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Windspeaker



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RISING STAR

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ALBUM OF THE YEAR



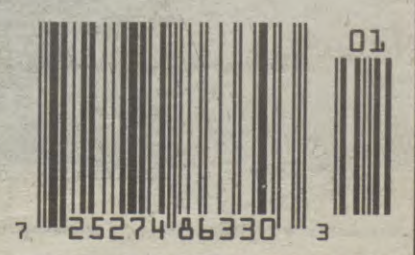
Vince Fontaine

EAGLE & HAWK
MOTHER EARTH
BEST SONGWRITER
BEST SONG SINGLE
BEST ROCK ALBUM

Dave Boulanger of Burnt Project 1 performed at the Canadian Aboriginal Festival at Toronto's SkyDome Nov. 27. Burnt was named Galaxie Rising Star at the Canadian Aboriginal Music Awards held Nov. 26. Burnt won a cash award as well as a variety of special engagements to promote the band and its music.

Photos by Debora Steel

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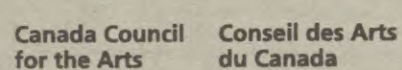
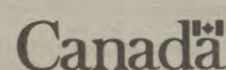
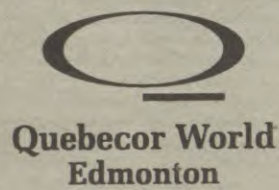
Please Launch this Magazine in Eight Weeks: The very short but inspirational story of Toro's birth by Derek Finkle, Editor of Toro, Canada's new lifestyle magazine for men. Derek Finkle has written for Saturday Night and Toronto Life, and is the author of No Claim to Mercy, which was hailed "a model of investigative journalism."



Time and Spirit: the Geist Zeitgeist, a story about survival by Stephen Osborne, Publisher of Geist, the magazine of Canadian ideas and culture. Stephen Osborne recently won the Outstanding Achievement Award at the National Magazine Awards for his contribution to publishing.

Plus seminars and workshops of interest to both professionals and those aspiring to enter the magazine publishing industry.

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AMPA acknowledges the financial support of the Government of Canada through the Canada Magazine Fund and the Canada Council, and the Government of Alberta through the Alberta Foundation for the Arts for this project.



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New Year's Greetings!

On behalf of the Assembly of First Nations and AFN Regional Chiefs, I hope you enjoyed a happy and festive holiday season.

May the Creator keep you and your loved ones safe and healthy throughout the New Year.

Phil Fontaine
National Chief

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Métis Nation—Saskatchewan still fighting 8

Provincial funding was frozen in November and now the feds have followed suit, putting a temporary halt to more than a million dollars until Saskatchewan's provincial Métis group can restore confidence in their electoral system.

Chief told to put his personal opinions aside 9

Assembly of First Nations National Chief Phil Fontaine is called on the carpet at a December assembly for putting his personal opinions in support of Bill C-20 ahead of his professional obligation to oppose it. Fontaine says the criticism is unfair. There is no chiefs' resolution opposing the bill, he says.

Authority over Indian status not negotiable 10

The government will talk about membership at self-government tables, and it will talk about citizenship, but there will be no negotiation on which government will have authority over who is an Indian and who isn't. Determining Indian status will remain in the control of Canada.

Blood back where it belongs 13

The Nuu-chah-nulth people's battle to bring vials of their own blood back to the community may be coming to an end. Taken for a study on arthritis in the 1980s, the blood was in the possession of a scientist who had promised such hope, only to disappoint and deceive.

Special Feature: Coverage of the Canadian Aboriginal Festival and the Canadian Aboriginal Music Awards held in Toronto Nov. 26 to 28. Page 14 & 15

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Some chiefs of the Assembly of First Nations have called into question national chief Phil Fontaine's commitment to expressing the opinions of the assembly when dealing with government and bureaucracy.

