

# Windspeaker

December 2000

AMMSA, Canada's largest publisher of Aboriginal news

Volume 18 No. 8

## WHAT'S INSIDE

### THE PEOPLE SPEAK

Each morning, the sun rises in the East bringing us a new round of life. We must greet the sun with respect as the gifts it brings lights our way and nourishes our spiritual energy.

The fire that shines within us reflects and communicates our well being. If the spirit fire is low then life is not receiving the nourishment it needs. We need to encourage the very basic essentials in life to move to higher levels of consciousness.

How will our Aboriginal children survive if we do not remember and practise the old values? Why can't we remember? Is it too free? Is it too simple and obvious?

"I remember." That was the way the old ones would start their stories, as they fed us, shared their lives and experiences with us. Our eyes would light up as we felt the warmth from the fuel of food move through our bodies. We were people, we belonged, someone was teaching us about life. We ate together and slept together and worked together. We all had our things to do.

— Verna Wittigo

For more experiences shared see an expanded Opinions section . . . . . pages 4 to 7

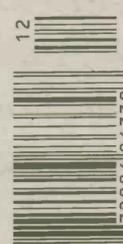
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### AD DEADLINES

The advertising deadline for the January 2001 issue is Thursday, December 14, 2000 see page 4 for details.

ADDRESS:



## Alliance unites Native nations

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

Aboriginal leaders in all parts of the country are using strong words to describe how they feel about the positions taken on Indian Affairs issues by Canadian Alliance leader Stockwell Day.

Aboriginal issues were not in the spotlight for the first couple of weeks of the campaign, but remarks made by the Alliance leader in Kamloops, B.C. on Nov. 15 started a process that led to protests and demonstrations at each successive stop on the Day campaign.

"We believe policies must lead to full, free and non-discriminatory participation of Native people in society. It requires a break from the past," Day said.

His party is on the record as being in favor of eliminating the tax-exempt rights of Native people, of instituting direct, private ownership of reserve lands, of eliminating what the Alliance calls "race-based" access to fisheries and other resources and of turning band councils into municipal-style governments.

All these positions are similar to those in the White Paper on Indian Affairs that then-Prime Minister Pierre Trudeau and his Indian Affairs Minister Jean Chretien attempted to implement in 1969.

After a bitter struggle at that time, Native leaders were able to convince Trudeau to shelve the White Paper. Trudeau conceded that he hadn't appreciated the



Canadian Alliance leader Stockwell Day

strength of the legal position the chiefs were arguing.

One of the main Native leaders in that fight was Harold Cardinal who, 31 years later, became a candidate for the Liberals in the northern Alberta riding of Athabasca. Cardinal told a chiefs' assembly in Edmonton on Nov. 1 that he accepted the invitation to run for the Liberals because he sees the Alliance position as a threat to his people.

"I was asked to run last summer," he told the chiefs, "and I agreed to meet with the prime minister. As many of you will recall, he and I had a fairly rigorous encounter over the Canadian White Paper policy. We decided to put our past differences aside."

Cardinal said he felt a strong need to do his part to defeat the Alliance.

"If it was a nutty right wing organization that was making the proposal that had no chance in hell, you might say let sleeping dogs lie. That is not the case," he said. "You're all familiar with the kind of B.S. that's being pumped into the Canadian people. As long as we remain silent on the sidelines, we are in danger of handing the right wingers a victory by default."

He said his Alliance opponent in Athabasca, Dave Chatters, had said that Ottawa's policy of recognizing special rights for Native people was "rubbish."

"So now we're faced with the prospect of having 26

MPs in this province taking the position that our rights are rubbish," he said. "We can't let that go unanswered. We have to move."

Cardinal said he understood that many Native people believe they shouldn't vote in Canadian elections, but he suggested that this time it was a matter of survival.

Native leaders say the Alliance's insistence on equality is a smoke-screen, a dishonest way to candy-coat the party's agenda of doing away with Native rights. They say forcing Native people — who have distinct cultures and a distinct world view — into conforming to Eurocentric values and culture is nothing but assimilation, and forcing distinct peoples to assimilate against their will is called cultural genocide. Throughout the campaign (as of publication deadline on Nov. 22), the Alliance leader has quietly refused to get into a debate on the merits of his party's Native platform. He was challenged to a debate in his home British Columbia riding of Okanagan-Coquahalla by Neskonlith First Nation Chief Arthur Manuel. Manuel said Day's staff told him the party leader was too busy to participate in that debate. Attempts by *Windspeaker* to question Day or any other Alliance spokesperson about the details of the party platform were ignored.

Day has refused to engage in any debate on Native issues. When First Nations Party of Saskatchewan leader Brendan Cross (who's running federally for the Canadian Action Party) forced his way onto the stage to confront Day during a campaign stop in Moose Jaw, Sask. in October, Day's only remarks were that Cross should get off the stage.

Aboriginal leaders all over the country are urging their members to get out and vote. Dwight Dorey, president of the Congress of Aboriginal Peoples, a group that lobbies for the rights of off-reserve residents, endorsed the Liberals.

"My biggest fear is that an Alliance government under Mr. Day would actually implement its policy on Aboriginal peoples," he said. "It's an appalling conglomeration of assimilationist intentions that would set Aboriginal peoples and Canada's Aboriginal policies back 100 years.

(see Alliance page 9)



Amanda Woodward and son Darrell Joe performed at the opening of the Edmonton Art Gallery exhibit, I. Witness, featuring the work of Jane Ash Poitras, Thomas King, Rebecca Belmore, Skawennati Tricia Fragnito, and Floyd Favel Star.



Siksika Nation Chief Adrian Stimson

**"I'm gonna break every law you've got and if you want to take me to court, take me to court."**



Assembly of First Nations National Chief Matthew Coon Come

**"Our governments already face extreme pressures on limited resources. Besides these pressures, the federal government failed utterly in consultations to address bigger issues like the balancing of rights."**

## Corbiere deadline upheld

Articles by Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

Alberta chiefs and National Chief Matthew Coon Come demanded more time, but the Supreme Court of Canada refused. The Corbiere decision went into effect on Nov. 20.

Earlier in the month, the Alberta chiefs held an emergency meeting to discuss the implications of the court's decision to extend voting rights to off-reserve residents, and made it clear they resented the imposition of the new Department of Indian Affairs election and referendums.

erendum regulations.

Coon Come arrived at the meeting at about 11 a.m. on Nov. 1, making a stop while en route to Calgary. Within minutes of the national chief's arrival — and at his request, according to meeting chairman Leonard Bastien — reporters were asked to leave. After five hours of private discussion, Coon Come and the chiefs emerged to make a statement.

"We believe we have the right to self-determination," said Coon Come. "We have the right to establish our own political institutions, our own societies, to determine our own citizenship," he said. "And having

come from that background, I fully support the enhancement of our own community-driven process, of our own forms of governance, of our own forms of codification in regards to our own customs and traditions, even as it relates to elections. I fully support the Alberta treaty chiefs that are presently sitting with me. We are demanding a moratorium on Corbiere. We feel that there is a unilateral imposition of regulations that were drafted governing the elections process. It was done without our consultation. It was done without our involvement. These rules as they are drafted will have serious impact on our peo-

ple. The consequences of this process were not well thought out."

Coon Come charged that a significant part of the 18-month period provided by the Supreme Court for consultation by government with First Nations on the implementations of Corbiere was wasted by the government in planning the "so-called consultation process," he said. "We feel that what we are requesting [the moratorium] is reasonable given the implications, given the seriousness of this issue."

On Nov. 3, the Supreme Court ruled the deadline would be upheld.

## Chiefs flip-flop on objections to off-reserve voting rights

Several Alberta bands have been fighting for the legal right to unlimited control of their membership lists. They argue it is a matter of self determination, though their critics accuse them of trying to keep others from sharing in the oil wealth the bands possess.

In the Corbiere case, however, the Alberta chiefs and the national chief of the Assembly of First Nations say their objection to new voting regulations that would include off-reserve residents is based on the process used to create the regulations, not the fact that off-reserve members have been given the vote by the Supreme Court.

"Let's make it very clear," AFN Chief Matthew Coon Come said. "We're not saying that our people who are off reserve should not vote. That is not what we are saying. What we are saying is that we need adequate time for consultation, however long that it takes, in order to properly assess the impacts, in order to allow for our people to grasp the impacts of the Supreme Court decision. There has been insufficient financial and human resources allocated to this. We feel that we need time for consultation and we certainly are not against off-reserve members voting in an election."

Coon Come said the draft regulations adopted by the Department of Indian Affairs was done without consultation with the people who are directly affected, and the process is what is being questioned.

But when the Alberta chiefs were asked if the Corbiere decision would be implemented, as-is, if a more satisfactory consultation was completed, a veteran Alberta chief from a territory where off-reserve members have been able to vote since the 1950s said that the chiefs actually object to more than the process.

"It's not only the process but it's something beyond that. It's an extinguishment of our rights," said Chief John Snow, speaking for the Treaty 7 chiefs. "First of all, the Indian Act was written, was made, by the fed-



Chief Barry Ahenakew of the Ahtahkakoop First Nation

eral government. They never consulted us when the Indian Act came out in the 1800s. It was to control us on reserves. It was a holding place until we were educated to go out into the mainstream society. That was the time when this election regulation was made.

"It was the government who made this Indian Act and who made rulings, regulations on this residency. It's not our thinking. So, I hope you will interpret this right. The chiefs here in their discussions are very much in favor, they've always given rights to their people to vote. It's a free country. We're in a democracy. But I think this one case—Corbiere—is unique. About two-thirds of [Batchewana First Nation residents where Corbiere originated] are living off reserve and one-third are living on and that creates a special problem. This case does not really affect that much right now. It affects some. But eventually over-population of the reserves . . . the reserves aren't expanding so maybe 20, 30, 40 years from now over half the population of various reserves will be living in the city and that's where it's going to present a problem."

Snow also complained that when arguing the Corbiere case "the government was not arguing regarding our treaty rights. So there was a very poor representation in defending our treaty rights when the Corbiere case was presented. The government was not interested in our

**"I have a hard time looking after my people. . . . We get inadequate funding because INAC only funds the on-reserve population."**

situation, but in their own situation."

On Nov. 3 the Supreme Court decided not to extend the deadline for Corbiere, and Coon Come expressed disappointment.

"This decision involves much more than simply voting. It will likely affect First Nations governments to the same extent that Bill C-31 did in 1985," Coon Come said. "The AFN fully agrees with the principles of political representation expressed in the Corbiere decision. Our rights as First Nations stay with us whether we live on or off the reserve."

"But this decision was supposed to be implemented in consultation with First Nations. Instead, the federal government is implementing a federally designed process."

"First Nations are uninformed and ill-equipped to deal with the decision. First Nations want to make sure that they are not caught up in further legal battles due to an inability to meet the expectations of citizens living off the reserve. Our governments already face extreme pressures on limited resources. Besides these pressures, the federal government failed utterly in consultations to address bigger issues like the balancing of rights. The inadequacy of resources so common amongst First Nations often is used to accuse our governments of mismanagement, poor management or lack of accountability. This situation will be made

worse by the fact that First Nations are left with nothing to guide what they should or shouldn't provide to their citizens. The result could be a flood of further legal actions. Yet, the federal government has refused to consider these factors and has come out with last-minute regulations that are not well thought out and will cause further hardships for our communities and for all of our citizens."

During the first day of a two-day emergency meeting of the Alberta chiefs, their objections to the implementation of the Corbiere decision were not as carefully worded as those presented by Coon Come.

In his opening remarks, Chief Snow said the participation of off-reserve band members could destroy reserve communities.

"You could have an urban Indian as chief, running the reserve from the city," he said. "Our Elders are saying if many of the people are thinking like non-Indians, they could end up selling the reserve."

Chief Dennis Pashe of the Manitoba Dakota Tipi First Nation told the Alberta chiefs that his community was fighting implementation of Corbiere in court.

"I believe the DIA deliberately lost the case," he said. "They didn't argue section 35."

Section 35 of the Charter of Rights and Freedoms deals with the entrenchment of Native rights in the Constitution. It might have been a suitable argument to stop the claim that Section 77 of the Indian Act violated section 15 of the Charter, which deals with equality rights.

Pashe and many other chiefs believe the federal government was looking after its own agenda by not raising — and perhaps, in the process, lending more strength to — section 35 arguments. Pashe pointed out that Bill C-31 was enacted by Canada as a way to address another offence against Section 15 of the Charter and it has caused profoundly troubling effects for First Nations.

(see Corbiere page 32.)

## Supreme Court decision

By Joan Taillon  
Windspeaker Staff Writer

VANCOUVER

A Supreme Court of Canada decision handed down Nov. 3 in favor of non-Natives holding year leases on 40 prime acre parcels belonging to the Musqueam band will stall British Columbia treaty land negotiations and set relations between Natives and non-Natives for years.

So says Chief Stewart Phelan, president of the Union of British Columbia Indian Chiefs, who complained the court is valuing Indian land at half the value of the land and ignoring their reserve.

"Systemic racism runs deep and is firmly entrenched in our parliamentary and judicial system of Canada," he said.

Musqueam Chief Eric Campbell had earlier complained as saying they would abide by the Supreme Court decision, but when it came out he said, "It's a sad day for our country."

The Musqueam band is looking for annual rent of \$300,000 for the lots, or six per cent of market value as established in leases with the 73 tenants. The best offer by the tenants prior to the court proceedings was \$100,000 per year, according to Musqueam lawyer Lewis Harvey last month. The dispute went to the Federal Court of Canada in accordance with the terms of the lease for solving rent review problems.

The Supreme Court of Canada case turned on the meaning of "current land value." In its decision, the court set aside the Federal Court of Appeal decision that set annual lease payments at an average \$22,800. It put the value back to \$10,000 a lot, the same as the trial division set in 1997.

The lower court had ruled that the market value of land under long-term leases on an Indian reserve is lower than fee-simple land off-reserve. Lots off-reserve were valued in the \$600,000 range, but the court made a deduction of 50 per cent for the land in Musqueam Park.

The band was joined by the DIAND in appealing that decision to the Federal Court of Appeal because the department's process of setting rents was challenged and this could affect other leases it holds.

The appeal court overturned the lower court and appraised the land as if it were fee simple land with an appraised value of \$600,000 per lot. It did not count the land value because any Indian reserve features it did deduct servicing costs of about \$120,000 a lot. It set rents on the lots at \$18,400 to \$22,800 per year.

Musqueam Park tenants appealed to the high court on the basis of the value of lease lands, while the band cross-appealed the deduction of servicing and development costs from the fee simple value of the lease lands.

The tenants' spokeswoman Kerry-Lynne Findlay, a lawyer who is running for the Canada Alliance party in the federal

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# Supreme Court slashes rent on Musqueam land

By Joan Taillon  
Windspeaker Staff Writer

VANCOUVER

A Supreme Court of Canada decision handed down Nov. 9 in favor of non-Natives holding 99-year leases on 40 prime acres belonging to the Musqueam band will stall British Columbia treaty land negotiations and set back relations between Natives and non-Natives for years.

So says Chief Stewart Phillip, president of the Union of BC Indian Chiefs, who complains the court is valuing Indian land at half the value of the land adjoining their reserve.

"Systemic racism runs deep and is firmly entrenched in the parliamentary and judicial system of Canada," he said.

Musqueam Chief Ernie Campbell had earlier been quoted as saying they would abide by the Supreme Court decision, but when it came down he said, "It's a sad day for this country."

The Musqueam band was looking for annual rent of \$36,000 for the lots, or six per cent of fair market value as established in its leases with the 73 tenants. The best offer by the tenants prior to the court proceedings was \$6,000 per year, according to Musqueam lawyer Lewis Harvey last July. The dispute went to the Federal Court of Canada in accordance with the terms of the lease for resolving rent review problems.

The Supreme Court of Canada case turned on the meaning of "current land value." In a 5-4 decision, the court set aside the Federal Court of Appeal decision that set annual lease payments at an average \$22,800. It put them back to \$10,000 a lot, the same as the trial division set in 1997.

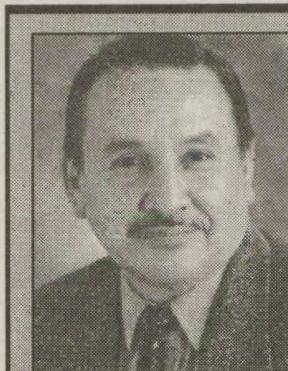
The lower court had ruled that the market value of land under long-term leases on an Indian reserve is lower than fee-simple land off-reserve. Lots off-reserve were valued in the \$600,000 range, but the court made a deduction of 50 per cent for the land in Musqueam Park.

The band was joined by DIAND in appealing that decision to the Federal Court of Appeal because the department's process of setting rents was challenged and this could affect other leases it holds.

The appeal court overturned the lower court and appraised the land as if it were fee simple land with an appraised value of \$600,000 per lot. It did not discount the land value because of any Indian reserve features, but it did deduct servicing costs of about \$120,000 a lot. It set rents on the lots at \$18,400 to \$26,400 per year.

Musqueam Park tenants appealed to the high court on the basis of the value of leasehold lands, while the band cross-appealed the deduction of servicing and development costs from the fee simple value of the leasehold lands.

The tenants' spokeswoman is Kerry-Lynne Findlay, a lawyer who is running for the Canadian Alliance party in the federal elec-



Chief Stewart Phillip,  
president of the Union of  
BC Indian Chiefs

*"If we are willfully and purposely denied the right to develop our own reserve lands, you know, then we're going to look off reserve. ... what I am saying is we're coming after the land that was stolen from us."*

tion. Findlay did not return our telephone calls to her law office or her campaign headquarters, but a campaign assistant, Kathy Scheideman, who identified herself as a tenant and who was also named in the Supreme Court judgment, spoke to *Windspeaker*.

"I can tell you that although this was the best case scenario for this narrow window that was addressed in the courts, it is certainly not a resolution to our problems."

Information supplied by DIAND shows that on Sept. 20, 1999, DIAND sent a notice of default to five tenants who had made no lease payment since 1995 and 68 tenants who had made no 1999/2000 lease payments.

By March 14 this year, "32 tenants paid with post-dated cheques, 22 have paid at the 1999 level (\$10,000), two have paid at the 1999 level, two tenants are fully paid at an average of \$22,800, 13 tenants claim hardship, two tenants have not responded," the DIAND document states.

Scheideman said the rent increase won't force them out.

"We can't get out if we want to. We can't sell these homes. They're totally a liability. You can't give them away. I tried to give my home away to the Liberal government about a year ago. I tried to donate it as an auction item in a Liberal fundraiser, but they wouldn't accept it."

"We still are disenfranchised, we still have no asset, and we're going to have to renegotiate this all over again in a few years and we still have no control over the taxation rate that the band decides to impose on us."

She said, "they have doubled our city taxes, what we were paying to the city. And we were guaranteed in our lease that we would pay our taxes to the city and have political representation by the city . . . and the federal government reneged on that part of the lease. The lease was with the federal government and they just broke it. And they will not listen to us, they will not talk to us, they will not sit down and talk to us and allow us to negotiate."

Scheideman said the tenants' attempts to work things out with the Musqueam band over the past 10 years have been "an exercise in futility."

Keith Phillips, the Justice Department lawyer who was one of

the lawyers representing the Crown in the Supreme Court action, said "Indian Affairs did appoint a facilitator (Glenn Sigurdson) in 1999. That initiative was not taken up by the parties. . . . The tenants indicated that they were willing to talk; the band indicated that it was not willing to talk at that time, as the tenants had just declared a rent strike."

"But you know what," said Scheideman, "the real fault here lies with the federal government. If someone is given absolute power, it is inevitable that they will abuse it. The government passed on, you know, awarded the band absolute power over us. In my opinion . . . a few people in the band are abusing the power that they have been given, but you know what, the rank and file band member is being abused as much as the leaseholders are, and they're not any happier about it than we are."

The UBCIC isn't happy either. So far as the effect the high court decision will have on future treaty land negotiations, Chief Phillip said he finds it to be "a very racist decision that panders to the business and corporate establishment. And the effect it's going to have on transactions on reserve lands is, it's going to totally undermine future negotiations with respect to land development on reserves. It will only serve to perpetuate our ongoing economic marginalization. I am just so deeply angered by this decision because it hamstringing our efforts to develop viable economies on reserves."

Chief Phillip pointed out that as a backlash to the decision, other people may decide to challenge rents set out in their own leases and decide to go to court to get them reduced.

"If we are willfully and purposely denied the right to develop our own reserve lands, you know, then we're going to look off reserve. We're going to aggressively pursue off-reserve land interests. We have no choice. So essentially, what I am saying is we're coming after the land that was stolen from us."

Chief Phillip said the BC treaty process, which he characterized as seven years of bad-faith negotiations on the part of the government, "is politically bankrupt . . . in the final stages of collapse." He said that situation, coupled with the Supreme Court decision, "puts us in a very dire predicament."



Grand chief of the Federation of Saskatchewan Indian Nations, Perry Bellegarde.

# Auditor reveals SIGA "mistakes"

By Paul Barnsley  
Windspeaker Staff Writer

SASKATOON

Serious accusations of incompetence or dishonesty were leveled at the board of the Saskatchewan Indian Gaming Authority (SIGA) when the acting provincial auditor submitted his report on Nov. 15.

Auditor Fred Wendel suspects that more than \$2 million has been mis-spent by the board. Gaming Minister Doreen Hamilton responded to the audit by firing the 16-member board en masse. At least two board members, Roland Crowe and Richard Bird, have appealed.

In his report, the auditor stated that the SIGA board was secretive and reluctant to account for its actions. Hamilton also announced that 16 recommendations related to improving financial management at SIGA will be implemented.

The auditor's report is filled with tough talk.

"Stewards of public money should spend money with due care and operate with a corporate culture of transparency. They should want to explain publicly how they plan to spend public money and they should want to account publicly for how they actually spend public money," Wendel wrote. "SIGA's board did not establish this corporate culture. In addition, SIGA's board did not establish good rules and procedures to ensure public money was spent with due care. The board's failure resulted in the improper use of public money that we discuss in this report."

The report was not complete because SIGA had still not disclosed important information to the auditor.

"We state in this report that SIGA will not let us examine its board of director's minutes,"

Wendel reported.

But what was in the report was damning enough.

"Through our review of SIGA's auditor's files, we discovered that SIGA's chief executive officer used SIGA's debit and credit cards for personal expenses. Also, we became aware that SIGA's board of directors gave the former CEO a retroactive salary increase to repay SIGA for these personal expenses," Wendel wrote.

Dutch Lerat, the former CEO, has not commented publicly. His Saskatoon phone was recently disconnected. It's estimated that Lerat owes SIGA in excess of \$800,000 to repay money he used on personal expenditures.

Wendel outlined a long list of problems with SIGA spending.

"We found the following improper and questionable use of public money:

- Improper use of SIGA's debit and credit cards;
- No support for many payments. As a result, we do not know what goods and services SIGA received and whether the payments were for the management of slot machines;
- Unauthorized salary advances;
- Travel and accommodation expenses that were not reasonable;
- Contracts that were in excess of fair market value; and
- Contracts that are of indeterminate or questionable value."

The share of the revenue from the four casinos operated by SIGA are deposited into a First Nations Fund. The auditor recommended the government can recover its money, \$1,085,000, by withholding payments due to the fund.

Dutch Lerat was a vice-chief of the FSIN when SIGA's board dismissed its previous CEO in February 1996. Lerat was appointed acting CEO.

(see SIGA page 10.)



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## You can't have it both ways

The Canadian Alliance thinks it can ride ignorance, hate and resentment all the way to the top of the Canadian government structure.

We can't think of any other explanation for the positions the party takes on Aboriginal issues. They say they respect treaty and Aboriginal rights, then they say everybody's equal. Alberta Chief John Snow nailed it when he said that "equality" in this context means everybody should have treaty rights or nobody should have them.

We agree with Chief Snow and — surprise — we agree with the Alliance.

Yes, descendants of the European people who entered into these contracts (treaties are contracts between nations) should have the rights and responsibilities they gained in the treaties respected. As should the descendants of the Indigenous parties who signed the same contracts. That's equality.

The problem is that Native people have kept their part of the bargain while European Canadians, by and large, have not.

Indigenous peoples shared their land with the newcomers and eventually it became more than sharing as the settlers colonized the continent and waged an undeclared war against Indigenous peoples.

Now, Stockwell Day and his party want to break those contracts. In fact, it appears to us they want to pretend the contracts never really existed. They want to keep everything they gained from the treaty relationship, plus keep everything they gave away.

There's no equality in that. There's no respect in that. There's no logic or honesty in that, and certainly no justice.

Decent, honorable people don't act like that.

Most racists scream blue murder when you confront them. Only hard-core haters consciously decide to be racist. The rest don't realize what they're doing until it's pointed out to them and even then they react with denial at first.

Well, it's time Alliance members who think they have the right to decide the way Indigenous people should fit into the

Canadian mosaic to see the error of their ways. They have attempted to decide for Indigenous people, without the consent or consultation of Indigenous people. That's paternalism at best and racism at worst.

The Alliance isn't even making new mistakes. The false logic behind the White Paper was deflated in 1969. To return to it now is either aggressively stupid or worse.

This is written several days before the election, so it takes the form of a political prediction. The Alliance will never form a government — will never be fit to form a government — until it takes a hard look at where it's coming from on Native issues. The party's stance in this area is a dead give-away to enlightened voters that just about any party would do a better job.

We can only be grateful that Alliance doesn't understand human rights matters enough to disguise its true intentions. Watch out, though. After this failure at the polls, they probably won't make that mistake again.

