

Wind speaker



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Monumental Supreme Court win for Métis

Lawyer
Jean Teillet is all
smiles on hearing
highest court's
Powley decision



Inside: Naming Saturn's moons,
the Assembly For Nault?
& a legacy of understanding left by
Dr. Clare Clifton Brant

Photo by Kenneth Williams

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Publisher
Bert Crowfoot

Editorial

Editor-in-Chief
Debora Steel
E-mail: edwind@ammsa.com

Senior Writer
Paul Barnsley

Staff Writers
Joan Taillon • Cheryl Petten
Yvonne Irene Gladue

Production
Judy Anonson

Advertising Sales
1-800-661-5469
E-mail: market@ammsa.com

Director of Marketing
Paul Macedo

Southern Alberta, Quebec, USA
Joeann Denney

Alberta North
Shirley Olsen

Manitoba, Ontario, Maritimes
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Ontario
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Features

Monumental win for Métis 8

The Supreme Court of Canada has concluded that Métis have rights under Section 35 of the Canadian Constitution. But who will be able to benefit?

Full steam ahead 9

Newly elected Assembly of First Nations Chief Phil Fontaine has a mandate and an agenda and he's not afraid to use them. A flurry of program proposals to Indian Affairs has department officials knee-deep in paper work, and over at AFN headquarters, employees are knee-deep in pink slips.

Government gets tough at the border 12

For years First Nations have been making crossings at the Canada/U.S. border, shopping and bringing home goods without paying tax or duties. Not anymore. The Canada Customs and Revenue Agency is bringing down the hammer, and applying a Supreme Court decision called Mitchell.

Departments

[rants and raves] 5

The victory of the Powley decision may be short-lived for some who thought they were Métis and entitled to Section 35 rights. The Supreme Court of Canada has just created criteria for who is a constitutional Métis person, and in the doing so created a greater number of non-status Indians. What is that, anyway?

[what's happening] 7

Community events in Indian Country for October and beyond.

[windspeaker confidential] 13

Filmmaker Gil Cardinal describes himself at his worst as 'princess.' Who'd have thought?

[strictly speaking] 15 & 16

What was Phil Fontaine thinking when he tried to communicate by letter with a judge hearing a case of adoption of two Native girls by non-Native parents? Columnist Dan David thinks he knows, plus Inuit ideas of land ownership from Zebedee Nungak.

[radio's most active] 17

We've made a change to accommodate the diversity of Aboriginal music on our pages. Instead of a top 30 list, what we've compiled is a most played list. That way you'll see how wide is the variety of music being enjoyed by listeners of Aboriginal radio.

[rare intellect] 18

Historical Native leaders and their contributions make for good storytelling in the pages of two new volumes called *Great Chiefs* from Lone Pine Publishing, plus book recommendations from Muriel Stanley Venne and Maurice Switzer.

[buffalo spirit] 31

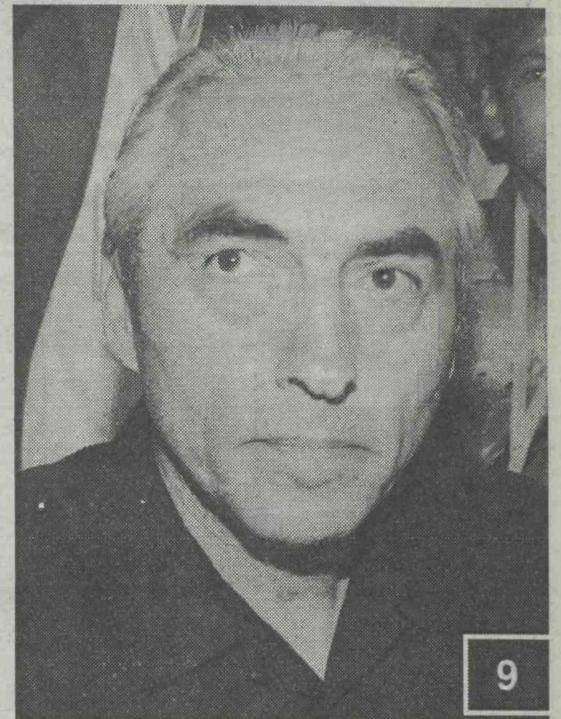
We continue our visit with Mary Thomas who talks about Elders sharing, the residential school experience, the benefits of visiting with Mother Earth, and the power of positive thinking.

[canadian classroom] 32 & 33

Inspired by Inuit author Michael Kusugak, astronomer Dr. J.J. Kavelaars names four of Saturn's newly discovered moons after characters from Inuit legend and literature.

[footprints] 34

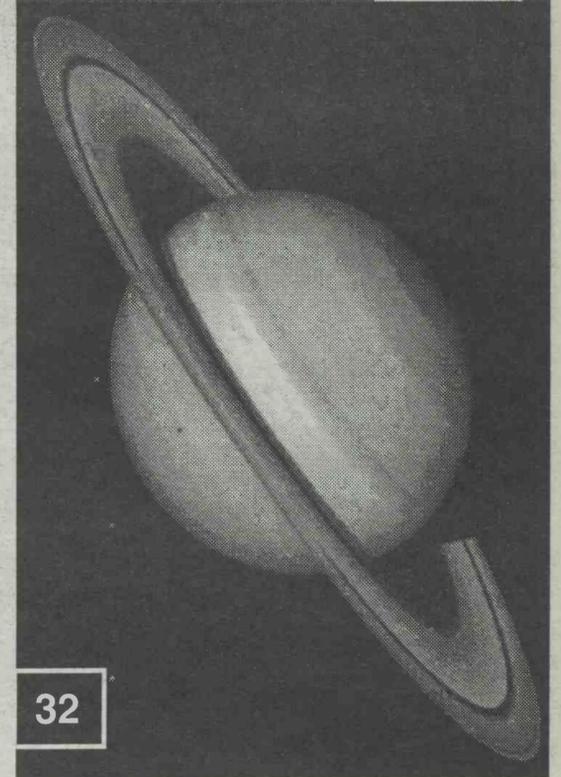
Dr. Clare Clifton Brant was the first Native person to graduate with a degree in medicine from Queen's University in Ontario, and went on to become the first Aboriginal psychiatrist in Canada.



9



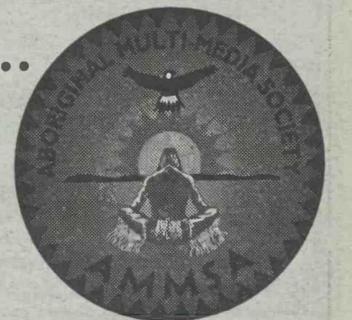
13



32

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Non-sta non-se

What the heck is a non-status? Lawyer Jean Teillet tells us that they are not now than there used to be. So who are they? Would it be non-status Indian is a non-Indian then why call them anything at "Indian" in it?

Would you call a double burger a non-pizza? We don't get it. If they're Indians, then what took away their status as an Indian do that?

If you don't have status as an Indian? Can a bureaucrat change his or her very genetic makeup? Can a judge suddenly turn into something you're not with a careful look from the bench?

We didn't ask if this was logical or appear to have ever had a chance of just trying to make sense of it as an Indian or you're not, right?

So maybe the best definition of a non-status Indian is this: an Indian person that the Indian Affairs has decided to be a specially constructed category who can then deny his or her rights.

The more we ponder on this the more we become that the term "non-status" is one of the most ridiculous creations of the bureaucracy of all time.

And that's saying something.

We say you either are an Indian or you're not. It doesn't matter what the Indian Affairs says. But somebody's probably going to pay a lawyer a couple of million bucks to argue that without fear of contradiction.

The Supreme Court of Canada has set the formula for deciding who is an Indian. Congratulations to the winners in this case, Roddy Powley.

We're hoping that all Métis people will get Section 35 Métis rights. But we're not sure that one. Now that there is a way to claim that they are a member of a constitutionally protected rights that can get you money, you can bet some ambitious lawyer in Ottawa is looking for a way to get you to save money.

Let us save you a little time. Or maybe we seem to be saying, stop wracking your brains ways to keep Aboriginal people in the society. You want to save money and improve your economic prospects? Start getting serious people doing productive work using their time and talents trying to find ways to maintain an unjust status.

Canada's Constitution says that the Indigenous peoples of this land have their rights affirmed. The courts now seem to be saying we've been saying all along. Let's get into those words.

Canada, you signed a treaty with the people. Honor it. Some people are saying the Mi'kmaq's rightful share of the land is a couple of hundred years but it's time to get around to recognizing the injustices that rich folks are going to have to give up their ill-gotten gain; no matter how much they contribute to the Liberal Party every year.

Native people in Atlantic Canada are not able to share in fisheries and other resources. And because those resources must be responsibly to ensure their survival, they are taking the take. Somebody's going to get it all up, and we think it should be the people who have benefited by the injustices.

That's been what this fight is all about. The wealthy, influential people are perverting the course of this nation. The courts are saying stop it. The politicians should listen.

—Wi

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Non-status non-sense

What the heck is a non-status Indian, anyway? Lawyer Jean Teillet tells us there's lots more of them now than there used to be.

So who are they? Would it be fair to say that a non-status Indian is a non-Indian? If that's the case, then why call them anything at all with the word "Indian" in it?

Would you call a double burger with cheese and bacon a non-pizza? We don't get it.

If they're Indians, then what apocalyptic event took away their status as an Indian? How do you do that?

If you don't have status as an Indian, are you an Indian? Can a bureaucrat change a person's race, his or her very genetic makeup, with a stroke of a pen? Can a judge suddenly turn you into something you're not with a carefully worded decision from the bench?

We didn't ask if this was logical, since it doesn't appear to have ever had a chance to be that. We're just trying to make sense of it all. You're either an Indian or you're not, right?

So maybe the best definition of a non-status Indian is this: an Indian person that some wise guy in Indian Affairs has decided to throw into some artificially constructed category where the government can then deny his or her rights.

The more we ponder on this the more convinced we become that the term "non-status Indian" is one of the most ridiculous creations of the Canadian bureaucracy of all time.

And that's saying something.

We say you either are an Indian or you aren't, no matter what the Indian Affairs registrar might think. But somebody's probably going to have to pay a lawyer a couple of million bucks before we can say that without fear of contradiction.

The Supreme Court of Canada has laid down the formula for deciding who can exercise Métis rights. Congratulations to the Métis people who came out winners in this case, especially Steve and Roddy Powley.

We're hoping that all Métis people can exercise Section 35 Métis rights. But we'll wait and see on that one. Now that there is a way to deny people's claims that they are a member of group with constitutionally protected rights that might cost Canada money, you can bet some ambitious guy in a suit in Ottawa is looking for a way to turn that into a way to save money.

Let us save you a little time Ottawa. As the courts seem to be saying, stop wracking your brains for ways to keep Aboriginal people on the margins of society. You want to save money and improve Canada's economic prospects? Start getting smart, ambitious people doing productive work instead of wasting their time and talents trying to come up with ways to maintain an unjust status quo.

Canada's Constitution says that the rights of the Indigenous peoples of this land are "recognized and affirmed." The courts now seem to be saying what we've been saying all along. Let's put some meaning into those words.

Canada, you signed a treaty with the Mi'kmaq people. Honor it. Some people got rich by taking the Mi'kmaq's rightful share of resources. It took a couple of hundred years but Canada finally got around to recognizing the injustice of it all. Those rich folks are going to have to give back some of their ill-gotten gain; no matter how much they contribute to the Liberal Party every year.

Native people in Atlantic Canada are going to be able to share in fisheries and the logging industry. And because those resources must be managed responsibly to ensure their survival, we can't just up the take. Somebody's going to have to give something up, and we think it should be those people who have benefited by the injustice.

That's been what this fight has been about all along. The wealthy, influential and powerful have perverted the course of this nation in the name of greed. The courts are saying stop it.

The politicians should listen.

—Windspeaker

[rants and raves]

Considerable consultation

Dear Editor:

As the government spokesperson in the article from *Windspeaker's* August 2003 edition entitled, "Settlement proposal called 'trick and spin'—Compensation cap concerns litigants," I would like to provide additional comments to the partial presentation of the government's Alternative Dispute Resolution to your readership.

The Alternative Dispute Resolution (ADR) is entirely voluntary. It is designed to save stress, administrative costs and time for the former students. It will not shortchange claimants on compensation. As well, we will ensure health supports are available for applicants throughout the process.

Had I been given the chance, I would have gladly explained that considerable consultation with former students, their lawyers, the churches and other government departments took place in developing all aspects of the resolution framework, including a new ADR option. I would have also described the involvement of the Aboriginal Working Caucus, which is made up of 12 former Indian residential school students from across Canada who take their responsibilities in guid-

ing government on this sensitive and complex issue very seriously.

To suggest that they are involved in taking other former students down a less than desirable path is untrue. The Aboriginal Working Caucus continues to press for changes in the process and has made key recommendations to the government of Canada that will strengthen the alternative dispute resolution process for former students with valid claims of sexual and physical abuse.

One of the recommendations by the Aboriginal Working Caucus was to focus test the application form and the guide. Former students who have settled their claims, interpreters, counsellors, therapists and individuals with low-level literacy, were given an opportunity to review the documents and provide their feedback. The government postponed the launch of the alternative dispute resolution project from the spring until the fall 2003 in order to take the necessary time to fully assess what these individuals have told us. We are confident that people will see several significant changes as a result of these consultations.

Additional consultations took place with former residential school stu-

dents, their lawyers and church representatives to develop the selection criteria and identified potential candidates for the Chief Adjudicator position. Regional interview committees made up of the Chief Adjudicator and members of the Aboriginal Working Caucus, the churches, plaintiffs' lawyers and government will interview the top candidates in each region for the adjudicator positions. The government only has one vote on each of these interview committees.

The government has been quite clear that it is not trying to save money with this process. The \$736 million operational costs of the \$1.69 billion seven-year budget include monies for health supports, commemoration, lawsuits and grants for residential school survivor organizations and events.

The government of Canada is investing the necessary time and money to ensure that former residential school students have a fast and safe option to resolve their residential school experience.

Yours sincerely,
Éric Pelletier

Director, Policy and Communications
Indian Residential Schools
Resolution Canada

Métis exist outside the West

Dear Editor:

I just read the August 2003 edition of *Windspeaker* and was especially drawn to pages 27 and 30 concerning the Western Métis people and their plight for government redemption and restitution. Marvelously written by you folks; excellent coverage.

I am an East Coast Métis person, descended from Dutch, Scottish, German and also Mi'kmaq ancestors. My grandmother's people are Mikmaw from Nova Scotia, and I have traced her lineage back to the early 1700s around Annapolis Royal, where her ancestors fought and defeated a company of New England raiders at the Battle of Bloody Creek.

Many who participated in this battle were Mi'kmaq pure-bloods, French-Acadian pure-bloods, and some Meteeze (an old Acadian word which designated half-bloods) from the area.

I'm informing you of this simply to state that the Métis people did not originate in the Western provinces, but in Eastern Canada. I realize you probably already know this, but many do not, which makes the Métis people outside of "Riel Country" the true hidden Aboriginals.

Even more people fail to realize that before German colonists were settled in the town of La Have, N.S., it was a Métis town, dwelt in by half-bred farmers, hunters and fishermen.

La Have was recognized by the Acadians and British as being a Métis town earlier than 1720. There were Métis people living elsewhere, such as Port Royale (later named Annapolis Royal by British 'planters') and along the St. John River in New Brunswick, where an island near to Fredericton City was once called Isle De Meteeze, before the Loyalists came.

Eastern Métis men were so integral to the Atlantic fur trade that they were called captains by the Europeans, and were hired as traders, interpreters, guides, hunters and negotiators.

Some even married chiefs' daughters and became chiefs themselves. One in particular—the Baron St. Castin—became a true baron under French authority through his European father (a baron) and a chief of the Wabanaki, because his mother was the daughter of Chief Madokawando of the Abenaki people.

However, despite what I've written above, it is not the reason I have written to you. I wish to express my interest in Métis people and culture across Canada and to agree with others as to the true importance a pardon for Mr. Louis Riel will have on the future interests of the federal and provincial governments, and the Métis (if not all Aboriginal people). I realize that many say Louis Riel doesn't have to be pardoned, and I would normally agree, since their land was not an official part of Canada at that time, and no treason was committed therefore.

However, the reality of a true pardon would be important in many ways, not the least of which would be to alleviate certain anxieties of

those people who need acts to be made official or put on paper.

The most important reason is what the Métis people will thereafter mean to the federal government and how it will react to their claims, rights, and status.

Another reason would be to make Louis Riel into a national figurehead that Métis across Canada can rally around (much like many Eastern tribes have pictures of Sitting Bull and Geronimo as symbols of Native pride, even if these tribes are not Sioux or Apache.)

A third reason would be to alter Canadian history in a way to portray the Métis people, as a whole, in a more positive light to modern day school kids.

The pride of the Western Métis is not diminished, whether the government grants a pardon or not.

I realize many Métis in the West, as well as government officials and even First Nation people, are uninformed, ignore, or even brush aside the fact of Métis/Meteese being anywhere outside the West, but for all of that, we are here. We've been here since the first lonely European sailor set foot on Atlantic Canada. We exist, and continue to do so with increasing pride and awareness.

Phil Two Crows
Moncton, N.B.

[talk it up]

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outlining your concerns on whatever topic you'd like.

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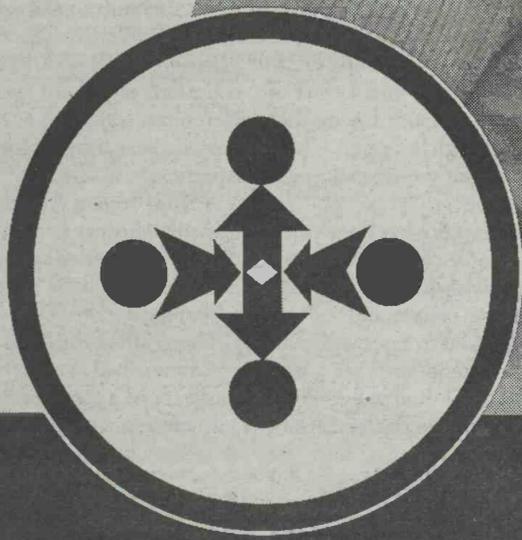
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<p>Did you know... that from October 6 to October 12 is National Family Week?</p> <p>6</p>	<p>Did you know... that from November 5 to November 11 is Veterans Week?</p> <p>5</p>	<p>Did you know... that from November 5 to November 11 is Veterans Week?</p> <p>5</p>	<p>Did you know... that from November 5 to November 11 is Veterans Week?</p> <p>5</p>	<p>Did you know... that from November 5 to November 11 is Veterans Week?</p> <p>5</p>	<p>Did you know... that from November 5 to November 11 is Veterans Week?</p> <p>5</p>	<p>Did you know... that from November 5 to November 11 is Veterans Week?</p> <p>5</p>	<p>November 1</p>
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MONUMENTAL WIN FOR MÉTIS

Powley determines who can access Section 35 rights

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

On Sept. 19, the Supreme Court of Canada confirmed what Métis people have known all along; the Métis of Canada are Aboriginal under the Constitution and have Aboriginal rights under Section 35.

The case decided is known as Powley and it began with a charge under Ontario's fish and wildlife legislation against Steve and Roddy Powley who had shot a moose without the benefit of having a license.

The Powleys argued that because they are Métis, they have an Aboriginal right to hunt for food on unused Crown land. The court agreed, concluding that the Powleys are clearly part of a Métis community with a distinctive culture and long historical roots to the area where the moose was shot, and that Section 35 rights applied to them.

Though future cases relying on claims of Métis rights will be determined on a case-by-case basis, the court has laid out the ground rules for determining who has those rights and who does not.