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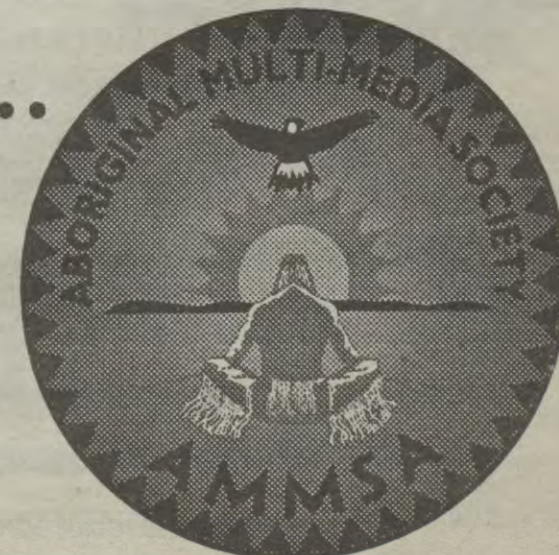
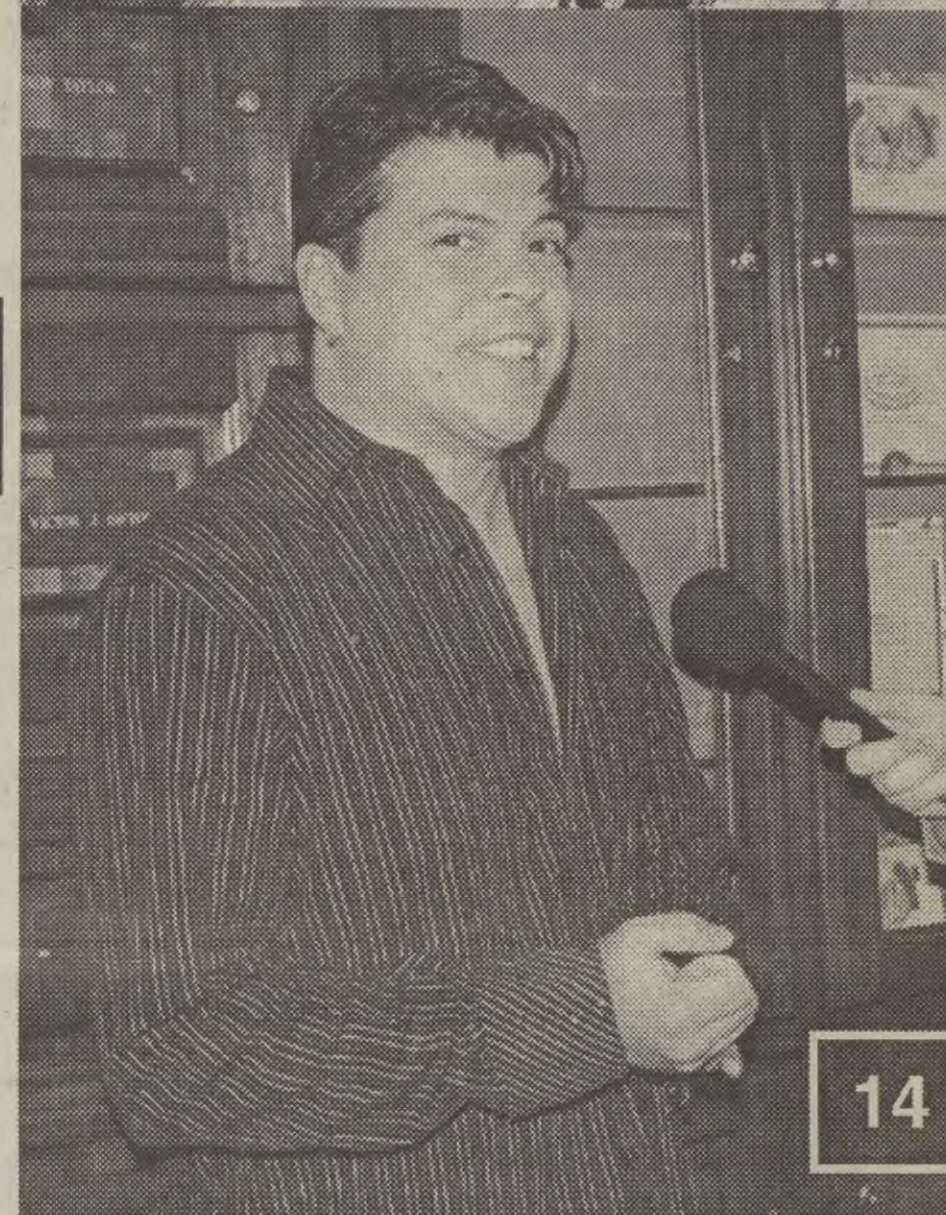
Drew Hayden Taylor wonders how Elders can teach in a time designed for the young; Law columnist Tuma Young tells us even naughty children need our protection; and Inuit commentator Zebedee Nungak gets us up to speed on being Inuk, Inuuk, and Inuit. Plus he throws in his thoughts on the Métis.

[canadian classroom] 21

Cartoonist Lynn Johnston has been given the Debwewin Citation for excellence in Aboriginal-issues journalism from the Union of Ontario Indians. She speaks about the inspiration that brought her to draw Aboriginal people into For Better Or For Worse and what the future holds for the fictitious community of Mtigwaki.

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History has a way of boiling down the events of a life and defining a person by a moment in time. Big Bear has been so defined by his part in a rebellion that had him convicted of treason against the Dominion of Canada.



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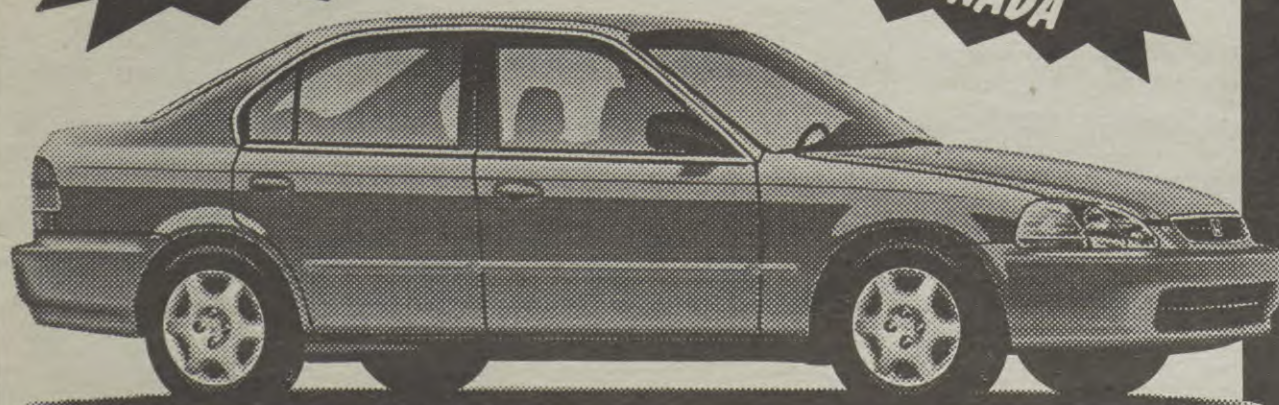
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Personal versus professional

Indian Affairs Minister Andy Scott may have pitched Assembly of First Nations National Chief Phil Fontaine into the deep water in regards to Bill C-20, the financial institutions' legislation currently before the Senate for consideration.

Scott told the standing committee on Aboriginal affairs that he had a letter of support for C-20 from the national chief, who chiefs believe is bound by an AFN resolution not to speak in favor of the legislation.