## Remember the sacrifice

By William Michael Crowe  
Guest Columnist

With Remembrance Day just past, it is only fitting that we remember our soldiers who fought in the great wars. They went off nearly two million strong. Men and women from all parts of our wonderful country, a country we call Canada. Of these two million, thousands were Native people who joined the armed forces to fight in this foreign war in Europe and other places.

Many of our Native men spoke little or no English at all, coming from some remote reserves in this big country. But they overcome the obstacles and went on to meet the many challenges that were to lay ahead.

Why then would thousands of Native men make their way from every part of Canada to enlist in the armed forces, leaving behind their families, friends, brothers and sisters, mothers and fathers and, in some cases, wives?

It may be difficult to pinpoint reasons for this Native response to the war abroad and it caught the government by surprise as well. But the fact remains there was a tremendous response from the Native community.

Some enlisted, I suspect, because others were doing it. One Elder told me quite simply he enlisted because others on the reserve were signing up. Many enlisted for adventure. But the biggest reason was because they were patriotic. They loved the country that was once theirs and the "warrior spirit" amongst our men was simply too hard to contain.

This may seem rather strange that our Native brothers supported the war cause with such a response, because right here in Canada the Native people were being treated as second class citizens. Racism abounded in almost every community where

*Talk to a veteran and tell him that what he did for our country has not been forgotten and we are proud of our Aboriginal warriors who fought and died so that we might enjoy the benefits of living in a free country.*

there were Native people. Natives were not even allowed the right to cast a ballot in a federal election, nor were they able to own land that had been theirs in the first place. They were also not allowed to buy alcohol like the other citizens of Canada and they were governed by an Indian Agent on the reserves. There were many more injustices suffered by the Indian people at that time, but, in spite of it all, our Native brothers, fathers and grandfathers put it all aside and fought and died for this country.

Many Native soldiers were used as reconnaissance scouts and snipers and were very effective at their craft and won much acclaim for their deeds. Our Native soldiers fought in all the major battles of the war and they represented themselves well. Throughout the war, the Department of Indian

Affairs received scores of letters from the front commending Native marksmen and scouts. As well, at least 50 decorations were awarded to "Canadian Natives" for their bravery while sniping and scouting and for performing other feats of valor during the First and Second World Wars.

To commemorate the efforts of our Aboriginal men who paid

the ultimate sacrifice during the First World War, our reserve, Alderville First Nation, located north of Cobourg

Ont., built a monument to our soldiers. Their names are engraved in plaques on this monument, as are the names of our Aboriginal men who paid the supreme sacrifice during the Second World War. The monument is a tremendous demonstration of skill and effort, not to mention respect and remembrance of our Native men who left their homes to fight in a war many thousands of miles away. Each year on Remembrance Day, the Legion Branch #133 from Cobourg, Ont., comes to our First Nation and holds a service to remember and honor our men who paid the ultimate sacrifice during the great wars. The freedoms we enjoy today are because of them.

Talk to a veteran and tell him that what he did for our country has not been forgotten and we are proud of our Aboriginal warriors who fought and died so that we might enjoy the benefits of living in a free country. I know our veterans would really appreciate that, as would their descendants.

William Michael Crowe is a Mississauga Indian and a member of Alderville First Nation.

## CBC ne

Dear Editor:

I want to thank William Lindsay for his tribute to the memory of Pierre Elliot Trudeau and his legacy with respect to First Nations peoples. I also want to thank Windspeaker for carrying the full text of this moving and important commentary.

The content of Mr. Lindsay's tribute serves as a reminder of the negligent silences of many media outlets, but especially the English-language service of the Canadian Broadcasting Corporation when it comes to the challenge of keeping the Canadian public informed about the history and contemporary of Indian Country.

I single out Her Majesty's broadcaster for particular criticism, because, as a public company vested in the federal Crown, I believe the CBC has a high level of responsibility that First Nations people's issues are fairly and intelligently reflected in what goes out on their own air waves. I'd go so far as to associate the CBC's responsibilities with section 35 of the Canadian Constitution which, Lindsay mentioned, recognizes and affirms the existence of original and treaty rights.

In a world where communications is the very lifeblood of peoples' existence, the failure of Canada's public broadcaster to competently report on Aboriginal Affairs arguably represents not only a violation of professional ethics and its original mandate, but also a violation of constitutional law detailed in section 35.

The intense public interest surrounding the death of Trudeau presented the CBC with an opportunity and responsibility to share with Canadians many interpretations of what this important individual meant for our shared country. In the telecast tributes, documentaries and retrospectives m

## Flag more

Dear Editor:

I have just received the November issue of Windspeaker and would have to say that, as a Canadian soldier presently serving overseas in Bosnia, I am appalled at the way the Canadian flag was treated in Vancouver. I am a Plains Cree from Cowichan First Nations in Saskatchewan and I have been proudly serving in the military for 22 years. While I do support the Mi'kmaq in their struggle for their fishing rights, I cannot condone the action taken against the flag. The following verse, by C. M. Province, can explain my feelings about the respect the Canadian flag should receive.

*It is the soldier, not the one who has given us freedom.*

*It is the soldier, not the one who has given us freedom of speech.*

*It is the soldier, not the one who has given us freedom to demonstrate.*

*It is the soldier, not the one who has given us freedom to demonstrate.*

# CBC neglected its mandate in Trudeau coverage

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I want to thank William G. Lindsay for his tribute to the memory of Pierre Elliot Trudeau and his legacy with respect to First Nations peoples. I also want to thank *Windspeaker* for carrying the full text of this moving and important commentary.

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In a world where communications is the very life blood of all peoples' existence, the failure of Canada's public broadcaster to competently report on Aboriginal Affairs arguably represents not only a violation of professional ethics and its original mandate, but also a violation of the constitutional law detailed in section 35.

The intense public interest surrounding the death of Trudeau presented the CBC with a rare opportunity and responsibility to share with Canadians many interpretations of what this important individual meant for the life of our shared country. Indeed, the telecast tributes, documentaries and retrospectives marking

Mr. Trudeau's death embodied for many younger people their first major encounters with the memory of several important episodes in our recent past. In the many programs put together by the CBC on the meaning of Trudeau's life, we saw considerations of the former prime minister's legacies concerning, for instance, official bilingualism, the Quebec question, and the role of the National Energy Policy in the alienation of Western Canada. Many reports pictured immigrants to Canada praising Pierre Trudeau and crediting him with helping to engender a more open, less Eurocentric country. The CBC's telecast tributes, therefore, made Trudeau's legacy to "multiculturalism" a big story.

Amidst the flood of images, however, I didn't see one item on the CBC that focused particularly on Trudeau's large and significant involvement in modifying the framework of Canada's relationship with the First Nations. The implication of this oversight was that too many Canadians will remain ignorant of the episodes in history that William Lindsay referred to in his *Windspeaker* letter. Once again, therefore, the public broadcaster neglected its responsibilities to portray authentically the Aboriginal dimension of the experiences of a changing Canada. The real history of the Trudeau years was thus misrepresented by the CBC with its dumb silence on a very important aspect of the Trudeau years, namely the very significant outcomes of the former prime minister's encounters and learning curve on the frontiers of Indian Country.

What this blind spot conveys to me is that while Pierre Trudeau grew to see the wrongness of what he had proposed in 1969 in his assimilationist White Paper on Indian policy, the CBC failed to mature along similar lines. In failing to tell the story of Mr.



Then-prime minister, Pierre Elliot Trudeau (right), greets representatives of the Aboriginal community for discussions on the Liberal government's White Paper proposal in 1969.

Trudeau's gradual embrace of the distinct political character of the First Nations, as well as of the distinct legal character of existing Aboriginal and treaty rights, the CBC helped block from public memory and public consciousness very important developments in the genesis of the First Nations and, indeed, of the whole country. The effect is a kind of intellectual equivalent to ethnic cleansing on the part of our negligent public broadcaster, who has internalized a White Paper mentality reflected in the CBC's failure to accommodate journalistically or artistically the distinct existence of the First Nations.

The exception, of course, is in the public broadcaster's Northern Services, a part of the Crown Corporation that remains largely marginalized from the CBC's ethnocentric core in Toronto, where headquarters feeds the rest of the country a steady diet of the blinkered cultures of Rosedale and Forest Hill.

As I have repeatedly pointed out to officials at the CBC over the last decade, the public broadcaster has no fixed centre of cor-

porate memory, corporate continuity or basic expertise when it comes to the distinct issues involving the depiction of the First Nations on the airwaves.

While the CBC radio show, "Our Native Land," once gave the public broadcaster at least one point of reference when it came to Aboriginal issues, that one venue of informed articulation has long since been silenced.

While individual reporters or producers from time to time may endeavor to tell First Nations' stories fairly and well, there is no single part of the CBC that is specifically devoted to coverage of Aboriginal Affairs. Thus there were significant institutional factors beneath the CBC's sad failure to include in the reflections on the meaning of Mr. Trudeau's life any well-considered commentary on how his career so significantly touched the First Nations and their relations with the other people, peoples and governments in Canada.

I collaborated in a small way with Mr. Trudeau when many of us worked hard to prevent the Meech Lake Accord from being entrenched in Canada's constitu-

tional law. That effort eventually bore fruit in Elijah Harper's stand in Manitoba and in Premier Clyde Wells' stand in Newfoundland. On July 4, 1990, a few days after the demise of Meech, Mr. Trudeau wrote me from his office on Boul. Maisonneuve in Montreal.

In his note, he exclaimed, "I can only say 'well done' to the Aboriginal people and those that advise them. It is remarkable that Canada was finally saved by its first inhabitants and its last (Newfoundland)."

So there it is. Pierre Trudeau was of the opinion that First Nations "saved" the country, not only for themselves, but for everyone. That kind of detail in Mr. Trudeau's life never found its way into the wall-to-wall coverage rightfully afforded by the CBC to the death of the former prime minister.

What First Nations peoples have saved, however, is being put at risk by the negligence of the CBC, which is still one of this country's most important national institutions. The provincialists in the Canadian Alliance Party would like to kill the CBC, just as they would like to implement a variation on Trudeau's discredited White Paper policy of 1969. Too bad that there does not seem to be the wisdom within the CBC to reach out to constituencies that should be natural allies, including the First Nations. The First Nations and the CBC are both imperiled by the provincialist zealots congregating around Stockwell Day, whose short-sighted policies represent the very antithesis of much of what Pierre Trudeau came to stand for, including in his eventual coming to terms with the existence of Aboriginal and treaty rights.

Anthony J. Hall  
Professor, Native American Studies  
University of Lethbridge

## Flag deserves more respect

Dear Editor:

I have just received the October issue of *Windspeaker*, and I would have to say that, as a Canadian soldier presently serving overseas in Bosnia, I am appalled at the way the Canadian flag was treated in Vancouver. I am Plains Cree from Cowessess First Nations in Saskatchewan, and I have been proudly serving in the military for 22 years. While I do support the Mi'kmaq in their struggle for their fishing rights, I cannot condone the action taken against the flag. The following verse, by Charles M. Province, can explain my feelings about the respect the Canadian flag should receive.

*It is the soldier, not the reporter, who has given us freedom of the press.*

*It is the soldier, not the poet, who has given us freedom of speech.*

*It is the soldier, not the campus organizer, who has given us the freedom to demonstrate.*

*It is the soldier, not the lawyer,*

*who has given us the right to a fair trial.*

*It is the soldier who salutes the flag, who serves under the flag, and whose coffin is draped by the flag, who allows the protester to burn the flag.*

The protesters do have a right and the freedom to express themselves, however, to myself and many Aboriginal veterans, that flag has special meaning.

Before expressing disgust with the government by burning the flag or spitting on it, one should reflect on the meaning of the Canadian flag, and how many Canadian soldiers have died since the flag was created. We have already lost two soldiers here in the past two months. Their coffins were draped by the Canadian flag, the same symbol in Vancouver that is on the front page of your October issue.

Brian Innes  
Master Corporal  
Camp Maple Leaf, Zgon  
Bosnia and Herzegovina

## Too much to lose

Dear Editor:

As one of your white middle-class settler subscribers, I would like to tell you how much I appreciate your coverage of Saskatchewan news. I don't know how you handle letters to the editor, but I am so incensed about the recent release of Steven Kummerfield and the mainstream news coverage, I must put pen to paper.

Regarding Pamela George and the release of her murderer: I object to the media's recurrent statements that "this case outrages Aboriginal people," as though it did not outrage other sectors of the society. This is an Aboriginal issue. It is also about racism. It is about sexism. It is about social justice. And it enrages other sectors of society!

The release on full parole of a young man who has participated in the beating death of a young woman and who shows no remorse is offensive to me. There are so many violations to my sense of social justice that I can barely begin to list them.

I do not believe that drunkenness excuses the attacker from murder. The fact that he

lured the woman under false pretensions indicates planning.

There is no doubt in my mind that the facts the attacker was white, was male and was a university basketball player, conveyed value to his life, while the facts the victim was an Aboriginal, was female, and was a prostitute, devalued her before the courts of this land. This was not an illustration of justice!

Generally, I would like to see a system of restorative justice that involves victim-offender restitution and reconciliation and I don't support our current system of criminal jails and justice. On the other hand, restorative justice requires remorse on the part of the perpetrator and emotional restitution to the victim. The dead woman's children and her mother are the living victims.

Letting a middle-class white male out on full parole who shows no remorse and is given no responsibilities to the victims is insulting to them and embarrassing to those of us white middle-class citizens who believe in a fair and just society with equal rights for everyone.

If our current justice system requires no restoration, restitution or remorse, I am in favor of putting the middle class white basketball jerk who beat up a defenseless mother of two back in jail.

How would the court rule if two Aboriginal males drove a white college student out of Regina, and, while drunk, beat her to death?

In Saskatchewan, we have a special and urgent need to apply justice that is blind to racial origin. In a few short years, we white middle-class people will be a minority. We should ask ourselves, how would we wish to be judged? There are traditions that indicate that we should be careful about our judgments because we may, eventually, be subjected to the same criteria.

We cannot let this and other racial injustices rest. Saskatchewan has too much to gain by seeking a real application of justice, and too much to lose if we do not jointly work to destroy racism.

Dale Dewar,  
Wynyard, Sask.

# Sports system works against Aboriginal athletes

By Joe Bailey  
Guest Columnist

There is a growing realization that sport and recreation plays an integral role in community development. Up until recently, we all knew that effective sport and recreation programming in communities was the answer to a whole range of social problems. Because we knew that, there was no need to pursue the matter any further. So let the sport and recreation professionals in the various communities deal with developing, implementing and maintaining effective sport and recreation programming. End of story.

Not so fast. Been there done that. Doesn't work. As is the case in many other instances, the powers that be (usually the non-Native government) figure that if a community hires a qualified individual—one who has graduated from one of their many colleges and/or universities from across Canada—the community is well on its way to, at least, improving its sport and recreation programs and services.

This kind of Band-Aid solution will almost always fail. What the non-Aboriginal governments tend to forget, time and time again, is that what

works for them doesn't necessarily work for the Aboriginal community. Sure, so our community just hired a recent grad from the university, but what did that individual learn about the Aboriginal culture in his or her four years of sport and recreation theory?

I am willing to bet that he or she didn't learn a single thing about what life is like in an Aboriginal community. I am willing to bet that by spending a few hours in a class on delivering sport and recreation programs to "special populations" they feel that they can work in any environment. I am willing to bet that they are going to be totally clueless as to why Aboriginal children don't show up for a sport and recreation program that they designed especially for them on Saturday morning at 9 a.m. I am willing to bet that they soon realize that their nice shiny sport and recreation graduation certificate taught them nothing about how to develop effective sport and recreation programming in Aboriginal communities.

For many years the sport and recreation system in Canada has been structured around a system that favors the non-Aboriginal approach to sport and recreation, a system that is based on

competition, a system that is results-oriented, a system that caters to the elite athlete concept. Traditionally, when the Aboriginal community participated in sport and recreation activities, the focus was participation. It didn't matter who won or who lost. For the most part, that aspect of our culture still exists today.

We all know, or knew, of a pure, natural hockey player, basketball player or a volleyball player that could have gone on to bigger and better things, but because the system is not our system, often they ended up quitting at some point. Those who do excel do so not because of the system, but in spite of the system.

So what's the answer? In the short term, we do our part as communities to work with those sport and recreation people already in our communities. We respect their education, but at the same time we demand that they respect our culture and traditions. This means not suspending or cutting our young athletes who so badly want to play, but because of a home life, miss their third practice in two weeks and, because of that, get kicked off the team. Meanwhile the teacher's kids, who may not be half as good as our young

athletes, remain on the team because they haven't missed a practice and who have parents who can afford to pay for their uniforms and registration fees and who drive them to practice every morning.

The system must reflect the demographics and the respective values of all members of the community.

In the long term, we promote sport and recreation as playing a key role in the development of our communities. For those young people who wish to pursue a career in sport and recreation, we as a community must do all we can to support them as they go off to school. After all, if you're gonna run sport and recreation programming in our communities, let's have our own run them and not some fresh-faced grad who means well, but is disillusioned by theories and practices he or she learned from a text book, most likely written by a non-Native, taught by a non-Native, in a non-Native school.

Sport and recreation must also include traditional activities. Some provincial governments recognize this distinction and have done something about it. Saskatchewan, Ontario, Prince Edward Island and New

Brunswick have officially included culture as being part of sport and recreation. Another step could be to have the universities and colleges incorporate into their sport and recreation programs a discipline that would allow students to learn about theories and practices of sport and recreation but from an Aboriginal perspective.

The University of Alberta's bachelor of arts in recreation and leisure studies is one such program that allows students to "individualize" their programs to meet their needs. As far as I know, this is the only such program that allows students to do this. By incorporating the Aboriginal perspective into sport and recreation theory and practice, steps are being taken towards developing a sport and recreation system that reflects the people it serves.

We as Aboriginal people are natural athletes. We all know someone who is athletic. We are the same people we were a thousand years ago, but back then it was necessary to be athletic in order to survive. Even when we celebrated, we danced. Dancing for us is cultural and spiritual. For us sport and recreation is physical, emotional, mental and spiritual.

# Discrimination comes from treating all equally

By David McLaren  
Guest Columnist

The Alliance Party was the first to play the race card. They did it as soon as they nailed down the central plank in their Aboriginal policy: "the rules must be the same for all." Treating people who are not the same as though they are and applying the same rules to people who are different results in discrimination. As Justice Murray Sinclair put it in the report of the Manitoba Justice Inquiry: "Systemic discrimination involves the concept that the application of uniform standards, common rules and treatment of people who are not the same constitutes a form of discrimination. . . . The reasons may be geographic, economic or cultural.

However, it must be acknowledged that the applica-

tion of uniform policies can have a discriminatory effect."

For example, as Ontario Crown attorney Rupert Ross so insightfully recognizes in his book, *Dancing with a Ghost*, cultural differences in behavior (such as avoidance of confrontation or averting the eyes from a questioner) lead to misunderstandings in police stations and court rooms, and often to results prejudicial to Natives charged with offences.

He writes about alternative ways of delivering justice, such as community conferencing, which are more in keeping with Native ways and which are better at producing healing and reconciliation (the goals of Native justice systems) than our notions of guilt and punishment.

Another example — J. David Fairgrieve noted in *Jones-Nadjiwon*, his ruling on Nawash commercial fishing rights in the

Bruce Peninsula:

"The Band's fishing income is a crucial part of its subsistence economy, and the limited access caused by the quota produced greater deprivation and poverty and contributed to increased unemployment and poverty, individually and communally. The quota had a serious adverse restriction and constituted an infringement under section 35(1) [of the 1982 Constitution]. . . . The Native fishery was seen as just one part of the commercial fishery. No special regard was given to the band's fishery operation, quite apart from the question of any constitutional priority."

What happened was the Ontario Ministry of Natural Resources scrupulously applied the same rules in allocating quotas to Natives and non-Natives alike: they tallied up past recorded catches from Native and

non-Native fishermen over a six-year period and divided by six. The problem was, the small size of the Nawash fishery (Nawash fishermen were restricted to a tiny area around their reserve) and the nature of that fishery (small open boats, close to shore) meant that the tiny, inadequate even for subsistence, Native catches were cast in regulatory stone. The government dutifully prosecuted Native fishermen, year after year, for violating regulations that were, in fact, discriminatory.

How did Nawash end up with such an inadequate fishery? That's the story of another form of racial discrimination. Their fishery was expropriated by American and Canadian commercial fishing fleets aided by a government policy to look the other way.

Discrimination against First Nations in North America has

two stages. During the first stage, we completely marginalized Native peoples by treating them totally differently than we treat our own people. Thus colonial Canada broke, at will, the treaties it signed or ignored its obligations under them.

If someone breaks a contract with non-Natives, they have recourse to legal action. However, it was illegal (until 1951) for First Nations to hire lawyers in claims against the Crown. If the state took away non-Native children by force, politicians could expect some sort of retribution, even if only on election day. However, Canada removed Native children from their parents and culture for years and put them in residential schools as part of a clearly stated government policy of assimilation. Native people could not vote in federal elections until 1960.

(see Racism page 33.)

## 2001 Calendar Photo Contest Winners

Congratulations to our winners: Frank LaForme and Dennis Okanee Angus.  
Each will receive a prize award of \$1500.00.



Jack Assiyiwin Angus  
Photographed by:  
Dennis Okanee Angus  
Thunderchild,  
Saskatchewan

This chilly photo by Dennis Okanee Angus is sure to warm up the hearts of the many thousands of people who will view the Calendar through the first half of 2001.

Windspeaker and Scotiabank would like to thank the many entrants in the first Aboriginal Calendar Photo Contest.

The decision was very tough, but one look at the two selected photos will hopefully convince you that our judges made excellent choices.

The contest for 2002 will start on July 1, 2001 SO GET SNAPPIN'.

Keelan Edward Green  
Photographed by:  
Frank LaForme  
Ohsweken, Ontario

How can you resist that smile? Frank LaForme's beautiful photograph will be sure to inspire people to get active and hit the Powwow Trail in the summer and fall of 2001.



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

## Native

By Jack D. Forbes  
Guest Columnist

In Oklahoma and Ar direct attacks are being upon the use and teach American (Indian) tongu such languages as Sp while lobbying is taking to amend the United Stat stitution to make Engli only legal language for g ment purposes. Some arg this campaign is a part anti-immigrant and anti- ity sentiment being popu by some racist politicians also reflects the century- mosity of some Anglo- Americans towards N Americans and all b skinned peoples.

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## Despe

Over the past several have written many artic cussing the concept "blended blood" issue Native community. In have even been admonis one Elder to "get over it dently I am dangerousl to becoming the poster people of mixed societe erwise known as pms). truth be told, I have a gotten over whatever many years ago, and reve unique perspective o world. It's cheaper than t However, every once in a the whole issue raises it yet again, wanting ano opportunity to be hotly de

No doubt we've all dr too much tea participa these discussions abou makes an Indian an India nature or nurture? Is spent on a reserve, or a matter of blood quantu popular in the States? M is the inherent ability to

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# Native languages and Spanish under attack

By Jack D. Forbes  
Guest Columnist

In Oklahoma and Arizona, direct attacks are being made upon the use and teaching of American (Indian) tongues and such languages as Spanish, while lobbying is taking place to amend the United States constitution to make English the only legal language for government purposes. Some argue that this campaign is a part of the anti-immigrant and anti-minority sentiment being popularized by some racist politicians, but it also reflects the century-old animosity of some Anglo-North Americans towards Native Americans and all brown-skinned peoples.

English only, and the campaign against bilingual education, represents a threat to First American people because it would seem to outlaw the official use of American Indigenous languages just at a time when many First Nations are developing written materials for use in education and in government. It is ironic that some Euro-Americans would seek to outlaw American languages. Perhaps all North Americans should instead be expected to learn at

least one truly American language as a part of their citizenship, whether living in Canada, the U.S. or elsewhere. In addition, Spanish and French have a longer history than English in America, and that must gall some Anglo nationalists.

The Treaty of Guadalupe Hidalgo with Mexico (1848), which is part of the "supreme law of the land" and which takes precedence over any state statutes, guarantees to Spanish-speaking and Native American-speaking southwesterners "the free enjoyment of their liberty and property." Since none of the former Mexican subjects could speak English in 1848, it is a certainty their liberty included the right to speak, to teach, and to learn Spanish and American languages. After all, what can liberty mean if it does not mean the right to speak and use one's own language? Following the treaty, both California and New Mexico made Spanish a co-equal legal language with English, thus confirming the treaty (except as regards Native American language rights). Later in the century this equality was sacrificed to Anglo-American hostility.

Incidentally, we might want

to carefully look at the 1803 treaty with France that surrendered the Plains region to the U.S. to see if the language rights of Native inhabitants might not have been protected, along with checking the many treaties with tribes, all of whom, I believe, assume the continued existence of American languages.

Xenophobic attitudes towards culturally different persons have often typified Anglo-North America and we have witnessed many campaigns to try to reduce the linguistic variety of the northern part of the continent to English only, including destructive (and illegal) efforts to erase from the face of the earth all American speech. The obscene and irrational animosity towards bilingualism must represent a deep-seated paranoid element in the character of many Anglo-North Americans, whether in the United States or Canada. When can one imagine a situation where it is advantageous to speak only one language?

But let's take a closer look at the English-only idea. The dialects that people speak in Britain, North America, the Caribbean, Australia, New Zealand and so on are quite unlike the

real English of 500-1200 CE. What we speak today is an international creole or pidgin language which I call Englatino because our dominant tongue is more than half Latin and Latin-French with thousands of words from American languages, Arabic, Celtic and Greek, among others. The truth is that none of us could possibly understand real English. Our dominant creole speech is a mixed language that has evolved during the past 500 to 800 years.

