dies after being shot by RCMP.	1843 Aug. 30 Absistah, a self-proclaimed Native Jesus Christ is killed.	1999 Ceremonial reunification of the Huron Wendat confederacy took place when descendants.
29 returned to the land known as Huronia in Ontario after being banished in 1649.	1996 AMMSA's web site launched. Check it out at: www.ammsa.com	31 1889 Number of Indian slaves is rising as colonists in New France attempt to resolve labor shortages. Majority of slaves, sold in Ville Marois (Montreal) and Quebec, are Pawnee from Mississippi Valley.				1978 Scotiabank creates a National Indian and Inuit Financial Services Department.

SEPTEMBER - 2004

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1828 Gov. Gen. Lord Dalhousie recommends that the British gov't assimilate Canada's Indian people - impressed with how the Methodist 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 Kanehsatke Treatment Centre.	1999 Aboriginal Peoples Television Network (APTN) is launched.	2004 Take more pictures for the 2005 History Calendar photo contest.	1971 James Gladstone, Canada's first Native senator, dies at Regina, S.C.
1877 Lakota Chief Crazy Horse is killed.	1993 Davis later leads blockade to stop minister from landing there. Chief Kane Kich jailed.	1990 With a South fires shots in the air during protest over Old Man River Dam.	1963 Sep. 7 - King George VI issues proclamation urging subjects to settle in Canada.	2004 The picture of Inuit whalers is replaced by a robin on the Canadian \$2 bill.	1984 White Bear Band in Saskatchewan is granted settlement of land and cash worth \$18 million.	2001 Terrorist attacks on USA destroys World Trade Centre towers, built with help of Mohawk workers.
1991 World's largest fire erupted at Medicine Hat, Alberta.	1990 Oka - Phone lines to the Kanehsatke Treatment Centre are cut.	1996 AMMSA launches 3rd Native publication Saskatchewan Sage.	2004 Have you sent in your entry to the 2005 History Calendar photo contest yet?	1999 The picture of Inuit whalers is replaced by a robin on the Canadian \$2 bill.	1999 Supreme Court overturns Donald Marshall, Jr.'s conviction for illegal fishing, recognizing...	18 On East Coast Aboriginal treaty right to a commercial fishery.
1987 Ralph Steinhilber passes away. He was Albert's 10th. (Treatment program ending from 1974 - 79).	1877 Blackfoot Treaty 7 is signed.	2004 First day of fall.	1885 Wandering Spirit, who had surrendered with Wood Cree at Fort Pitt, pleads guilty to murder.	1999 Peace Treaty signed by Haisla, Tahltah, Kitsoo/Kaiskai.	1993 Sawridge Chief Walter Twinn challenges Bill C-31 in court.	2004 Have you sent in your entry to the 2005 History Calendar photo contest yet?
1990 Oka - Mohawks walk out of the Kanehsatke Treatment Centre. A violent confrontation occurs when soldiers attempt to get Mohawks under control and take them into custody.	1663 Quebec City - the sale of liquor to Indians is outlawed.	1974 Oka - RCMP raid squad lose to the Native People's Caravan of about 300 people.				

OCTOBER - 2004

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1917 Oct. 30 - Alex Desrosiere is killed by a sniper's bullet during World War One.			1999 Oct. 29 - Peigan Elder Joseph Crowhose Sr. dies. Crowhose played large part in keeping Aboriginal spirituality alive during the days when it was illegal to practice the traditional life.		2004 Closing date for entries for the 2005 History Calendar photo contest.	1995 Scotiabank contributes \$250,000 to Aboriginal business programs at...
3 The University of Saskatchewan's College of Commerce.	1759 British attack and burn the Abenaki village of Odanak killing 30 people.	2004 Time to subscribe to Windpeaker! Call 1-800-661-5469.	1869 Fall - The smallpox epidemic has come to the prairies killing thousands of Blacks.	7 Peigans, Blackfoot, Assinibones and Cree. It has also spread to the Metis.	2004 Check out the Essential Aboriginal Resource: www.ammsa.com	2002 Aboriginal Calendar photo contest winners: Paul Aardenburg and Tina Paul.
1992 Oct. 10 to 16 - Canadian Native House Cuisine gold medal team of the World Culinary...	1999 Kamloops Indian band announces the purchase of the 44,000-acre Harper Ranch.	1992 international Olympic Committee restores the Olympic medals of Native Jim Thorpe.	14 work in Sweden in 1913 but shipped because he played semi-pro baseball in 1911.	1988 Lakota band members set up checkpoints on the four main oil roads into their territory.	15 The National Council of the Metis of Red River is formed.	16 1869 The National Council of the Metis of Red River is formed.
2003 Aboriginal Calendar photo contest winners: Susan Araman and Madeline Weaver.	1965 Abraham Okpik is appointed to NWT Council. He is the first Native on Council.	2004 Time to subscribe to Windpeaker! Call 1-800-661-5469.	1966 New France - French forces set fire to four Mohawk villages and burn all of the Indian's.	21 crops in the fields. The Mohawks face a winter without supplies.	2001 Aboriginal Calendar photo contest winners: Rebecca Snowden and Donna Willard.	1844 Louis Riel is born at St. Boniface.
1994 Eight Inuit whalers hunters die when their boat capsizes in Inupiat.	1985 Grandes Cachees Natives protest an order they apply for hunting licenses.	26 "Hunting is a right not a privilege."	2000 Aboriginal Calendar photo contest winners: Frank Labarre and Dennis Okoswe.	1678 New France - The ban on the sale of liquor to Native people is lifted. Decision reversed by...	29 business people who wanted an open liquor trade to improve dealings with Natives.	1997 Senator and Chief of Sawridge First Nation Walter Twinn dies.