It turned out Scott made a mistake. He didn't have a letter of support from Fontaine. What he had, he said in a letter to the standing committee to correct this error, was Fontaine's personal endorsement of the bill. "National Chief Fontaine has, however, both to me personally and on the public record, expressed his support for the initiative."

Fontaine told *Windspeaker* the minister was relying on the platform of his last election campaign and in comments made at a chiefs' assembly in Saskatoon where he spoke openly of supporting the hard work of those who wanted financial institutions. Then he told *Windspeaker* there wasn't actually a resolution on Bill C-20. That's a new bill. The resolution was on Bill C-23, a previous incarnation of the legislation. So, would that make it OK for the chief to give C-20 his thumbs up?

Where do the private views of elected representatives end and their public obligations begin? The question is always a difficult one for a politician. Just look at the discomfort of some in the House of Commons over the upcoming same sex marriage bill. Some of those fine people were sent to Ottawa on the Liberal promise that the impediment to same sex couples wanting to marry will be legislated away. But that professional obligation sticks in the craw of some who are personally opposed to same sex marriage.

Fontaine was publicly chastised by several chiefs at the annual December meeting of chiefs in Ottawa for pushing forward his personal views on C-20. Many questioned Fontaine on whether he's being successful at putting the chiefs' views ahead of his own.

But leave it to a politician to find an escape route to a difficult situation if one is needed. Let's consider this interesting change made to this most recent assembly of chiefs.

In December, the regularly scheduled confederacy of the Assembly of First Nations' chiefs was instead called a special assembly. Regular readers of *Windspeaker* may recall there has been a great deal of fuss made about voting rights at these meetings. In confederacies, the AFN charter says that each region in the country gets a set number of votes based on population. The AFN has, until very recently, been ignoring this part of its charter and allowing all the chiefs that attend confederacies to vote.

A year ago, British Columbia chiefs showed up in force at a December confederacy held in Ottawa and attempted to force the organization to follow the rules for voting as set out in the charter. The only thing that stopped that plan was a threat of legal action by chiefs (mostly from Ontario) who said not following the rules had become an established custom so they had every reason to expect all the chiefs had the right to vote. They got to vote at that confederacy but were put on notice that from that point on the charter rules stand.

So why change a regularly scheduled confederacy meeting into a special assembly? At a special assembly, all chiefs in attendance can vote. So, what if a new resolution on the financial institutions act had come to the floor of the assembly?

At a confederacy meeting, parties would have been prevented from stacking the deck and flooding the assembly floor with delegates in an attempt to push a resolution through. At a special assembly that strategy was suddenly available and may have been useful to pass a resolution in favor of Bill C-20.

Fontaine said the move to a special assembly was designed to allow all the chiefs to vote while maintaining the integrity of the charter until the AFN renewal committee has a chance to recommend changes to the charter to get rid of all the confusion about voting rights. He said it wasn't an attempt to ignore the chiefs' direction on C-23 and help to pass C-20, a piece of legislation that he personally supports. We'll have to take him at his word.

—*Windspeaker*

Time will come

Dear Editor:

I read your editorial and others and agree with what you have said on all fronts. The reason former prime minister Jean Chretien and others cannot see the events as you do is because he is not able to. He's simply is French, white, from a different generation and indifferent to your ideas because he has never lived or walked where you have.

It's really like asking a woman to think like a man or vice versa. There are some common ideas but both come from so different positions and dreams, drives.

I went to a Native school as a white and have lived in Japan and parts of India. I will never be Asian, think Asian or be anything but a sum of all my experiences.

Please give up on expecting an older white person to understand what you are trying to do.

It took vast events on earth to change people's fundamental ways and perspectives on many ideas and it will not be different on this front.

But I can tell you that many people are on the First Nations side and want to see everybody get what's rightfully due.

I personally know people that have oil companies that have made huge profits from the resource and it will continue until a major case is won in court. If I had the ability to sue them I would myself because they are the most ignorant people I know and don't care one bit about others and the planet.

Unfortunately it will have to be done this way to get things to change.

My biggest fear is that your fight will not get the results needed to get some part of it before it is all sucked out from the land and burned up in their \$50,000 dollar SUVs and jet planes.

Good luck.

Unsigned; sent by e-mail

Walking a sure path

Dear Editor of Buffalo Spirit:

I am honored to have found this site and wished to let all know that I have read Ed McGaa's book and keep it with me as a reference. I have for so long now (12 years) read, studied, and dreamed of more knowledge. I was awakened to this path as a child and had it awaken again in my 30s and this is my path of choice.

Peace

Susan Mattingly

A call for mass prayer

This is a call for Global Four Directions Prayer for Peace, a 24-hour effort to end the war and global violence. We are asking all the leaders and peacemakers to join us in this effort. The start date will be noon Dec. 31, starting in the Eastern time zones, and continuing through Jan. 1, 2005.

We are requesting spiritual leaders all over the globe to call their people together in their sacred spaces so that all people, all colors, all directions are included in this effort.

For those of you who will understand this, there was recently a quarter moon in the morning with two stars within the crescent. This along with the recent Venus alignment, is a potent call for an activation because it signifies both danger and opportunity.

Grace Smith Yellow Hammer
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[rants and raves]

The deep fall is only part of our history

Dear Editor:

The residential school system has become an educational paradigm that teaches Aboriginal students that we are victims of a cruel past. As a proud Native man, I despise this notion with a passion. My viewpoint may be controversial to those out there who continue to harbor residual feelings of pain and angst, but the reality is that these are the cards we have been dealt and matters exist that need our immediate attention.