The Supreme Court of Canada said that in order to claim Section 35 rights as a Métis person, the claimant must:

1. Self-identify as a member of an historic Métis community;
2. Have evidence of an ancestral connection to an historic Métis community; (though the court rejected the concept of a minimum blood quantum, relying instead on proof that the claimant's ancestors belonged to the historic Métis community by birth, adoption or other means;)

and

3. Be able to demonstrate acceptance by the members of the modern-day descendants of that historic Métis community.

"What we argued is that the Métis Nation, which we consider to be the Prairies and a little bit into B.C. and Ontario, is genealogically connected and has the same traditions and family connections. That was one Métis people," said Powley lawyer Jean Teillet. "We never said anything about the possibility that there might be somebody in, say, Newfoundland, because we don't know anything about it," she said. "We've never said that [the Métis Nation] are the only Métis people. What we've said is that at the very least, the Métis inclusion in the Constitution includes the Métis Nation."

Teillet said the court decided not who was a Métis, but who was entitled to access Métis rights.

It's a fine distinction. Up to now, many people with Aboriginal blood who were not status Indians called themselves Métis.

"This is about a people, so therefore, there has to be a collectivity there, and there has to be a history and you have to be



"I think we're left with a larger class of non-status Indians than we had before. Many people who were trying to claim they were Métis are not going to be Métis; they're going to be non-status Indians. And why isn't that correct? If your grandmother was Mi'kmaq, why aren't you Mi'kmaq?"

—Powley lawyer, Jean Teillet

able to put that forward. Why we say [the Powley decision] is not about a definition [of Métis] is because the court didn't make any statements about who can be a member of that community. But it definitely is talking collective rights of the Métis based on their own history and that is precisely what we argued," she said. "It moves the markers, but it's not a definition by any stretch of the imagination."

She said the decision will require a re-thinking about the rights of non-status Indians.

"I think it's going to be very difficult for organizations like CAP [Congress of Aboriginal Peoples] who have always said that anybody who had any Aboriginal ancestry could claim to be Métis and could claim rights. They've lost that argument. We've always said that's wrong," she said.

And those who are of mixed blood, but not part of an historical Métis community will have

some thinking to do.

"I've never thought those people were Métis. The classic one was the woman I met who said to me, 'Well, I'm Métis, too.' And I always play what I call Métis geography, which is 'Where are you from?' and 'What's your real family name?' Because there really are only about 20 real Métis names. You're either a Riel or a Laviolette or a Poitras or a Chartrand or something when it gets down to it. She said to me, 'My mom is part Shuswap and my dad is part Shuswap.' And I asked, 'Well, why doesn't that make you Shuswap?' And she said, 'Because I grew up in Calgary.' And I asked why doesn't that make you a Shuswap who grew up in Calgary? How does that make you Métis?' And she looked at me and said, 'Well, I guess everybody has a different definition of who is a Métis.' And my response was, 'Yes, and some of them are wrong.' Quite frankly, I think she should be

justifiably proud of her Shuswap heritage, but why does that make her Métis? It doesn't. And I think this decision is really clarifying that."

Windspeaker asked if the court decision created a new category of Aboriginal people.

"I don't think so," Teillet said. "I think we're left with a larger class of non-status Indians than we had before. Many people who were trying to claim they were Métis are not going to be Métis; they're going to be non-status Indians. And why isn't that correct? If your grandmother was Mi'kmaq, why aren't you Mi'kmaq?"

But the standard used in the United States—blood quantum—was rejected by the court.

"It's completely horrid and the court rejected that quite properly," she said.

The decision did not define who Métis people are, she added, but it clarified the legal land-

scape, nonetheless.

"I think what we now know is who can exercise Métis rights, not necessarily who the Métis are," she said.

Another Métis rights case, Regina v Blais, was handed down by the Supreme Court on Sept. 19. That decision did not go in favor of Ernie Blais, who was trying to get the court to rule that Métis people should be considered as "Indians" under the Natural Resources Transfer Act (NRTA) of 1930.

In Blais, the court ruled that while the NRTA allowed "Indians" to hunt on vacant Crown land, the argument that Métis people should be considered as "Indians" for the purpose of this law was going too far.

The concept that Métis people are "constitutional Indians" put forward by Blais' lawyer was not accepted by the court as it applies to the NRTA, but it may yet prevail when applied to the division of power between the provinces and the federal government in Canada's Constitution, Teillet said.

In Section 91-24 of the Constitution Act, 1867, the federal government reserved responsibility "for Indians and lands reserved for Indians." Métis were not mentioned. But in the Constitution Act, 1982, Métis were recognized as Aboriginal peoples whose rights were "recognized and affirmed." Since they were not mentioned in Section 91-24, the court may yet recognize the concept of "constitutional Indians," Teillet said.

Court urges government action

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

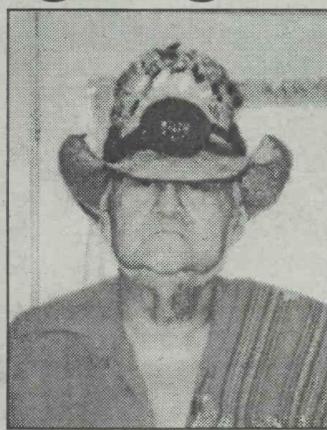
A decision on Aboriginal rights was brought down by the Supreme Court of Canada on Sept. 19, and included strong direction for Canada's legislators to get to work on finding a way to accommodate those rights, rather than fighting to deny them.

That's how Jean Teillet, great-grandniece of historic Métis leader Louis Riel, interprets the decision in the hunting rights case known as Powley. And she should know. Teillet is the lawyer who argued the case for Steve and Roddy Powley.

The Powleys claimed they should not have been charged under Ontario's fish and wildlife legislation for hunting a moose without a license, because they are Métis and have an Aboriginal right to hunt for food on vacant Crown land.

The Supreme Court of Canada agreed, and turned down the province of Ontario's appeal of the Powleys' wins in lower courts.

"The decision is so clear and it's unanimous. It's not like all the other Supreme Court of Canada



Steve Powley has proved he is Métis and has the right to hunt for food on vacant Crown land under Section 35 of the Canadian Constitution, 1982.

decisions on Aboriginal rights where there's dissenting opinions or concurring opinions. It's just a black and white, crystal clear decision," she said.

And within this crystal clear decision, the court sent strong messages to legislators to deal with the fact that Aboriginal rights exist.

"I think there's a couple that are just massive direction to the federal and provincial governments. When the court says that it is 'urgent' that the government get down to working with Métis peo-

ple about identifying people and creating standard tests for determining who is Métis, that's direction to the government. It isn't to the Métis," who have been trying to set those standards without the help of the government, said Teillet.

There was also direction in the Powley decision that told the government not to "exaggerate" the difficulty of identifying Métis.

"When they said that this is not an insurmountable task, that they shouldn't 'exaggerate,' I think that was the exact word they use, the difficulty of identifying the Métis people in order to uphold their policy of denial, that's massively strong language from a court to the government," she said. "Get on with this. We're not going to accept the fact that you think this might be slightly difficult as a denial.' I think those are huge admonitions to the government and I'm very happy to see it."

On Dec. 11, it will be six years since the Supreme Court handed down the Delgamuukw decision. Native leaders say that landmark recognition of Aboriginal land title rights has not been fully embraced by Canadian governments.

Windspeaker asked Teillet if the six-year lag from the time of the Delgamuukw decision to the Powley decision created, or added to, the court's sense of urgency.

"It may be that's what's going on, that they're getting tougher." She said words like 'crucial' and 'urgent' weren't used in Delgamuukw.

"The way the courts work is to set out the broad strokes first and then they hope the government will act properly in the right direction. But always issues will come up, so then in the next judgement they get more concise and in the next judgement they get more and it keeps working that way until it gets much more defined. And you have to keep walking down this road. I would expect that they're here on this because they see the problems," she said. "What we've got is federal and provincial governments are saying they have no fiduciary obligation or they only have this duty to consult, which to them means run into a community, flash a piece of paper around and then run out again and then they can do whatever they want with the land and with the resources. I think the courts are starting to see now that they need to put more teeth in their judgements."

Full S

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Phil Fontaine, elected on July 16 with the support of just over 60 per cent of a record number of voters, believes no national chief has ever had such a strong mandate. He clearly intends to wield it aggressively and that isn't sitting well with many chiefs who say the national chief's job is to do what they tell him to do.

All signs indicate that Fontaine is going to be questioned very intensely during a special assembly he called for Oct. 8 and 9. The assembly will take place at the Squamish Recreation Centre in Vancouver.

Just two months into his term, the new national leader is already in the eye of several political hurricanes.

As many as seven AFN employees, including two of the organization's longest serving technicians, were fired in September, prompting outrage in many corners. Several new employees coming in have connections to the federal government, which adds to the outrage and concern. Several of the fired employees are talking to a Montreal labor lawyer about possible legal action. Even if there is no lawsuit, the severance costs to the AFN could approach \$250,000.

The work done by many of these former employees was related to the rights-based agenda, an agenda the government has shown disdain for and one which Fontaine campaigned against in favor of a more

Jobs lost

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

As many as 20 Assembly of First Nations employees will be affected in some way by the planned re-structuring that will be implemented by new National Chief Phil Fontaine's transition team.

Sources say the plan includes reducing the number of directorships in the organization from 14 to seven. That means seven directors, each earning in the \$90,000 range, will be let go, demoted or otherwise reassigned.

The transition plan was formulated at an AFN executive meeting in Halifax shortly after Fontaine was elected on July 16. A second executive meeting in Vancouver on Sept. 8 and 9 saw more details added.

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Full Steam Ahead

The new national chief believes he has been given a strong mandate to set a new direction for the Assembly of First Nations and he intends to do just that. But he's going to have to deal with all of the most troublesome issues that have recently afflicted the organization to do it.

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Phil Fontaine, elected on July 16 with the support of just over 60 per cent of a record number of voters, believes no national chief has ever had such a strong mandate. He clearly intends to wield it aggressively and that isn't sitting well with many chiefs who say the national chief's job is to do what they tell him to do.

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The work done by many of these former employees was related to the rights-based agenda, an agenda the government has shown disdain for and one which Fontaine campaigned against in favor of a more



Phil Fontaine

pragmatic, less confrontational approach to dealing with government.

Published reports show that more than a million dollars has been budgeted for transition, including a healthy sum to redecorate the national chief's office.

There is also a dispute about whether Fontaine said on the campaign trail that he supports Bill C-19, the First Nations financial institutions legislation. He claims he did; his opponents say he didn't.

That has left the national chief exposed to a lot of criticism from chiefs and from allies who have worked with First Nations leaders to oppose Indian Affairs Minister Robert Nault's suite of governance legislation.

Ontario AFN Regional Chief Charles Fox was surprised to hear that Fontaine has come out in support of C-19.

"I have to talk to the national chief about that. I did send out a press communiqué. I sent him a letter, just stating my position. I



Roberta Jamieson

talked to the chief of Whitefish, called him personally and he said that he did talk to the national chief and the national chief told him that he supports Bill C-19," he said. "He was very blunt about it. I sent him a letter of protest, saying there's still AFN resolutions that reject C-19, as well as C-6 and C-7 and that the national chief can't make unilateral decisions to reverse those resolutions."

Franklin Paibomsai has been chief of the 300-member Whitefish River First Nation (located an hour's drive southwest of Sudbury) since last December. The University of Toronto-educated civil engineer has been dogging Fontaine all summer, demanding explanations to many of the above mentioned concerns.

After sending a half-dozen or more letters to the national chief from Aug. 8 onwards, he received a response on Sept. 12. Paibomsai told Windspeaker that Fontaine informed him he would support C-19 with an amendment,"

Paibomsai said.

The amendment Fontaine wanted, and got, was the inclusion of a non-derogation clause.

The Whitefish River chief said his conversations with Fontaine started out pleasantly but didn't end that way.

"He raised questions about me sending letters. For the record, I sent many letters [starting] right after his election. I finally got a letter and it's in response to all my inquiries. It basically says, I have a 60 per cent mandate. These are the issues. I thank you very much for raising the issues and keeping an eye on things that I've said in the media and he looked forward to working with me on these concerns. I could live with that, although it didn't say specifically, here's how we're going to tackle governance," he said. "On Sept. 18, I got a phone call. I phoned in because I found out from the Chiefs of Ontario that Bill C-19 was before the standing committee and there was nobody up there. I put in a call to Phil Fontaine's office, asking if he would speak before the standing committee and speak to the resolutions."

Paibomsai said Fontaine seemed to resent his questions.

"He phoned me back. And he said, 'Well, you've been following me around with all these letters on governance.' And I said, 'Well, that's the mandate the chiefs have given.' We disagreed there and it wasn't very pleasant. I didn't like the tone of the discussion," the Ontario chief said. "I didn't understand at the time what authority he has. Basically he has no inherent power. His power comes from the chiefs

in assembly, so I'm justified in asking these questions of our national leader."

Six Nations Chief Roberta Jamieson finished second to Fontaine in July. She debated him all across the country and says she's surprised to hear that he's supporting the bill.

"Things like being in favor of C-19 and being in favor of C-6, I don't recall them being on the platform," she said. "If he's in favor of C-19, we have every reason to ask him to account because it's tantamount to saying 'I don't care what the chiefs say, this is what I'm doing.'"

Bloc Quebecois MP Yvon Lubien has been assisting the AFN on Parliament Hill, helping to fight against the governance legislation. He has been wondering aloud why he has been left fighting for Native rights as an opposition member without the support of the national chief.

Former Kamloops Indian band chief Manny Jules recently accepted the chief of staff position at the AFN.

Jules said the national chief made it clear that he would support C-19 on the campaign trail.

"He was very clear in terms of the pieces of legislation that he supported and those that he didn't support. He was clear throughout the campaign he didn't support and isn't going to support C-7. The whole question of C-19, he made it very clear... in the question and answer period in Edmonton, he made it very clear he supported C-19. These issues were thoroughly debated right across the country."

(see Chief's agenda page 10.)

Jobs lost to accommodate AFN re-structuring

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

As many as 20 Assembly of First Nations employees will be affected in some way by the planned re-structuring that will be implemented by new National Chief Phil Fontaine's transition team.

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The transition plan was formulated at an AFN executive meeting in Halifax shortly after Fontaine was elected on July 16. A second executive meeting in Vancouver on Sept. 8 and 9 saw more details added.

The first moves were made on

Sept. 10 and 11. Rolland Pangowish, Audrey Mayes, Dan Gaspé and Mike O'Brien were told their services were no longer required. Reports that three other employees have also been terminated could not be confirmed.

Pangowish was the lands and trusts director. He had been with the AFN for 15 years.

Mayes was the associate director of lands, treaties and fisheries. She had been at the AFN for nine years.

Gaspé was director of parliamentary liaison. He was brought on board just over a year ago to co-ordinate the AFN's lobbying efforts against the First Nations' governance legislative package.

O'Brien was the AFN's justice director.

Pangonish sent out an email notice of his dismissal, but refused further comment because he was seeking legal advice about how to respond to his termination.

"After 15 years of service, I am

now being released by the new leadership. My understanding is that this was approved by the executive committee. I very [much] appreciate their thoughtful consideration," he said in his email. "I just wanted to convey my appreciation for the honor I have had of working with you all on these issues, which are of great importance to our people. I can only hope that some day we will make real progress toward the recognition of our inherent, treaty and Aboriginal rights. I know the struggle will continue and I hope to see you all again, perhaps on the floor of our national meetings."

Mayes also informed her contacts by email that she had been let go.

"After nine years of service with the AFN, I too have been asked to leave. It has been such a wonderful experience and the most fulfilling job that I have had the honor to do. I will use those talents and experience to advance

First Nations' rights, so I guess I'll see you at the 'meetings,'" she wrote in an email acquired by Windspeaker.

Gaspé emailed his contacts as well.

"I have been asked to leave the employ of the AFN after one year of dedicated service. I am proud and honored to have been given the opportunity, as I did years ago, to serve the First Nations at the AFN as director of parliamentary liaison. I logged many long hours on Parliament Hill developing relations, preparing strategy, accompanying chiefs, and helping them to communicate their messages regarding the bills that are still before parliament all with the goal of protecting and enhancing our inherent, Aboriginal and treaty rights. We put forward a professional and impressive image and we were effective," he wrote.

O'Brien confirmed that he had been let go, but refused comment.

A well-placed AFN source expressed concern that the fight for rights appears to have been abandoned.

"The whole treaty unit has been wiped out," the source said.

And if the terminations aren't enough to raise eyebrows, the hirings have.

Technicians across the country are witnessing the exodus of employees who worked in rights-based areas and an influx of people with some connection to the federal government, and are wondering if the AFN hasn't come to stand for the "Assembly For Nault," a phrase that's being banded about in Indian Country.

Manny Jules, still listed on the organization's Web site as chairman of the Indian Taxation Advisory Board, a group that operates under a memorandum of understanding with the minister of Indian Affairs, has been hired at the AFN as chief of staff.

(see AFN veterans page 10.)

Chief's agenda is clear, says chief of staff

(Continued from page 9.)

"The national chief campaigned on a very clear agenda that he wanted to move forward. Ten points, ranging from housing, employment, economic development, education, languages, health, resource revenue sharing, jurisdiction, making the AFN relevant and accountable to the chiefs, and claims. We, since the transition, have developed budgets that easily exceed a billion dollars that is moving forward to the federal government. The intangibles that flow from that are literally billions of dollars," Manny Jules said.

"What we want to do is create a new economy, an economy that includes First Nations, because right now we're completely and virtually shut out of Canada's economy. If Canada continues to operate as it has been, on six cylinders as opposed to eight, it will continue to lag behind the other countries in terms of the UN index.

"Canada was number one for a number of years and now it's number eight. So without addressing First Nations' issues,

Canada will not regain its number one status."

INAC sources say there has been a virtual blizzard of funding requests arriving from the AFN since July. Jules said proposed budgets for each of the 10-points in the plan have been formulated. A leaked AFN memo states that each plan has a budget of a least a million dollars. Many of the proposals would extend through several fiscal years.

"We need to restore the capacity of the assembly to do its national work so that the regions and also the communities can benefit from the hard work that's going to be necessary facilitating moving this huge agenda forward," Jules said.

Jules' comments revealed that the Fontaine team does feel it has the mandate to follow through on its plans without going back to the chiefs in assembly for permission.

"I truly feel that with the campaign that took place, a lot of it was based on the philosophical divide that is within the leadership of this country. The leadership opted for a pragmatic and practical approach to dealing with

our issues. That's obviously where I'm at," he said.

On the new AFN agenda is a rejuvenation of the organization and that rejuvenation will begin with the establishment of a national chiefs commission, said Jules.

"This is going to involve regional think tanks, focus groups and policy forums. One of the first steps in that direction is going to be the special assembly in Vancouver so that the chiefs will be updated on the Getting Results Agenda," he explained.

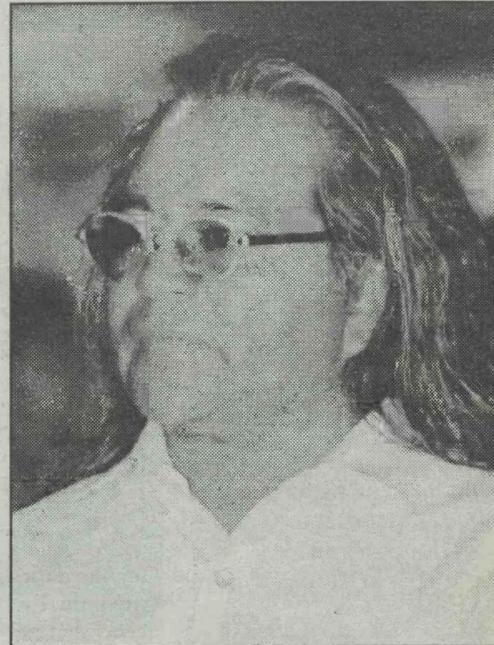
"Even in terms of how the assembly itself gets involved in the budgetary cycle of the federal government has to change. There'll be a number of areas put forward and we want to be able to build in successful models, making sure that every region of this country is well represented. That means making the assembly relevant because you saw a dramatic turn down in terms of attendance at the assemblies. And in order to make the kinds of changes that the national chief campaigned on, was given a mandate to do, it's going to require in some cases a fundamental

change of the assembly."

He said he could not provide details about the commission's timeframe or who its members would be, although some sources speculate that British Columbia Vice-chief Herb George may be named as the chairman.