The great thing about Englatino is that it is one of the world's best "sponge" languages, soaking up new words and phrases constantly. But continuing to be a leader depends upon the exposure of Englatino to other tongues on a regular basis. For this reason it would be a terrible mistake to try to prevent other languages from being used in North America.

Those who wish to make English the only official tongue have got to decide; do they want us to use only English speech of 1000 years ago? The so-called English of today has no single standard or official version. There are many dialects spoken in Britain and Ireland, including

the famous BBC dialect, Cockney, etc. Elsewhere we have dialects such as Caribbean, Black English of the U.S., Southern U.S., New Yorkish, Bostonian, Texan, Canadian, etc. Now, when our English-only advocates tell us we must use only English, which English are they talking about?

Shouldn't we, like Switzerland, encourage communication in all of our many languages knowing that this will only strengthen Englatino as an international idiom and help prepare our citizens for important business, government, and educational careers in a multi-lingual world? The attack on bilingual education and on American languages is not based on rationality, but is another example of race-hate and xenophobic ethnocentrism. Let's not fall for that kind of shortsightedness again!

Jack D. Forbes, Powhatan-Delaware, is a professor of Native American Studies at the University of California, Davis and the author of *Columbus and other Cannibals, Africans and Native Americans, Only Approved Indians, and other books*. Visit his web page at <[www.cougar.ucdavis.edu/nas/faculty](http://www.cougar.ucdavis.edu/nas/faculty)> for more information.

## Desperately seeking some kind of solution

Over the past several years I have written many articles discussing the concept of the "blended blood" issue in the Native community. In fact, I have even been admonished by one Elder to "get over it." Evidently I am dangerously close to becoming the poster boy for people of mixed societies (otherwise known as pms). If the truth be told, I have actually gotten over whatever "it" is many years ago, and revel in my unique perspective of the world. It's cheaper than therapy. However, every once in a while the whole issue raises its head yet again, wanting another opportunity to be hotly debated.

No doubt we've all drunk far too much tea participating in these discussions about what makes an Indian an Indian. Is it nature or nurture? Is it time spent on a reserve, or a simple matter of blood quantum as is popular in the States? Maybe it is the inherent ability to fasci-



**Drew Hayden Taylor**

nate anthropologists. Or perhaps some indefinable combination of the three?

This time I've decided to hang up my blanket on the issue and let our people answer this question for me. I've done enough talking to last a life time. I've decided to look for answers out there in the grass roots communities.

The reason for this departure? A certain someone has approached me with difficult questions relating to this particular concern.

And since my mother has frequently told me I am not at all

powerful or all-knowing, I've decided to openly seek assistance.

My buz'gem (an Ojibway term referring to somebody you tickle toes with) is working on a very interesting project to which this question relates. Last year, Lee Maracle, Dawn T. Maracle (no relation) and I were having coffee when the topic of Native literature genres was brought up. We observed that Native writers seemed preoccupied with writing only about certain things, usually contemporary stories, contemporary reserves and contemporary

lives. Occasionally there might be a legend, or a historical or period piece, or something tackling the mystical/mythological/philosophical side of Aboriginal life (i.e., if an Indian farts in the bush and a white person isn't there to hear him, has he actually farted?)

A vast part of our literature deals primarily with looking backward, to our ancestors, at our culture, our language, our history, the colonization, the struggle to recover. Usually, it explores or recounts the past and its relation to the present.

Very little speculative work in the other direction has been created. We ended up discussing the topic of First Nations science fiction. There is precious little out there today. Gerry Williams' *The Black Ship* and the odd short story here and there are about all we came across in Canada.

Examples outside of Canada, even flying high above it where

no Native has gone before, is Chakotey, the guy on the Star Trek show, Voyager. Basically I always thought of him as a latino with a bad tattoo. They don't even mention what nation he's from or how a self-respecting First Nations person could honor the four directions while deep in space. Which is east? Towards the phaser banks, I think.

Getting back to the point, Dawn T. Maracle decided to tackle this unusual literary possibility and is currently looking for Native authors interested in writing a science fiction short story for an anthology. It is hoped this book, for a change, will look forward to the future of the Aboriginal nation. While searching for interested participants, she has landed smack dab in the middle of a dilemma—one dealing with that pesky identity issue.

(see Solutions page 20.)

## equally

stages. During the first stage, completely marginalized Native peoples by treating them differently than we treat our people. Thus colonial

ada broke, at will, the treaty signed or ignored its obligations under them.

someone breaks a contract with non-Natives, they have recourse to legal action. However, it was illegal (until 1951) for First Nations to hire lawyers in suits against the Crown. If the Crown took away non-Native children by force, politicians would expect some sort of retribution, even if only on election day. However, Canada removed Native children from their parents and culture for years and them in residential schools as part of a clearly stated government policy of assimilation. Native people could not vote in federal elections until 1960. (see Racism page 33.)

## anners



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# Gitksan say guidelines on infringement unconstitutional

By Trina Gobert  
Windspeaker Staff Writer

MORICETOWN, B.C.

The Gitksan chiefs are going back to court to challenge elements of the landmark Supreme Court of Canada Degamukw decision.

They will argue the decision violates the constitution by allowing Aboriginal rights to be infringed upon.

"Delgamuukw made certain pronouncements. It did say that there were unextinguished Aboriginal rights," said Gitksan chief negotiator, Gary Patsey. "And it gave permission for the crown to infringe on those rights."

The Gitksan will ask the Supreme Court of Canada to re-examine the case because the decision recognized and defined Aboriginal title to land, but then the court unilaterally ruled that right could be infringed, explained Gitksan litigation lawyer, Gordon Sebastian.

"By making that statement, the Supreme Court of Canada may have been non constitutional in that it does not have the authority to amend the constitution of Canada," said Sebastian. "It says that now we do have a right, but that it can be infringed and also because it can be infringed the courts set out a process of justification for the infringement."

The government has certain legislative objectives in regard to resources generated from the land that have to be fulfilled to

keep the economy alive, explained Patsey.

"Like say the forestry, they are required to harvest so many trees each year to keep the economy going and to generate revenues so that is what they have been doing here," said Patsey. "So they have been trampling all over our rights. Anything that the government has to do according to their legislative objectives, (the decision) gives them permission. But if it is proven that they do infringe on our rights than it has to be with our consent and there has to be a compensation component to it. So now the province hasn't agreed that they have infringed on our rights."

In Delgamuukw, high court gave instruction for a reconciliation process between the Gitksan and the province of British Columbia.

"Because we all have to live together. So this is in compliance with the Supreme Court of Canada's instructions to reconcile our differences," said Patsey. "We have been trying to get the province to accommodate our interests in the land and to accommodate our rights and title to the land."

To begin formal negotiations an "abeyance agreement" must be signed by both parties. The intent of the agreement is to continue negotiations while it allows for retrial or legal action, explained Patsey.

The Gitksan lay claim to 37,000 square kilometers in northwest B.C. and, in the new case, will seek to define Aboriginal title as

absolute. If they can prove absolute title then their title will be equal to or better than the title the provincial crown claims to exert over the land.

"It won't affect any fee simple prior to 1982. Fee simple is what the white people own, their little land," said Sebastian. "But subsequent to 1982, we will look at that whole situation, but of course we are not going to bounce anybody off. They all obtained their lands through good faith that the government had the authority to give them the land when they paid for it."

The objectives of the retrial to obtain absolute title will accommodate the Gitksan rights to the land and affirm the government's fiduciary relationship to include the Gitksan in any decision making process in regard to the land.

While Gitksan lawyers are currently working on a draft of the abeyance agreement to continue formal negotiations, they are also seeking a judge for the retrial. The new trial will be named Yal, after Aubrey Jackson the Gitksan chief of Yal, whose traditional name is also Yal.

"We're trying to find out right now what the relationship between reconciliation and retrial is and that drama is unfolding right now," said Patsey. "I am advocating and I have argued with the chief negotiator for B.C. that there is no reason why we couldn't have a twin tracking here. One for retrial and one for negotiation, so we will see what happens next week."

## Alliance

(Continued from page 1.)

"On the one hand we the Alliance calling for 'rule of law' policies in Canada. On the other, we find them respectful of the legal constitution between Aboriginal people and other Canadians, that the Constitution of Canada that sacred agreement, was formally recognized as principles and our rights are recognized and affirmed. But the Alliance would bargain away from us under the name of a policy that states equity for Canada's Aboriginal people can only be found in the mainstream."

The Métis National Council also endorsed the Liberal President Gerald Morin, admitting it's the first time an organization had ever endorsed a federal party. Canada's 210,000 Métis could lose a lot if Day ever comes prime minister.

Alliance campaign strategy in Regina, Winnipeg, Brandon, and Edmonton marked by Native protests. The protests were energetic. Alliance candidates succumbed to various forms of the foot-in-mouth disease. The Alliance has haunted the R. Party.

First, in Winnipeg,

## Land

By Joan Taillon  
Windspeaker Staff Writer

FORT SMITH,

As Salt River First Nation moves close to cementing treaty land entitlement deals, the federal and territorial governments, it may mean economic growth and self-determination for one group of the region's native people while it marginalizes their Métis cousins.

Once Salt River gets its rights, the Métis may be in the position of depending on the gen-

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"We're trying to find out now what the relationship between reconciliation and retrial and that drama is unfolding now," said Patsey. "I am speaking and I have argued the chief negotiator for B.C. there is no reason why we shouldn't have a twin tracking. One for retrial and one for negotiation, so we will see what happens next week."

# Alliance stokes embers of defiance

(Continued from page 1.)  
"On the one hand we have the Alliance calling for 'rule of law' policies in Canada. On the other, we find them disrespectful of the legal contract between Aboriginal peoples and other Canadians, through the Constitution of Canada. In that sacred agreement, we are formally recognized as peoples and our rights are recognized and affirmed. But the Alliance would bargain that away from us under the guise of a policy that states equality for Canada's Aboriginal people can only be found if we melt into the mainstream."

The Métis National Council also endorsed the Liberals. President Gerald Morin, while admitting it's the first time his organization had ever endorsed a federal party, said Canada's 210,000 Métis stand to lose a lot if Day ever becomes prime minister.

Alliance campaign stops in Regina, Winnipeg, Brandon, Man. and Edmonton were marked by Native protests. The protests were energized as Alliance candidates succumbed to various forms of the foot-in-mouth disease that has haunted the Alliance and its predecessor, the Reform Party.

First, in Winnipeg, candi-

date Betty Granger said she was concerned about the "Asian invasion" of Canadian universities. Granger withdrew from the race the next day and apologized for her racist remarks, although she claimed she was misunderstood.

Then Prince Albert, Sask. Alliance candidate Brian Fitzpatrick, while participating in a candidates debate on the Muskoday First Nation, joked that the Native people "can't scalp me because I haven't got much hair on my head."

Then a five-year-old news story that quoted Athabasca candidate David Chatters saying that Natives were a conquered people and should not have any rights was resurrected by the Assembly of First Nations and the Métis National Council (MNC).

Native leaders say this is one of the most virulent racist falsehoods perpetuated against Native people. They point out that no war was ever declared against Indigenous peoples in what is now called Canada and that treaties were entered into with Indigenous peoples because colonial law required it. In many cases, they say, and history bears it out, colonizers asked for non-

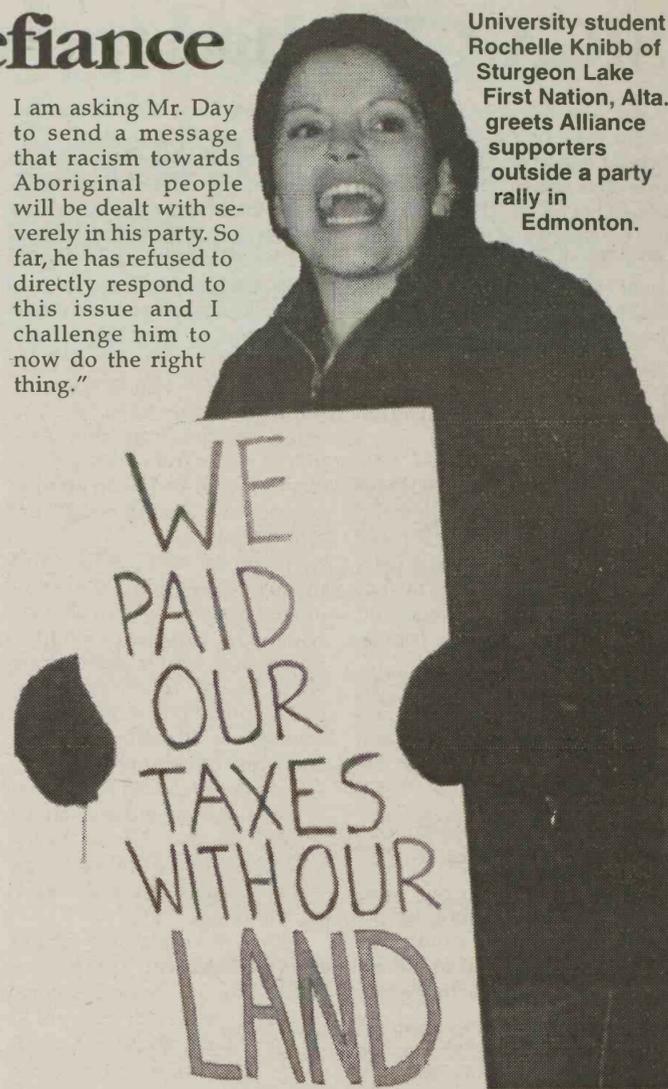
molestation treaties with Indigenous peoples so the settlers could survive and grow roots in the "new world." Chatters revisionist history, say many Native leaders, is the worst kind of ignorance.

In an *Ottawa Citizen* story, Chatters said his remarks were taken out of context and when he demanded a clarification, the *Westlock News*, a small-town Alberta weekly, refused. The *Citizen* reporter called the *News* and was told that no one there remembers Chatters complaining about the article. *Windspeaker* Managing Editor Debora Lockyer Steel followed up on Chatters comments as a reporter in 1995. She said she remembers that the tone of his remarks was exactly as portrayed in the *News*.

Once the Native groups saw that Granger had quit as a result of her remarks about the "Asian invasion," they couldn't see why Chatters or Fitzpatrick were still in the running.

"There is a double standard here," said MNC president Gerald Morin. "And the message being sent here by Stockwell Day's silence on this matter is that Aboriginal people, Aboriginal views and Aboriginal votes don't matter.

I am asking Mr. Day to send a message that racism towards Aboriginal people will be dealt with severely in his party. So far, he has refused to directly respond to this issue and I challenge him to now do the right thing."



University student Rochelle Knibb of Sturgeon Lake First Nation, Alta. greets Alliance supporters outside a party rally in Edmonton.

# Land talks trouble Treaty 8 Métis

By Joan Taillon  
*Windspeaker Staff Writer*

FORT SMITH, N.W.T.

As Salt River First Nation moves close to cementing its treaty land entitlement deal with the federal and territorial governments, it may mean economic growth and self-determination for one group of the region's Native people while it marginalizes their Métis cousins.

Once Salt River gets its reserve, the Métis may be in the position of depending on the generosity

of those who run it, so far as traditional hunting and trapping activities are concerned, according to some Métis who live there.

The Indian Act stipulates that reserves are for the use of Indians—period. Once Salt River has its reserve, the local Métis could be dealt with through First Nations bylaws that permit them access to Indian land for traditional use. That is one option under consideration now.

The problem with this, as some Métis see it, is they would then be very much in the position of poor cousins. In this scenario,

what would happen in a year or stretch of years when game was scarce? The First Nation would naturally have to make a choice to benefit its own people.

Another thing, band governments change. Bylaws can be changed or revoked by a handful of band council members. When a valuable resource is at stake, good will can be as transient as the game that moves through Wood Buffalo National Park, where the First Nation already has selected some land it wants included in its treaty land entitlement. Land that takes in

some of the present best Métis trapping and fishing grounds.

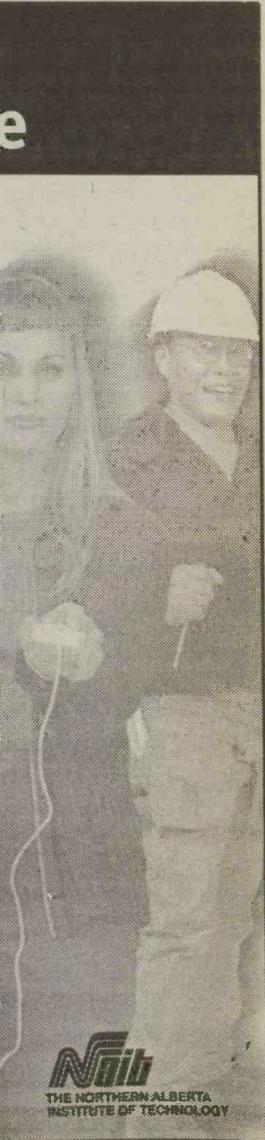
Métis negotiators are saying that there is 100 per cent overlap in the lands that are being used by them and the Indian band. They say they have proposed a peace and friendship treaty as one possible way of resolving the issue of dual use.

Spokesmen for both groups of Native people were circumspect on the state of talks between them and would only say options are being discussed and they hoped to work things out to the satisfaction of all parties, so their

history of sharing resources can continue and their family ties are maintained.

The chief of the Salt River First Nation, Jim Schaefer, was not available to speak to the issues on Nov. 15, but sub-chief Raymond Beaver did.

"The Métis have been putting different things in the newspaper and rather than coming and talking to the chief and the people that are working on negotiations here, they kind of go roundabout trying to, you know, do things that way.  
(see Poor cousins page 15.)



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# SIGA CEO had too much power, says Bellegarde

(Continued from page 3.)

"In the spring of 1996, the board hired a consultant to do an executive search for the position of CEO of SIGA. The consultant did the search and provided a list of candidates for the position. We were told the selection committee of the board interviewed everyone on the consultant's list. We were also told the acting CEO did not submit a resume and was not interviewed by the selection committee.

Lerat was hired June 27, 1996 but no background check was done, Saskatchewan Liquor and Gaming told the auditor because since "the applicant was a FSIN vice chief at the time of the application, a detailed background check was not considered necessary."

Without saying it directly, Wendel's report created the impression he doesn't believe Lerat should have been hired in the first place.

"We are unable to find any evidence about the CEO's training and experience for the job," he wrote.

The provincial Justice department will review a number of situations arising out of the audit to see if criminal charges are appropriate.

A few of the most alarming incidents involved what appear to be kick-back schemes and possible fraudulent activity.

"Included in promotion expenses is the cost of leasing a Hummer (an army type of vehicle adapted for public use). SIGA leased a 1997 Hummer for promoting SIGA's casinos. SIGA paid at least \$5,250 per month for this lease. At the end of the lease, the vehicle was returned to Eagle's Nest Enterprises," the report states. "Instead of leasing the vehicle from a dealership, SIGA leased the Hummer from Eagle's Nest Enterprises. Eagle's Nest Enterprises is owned by an individual who provides other consulting services to SIGA. SIGA did not have a copy of the lease for us to examine.

"On Nov. 24, 1999, SIGA leased a new Hummer for two years

from the spouse of a person who had a consulting contract with SIGA and attended board meetings and received reimbursement for board expenses. This person was formally appointed as a board member on June 30, 2000. Under the terms of this lease, SIGA must go to this individual first to lease any further vehicles before leasing vehicles from anywhere else. Simply put, the restriction forced SIGA to lease vehicles from this individual rather than leasing vehicles from those who can provide competitive leasing rates," the report reads.

The report also details board members caught in a conflict of interest by entering into contracts with SIGA, expenses submitted for spouses who traveled along with board members even though public policy dictates that spouses must pay their own way and many other improprieties.

Recently re-elected Federation of Saskatchewan Indian Nations (FSIN) Grand Chief Perry Bellegarde told *Windspeaker* he doesn't dispute any of the auditor's findings.

"No. We've already implemented 75 per cent of the provincial auditor's recommendations. So we've concurred. We want to be open and transparent about everything. So, nothing to dispute. We want to make sure that what has happened in terms of the SIGA situation doesn't happen again in the future. So, one, the problem's been identified and, two, we're working to correct it," he said, during a phone interview on Nov. 22.

One of the first public statements Bellegarde made after the report was made public was that SIGA and the FSIN had made "mistakes." *Windspeaker* asked him what the difference was between mistakes and corruption.

"When we say mistakes have been made, we're not trying to lessen it by any means because files have been forwarded to the department of Justice and if things have to happen that way through the legal route then let due process take its course," he

answered.

"We want to make sure that people realize that we have opened the door for gaming here five years ago via White Bear opening up the first casino. The gaming agreement we have in place is by far one of the most progressive in Canada. It's not ideal by any means because at some point... when do we deal with the issue of jurisdiction? That's not dealt with anywhere in any gaming agreement in Canada and that's where we have to lead. We say, we've learned from this experience. We've learned many, many things, but bottom line is it's created jobs and wealth for our people and we want to continue to do that."

He was asked for a short answer describing what went wrong at SIGA.

"Short answer — too much power and control in one individual. It was abuse. We had proper checks and balances and monitoring in place but the system seems to have failed because there was just too much authority vested in one person," he said. "He was the CEO and the chairman at the same time. The structure, there was some flaws in it

from day one. It's my portfolio. Gaming's my portfolio.

"We're structured in the sense that we have a chief and four vice-chiefs and each of them has portfolios. The chief's ex officio in everything. But if I delegate to you and I get reports saying everything's fine, I believe you. Why shouldn't I believe you? But then once we start getting information that things aren't proper, and that was in June when we started getting all the information and that's when things started being corrected — I won't say unravel — just being corrected and that's basically six months ago.

While frequently insisting that the FSIN accepts the blame for the mess, Bellegarde nonetheless noted that the provincial agency responsible for monitoring SIGA also dropped the ball.

"Sask. Liquor and Gaming Authority had ultimate authority to approve and vet every year of SIGA's operations and expenditure plan. So for the past five years, the province through SIGA had the authority," he said. "They kept vetting things and approving things but nothing comes to pass on their side. The other thing that we learned about as well, through our 1995 gam-

ing agreement, how much power and authority the province really did have, and does have because our gaming agreements and operating agreements are in place until April 1, 2001. Basically SIGA was almost like a Crown corporation of the province, with a little more authority than their existing structures. That's what we're seeing now."

Opposition members and some Saskatchewan chiefs suspect there was political motivation behind the government allowing things to go as far as they did. Bellegarde first insisted that his organization is not making excuses and accepts its share of the blame before agreeing that political rivalries may have played a part.

He said there's no chance the casinos will close.

"They'll continue to operate. We want to basically save First Nations gaming in Saskatchewan and I think we're on a process and a path to do that," he said.

Asked if grassroots people are going to resent the way money that is so desperately needed was so carelessly expended, Bellegarde wouldn't say.

"You're going to have to ask them."

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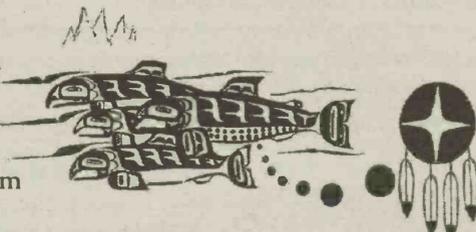
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# School victims group proposed

By Paul Barnsley  
Windspeaker Staff Writer

MANIWAKI, Que.

Plans are in the works for an organizational meeting that could be the first step in the creation of a national grassroots organization of former residential school students.

Alvin Tolley, a Kitigan Zibi Anishnabeg First Nation (Maniwaki, Que.) resident, and Walter Rudnicki, a former federal bureaucrat who is now an Ottawa-based consultant who advises First Nations across the country, co-authored Federal Rules of Engagement, The Government's War Against Survivors and the Churches. The paper was completed in June and is an analysis of the legal tactics employed by the federal government as it defends the almost 10,000 claims filed by former students. The paper was completed in June.

During a phone interview on Nov. 20, Tolley told *Windspeaker* he hopes to have a meeting at the Shawanaga First Nation (near Parry Sound, Ont.) in late January that will sow the seeds for the organization. He wants to help residential school victims understand what the government and the lawyers are up to and how it affects them.

He said the first day of the two- or three-day conference will see the group finalize its incorporation process by electing the board of directors and a chairperson. Other items on the agenda involve looking at healing programs that work and discussing ways to recruit new members.

In the paper, the authors explained why they began the analysis in the first place.

"Our aim was to gain some perspective on a tragi-comic scene that is now unfolding where survivors are spectators at a hide-and-seek game by former players in the residential program," they wrote.

Tolley said boxes and boxes of federal documents were analyzed to gain a well-rounded understanding of the historical roots of the issue. They concluded the federal government, not the churches, is responsible for the policies that shaped the residential school system. They urge victims and their lawyers to work with the churches to stop what they see as a political tactic by the federal government to spread the blame and the liability for the school system as well as delay the litigation process.

"We found no evidence that any church of any given persuasion shaped the legal framework, the policy or the funding practices which governed the operation of residences. We question, moreover, whether any church organization had any delegated supervisory responsibilities that superseded those of the Minister of Indian Affairs," they wrote.

Tolley, a former commercial pilot who did geological air-borne surveys for resource com-

panies until he was grounded by diabetes, attended two residential schools: St. Mary's (near Kenora, Ont.) and Spanish (near Elliot Lake, Ont.). He believes the sooner the churches are removed from the legal mix, the better for the victims.

"If [the churches] are to be faulted, it is perhaps for not being aggressive enough in extracting from the government the funds needed to upgrade standards of care and the quality of institutional staff," he and Rudnicki wrote.

The two men also wrote that the government's alternative dispute resolution (ADR) process is a sham that victims would be wise to avoid.