The river of life has been flowing for Native peoples since times long forgotten. This river has seen many curves and bends. Occasionally, other creatures have built dams for their own purposes, but the river has continued to flow, ever replenishing the lands. Only very recently have we experienced violent rapids in our travels along this river with the coming of Europeans.

I see the residential school system as a great waterfall in this river of life that Native peoples have been pushed over. The falling period over these giant waterfalls caused great horror, helplessness, shame, fear and an overbearing sense of loneliness. Of course, not all of the people were forced over the falls; these others escaped and found alternate routes to the bottom, left intact with memories of the life that existed before this time of upheaval. Those who did not take the plunge found a people who did that were not the same, last seen before the falls.

Entire generations of peoples have emerged at the bottom of this great waterfall—soggy, tired and disturbed. Many of our people were lost or drowned and never seen again. Yet others continue to drown under the weight of sorrow and misery of the great waterfall. The weight of this water continues to force these peoples underwater, struggling to breathe.

Contemporary Native peoples live in scattered camps around an immense, deep pool that lies at the foot of the great waterfall. From this point, the river continues to flow calmly into uncharted territory. Many among the older generations have been deceived into believing that the river of life that we once followed is somehow the source of our terrible struggle. Many have vowed never to swim in or eat from this river again. They choose to live away from its banks, raising their families in the dark forest that now envelopes the land.

Amongst the scattered camps at the bottom of the falls a new generation of Natives have been born, raised with a withered knowledge of a life that existed before the great fall. This generation represents the scouts of a re-shaped people who bravely look ahead and explore the river before them, unchallenged by those who sought to destroy them.

There is a reason and a purpose for everything that happens in this life. Sometimes the reasoning is unclear, confusing and very painful. If something happened that was so terrible that we as a people could not overcome it, our Creator would not have allowed it to happen. If you have become "educated" to believe that we as Native people are the victims of a system of assimilation, I believe you are one of those people still standing beneath the great waterfall. Do our peoples and yourself a favor and step out from the weight of the falling water and breathe. You will then realize that the sun continues to shine and that there are people laughing and enjoying this beautiful life on a nearby shore. Others you will see are paddling boldly into the future where it is said a place exists of abundant game and fish, nestled amongst islands of self governance and cultural prosperity.

As the future leaders of tomorrow, we have made progress thought impossible by our forefathers. By challenging those who sought to oppress our ancestors, we have moved beyond the camps at the foot of the waterfalls and can now look back and see how immense the waterfall actually was and how far we as a people have fallen.

We are not victims. We have survived and adapted to countless hardships and changes thousands of years before this land was discovered. Sometimes you must firmly grasp the past in order to design a desirable future. We have arrived here today, and our children's great grandchildren, and their grandchildren, will always play beside this river of life, because this river flows forever.