Jules summed up the current administration's attitude about its mandate in no uncertain terms.

"The debate really is over. That was decided on July 16 in Edmonton. The national chief campaigned on a very ambitious agenda. We don't want to see a repeat of what happened in Halifax again," he said.



Manny Jules

"At the same time, we all have to recognize that we are living in a democracy. So we want to ensure that there is a good debate so that there'll be a clearing of the air and we'll begin to arrive at a plan to take ourselves out of this quagmire of poverty that our people find themselves in."

AFN veterans dismissed after Fontaine win

(Continued from page 9.)

Rumors persist, although denied by Manny Jules, that Scott Serson, a former deputy minister of Indian Affairs, has also or will soon join the ranks of AFN employees.

The national chief's own press secretary, Nancy Pine, was Indian Affairs Minister Robert Nault's press secretary. Ajay Chopra, a former employee in the department of justice, is serving as AFN intergovernmental affairs advisor. He is also the son of a prominent leadership bid campaign organizer for Paul Martin in Manitoba.

Fontaine supporters defend the moves, saying three years of inactivity on all the other fronts aside from rights has left First Nation communities in desperate straits.

Looking after such basic issues as health, housing and education is not an abandonment of the fight for rights but a simple change in direction.

With clearly defined political divisions within the assembly membership beginning to form, most issues are becoming politicized and that distracts from the big picture, Jules told *Windspeaker*.

Fontaine's political opponents are criticizing information contained in a leaked AFN memo which reveals that the budget for the transition plan is \$885,000. About \$250,000 of that has been set aside to cover severance packages.

The memo also states that the national chief's office will have 18

staff members. That's almost twice the size of former national chief Matthew Coon Come's staff. It will be composed of four regional political advisors and advisors in policy, legal, economic development, international, social, spiritual, and alternative dispute resolution, a political strategist, a parliamentary liaison, and a communications assistant. That's in addition to the chief of staff, associates to the chief of staff, an executive assistant and a scheduling assistant.

Six Nations Chief Roberta Jamieson finished second to Fontaine in the July runoff for national chief. She criticized the staff moves.

"I'm really disappointed that some of the very best people at

AFN have been released. Does it cause me concern? Absolutely, because I think the AFN needs to reflect the people. There needs to be a staff there that's going to be able to serve all First Nations, not just the executive or the national chief. It's way too political the way that this was handled. It seems to have been done to build kind of a Fontaine machine," she said.

The loss of Gaspé, who has a lot of experience in the ways of

parliament, is seen by Jamieson as a move designed to frustrate the fight against the minister's governance package.

"One day he's there and the next day he's gone precisely at the time when the bills are reaching a high level of activity. Lots of First Nations relied on this parliamentary liaison, command and control, whatever you call it. And nothing's being offered at a very critical time," she said.

Correction:

In the September 2003 issue of *Windspeaker* in the article titled "Debate over rights rages," we mistakenly identified the wife of our source, Taaiké Alfred, as being a member of the Mount Currie band in B.C. She is not. We apologize for any confusion this may have caused.

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By Paul Barnsley
Windspeaker Staff Writer

CALGARY

The Samson Cree Nation's attempt to call Indian Affairs Minister Robert Nault and Prime Minister Jean Chretien as witnesses in a landmark billion dollar trust monies case against the Crown has been rejected by a Federal Court judge.

Justice Max M. Teitelbaum handed down his decision in late August. Samson Cree Nation lawyer James O'Reilly filed an appeal almost immediately.

In his decision, the judge upheld the concept of parliamentary privilege. Lawyers representing Nault and Chretien had raised that privilege as a reason why they should not be called to give evidence in the trial.

O'Reilly said his appeal would explore the idea that parliamentary privilege as it currently exists is an outdated concept that prevents accountability and frustrates the search for justice. He believes he made that point in front of Justice Teitelbaum, but said the Federal Court judge wasn't ready to listen.

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No subpoenas for minister, prime minister

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

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"We submitted authorities ga-

lore, well over 100. And we went over the whole history of this and Justice Teitelbaum didn't consider a lot of what we put before him," the lawyer said.

He noted that the judge's decision revolved around the necessity and importance of allowing lawmakers to be available to perform their important function.

"But what privilege is really necessary for parliament to function," O'Reilly asked. "Are you going to tell Samson that, when you have a quorum of 20 people in parliament, that the presence of each and every one of the members at all times is absolutely indispensable for parliament to carry out its job? I don't think so."

The lawyer said he could see parliamentary privilege outweighing the duties of a citizen to testify if there was a national emergency that required all parliamentarians to return to Ottawa.

"But this one gives them a blanket immunity and we say that doesn't make any sense," he said.

The privileges that are extended to parliamentarians have their roots in practices developed centuries ago, he said. *Windspeaker* asked if parliamentary privilege could be seen as a relic of the colonial era.

"Even pre-colonial," he an-

swered. "And it sets up a real double standard. The chief is compellable. They can call him at any time, apparently. But an MP or a senator . . . be clear on this. This privilege is a parliamentary privilege. It applies to every sitting senator and every sitting member of Parliament. Being a minister or prime minister has nothing to do with this privilege. Everybody, including the opposition MPs, they can say, 'We're immune from court processes.'"

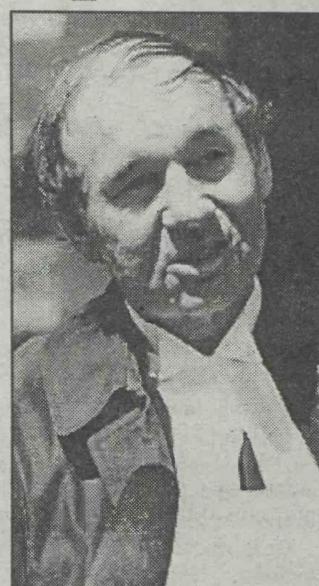
Even if an MP is the only witness to a crime, that MP could, in theory, refuse to attend court and that would potentially allow a criminal to go unpunished.

"He can just say 'No, I'm sorry I'm an MP' and that's it," O'Reilly said.

O'Reilly said the privilege seems to apply almost all the time. During breaks when Parliament isn't sitting, it is still considered to be in session. The privilege applies for 90 days before and after Parliament is in session.

"So all summer long, parliament was in session. When Paul Martin was running around hosting barbecues and so on, he had parliamentary privilege," he said.

O'Reilly believes the judge did not give adequate consideration to a very complex area of the law



James O'Reilly

that was central to his argument. He will re-emphasize that on appeal.

He believes the judge did not give his argument about the difference between a charter right and a constitutional right the consideration it deserved.

He argued that Aboriginal rights are not subject to normal limits.

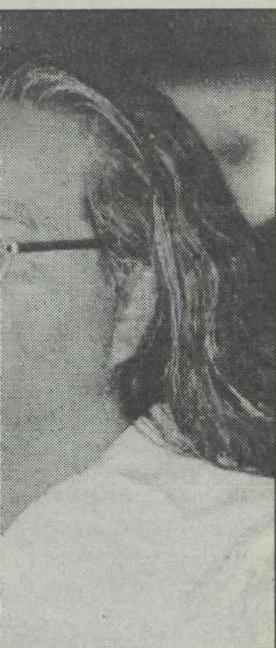
"So you've got a limit, which really tries to deal with competing rights and rights aren't abso-

lute. So if I've got a right of free speech, I can't go into my neighbor's house and start shouting and screaming and say I'm exercising my right of free speech," he said. "With Section 35 rights, they're outside the Charter. So it's like having a second Charter dealing only with rights of Aboriginal peoples. That's part two of the Constitution Act, 1982, which is Section 35."

Aboriginal rights are not subject to the same limits that other basic rights are because courts have ruled that Aboriginal rights can only be balanced against competing rights if there is a clearly defined, justifiable reason to do so, he said.

"But, obviously, as the courts have said too, these Aboriginal and treaty rights aren't totally absolute and don't automatically take precedence over any other rights. So they say, 'OK, you can infringe or impair or trample upon these rights. But under what conditions?' Not under the conditions that can be demonstrably justified in a free and democratic society. You have to have a valid legislative objective, a valid legislative purpose and you have to take into account certain other things."

of staff



At the same time, we all have recognize that we are living in democracy. So we want to ensure that there is a good debate and that there'll be a clearing of the air and we'll begin to arrive at a point to take ourselves out of this mire of poverty that our people find themselves in."

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Government applies Mitchell

By Paul Barnsley
Windspeaker Staff Writer

SAULT STE. MARIE, Ont.

After years of allowing Native people to cross the Canada/U.S. border without paying duties and taxes on goods purchased, the government of Canada has now decided Native people do not have any border-crossing tax exemption rights.

"As of right now, there are no exemptions anywhere. And it's duty and taxes from the first dollar, unless of course somebody qualifies under the regular exemptions. They have to report and duties and taxes are payable," said Collette Gentes-Hawn, spokesperson for Canada Customs and Revenue Agency (CCRA).

The United States recognizes the Jay Treaty, which recognizes the right of Native people to move within their traditional territories across the border without paying duties and taxes, but Canada does not. Native people around Sault Ste. Marie have regularly made a point of exercising their Jay Treaty rights by traveling into the U.S. en masse at regular scheduled times each year and the Canadian government has not forced a showdown over the issue.

Demonstrations, protests and possible court action seem imminent, however, now that Canada is clamping down at the border. But there seems to be confusion as to when that clamp-down will occur.

Grand Chief Chris McCormick of the Association of Iroquois and Allied Indians accompanied several band members across the international bridge at Sault Ste. Marie on Sept. 5 despite being informed that there were to be no more duty and tax exception border crossings as of Aug. 15.

The Native people shopped in the United States and returned home to the Canadian side without paying duty, and since they believed they were doing so in defiance of the new CCRA policy, McCormick was on hand to make sure that the people would not get stuck in a bad situation.

"We were having recognized border crossings each month, but that had been wiped out. They told us there were no more after Aug. 15. We told them we were having one on Sept. 5. We asked what was going to happen," he said. "We needed to advise people that were going to be crossing, because some of them bring their children. It's the time of year to buy school clothes. Some people have medicine, other people have babysitters, so we needed to know in case it took a long time

"We were having recognized border crossings each month, but that had been wiped out. They told us there were no more after Aug. 15. We told them we were having one on Sept. 5. We asked what was going to happen."

—Grand Chief Chris McCormick

to cross the bridge. I already knew that [Garden River] Chief [Lyle] Sayers had told them in a separate conversation that they'd block the bridge."

Despite assurances from the minister responsible, Elinor Caplan, and her staff that there would not be any problems, there was a bit of friction with Canadian customs officials, he reported.

"It went fairly smooth. I think the people on the bridge were getting mixed messages because I had been talking to the minister's policy advisor and I'd called him because we hadn't heard what was going to be the process at the bridge when we went across. I was advised that there wasn't going to be any problems," he said. "Then he made a remark about personal goods and he used a figure of under \$5,000. I asked if I could have that in writing. He said he'd get somebody to call me back. When the guy called back, he had sort of a different tone to his voice; that they were going to be subject to search and things like that. So him and I sort of had a little set-to because that's not the information I'm getting from the minister's office."

"Then the guy called again and said there wasn't going to be any problem. If they're flagged over, even if they don't go over there won't be any police and they won't be stopped but their license number will be taken."

One custom's officer tried to give Chief Sayers a ticket, but he refused to take it.

"But then they picked on two young women," McCormick said. "The women said the border guards said there's no recognition of their rights and told them to pull over. That's what I mean about mixed messages coming from bureaucrats in the ministry."

The chiefs intervened on behalf of the young women and they were able to get through.

That weekend, at an Elders' conference in Sault Ste. Marie, the grand chief was told that one of the Elders who made the crossing was forced to pay duty on the goods she brought back.

"Usually we set it so the people are coming back between 4 [p.m.] and 5:30 [p.m.]. This time we decided to have everyone come back

right at 5:00 because of the uncertainty," he explained. "The Elder came back at 4:15 and was charged duty."

On Sept. 6, Oneida of the Thames Chief Harry Doxtator led a similar crossing at the Sarnia bridge. It went without incident.

McCormick is bothered by the confusion among the government officials.

"The remarks by the bridge officials to those young women, that there's no Jay Treaty rights, we don't recognize your rights here, etc... as far as we're concerned in regards to this border, for us there's no provincial border, state border or United States/Canada border. The way we look at it is that it's a right given by the Creator. It's an existing Aboriginal right," he said. "All that Jay Treaty does is recognize that right. If Canada was honoring its fiduciary obligation, they would be following in the footsteps of the United States and also from the recommendations of the Penner committee and their own Liberal Party convention that the Jay Treaty should be legislated in its full content."

(see Jay Treaty page 28.)

National Association of Friendship Centres

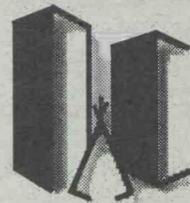
Urban Multipurpose Aboriginal Youth Centres Initiative

2004/2005 Call for Proposals

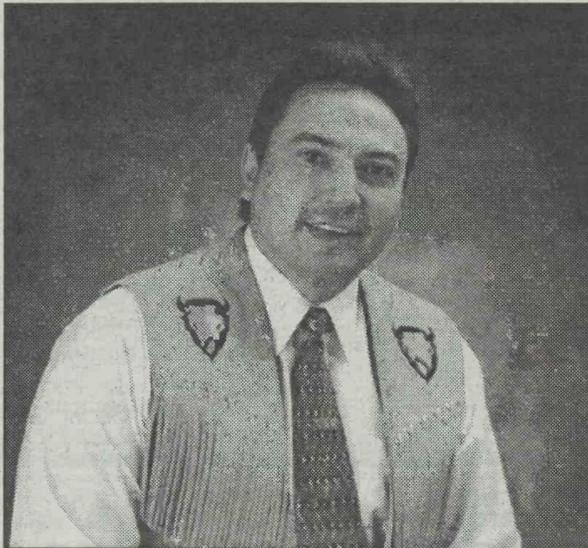
In partnership with the Department of Canadian Heritage, the National Association of Friendship Centres is requesting proposals for the UMAC Initiative for the 2004/2005 fiscal year.

The primary goal of the UMAC Initiative is to create a network of urban Aboriginal youth centres to support and assist urban Aboriginal youth in enhancing their economic, social, educational and personal prospects.

The application deadline is November 21, 2003. For additional information, including application forms, program guidelines and Regional Desk contact information, please visit the NAFC website at www.nafc-aboriginal.com.



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Windspeaker: What one quality do you most value in a friend?
Gil Cardinal: Well, I think spirit. You know, just a good caring kind spirit.

W: What is it that really makes you mad?
GC: I don't get mad. No, I don't know... What makes me mad? I don't know. When my cats kill birds and mice? That's the best I can do.

W: When are you happiest?
GC: Just when I'm being quiet. Moments of quiet when I tune



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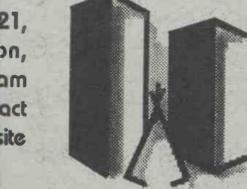
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November 25th, 2003
Four Seasons Hotel
Vancouver, B.C.

Gil Cardinal [windspeaker confidential]

A new work by filmmaker Gil Cardinal premiered at the Toronto International Film Festival in September. *Totem: The Return of the G'psgolox Pole* tells the story of the Haisla people and their efforts to repatriate a mortuary pole from a museum in Sweden. Cardinal's other works include the mini-series *Big Bear* and documentaries *David with FAS*, *The Spirit Within*, and *Our Home and Native Land*.



Windspeaker: What one quality do you most value in a friend?
Gil Cardinal: Well, I think spirit. You know, just a good caring, kind spirit.

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GC: I don't get mad. No, I don't know...What makes me mad? I don't know. When my cats kill birds and mice? That's the best I can do.

W: When are you happiest?
GC: Just when I'm being quiet; moments of quiet when I tune in

or try to tune in to all of the things I have to be grateful for.

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

W: What one person do you most admire and why?
GC: I can't pick one person. I think, you know, all of the people that I come in contact with through my work, the people I work with, luckily are all very, very caring people, about what we're doing together. There's always a very good spirit

among us and between us. So I would say, as a group, it would be the colleagues, the people that I work with, or the people that I work with when making a film and telling their story, you know, community people. Because of the sharing, the sharing and the caring. So I guess I would just have to say that, as a group, the people I work with.

W: What is the most difficult thing you've ever had to do?
GC: Quit smoking! Right now!

W: What is your greatest accom-

plishment?
GC: I think learning to be grateful for the gifts and blessings of my life. I think that's something I've been working at. And I'm very glad when I can tune in to that and feel that.

W: What one goal remains out of reach?
GC: I guess the work that remains to be done.

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

GC: I'd want to be a rock and roll singer.

W: What is the best piece of advice you've ever received?
GC: Keep your powder dry, I guess. Go slow.

W: Did you take it?
GC: Oh yeah. Well, I mean, not so specifically, but just as a general kind of approach.

W: How do you hope to be remembered?
GC: As somebody who cared.

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Police shut down critic

By Paul Barnsley
Windspeaker Staff Writer

SASKATOON

Criminal charges were filed against Métis activist John Melenchuk after he was arrested during a protest outside a community police station in Saskatoon on Aug. 29.

Just three days before two major inquiries into justice-related matters were set to begin, the vocal critic of the police, and of the province's justice system in general, was charged with mischief over \$5,000. The charge was based on an allegation that Melenchuk's protest interfered with the operation of a business near the Little Chief community policing station in the area of Saskatoon known as "the hood." The business he is alleged to have interfered with is a provincially-owned Saskatchewan Liquor Board store.

A second indictable offense was added because the activist wears a mask during his protests.

In order to be released from custody, he was required to sign an undertaking promising not to wear a mask or any disguise, not to possess any device designed to amplify his voice and to stay away from an address on 20th St. West.

"This is a way to shut me up," he told *Windspeaker* after he was released.

He said he was protesting against the actions of senior police officers in the city to draw attention to matters that were to be dealt with in the two legal actions.

The inquest into the death of Neil Stonechild, a 17-year-old Native youth who was found frozen to death on the outskirts of the city after last being seen in the back of a police car, started Sept. 3, as did the wrongful prosecution civil action launched by Peter Klassen, who served four years in jail after police bungled an investigation

into fantastic allegations of sexual assault made against him by a troubled young boy. It was expected that the actions of members of the Saskatoon Police Service would come into question in both proceedings.

"They'll have to prove that I had intent to damage the liquor board. If they lost \$5,000 I want to see the records that show how that day differed in comparison to other days. I'm going to put them under the microscope," said Melenchuk, who will represent himself in court. "These charges are going to get dropped. This is just until my court five months down the road; they're going to keep me shut up. That's how they use the system."

Melenchuk said it was "ridiculous" to state that he caused a loss of business of more than \$5,000 during an 80-minute protest.

"An hour and 20 minutes and they say I caused \$5,000 damage," he said. "That's 250 paying customers [who were prevented from entering the liquor store] at the minimum and probably way more than that. A lot of these people in this neighborhood panhandle for hours just to buy a bottle of Baby Duck. And the liquor store is kitty corner across the street from Little Chief. I'm not even in front of the store. I'm across the street."

He claimed he was later charged in relation to another protest at city hall, but the charge was thrown out.

He added that he had conducted more than 20 protests over the last three years and wondered why he hadn't been charged then.

Several legal sources, who asked not to be named, said the Criminal Code prohibition against wearing a mask while committing an indictable offense was designed to prevent criminals from escaping prosecution by hiding their identity.

Melenchuk is well-known to police in the city. He said the arresting officer called him by name when he approached the activist to

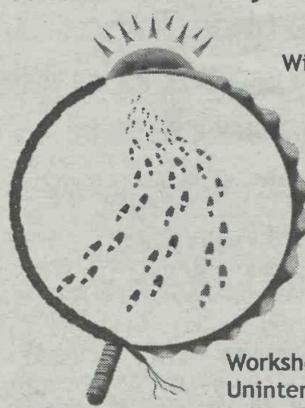
inform him he was under arrest.