"Its main purpose seems to be to spread the blame and potential liabilities around and to reduce federal costs to a minimum. Our analysis of the process suggests that survivors who opt for a federal version of ADR are likely to be victimized again."

Tolley proposes the group be called the Organization of United Reborn Survivors or OURS. He hopes that regional groups can be established in every corner of the country with a main office in Ottawa.

"We hope to open a very modest office in Ottawa and also to start documenting the survivors' experiences," he said.

He said he's not doing this to create a job for himself. After years of experience in the resource industry, he has found lots of well paying work as a consultant in that field.

"I'm just a messenger. I'd rather go back to consulting," he said.

The group would also, Tolley hopes, become an independent watchdog that would keep an eye on all things related to the interests of residential school survivors. That includes the activities of Native political leaders and how the Aboriginal Healing Foundation spends the money set aside to help survivors heal.

So far, Tolley said, he has not met with a lot of enthusiasm from the AFN or the healing foundation.

"You see, what's happening with the AFN, we're not getting no response. I've been there four times. I've written a letter to [National Chief] Matthew Coon Come and there's been no response from him. Through our contacts with grassroots, they brought up the issue to him and he just kept saying as soon as he gets back to Ottawa he'd look into it," he said. "I spoke to one of the directors in that organization and I told him, I said, 'look, we've been waiting for three months now, no response. I told him if I don't get a response by Friday (Nov. 17), we're going to write you guys off. He told me they don't like to be threatened. And I said take it the way you want. We've been very patient as survivors, waiting for three months. No response, so we just said goodbye."

(see Victims page 13.)

# Grieving Elder speaks out

By Terry Lusty  
Windspeaker Contributor

EDMONTON

Garrett Campiou, also a member of the Chalifoux, Dumont and Lefthand families, died at 10:43 p.m. on Wednesday, Nov. 15. For 12 days the strapping 14-year-old Cree boy had been in hospital on life support following a severe and brutal beating on Nov. 3.

His life ebbed as he was removed from life support. One of his three grandmothers sang a Cree death song she had learned from her grandparents, as family members and friends gathered to say their goodbyes.

Campiou's passing was tragic. His injuries left him in a coma and brain dead. Charges against two of the four people arrested for his assault were upgraded to second-degree murder following his death.

Rose Auger, a medicine woman and Elder, was rattled by the boy's death. She is a sister of the boy's adoptive father, Billy.

Although Auger faults the influences of television, movies and bad company for the violence that ultimately struck her nephew, she is quick to say that it is the responsibility of youth to take control of their own lives.

"It is your own self that can determine to stop doing drugs, to stop following these [bad] ones that are leading you," she said. "Stop it and look for good things, in your powwow, in your dance, language, songs and, most of all, your history."

She says a look to the ancestors, who and what they were, speaks volumes to their greatness and that of Aboriginal history and culture.

She lamented that young people have lost their culture, do not apply the traditions, demonstrate little respect for human life or property. She said many are caught up in gambling and dysfunctional homes.

"You cannot be a traditional person who lives good, in harmony with all Creator's laws, if you drink and you still gamble and you're home is full of violence and abuse."

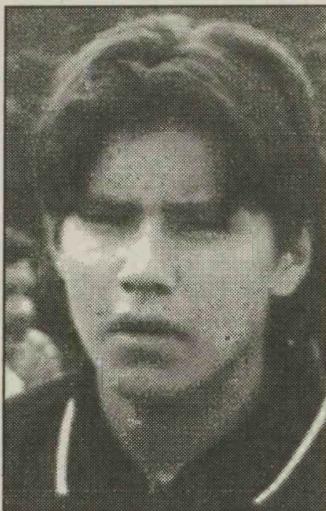
Auger says sports and recreation programs help, but the real solutions run much deeper. Schools could help by bringing in traditional resource people.

"They don't want to be bothered. It's all just talk," Auger charges.

Healing centres and other Aboriginal organizations that could help are "all just window dressing," she said.

They need to work with real leaders and traditional people and government has to kick in more dollars for adequate programs, Auger argues.

"With the Canadian Native Friendship Centre, our government just gives us enough to survive as an organization. Our people need to venture further and ask for more funding, especially in the urban centres," she



Garrett Campiou



Rose Auger

states.

Identity is so very crucial, Auger maintains.

"We need to immediately look at our lives, make that time for our children. Take care of them, love them, nurture them, cause down the road, if you don't do that, you're going to suffer.

"In the jails they have their sweatlodges, their Aboriginal Elders. Out here they have nothing. Everybody needs a sacred place in the city. We have to look for that help in our ceremonies, our traditions," Auger said.

"For sweatlodges and ceremonies, there's not much expense to it. Sweats have worked in the city and involve little expense. People and places need that sacredness. Then there's less violence and evil to take control of our children, our lives and the city. That's what's going to make it happen, those ceremonies. But who is going to make it happen? I don't see anybody doing the real thing."

People with the ability are disappearing and others are not being trained or educated in the culture and traditions.

Auger encourages people to take up the challenge.

"Come and understand that wonderful, powerful feeling of being connected to Creator and being able to acknowledge the spirit people when they're around you 'cause that is what life is all about. It's so wonderful, so beautiful," she states.

As for her lost nephew, Garrett, "I believe my beloved nephew was chosen by the Creator to bring attention that this life of young people is hopeless. That is a life of lost identity or no identity at all... no history, no nothing. If you do not have identity, you cannot achieve a life of being well."

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Environmental Impact Assessment Report

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The Director, Environment Assessment and Compliance Division of Alberta Environment, has directed that an Environmental Impact Assessment Report be prepared for this Project. Accordingly, BlackRock Ventures Inc. has prepared a Proposed Terms of Reference and a Public Disclosure Document for this Environmental Impact Assessment, and through this Public Notice, invites the public to review the Proposed Terms of Reference and the Public Disclosure Document. Any comments filed concerning the Proposed Terms of Reference will be accessible to the public.

Copies of the Proposed Terms of Reference and Public Disclosure Document can be viewed at:

- \* Bonnyville Municipal Library
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- \* Register of Environmental Assessment Information  
Alberta Environment  
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Copies of the Proposed Terms of Reference and the Public Disclosure Document can be obtained from:

- Brad Gardiner  
Vice President, Operations  
BlackRock Ventures Inc.  
Suite 400, 435 - 4 Ave. S.W.  
Calgary, Alberta, T2P 3A8  
Phone: (403) 233-2253 (call collect)
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Persons wishing to provide written comments on the Proposed Terms of Reference should submit them by January 12, 2001, to:

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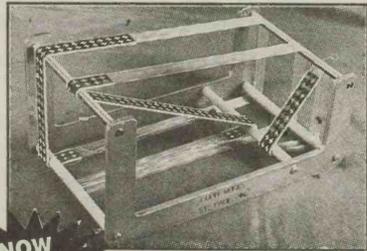
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Manitoba TLE passes into law

By Trina Gobert  
Windspeaker Staff Writer

WINNIPEG

It was a long wait but the Manitoba Treaty Land Entitlement Framework Agreement finally received royal assent Oct. 20. The legislation to see land reach reserve status faster was signed May 29, 1997, between the Treaty Land Entitlement (TLE) Committee of Manitoba and the province.

The bill will set aside 1.1 million acres of land for 20 First Nations that have outstanding land claims with the federal government.

"I don't want to sound too negative, we now have the bill, but we have to implement what the bill says," said Brad Regehr, executive director for the TLE committee. "That is going to be another whole other ball of wax."

The new legislation states that land set aside for reserves will be done through ministerial order by the Minister of Indian and Northern Affairs rather than through an order-in-council, which is a time-consuming process, explained Regehr.

"We've been quite clear that the

purpose of this bill is to make this simpler, quicker and easier. If we are just going to reinvent the wheel and make it the exact same process as before, than we shouldn't have even have done the bill in the first place," said Regehr. "Because then we aren't saving time, we are just jumping through the same hoops that we were trying to get around not having to do."

Although Regehr is pleased the bill finally became law, he is concerned that Indian and Northern Affairs may develop a process without consulting all parties involved.

"Then all of sudden we are going to be stuck with a process that doesn't make sense or doesn't suit the needs of the First Nations under this agreement," said Regehr. "That is what my worry is, and I certainly hope that they will consult us on what kind of process they want to put in place. They certainly have messed other things up . . . We are going to be putting pressure on them very shortly to set out the stages and the documents required for the process of a ministerial order."

Regehr said he is also concerned the pre-designation process that has already been set up

will be altered by the government, which may require additional steps or extra documents.

"They could add all sorts of requirements for documents and steps, like more and more people in bureaucracy that would have to OK the thing and then it would take more time, or to put in possible conditions on a First Nation that the pre-designation process wouldn't make any sense," said Regehr. "That is what I want to avoid, basically we don't want Indian Affairs to walk in now and say 'OK we've got a bill and we are going to determine the process and we're gonna implement it,' without going to the other interested parties and going 'do you guys think this is going to make sense, do you think this is going to work?' Because that attitude of 'we know what is best for you and this is what we are deciding' is kind of the prevailing attitude right now."

Regehr explained that the TLE Committee will soon be putting pressure on INAC to set out the stages and the documents required for the process of a ministerial order.

Victims group to organize

(Continued from page 11.)

Published reports revealing that the healing foundation has spent lavishly on administration have Tolley viewing that organization with suspicion.

"Somebody's got to oversee them. The chiefs won't do it because they're getting money from them. There's nobody overseeing it to say, 'well, are the survivors getting the best treatment,'" he said.

Tolley and Rudnicki believe the survivors should form an alliance with the churches because the churches have many members who could lobby the government to stop putting up roadblocks to a just settlement for the survivors.

"We've had one meeting with the churches. They were very cautious regarding to go public saying they would support us. What they've agreed is they were excited to see the document because there was no other organization that came forward," he said. "Just before the election there, when they took it out of Justice and gave it to [Deputy Prime Minister] Herb Gray, what happened there was the churches got their congregations to write in and there were so many letters [the government] could see the impact it would have on the elections.

When he heard the churches were meeting with Gray's staff, Tolley got on the phone to find out what was happening.

"I told them, 'If you're going to have a meeting regarding residential school issues and there's no Natives sitting at the table, it doesn't make sense. So they said they were going to contact the churches and the next meeting we would be sitting there,'" he said.

Tolley said he has no involvement with any church and no reason to help them out of their legal troubles besides the belief that the government is almost completely to blame for the policies carried out in the schools.

He said he has read too many stories of deaths occurring when students were running away from the schools and too many stories about suicides in the schools. He believes the government is responsible for all of those deaths and needs to own up to its responsibilities honorably.

The survivors of those people are not being served by the current process, he said. Many other survivors are living with the damages that have been done in the school system, Tolley said. They aren't dealing with it and they aren't talking to lawyers, he

added, but the members of his organization, people with common experiences, can reach out to them.

Cultural destruction and inter-generational effects from the school have also been ignored or minimized by the government and Tolley believes effective lobbying to persuade the government to drop the adversarial approach of the court system could lead to a just and complete conclusion to the residential school system.

He also believes one other aspect of the school system must be examined in detail and restitution made.

"The legislation further specified that the annuities and interest monies of children committed to such institutions be applied to the maintenance of the schools or to the children. In short, the government expected the children to subsidize their custody with funds held for them by the minister in trust," the paper stated.

The group will lobby to see that that money is repaid with interest, Tolley said.

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# Ontario angers Riel family member

By Cherie Demaline  
Windspeaker Contributor

TORONTO

The great-grand niece of the Métis people's greatest leader publicly chastised a representative of the government of Ontario during a ceremony on Nov. 16 commemorating the achievements of Louis Riel.

Jean Teillet, renowned Aboriginal lawyer, declared the MPP for Dufferin-Peel's comments "shockingly inappropriate."

David Tilson, speaking for provincial Minister of Native Affairs, James M. Flaherty, to a crowd of about 100 people gathered at the Northwest Rebellion monument, mentioned Riel not once in what has been described as an embarrassing sales pitch for the governing provincial party. Tilson ran through the list of government activities and the mandate of the Ontario agenda, "the results of Ontario's investments," and the benefits of his party before abandoning the microphone to Teillet.

"I don't think a gathering in Riel's honor is an appropriate place to put forward the party's platform," she said, "particularly a governing provincial party with a record on Aboriginal affairs as sullied as that of the Harris government."

Teillet said "It was a very sad day for the Riel family on this day in 1885. It was on this day that we lost our best and brightest son." Louis Riel was hanged for his part in the Métis resistance to Prime Minister John A. MacDonald's plans to open the west to European settlement. Riel felt he had to take a stand against the government and fight for the land and communities the Métis had developed in what is now modern-day Saskatchewan, after his people had been run out of Manitoba by the government earlier that century.

The gathering place for the commemoration was an appropriate backdrop for a few words about the resistance. The Northwest Rebellion monument is



Jean Teillet

dedicated to the Ontario soldiers who fought the Métis at Batoche 115 years ago, and was erected by the province of Ontario in 1935 to celebrate the battle's 50th anniversary and the defeat of the half breeds.

"Riel was truly a democrat at a time when democracy was not fully developed in Canada,"

said NDP leader Howard Hampton. "I think that if Riel was alive today that he would be honored as a true democrat."

"If you were excluded from a land base, you were excluded from the economy and wider society as a whole. Riel fought for this in his time, for the rights of all people to participate in society," explained Hampton.

The Riel commemoration began at Toronto's City Hall with Métis community members raising the distinctive Métis Nation flag.

The group made its way to the monument on the legislature grounds where Métis Nation of Ontario President Tony Belcourt addressed the crowd. Belcourt spoke about Louis Riel, the man, his mission and the people who were left behind after his tragic death.

"There is no figure in the history of this nation who stands out more than Louis Riel," said Belcourt, who spoke of the greatness of Riel's humanitarianism and his contributions to the Dominion of Canada as a nation builder rather than as the traitor history has painted him.



Métis Nation of Ontario President Tony Belcourt, (far left) and Métis Nation of Ontario Senator Marion Larkman (carrying staff) attend the Riel Day commemoration on Nov. 16 in Toronto.

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**David Ward**  
Executive Director

Métis Regional Council Zone IV

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# Poor cousins or entitled people?

(Continued from page 9.)

"Because of different things that have been coming out lately in the paper... the person on the negotiating team has said, 'well, we're not going to respond to stuff like this anymore, because whatever is coming out is going to cause more trouble.'"

Beaver said that Salt River First Nation was, even so, discussing the possibility of a bylaw to allow the Métis to continue traditional pursuits on the future reserve. He said that the First Nation has selected 160 square miles for its treaty land entitlement.

Fort Smith Métis Council president Gord Villebrun said Nov. 17 that the Métis have a land claims board dealing with their land rights issues through the South Slave (Métis) Tribal Council.

Which may seem strange to some because Villebrun's "local" represents all Métis, while the South Slave Métis Tribal Council represents only so-called "Indigenous" Métis (those who can prove their ancestors hunted and trapped in Wood Buffalo National Park in or prior to 1921 and are therefore eligible for a licence to hunt there). South Slave Métis Tribal Council is the only organization in the area addressing the Métis land claim or hunting and trapping rights in Salt River First Nation's preferred treaty land entitlement area.

The South Slave Métis Tribal Council, representing about 3,500 people according to its president Robert Tordiff, passed a resolution in its annual general assembly Oct. 14 and 15 "calling upon the Minister of Indian Affairs and Northern Development to treat the South Slave Métis fairly and equitably in relation to First Nations processes underway in the South Slave Region."

Their press release states this was done "in direct response to the 'First Nations first' approach evident in the Salt River First Nation's treaty land entitlement selection process."

Tordiff, who is also vice-president of the Fort Smith Métis Council, made clear the uniqueness of their situation.

"In the South Slave... although there is some family linkages to Red River and some of the southern Métis areas, we are 100 per cent descendants to signatories to Treaty 8. So, with respect to the land that we're sharing for centuries... with people who are now defined as Indians under the Indian Act and are members of the Salt River First Nation. We're in fact cousins.

"Now in terms of our negotiations with Salt River First Nation," Tordiff said, "we have met with them and have discussed the issue as we see it... and really in terms of what has come out of that discussion is recognition, of course, of the fact that there is 100 per cent overlap on lands identified by both Salt River First Nation and the South Slave Métis Tribal Council. We have also identified that there are challenges with the treaty land entitlement process, with respect to assuring that Métis are not alienated from lands within their additional territory.

"... We're looking for something that has a little more certainty than a by-law that would require people to apply (to the band) on an annual basis."

George Kurszewski, chief negotiator for the Métis, said their situation is unique because of the long tradition of use and occupancy and their family ties to the Dene people.

"The Métis of the South Slave have a history here that goes back 300 years, so 300 years of shared land use has resulted in 100 per cent overlap. The other factor is that the Métis of this region are also descendant of the Dene of this region and therefore also because of their descendancy to the original peoples here, the Dene peoples, also have 100 per cent overlap as descendants who inherit traditional territory from their Elders," he said.

Kurszewski said on Nov. 15 that although the bylaw option is before them, "it's not a completed discussion yet because the Salt River First Nation is to provide us with a written text of what a provision may look like that they would have in their agreement that would speak to the bylaw that would allow us to continue to use reserve lands. And once they do that we'll consider it. And for our part we have also raised the matter of a peace and friendship treaty with our Dene relatives in the Salt River First Nation, as a way to preserve the history of sharing."

He said all parties would have to come to grips with a process that would not only allow the Métis to share reserve land but allow status Indians to share Métis land.

"Our people did not cede, surrender or release their Aboriginal rights or titles to the land that they have used and occupied... our process is without the guidance of a piece of legislation. So when we talk about our land we talk about our traditional territory, which is the subject matter of the negotiations we're presently involved in."

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## Young

By Sam Laskaris  
Windspeaker Contributor

OSHA

Brandon Nolan's father made it to the National Hockey League, first as a player then a coach. And no doubt the year-old would love to follow his father's footsteps and professionally one day.

For now, Brandon Nolan is learning the ins and outs of the Ontario Hockey League, where he's a rookie forward with the Oshawa Generals. Nolan was selected by the Generals in the first round, 12th overall, during

## First Nations List

### Have you First Nations

If you are a First Nations member in your community's band office, please return this form by November 20, 2000 to your band office.

#### First Nations elections

1. You must register your band office.
2. Nomination must be filed three weeks before the election.
3. The Electoral Commission must be established three weeks before the election.

#### First Nations communities and January 7, 2001:

**Ontario:**  
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Batchewana  
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# Younger Nolan finding the net in OHL

By Sam Laskaris  
Windspeaker Contributor

## OSHAWA

Brandon Nolan's father Ted made it to the National Hockey League, first as a player then as a coach. And no doubt the 17-year-old would love to follow in his father's footsteps and play professionally one day.

For now, Brandon Nolan is learning the ins and outs of the Ontario Hockey League, where he's a rookie forward with the Oshawa Generals. Nolan was selected by the Generals in the first round, 12th overall, during

the 1999 OHL bantam draft. Players chosen in that draft were considered underage and were not eligible to compete in the OHL last season.

So Nolan ended up starring for his hometown Jr. B squad in southern Ontario, the St. Catharines Falcons, members of the Golden Horseshoe Junior B Hockey League.

When the Generals opened their training camp this year, Nolan was a no-show. He reportedly had some doubts about leaving home for the first time and was interested in keeping his options open for U.S. collegiate hockey.

Those who play in the OHL are not eligible for athletic scholarships from American universities later on. So the thinking was Nolan would play another season at the Junior B level before possibly moving on to an American school next season.

But it didn't take long for that line of thinking to change as Nolan eventually reported to the Generals' camp.

"We were disappointed but we didn't push it," said Oshawa's coach/general manager George Burnett. "When he decided to come it was his decision to play in the league and to leave home."

Burnett is glad Nolan had a change of heart.

"He's had an outstanding start and fit in well," said Burnett, the former Edmonton Oilers' head coach, who spent the past two seasons as an assistant coach for the Anaheim Mighty Ducks. "He's basically playing a second-line role with some veteran linemates. And the ice is starting to open up for him."

Nolan has spent the majority of the season toiling on a line with centre John Kozoriz and right winger and team captain Brandon Cullen. Though he's a natural centre, Nolan has been shifted over and is playing left wing on his line.

During his first 21 games in Oshawa, Nolan picked up 11 points (five goals, six assists).

One of his best games was Nov. 19 when he netted two goals and also had an assist in an upset over the Plymouth Whalers 6-3.

At the time the Whalers were in first place overall in the 20-team league standings. As for the Generals, they had their share of struggles early on this season. After 22 games Oshawa had a 5-13-3-1 record.

Nolan, who is listed at an even six-feet and 170 pounds, is definitely more offensively gifted than his father was on the ice. Ted Nolan, who was a defenceman, spent portions of three seasons in the NHL and collected 22 points (six goals, 16 assists) in 78 matches. He had stints with the Pittsburgh Penguins and Detroit Red Wings.

(see Generals page 33.)

## First Nation Members Living Off-Reserve

Have you Registered to Vote in your  
First Nation Election On-Reserve?

If you are a First Nation member living off-reserve and you wish to participate in your community's *Indian Act* elections and referendums held on or after November 20, 2000 - register to vote by providing your name and address to your band office.

First Nation elections between November 20, 2000 and January 7, 2001:

1. You must register no later than 31 days before the election.
2. Nomination meetings must be held 23 days before the election.
3. The Electoral Officer will send mail-in ballots to registered off-reserve voters three weeks before the election.

First Nation communities with terms of office expiring between November 20, 2000 and January 7, 2001:

<b>Ontario:</b>	<b>Manitoba:</b>	<b>Saskatchewan:</b>
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Whitefish River	Swan Lake	Canoe Lake
	Ebb and Flow	Flying Dust
<b>British Columbia:</b>	<b>Alberta:</b>	Waterhen
Fort Nelson	O'Chiese	Witcheakan Lake
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First Nation election on or after January 8, 2001:

1. You must register no later than 79 days before the election.
2. Nomination meetings will be held six weeks before the election.
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For more information on these first stage changes to the regulations, or the plans for the next stage of consultations on *Corbiere* contact:

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## Familiar face to power team

By Sam Laskaris  
Windspeaker Contributor

### WASHINGTON, D.C.

The Washington Power is an expansion club in the National Lacrosse League, but the club will have a rather familiar face in lacrosse circles behind the bench for its inaugural campaign.

Darris Kilgour, who hails from the Tuscarora reservation near Niagara Falls, N.Y., has been appointed the Power's first bench boss.

The Power will play its home games in Washington, D.C. at the MCI Center, which is also the home rink of the National Hockey League's Washington Capitals.

Kilgour, 30, had been a star in the NLL since 1992. He was one of the key players for the Buffalo Bandits when they won league championships in 1992, '93 and '96.

During the past two seasons he spent the majority of his time with the Albany Attack. He also played two games with the Rochester Knighthawks during the 1999 season before being traded to Albany.

A rather bothersome arthritic hip, however, prematurely ended Kilgour's playing days. After putting out a few feelers for an assistant coaching job in the NLL, Kilgour was rather surprised when the Power called him to be their head man.

"I've always wanted to coach," he said. "But I didn't think it would happen this quick."

But this isn't Kilgour's first attempt at coaching. Two years ago he was a player/coach for the Buffalo Gamblers, which competed in the Ontario Lacrosse Association's Major circuit.

Kilgour vows he won't be hitting the floor with the Power.

"I have no intentions of being a player/coach," he said. "If I could, I'd still be playing. But (my hip) is pretty bad. I just can't play any more."

"The doctor told me if I was over 35, he'd do it [hip replacement] tomorrow," he said.

"That's how far along I am."

Kilgour said his hip has been a nuisance for him since 1990.

"Doctors know what they're talking about," he said. "Two years ago they told me I wouldn't be able to play anymore if I kept playing then. And they were right on."

As for Kilgour's two brothers, Rich, 31, and Travis, 27, both are still playing in the NLL with the Buffalo Bandits. Darris Kilgour said he doesn't foresee any problems coaching against his brothers.

"It was harder playing against them," he said. "Last year when I was in Albany we played two games against them. There was one time where Travis and me got into a bit of a thing and were exchanging words. Rich stepped in as the mediator."

It won't take long before Kilgour has to coach against his brothers this season. Washington will play host to Buffalo in its regular season opener scheduled for Dec. 30.

The nine-team NLL this season will also include the two-time defending league champion Toronto Rock, New York Saints, Philadelphia Wings, Ottawa Rebel (which relocated during the off-season from Syracuse, N.Y.) and the expansion Columbus Landsharks.

Kilgour, who has always been popular among his teammates, realizes he has to change somewhat now that he is a coach.

"You do have to distance yourself from the players because you do have to make some tough decisions," he said. "If you become friends (with the players) it will muddle your decisions."

And Kilgour will also have to learn to control what he calls his "flash temper." As a player he was known to snap at the slightest provocation. But he knows he can't do that now if a call goes against his side or if he sees something out on the floor that he doesn't approve of.

"If I let little things get to me, it will trickle down to the team," he said.

# Woodland style strong

By Jolene Davis  
Windspeaker Contributor

THUNDER BAY, Ont.

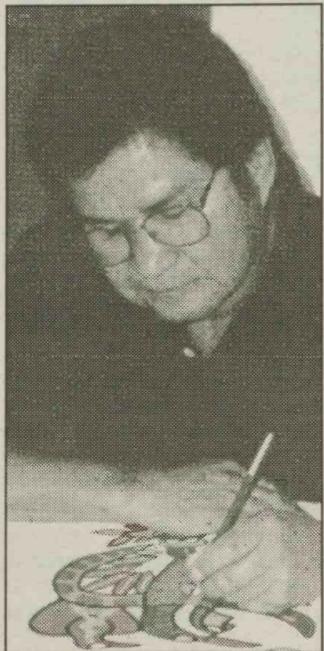
Roy Thomas is one of the foremost senior artists of the Woodland style in the Great Lakes region. In the 1980s, art critics linked him with "the younger generation" of Woodland artists after Norval Morrisseau and Daphne Odjig in a period bridged by Carl Ray. Thomas has since participated in solo and group exhibitions from New Mexico to Munich, across Asia and Canada. His work graces 32 national collections and numerous international galleries.