—D. Beaverbone



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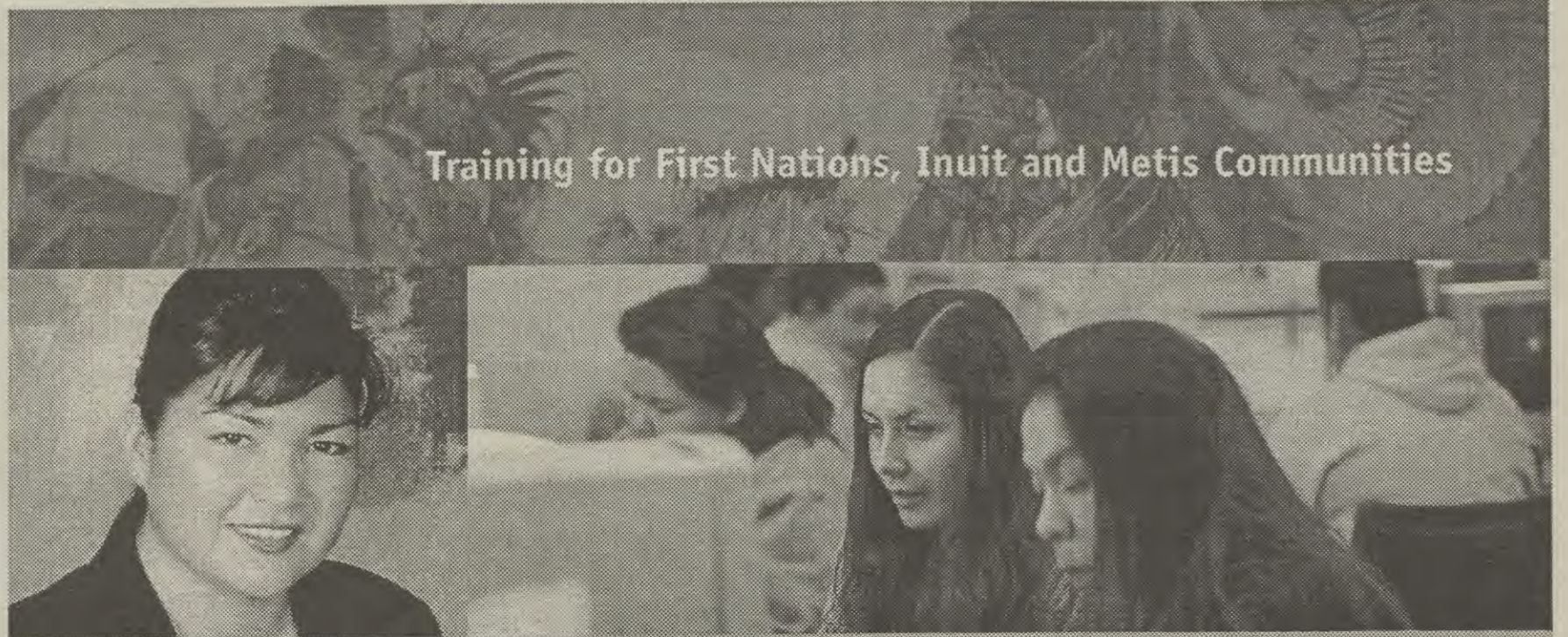
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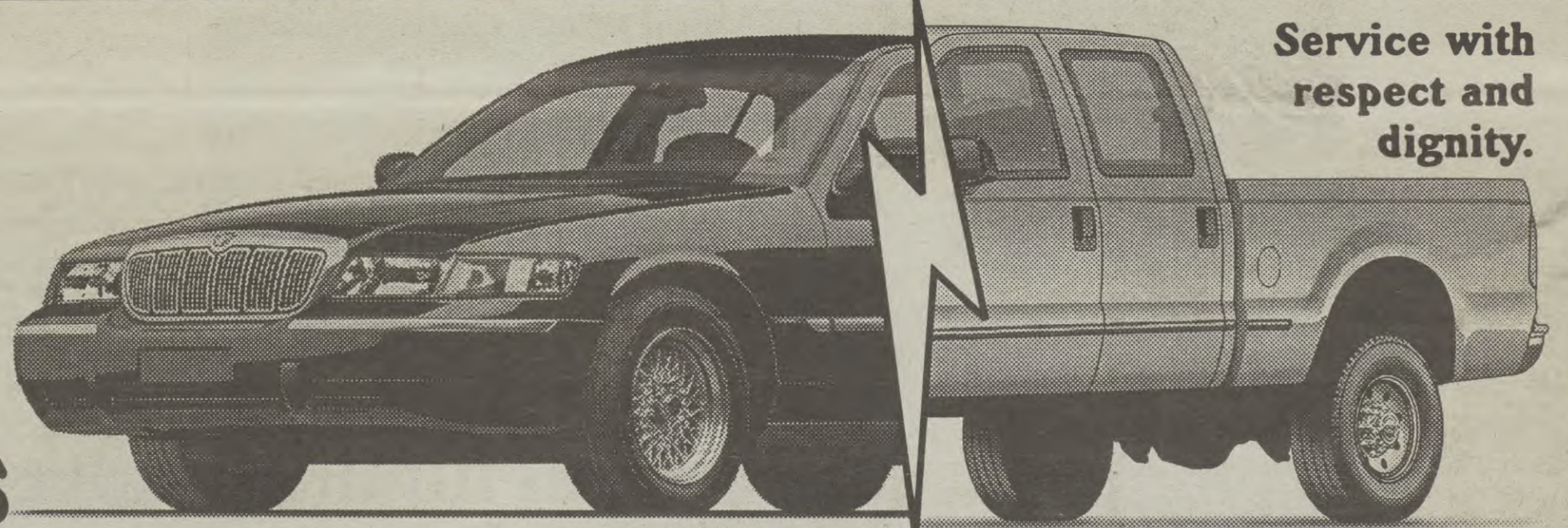
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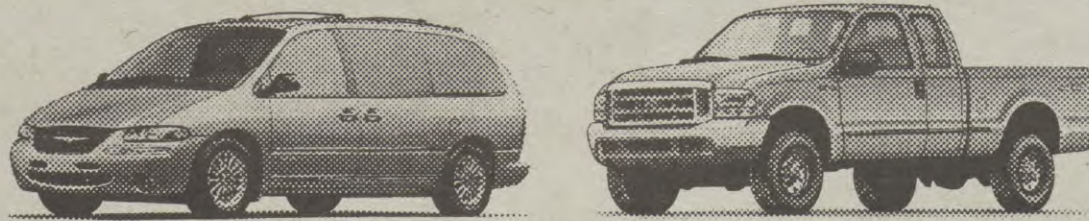
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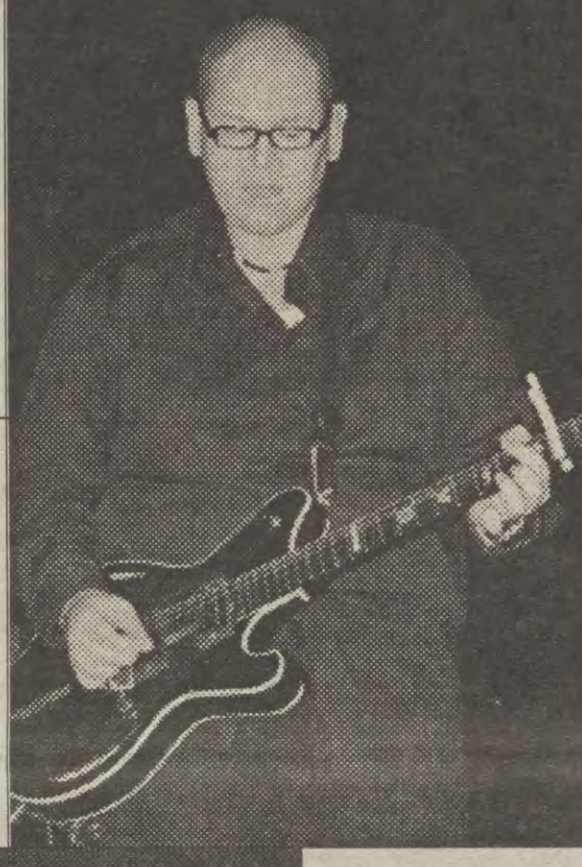

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Cash Down: \$ _____ Name: First _____ Middle _____ Last _____
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Home Phone: (_____) _____ Work Phone: (_____) _____ Cell Phone: (_____) _____
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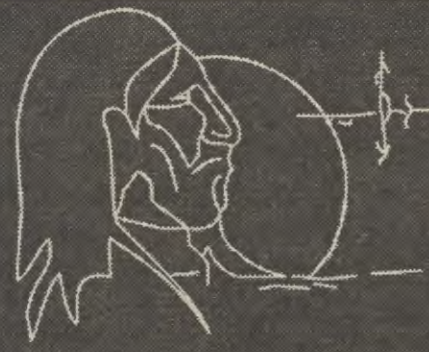
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Saskatchewan Métis lose federal funding

By Cheryl Petten
Windspeaker Staff Writer

REGINA

Not only has the government of Saskatchewan put a freeze on \$410,000 in funding that was to go to the Métis Nation—Saskatchewan (MNS), now two federal government departments have followed suit and frozen their flow of funds to the organization.