While Melenchuk said he believes the police have stretched the meaning of a couple of Criminal Code sections in an attempt to make trouble for him, Inspector Lorne Constantino, public affairs officer with the Saskatoon City Police, denied that charge.

"That is not the position of the police department at all. Mr. Melenchuk has been protesting for quite some time and we've had conversations with him, indicated to him that when we act upon these things, it's not the police department acting on our own behalf. When it comes to charges like disturbance, mischief, things like that, the police department is not the complainant. We receive the complaint from a concerned citizen. We evaluate the basis of their complaint and then interpret that to charges related in the Criminal Code," he said.

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Insurance

Dear Tuma:

I was involved in a car accident last year. There were no other cars involved and the cause of the accident was black ice. Is my insurance company supposed to cover all of my losses, including the time I have been off work or for my injuries?

No Car to Drive to Work in Nova Scotia

Dear No Car:

In Nova Scotia there is a clause in many insurance contracts called "Section B". Section B benefits is where the insurance company will provide benefits for injuries received in an accident. These benefits are usually things such as physiotherapy, mileage

Inuit p

Here are a few questions that have crossed the mind of every Aboriginal person in Canada at some time or other: When and how did our ancestral lands become the property of somebody else? By whose doctrine have we found ourselves to be somebody else's subjects, bereft of lands and resources, doomed to be tenants in our own lands?

In the nomadic times of our grandfathers, the land belonged to everybody, yet belonged to nobody. Inuit wandered great distances freely without having to worry about who owned what stretch of land or sea. If an area sustained life, Inuit were there without a thought as to who would pretend to be owner of it. So this question is perplexing, even today, to Inuit, whose historical memory was unencumbered by the imperative to define ownership. How on earth did our land end up belonging to the

As many

One out of three women will have fibroids by their thirty-fifth birthday. Fibroids are the most common reason women have hysterectomies.

Non-cancerous tumour

Fibroids are also called leiomyoma or fibromyoma by doctors. A fibroid is a firm rounded mass of fibrous and muscle tissue that grows in the muscular wall of the womb (known as the endometrium). One or several fibroids may be growing at the same time. Fibroids don't turn into cancer.

Who gets them?

Thirty to fifty per cent of women get fibroids after the age of 30. Black women tend to get fibroids more commonly and at an earlier age.

Although common, we don't know why women get fibroids. Fibroid growth seems to be related to the female hormone estrogen. For example, it is rare to see fibroids growing before the ovaries start producing estrogen. Also, fibroid growth usually stops

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Insurance may cover you for lost wages [strictly speaking]

Dear Tuma:

I was involved in a car accident last year. There were no other cars involved and the cause of the accident was black ice. Is my insurance company supposed to cover all of my losses, including the time I have been off work or for my injuries?

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PRO BONO Tuma Young

back and forth to doctors, and any out-of-pocket expenses. You should talk to your insurance company regarding whether or not you are covered for Section B benefits for lost wages. If you are not, then you are out of luck. If you are, the insurance company may not want to pay out for lost

wages. If this happens, one of your options is to sue your insurance company and for this you need a lawyer.

As for compensation for injuries, again check to see if your policy covers you for injuries received. You may also think about how the black ice was there. Was

the road properly maintained? If not, you may have a case against the owner of the road, whether that is the province or the band.

Dear Tuma:

My kids have been attending an off-reserve school since kindergarten. Now the band wants them to attend the on-reserve school. My kids do not want to change schools but the band is saying that they will not pay for the tuition for the off-reserve school. What can I do?

Back to School Blues

Dear Back to School:

If the off-reserve school has a particular course or service that your kids require, then the band will have to pay for the tuition

and allow your kids to remain at the off-reserve school.

The course has to be something more than just any regular course. For example, if your kids are enrolled in an enhanced academic program, which the band school does not offer, then your kids can stay in the program. If your argument is that the band school does not offer French and the off-reserve school does, that is not enough (especially if your kids do not take French). If the off-reserve school offers a particular service that your kids need, such as special needs educational counseling, then your kids can stay at the off-reserve school.

(see Bernard case page 27.)

Inuit perspectives on land ownership

Here are a few questions that have crossed the mind of every Aboriginal person in Canada at some time or other: When and how did our ancestral lands become the property of somebody else? By whose doctrine have we found ourselves to be somebody else's subjects, bereft of lands and resources, doomed to be tenants in our own lands?

In the nomadic times of our grandfathers, the land belonged to everybody, yet belonged to nobody. Inuit wandered great distances freely without having to worry about who owned what stretch of land or sea. If an area sustained life, Inuit were there without a thought as to who would pretend to be owner of it. So this question is perplexing, even today, to Inuit, whose historical memory was unencumbered by the imperative to define ownership. How on earth did our land end up belonging to the

Crown?

At a First Ministers Conference on Aboriginal Rights in March 1984, Nisga'a Chief James Gosnell thundered out this assertion: 'We own this land, lock, stock, and barrel; from the North Pole to the tip of South America.' To this, Prime Minister Pierre Elliot Trudeau snapped back, 'From where do we start? I mean, do we go back to Creation?' This exchange graphically exposed the fundamental divide between those who were here first and the European settlers' pretensions to being masters of the lands their immigrant ancestors "founded."

The standard formality of Qallunaat (white) settlers was planting a flag to claim jurisdiction over vast stretches of land for their king or queen. This was easy for people who regarded their "discoveries" as terra nullius, an empty No Man's Land entirely up for grabs.



NASIVVIK Zebedee Nungak

Such claims framed the continent's Aboriginal inhabitants to eventually becoming squatters in their own lands. Pre-existing occupancy was totally disregarded as the land was carved up, over time, into tidy political units.

In the Arctic, there has never been a war between Inuit and Qallunaat over the question of who owns what land. Over the years, Qallunaat simply took over, much in the way they did in other parts of the world. They took every advantage of the perceived absence of "civilization" among First Nations and Inuit. (The Iroquois Foreign

Immigration Bureau should not have been so lax in checking out the colonial designs of the original arrivals from Europe.)

Let us for a moment imagine a reverse order of the colonial process. Inuit angakkuit (shamen), intent on colonizing some stretches of Europe, land in St. Malo, France and Plymouth, England. They plant their amulets on the shore, loudly assert ownership of all that they see, and tell the locals that their heretofore adequate existence is null and void.

The angakkuit issue directives, all very foreign to the English and

French, as the newly enforced law. Lands are arbitrarily divided into units that are divined in séances, with absolutely no regard for how things were done before. Being "civilized", with all its hierarchies and vices, is out. Being primitive, with all its pure communistic sharing of just about everything, is in.

Now, angakkuit with such pretensions would be the laughingstock of the French Maloines and the English Plymouthites. Or worse, they would simply be ignored. Probably, the Europeans, being civilized, would have a less open immigration policy than our ancestors and would unceremoniously shoo away these pretentious foreigners. Does it sound wacky when laid out this way? The British and the French have done this in all seriousness. And, eventually, the "Crown" took everything by hook, crook, or colonial fiat.

(see Crown page 27.)

As many as half of all women will get fibroids

One out of three women will have fibroids by their thirty-fifth birthday. Fibroids are the most common reason women have hysterectomies.

Non-cancerous tumour

Fibroids are also called leiomyoma or fibromyoma by doctors. A fibroid is a firm round mass of fibrous and muscle tissue that grows in the muscular wall of the womb (known as the endometrium). One or several fibroids may be growing at the same time. Fibroids don't turn into cancer.

Who gets them?

Thirty to fifty per cent of women get fibroids after the age of 30. Black women tend to get fibroids more commonly and at an earlier age.

Although common, we don't know why women get fibroids. Fibroid growth seems to be related to the female hormone estrogen. For example, it is rare to see fibroids growing before the ovaries start producing estrogen. Also, fibroid growth usually stops

after menopause, when the ovaries stop producing estrogen.

Fibroid problems

Fibroids may not cause any problems in women. The most common symptom is bleeding: menstrual period bleeding lasting more days than usual or being heavier than usual. Regular heavy bleeding can lead to anemia.

Depending on the exact location of the fibroid, it can grow and interfere with normal organ function: Some fibroids may put pressure on the bladder or bowel, making it more difficult to pee or have a bowel movement.

Most fibroids are not painful unless they become twisted or infected or if they press on nerves in the pelvis. Other symptoms can include pain during sex, incontinence, frequent bladder infections, and pressure or aching in your pelvis or lower back.

Cause of infertility

For some women, the presence of a fibroid in the womb makes it difficult for a fertilized egg to attach, and a miscarriage occurs.



MEDICINE BUNDLE Dr. Gilles Pinette

If a fibroid grows near the fallopian tubes, it may also interfere with pregnancy occurring. But fibroids of varying sizes have been present in women who have become pregnant, so the mere presence of a fibroid does not suggest you will be infertile.

Finding and treating fibroids

Many fibroids are found by your doctor when they examine your abdomen or do an internal vaginal exam with your annual physical examination. An ultrasound may be done to confirm the presence of fibroids. If the ultrasound is inconclusive, then a laparoscopy may be done—a small lighted tube (scope) with a tiny video camera is inserted into the abdomen to look around in the pelvis.

Generally, if the fibroid is not causing any symptoms, no treatment is necessary. Likewise, fibroids found in women near menopause or after menopause may only need to be monitored yearly as the growth will stop after menopause. Women who take hormone replacement therapy for menopause symptoms may still have fibroid growth during their menopausal years.

For symptomatic fibroids, several options exist. The right procedure for you will depend on the exact location of the fibroid, the severity of your symptoms, and your age.

Hysteroscopy is when a small lighted scope is inserted into the vagina, through the cervix and into the uterus to look at the fi-

broids directly. Some fibroids can also be removed this way. Fibroids that cannot be removed by hysteroscopy are often removed through a surgery called myomectomy, which removes each fibroid tumour from the wall of the uterus. Small fibroids that are overlooked during this operation may continue to grow and cause symptoms in about 15 per cent of women.

Hysterectomy involves the complete removal of your uterus and all the fibroids. Ask about the possibility of having myomectomy or hysteroscopy done before agreeing to a hysterectomy.

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 host of APTN's Medicine Chest. Contact Dr. Pinette at pinette@shaw.ca.

October 2003

Windspeaker

Page [15]

[strictly speaking]

So Phil, what were you thinking?

The editorial writers at the *Globe and Mail* were clearly shocked and appalled when they published their Op-Ed pages in the Sept. 15 edition.

"What was Phil Fontaine thinking," they wrote, "when he sent a letter to an Ontario judge about the continuing case of two half-Native girls up for adoption?"

Surely, they sputtered, Fontaine must know "that judges are not to be lobbied as if they were civil servants or elected officials."

The nerve! The gall! Quel boorish behavior!

"Mr. Fontaine's error in judgment underscores all that is wrong with this child-welfare case. It is too much about politics, and too little about the children involved."

At least they got that right. It is too much about politics, but also bureaucratic bumbling by

child welfare authorities, but not because of anything Fontaine has or has not done.

We haven't seen Fontaine's letter, sealed, unread, by the judge in question. An AFN spokesperson, however, said Fontaine's letter asks the judge to consider the children's heritage. The letter wasn't sent to the *Globe and Mail*. Nor to others that paper feels should have been on the mailing list.

"And why did Mr. Fontaine send a copy to the Squamish band and the CAS, but not to the foster parents or to the children's lawyer?"

Before it all gets too confusing, let's take a closer look at the editorial.

The *Globe and Mail* seems upset that Fontaine dared write the judge about a case he is hearing. It points to the example of Jean Charest, in 1991 a federal cabinet minister and



MEDIUM RARE

Dan David

now premier of Quebec. Charest resigned his post after calling a judge about a case affecting his department. Poor example. Lousy analogy. Two reasons why.

First, Fontaine has nowhere near the influence of even a junior cabinet minister. Hell, many chiefs at the AFN don't heed what Fontaine says. What makes the *Globe and Mail* think a provincial judge will?

Second, judges don't live hermetically sealed lives cut off from society. Like everyone else, they are shaped by their upbringing, education and community's attitudes.

They got where they are because of connections within the legal community and the political establishment that appointed them. I suspect that, like most of the working world, they hang about the office water cooler taking in gossip.

They watch TV, listen to radio, scan the Internet. They read newspapers, such as the *Globe and Mail*, which bills itself "Canada's National Newspaper" with more than "a million readers across the country daily."

Seriously, does anyone really believe anything Phil Fontaine writes will influence a provincial court judge any more than an editorial in the *Globe and Mail*? The judge is a big boy and can make up his own mind.

Now to the heart of the matter, the future of the two children at the centre of this dispute. The children are two and three years old.

"The girls had a disastrous start to their lives," continues the *Globe and Mail*. "They had substance-abusing parents—a Native mother, non-Native father—and one girl was found sucking on crack cocaine at the age of one; she developed behavioral problems that made her too hard to handle in her first two foster homes. The other girl has been with the same foster parents from her very early days."

(see Letter page 28.)

European trip had distinctly Native flavor

When Europeans first landed on these shores so many years ago, it has been estimated that there were approximately 100 million Native people waiting here to welcome them with local delicacies like tomatoes, potatoes, tobacco and corn. And in the intervening 500-odd years, our effects on the land across the big pond known as the Atlantic is often thought of being limited to just produce. And canoes and kayaks.

So imagine my surprise when I found myself on the shores of Italy at the Turin International Book Fair on what turned out to be a positively Indigenous travel experience.

Since Canada was a featured exhibit at the fair, I was one of 21 Canadian authors (with a heavy focus of Italian-Canadian writers)



THE URBANE INDIAN

Drew Hayden Taylor

who were invited to introduce Italians to the wonders of Canadian literature. Nino Ricci bought me a cappacino. Steven Heighton, Jeffrey Moore and I gossiped about our lovely writer wrangler. John Ralston Saul asked what one of my books was about, and I answered to Canada's resident philosopher, "John, what's it ALL about?"

As usual, I was the only First Nations author at the fair, and the

only writer not translated into Italian. Evidently, Native theatre and humor are not of particular interest in the land of Columbus and Cabot (born Coboto in Venice). I was there for color.

Or so I thought. During the seven days I spent in Italy, I was absolutely overwhelmed by the amount of intentional and surprisingly random amounts of Aboriginal influence and representation in

Turin. At the book fair itself, home to three huge venues of publishers' exhibits, amounting to thousands of different Italian books for every taste, I found one book titled *Guida alle Riserve Indigene di Stati Uniti E Canada*, evidently a guide to every Native community in North America. I doubt if it was a best seller, but it was still a shock. I'd expect this from the Germans, but the Italians?

One night I was asked to attend a book launch, an Italian translation of a Canadian book. I was shocked to discover it was *Racconti Erotici Ci Degli Indiani Canadesi*, or better known to thousands of Native readers across Canada, *Tales From The Smokehouse*. This book is a collection of supposedly Native erotic tales compiled by a not-

so-Indigenous-sounding gentleman named Herbert T. Schwartz, and published way back in 1974. Its pedigree as a respectable source of authentic legends is suspect though, since one of the "tales" takes place during the 1967 Montreal Expo.

During the launch itself, an Italian anthropologist came out and delivered a quick lecture on the nature of First Nations erotic storytelling. I sure wish I could have understood the man. It sounded... interesting. Then a professional storyteller was introduced and proceeded to read one of the "tales." Again, it looked interesting. I had read the book many years ago, but it sure looked and sounded different in Italian.

(see Indians page 27.)

Start locally, but think globally for radio play

Radio airplay is essential to the promotional campaign of any new release. As an independent artist with limited financial resources, it must be co-ordinated strategically to maximize listener exposure. Commercial radio is classified under major, medium and small markets. Non-commercial radio stations include community radio, such as college and university radio stations and Aboriginal radio. These are localized and often act as springboards for building audience awareness and support for live performances.

Community radio stations often do not have a specific radio format, such as alternative rock, new country or commercial hit radio for example. Commercial radio has specific radio formats because commercial radio's raison d'être is to make a profit through advertising. The larger their demographics or market share the more they charge for their advertisements. Basically, the two main



MUSIC BIZ 101

Ann Brascoupe

demographics are youth and adult. These two demographics are further categorized by age group and financial status.

Music directors at commercial radio stations are responsible for selecting which releases get airplay. The individual disc jockeys add them to their playlists. The ultimate goal for a music publicist is to first get the music added on rotation and then to convince the music directors to place it on medium and heavy rotation.

As part of the promotional campaign, identify the single to be released when sending your

package to mainstream radio and try to convince non-commercial radio programmers to follow suit. Generally, community and college radio play whatever they like on the CD. Of course, anytime you're talking about your CD you will also be highlighting the single released to radio. This is done in conjunction with the rest of the promotional activities of the campaign.

Radio airplay goes hand-in-hand with distribution, and there is no return in having extensive radio airplay when the CD is not available in the record stores. There is tremendous competition

for airplay, and behind the scenes are the countless telephone follow-up calls, e-mails, faxes, and visits with program directors to solicit their interest in the single.

Fortunately, in the Aboriginal market, there are a number of Aboriginal radio stations that consistently solicit new recordings. Winnipeg-based NCI Radio covers Manitoba. NCI can be reached online and at (204) 772-8255. The Aboriginal Multi-Media Society's CFWE, The Native Perspective can be heard across Alberta. CFWE can be reached at (780) 447-2393. Toronto-based Aboriginal Voices Radio can be reached online at www.aboriginalvoices.com and at (416) 703-1287. Radio KIXX FM is a Montreal-based Internet radio station. Aboriginal-owned by Louis Amik-Lalonde, it is accessible online at www.kixxnet.com or by telephone at (514) 731-4785. AIROS Radio is another Internet radio station based in

Albuquerque, New Mexico. Mentioned are just a few stations. Do your homework, because there is a lot of activity in Aboriginal radio.

As always, the dilemma for emerging artists with a debut release is label representation and ultimately, distribution. Best advice is to act locally and think globally. The idea is to work your home base then build a regional following with the support of live performances in those areas. Eventually, if this is sustained, the next step will be national exposure and beyond.

This column is for reference and education only and is not intended to be a substitute for legal advice. The author assumes no responsibility or liability arising from any outdated information. Ann Brascoupe owns What's Up Promotions, a company specializing in promoting, booking and managing Aboriginal artists across Canada. She may be reached at abrascoupe@hotmail.com.

ABOUT MOS

ARTIST

- Les Shannacoppo
- Norbert Ducharme
- Teagon Littlechief
- Heritage w/Tracy Bone
- Carl Quinn
- Aaron Peters
- Rez Boys
- Robert Collomb
- Sydney Castel
- Tash & Alex
- Eagle & Hawk
- Burnt
- Ancestral Fire
- Leela Gilday
- Long Bottom
- Gerry McIvor
- Mike Henry
- Susan Aglukark
- Billy Joe Shaver
- Cindy Scott

CONTRIBUTING STATIONS:



Cred

Type of vehicle required

Name: First: _____

Current Address: _____

Home Phone: _____

Social Insurance Number: _____

Applicant's Signature: _____

king?

eriously, does anyone really
ve anything Phil Fontaine
tes will influence a provin-
court judge any more than
editorial in the Globe and
il? The judge is a big boy and
make up his own mind.
low to the heart of the mat-
the future of the two chil-
n at the centre of this dis-
e. The children are two and
e years old.
The girls had a disastrous
t to their lives," continues
Globe and Mail. "They had
stance-abusing parents—a
ive mother, non-Native fa-
—and one girl was found
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of one; she developed
avioral problems that made
too hard to handle in her
t two foster homes. The
er girl has been with the
e foster parents from her
y early days."
(See Letter page 28.)

e flavor

ndigenous-sounding gentle-
a named Herbert T. Shwartz,
published way back in 1974.
edegree as a respectable source
authentic legends is suspect
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Expo.
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are of First Nations erotic sto-
lling. I sure wish I could have
erstood the man. It sounded...
resting. Then a professional sto-
ller was introduced and pro-
led to read one of the "tales."
in, it looked interesting. I had
the book many years ago, but
are looked and sounded differ-
in Italian.
(See Indians page 27.)

dio play

urquerque, New Mexico.
tioned are just a few stations.
your homework, because
e is a lot of activity in Abo-
nal radio.
s always, the dilemma for
rging artists with a debut re-
e is label representation and
nately, distribution. Best ad-
is to act locally and think glo-
y. The idea is to work your
e base then build a regional
owing with the support of live
ormances in those areas.
ntually, if this is sustained, the
e step will be national expo-
and beyond.
his column is for reference and
ation only and is not intended
a substitute for legal advice. The
or assumes no responsibility or
ility arising from any outdated
ormation. Ann Brascoupe owns
at's Up Promotions, a company
ializing in promoting, booking
managing Aboriginal artists
ss Canada. She may be reached
brascoupe@hotmail.com.