Most recently, Thomas' mural, *The Spirit of Thunder Bay*, was displayed in Thunder Bay, Ont.'s, new Charity Casino. Thomas says it's an honor to have his work in such a public place.

"Now people from around the world can see the art of the Anishnawbe." His use of bright colors and identifiable shapes makes his art accessible to all in its content and beauty.

Done in two parts, *The Spirit of Thunder Bay* is typical of the Woodland style with its bold colorations framed by black form lines. The larger panel (16 ft. by 27 ft.) has a turtle balancing a canoe which holds a black, a white, a red, and a yellow person. Thomas will not use the term "race" when describing people because a race is competition. He calls them "relatives," people who live together in cooperation. Inside the turtle is the Sleeping Giant and a Thunderbird—symbols of local myth. The smaller panel (16 ft. by 25 ft.) depicts how nature was before humans and how it can be if we respect it.

In "The Image Makers," Elizabeth McLuhan and Tom Hill attribute the invention of the Woodland or pictograph style to Morrisseau. Also called pictography and X-ray style, this art form had previously been used for spiritual purposes, documenting private dreams, totemic identification, inscriptions on grave boards, and aids to casual story-telling. McLuhan and Hill say that Thomas "connects new activities to old forms. This poetic vision has been a catalyst in his work and



JOLENE DAVIS

**A mural by artist Roy Thomas can be seen at the new casino in Thunder Bay, Ont.**

has injected into it an immediacy and relevancy to viewers."

Thomas says he was born an artist.

"Painting makes my life complete."

He says he is inspired by the art of his ancestors—the pictographs drawn on the rocks around Lake Superior.

"The teachings of the Elders taught me what to paint." He also speaks of a revival of his artistic spirit some 23-years ago while in Alberta. At a conference, the Elders of the Alexander reserve renewed the teachings he had been given in his youth.

"They gave me a second chance to learn about my culture," he said. Thomas' wife, Louise, is from Alberta and they both feel strong ties to the West.

"The spirit of art can help share the vision of the Anishnawbe with the rest of the world and this is what I'm going to do as long as there's life in me," said Thomas. Currently, he is working with James Stevens on *The Spirit of Anishnawbe Art*—the story of his journey to mid-life. He also plans to publish a book of sketches and another of illustrated stories.

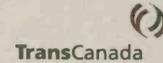
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# Evan Adams

By Cheryl Petten  
Windspeaker Staff Writer

BRANTFORD, Ont.

The best in Aboriginal talent from across the country is coming to your television every Friday, on Buffalo Tracks.

The hour-long talk show hosted by Evan Adams is broadcast on APTN, and quickly become the network's highest rated show. Adams, who is better known as an actor than as a talk show host, became involved in the show through his past work with Buffalo Tracks producer Chris Farmer. The two had worked together on the movie *Smoke Signals*, and Farmer thought of Adams when he was looking for a host.

Adams said he was initially reluctant to take on the role of host because of the time commitment involved in taping a weekly show. Although he continues to work as an actor, his main focus right now is his studies at the University of Calgary where he is a third-year medical student.

"I originally said, 'I could do that. It's like, way too many shows, and I'm in medical school,' Adams said, but Farmer found a way to work around his schedule.

Once a month, Adams taped "an extra long weekend," and flew out to Brantford, Ont. to film the show is taped, and then five episodes. By mid-December, 26 episodes of the show will have been produced.

With such a competitive



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Once a month, Adams takes "an extra long weekend," flies out to Brantford, Ont. where the show is taped, and tapes five episodes. By mid-December, 26 episodes of the show will have been produced.

With such a compacted

shooting schedule, Adams said some production days can be grueling, but he doesn't get much sympathy about it.

"People don't listen to me when I say, 'Oh yeah, shooting a talk show is really hard.' 'Oh, shut up. You've got your own show. It looks like fun,'" he said.

When asked about any moments from the show that stick out in his mind, Adams doesn't hesitate before answering.

"For me, when I think of the show, I think of the beginning of the show, when the camera first goes on, and I go 'Hi, welcome to Buffalo Tracks.' It's such an important moment. I kind of chat for a couple of minutes, and set the line up, basically set the tone for the whole show. That's really, really, really hard—a hard place to be in. You're trying to be funny, trying to be warm, trying to communicate lots of information and ideas, and try and keep this monologue in my mind. Chatting about this and that, this and that. It's rough. It's like being in an exam."

Although he's host of the show, Adams said he has no input as to who the guests are going to be.

"I ask for people once in a while, make suggestions, but the ultimate decision is left up to the producers," he said, adding that some of the people on his wish list will be showing up in upcoming episodes.

The reaction to the show from viewers has been very

positive, Adams said, judging from the messages sent to the show's web site.

"We get so many people writing in, saying how they like it. I think people respond to the guests. The guests are pretty cool," he said.

Although Buffalo Tracks is attracting a following, Adams doesn't think he can count many of his fellow medical students among the show's fans.

"Oh, they think it's pretty silly," he said when asked what the other students think of his extracurricular activities. "But I think the majority of them think I'm just lying. They think I have a personality disorder and I'm lying, and I say, 'No, really.' Of course, if they ever turned on the TV they might actually see me, but none of them have TVs, and none of them have time to watch TV, so my outside life is not apparent to them, whatsoever."

He can, however, count his family members among the show's loyal viewers.

"My Mom watches it religiously. So do my nephews and nieces. They just think it's hysterical. I don't know why. My nephew, who's four, is going to be five, he usually has, like, a cartoon character on his cake, has asked for me this year. He thinks I'm a cartoon character. It cracks me up. They like to watch it. They think it's pretty silly sometimes," he said. "I tell a joke about my family every show. They love it. They think it's very, very, funny."

In addition to Buffalo Tracks

and medical school, Adams is also finding time for some acting projects. He's a regular on a series called "These Arms of Mine," which airs on CBC on Friday nights, and has filmed an episode of *Da Vinci's Inquest*, which should air soon.

"I'm playing a crack head in that. It's pretty funny," he said.

He's also thinking about doing a new film in the new year, he said, "but I don't know how I can do it."

"Pretty soon I will be a clerk, that's a medical student in their final year. I start my final year in March. And for that I need to be completely available for the hospital. I won't be able to shoot at all," he said. "I'm going to try really hard not to work."

As for his future as a television talk show host, Adams is waiting to see what comes his way.

"I never really thought about being a talk show host. I thought about being an actor, or a doctor. I can't say talk show host was on my list of things to do. And at the beginning, people would say, 'boy you're really a natural. You were born to be a talk show host.' At the beginning, I didn't quite know if that was a compliment or not. But now,



Evan Adams, actor, medical student and talk show host on APTN

I'm deciding, 'OK, thank you, that's nice.'"

"I want to be a dramatic actor," he says, hamming it up, enunciating the words as a true thespian would. "And I want to be a good doctor. And we'll see what else I can fit in. I'm hoping to have a personal life, sometime before I'm 40. That would be nice. That would be good."

As for the here and now, Adams is hoping the viewing audience is enjoying the show as much as he is.

"The show is good Indian fun. I think all the Indians in the world should watch it," he said.

Buffalo Tracks airs three times on Friday—the original broadcast at 2 p.m. EST, is repeated at 8 p.m. EST and at 2 a.m. EST.

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# Band breaks new ground Solutions sought in old rock territory

By Ronald B. Barbour  
Windspeaker Contributor

VANCOUVER

Anyone who is familiar with the rock explosion of the late sixties and seventies knows that most of the bands coming out of the Los Angeles area - Van Halen, KISS, Ratt, Poison, and Motley Crue - played at clubs like the Troubadour or the Whiskey a Go-Go, as it was known then. This was an era when most kids dreamt of picking up a guitar and playing those clubs as well.

Breach of Trust, a seemingly unlikely lot of four hard-working musicians hailing from the La Ronge, Prince Albert area of Saskatchewan, are no different in that regard. After winding up their cross-country Canadian tour playing a couple of gigs at a local club in Vancouver, and then to a smaller but appreciative crowd at Surrey's Java Joint, they packed their gear into their rental van and headed south to play



### Breach of Trust

those famous Hollywood clubs, as well as a venue in Seattle.

Marty Ballantyne, singer/songwriter/guitarist and spokesperson for Breach of Trust said they're doing what every rock band has to do.

"We're touring and selling, trying to create an audience," said Ballantyne about the band's tour

to showcase their powerful new independent release *Songs For A Dying Nation*.

While the songs more than hint at their cultural identity, Ballantyne is quick to point out that Breach of Trust is made up of musicians wholly concerned with their craft.

(see New ground page 34.)

(Continued from page 7.)

A woman has offered to write a story for the anthology, but she has readily admitted that because of a distant ancestor (one of those all too familiar forbears whose first name often started with "great-great-") she was the proud owner of some Aboriginal blood. But she herself had never lived on a reserve and hadn't delved that deeply into her "great-great" culture. So the question facing Dawn T. Maracle is—should she allow this woman to write a story for the anthology? And expounding on that particular issue, we asked ourselves "what are the guidelines for making a decision like this?"

Gerald Taiaiake Alfred, a Mohawk academic, uses the colorful metaphor of a Canadian flying to Germany, getting off the plane and self-identifying as a German, thinking that's sufficient. Needless to say, that wouldn't be nearly enough for the Germans. I've been to Germany. They require just a tiny bit more documentation.

And it works in reverse. Some stranger showing up at an air-

port customs office wanting to enter Canada simply by saying "I'm Canadian" just doesn't cut the mustard anymore. So why should that be good enough for the Native community, he asks. Simply saying "I am Native" isn't enough.

On the other hand, the Aborigines of Australia have their own unique methods of determining who is what.

Basically, as I have been told, you are considered Aborigine if:

1) you have some Aborigine ancestry, 2) you see yourself as being Aborigine, and 3) the Aborigine community acknowledges you as being Aborigine.

It sounds logical, but cynics have pointed out that anybody and his grandmother (or great-great-grandmother) could consider himself Aborigine. And Ted, the Aborigine down the street who runs the local gas station could say that for \$20 he (as a member of the community) will recognize you as being Aborigine.

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# Ambitious REVIEW

By Suzanne Methot  
Windspeaker Contributor

*Ahtahkakoop: The Epic Account of a Plains Cree Head Chief, His People, and Their Struggle for Survival 1816-1896*

By Deanna Christensen  
850 pages (hc), \$49.95  
Ahtahkakoop Publishing

*Ahtahkakoop* is an ambitious volume that presents, in great detail, the life story of Ahtahkakoop (Starblanket) by extension, the cultural history of the people in his community and the events surrounding their move to Sandy Lake, Saskatchewan, after the signing of Treaty 6. The self-published book is a project of the Ahtahkakoop Nation and several corporate and government sponsors.

Deanna Christensen, a former Moose Jaw Times Herald reporter and information coordinator for both the University of Saskatchewan and the University of Regina, has conducted an impressive amount of research. The book, which took 14 years to complete, starts with the Cree creation story. It is at the period just after the signing of the treaty, filling the gaps that exist in almost every Canadian history text (where the original people are talked about at the beginning, usually in terms of the Bering Strait theory or the fur trade, but then ignored until modern protests and barricades).

The author combines oral history, written history and archival research to offer details of everything, including the community's role in the early trade and the war parties, horse raids of Ahtahkakoop boyhood, as well as the surrounding issues in the Saskatchewan River country, such as Métis uprising and the signing of treaties 4 and 5. Christensen also includes

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# Ambitious publishing effort

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Christensen also includes in-

formation about buffalo hunting (including the last hunt in 1877), the community's conversion to Christianity, the switch to farming, and schools both off-and on-reserve. These and other details are woven into the book's central concern: at 500 of the total 800-plus pages, the treaty process and the settlement at Sandy Lake takes centre stage.

Unfortunately, there are some problems. Despite the fact that the (female) author spoke with women Elders, there is blatant sexism. Early in the book we are told that "[I]t was the sacred stories told by the old men, passed down from generation to generation, that formed the foundation upon which the children's education was based." With that sentence, the role of old women in a balanced, healthy community is erased. And except for one lone example — and surprisingly, given that Cree is not a gender-based language — helpers and guides are referred to as "Old Man" spirits, as if the natural and spirit worlds are not in balance, comprising both female and male. (One wonders if the community's conversion to Christianity has influenced traditional notions of balance and equity. The Anglican Diocese of Saskatchewan is a big presence in this book.) Finally, although this community traces its history back to a western migration from the Great Lakes, from Ojibway/Midewin roots, other Cree communities have much different origins. But this is not stated, so readers might incorrectly understand the Ahtahkakoop story as the history of all Cree.

These shortcomings do not derail the entire project, however. The wide-ranging nature of the information — the construction of ox carts used in the first geological survey, the dimensions and architecture of the community's first European-style dwellings, the biographies of everyone, including the half-breed treaty interpreters and school teachers, to the community's longtime Indian



Agent, gives this book a varied focus that will appeal to readers of every interest.

*Ahtahkakoop* contains enough bells and whistles to please any historian or teacher: more than 100 pages of notes, a selected bibliography, a complete index, a glossary of people, a guide to Cree pronunciation, the first band treaty pay list, and the complete text of Treaty 6. But it also defines words throughout the text (such as "catechist" and "Union Jack") so students can follow along. There are texts of speeches, maps, archival photos and original art, including the pencil drawings of gifted artist Ed Peekeekoot of the Ahtahkakoop First Nation.

The book's detail is never boring. Rather, it allows readers to understand the massive change that colonization brought to Native communities, and it shows that instead of buckling under the force of that change, Aboriginal people met it with intelligence and ingenuity.

Although suitable for the general reader, *Ahtahkakoop* will also prove a useful resource for schools, teachers, researchers, and students of Canadian and Aboriginal history. It's an informative and engaging read.

# Legal texts available

By Paul Barnsley  
Windspeaker Staff Writer

The need for more than just a basic understanding of complex legal issues — matters that usually require several years of work in a reputable law school — is an unfortunate fact of life for Aboriginal people in Canada.

So politics addicts and those who are fascinated by things legal have cause to celebrate: the latest versions of Carswell Publishing's Native law textbooks are hot off the press. No fewer than eight new or newly updated books are now on sale.

Lawyer Shin Imai's annotated Indian Act, always a must in any library where Indigenous issues are to be researched, is now updated to October 2000. The 2001 Annotated Indian Act and Related Aboriginal Constitutional Provisions is updated to include the six major court decisions handed down since the beginning of 1999 (Sundown, Corbiere, Gladue, H v. M, Marshall and Westbank v. B.C. Hydro). It's also been reorganized to make it easier to find what you're looking for.

Imai's Aboriginal Law Handbook, the most accessible legal primer for non-lawyers, has been updated from its first edition in 1993. It's still a required work for anyone who wishes to understand the ever-changing world of the law as it applies in Indigenous circles in Canada.

The University of Saskatchewan's Native Law Centre's James sakej Youngblood Henderson, Marjorie L. Benson and Isobel M. Findlay have worked together to produce a unique new text. Aboriginal Tenure in the Constitution of Canada looks at the legalities of incorporating Aboriginal title into the existing land tenure system in Canada. Written to deal with the legal breakthroughs mandated by the Delgamuukw decision, the book analyzes the historical reconciliation of Aboriginal tenure

with Crown sovereignty.

Lorne M. Sossin's *Boundaries of Judicial Review: The Law of Justiciability in Canada* is the first attempt to put an analysis of the scope of judicial decision-making in Canada into book form. Sossin looks at the restrictions the law puts on courts and the limits of the powers of the courts.

The murky and confusing world of entitlement to status and/or band membership will get a lot less murky now that Larry Gilbert's *Entitlement to Indian Status and Membership Codes in Canada* is on sale. For the first time, all the information needed to deal with this complicated area of the law is in one place.

Renee Dupuis has written a French language analysis of Aboriginal law that will be useful to students, professors, lawyers and judges. *Le statut juridique des peuples autochtones en droit canadien* aims to make it easier for everyone to grasp the basics of Native law.

With the total amount of land claim payments to Aboriginal communities expected to reach the \$8 billion mark this year, the publication of *The Taxation and Financing of Aboriginal Businesses in Canada* is timely. It's the first consolidated, comprehensive look at Aboriginal tax issues and a must read for business people who want to participate in the new economies being driven by the cash injected by the land claim settlements. Accountant Robert A. Brown and lawyer Robert C. Strother co-authored this important new work.

The latest edition of the *Consolidated Native Law Statutes, Regulations and Treaties* is now updated to May 2000 and, as always, allows quick, cross-referenced access to the actual acts, regulations and treaties.

All eight books retail for a total of \$743. Individual prices range from \$55 to \$215.

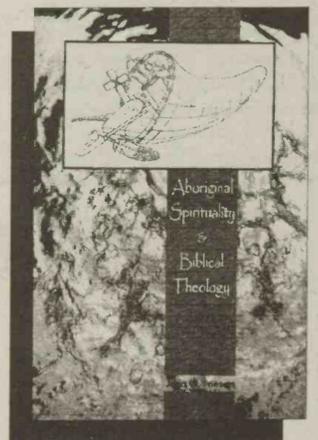
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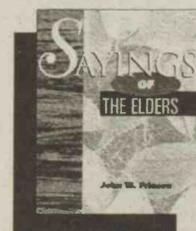
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# Robinson continues success with first novel

## REVIEW

By Cheryl Petten  
Windspeaker Staff Writer

**Monkey Beach**  
By Eden Robinson  
384 pages (hc), \$32.95  
Knopf Canada

Eden Robinson's literary career is certainly off to a running start. Her

first book, *Traplines*, a collection of stories published in 1996, received the Winifred Holtby Prize for the best first work of fiction in the Commonwealth, and was selected as a New York Times Editor's Choice and Notable Book of the Year. She followed it up this year with "*Monkey Beach*," her first novel, garnering nominations for both the Giller Prize and the Governor General's Award.

The novel takes its title from a stretch of beach where narrator Lisa Hill begins and ends her journey. As the story begins, Lisa is with her parents, waiting for news of her younger brother, Jimmy, whose boat has been lost at sea. The novel alternates between present and past, as Lisa shares with us memories—moments plucked from her life—that lead up to the morning after the coast guard called with the news. The first memory Lisa shares, and one of the last as well, takes place with Jimmy on *Monkey Beach*.

*The summer had stretched itself into early September. When we finally arrived, the day was sweltering. I loved going to Monkey Beach, because you couldn't take a step without crushing seashells, the crunch of your steps was loud and satisfying. The water was so pure that you could see straight down to the bottom. You could watch crabs skittering sideways over discarded clam and cockleshells, and shiners flicking back and forth.*

*Kelp the color of brown beer bottles rose from the bottom, tall and thin with bulbs on top, each bulb with long strands growing out of it, as flat as noodles, waving in the tide.*

Many of Lisa's memories are happy ones, recalling times spent with family—learning traditional ways from her grandmother, hunting for the best Christmas tree with her uncle,

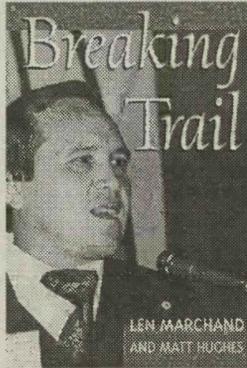
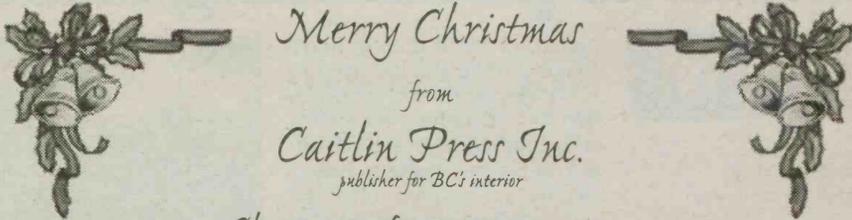
or watching as her brother joyously swims in the ocean with a pod of killer whales. But other memories are painful, forcing Lisa to continually try to come to grips with the deaths of many of the people closest to her. She has a particularly hard time dealing with these deaths because of what her grandmother called "her gift."

Throughout her life, Lisa has had premonitions—in the form of visions, dreams, or visits from a little man with bright red hair, whose appearance always meant something was about to happen. Each time someone close to her died, Lisa's sorrow and feelings of loss were intermixed with guilt. Each time she felt she could have prevented the deaths if only she'd acted upon her premonitions. Her search for her brother brings her back to *Monkey Beach* once again, where she has a chance to finally put the ghosts haunting her to rest.

The book is wonderfully written, with interesting, realistic characters that become fuller and more rounded with every new memory, every turn of the page. The spaces in between past memories and present events, Robinson fills with rich, descriptive paragraphs, providing geography lessons, sharing myths, exposing Lisa's thoughts, or giving us a closer look at her premonitory dreams.

*A sea otter dives. Long streams of sunlight wash through kelp trees, undulating like lazy belly dancers. A purple sea urchin creeps towards a kelp trunk. The otter dips, snatches up the urchin, carries it to the surface, where the sound of the waves breaking on the nearby shore is a bitter grumble. Devouring the urchin's soft underbelly in neat nibbles, the otter twirls in the surf, then dives again. The urchin's shell parachutes to the ocean bottom, landing in the dark, drifting hair of a corpse.*

Despite the constant changes between past and present, and the descriptive bits of story in between, Robinson manages to maintain an even flow throughout the novel. And even though many of the things experienced by Lisa are overwhelmingly dark, there are just as many moments of happiness, and of hope. Much like life. And we, as readers, are invited to share all of it.



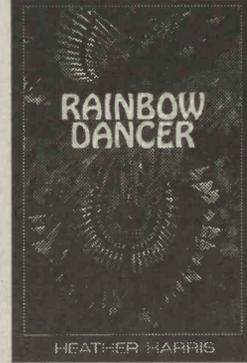
**BREAKING TRAIL, Len Marchand**

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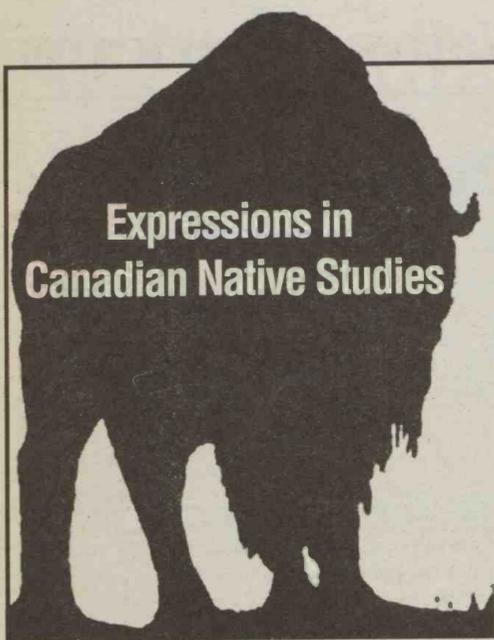


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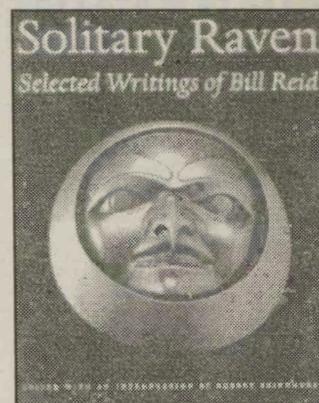
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*Solitary Raven—Selected Writings of Bill Reid*  
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Although renowned for his work in the visual arts, Haida sculptor Bill Reid worked with words as well as wood, working as a radio announcer and script writer before he received his first large carving commission in 1958. Now, two years after Reid's death, a selection of his writings have been gathered and published in book form.

The writings have been collected from many sources, including radio broadcasts, newspapers and magazines, exhibition catalogues, and speaking notes. Some of the pieces have never been published until now.

In addition to the writings, the book also includes some of Reid's drawings and photographs of some of his carvings and other work, along with photos of the artist at work.

*ah-ayitaw isi e-ki-kiskeyihtahkik maskihkiy = They Knew Both Sides of Medicine: Cree Tales of Curing and Cursing Told by Alice Ahenakew*

Edited and translated by H.C. Wolfart & Freda Ahenakew  
314 pgs (sc)  
The University of Manitoba Press

The book is made up of stories told by Alice Ahenakew, who shares her personal reminiscences of her life. Ahenakew was born in 1912, and was raised in Sturgeon Lake in north-central Saskatchewan after the death of her mother during the flu epidemic of 1918. She tells of the epidemic in the book, along with stories of her childhood, and her courtship and marriage to Andrew Ahenakew, who later became a well-known Anglican priest and

Cree healer. The stories tell of encounters with a windigo, as well as recollections of visions and curses.

Ahenakew's stories are presented both in Cree and in English, and the book includes a Cree-English glossary.

*We Were Not The Savages: A Mi'kmaq Perspective on the Collision Between European and Native American Civilizations—New Twenty-First-Century Edition*  
By Daniel N. Paul  
359 pgs (sc) \$24.95  
Fernwood Publishing

Paul has rewritten and updated his original bestseller, expanding upon the first edition and including new information. The book presents a history of the Mi'kmaq people's struggle for survival, from first European contact to the present. The book, Paul indicates in the foreword, recounts the atrocities suffered by his ancestors "to persuade people of the majority society to use whatever power they have to see that Canada makes meaningful amends for the horrifying wrongs of the past."