The Office of the Federal Interlocutor for Métis and Non-Status Indians has put on hold the \$1.175 million the MNS is eligible to receive to help the organization identify Métis harvesters who would benefit from the Supreme Court's Powley decision. (The decision confirmed that Métis people have a constitutional right to hunt.) And funds from the department of Canadian Heritage have also been frozen, explained Myriam Brochu, chief of media relations for the department.

For the past 30 or so years the department has provided the MNS with core funding through the Aboriginal Representative Organizations Program. The

"It's not suspended forever. It just hasn't been released until they provide us with a report on positive steps that are being taken to restore the trust of the Métis constituents and the government of Saskatchewan, prior to further payment."

—Myriam Brochu

money was earmarked for operational support.

"So it basically paid for some salaries ... rent or hydro and all of that," she said.

The money being held back by Canadian Heritage is the funding installment for the period from November 2004 to April 2005.

"It's not suspended forever," Brochu said. "It just hasn't been released until they provide us with a report on positive steps that are being taken to restore the trust of the Métis constituents and the government of Saskatchewan, prior to further payment."

The funding freeze comes after a controversial election held by the MNS in May 2004. Members of the group complained about voting irregularities, and

a provincial report on the election concluded that neither the Saskatchewan government nor the Métis people could have faith in the election results.

With less money coming in, the MNS has become more reliant on its volunteer to try to fundraise and get other things done, said Ralph Kennedy, secretary of the MNS provincial council.

The decrease in funding is hurting the organization, Kennedy said, but it's also hurting all the Métis people in the province. At a time when the MNS would like to be working with the provincial government to deal with issues like Métis hunting rights, the province is instead finding ways to block resources coming to the organization, he said.

"I don't know why the Sas-

katchewan government is hurting the Métis people so bad. They seem to be hurting the Métis people of Saskatchewan pretty bad, you know. They don't care how it affects the Métis people."

Kennedy said the executive has heard from a number of Métis from across the province with ideas on how they would like the situation dealt with. One of the suggestions involves taking over Batoche, once the site of a battle with Dominion forces that signaled the end of a Métis rebellion led by Louis Riel and Gabriel Dumont in the 1800s. It is now a national historic site, and some want it turned into a refugee camp for Métis people, "because that's how we're being treated here," Kennedy said.

Others suggest setting up blockades on highways or organizing sit-ins.

"There's different people who want us to do different things, more on an aggressive scale, but we're trying to be as reasonable as we can," Kennedy said. "People want us to take over Batoche and call in the different foreign countries and say, 'Look at how Canada treats its people.' As

soon as there's any kind of wrong-doing in some country, Canada is right there saying 'You've got to do your human rights part here, you know. You can't treat these people like this.' But yet the provincial government here can say to the Métis people, 'We don't like the way your elections are; we want to put in this person.'"

While Kennedy said it would be a fairly simple thing to have Métis people block every major highway across the province, that isn't the way the MNS wants to handle the situation.

"We're trying to approach this as reasonable people," he said.

Some Métis people on the other side of the issue don't seem to share Kennedy's views on what's reasonable. A handful of people recently staged a sit-in in the office of the Métis Employment and Training Institute of Saskatoon, the Métis Employment & Training of Saskatchewan Inc. (METSI) office for Western Region IIA. Their goal was to protest the results of the recent election, and call on the federal government to take over running of the employment and training arm of MNS.

(see Métis page 20.)

ADR process slammed

Ontario class action lawsuit can proceed

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

While ruling that a lawsuit launched by former Ontario residential school students could proceed as a class action, a panel of three Ontario appellate court judges vehemently discarded arguments that the federal government's alternative dispute resolution (ADR) process would be a better way to settle the dispute.

Justice Stephen Goudge, a former lecturer in both labor law and Native rights at the University of Toronto law school, wrote the unanimous decision which was released on Dec. 3. Justices Michael J. Moldaver and Marvin Catzman agreed with his reasons.

The lawsuit was originally filed in October 1998 by former students of the Mohawk Institute Residential School. The school building is located in the city of Brantford, Ont. on Six Nations of the Grand River First Nation land and now houses the Woodland Cultural Centre, a museum dedicated to Iroquois or Haudenosaunee culture.

Children and other family members of the former students are a party to the suit, alleging they too were harmed by the abuses their relatives suffered in the schools and are demanding compensation. Altogether, with former students, their siblings and their children, the number of people involved as plaintiffs

in the case is 1,400.

The defendants are Canada, the Anglican Church and the New England Company, an evangelical English charitable organization that dates back to the 17th century.

The court noted that the defendants had attempted to introduce new evidence during the appeal that held up the ADR process as a preferable way to settle claims made by former residential school students.

"Even if we were to admit this fresh evidence, I do not agree that this ADR system displaces the conclusion that the class action is the preferable procedure," Justice Goudge wrote. "It is a system unilaterally created by one of the [defendants] in this action and could be unilaterally dismantled without the consent of the [former students]. It deals only with physical and sexual abuse. It caps the amount of possible recovery and, most importantly in these circumstances, compared to the class action it shares the access to justice deficiencies of individual actions."