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Les Shannacoppo	Never Be a Cheatin' Hart	Single
Norbert Ducharme	Suitcase	Single
Teagon Littlechief	Vulnerable	Single
Heritage w/Tracy Bone	Evolution	Single
Carl Quinn	Kisenapew	Nehiyo
Aaron Peters	Make Up My Mind	Single
Rez Boys	Missing You	Volume 1
Robert Collomb	Femininity	Single
Sydney Castel	Bannock Without Beans	Live at the Beaver Lodge
Tash & Alex	You Found Gold	Single
Eagle & Hawk	Cowboys & Indians	Single
Burnt	Message	Project 1—The Avenue
Ancestral Fire	Seventh Generation	Honouring Who We Are
Leela Gilday	Starlite	Spirit World, Solid Wood
Long Bottom	The Bridle of Red River	River Road
Gerry McIvor	Old Friend	Gerry McIvor
Mike Henry	Listen To The Children	Single
Susan Aglukark	Hangdog	Big Feeling
Billy Joe Shaver	Freedom's Child	Paste
Cindy Scott	Looking Back	This Northern Girl

CONTRIBUTING
STATIONS:

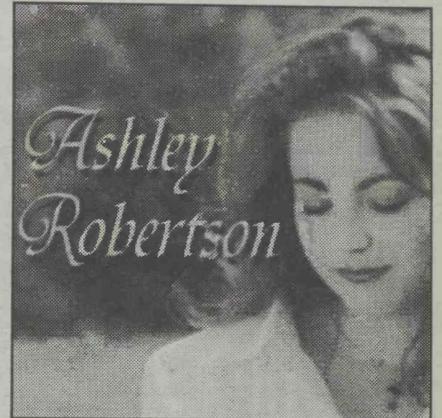


[radio's most active]



Artist—Ashley Robertson
Album—Ashley Robertson
Song—Living in Misery
Label—Frizzell House
M-u-s-i-c
Producer—Allen Frizzell

New to the country music scene is Winnipegger Ashley Robertson, whose new CD Ashley Robertson is impressing the people who make a difference in the music industry around the world—the fans.



Her single "Living in Misery" debuted at #5 on the EMS European Top 30 Independent Airplay Chart on Sept. 5 and stood at #3 as of Sept. 11.

The music video "Living in Misery" was directed by Ralph Portillo and debuted in Canada on July 2. It appears on Ashley's enhanced debut CD, as does Ashley's newly charted CANCON single "Little League Tryouts," which is the story of a little girl who achieves her dreams in baseball. Ashley isn't just a pretty face with a compelling voice; she's got brains too. She's on the Dean's List at Nashville's Belmont University where she is majoring in Music Business with a minor in classical piano and commercial instrumental studies in banjo and guitar. Her rendition of Amazing Grace, heard a capella on the CD, will give you chills. It's dedicated to her late aunt Val MacDonald and her late grandmother Ruby MacDonald.

If you need more information about Ashley Robertson, visit her Website at www.AshleyRobertson.com.



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WS

[rare intellect]

Lives of great leaders profiled

Great Chiefs
By Tony Hollihan
Lone Pine Publishing
320 pages (sc)
\$14.95

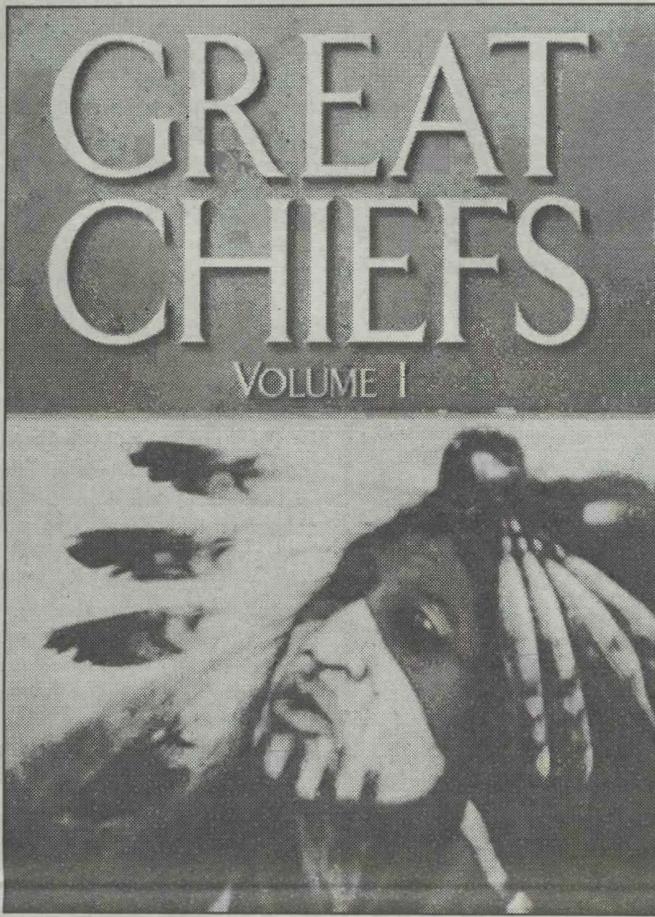
The history books are full of the names of Aboriginal leaders and how they reacted when European explorers and settlers began to take over their lands.

From Sitting Bull to Crazy Horse, from Crowfoot to Louis Riel, all were powerful Aboriginal men who led their people in uncertain times. All were leaders who worked to improve the lives of their followers, with varying degrees of success.

The lives and accomplishments of a dozen of these men, their choices, and the consequences of those choices, are examined in *Great Chiefs*, a two-volume work by author Tony Hollihan, whose past work includes the book *Gold Rushes*, a recounting of five legendary gold rushes from California to the Klondike.

In *Great Chiefs*, Hollihan offer a sometimes fictionalized narrative of the key events in the lives of each of the men profiled, with the author striving to paint as accurate a picture as possible of how those events actually unfolded. An author's note at the end of the book states that, wherever possible, records of actual conversations were faithfully reproduced within the book.

Volume I of the series examines the life of Lakota Sioux spiritual leader Sitting Bull, who struggled to keep European newcomers from taking over the land of his people, and Chief Joseph of the Nez Perce, who spent his life fighting to reclaim the land taken from his. Comanche Chief Quanah Parker, who helped his people adapt and survive as



change swept across the land, and Chief Red Cloud of the Oglala Sioux, who fought alongside Sitting Bull to try to maintain control over Sioux traditional lands are also profiled, as are Métis leader Louis Riel, and Sequoyah, who invented a system of writing for his people, the Cherokee.

Volume II examines the lives of legendary Apache war leader Geronimo, who fought against the American army over his people's homeland, and Shawnee leader Tecumseh, who tried to unite all the tribes of North America into a single alliance. Volume II also revisits the lives of Blackfoot Chief Crowfoot and

Crow Chief Plenty Coup, as well as the lives of Paiute prophet Wovoka and Sioux war shaman Crazy Horse, who led his warriors against Custer's forces.

Each of the narratives that make up the book makes full use of historic illustrations and photographs, as well as maps of the areas referred to in the stories. A list of the sources the author used in putting the books together is also included at the end of each book, providing the reader with a starting point if they want to learn more about these 12 men who even now, years after their deaths, stand out as leaders among men.



Muriel Stanley Venne
—President & Founder,
Institute for the
Advancement of
Aboriginal Women

Recommends:
The Wisdom of Menopause: Creating Emotional Health and Healing During Change
By Christine Northrup, M.D.
Bantam—2001

This book is quite remarkable because it is written by Christine Northrup, M.D., author of *Women's Bodies, Women's Wisdom*, who contradicts the conventional wisdom of the medical profession in prescribing hormones to cure the "illness" of menopause. She proposes that women have been going through menopause for thousands of years, therefore it is a natural event in the lives of women.

Her belief is that our emotional health governs our bodies and the opportunity that menopause offers is for rebirth, realignment of our values and that final say in displaying emotions that have been repressed by society and societal pressures. This is a wonderful confirmation to all women to reaffirm the inherent belief in their own being.

Maurice Switzer,
Director of
Communications,
Union of Ontario
Indians



Recommends:
Life of Pi
by Yann Martel
Vintage—2002

On the surface, this prize-winning novel tells the suspenseful story about how a boy and a Bengal tiger stay alive in the same lifeboat for more than 100 days at sea. But it is a masterfully told study of how all living things are dependent on one another to ensure their survival, a message that resonates with the holistic spirituality of Native cultures everywhere. I also prefer to read books, like this one, written by Canadians, whose world-view tends to be more empathetic than that of our neighbors to the south.

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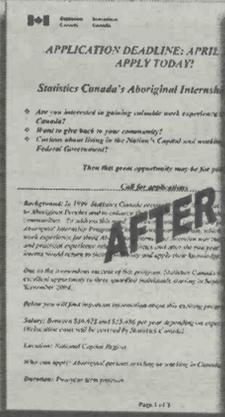
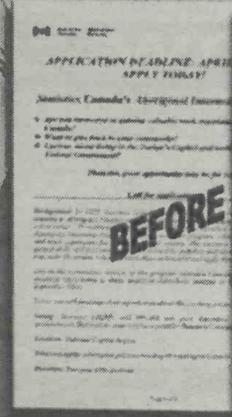
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* Correction to September's ad - Registration fee for

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Mike Touchie, President of
all disabled Aboriginal Peoples

Jim Franklin, BCANDS
employment, and general

Leslie Morison, BCANDS Outreach Worker
and awareness of Aboriginal disability issues

For further information

Girl's dedication an inspiration to all

By Cheryl Petten
Windspeaker Staff Writer

LITTLE PINE FIRST NATION, Sask.

It's an amazing thing when a young girl of 10 can take a personal tragedy, turn it around, and change it into something that benefits others. It's even more amazing when six years later, that same young girl is still dedicating herself to that very same cause.

That is the case with Iris Bonaise of Little Pine First Nation. When Iris was only 7, she lost her brother Denis to cancer. Three years later, in the fall of 1997, she decided to walk from her home community to Saskatoon to raise money for cancer research, and raise awareness about cancer within First Nations communities.

That walk was a great success on both counts. It raised \$12,000 for the Terry Fox Foundation, and Iris drew crowds all along the route of her 180 km walk.

"Along the route last time I went it was just amazing," Iris said, recalling her experience in 1997. "People were stopping and they were giving me hugs and they were offering their money. They were offering their prayers, they were offering everything they had. They just opened their hearts completely."

She was hoping the response would be similar when she again made the trek between Little Pine and Saskatoon, this time taking a longer route that would take her through Delmas, along Highway 16 through North Battleford, and on into Saskatoon. Iris began her journey of over 200 km on Monday, Sept. 8, and planned to arrive in Saskatoon by that Saturday, just in time to take part in Saskatoon's Terry Fox Run on Sunday, Sept. 14. She was to be joined for the final entry into Saskatoon by her cousin, who lost her leg to the same bone cancer as Terry Fox.

Iris said she decided to do another walk now because she's graduating from Chief Little Pine school this year, and her course load allows her to take time off for the journey without missing much school work.

"It's just been a long time, and they need money every year," she said. "It just seemed like the perfect time."

During the six years that have passed since Iris completed her first walk, she has continued her efforts to raise awareness about cancer among First Nations people.

"Where I'm doing presentations, it's usually out here in the middle of nowhere, where hardly anybody ever goes and hardly anything is shared out here. So when I do speak, there are a lot of people coming in to one of these places where I'm speaking, knowing almost nothing about cancer. And then they leave and they're ready to do something to help," she said.

Iris' family knows the effects of cancer first hand, her father Patrick explained.

"My brother—her uncle—and my uncle ... were buried two days apart. And since then we've had other family members that are affected by that disease. And I always try to keep myself off the record, because I myself have been affected by that disease. So it's close to home, and she's trying to do something about it. And she's determined that there should be something done about it, and trying to get the First Nations people to do their best to try and help out the best way they can, anyway they can" he said.

"She's been doing presentations in schools and other places. She's been phoning around. She went to the camp Circle of Friends, where these kids gather once a year. She went there and saw for herself the need that we need to understand there's more to it than just being just a hospital and doctors and nurses. There's a whole slough of things that are involved in making a patient feel like a human being. So she's been totally given her 110 per cent concentration around this area. And in turn, you can just almost feel the strength that she's building and building constantly, that there has to be something done, and hopefully some day there will be a cure."

Although she hasn't decided quite what she wants to do when she graduates from high school, Iris plans to just continue doing what she's been doing until she makes that decision.



Iris Bonaise

"I've been giving speeches and raising awareness since I was about 9, 10 years old. And I think I will be doing that for another couple of years while I decide if I want to go to university or not. And from there I guess I'll just see."

In the long term, Iris would like to establish a foundation aimed at supporting children with cancer and their families.

"I wanted to start something for my brother, in memory of my brother, because my brother was a very caring person, and I really, really wanted his name to live on forever through the foundation. And I can work there, and my children, so it'll always be there," she said.

"The focus would be more of helping the families. Because cancer research, it has a lot of help where it is. But the point is that some of these children that are in the hospital, often they don't even have their family there because the family either can't afford to go there or there's a misunderstanding, or whatever. I just wanted to be there, because I've seen children in there by themselves, and I've seen them cry. It would just make me feel so much better that when they go to bed tonight, they know that their mom's going to be there to greet them the next morning. I mean, every child needs to be guaranteed that reassurance."

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* Correction to September's ad - Registration fee for Youth and Elders should have read \$150.00 instead of \$15.00.

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

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

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

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

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

ariel Stanley Venne
resident & Founder,
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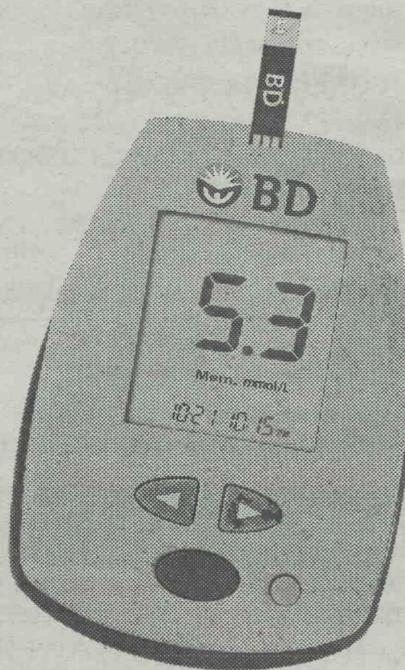
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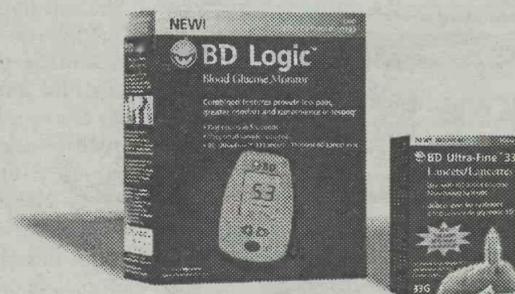
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Artists

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

Attention artists—if you have ever thought about trying to find a market for your work outside our borders, there is a workshop coming to a community near you that you should think about attending.

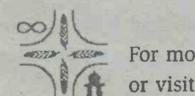
The Export Marketing of Cultural Products and Services workshops are being held from coast to coast with eight dates and locations scheduled. The first workshop took place in Regina on Sept. 26, with the next scheduled for Edmonton on Oct. 23. On Nov. 27, Halifax will play host to the event which then moves on to St. John's on Dec. 1 and Montreal on Jan. 30, 2004. Workshops will be held in Vancouver, Winnipeg, and at locations in Nunavut and the Northwest Territories in the new year, although specific dates for those workshops have to be confirmed.

The workshops will focus on export marketing of visual arts and crafts, live performing arts and music and sound recordings. The sessions are being or-

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Artists prepare for world export market

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

Attention artists—if you have ever thought about trying to find a market for your work outside our borders, there is a workshop coming to a community near you that you should think about attending.

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Workshops schedule:
Edmonton—Oct. 23
Halifax—Nov. 27
St. John's—Dec. 1
Montreal—Jan. 30, 2004
Vancouver, Winnipeg, and locations
in Nunavut and the Northwest
Territories—2004 dates to be
confirmed

ganized by the Cultural Human Resources Council (CHRC) in partnership with Team Canada Inc., the Forum for International Trade Training (FITT), Industry Canada and the Department of Canadian Heritage—Trade Routes. Provincial trade organizations will also be taking part in each of the scheduled workshops.

The workshops are designed to assist self-employed artists, cultural workers and arts and culture entrepreneurs who are considering exporting their products, who are new to exporting, or who are already exporters but want to expand into new markets.

Lucie D'Aoust, project manager with the CHRC, explained

that creating tools for artists and cultural workers to use in developing their careers is what the organization does. One of the CHRC's latest tools is The Art of Managing Your Career guide. Through the experience of putting the guide together, the CHRC discovered that there is a shortage of easily accessible information about exporting art.

"We discovered while doing that that many artists were interested in exporting, but just didn't know where to go or where the resources were available and what resources were available," she said.

"We developed a competency chart and a competency profile for the export marketing part of

an artist's job, and we're presenting that. We're sort of releasing it across the country as we visit people who are interested in the workshops," she said.

The competency chart and profile help artists and cultural workers answer the biggest question they must consider before jumping into the export market—are they ready?

"The very first thing they have to be able to do is to assess export readiness, whether it's themselves as performing artists or whether it's a product that they're selling," D'Aoust said. "In the profile which we've developed, you can use the chart, you go to assess export readiness, and then you see the tasks that are associated, and you would recognize whether or not you're equipped or able to do that. And if you're not, you could seek help in those steps, or seek training."

While the worlds of art and business aren't usually seen as going hand-in-hand, that is something that must change if artists are going to be serious about making a living from their art. That is reflected in the fact that many post-secondary arts programs now teach students about the business side of

art, D'Aoust explained.

There is no shortage of demand for Canadian art, artists and culture outside of Canada, D'Aoust said, adding that the demand for Aboriginal art is particularly high. But what many artists lack are the tools and information they need to reach those markets. The workshops series is designed to address that problem.

Each workshop will feature a 15-minute presentation by representatives of each of the sponsoring partners, explaining what their organization do and what resources they have to offer. Following that will be a panel featuring local artists and a guest speaker.

The afternoon will be devoted to the Going Global workshop, an intensive, three-hour long session designed by FITT.

The day's events will wrap up with networking sessions, where participants can get to know each other and share experiences and information.

Registration for the workshops is \$25. The fee can be paid on site, but participants must pre-register. Registration forms are available online at www.culturalhrc.ca/ExpMktgWorkshop-e.asp.

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[business]

Producer pays his dues in tough industry

By Cheryl Petten
Windspeaker Staff Writer

WINNIPEG

Over the years, Jeremy Torrie has worn many hats. His bio on the Web site for his company, High Definition Pictures, lists him as a writer, editor, camera operator, director, producer and executive producer. But it was a co-producer's hat he wore on the set of *Cowboys and Indians: The Killing of J.J. Harper*.

The film, a made for TV movie about the 1988 shooting of Native leader J.J. Harper by a member of the Winnipeg police department, marked Torrie's first foray into producing dramatic programming. And, despite his experience producing documentaries, it's a chance he never would have had if there hadn't been some established names involved with the project, because funders prefer to put their money behind people with a track record of getting the job done.

"I had never produced anything dramatically before. I'd done tons of documentary, done tons of commercial and corporates and that sort of thing. But, had I had the rights for the film, I would not have been successful at the Telefilm crapshoot that it is. Basically, it's a role of the dice," said Torrie, whose past production credits include *Warrior Spirits*, a documentary about the rise in the number of Native gangs in North America, and the *Powwow Trail* series on the

Aboriginal Peoples Television Network (APTN).