"The Mi'kmaq were, and are, a great people. To be a descendent of this noble race, who displayed an indomitable will to survive in spite of incredible odds against them, fills me with pride."

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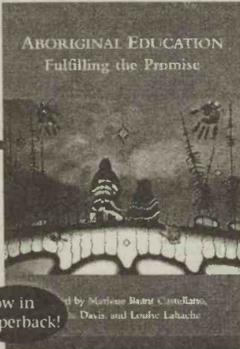
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*Ahtahkakoop is an invaluable resource for anyone interested in the history and development of First Nations in Canada.*  
Blair Stonechild, Professor of Indian Studies, SIFC.

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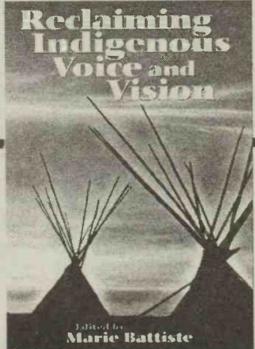
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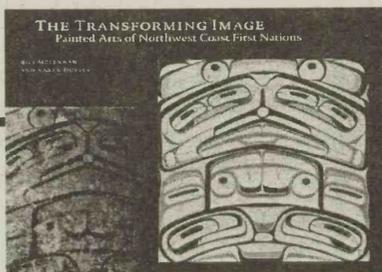
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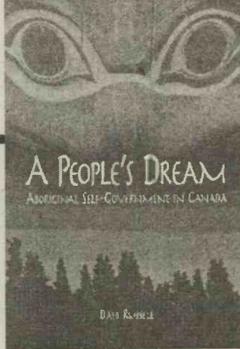
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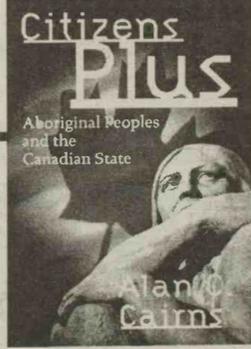
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# Book deepens popular understanding of Native Americans

## REVIEW

By Joan Taillon  
Windspeaker Staff Writer

*Exploring Native North America*  
By David Hurst Thomas  
240 pages, \$59.95 (hc)  
Oxford University Press

The long tradition of well-researched and carefully edited non-fiction trade books published by the Oxford University Press is upheld in one of this year's offerings by David Hurst Thomas.

Readers of *Exploring Native North America* will not only find the latest authoritative archeological data on some prominent and sacred sites in Indian Country, but they will find it both easy and entertaining to immerse themselves in what is essentially an educational experience.

There are no dry statistics, and no linear and one-sided rehashing of white people's "discoveries" of the remnants of supposedly dead cultures here. The book covers demographics, trade, art, religion, and the newer issues of economics, science and technology.

The 240 glossy pages of *Exploring* contain 20 halftones, 80 linecuts and 20 maps that efficiently illuminate compelling stories of places such as Serpent Mound in Ohio and less well-known Cape Krustenstern in Alaska.

The book is expensive, though: \$59.95 Canadian. More pages might have made it too pricey for its intended non-specialist audi-

ence.

This abbreviated yet thorough presentation of legendary Native sites and artifacts by a non-Native should excite anyone who is intrigued with American or Indigenous history. Not only is it a great background reading for the RV traveller bent on discovery, but it could easily be adopted as a supplementary high school history text.

The book approaches the legacy of colonialism versus Native peoples impartially. It criticizes the negative and paternalistic slant of academics and explorers who, up to the present time, have viewed the digging up, cataloguing and removing of Indigenous people's belongings as a right. Thomas recommends that all newcomers to Native land, or intellectual property, whether for archeological or ceremonial purposes or just as tourists, obtain permission and approach with respect.

Thomas' book covers sites along a time and place continuum starting in 9300 B.C. in present-day New Mexico and ending with the Little Bighorn battlefield of 1876.

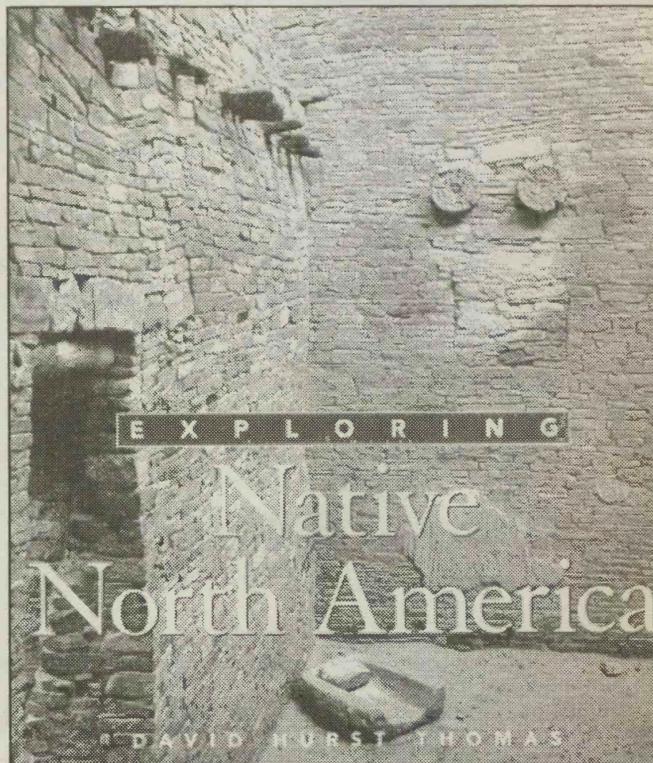
*Exploring* is not a book for academics. Because there are relatively few pages to explain 18 significant Native sites in the United States and Canada, Thomas highlights only the most salient points. None of the discourse is sacrificed for footnotes, however. For those who view the book as a seminar and come away with an appetite for the full course, there are recommendations for further reading and further visiting at the ends of chapters.

Still, *Exploring* leaves some questions open to interpretation.

Thomas, as curator of anthropology at the American Museum of Natural History in New York, should know that Christopher Columbus wasn't the first European to encounter the Indigenous peoples of North America. Evidence exists of Viking occupation in Newfoundland much earlier. Although the book's introduction states Native Americans occupied the land before Columbus arrived, by omission it leaves intact the myth of Columbus being the first European explorer to arrive in North America. The introduction speaks of "that first fateful Columbian encounter." Thomas suggests that the premise put forth by unnamed others that Vikings and Egyptians were "proto-Americans" is mere "fanciful interpretation." That leaves the reader to wonder whether the author believes the idea that the Vikings arrived before Columbus is fanciful as well.

Thomas' book enumerates problems that arise when archeologists' and tourists' activities encroach on the right and obligation of Native people to protect their cultural resources and sacred sites and determine their use themselves. He doesn't shy away from controversies surrounding the study of human skeletal remains. He admits to mistakes and even destructive practices of some in the field while defending his profession.

"It is simply impossible today to understand the basics of Native North American archaeology without taking into account the monumental contribution of archaeology conducted as cultural resource management," Thomas says in the introduction.



My only significant criticism of the book lies with *Exploring Native North America's* editors. The title does not reflect the content in that only two of the 18 sites discussed are Canadian: Head-Smashed-In Buffalo Jump in southern Alberta near the Montana border and an Iroquoian site in southern Ontario near Detroit, Michigan. Impossible to say whether American arrogance had anything to do with that, but clearly the book is mostly about the United States.

The author said the places he included had to have "major historical, cultural, or methodological significance," be "readily

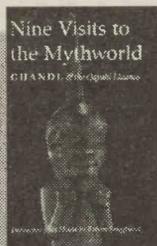
available to the travelling public," and "encourage visitation, provide interpretation, and ensure adequate protection for both the visitor and the archaeological record remaining at the site." Worthy aims, but are there so few such places in Canada?

Thomas gets high marks for presenting all sides of sensitive topics in a respectful manner. But he leaves it to others to settle the thornier questions.

"As we encourage people to learn more about North America's archaeological heritage," states Thomas, "what should we do about sacred sites? I honestly don't know."

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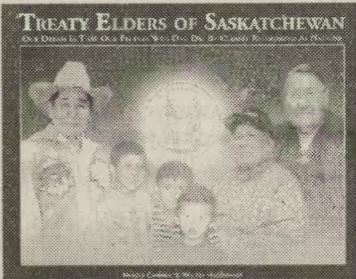
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The main function of the blood cells (RBC) in our body is to transport oxygen. Inside each red blood cell is a substance called hemoglobin, to which oxygen can attach. Once oxygen is attached, the blood can travel throughout the body and release the nutrient when needed.

Anemia refers to low levels of hemoglobin in our blood.

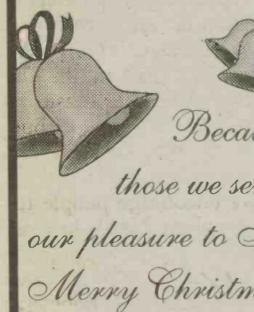
### Symptoms

The lower the hemoglobin, the more anemic you are, and the more likely you are to experience symptoms.

Anemia can cause fatigue, pale skin, light-headedness when getting up from lying down, weakness, head dizziness, shortness of breath (especially with exercise), a rapid heart rate or chest pain. Elderly people may even experience confusion, leg pains, or heart failure.

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# Anemia may be more than just low iron

Anemia is the most common blood problem that doctors see.

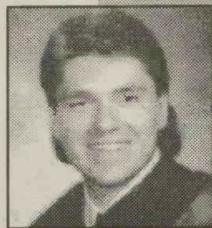
The main function of the red blood cells (RBC) in our body is to transport oxygen. Inside each red blood cell is a substance called hemoglobin, to which oxygen can attach. Once the oxygen is attached, the RBC travel throughout the body and release the nutrient where it is needed.

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### Symptoms

The lower the hemoglobin, the more anemic you are, and the more likely you are to have symptoms.

Anemia can cause fatigue, pale skin, light-headedness when getting up from laying or sitting, weakness, headaches, shortness of breath (especially with exercise), a rapid heart rate, or chest pain. Elderly people may even experience confusion, leg pains, or heart failure. How-



## The Medicine Bundle Gilles Pinette, B.Sc., MD

ever, many people have no symptoms at all.

There are probably more than 200 different causes of anemia. The most common causes are from iron deficiency, blood loss, or a genetic blood disease.

### Iron deficiency

Your body needs the mineral iron to make hemoglobin. When there is a shortage of iron, your body cannot make as much hemoglobin and you become anemic.

Everyone loses some iron in their feces on a regular basis.

Our dietary intake of iron must replace what we lose. Iron deficiency is more common in women who menstruate regularly and people who have bowel diseases that cause them to lose blood. Pregnant women need more than twice as much iron as men.

People who drink lots of milk but avoid foods that contain iron can be at risk for deficiency. Fad diets can also rob you of iron.

### Other causes

Thalassemia is an inherited

blood disease that causes anemia. It is more common in people with ancestry from the Mediterranean, Africa, or South Asia.

Other causes of anemia include vitamin B12 or folic acid deficiency, lead poisoning, chronic liver or kidney disease, cancers, bone marrow disease and other chronic diseases.

### Diagnosis and treatment

Your physician will usually review your medical history, perform a physical exam, and order blood tests. Your treatment will be specific to the cause of your anemia.

For iron replacement, the best absorbed iron is from red meats. Dried fruits, nuts, seafood, whole grains, beans, and green leafy vegetables are also good natural sources of iron. If you take vitamin C (in foods or supplement pill) with your iron sources, your body will absorb the iron better. Cooking with a

cast iron pan can also add some iron into your diet.

If you're low in iron, avoid coffee, tea, soy protein, egg yolks and excess milk, as these foods block the absorption of iron in your body.

Iron pills are another good source, but must be taken with caution. Iron pills can upset your stomach or cause you constipation or heartburn.

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

*Dr. Pinette is a Métis family physician in Manitoba and current host of APTN's Medicine Chest. Contact Dr. Pinette at pinette@home.com*

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## MedicAlert covered for First Nations people

By Cheryl Petten  
Windspeaker Staff Writer

If you have a medical condition that could become life threatening if not properly treated, MedicAlert could help save your life. And if you are a First Nation person, you can become a MedicAlert member at no cost to you.

The Canadian MedicAlert Foundation wants to get word out to First Nations people that, under the Non-Insured Health Benefits Program (NIHB) of Health Canada, they are entitled to one free lifetime membership in MedicAlert, along with a basic MedicAlert bracelet. The bracelet is custom engraved with the member's medical condition or conditions, and a member ID number.

Devon Hanley is a media representative for MedicAlert. She said the coverage under NIHB is not a new thing, but MedicAlert is trying to get the information out to more people who may not know about it.

Hanley said the people who would benefit from having a MedicAlert bracelet are those

with any kind of medical concern where, if there was an emergency, it would be really important for a first responder to know about it.

"If you can't speak, and you're not with somebody, like a family member or a friend who knows exactly what your condition is... the first responder is going to know right away how to treat you. So it's medical conditions that, though they themselves may not be life threatening, if something happens to you — you have some kind of a medical emergency — it could become life threatening if you're not treated properly, or not treated immediately," she explained.

All MedicAlert members are included on a database that allows medical personnel access to important information about you and your condition if you cannot speak for yourself. Doctors can access the database through a 1-800 number that is operational 24 hours a day, and can be reached from anywhere in the world.

"The key thing that makes MedicAlert different from other medical identification bracelets that, say, you can buy in jewelry

or drug stores, is that it's a membership," Hanley said. "You're a member of an organization, a non-profit organization that has a service behind it. And that service is the 1-800 number that connects you to a confidential database. So if you or I am a member... our pertinent medical records that need to be known are housed in this confidential database, and they can be accessed by medical personnel only, at a hospital. They can be called in only by a doctor, and the doctors know the code to give to identify them as medical professionals. And you can list whatever information. Besides your drug information, your medical information, you can also list your doctor's name and phone number, how to reach your next of kin, or if you have any special wishes, like organ donor, or don't resuscitate. And you can update that every year, and there's no charge."

For people not covered under the NIHB program, the one-time MedicAlert membership fee is \$50. For more information, or to become a MedicAlert member, call 1-800-668-1507.

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# Technol

By Cliff Atleo, Jr.  
Guest Columnist

As I sat in a little café just past the security gates at Pearson International Airport in Mississauga, Ont., I pondered the activities of the last few days. I had just spent the better part of the week at the National Aboriginal Information Technologies Conference held at the Blue Mountain Resort (www.bluemountainresort.com) just west of Collingwood, Ont. from Oct. 16 to 22.

My plane was having technical difficulties, apparently something to do with the communication system. The captain claimed that the technicians were on site "troubleshooting" the system. Judging from his accent, the captain was francophone, and I hoped his explanation sounded reassuring in français. I took out my notebook computer and began to type.

October 20

As I entered the traditional territories of the Ojibwa, Chippewa and Pottawatomi, I had my eyes peeled for the mountains in which I was to be nestled for the next three days. As I got closer, I noticed a steeply sloping hill and started to think that maybe this was a cross-

## Canada's Centre



Robert Breaker  
Director, Aboriginal Leadership  
Management Programs



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# Technology is the advancement of tools, not people

By Cliff Atleo, Jr.  
Guest Columnist

As I sat in a little café just past the security gates at Pearson International Airport in Mississauga, Ont., I pondered the activities of the last few days. I had just spent the better part of them at the National Aboriginal Information Technologies Conference held at the Blue Mountain Resort (www.bluemountain.ca) just west of Collingwood, Oct. 20 to 22.

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As I entered the traditional territories of the Ojibway, Chippewa and Pottawatami, I had my eyes peeled for the mountains in which I would be nestled for the next three days. As I got closer, I noticed a gently sloping hill and started to think that maybe this was a cross-coun-

try ski resort. A local Anishinabe man later told me that the hill before me was Blue Mountain, and not to rub it in.

Blue Mountain is on the southern shore of Georgian Bay. Georgian Bay is so large that you cannot see the other side. It almost looks like an ocean. It was a pleasant sight to a West-coaster like me.

I registered outside the meeting room and noticed that I was the only delegate within sight. I walked over to the main meeting hall and peeked inside. To my dismay, there was no one in there. The warning bells began to ring inside my head. I started to ring back and realized that most of my trip had been planned using the Internet and the telephone. I had never actually met anyone from the Barrie Area Native Advisory Circle (BANAC) and just fluked onto its web site (www.biindegan.org) and the announcement of this national conference.

Worst-case scenarios flashed through my head. I walked back to the registration table, smiled politely and, with a sideways glance, noticed that there were several lists with people's names on them. I quietly sighed in relief and hoped for the best.

Seven p.m. rolled around and there were perhaps 40 people present. When Kevin Wassegijig, the conference emcee, ascended the stage and welcomed us, mentioning that 140 people were expected, you could almost hear a collective exhale.

The conference was opened with a prayer and comments from Merle Assance Beedie, a Beausoleil First Nation Elder. She chose to speak to us, at least in part, in her traditional language. Despite the many advances in technology, it is important for us to remember and cherish our heritage. Merle of Assance Beedie reminded us of that by presiding her language and heritage and sharing it with us. This would be a constant theme throughout the conference.

October 21 Saturday was the busiest day of the conference. Breakfast began at 7:30 a.m. and the majority of the workshops followed, as well as three keynote speakers and a gala dinner in the evening. Basil Johnston, a noted author, linguist and scholar of the Chippewas of Nawash First Nation, gave the first keynote address.

Mr. Johnston spoke of technology from a historical perspective and shared several stories of tech-

nological advancement over the years of his experience. I noticed that he was polite, yet insistent in his request that his speech not be video-recorded.

As Mr. Johnston delved into another story, I again thought of technology in a First Nations context. I have heard of Indigenous peoples around the world refusing to have their pictures/souls taken. I did not get to ask Mr. Johnston if this was his belief, but felt whatever his motive, it was appropriate that his wishes be respected.

As First Nations people move forward, braving the new technological and economic frontiers, we must heed advice from our Elders and respect and honor our traditional values. There is a path less traveled that is holistic in nature and mindful of the many different things that impact our lives. The important thing that Mr. Johnston was trying to get across was that technology is the advancement of tools, not people.

Throughout the day, there were concurrent workshops held on topics concerning the Internet, community development, education, tele-health, e-commerce, language and culture, careers in IT and a popular one entitled,

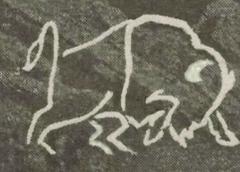
"Show Me the Money!" Each delegate was able to attend two of the eight workshops. I chose to attend the e-commerce and the "Show Me the Money" workshops.

The presenters for the e-commerce workshop were Rob Hilmer, a consultant from Bell Canada (www.bell.ca); Micheline Esperance-Labelle of Web Tam Tam Inc. (www.webtamtam.com); and Perry Poeta, a First Nations entrepreneur (www.nativefabric.com). Among other things, they noted that there will be 500 million Internet users by the end of 2001 with "Business to Consumer" (B2C) and "Business to Business" (B2B) revenue estimated to exceed \$50 billion dollars.

There is no doubt that e-commerce will play a critical role in the new economy. The question posed at the conference was: What role will First Nations people play in the development of that new economy? The first response is one that seems to come naturally: selling of our arts and crafts to a broader world stage. What I am really interested in, however, goes beyond that.

(see Beyond page 31.)

## Canada's Centre for Aboriginal Leadership and Management Programs





**Robert Breaker**  
Director, Aboriginal Leadership and Management Programs



**Brian Calliou**  
Associate Director, Aboriginal Leadership and Management Programs

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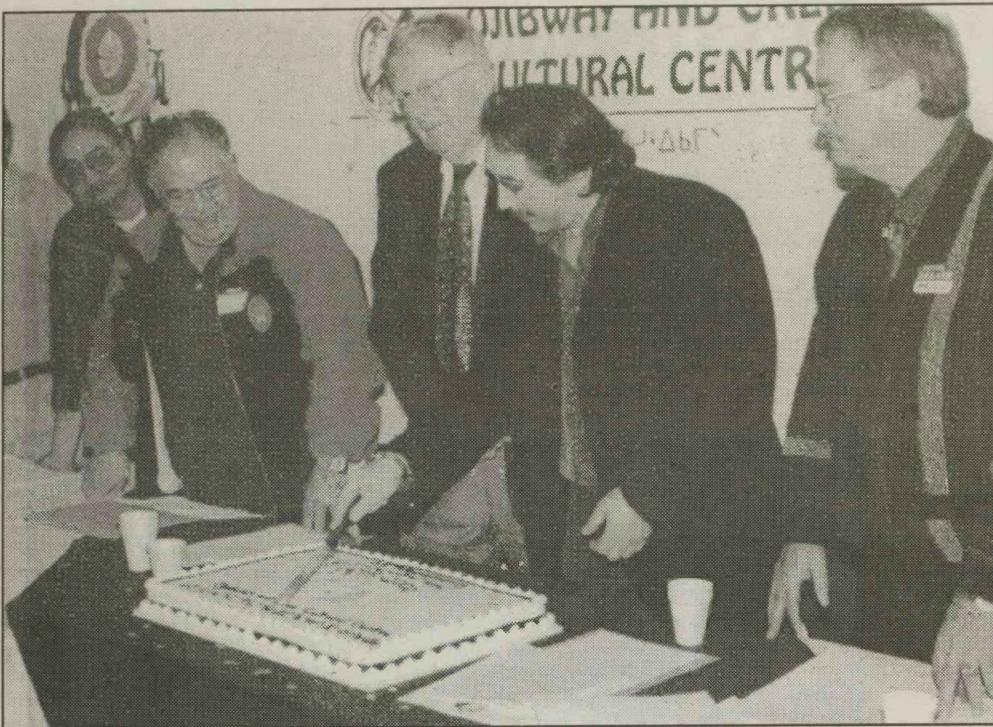
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DAN MARTIN

The 25th anniversary of the Ojibway and Cree Cultural Centre in Timmins was celebrated Oct. 25 with a ceremony that featured many Native and non-Native leaders. Cutting the cake are from left to right: Alfred Ojeebah, chairperson Wabun Tribal Council; Bentley Cheechoo, tribal chair, Matawa First Nations Management; Mayor Vic Power, city of Timmins; Grand Chief Lawrence Martin, Mushkegowuk Council, and Reg Belair, MP, Timmins—James Bay.

## Centre celebrates 25 years

By Xavier Kataquapit  
Windspeaker Contributor

TIMMINS, Ont.

The Ojibway and Cree Cultural Centre celebrated its 25th anniversary on Oct. 25 basking in the encouraging words of a host of dignitaries and old friends.

"The Ojibway and Cree Cultural Centre provides education material for ourselves and others to learn about the people's culture and way of life," said Deputy Grand Chief, Goyce Kakegamic of Nishnawbe-Aski Nation. "This organization plays a vital role for First Nation people to promote and preserve our culture, language, traditions and history. This celebration of 25 years is proof that the Ojibway and Cree Cultural Centre is valued by the First Nation communities it serves and it is important that we continue to support it to promote and preserve our culture and traditions for generations to come," said Kakegamic, who is a centre board member.

Highlights of the ceremonies included an official cake-cutting and a guided walking tour of the

centre's program departments. Geordie Kakepetum, executive director of Keewaytinook Okimakanak and a centre board member, served as master of ceremonies for the event, and Elder Willie Wesley of Kashechewan First Nation opened the festivities with a prayer and comments in Cree and English. Wesley is one of the original members of Grand Council Treaty #9, now known as the Nishnawbe-Aski Nation (NAN).

Grand Chief Lawrence Martin of Mushkegowuk Council explained the importance of a First Nation service such as the work done by the centre.

"Within these walls we have an incredible collection of First Nation material in books, videos, education matter and tapes. I am very familiar with the good work that the cultural centre has done over the years and I thank all of those who have contributed to its successes," said Martin.

Mayor Vic Power congratulated the cultural centre on 25 years of service and for contributing to the city of Timmins. Joining him with words of encouragement and praise was Reg

Belair, member of parliament for Timmins-James Bay.

Alfred Ojeebah, Wabun Tribal Council Chair, said the Ojibway and Cree Cultural Centre holds a vast resource of First Nations works produced over 25 years of hard work. Bentley Cheechoo, tribal chair of Matawa First Nations Management, stressed the importance of the cultural centre in keeping the language and traditions of First Nation people alive for future generations.

"When I started with the Ojibway and Cree Cultural Centre 25 years ago, I had no idea that today I would be standing here and sharing this milestone in First Nation success with you. I have made many friends over the years and witnessed the development of the centre in servicing First Nation people," said Diane Riopel, executive director.

The centre services a vast area of Northern Ontario First Nation communities. The centre has developed a unique and comprehensive library and resource centre and provides programming in education and language interpretation.

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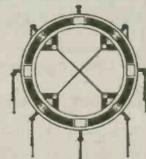
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**Children sing for the world**

By Cheryl Petten  
Windspeaker Staff Writer

More than 1,000 elementary students from northern communities in Saskatchewan are getting an opportunity to express themselves through song, and will receive a CD recording of their efforts as a permanent reminder of their achievements.

The students are taking part in the "Our Very Own Songs" project, initiated by Métis singer and songwriter Don Freed, and being run in co-operation with Saskatchewan Education and the Ile-a-la-Crosse School Division, which is representing school divisions and First Nations in 29 communities.

The project is the culmination of eight years of Freed's efforts, holding song-writing workshops during which the students come up with a theme and write the lyrics for their songs while Freed writes the music.

Freed has been involved in similar workshops across Saskatchewan, but this project is different in that the resulting recording will include songs written during workshops in the North over the past eight years. Freed estimated about 35 of the 40 songs on the CD will be songs written during past workshops, with about five from the newest round of workshops he's currently conducting.