The case, known as M.C. (also known as Cloud) v. Canada, has now been certified as a class action and, unless one of the three parties named as defendants appeals to the Supreme Court of Canada, will proceed to trial.

Survivors and their lawyers all over the country welcomed the ruling. A press release from Thomson, Rogers, the Toronto law firm that is attempting to get a national class action lawsuit certified, said all survivors of the

schools would be "thrilled" by the judges' conclusions.

"This is a great step forward for the victims of these institutions," said Alan Farrer of Thomson, Rogers. "This sets the stage for our class action on behalf of residential school victims all across the country."

The national chief of the Assembly of First Nations (AFN) also welcomed the ruling, which reinforces his organization's recently released report that was critical of the ADR process.

"Between 1922 and 1969, students at the Mohawk Institute Residential School, like First Nations and other Aboriginal people at residential schools across Canada, were allegedly abused in many ways," Phil Fontaine said. "There are specific incidents of emotional harm and physical and sexual abuse, as well as the loss of language and culture that impacts our people to this very day. Today's decision recognizes that these abuses affected all the students of the school, as well as their families."

He called on the government to address the deficiencies with ADR.

"We support the survivors in this class action because there is currently no acceptable alternative except the courts," he said. "Survivors and their families are rejecting the government's dispute resolution process because it is adversarial and often serves to re-victimize survivors. This decision speaks to the limitations of the current [A]DR process and limitations of access to justice for

individuals. The Cloud class action that is certified today emphasizes the need for the government to respond to the AFN report and, more important, work with First Nations and survivors to create a better process that truly leads to justice, restitution and reconciliation."

The class action will allow experiences common to all residential school students to be examined by the court in one case. The plaintiffs claim the school was run in a way that was designed to create an atmosphere of fear, intimidation and brutality. They also claim that physical discipline was frequent and excessive and that food, housing and clothing were inadequate. They say staff members were unskilled and improperly supervised and students were cut off from their families and were forbidden to speak their Native languages and were forced to attend and participate in Christian religious activities. It is alleged that the aim of the school was to promote the assimilation of Native children.

The court certified claims for breach of fiduciary duty, negligence and breach of Aboriginal rights. The court found that dealing with all of the facts and issues raised in the case should be dealt with in one trial because it would save time and expense. The court also found that access to justice would be greatly enhanced by a class action. The plaintiffs claim more than \$1 billion in damages.

Russell Raikes, one of the lawyers acting for the former students, said the judge's comments about the ADR process were tremendously important.

"They tried to introduce that on the appeal for the first time and say, 'Look at us, we've got this ADR program,'" he said. "So when you're deciding whether or not to certify this, you should take into account that there's this ADR program that we've put in place so this is not the preferable procedure. You should make them go with individual lawsuits or the ADR route." What the court said is, "Your ADR program is unilateral. You can withdraw it unilaterally; you can change it unilaterally. It's not adequate for these reasons."

Raikes said the government had a self-serving motive for setting up the ADR, but Native people saw through it.

"I think [the government] came forward with the ADR program hoping people would rush to line up at the door to take what was being offered even though it was very narrow, very limited, and would then sign off on their other claims and would save the government some money. And I think people were smarter than that," he said.

He urged the defendants to accept the decision and not slow the process further by appealing the decision to the Supreme Court of Canada. He noted that even if there is no appeal it will take close to a year to get to trial and many of the plaintiffs are elderly and in poor health.

Confidence in Fontaine in question, chief

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The proposed federal legislation that would create four national financial institutions for First Nations passed quickly through the House of Commons in mid-December and could pass through the Senate just as quickly early in the New Year.

As Parliament rose for the Christmas break on Dec. 15, a break that will last until Jan. 31, all that was standing between the passage of the bill and one more chance for its opponents to address their remaining concerns was the voice of one Senator. The bill received first reading in the Senate before the break and is listed high on the order paper for second reading on Feb. 1. If unanimous consent to the bill is secured in the Senate it will be rubber-stamped-not sent to committee for discussion and review—and returned to the House of Commons for Royal Assent and proclamation as law.

The issue was on the agenda during the Assembly of First Nations (AFN) assembly in Ottawa from Dec. 7 to 9. On Day 1 of the assembly, the matter caused a brief stir when Dave General, newly-elected chief of Six Nations of the Grand River, asked the national chief about comments Indian Affairs Minister Andy Scott had made while addressing the standing committee on Aboriginal Affairs that morning.

Scott told the standing committee he had a letter from AFN National Chief Phil Fontaine

"My confidence now as a leader and as a part of this assembly, my confidence now is shaken. When you're dealing with all these ministers and levels of government, will your personal view take precedence over a resolution that was tabled from the floor? So I need clarification on that and some assurance that our resolution will be honored."

—Chief Tina Levesque

supporting Bill C-20, the latest version of the financial institutions act. (Later, the minister sent a letter to the chair of the standing committee stating that he had been in error in reporting that he had a letter from the national chief but he wrote that Fontaine has "both to me personally and on the public record, expressed his support for the initiative.")

Tyendinaga Chief R. Donald Maracle, Grand Chief Chris McCormick of the Association of Iroquois and Allied Indians, General and Six Nations councillor Melba Thomas were in the gallery when the minister addressed the standing committee. McCormick and General say they had earlier requested a chance to speak to the committee and had been denied. They say the committee only heard from the minister and the four heads of the financial institutions—all proponents of the bill.

"I was at the standing committee this morning, hoping that a voice that had different things to say about C-20 might be given an opportunity to speak. But I

was not given that opportunity," General said.

The Assembly of First Nations is on the record against the financial institutions legislation. Chief Tina Levesque of Manitoba's Brokenhead First Nation raised that point with the national chief.