"What they look for is who has gone there before, who has been successful, and who is likely going to create a project for us that is going to fulfill everything that we expect it to as far as audience numbers. And it's going to be on time, and it's going to be on budget and all those sorts of things."

It didn't hurt the movie's chances of getting funding that the other co-producer for the project was Eric Jordan, from Toronto's The Film Works, whose past producing credits include *Where the Spirit Lives*, a television movie about residential schools, the *Spirit Bay* children's television series, and *The Arrow*, a mini-series about the Avro Arrow.

"He's regarded as one of the best producers in the country. So I partnered up with a guy who was pretty good, and I was able to learn from. And because he was on side, that helped get the funding," Torrie said.

The relationship Torrie had with Jordan, learning from him and benefiting from his experience, is something he would like to see more Aboriginal producers get a chance to experience. Not only would such collaborations allow young Aboriginal producer to learn the business from the inside, but would also provide them with that much needed foot in the door with funders.

"That's something that I'm hoping more mainstream producers, if you will, will do. And I've been trying to encourage that through all

of my networking, going to film festivals and that sort of thing, because we cannot do it ourselves. We don't know how to play the game as well as they do. And that's been a problem all along. Now that I've done one, I hope that we'll be able to go forward with another, and we can do it ourselves ... but that's one of these things where you have to be able to prove that you can do it. And they're very reticent to take risks because there's a lot of public money involved."

Securing funding was the biggest obstacle to overcome in getting *Cowboys and Indians* made, Torrie said. While the initial money for developing the project had come from the CBC, the public broadcaster had to be convinced to continue its support into the production phase.

"They had said the story is no longer relevant. 'It happened in 1988; we don't think we need to tell that story.' And, pardon me, I know many instances where this is still relevant," he said, referring to the situation surrounding Harper's death; that he was stopped by the police just because he was an Indian, something he knows still goes on today.

When all was said and done, the *Cowboys and Indians* project had received funding from APTN, CBC, Telefilm Canada, the Canadian Television Fund, Manitoba Film and Sound Recording Development Fund, the Canadian Film or Video Production Tax Credit Program, the Manitoba Film and Sound Tax Credit Program, and the

Ontario Film or Video Production Tax Credit Program.

The movie was the first major Canadian drama APTN has funded, and Torrie hopes it is far from the last, seeing the network as the best chance for more Aboriginal dramas to be made.

"Because, let's face it, we're in a world where the CBCs and the Globals and the CTVs of this world do not want to fund these projects. They don't see it as relevant because they see their demographic as Caucasian ... and that's really unfortunate," he said.

"I'm trying to develop another film called *Just Another Indian*, based on John Martin Crawford in Saskatoon," he said, referring to the serial killer convicted of murdering three Native women in Saskatchewan in 1992, and who had previously been convicted of manslaughter for the killing of another in 1981.

"But part of that story is also the culpability of the CBCs and the CTVs and the Globe and Mails and the Globals of the world, where they basically ascribe no value to a Native woman's life in Canadian society. They felt Paul Bernardo was much more important, because those trials went on at the same time. And I've submitted these projects for development to these other broadcasters, and they went, 'No, we don't see it as relevant. We don't see it as important, and we're not going to support it.' I want to tell a story. It's a great story. The book is excellent. And

the only way it's going to go anywhere is if APTN steps up to the table."

While producing Aboriginal programming is part of the mandate of APTN, that doesn't mean mainstream broadcasters can back away from their responsibilities in the area, Torrie said, because, budget-wise, APTN just can't compete with the more established networks.

"I'll give you a perfect example. I did the *Powwow Trails* series, and we did 11 hours, and they gave me \$12,000 an episode for an hour-long. Well, I'm doing an hour-long *Life and Times of Randy Bachman* for CBC, and they gave me over six figures in license fee alone," he said.

"We've got some really important stories to be told, and this medium is a very important medium for us to be able to affect the social changes that we need to do. So hopefully we can get continued support from APTN," he said. "And hopefully we can get some other broadcasters to come onside, because APTN should not have to do it alone. And the CRTC (Canadian Radio-television and Telecommunications Commission), when they said APTN was going to be a channel, that just because APTN is now here that doesn't mean that other broadcasters do not have to do any more Aboriginal programming. So hopefully this will be a successful project, that people will go, 'OK, we'll take a shot again on another Native project.'"

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[business]

Sask Scene project puts INCA students to work

By Cheryl Petten
Windspeaker Staff Writer

REGINA

The Indian Communication Arts program at the First Nations University of Canada is making a business out of teaching its students, in more ways than one.

Over the summer, 10 students from the department took part in the Sask Scene project, traveling across the province, visiting festivals, interviewing young people about what they think of Saskatchewan, and using cameras to document the whole thing.

The results of their work can be found online at www.saskscene.com.

While on the surface this might sound like a typical project for students in a media communications program to take on, what makes this project different is that



PHOTOS COURTESY OF INCA

Sask Scene team member Helder Carvajal.

the student's weren't answering to an instructor and working to get a good mark, they were answering to a paying client, who expected a quality product, produced on time and on budget.

The team of students was con-

tracted to complete the project by the Saskatchewan department of Industry and Resources, as part of the provincial government's Our Future's Wide Open marketing campaign.

(see Students page 24.)



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Students turn professional

(Continued from page 23.)

It was that campaign that provided the inspiration for the Sask Scene project, explained Shannon Avison, director of the Indian Communication Arts program (INCA).

"We started thinking about marketing Saskatchewan to its own people, and particularly to its own youth. Because that's kind of the big group that we work with, are mostly young people. And so we approached the Saskatchewan department of Industry and Resources with a proposal to use our facility in the Indian Communication Arts department, which includes digital video cameras and non-linear video editing suites and sound equipment and lighting and so on, to make use of that equipment. And at the same time to hire students from all levels of our program to go out and talk to youth in Saskatchewan about what it means to be a youth in Saskatchewan. They used the slogan 'Why they want to live, work and play in Saskatchewan,' to encourage people to think about why they would stay in Saskatchewan," she said.

"So we went through all the regular negotiations and so on, and the project was approved. And it was approved very quickly. I was actually surprised at how quickly it was approved. I think they were really keen right away, the idea of youth talking to youth was really important. The fact that we were a First Nations institution wasn't really important to start with at all. It was just that we had capacity and sort of a real keen interest in doing this project," Avison said.

"This was a professional gig. We had a contract with a government department. There was no latitude because we were students. We took it on as a production company, and we had deadlines ... this wasn't like a student make-up project. This was a real contract, and if we didn't carry out our end of the contract,

then we wouldn't be paid," she said.

Tom Jordens, an INCA graduate, was hired as the project's senior producer, and the rest of the team was made up of current INCA students.

"INCA students tend to double major, because at this point, INCA's a certificate. So we had INCA students who are also film students, and they tended to be more senior and they did a lot of the editing. But people really crossed over. People would shoot and script and edit, and then do the running around and do the office management as well," Avison said.

While the Web site features interviews filmed at 33 events from across the province, Jordens estimated the Sask Scene team visited closer to 50 events.

"We probably interviewed about 200 people on camera. And almost to the person, they were all positive about the province, about their homes, what they saw their futures as, that type of thing. Our target audience was kind of the 16 to 30 year old crowd, and probably the majority of them were in their early twenties. And like I said, they all had positive futures, they all want to stay in Saskatchewan," Jordens said.

"It was quite an eye-opener because going into it, you know, I expected to talk to people who liked the province, but I didn't expect to talk to that many people. And I expected to hear a few more complaints or gripes. And in the events I went to, I never heard anyone complaining."

This isn't the first time INCA has taken on a real-world project.

In the past students have done a series of lectures for another of the university's departments, and have worked on training projects, magazine writing and television production. But Sask Scene was by far the largest project the department has taken on to date.

"We really are into practical, make money, pay the students for

the work that they do kind of projects," Avison said. "We'd love to do some more."

Another project INCA would like to take on is more or less a continuation of the Sask Scene project, this time concentrating on winter festivals across Saskatchewan. In the meantime, the Sask Scene Web site has provided INCA with a valuable tool for marketing their services—a concrete, online example of the services the department and its students can provide.

"What we want to do is market the department as a production centre that a media organization or a Crown corporation can come to us ... they can come and see what we can do, the quality of the work that we can do," Avison said. "And then we can market the students, and then develop more projects like this. And we hope to continue."

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[education]

Help desk contests encourage students

(Continued from page 25.)

"It's kind of neat, because it does a couple of things. It creates a bridge from the school to the home that was never there before. The young people can click on the Internet and say, 'Look, Auntie, what I did.'" It creates almost sort of a published author or published artist. It gives people pride in what they do," Burton said. "Really, it's all about empowerment. It's about giving young people a vehicle to become part of."

The work of the help desk has been aided recently by a new partnership in Industry Canada's SchoolNet GrassRoots program, which works to support teachers to integrate information and communication technology within their classrooms. Through the partnership, the help desk can design contests that fit within the GrassRoots program guidelines, meaning participating First Nations school can receive additional funding for the Internet-related projects they take on.

"So now we can do a contest, like we did one for example on role models. Now we could combine that with information and knowledge about how to participate in the Generations CanConnect program. So in that fashion everybody who would participate, each class, would also be a winner because that Generations CanConnect program offers \$300 per class that creates some profiles and pictures of Elders or that kind of thing. So it's kind of good that we have some of those extra resources to tie into now," Burton said.

The help desk has also recently been named as a regional management organization (RMO) for the First Nation's SchoolNet program. The designation now gives the help desk the mandate to help all First Nations schools in Atlantic Canada access the necessary computer hardware and software, with about \$2,000 in funding available to each school.

The help desk will be working to address the disparities in connectivity of First Nations schools.

"Connectivity is one of the biggest challenges. There are a lot of schools that, basically, as the DirecPC has become outdated and oversubscribed, the alternatives weren't great. We have several schools that basically have a 56 K dial-up to share."

Some First Nations schools located closer to a city have DSL connections, which use telephone lines to carry the signals, and three schools are wired for broadband connectivity, where cables allow several channels of signal to be carried at the same time.

The help desk's first goal is to bring all the First Nations schools in the Maritimes up to the same standard for connectivity that is enjoyed by schools run by the provinces, Burton said.

"For example, in New Brunswick, there are only seven schools that aren't part of the provincial-

wide area network, and all of those are First Nations schools because nobody ever funded it."

Once First Nation schools are on par with their provincial counterparts as far as the quality of their Internet connections is concerned, the help desk will be turning its attentions to setting up a video conferencing network so that all schools in the region can share their teaching resources. The goal is to not only create a link between First Nations schools, but also to link First Nation schools into the existing provincial school networks to gain access to the teaching and learning resources available in the provincial system.

"Because so many schools are small, the funding resource is small. So if you would like to offer language and culture at the same time you offer physics and chemistry, then you probably have to have a smart way of sharing teaching resources," Burton said.

The video conference system would make that happen by allowing a teacher located in one school to teach a class comprised of students from a number of other schools, all at the same time.

The technology could also be used to benefit other members of the community, allowing them access to training that otherwise wouldn't be available to them.

"We have large portions of people on the mainland of Nova Scotia that no longer speak the language and have no access to learning it. So they're all excited about the capacity. To bring teachers in is so expensive and such. So they're really looking forward to the video conferencing capabilities that we're hoping to institute," Burton said.

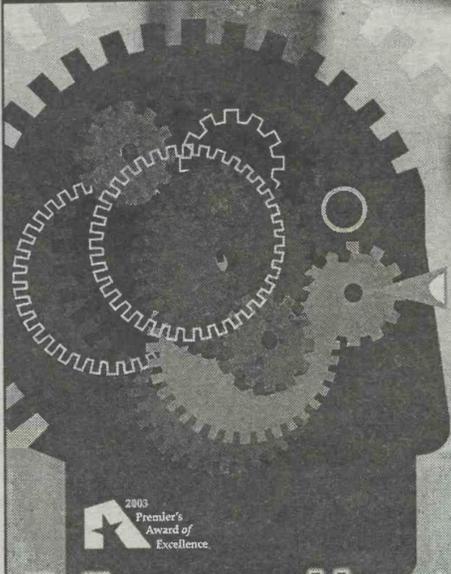
The willingness of First Nations youth in the Maritimes to embrace computer technology can be seen in schools like Eel Ground First Nation elementary school in New Brunswick, which won a silver medal at an international cyberfair a few years back—the only Canadian school to take home an award from the competition.

"Even though they haven't had bandwidth going in and out, inside their school, they've had a lot of emphasis on doing digital video and creating movies and such, and there's some absolute magic that happens there. They've got their EGTV, which is Eel Ground TV, and they've got sort of a news format program. And it's such a rich learning environment that the technology just speaks to those young people," Burton said.

"I think one of the things that has made the help desk a success is that when most people connect to the Internet, they're more of less in a consumer mentality, and we allow the young people to be producers of information as well as consumers. So that whole thrust to have Web space and content that's produced by the young people and so on, that's part of the empowerment."

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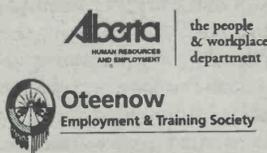
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Bernard case

(Continued from page 15.)

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Dear Cuz:

Of course you can, if you have the right permits, licences and whatnot from either a logging company or from the province. If you don't well, don't go off into the woods yet.

The case was heard in a New Brunswick appeal court and binding in New Brunswick. The case is not binding on other provinces, but it is certainly influential, thus the law is that Lnu (Mi'kmaq) have a treaty right to harvest and sell logs.

Here is the kicker-The judgment was "stayed" for one year. This means that the law has not changed yet, but it will in one year. This was probably done to allow time for the government and the Lnu

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FAIT

RESOURCE

Bernard case up in air

(Continued from page 15.)
Dear Tuma:

A fellow named Bernard won a logging case in New Brunswick which says that he has a treaty right to log! Can I go out and cut logs on Crown land now?

Dear Cuz:

Of course you can, if you have the right permits, licences and whatnot from either a logging company or from the province. If you don't well, don't go off into the woods yet.

The case was heard in a New Brunswick appeal court and binding in New Brunswick. The case is not binding on other provinces, but it is certainly influential, thus the law is that L'nu (Mi'kmaq) have a treaty right to harvest and sell logs.

Here is the kicker-The judgment was "stayed" for one year. This means that the law has not changed yet, but it will in one year. This was probably done to allow time for the government and the L'nu

(Mi'kmaq) to negotiate some sort of agreement.

Here is another kicker: Since it was a summary conviction case (a quasi-criminal case) and one judge dissented, it gives the parties an automatic right of appeal to the Supreme Court of Canada. Normally you need to request leave from the Supreme Court to hear your case and it has to affect at least four provinces or be of national importance unless it is a criminal case where the appeal court was divided. The appeal court was divided in the Bernard case. (Two judge for, one judge against). My bet is that this case will be appealed to the Supreme Court of Canada.

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

Your Cuz

[careers and training]

Indians absorbed by Italy

(Continued from page 16.)

The book was translated and published by an organization called Soconal Incomindios, a non-profit organization whose goal "is to unite all those who are interested in the Aboriginal Peoples of the Americas—in their cultures, as well as in their various political, social and cultural conditions." Located in downtown Turin, they even have their own magazine, called TEPEE: Comitato Di Solidarieta Con Popoli Nativi Americani, which has been around since 1984.

In the current issue, No. 28, topics explored include Culture Native Ed Ecosistema and Philippe Jacquin, L'Indiano Bianco Dell'Universita' Francese. A few nights later, Soconal Incomindios presented a reading by Lakota poet Gilbert Douville, originally from Rosebud, South Dakota. He now lives in Turin with an Italian wife

he found while on tour with an American Native dance troupe. When not writing poems, he makes jewelry and, ironically, teaches English as a second language. Evidently I was not the only moccasin on the boot.

Even more surprising, a week prior to the book fair, the Universita' Degli Studi Di Torino had invited me to a conference titled "INDIAN STORIES INDIAN HISTORIES: Storia e Storie degli Indiani d'America", but due to other issues I was unable to attend. It looked like a fascinating conference with such topics as "Framing the Text: Bill Miller, Buffy Sainte-Marie and Modern Native Visualisation Imagery," "Trickster Shift: Art and Literature (from the University of Helsinki)" "Contemporary Tales among Cree and Blackfeet" and "The Early Collecting Practice of the Museum

of Anthropology at the University of British Columbia"... maybe I'm glad I missed that last one.

And this European journey just got stranger and stranger. After the book launch of what are now Italian/Aboriginal erotic tales, a young Turin lady drove me back to my hotel. Along the way we chatted and I asked her if she was a student. Through her makeshift English and thick accent, she managed to convey that she got her degree last year. In Native studies. I wanted to make sure I understood her correctly, but indeed, she got her degree in Native studies. In Italy. I guess that proves the belief that anything is truly possible.

On a walking tour of Turin, I was further inclined to wonder if these awesome adventures were some sort of practical joke. Too many things were proving to be a tad too coincidental for your average Native tourist to believe. I submit for your opinion: Our tour guide told us that before Italy had consolidated into the present country we all know and love, it was a collection of city states, of which Turin was a particularly important one. It was run by the House of Savoy, which has close connection to the French Crown. So as a sign of solidarity and support, the city of Turin sent 1,200 of its best soldiers in 1666 to Quebec to help the French fight the Iroquois.

Rumor indicates only about 800 returned home, several hundred electing to stay behind in this new country, explaining why there are many French Canadians with Italian last names. But also, local fable has it the soldiers brought back an unknown number of people of an Aboriginal nature who were curious to see this strange new world where all these strange folks were coming from. They ended up settling down and were absorbed into the population and disappeared into legend.

Several years later, when the new palace for the House of Savoy was being built, the architect wanted to honor those soldiers that went off to battle the savages. So above all the first floor windows in the new palace were built large brick images of Native people by an architect that had never been out of Europe. About eight of them in a row, all with four brick feathers standing straight up, smiling sadly down at the Turins, as if to say "I only came for the Gelato." One of my fellow writers came up to me and said "this must be quite surreal for you." That's putting it mildly.

But I guess the best and most indicative observation to top off this so-called surreal trip was on the way to the airport, to return to the land where I thought Native people lived. The taxi stopped at a red light and I gazed out the window, pondering my transcontinental Native thoughts. In the car right next to us, waiting patiently, was a small Fiat, with a dreamcatcher hanging from the rearview mirror. Why did I bother leaving Canada?

Crown and country: Whose land is it?

(Continued from page 15.)

Claiming back tattered remnants of our lands and resources has been an exercise in coming full circle in the hardest possible ways. In modern land claims settlements, governments force Aboriginal people to first sign "extinguishment and surrender" of all their claims to the land, then assign them tiny dots on the map as ownership lands or reserves. For people who were once lords and stewards over their lands and seas, this is insult upon injury, rating among the greatest inflicted of all time.

Lands claimed, wherever they may be, look like Apartheid-era "homelands" in South Africa. The absence of respectful regard toward Indigenous inhabitants in-

herent in the colonial legacy manifests itself in the greatly uneven record of claims processed. Some, like the Nisga'a claim, take obscenely long. Others, like James Bay, are done with undue haste.

Aboriginal groups have never based claims on Trudeau's extreme over-reach of going back to Creation. Neither have First Nations, Métis or Inuit advocated sending Canadians of immigrant descent back to the lands of their ancestors. Willingness to share, a defining feature of the Indigenous character, has been exploited and abused, to deprive Canada's original people of the lands and resources that once sustained a rich and full life in this great country.

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[careers and training] Letter to judge

(Continued from page 16.)

Ontario's Office of the Children's Lawyer supports the two separate foster families that want to adopt the children.

The Children's Aid Society in Hamilton originally supported the foster families too, telling the Squamish band that the children were better off in the foster homes.

"There was a chance much earlier in the process for the Squamish Nation to intervene with a plan for the children," writes the Globe and Mail. "It was silent. Now it is too late. The children have a mom and dad, and losing them would cause unnecessary grief."