"These are songs that I've been singing at different schools. The kids all know them. I can go away and I can come back two or three years later and the kids would still remember the songs. So I've got all these

songs that kids have really taken to, and I certainly felt a responsibility to record them," Freed said, to "preserve it and create a legacy."

The "Our Very Own Songs" project has grown well beyond what Freed had initially set out to do eight years ago.

"When I first started doing this, I planned to only do it for a month. And then the phone kept ringing, and I kept on being asked to go back up north again," Freed explained. "Because, what teachers tell me is that they see kids smile for the first time. They see kids participate for the first time. They see kids come out of their shells. And so, when people call and say 'come up and do some more work with our kids,' of course I'm not going to say no."

In addition to the CD, the project will also include production of a CD-ROM, a songbook, and a web site. The workshops will be completed by the end of the year, with Freed to return to the schools to record the children singing their songs in the spring.

"That way it will become permanent in the education system," Freed said. "I think it would just be absolutely incredible... if in a number of years there were kids coming into the school system, learning songs that were written by their older siblings, or cousins, and, eventually, written by their parents or their aunts and uncles. That's got to have a good effect on a culture."

Freed said that, in northern communities, every house has a satellite dish, "so all these kids

*"When kids hear nothing but tragic stories about themselves, that can't have a good effect on them. So I'm trying to create a positive story."*

— Don Freed

are connected with the rest of the world, but the rest of the world doesn't know anything about them. And usually what the rest of the world knows about them is either stereotypes or tragedy."

"When kids hear nothing but tragic stories about themselves, that can't have a good effect on them. So I'm trying to create a positive story. If kids up in northern Saskatchewan all of a sudden start getting e-mails from kids on the other side of the world, what's that going to do to them? Saying, 'We like your song. We're interested in you.' If that happens, that's got to have a positive effect on them," Freed said.

"The kids love the songs, and they have a sense of ownership, and a sense of empowerment. This is us."



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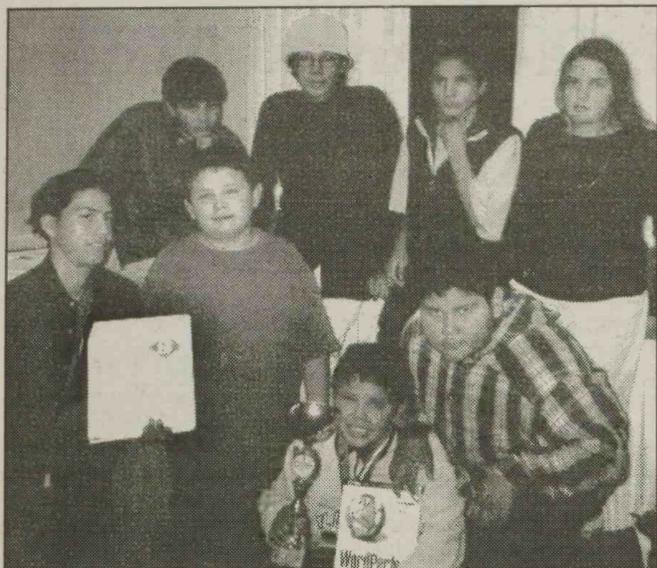
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Chess players from Wabaseemoong are (back row, left to right) Glenn Fisher, Billy Halverson, Michael Michaud and Jane McDonald. (Front row, left to right) David Southwind, Brent Fontaine, Kirk Cameron and Mario Fisher.

## Champion goes to finals

By Joan Taillon  
Windspeaker Staff Writer

### KENORA

Five students from Wabaseemoong School in the semi-isolated community of Wabaseemoong northwest of Kenora, Ont. qualified at a provincial chess competition in October to represent Northern Ontario in a tournament against the United States next April in Thunder Bay.

Ten-year-old Kirk Cameron also won the provincial championship in his age group and has qualified to represent Northwestern Ontario in the Canadian Championship in New Brunswick in July.

That's quite a showing considering the K-12 First Nations school only has 175 or so students and it is only five years since a few were introduced to chess by former teacher William Schroeder.

Nine Wabaseemoong students had previously qualified at the Kenora region finals to play in the sixth annual Northwestern Ontario School Chess Championship, which was held in Thunder Bay on Oct. 21 and 22. Mario Fisher, Brent Fontaine, Jana McDonald, David Southwind, Glenn Fisher, Billy Halverson, Jeremy Halverson and Michael Michaud, along with Cameron, represented Wabaseemoong. This was the highest number of First Nation students ever to compete at that level.

More than 500 competitors played a minimum of five one-hour games. Cameron was among the top 15—three from each age group—who captured trophies, more than \$3,000 in prizes and the honor of competing in the Canadian championship.

Cameron got a provincial trophy, a gold medal, \$125 in cash, a Corel WordPerfect Office 2000 computer program and a Corel medal, along with the certificate that allows him into the nationals next summer.

But first, he and Mario Fisher, Brent Fontaine, Billy Halverson and Michael Michaud will be going to Thunder Bay to compete internationally against the U.S. players. The students and their teacher Gay McDonald spoke to

Windspeaker from their school Nov. 14 and expressed how much they enjoyed learning and playing the game. Some, including Cameron, said they play chess with their parents as well as their schoolmates, and a few are sharpening their skills with competitors on the Internet.

McDonald said they are hoping to hold a First Nations tournament before long.

Altogether, more than 500 students qualified in the provincials to compete at the Canadian national finals, which will be held July 3 to 7 at Mount Allison University in Sackville, N.B. Cameron was the best of 79 competitors in the 10- and 11-year-old division.

"I'm really happy," he said. Cameron is the son of Treaty 3 western region chief Adolphus Cameron.

"They're really keen on it and they are always wanting to learn more," the chief said. He added that even though they couldn't all win in Thunder Bay, they weren't disappointed.

"They were more excited about next year."

Chief Cameron said his son is pleased with his accomplishment but is too shy to talk about it. The highlight for the young player so far, according to his father, came last year, "when he went to the provincial finals and he won two of his five games. He had a lot of fun, but he also said he got distracted by the other players, how they played. But he said this year he wasn't going to get distracted. He was going to play his own game. And he was pretty well geared up and before each game he went in there, came out and said, 'I won, I won—I've got to forget this game.'" Chief Cameron said his son then went in to the next game and was able to concentrate totally on the task at hand.

"His teacher said she has never seen him that focused."

Most of the 20 Wabaseemoong chess players who are now under the tutelage of McDonald and a few other committed teachers and parents are in Grades 4 to 8 and have been playing two or three years, McDonald said.

"The younger kids start simple and before long they are thinking four, five, six moves ahead." They can beat her too now, she said.

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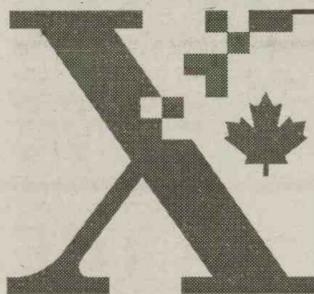
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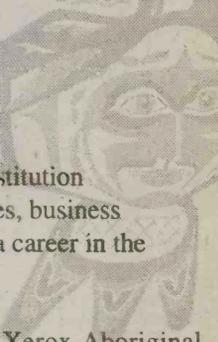


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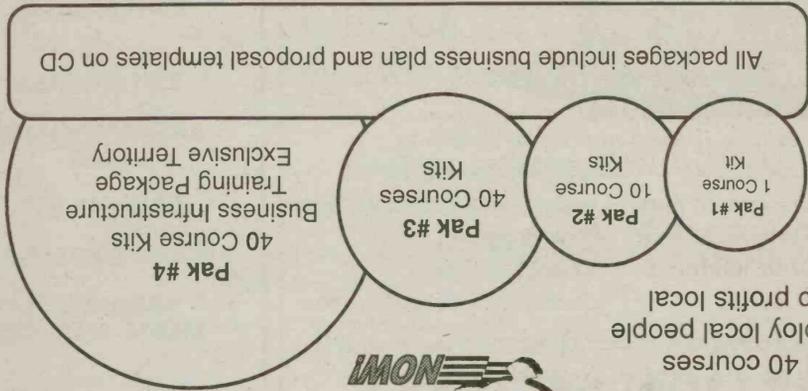
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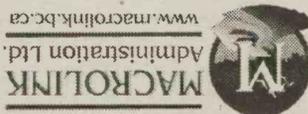
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**Beyond arts and crafts  
for creative thinkers**

(Continued from page 27.)

Imagine, if you will, a corporation like Microsoft (www.microsoft.com), with annual revenues in excess of \$15 billion, more than 25,000 employees and software sales and presence in more than 125 countries. Imagine the impact a company like that has, not only on its local community, but also on a state, a province, a country and the world.

Now realize what it is that a company like Microsoft actually does. Microsoft, among other things, creates, codes, develops, upgrades and purchases software. Pretty soon the majority of software will be sold online, not in retail stores. The key is that this business need not be physically located in Seattle, Los Angeles, New York or the Silicon Valley. It could just as easily be in Australia, in France or better yet, in your back yard.

Now that we are connected, plugged in, wired, heck, even wireless, it matters not where or who you are, but what you know and what you can do. I know of several network technicians who work from home and service networks and computers thousands of kilometres away. The basic point here is that this advancement in communications technology will be a catalyst in the economic development of our new self-sustaining economies.

The funny thing about e-commerce is that while it is constantly evolving, there are some things that remain constant. Mr. Hilmer of Bell Canada was able to provide a handy list of rules to observe when mastering the Web:

1. The customer is in charge of his or her experience. You can aid in this by providing a site that is easy to navigate, and avoiding dead-ends or links that refuse to go anywhere else. Web surfers who feel manipulated will surf away.
2. Speed rules. The attention span of the average Web surfer is only 7 to 12 seconds. Save the customer time by having a web site that accommodates minimal computer and Internet connection speeds by going easy on the graphics.
3. Provide an informative and personal experience. Get to know your customers and personalize their experience by being specific about the information they are most interested in.
4. Be direct. Ease of navigation and relevance of information are critical to winning loyal customers. Customers should not have to click page after page after page in an ever-complex mess only to get lost and click away.

At the "Show Me the Money" workshop, the delegates were exposed to a variety of possibilities for financing their cyberdreams. On hand to present were Sharon Manitowabi of the Waubetek Business Development Corporation (www.waubetek.com) which acts on behalf of Aboriginal Business Canada (www.abc.gc.ca); Jim Richardson of the Business De-

velopment Bank of Canada (www.bdc.ca); and Elaine Lickers from the Royal Bank Financial Group (www.royalbank.com).

Ms. Manitowabi pointed out that one of the five priority areas for funding was "innovation" which includes IT development. All three presenters stressed the importance of developing and "owning" a good business plan. They claimed that many applicants ask for too little, feeling that if they asked for less money, they would enhance their chances of approval. In fact the opposite is true when it makes good business sense. The presenters also passed on several easy to remember tips:

1. Remember the "Three C's" of credit — Character, Capacity and Capital. In the absence of a corporate credit history, financial institutions will look at your personal credit history, so pay those bills on time!

2. Know the "Circle of Entrepreneurial Success:" Money, Management and Training and Mentorship. You need capital reserves, cash flow, good solid management practices, up-to-date training and supportive advising to help you succeed.

The day also included keynote addresses by Mark Inkster, director, Global Healthcare Solutions at Nortel Networks (www.nortel.ca) and John Bernard, founder of Donna Cona Inc. (www.donacona.com). Both Mr. Inkster and Mr. Bernard lauded the many potential benefits that our communities may reap in embracing technology.

October 22, the last day of the conference, began with a final keynote speech by Juanita Cree, a Mohawk woman from Kanesatake, Que. Ms. Cree talked of her establishment of Mohawk RainBeau Administrators, an Aboriginal corporation dedicated to the facilitation of partnerships with major Canadian and international companies. She spoke of the opportunities in developing call centres that could employ hundreds of First Nations people and of the importance of bridging gaps between communities. Finally, I think it best to quote her closing remarks.

"If we are to be successful in this new millennium and participate in the growth of our people and nations, we must be creative, responsible and, above all, work together."

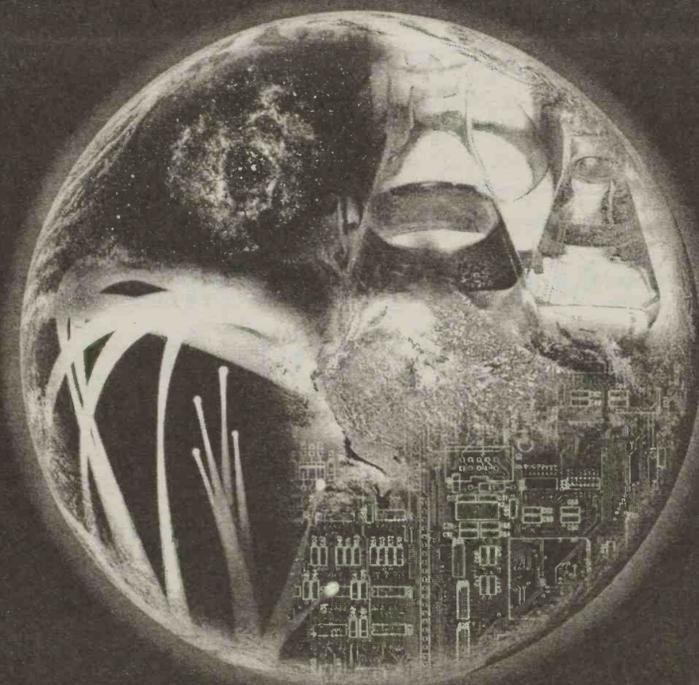
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Cliff Atleo, Jr. is also known as Cha-kwasik-tin and is of Nuu-chah-nulth and Tsimshian heritage. He presently works as the First Nations education advisor for the Open Learning Agency in Burnaby, B.C. You can e-mail him at cliff@ola.bc.ca.

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# Corbiere could destroy reserve communities, says Alberta chief

(Continued from page 2.)

"First, C-31 increased the number of off-reserve people," Pashe said. "The department said 'don't worry, they can't vote.' Then they deliberately lost the decision to ensure they could vote."

Indian Affairs regional director general for Alberta, Barrie Robb, was present on the first day of the emergency meeting. As his staff briefed the chiefs on the process of preparing to implement the decision, a visiting Saskatchewan chief tore into Robb.

"I have a hard time looking after my people," Chief Barry Ahenakew of the Ahtahkakoop First Nation told Robb. "We get inadequate funding because INAC only funds the on-reserve population. It's a wonder I'm still standing here as chief and, I'm not giving you guys shit, I'm just telling you. There has to be total funding. If there's not, we'll be in court on that. But it should be given freely and willingly. You guys are living high off the land on our resources."

Robb did not respond.

Chief Snow said it was a waste of breath talking to anyone but the minister and repeated the statement that government intentionally lost the Corbiere case.

Siksika Nation Chief Adrian Stimson told Robb he isn't willing to go along with the

Corbiere decision.

"There was no consulting on this Corbiere case," he said. "Maybe with some elite of the AFN, but this was not given to us to look at."

Then Stimson told Robb what would happen next.

"I told you, Barry. I'm gonna break every law you've got and if you want to take me to court, take me to court," he said.

Respected Alberta Elder Fred Cardinal then asked to be heard. He hammered the chiefs for waiting until so late in the game to get involved.

"It's up to you chiefs to say 'These are our laws.' Up to this point, you have not done that," he said. "You've been trained, brainwashed to follow the system exactly the way they want. I get so frustrated because I don't see you guys moving."

He said the Alberta chiefs, once the most powerful First Nation organization in the country, had been broken up by money, that greed or desperation in the short term had won out over long term principles, like protection of treaty rights.

Taking up the Elder's charge about the chiefs' 11-hour objections, Robb said, "This issue is now almost 18 months old and we've had a hard time getting attention. We sent information, frankly, 10 months ago through the treaty offices. We didn't get much response."



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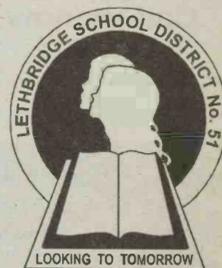
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or contact Edie Hiltz at (306) 585-4500 or fax (306) 585-5330

Applicants should send a current curriculum vitae and the names of three referees by January 31, 2001 to: Dean Margaret McKinnon, Faculty of Education, University of Regina, Regina, Saskatchewan S4S 0A2.

Appointments will be made subject to budgetary clearance.

In accordance with Canadian immigration requirements, this advertisement is directed in the first instance toward Canadian citizens and permanent residents. The University of Regina is committed to the principles of employment equity.



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The Faculty of Law and the Health Law Institute at Dalhousie University invite applications for the following three tenure-track positions:

### Canada Research Chair (Tier II)

As part of the Dalhousie University strategy for the Canada Research Chairs, an interdisciplinary Health Studies Chair has been allocated to the Faculty of Law. The successful applicant for this position at the level of assistant or associate professor will, in addition to teaching and administrative duties:

- be recognized as an excellent emerging researcher who has demonstrated particular research creativity in Health Law (or, if the applicant is a recent graduate, superior record of research accomplishment in Health Law arising out of the graduate period);
- be likely to achieve international recognition as a leader in the field of Health Law within the next five to ten years;
- be likely to attract excellent trainees;
- have a doctorate in law or be enrolled in a doctoral program in law;
- have a record of achievement in interdisciplinary work.

### Associate Director - Health Law Institute

Candidates with the following minimum qualifications are sought: an LL.B., and an LL.M. or a doctorate in a related field; a high level of academic achievement at all levels; and a strong research record or demonstrated capacity for scholarly research in the field of Health Law. Demonstrated teaching ability is an asset. Because of the interdisciplinary nature of the Institute, the successful candidate must also be able to work in a variety of interdisciplinary settings, as well as assist the Director in the administration of the Institute, and carry out research and administrative duties.

### Faculty Position in Law and Genomics

As part of the genomics, ethics, environment, law and society component of the Atlantic Genome Centre strategy within the Genome Canada initiative, a tenure-track position will be filled in the Faculty of Law at Dalhousie University. This position is subject to approval of funding.

Candidates with the following minimum qualifications are sought: an LL.B., and an LL.M. or a doctorate in a related field; a high level of academic achievement at all levels; and a strong research record or demonstrated capacity for scholarly research in the field of law and genomics. Demonstrated teaching ability is an asset. Because of the interdisciplinary nature of the genomics initiative, the successful candidate must also be able to work in a variety of disciplinary settings.

The closing date for applications is January 5, 2001.

For each of these positions, letters of application accompanied by a curriculum vitae, university transcripts and names of three referees, at least one of whom must be an academic reference, should be forwarded to:

Dean Dawn Russell  
Faculty of Law  
Dalhousie University  
6061 University Avenue  
Halifax, Nova Scotia B3H 4H9  
Phone: (902) 494-2114, Fax: (902) 494-1316

OR

Applications may be made by e-mail, addressed to: [Heather.MacLeod@Dal.Ca](mailto:Heather.MacLeod@Dal.Ca)

Dalhousie University is an Employment Equity/Affirmative Action employer. The University encourages applications from qualified Aboriginal persons, racially visible persons, persons with a disability, and women. In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.

## Generals play Nolan

(Continued from page 17.)

"He does have a flair for the puck," Burnett said of the younger Nolan.

"His (11) points would indicate he's not going to lead the league in scoring. But his development throughout has been very good. He's had an outstanding start for us and fit in very well."

All under the watchful eye of his father, who is a regular at Generals' home games.

"Ted has been nothing but supportive of our program," Burnett said. "And he knows

our league very well."

Ted Nolan led the Sault Ste. Marie Greyhounds to back-to-back OHL titles in 1991 and '92, as well as a Memorial Cup championship in 1993.

He went on to coach in the NHL, starting off as an assistant coach with the Hartford Whalers (the franchise which is now the Carolina Hurricanes). Later Nolan became the head coach for the Buffalo Sabres where he captured the NHL coach-of-the-year award during the 1996-97 season.

## Racism in two stages

(Continued from page 6.)

Now that we have completely marginalized First Nations peoples by treating them as we ourselves would not be treated... now we can enter the second stage of racism. Now we can apply to Native people the same rules by which non-Native people govern themselves, confident that they will not be able to "measure up."

Native people are helped to start businesses, when entrepreneurial programs are not applicable, or workable. Then non-Natives despair over Native peoples' stubborn unemployment rates of 50, 70, 90 per cent. Diligently following the regulations non-Natives make for everyone, they prosecute Native hunters and fishers for trying to make a moderate livelihood in their traditional territories (by practising rights non-Natives have perhaps not yet recognized). Then despair at the poverty of Natives' tiny reserves. People rejoice when the

United Nations declares Canada the best place in the world to live. But then fret when the UN says they discriminate against a race of people — "It must be the fault of the Natives themselves, because, after all, we treat them the same."

There is a way out. It is not through guilt, and it certainly isn't by applying the same rules to the Aboriginal reality. Non-Natives can reconcile themselves to Aboriginal people by listening to what Natives have been trying to tell them for the past 300 years:

"Honor the treaties. Recognize our Aboriginal and treaty rights to natural resources so we may become self-sufficient again. Let us chart our own course, as we did for the thousands of years before you came to our Canada."

David McLaren has worked with First Nations on racial and environmental issues for the past 10 years. He can be reached at [d.mclaren@bmts.com](mailto:d.mclaren@bmts.com).

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Fax: (204) 367-2000

All candidates will be subjected to a Criminal & Child Abuse Registry check. We thank those who apply, however only candidates accepted for an interview will be contacted.

Deadline shall commence once the position has been filled.

For further information contact the  
Little Black River First Nation at (204) 367-4411.

## New ground broken

(Continued from page 20.)

"We have to put on our pants one leg at a time, just like everybody," said Ballantyne. "But we all work hard to be the best musicians we can."

"As we approach being artistic about it and less craft-based and less contrived in our choices, then more of our identity will come through."

When asked what inspired this talented quartet to get into music, they resoundingly and simultaneously cried out "KISS!"

Another similarity is the band members' feelings of being social outcasts, spending most of their time in isolation. This isolation, they claim, was the driving force that forged and galvanized their love and passion for their music and is the force that drives them to be successful musicians.

They jokingly refer to the long, cold prairie winters as the perfect time for wood-shedding, a term used figuratively for the long hours musicians spend practicing scales, riffs and chops.

With Breach of Trust though, the term is literal. They spent their practice and writing time in a little shed behind drummer Bill Aubut's house.

"We wrote some of the best songs on the album in that little shed with the wood stove," said Ballantyne. "So there's a lot to be said for winter and wood stoves."

Ballantyne said they were looking forward to their trip south to expose Breach of Trust to the L.A. music scene and get a buzz happening for the band. They were also to perform for record executives in the hope of getting signed to a major label.

A Billboard article by Larry LeBlanc, the band's lawyer says the California venture could prove to be extremely worth while. Susan Abramovitch says there are as many as 15 labels that have expressed interest in the band. She says that the Canadian labels are only now starting to show interest, although they had the album months ago.

## Native media watchdog group aims to educate

By Ronald B. Barbour  
Windspeaker Contributor

VANCOUVER

Sparked into action by derogatory remarks expressed by rock music mogul Bruce Allen on a Vancouver radio station, a group called One Voice Has Power has vowed to keep diligent vigil on all forms media.

After Allen's Aug. 3 on-air rant, the group, spearheaded by Kat Norris, began an information blitz calling for community action by way of a demonstration in front of the offices of CFOX.

We've tried to shift the focus away from Bruce Allen," said Norris. "In fact, more than anything, we're thankful to him for providing the

incentive to start looking at how to deal with the big picture."

Norris said the big picture goes beyond the anti-Native spin and negative stereotypes of Natives permeating mainstream media coverage of First Nations' issues. Norris said Natives experience invalidating behavior every day, while banking, shopping, even hailing a taxi.

"We've all experienced that at one point or another," said Norris, "and we need to educate the non-Native communities that we are here and deserve to be treated like everyone else."

While protesting the station on the basis that, by law, no station or network is to broadcast material that is racist, discriminatory or of a hateful na-

ture, Norris mused that the demonstration was "putting a Band-Aid on a gaping wound." After considerable brainstorming with other concerned individuals, including Pat Gambler, who initiated a complaint against CFOX through the CRT, the idea of One Voice Has Power began to congeal.

The name of the group was chosen because it empowers the individual. It reminds us all that, even individually, we do have the power to affect change.

Norris was impressed that she has already received a number of calls from people wanting to get involved with the group. Norris is confident that the group might be the catalyst for some interesting changes.

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## Service

By Linda Ungar  
Windspeaker Contributor

REGINA

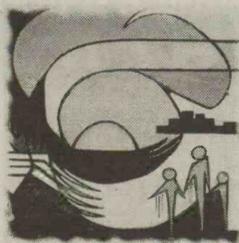
It started with a group of professionals talking about their inner city roots and what they had to offer kids in the core of Regina that could help show them the way. They made it to the boardrooms of corporate Saskatchewan themselves. Time to pay back. But how?

Basil Quewezance, Kinsmen Club president and marketing supervisor at SaskEnergy, says they started thinking about an Aboriginal service club about two years ago.

"We used to sit at the Landmark [Inn] and talk about how lucky we are; a lot of us don't drink and we have jobs. We had no one to guide us when we were growing up in downtown Regina, so we thought about how we could best form a club. We approached the Queen City Kinsmen Club, got a starter kit, followed the guidelines and they sponsored us. We were chartered Feb. 19, 2000."

Larry Pratt is banquet and catering manager at the Landmark Inn.