NOVEMBER - 2004

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
	1962 Toronto - The work of Ojibway painter Norval Morrisseau sells out on the opening night.	1 of an exhibition at Toronto's Pollock Gallery.		1961 The National Indian Council is formed.	2003 Check out the Essential Aboriginal Resource: www.ammsa.com	6
1670 The Hudson Bay Co. is established and given sole authority over the lands in the New World.	8	9 1903 Fr. Adrien-Gabriel Morice replaced as spiritual leader of Carrier Indians for neglect.	10	1975 Quebec City - The James Bay and Northern Quebec Agreement is signed.	12 It is the first Aboriginal treaty to be negotiated since 1923.	13
14	1975 Native opposition to the James Bay hydro-electric project ends with signing of agreement.	15 1885 Louis Riel is hanged for treason at Regina.	16	18	2003 Time to subscribe to Windpeaker! Call 1-800-661-5469.	19
21	22 1996 Scotiabank develops an Aboriginal Employee Mentorship Program in Toronto.	23 1807 Joseph Brant dies at Upper Canada.	24	25 1885 Eight Indian men were hanged at Battleford for murders committed in Northwest Rebellion.	26	27
28	1988 The federal government begins formal negotiations to settle Lubicon land claims.	29 1752 The Nova Scotia Governor and Micmac chief Major Jean-Baptiste Cope of Shubenacadie conclude a treaty that says all war-like events between the British and the Micmacs should be "buried in oblivion with the hatchet."				

DECEMBER - 2004

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1969 Harold Cardinal, president of the Indian Association of Alberta, publishes book "The Unjust Society: The Tragedy of Canada's Indians", an attack on the Canadian gov't's efforts to assimilate Indian people.			1980 NWT - Inuit TV station providing programming in Inuktitut to eastern Arctic is officially open.	2	1993 AMMSA launches its 2nd publication: Alberta Sweetgrass.	1775 Mohawk war chief Thayendanegea - Joseph Brant - arrives in England.
5 He is to present land grievances to the British government.	6 London society is fascinated by Brant.	2004 Time to subscribe to Windpeaker! Call 1-800-661-5469.	1882 Big Bear is the last of the Plains Cree chiefs to sign Treaty 6.	2004 Give the gift that keeps on giving - a subscription to Windpeaker! Call 1-800-661-5469.	9 City of Edmonton and Citizenship Commission honor.	11 Muriel Stanley-Wenne, a Metis woman for her contributions to human rights in the province.
12	13 1797 Proclamation is issued in Upper Canada to protect Native burial grounds. Mississauga.	14	15 Indians urged the gov't to protect the sites from settlers who stole items from the graves.	16 The gov't will set aside \$4 billion and a large amount of land to settle Native land claims in.	17 The Yukon and the NWT. It is hoped the claims can be settled by 1985.	1968 Mohawks seize the Seaway International Bridge on Cornwall Island, which crosses...
19 the Akwesasne reserve.	20	2004 First day of winter! Now the days start getting longer.	21	22 Canada's first Native Senator: A. James Gladstone.	23 The first Christmas carole in the Huron language is written.	2004 Merry Christmas from everyone at AMMSA and Scotiabank.
2004 Check out the Essential Aboriginal Resource: www.ammsa.com	1869 Louis Riel becomes the new leader of the provincial government of the Red River Colony.	28 Time to subscribe to Windpeaker! Call 1-800-661-5469.	1890 United States cavalry kill 153 Lakota at Wounded Knee Creek, South Dakota.	30 2004 Peace and Prosperity is our wish for you in 2005!	31	



2004 Aboriginal History Calendar

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Olivia Weaver
Photographed by Madeline Jean Weaver
Vanderhoof, British Columbia



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