What chance to intervene? Hadn't the CAS already told Squamish to forget trying to get the children back?

Do the children's best interests really lay in splitting the children from each other, removing them permanently from their community, their culture and their extended family? These are questions that need to be answered.

The problem with the child welfare system is that once children are taken into custody, often for good reason, it may be years before it faces these questions and then only when threatened with legal action. By that time, as in this case, foster parents may have formed emotional attachments to the chil-

dren and the children relatively settled into new homes.

The Globe writes "it is easier to build in cultural supports for their current families than to create a whole new family for them."

The Squamish band clearly believes differently. Though the children would live with a white social worker near the reserve, they'd live together, would grow up together, have existing, extended family and cultural support waiting for them.

Overshadowing all are past abuses by the child welfare system. During the "Sixties Scoop," social workers took into custody thousands of Aboriginal children, sometimes for good reason, but also forcibly or with lies and deception.

In 1981, the Manitoba government commissioned Judge Edwin Kimmelman to investigate. In his final report, *No Quiet Place*, Kimmelman called the effects of losing so many Aboriginal children to the child welfare system nothing short of "cultural genocide."

Kimmelman wrote that the child welfare system was not acting maliciously. But good intentions, as in this case, were not enough. "The road to hell," Kimmelman summarized, was "paved with good intentions and the child welfare system was the paving contractor."

Now what was Phil thinking?

Jay Treaty right

(Continued from page 12.)

The Canada Customs and Revenue Agency announced this change in policy in response to the Mitchell decision by the Supreme Court of Canada. Former Akwesasne Chief Mike Mitchell deliberately forced the issue of border crossing rights and won at trial and on appeal before being stunned with a loss at the highest court.

"When we met with the justice lawyers and the revenue officials, the justice lawyers agreed that the Mitchell case was specific to the Mohawks of Akwesasne. It was lost on the failure to prove an Aboriginal right of cross border trade," Chris McCormick said.

With conflicting legal decisions on the issue McCormick was able to argue there was no certainty in law on the matter. He said that seemed to satisfy the minister and her top officials.

Collette Gentes-Hawn said the

national chief and the minister met in September to discuss the issue.

"As Minister Caplan explained to Mr. Fontaine, their meeting was certainly not a negotiation. It was a discussion. In time, things might change. Yes, through changes in negotiation or through changes in legislation. But for the time being, the Supreme Court decision of the Mitchell case is what is in effect. As far as the agency's position on protests or demonstrations on the bridges about the issue of duties and taxes and Aboriginal peoples, from now on, and the date was Sept. 15 I'm told, that all who cross the bridge must report and they must pay duties and taxes.

"In Mitchell, the Supreme Court ruling there was that Mitchell did not prove that there were any basic Aboriginal rights to cross, to be able to bring goods into Canada duty and tax free, that that was not a basic Aboriginal right."



SOUTHWEST ONTARIO ABORIGINAL HEALTH ACCESS CENTRE (S.O.A.H.A.C.)

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Qualifications: A minimum two years related work experience is preferred. The incumbent will have a post secondary education to provide culturally sensitive

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The primary objective of this position is to contact, communicate and liaise frequently with community groups, government agencies, private businesses, NGO's and individuals.

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- Assist community groups in planning, developing, maintaining and evaluating community resources, programs and support networks;
- Support, develop and evaluate strategies that encourage community participation in activities;
- Research, analyse and assist groups in corporate planning and developing community service policies;
- Monitor, evaluate and recommend changes to community development programs, policies, practices or budgets;
- Help raise community and public awareness on issues by promoting, organizing or helping to coordinate meetings and workshops;
- Carry out administrative work which may include written correspondence, preparing submissions and reports for CAP, government agencies or other organizations, attending management meetings and providing verbal reports and updates.

The position involves considerable personal contact and travel within communities in Alberta, Saskatchewan and Manitoba. Evening meetings and occasional weekend activities may be required.

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- Sensitivity to the needs of Aboriginal children and families.
- Strong organizational and leadership skills
- Strong interpersonal and communication skills.
- Be computer literate
- Skills in policy analysis and policy writing.
- Be a team player but be able to work independently.
- Be agreeable to a criminal record check.
- Must hold a valid drivers licence and have an automobile.

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Qualifications: A minimum two-year diploma in a relevant field and a minimum two years related work experience; bachelor's degree in a relevant field is preferred. The incumbent will have relevant career advising experience and education to provide culturally sensitive career guidance to Aboriginal learners.

Salary: AUPE Class Level 8 (Currently Under Review)

Closing Date: October 3, 2003

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Applicants being considered will be contacted within three weeks of the competition closing date. Those not contacted are thanked for their interest and encouraged to apply for future positions advertised by the College.

[careers and training]

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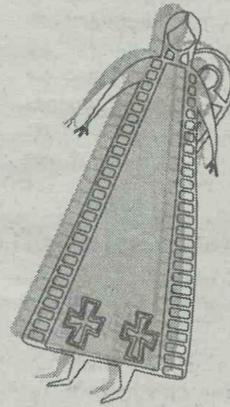
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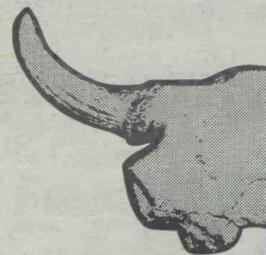


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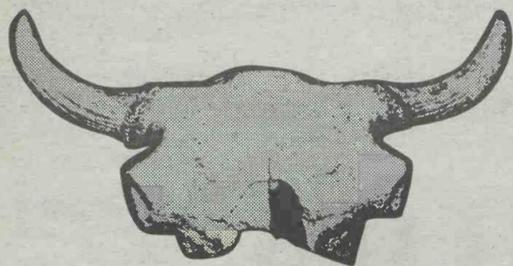
Why there are so

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Mary Thomas talks about:

Her dream of one day establishing a Native cultural centre

—If we could have a lot of people go through [a cultural centre] and learn what it's like, what it was like and take the good things out of it and put it into our society today I'd think we'd be far better off. We'd learn to respect Mother Nature, we'd learn to respect ourselves, respect others. Those are the things that I would really like to get across to the people in general, not just

our Native people. 'Cause we have to live together here. There is no way we are going to get rid of anybody. We're here to stay. We're all brothers and sisters. We're all human beings. We've got feelings. That's why I'm dedicated to getting a cultural centre going where I could just stay in one place. People could come there and learn instead of me running around to all

the schools, because I'm getting tired. I think a lot of our Elders have given so much of themselves. And they hate to say no. I have that. I can't say no when somebody asks me 'We need your help. OK.' I don't think of myself. I think of them.

That's why I'd like to see the cultural centre go, and we could teach the values of our people...



Why there are so many Aboriginal people in jails and the problems with money

—When we had the family structure the way it was, you have all the Elders. And when you listen today, when you finish high school, you are on your own. You get out. You go struggle for yourself. But our people didn't do that.

When you became of age, you already knew what the expectations were and that was formed into a big family circle—grandparents, mothers and fathers, uncles, aunts, big brothers, big sisters, the cousins—all of age, all around the edge, and the little ones were in the middle. And every one of these older people had a responsibility to teach the little ones the values of life that someday they would enter into this outside circle. And it was a continuous thing like that. You were taught all the values, the morals of our people. That was the strongest thing they had was the family unit. And we question what happened, why did it happen?

When the white people first came, the government and the churches were used to break that circle. They took us and put us in the residential schools. We were taught different values. We weren't taught the morals that [should have been] taught to us. There were no parenting skills, period.

So, that's when our family circle broke. People didn't have respect for one another anymore. And you know there was never alcohol in our lives. That was never part of our culture. But after the Second World War when our men came back from the war they were a changed people. They had no more morals, no values, no respect, and they were addicted to alcohol. Because the government told them that as soon as you put the Queen's uniform on you're like a white man. You can go sit in the beer parlor and drink all the beer you want. And there were a lot of family break ups, a lot of family abuse, child neglect and that's when everything just went down.... That came because of the white man's belief in life, and we have to learn to change that somehow. But I feel that there is a lot of people

already on our side. But they don't know just how to fit in and just what they should be doing. They want to learn more about the values of our culture.

I can't do it alone. I need more of our Elders. They are getting fewer and fewer. They are all dying off. I just feel like I'm carrying a load all alone. And it's really tiring.

Number one, we have to come to understand what did our people do [in the old days], what was it that they did, and use those

values to implement within the school... We need to begin to identify what is it that's destroying us. And everybody knows that money is the issue, fast money, money, money,

Money. You don't have no values, nothing good comes out of money. And that's what the whole system is about, and I'm hearing a lot of loud cry already happening. It not only from our people, it's the people in general. How many times I've gone to Vancouver, Victoria... Every time I go to

a workshop, a convention, I see crowds of people all on the street with loudspeakers, 'We need jobs. We need jobs.' Young people are crying for jobs.

One machinery [they use today] will take the place of six to 10 human workers. It's all mass-produced. It's all done by machinery.

And there is only a handful of people getting very rich from it. And you are going to see, this was foretold a long time ago by my Elders, that the money is going to be the destruction...

The benefits of spending time with Mother Earth

Here in B.C. we are so fortunate to have such beautiful high mountains... to us, this is just beautiful... I have to celebrate that... If you don't reconnect yourself to Mother Nature you just wear out... I'd never get lost up in the mountain, but take me downtown and turn me loose in town, I go around one corner and I'm lost. I'd go up in the mountain and there is no way I'd get lost. I just love, all alone, walking behind trees, listening to the little birds, especially the loon. If there is a lake way up in the mountain, you sit and listen at night and you can hear that echo of the loon, when he gives his yah-holler, you hear his echo go through among the trees. It's so beautiful, you just feel at peace and calm. Just sitting out their listening to the loon on the lake, way up in the mountains. It's so peaceful...

My aunt gave me [a] loon song... Oh, it just fills me with peace and calm. I can't help but pray. The loon is so free. I pray to the Creator to keep that freedom, teach us that freedom, protect all the things that he has created. We're just here on borrowed time. Let our spirits be free like the loon. Hear us echo through the forest. Beautiful, beautiful world.

I try really hard to educate my children... let the little children learn what it's like to listen to the loon. It's a beautiful free bird... Whenever I feel down, I feel as though everything is crowding in on me, I'll sing [the loon song]

and I just feel the freedom coming back to me. That I'm me and I can change things. I get that strength and I pray, give me that freedom...

That will be a prayer for all our Elders, to remain strong. Not to give up on our young people's

The benefits of a common language

—I can hear my grandfather saying 'One day you are going to hear a language spoken... a language that's going to unite us. And our Elders are going to get stronger and stronger...

What I'm looking for is the day we all start to communicate, which we've already done... you and I speak two different languages, even though we are both Native, but we got

future. We will go down together praying. To be free like the loon. He still looks after the wilderness. That's where he belongs is up on the mountain, and does the beautiful echo, and brings that peace and calm in your heart and it is so beautiful.

that common language between us, we can both speak English, and it's something my grandfather foretold. We'll all learn to speak one language and we can turn around and educate the owner of that language. We are not adopting it for nothing. It's going to be a tool to use to unite us. And I can see that happening... but we have that common language, the English.

The strength of positive thinking

—The United Church in town here, gave me a letter of apology for the way their church treated our people in the residential schools. You know, it takes a lot for a person to apologize. You have to give a lot of yourself to do that. And personally, I have dealt with all the pain and suffering I was subjected to in the residential school.

I was full of hate, I was full of anger and I just hated myself for being a Native person and I hated white people in general just for the sake of the residential school. Well I dealt with that. It took me a long time to deal with it. And I've finally come out of it.

I've taken the whole thing and I've thrown it aside and I've replaced it with positive thinking. And that's what got me to where I am today.

I'm pretty well respected by different ethnic groups. People are always [calling]... There's a lot of good that can be learned from our culture. We must have something behind us or we would have been wiped off this earth long ago with the treatment they gave us. But there's somebody up there looking after us. And we're getting stronger. Our voice is getting stronger and it's being heard all over the world. I have faith in that and I pray that it continues...



Elders share



family circle



Mother Earth



common language



positive thinking

Naming Saturn's moons

By Cheryl Petten
Windspeaker Staff Writer

RANKIN INLET, Nunavut

When astronomers and amateur stargazers look up into the night sky at Saturn, they might be lucky enough to catch a glimpse of Ijiraq, Kiviuq, Siarnaq or Paaliaq.

Those are the names of four of Saturn's 31 moons, given Inuit names thanks to astronomer Dr. J.J. Kavelaars and Inuit author Michael Kusugak, whose book *Hide and Sneak* helped inspire Kavelaars to suggest Inuit names for the four icy satellites he discovered in the fall of 2000.

Kavelaars, a Canadian astronomer who currently works with the National Research Council's Herzberg Institute of Astrophysics, and two of his colleagues found a dozen new satellites circling the ringed giant planet. The moons were found using the Canada-France-Hawaii telescope located in Hawaii, which is equipped with a digital camera that takes large and detailed photographs of the sky.

"My area of research is on the formation of the solar system and trying to understand the processes that were important when the solar system was forming. So what objects were around, and how they interacted," Kavelaars explained. "And as part of that, I've been looking for moons around the giant planets. And the first one was discovered by the group that I work with in 1997 around Uranus, and then we looked for ones around Neptune and found some there and around Saturn. And actually this past January around Jupiter. We've managed to, I think, sort of double the size of the known satellite population in the last five or six years."

The idea of giving the new satellites Inuit names was not without controversy. Traditionally, the names of Saturn's moons have been taken from Greek mythology. But Kavelaars and the other co-discoverers took this opportunity to change that.

"What happened was in '97 when we found the ones around Uranus, we proposed a set of names for them that were derived from the traditional names for Uranian satellites, which is Shakespearean characters. So we suggested those names for them. And it was the first time anybody had named a satellite of a planet that had been discovered from the ground for 50 years. And when we suggested those names, some of our colleagues said, 'Well you know, you guys have a chance to change things after 50 years, and you went back to those old themes. You know, maybe something more inclusive would have been better.' And I never thought much about it afterwards, except that, 'Yeah, you know, maybe we should have done that,'" Kavelaars said.

"And so then when we found these ones around Saturn, that suggestion that had been made by some people came up. Individually,

there's actually three people on the team who were sort of the key scientists, myself and a fellow at [the University of British Columbia] and a fellow at Harvard, and we each came up with what we thought would be a good theme. So I suggested the Inuit names, and the fellow at Harvard suggested Norse names, and the guy at UBC wanted to use Gallish names. And so those three themes were used."

While the discoverers of the moons were free to suggest names for their finds, those suggestions still had to be approved by the no-

menclature committee of the International Astronomical Union (IAU). That approval came in July, when the IAU held its 25th general assembly in Sydney, Australia. But judging from the mixed reactions of colleagues, Kavelaars wasn't sure if that approval would be forthcoming.

"There were two strong reactions. One was, 'Way to go. Yes, that's a great idea. Finally, something new and interesting in terms of nomenclature,'" he said. "And then there was a group of people who reacted strongly in the other sense, thinking that we had broken a tradition and that's not a good thing to do. You should try to follow tradition and didn't want to see things change. And it actually took quite a while, quite a bit of negotiating. Or not negotiating, but basically just us, the discoverers, suggesting over and over and over again that we do it this way. And eventually, much to my surprise, the nomenclature committee eventually came around and adopted our naming scheme. I didn't think it was going to happen, because I'd seen them overrule other choices. But I think we made a persuasive argument, and they went for it."

Originally, Kavelaars hadn't been thinking specifically about using Inuit names to identify the new moons. He'd started out trying to find names in Native Canadian literature, as a way to be more inclusive.

"There's a lot of Greek refer-

ences, a lot of Roman references, British references, why not North American Aboriginal references? We're looking at the satellites around external worlds. They don't belong to anybody. We're giving them names for our own purposes for the whole world to use. Let's not exclude various cultures by not using any kind of references from them. Certainly the International Astronomical Union that names this, they are the International Astronomical Union," he said.

"I wanted something where I could actually get a literature reference, where there would be stories and people could read about them. And I was having a hard time finding someone who could actually help me with that," he said.

"And then a few weeks later I was reading this book to my children called *Hide and Sneak* by Michael Kusugak and it had this creature called the Ijiraq in it. And I thought, 'Hey, that's a good name, and here's a story that goes with it. I'm all set.' And so then I contacted Michael and said, 'Okay, I want to use Ijiraq as one of the names. Got any other ideas?' And we discussed it for, actually, over I guess the course of the year, a number of e-mails back and forth, and came up with a set of names.

(see Inuit author page 33.)

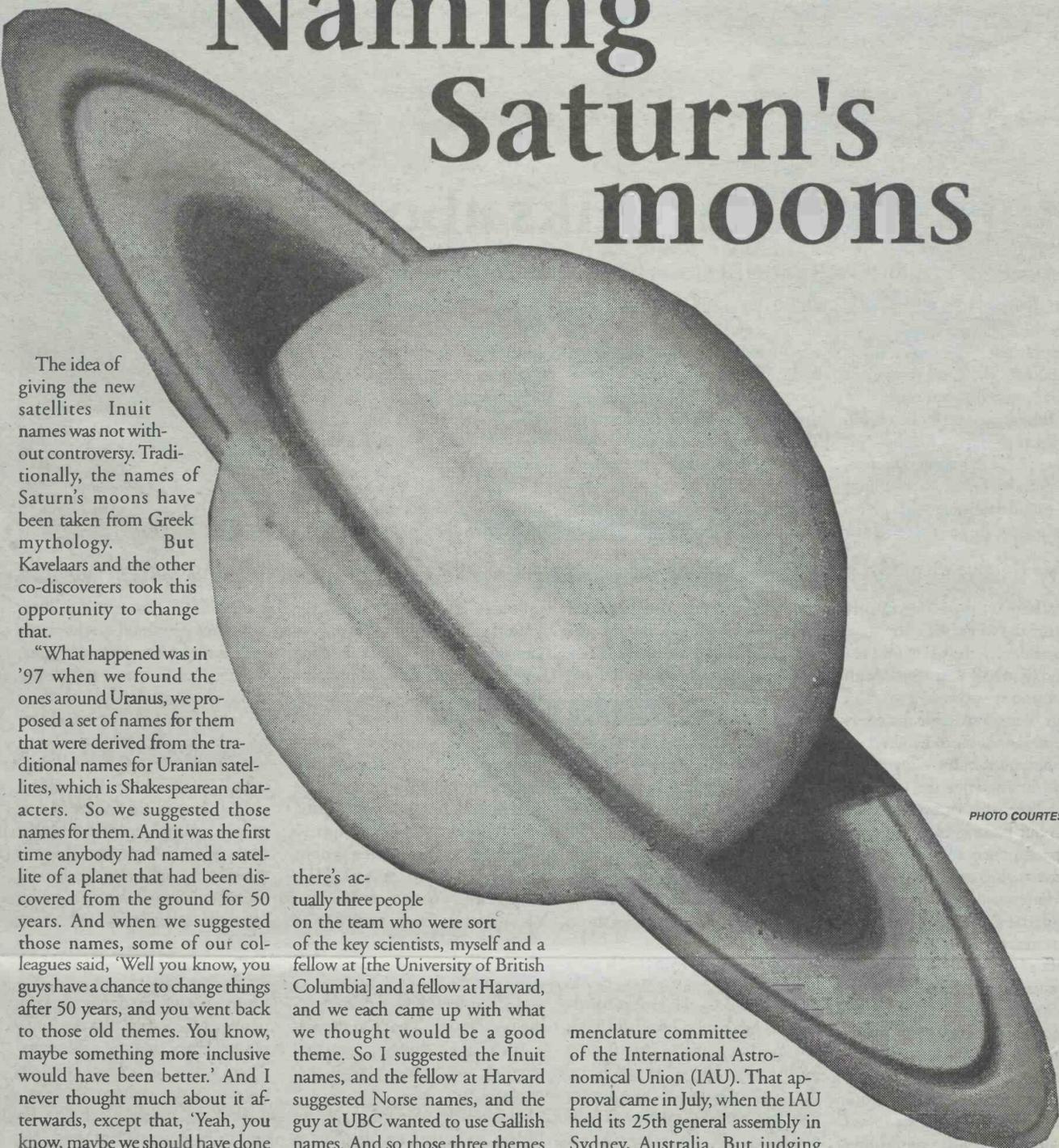
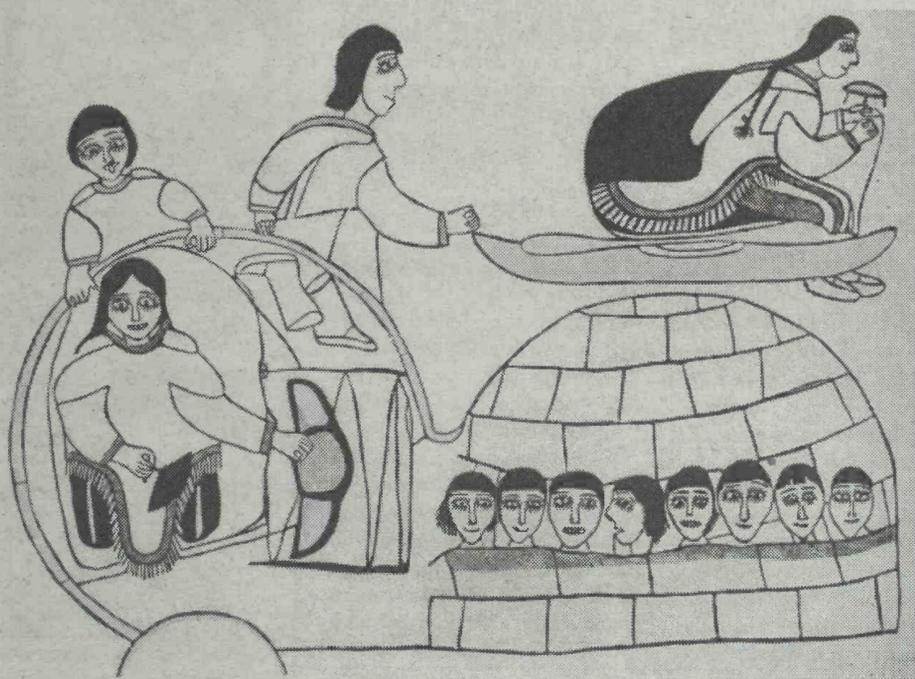


PHOTO COURTESY OF NASA



DIETER HESSEL PHOTOGRAPHY

In Janet Kigusiuq's depiction of a Kiviuq adventure called *Oiviuq Spits on the Evil Woman*, 1979, the artist tells the tale of the cannibal sorceress Igutsaq who invites the hero Kiviuq to her igloo. While she prepares a fire, Kiviuq notices a pile of heads, one of which warns him to escape. The stencil is featured in the book *Inuit Art*, published by Douglas & McIntyre in 1998, and is in the collection of the Canadian Museum of Civilization.