"Forming a service club was the back of our minds, but instead of creating a new one, we



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Norris mused that the frustration was "putting Band-Aid on a gaping wound." After considerable brainstorming with other concerned individuals, including Pat Gambler, who filed a complaint against the CRTC, the idea of One Voice has begun to congeal. The name of the group was chosen because it empowers the individual. It reminds us that, even individually, we have the power to effect change.

Norris was impressed that she had already received a number of calls from people wanting to get involved with the group. Norris is confident that the group might be a catalyst for some interchanges.



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# Service group gives back to inner city

By Linda Ungar  
Windspeaker Contributor

## REGINA

It started with a group of professionals talking about their inner city roots and what they had to offer kids in the core of Regina that could help show them the way. They made it to the boardrooms of corporate Saskatchewan themselves. Time to pay back. But how?

Basil Quwezance, Kinsmen Club president and marketing supervisor at SaskEnergy, says they started thinking about an Aboriginal service club about two years ago.

"We used to sit at the Landmark [Inn] and talk about how lucky we are; a lot of us don't drink and we have jobs. We had no one to guide us when we were growing up in downtown Regina, so we thought about how we could best form a club. We approached the Queen City Kinsmen Club, got a starter kit, followed the guidelines and they sponsored us. We were chartered Feb. 19, 2000."

Larry Pratt is banquet and catering manager at the Landmark Inn.

"Forming a service club was in the back of our minds, but instead of creating a new one, we

thought we would join the Kinsmen," said Pratt. "Our main goal is basically to serve inner city youth. When we were young there was no money. Most of the kids could not afford equipment even though there were some really good athletes. They didn't have a chance. We have super young athletes here but we have discovered that it is not enough to raise money to send the athlete alone to the events. You have to send the parents too. It makes the transition easier."

William Yuzicapi (known as William Alexander in his radio announcer days) is co-vice-president of the new club. He says it is his chance to give back.

"These kids are not in a posi-

tion to help themselves, financially, spiritually, mentally. We can be the role models to give guidance." His vision for the group is that it be long-lasting, to pass the torch along from generation to generation because the need will always be there.

Joe Bear was involved from the start. Joe is the other co-vice-president and owner of First Nations Memorials in Regina. He says he supports the Kinsmen because he has been in the shoes of some of the kids the Kinsmen help.

"I grew up in the inner city for 15 years. I know what they are up against and there is not a lot of support out there — moral, financial — nothing to help them



The Aboriginal Kinsmen Club of Regina, pictured on their charter night on Feb. 9, is focusing its efforts on helping inner city youth.

get into different sporting activities if their parents can't afford it. We are a fairly new club, but there is great potential for this type of organization, not just for men, but for Kinettes too. I see a big potential for Aboriginal Kinsmen throughout the province and across the country. We are only the first chartered Aboriginal Kinsmen Club in Canada," Bear said.

"It made me feel warm in my heart when we donated money to one of the local hockey teams. I

played on an inner-city team and know what it was like not to be able to afford sticks or equipment. I remember using broken sticks just to play the game."

Just one of the projects taken on by the Kinsmen was the recent casino night at Casino Regina. Bob Lesperance, sales representative for Brennan Office Products and Kinsmen member, said they raised \$3,500 to be targeted for the purchase of a van for the Chili for Children project.

"It was a great night, a lot of fun and with lots of prizes donated by local businesses and auctioned at the end of the evening."

Lisa Pratt from Chili for Children said the van is badly

needed, as the old one is almost worn out and they need a reliable vehicle to haul groceries, to cater different functions and to pick up Elders.

Lesperance said it is important to bring in young members to the club, like Elden Beaudin, a graphic designer with Digital Print. Beaudin got involved with the Kinsmen when one of the organizers approached him. He has taken on the role of secretary. He says it is rare for Aboriginal people to be involved with the Kinsmen and that he would not have had the courage to approach a traditional Kinsmen group.

"I am no stranger to hard work," said Beaudin. "Every time we finish an event we pat each other on the back and smile and start a new one. It has given me new insight, a chance to break free."

The members are quick to add that the club is open to all that want to participate, Aboriginal and non-Aboriginal. There is no criteria, nothing to prevent a man from joining. Even the \$100 membership fee is payable as the member can afford it.

"We don't care whether you are Aboriginal or not as long as you support what we do," said Quwezance. Interest has been expressed in Saskatoon and Yorkton. The Regina Aboriginal Kinsmen intend to help get other groups started in Saskatchewan and beyond.

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# 2001 Aboriginal History Calendar

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## JANUARY - 2001

## FEBRUARY - 2001

## MARCH - 2001

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1999 1	1984 2	2001 3	1985 4	1966 5	1984 6	1984 7
Nine die in avalanche at New Year's Eve celebrations in Kangiqsuaq, QC.	Native Foster child Wayne Rolland freezes to death walking from Fort Chip to Fort McKay.	Start the year right with your own Wind-speaker subscription. Call 1-800-661-5469.	The Lubicon Lake Indian Band receives \$1.5 M from federal gov't to defray legal costs.	The Drum, a new independent newspaper, begins publishing in the western Arctic.	1984 8	1984 9
Albertan Douglas Cardinal selected to design National Museum of Civilization.	Distance runner Tom Longboat dies at Six Nations reserve in Ontario.	Check out the Essential Aboriginal Resource: www.ammsa.com	1997 10	1997 11	1997 12	1997 13
1993 14	1988 15	1988 16	1988 17	1989 18	1989 19	1989 20
MIA Mike Cardinal is sworn in as Alberta's first status Indian cabinet minister.	Chief Big Bear dies on the Poundmaker reserve.	A whooping cough epidemic hits Hobbema, Alta., and 250 residents are infected.	1987 21	1987 22	1987 23	1987 24
65 elk translocated from Elk Island Park to wildlife ranch lands of Marmora-Talia Cree Nation in Sask.	Settlement of 54 Lennox Indian band in Ont.	Premiere of AMMSA's cultural publication: Buffalo Spirit	1870 25	1993 26	1945 27	1945 28
1991 29	1980 30	1977 31	1977 32	1977 33	1977 34	1977 35
Native trapper Leo LaChance is shot and killed by white supremacist Carney Nieland.	Hobbema boxer Danny Stoenewalker wins the Canadian light-heavyweight title.	1977 36	1977 37	1977 38	1977 39	1977 40

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1989 1	1987 2	1958 3	1987 4	1987 5	1987 6	1987 7
Feb. 4 - Quebec - A study of breastmilk from Inuit mothers from northern Quebec shows it contains the highest levels of PCBs of any mother's milk in the world.	Feb. 27 - Toronto Cardinal and Tom Jackson are nominated for Genie awards for their roles in "Les Yeux".	James Gladstone, 71, the first Indian Senator, is appointed in Ottawa.	1987 8	1987 9	1987 10	1987 11
1999 12	1976 13	1976 14	1976 15	1976 16	1976 17	1976 18
Jones William Ignace, known as Wabine, is released from custody after serving time for his part in the month-long occupation of Grosvenor Lake, B.C.	Leonard Pelletier is granted a Smallboys Camp in Alberta.	Senator Thelma Chalifoux's birthday.	1987 19	1987 20	1987 21	1987 22
11	1875 12	1992 13	1992 14	1992 15	1992 16	1992 17
Parliament votes to grant amnesty to Louis Riel for his role in the execution of Thomas Scott in 1870.	A whooping cough epidemic hits Hobbema, Alta., and 250 residents are infected.	Davis Inlet, six children die in a house fire.	1992 18	1992 19	1992 20	1992 21
18	1941 19	1941 20	1941 21	1941 22	1941 23	1941 24
As many as 30 Mohawks are killed, 300 taken prisoner.	The third Monday in February is celebrated as Indian Government Day.	Buffy Sainte-Marie, folk singer and song writer, is born at Piqouat reserve in Sask.	1999 25	1999 26	1999 27	1999 28
25	1957 26	1957 27	1957 28	1957 29	1957 30	1957 31
Group of 14 Inuit formed to focus on local issues (see full description on the right).	J.J. Harper Day observed throughout Manitoba.	Bill C-31 amendment to the Indian Act restores treaty rights.	1957 32	1957 33	1957 34	1957 35

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1980 1	1977 2	1983 3	1983 4	1983 5	1983 6	1983 7
March 5 - Hollywood USA - Mahawk Jay Silverheels - who played Lone Ranger's sidekick Tonto dies of pneumonia at 62. From Six Nations Reserve near Brantford, Ont. He was the founder of the Indian Actors Workshop.	Benjamin Chee Chee, renowned Ojibway artist, commits suicide in Ontario jail cell.	Smolpas arrives on Vancouver Island and spreads throughout BC killing thousands.	1983 8	1983 9	1983 10	1983 11
1987 12	1991 13	1934 14	1913 15	1999 16	1988 17	1960 18
1987 19	1991 20	1934 21	1913 22	1999 23	1988 24	1960 25
1987 26	1991 27	1934 28	1913 29	1999 30	1988 31	1960 32

## APRIL - 2001

## MAY - 2001

## JUNE - 2001

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1999 1	1885 2	1975 3	1887 4	2001 5	2001 6	2001 7
The new territory of Nunavut is officially established - no Inuit!	The Frog Lake Massacre of the North-West Rebellion.	Renowned Native artist Gerald Falgout dies on Blood Reserve, Alberta.	Chief Big Bear released from jail. He was imprisoned for his part in the North-West Rebellion.	Check out the Essential Aboriginal Resource: www.ammsa.com	2001 8	2001 9
8	1999 9	1991 10	1991 11	1967 12	1991 13	1885 14
15	1786 16	1986 17	1907 18	1907 19	1885 20	1885 21
1983 22	1986 23	1986 24	1890 25	1987 26	1987 27	1987 28
Opening of the Sovereign Hotel Jasper, 100 per cent owned by the Sawridge Band.	Mohawk clan mother Molly Brant dies.	1986 29	1890 30	1987 31	1987 32	1987 33
1999 34	1999 35	1999 36	1999 37	1999 38	1999 39	1999 40

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1977 1	1966 2	1966 3	1966 4	1966 5	1966 6	1966 7
May 5 - Willy Adams of Rankin Inlet is the first Inuit to sit in Parliament when appointed senator for NWT.	1966 8	1966 9	1966 10	1966 11	1966 12	1966 13
1754 14	1966 15	1966 16	1966 17	1966 18	1966 19	1966 20
1966 21	1966 22	1966 23	1966 24	1966 25	1966 26	1966 27
1966 28	1966 29	1966 30	1966 31	1966 32	1966 33	1966 34

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1951 1	1966 2	1873 3	1966 4	1966 5	1966 6	1966 7
Indian Act gets first major overhaul in more than a century. It's objective remains assimilating Indian people, the revised Act ends prohibition of Indian ceremonies and dances, and gives Indian women right to vote in band elections.	Indian Affairs Minister Jean Chretien recommends that Indians not have special status and the gov't be responsible for them.	1873 8	1966 9	1966 10	1966 11	1966 12
1970 13	1763 14	1829 15	1966 16	1966 17	1966 18	1966 19
1970 22	1763 23	1829 24	1966 25	1966 26	1966 27	1966 28
1970 34	1763 35	1829 36	1966 37	1966 38	1966 39	1966 40



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Jack Assiwin Angus  
Photographed by Dennis Okane Angus  
Thunderchild, Saskatchewan

# JULY - 2001



# 2001 Aboriginal History Calendar

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Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1884 Louis Riel returns to Canada to lead the Métis rights movement.	1885 Big Bear and his son, Hairy Chief, surrender to Gen. Middleton, Northwest Rebellion.	1997 Acting Sgt. Kenneth Deane, who shot Native protester Dudley George at Ipperwash.	1847 Provincial Park, receives minimal sentence.	1847 Ojibway of the north shores of Lake Huron protest to the Chief of the AFN that mining interests are occupying their land.	1994 Ovide Mercredi is re-elected as Chief of the Assembly of First Nations (second term).	1978 The first of the western Arctic give up Aboriginal rights to 270,000 sq. km. land for \$45 million.
1984 Johnny Bob Smalloy drew national attention to Indian concerns.	1970 Occupation of Look Island in the St. Lawrence River by Mohawks from the St. Regis Reserve. They say they hold the title to the island, as well as all others.	1990 A 100-man police force storms the barricade at Oka. Corp. Marcel Lemay is shot and killed.	2000 Matthew Coon Come is elected to the position of national chief for the AFN.	2001 Start taking pictures for the 2002 History Calendar photo contest.	1974 Jack Keiger and Robert Monval of the Penitence Indian Band were found not guilty.	1978 The first of the western Arctic give up Aboriginal rights to 270,000 sq. km. land for \$45 million.
1912 Jim Thorpe wins both the Pentathlon and Decathlon at the Stockholm Olympics.	1896 He was later stripped of his medals because he played semi-pro baseball in 1911.	1896 July 15 - Missionary Albert Lacombe begins construction of a chapel at the settlement.	1829 July 20 - The last of the Beothuck people, a woman named Shanashish, dies.	1974 Jack Keiger and Robert Monval of the Penitence Indian Band were found not guilty.	1974 Jack Keiger and Robert Monval of the Penitence Indian Band were found not guilty.	1978 The first of the western Arctic give up Aboriginal rights to 270,000 sq. km. land for \$45 million.
2000 Department of Fisheries and Oceans boat runs and sinks a much smaller boat carrying...	1987 hunting areas and only specific legislation could limit the right to hunt and fish according to custom.	1987 The Duke and Duchess of York, Andrew and Sarah, officially open Head Smashed-In buffalo jump on their wedding anniversary.	2001 Subscribe to Sask Sogge for only \$15 if you have a Windspeaker sub. Call 1-800-661-5469.	1889 First pilgrimage to Lac Ste. Anne, Alberta.	1994 Controversial statue of Louis Riel is removed from grounds of the Manitoba legislature.	1959 Squamish leader Andrew Paul dies at Vancouver.
2000 Department of Fisheries and Oceans boat runs and sinks a much smaller boat carrying...	1971 Scotiabank first chartered bank to open a branch on reserve at Sisseton, AB.	1971 Scotiabank first chartered bank to open a branch on reserve at Sisseton, AB.	2000 The Manitoba gov't apologizes to the family of slain student Helen Betty Osborne, for its mishandling of the 1971 coronial investigation into the Aboriginal girl's murder.	1973 Supreme Court rules against Native woman who lost her status when she married a non-Indian man. Court rules Indian Act does not infringe on the rights of Indian women to equality before the law.	1973 Supreme Court rules against Native woman who lost her status when she married a non-Indian man. Court rules Indian Act does not infringe on the rights of Indian women to equality before the law.	1973 Supreme Court rules against Native woman who lost her status when she married a non-Indian man. Court rules Indian Act does not infringe on the rights of Indian women to equality before the law.

# AUGUST - 2001

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1689 Number of Indian slaves is rising as colonists in New France attempt to resolve labor shortages. Majority of slaves, sold in Ville Marie (Montreal) and Quebec, are Pawnee from Mississippi Valley.	1952 Perry Island, Ont. - First World War hero Francis Pegahmagabow who was raised at...	2001 Check out the Essential Aboriginal Resource: www.amsa.com	1973 The federal gov't announces it will begin accepting applications for comprehensive...	1990 Ojibway of the north shores of Lake Huron protest to the Chief of the AFN that mining interests are occupying their land.	1915 Nisig, a politician and businessman Frank Arthur Calder is born at Nass Harbour, B.C.	1989 Bernard Ominiyak takes the 50-year-old job - Land Claim to the United Nations.
1952 Perry Island, Ont. - First World War hero Francis Pegahmagabow who was raised at...	2001 Check out the Essential Aboriginal Resource: www.amsa.com	1877 The N.W.T. council passes a law to protect the buffalo.	1990 Aug. 15 to 19, The Big River First Nation in Sask. hosts 25th Sask. Indian Summer Games.	1990 Ojibway of the north shores of Lake Huron protest to the Chief of the AFN that mining interests are occupying their land.	1915 Nisig, a politician and businessman Frank Arthur Calder is born at Nass Harbour, B.C.	1989 Bernard Ominiyak takes the 50-year-old job - Land Claim to the United Nations.
1952 Perry Island, Ont. - First World War hero Francis Pegahmagabow who was raised at...	1994 A female white buffalo calf is born in Wisconsin. The calf is seen as a positive omen.	1996 Mary Two Ase Early, first woman to register her Indian status under Bill C-31 dies at 84.	2001 Time to subscribe to Windspeaker! Call 1-800-661-5469.	1990 Ojibway of the north shores of Lake Huron protest to the Chief of the AFN that mining interests are occupying their land.	1915 Nisig, a politician and businessman Frank Arthur Calder is born at Nass Harbour, B.C.	1989 Bernard Ominiyak takes the 50-year-old job - Land Claim to the United Nations.
1971 Yellowknife - Ft. Bird, 30, Chief of Ft. Smith Indian band, dies after being shot by RCMP.	1843 Abolition of the self-proclaimed Native Jesus Christ, is killed.	1999 Personal reunification of the Huron Wendat confederacy took place when descendants...	1996 AMMSA's web site launched. Check it out on: www.amsa.com	1990 Ojibway of the north shores of Lake Huron protest to the Chief of the AFN that mining interests are occupying their land.	1915 Nisig, a politician and businessman Frank Arthur Calder is born at Nass Harbour, B.C.	1989 Bernard Ominiyak takes the 50-year-old job - Land Claim to the United Nations.

# SEPTEMBER - 2001

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1992 Scotiabank establishes Scotia First Nations Investment Account, an on-reserve savings account.	1971 James Gladstone, Canada's first Native senator, dies at Fernie, B.C.	1877 Lakota Chief Crazy Horse is killed.	1993 Davis Inlet, Innu block strike to stop mining from landing there. Chief Katie Rich jailed.	1990 Milton Born With a South flies dies in the air during protest over Old Man River Dam.	1990 AMMSA launches 3rd Native publication Saskatchewan Sogge.	1990 Ojibway of the north shores of Lake Huron protest to the Chief of the AFN that mining interests are occupying their land.
1999 Aboriginal Peoples Television Network (APTN) is launched.	2001 Take more pictures for the 2002 History Calendar photo contest.	1971 James Gladstone, Canada's first Native senator, dies at Fernie, B.C.	1877 Lakota Chief Crazy Horse is killed.	1993 Davis Inlet, Innu block strike to stop mining from landing there. Chief Katie Rich jailed.	1990 Milton Born With a South flies dies in the air during protest over Old Man River Dam.	1990 AMMSA launches 3rd Native publication Saskatchewan Sogge.
2001 Take more pictures for the 2002 History Calendar photo contest.	1984 White Bear Band in Saskatchewan is granted settlement of land and cash worth more than...	1984 White Bear Band in Saskatchewan is granted settlement of land and cash worth more than...	1991 World's largest tipi erected at Medicine Hat, Alberta.	1990 Ojibway of the north shores of Lake Huron protest to the Chief of the AFN that mining interests are occupying their land.	1990 AMMSA launches 3rd Native publication Saskatchewan Sogge.	2001 Have you sent in your entry for the 2002 History Calendar photo contest yet?
1986 The picture of Inuit whalers is replaced by robin on the Canadian \$2 bill.	1999 Supreme Court overturns Donald Marshall, Jr.'s conviction for illegal fishing, recognizing on East Coast Aboriginal treaty right to a commercial fishery.	1999 Supreme Court overturns Donald Marshall, Jr.'s conviction for illegal fishing, recognizing on East Coast Aboriginal treaty right to a commercial fishery.	1987 Ralph Shincoer passes away. He was Alberta's 10th Lieutenant Governor serving from 1974-79.	1877 Blackfoot Treaty 7 is signed.	2001 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, Heiltsuk, Kitsoan/Kisikwaic.	1993 Sawridge Chief Walter Heine challenges Bill C-31 in court.	2001 Have you sent in your entry for the 2002 History Calendar photo contest yet?	1990 Ojibway of the north shores of Lake Huron protest to the Chief of the AFN that mining interests are occupying their land.	1877 Blackfoot Treaty 7 is signed.	2001 First day of fall.	1885 Wandering Spirit, who had surrendered with Wood Cree at Fort Pitt, pleads guilty to murder.
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# OCTOBER - 2001

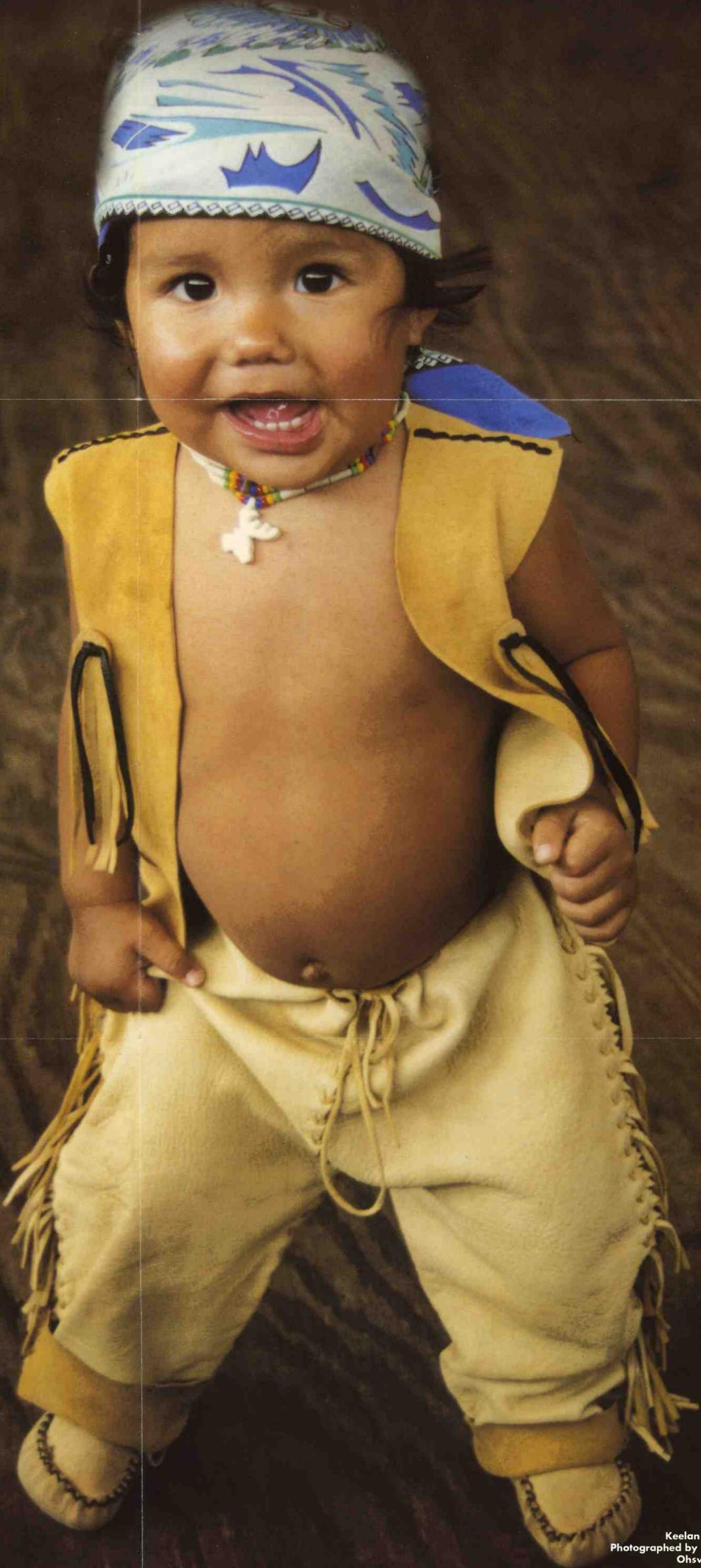
Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1917-Oct. 30 - Alex Decoloux is killed by sniper's bullet during WWI.	1995 Scotiabank contributes \$250,000 to Aboriginal business programs at the University of Saskatchewan's College of Commerce.	2001 Take more pictures for the 2002 History Calendar photo contest.	1759 British attack and burn the Abenaki village of Odanak killing 30 people.	2001 Time to subscribe to Windspeaker! Call 1-800-661-5469.	1999 Kamloops Indian Band announce the purchase of the 44,000-acre Harper Ranch.	1882 International Olympic Committee restores the Olympic medals of Native Jim Thorpe.
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# NOVEMBER - 2001

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1752 The Nova Scotia Governor and Micmac chief Major Jean-Baptiste Cope of Shubenacadie conclude a treaty that says all warlike events between the British and the Micmacs should be "buried in oblivion with the hatchet."	2001 Check out the Essential Aboriginal Resource: www.amsa.com	1670 The Hudson Bay Co. is established and given sole authority over the lands in the New World.	1975 Quebec City - The James Bay and Northern Quebec Agreement is signed.	1975 Quebec City - The James Bay and Northern Quebec Agreement is signed.	1885 Louis Riel is hanged for treason of Regina.	1903 Fr. Adrien-Gabriel Monier replaced as spiritual leader of Carrier Indians for neglect.
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# DECEMBER - 2001

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1969 Harold Cardinal, president of the Indian Association of Alberta, publishes book "The Unquiet Society: The Tragedy of Canada's Indians", an attack on the Canadian gov't efforts to assimilate Indian people.	1993 AMMSA launches its 2nd publication: Alberta Sweetgrass	1775 Mohawk war chief Thoyewongas arrives in England.	1997 Neyoodegooging - "the people who help" Aboriginal employee support circle started in Scotiabank's Executive Offices.	1997 Neyoodegooging - "the people who help" Aboriginal employee support circle started in Scotiabank's Executive Offices.	2001 Time to subscribe to Windspeaker! Call 1-800-661-5469.	1882 Big Bear is the last of the Signe Cree chiefs to sign Treaty 6.
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Keelan Edward Green  
Photographed by Frank LaForme  
Ohsweken, Ontario



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