Inuit art inspire

(Continued from page 32.)

Kavelaars was a little worried that Inuit names wouldn't be approved by the IAU because they were hard to pronounce, so he decided to select names that all ended in the letter q, to make the group of names easily identifiable.

"So you don't have to really know the names exactly, except that when you look at them you say, 'OK, the one ends in q. It's one from the group.' And that makes that group distinct. Although the names to me are also quite distinct, but I'm used to saying them now," Kavelaars said.

Three of the names selected for the moons—Ijiraq, Kiviuq and Siarnaq—are from Inuit legend.

The Ijiraq, which was featured in Kusugak's book *Hide and Sneak*, is a mysterious creature that Inuit parents used to keep their children from wandering.

"We liked to play hide and seek like everybody else when I was a kid," Kusugak said. "And we were always warned not to play too much, because if you get too serious about playing hide and seek, you go running off and you hide in some really nifty place and then the weather changes and you can't find your way back. It was very dangerous for little kids to be wandering off, so we were always warned that if you play hide and seek too much, this little Ijiraq will come and it will hide you and no one will ever find you again."

"So nobody really knows what those things look like. We know that they're little creatures, and that they love to play hide and seek. But if you've ever seen one, then you are hidden and nobody ever finds

Saturn

So far, 30 of Saturn's moons have been named. The first discovered in 20th century were characters in Inuit mythology and literature. The first discovered previously were characters in Greek mythology. The old moons are Tethys, Dione, Iapetus, Pan, Pandora, Epimetheus, Telesto, Helene. The new moons are Ijiraq, Suttung, Albiorix, Skad, Thrym.

Inuit author inspires astronomer

(Continued from page 32.)

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you again."

Kiviuq is the name of a hero of Inuit mythology, whose many adventures are featured in stories told and retold throughout the Arctic. It is said Kiviuq has lived many lives, and continues his adventures to this day.

"Kiviuq, as far as I'm concerned, is the most important character in Inuit legends... so I thought one of them has to be named for that character," Kusugak said.

The name Siarnaq is just one of the many names for a mythological Inuit creature that lives at the bottom of the ocean, and from whom all sea life sprang. The legends tell of a beautiful young woman who was tricked by a birdman into marrying him. When her father discovered it was not a man his daughter had married, he killed the birdman and he and the girl headed home in his kayak. The birdman's friends were angry at what the father had done, and flew over the kayak, flapping their wings wildly and causing a storm. The father, fearing for his life, tried to throw his daughter overboard in order to save himself, but she continued to hold tightly to the edge of the kayak, so he pulled off his knife and, one by one, cut out her fingers. The girl sank to the bottom of the ocean, but as she sank, all the creatures of the sea flowed from her fingers.

The legend goes that she became that sea goddess, who must be kept happy or she will withhold her creatures and hunting will be poor. When this happens, a shaman must transform himself into a fish and swim to the bottom of the ocean to comb and braid her hair

in order to make her happy again.

The fourth name, Paaliaq, is a character Kusugak created in his latest book, *Marble Island—The Curse of the Shaman*, which Kusugak is currently trying to get published. The characters Kiviuq and Siarnaq are also found in the book.

"In that story, I have this old woman telling the story of Kiviuq. And then I have a chapter that deals with Inuit shamanism. And I have a shaman in the book whose name is Paaliaq. And Paaliaq just so happens, ends with a q. So I was really surprised," Kusugak said.

"I sent [Kavelaars] that bit about Siarnaq, or we call her Nuliajuk, that creature that lives under the sea, who's also known as Sedna. She's got so many names... sometimes she's simply called the Old Woman Who Lives Down There. Anyway, I was talking about the realm of the shaman in this book, and I said, 'And the only person who can go down there and comb her hair and make her feel better is the shaman Paaliaq.' And this was just something I made up in my story. So I was really surprised when the fi-

nal approved list of names of these four moons of Saturn included Paaliaq, because I just made him up. That was fun."

People who learn of Kusugak's involvement in naming the moons are pretty impressed, especially when they learn that one of the moons was named after a character he created in one of his books. The only other author linked to the naming of moons is Shakespeare.

"Even my mother was impressed," Kusugak said. "She said, 'Before you know it, our name is going to be up there.'"

Kavelaars isn't sure if by diverging from tradition he has set the

stage for new themes in the naming of satellites, but he hopes that he has.

"We have actually just recently announced the discovery of a satellite of Neptune, and that's the third satellite of Neptune that we've found. And Neptune currently has no real theme. And so there's going to be some thinking that goes into what to use as a theme for that. And I have no idea where that's going to end up. I hope it ends up with some other interesting modern reference. Not so much a modern reference as just external to the current themes."



ILLUSTRATED BY VLADYANA KRYKORKA

The Ijiraq likes to help children hide, but whenever he hides them, they are never found again. Parents in the north warn their children about wandering too far away from them, saying an Ijiraq might hide them. This is an illustration from a book by Michael Kusugak called *Hide and Sneak*, published by Annick Press.

PHOTO COURTESY OF NASA

Saturn's moons

So far, 30 of Saturn's 31 known moons have been named, including 12 moons discovered in 2000 that were named for characters in Inuit, Norse and Celtic mythology and literature. All the moons discovered previously were named for characters in Greek mythology. Saturn's old moons are Mimas, Enceladus, Tethys, Dione, Rhea, Titan, Hyperion, Iapetus, Pan, Atlas, Prometheus, Pandora, Epimetheus, Janus, Calypso, Telesto, Helene and Phoebe, and her new moons are Ymir, Paaliaq, Tarvos, Ijiraq, Suttung, Kiviuq, Mundilfari, Albiorix, Skadi, Erriapo, Siarnaq, Thrym.



DIETER HESSEL PHOTOGRAPHY

The story of Siarnaq was depicted by Igloodik artist Natar Ungalaq in his stone, fur and bone carving *Sedna with Hairbrush*, 1985. This work is featured in the book *Inuit Art*, published by Douglas & McIntyre in 1998. When angry, Siarnaq (Sedna) the sea goddess would withhold the animals of the ocean so the people could not eat, so it was up to a shaman to appease her by combing and braiding her tangled hair.

Mohawk man and doctor: bridging the divide

By Cheryl Petten

"It seemed like a good idea at the time."

Those words were like a mantra to Dr. Clare Clifton Brant. He spoke them when things he did didn't quite turn out as planned, as well as when what he planned turned out more successful than he first considered.

Brant was born on July 7, 1941 in the Mohawk community of Tyendinaga on the northeastern shore of Lake Ontario. He was born into the Wolf Clan, the youngest child of Hubert Brant and Pearl Hill.

Brant knew from a young age that he wanted to become a doctor. It was the only thing he ever talked of becoming. And it was a goal he realized in 1965 when he received his medical degree from Queen's University in Kingston, Ont., becoming the first Native to graduate with a medical degree from the institution.

At the time it was uncommon for First Nations people to pursue post-secondary education, but it was not uncommon in the Brant household. His sister Lorraine had become a registered nurse, and his sister Marlene earned a masters of social work degree.

Brant worked as a general practitioner for a number of years, both in Kingston and in Montreal. Then he decided to come home and set up shop at Tyendinaga.

And what seemed like a good idea at the time, didn't quite go according to plan.

There were only a scattering of Aboriginal doctors in Canada at the time, and the people in his home community were skeptical about going to Brant, who was not only a Native doctor, but a relative as well. He ended up setting up practice in nearby Belleville and treating non-Aboriginal patients.

It took a year or two and a few housecalls to people on reserve before

Brant proved himself to the community. But from then on, he became the doctor of choice among the people of Tyendinaga.

Eventually, Brant decided to go into psychiatry. Again, it seemed like a good idea at the time. It was a logical next step for him in his professional development. And it also flowed from his own personal experiences in trying to find a balance in his own life between being a doctor and a being a Mohawk man.

He commented once that it took five years at Queen's University to turn him into a doctor, and another five years in psychoanalysis to restore his identity as a Native person.

His quest to find that balance was made more challenging for Brant as one of only a handful of Aboriginal doctors practicing across the country. Because of that, he once explained, whenever he was in mainstream society he was expected to be more than, or less than, he was. He was either seen as an icon or as an Indian, with all the negative stereotypes that were attached to the word in Canada in the mid-1960s.

It was only at home on Tyendinaga, he'd explained, where he could just be himself—Clare, a human being.

His move into psychiatry meshed with the view he had of the practice of medicine. Although he never used the term holistic to describe his approach, he was well aware that ill health had a mental and spiritual component, as well as the physical one, and that all these components must be addressed in treating a patient.

Brant completed his psychiatry residency at the University of Western Ontario in 1981, becoming the first Aboriginal psychiatrist in Canada. In that same year he married Ann Scott, a psychiatric social worker, with whom he would raise two children, Charles and Melissa.

As a Mohawk man who developed skills as a physician, Brant tried to create a bridge between the Aboriginal world and the world of health. This was an important role, given the health community's commitment to Western medical models, which often did not fit with the Aboriginal way of healing.

To his medical peers, he became a source of information, a door into a community they previously could not access.

Brant never presented himself as an interpreter of Aboriginal culture. He never claimed to represent Aboriginal people as a whole. He spoke from his own experiences as a First Nations doctor working with First Nations people.

Through his writings and teachings, he was able to help people in the mainstream realize that Aboriginal people in Canada have distinctive cultures and distinct ways, and that they didn't benefit from services imposed on them by people and organizations who thought they knew what was best for them.

Through his work, Brant was able to put information into an Aboriginal context, and stress the importance of healing the person, not just the symptoms; to look for the cause of the problem, not just how the problem manifests itself.

He was the first member of the medical community to recognize that addictions couldn't be dealt with just by treating the addiction, that the underlying causes that make a person turn to addictive substances as a way to cope must be identified and addressed.

In 1982, Brant became chair of the Native Mental Health section of the Canadian Psychiatric Association, which worked to make psychiatric professionals more aware of Aboriginal mental health issues, and to make them more culturally sensitive.

He worked to provide a network for professionals working in Aboriginal communities, which would

grow into the Native Mental Health Association of Canada, with Brant as founding chair.

Brant also worked as a clinical instructor at the University of Western Ontario, where his gifts as a teacher were allowed to flourish. He had a traditional teaching style, using stories and humor to reach his students. This was something he had learned growing up, where the evening's entertainment often consisted of the family sitting around the wood fire and telling stories. He used the same approach in the many presentations he made over the years to colleagues and members of the public as well.

Brant's accomplishments are many. In 1983 he was admitted as a Fellow of the Royal College of Physicians and Surgeons. He was a visiting lecturer at numerous universities. He was an advisor on Aboriginal health policy at both the provincial and federal levels, and for a dozen years was director of psychiatric services for Health Canada's Medical Services Branch.

Brant was a part-time member of the National Parole Board, and his discussion paper on the problem of suicide among Canada's Aboriginal people is included in the proceedings of the Royal Commission on Aboriginal Peoples.

Yet with all the demands on his time, he was still a good friend and family man who found time to farm his land in Tyendinaga and involve himself in the community. Brant died March 12, 1995 at the age of 53. Eight years after his death, he is still making a contribution. His writings are often cited as source material by researchers



PHOTO COURTESY OF THE CANADIAN JOURNAL OF PSYCHIATRY

Dr. Clare Brant once said it took five years for a university to teach him to be a doctor and another five years of psychoanalysis to restore his identity as a Native person.

and doctoral students who build on the work he has done.

And those same writings continue to inspire Aboriginal people, who comment that Brant's words have helped them better understand themselves. A collection of his writings and lectures has been compiled by his wife and sister Ardith, and can be purchased from the Native Mental Health Association of Canada.

Brant has been characterized as modest and humble, as a man who did what he did, not to make a lasting mark, but because it was what he should be doing.

In his work, he wrote about the way the Mohawk people viewed such things. You don't congratulate someone when they've done what was expected of them. The belief is that you are expected to use the gifts you are given to their fullest potential and in the service of the community, without fanfare, without praise. That was Clare Brant's motivation for his work. Not to be recognized for his contributions. Not to leave a lasting legacy.

Just because it seemed like a good idea at the time.

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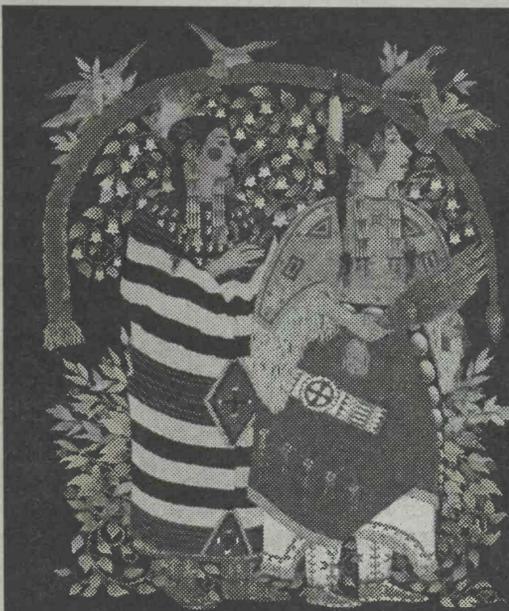
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once said it took five years to teach him to be a doctor. The years of psychoanalysis identify as a Native person.

And those same writings continue to inspire Aboriginal people, who comment that Brant's words have helped them better understand themselves. A collection of his writings and lectures has been compiled by his wife and sister Ardith, and can be purchased from the Native Mental Health Association of Canada.

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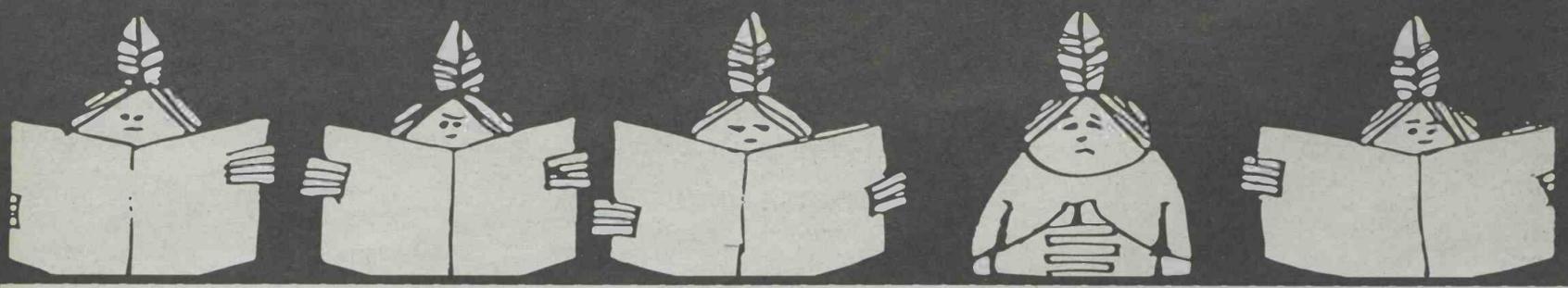
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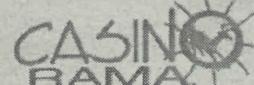
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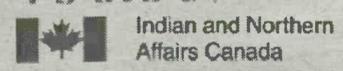


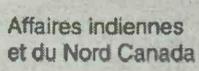



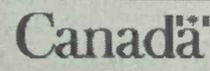


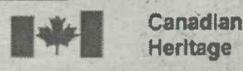






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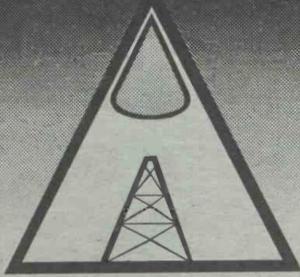

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INDIAN RESOURCE COUNCIL OF CANADA

2002/03 Annual General Meeting

and

Joint Meeting with Indian Oil and Gas Canada (IOGC)

Members of the Indian Resource Council, including all Oil and Gas producing First Nations, are invited to attend IRC's 2002/03 AGM and Joint Meeting with IOGC as follows:

DATES: October 08 and 09, 2003, starting at 9:00 a.m. both days.

VENUE: Carriage House Inn, Calgary, AB, 9030 MacLeod Trail S.E.
(Please call 1-800-661-9566 by September 30, 2003 to reserve your accommodation.)

PURPOSE: The purpose of the AGM is to provide the Annual Report to the IRC membership and to receive status reports from the mainstream oil and gas industry, Governments and Indian Oil and Gas Canada.

WHO SHOULD ATTEND? Official delegates include Chiefs or their delegate/proxy. Councillors, First Nations technicians, interested representatives of companies and governments are also welcome.

PROPOSED AGENDA

Day 1 (October 8, 2003)

1. Annual IRC Report (B. Shepherd, Chairman and Roy Fox, President)
2. Oil and Gas Status Report by the Canadian Association of Petroleum Producers (CAPP)
3. Pipeline Status Report by the Canadian Energy Pipeline Association (CEPA)
4. IOGC Activity Report
5. Alberta Aboriginal Affairs - "Consultations"

Day 2 (October 9, 2003)

IOGC INFORMATION SESSION

1. Proposed Amendments to the Indian Oil and Gas Act
2. Proposed First Nations Industrial and Commercial Act
3. Proposed First Nations Oil and Gas Management and Moneys Legislation (Pilot Management Initiative)

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