Only parts of the bill are optional

Proponents of the Bill C-20 say the new legislation will be optional for First Nations to buy into or not, but opponents have worried that it will be forced upon them and that it would in turn force taxation on their communities.

One exchange in House of Commons just before the break demonstrated that the department of Indian Affairs sees at least one aspect of the bill that will not be optional.

"Mr. Speaker, throughout the debate on this bill much has been made of the optional nature of the bill. Even in earlier incarnations this was less clear, but in this incarnation of the bill, as it went from Bill C-19 to Bill

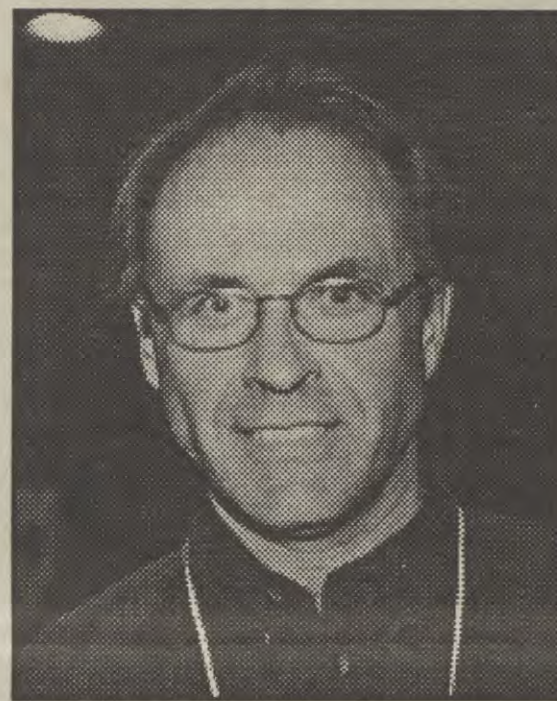


"You receive your marching orders by way of resolution and that resolution was never rescinded. And yet in Saskatoon, you very vocally in front of [former] minister Andy Mitchell expressed your personal support

for something that the assembly gave you direction to act on our behalf," she said. "Now you're asking for support by way of resolution for all these other things [on the meeting's agenda]. But will these be set aside if you have a strong personal opinion on something else. I'm deciding whether it's worth my time to come here. Everything that happens here affects me way back in Brokenhead. I'm a strong treaty-based person. That's the marching orders I got from my community. My people give me my marching orders and that's what I do regardless of my personal opinion."

She told Fontaine she was personally against a casino in her community but the community voted in favor of it. She said she was "ordered to make it a reality and I did."

(see Personal page 12.)



Pat Martin

C-23, to now Bill C-20 in this Parliament, the claim is made by the government that this is truly optional and people's fears are groundless. In relation to the sta-

tistical institute, which is one of the four new fiscal institutions created by Bill C-20, I do not understand how the claim can be made that Bill C-20 is optional. In fact, the statistical institute is not optional at all. All First Nations in Canada come under this whether they wish to or not," said Pat Martin (NDP) in the House of Commons on Dec. 10. "Unless I am missing something completely, there is no optional nature to the statistical institute. Perhaps this should have been dealt with as a separate bill ... I would like the parliamentary secretary to explain to me how the statistical institute could be seen as optional."

(see Optional page 12.)

Chiefs concerned about "blurring of lines"

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Chiefs across the country believe that the unique position of First Nations in Canada is being threatened by the pan-Aboriginal approach being employed by federal officials. Métis issues and Inuit issues should not be poured into the same pot with the issues of First Nations people.

National Chief Phil Fontaine returned to that subject several times during the course of the Assembly of First Nations' three-day special assembly in December.

"The relationship between the federal government and First Nations has improved significantly, but we continue to run up against this approach that serves to undermine the unique position occupied by First Nations and that is the pan-Aboriginal approach, the Aboriginalization of our issues," he said. "We have distinct rights and we don't want to see any blurring of the lines

by the federal government. There's been a serious attempt to undermine our position in that regard. So while we achieve success on this front, our best efforts are undermined by people who believe the most effective way of dealing with our issues is the pan-Aboriginal approach. Of course that's not true."

With the Supreme Court of Canada's Powley decision making the Aboriginal rights of Métis people more concrete, First Nation leaders are feeling somewhat threatened. The fact that Indian Affairs (INAC) Minister Andy Scott has become the first cabinet minister ever to be responsible for First Nations, Métis and Inuit issues all at the same time, has First Nation leaders seeing signs that the lines between First Nation rights and Aboriginal rights are blurring. Several chiefs said it looks like government processes are leaning toward creating economies of scale by ignoring distinctions among Aboriginal groups.

Chief Marjorie McRae of the Gitanmaax First Nation (British Columbia) told her fellow chiefs

that the First Nation leadership collectively had "dropped the ball, politically" on this issue. She warned that federal officials would need constant reminders that First Nations issues and Métis issues are two very different matters.

"First Nations, we are pre-contact. We can't lose sight of that. That's what makes us so unique in Canada. We were the first people here," McRae told the chiefs. "By buying the government's changed terminology when they deal with us, they're putting us into a melting pot. We have to continuously reaffirm we want First Nations driven processes for health, for [human resource development]. INAC is for First Nations and now we see that the Métis are able to access our [economic development] dollars. Look at the situation in Labrador, for heaven's sakes, where the Métis are going to court to fight the Inuit for their land claim treaty that they've been negotiating for 30 years. That absolutely frightens me. Who owns the land? We as First Nations own the land. The Inuit in their ter-

ritory own the land. And we've allowed the federal government to do this to us."

The Gitanmaax chief told the national chief that he must ensure the message is repeated at all points of contact with federal officials.

"We have to repeat it at all tables," she said. "We need First Nation driven processes. We can't deviate away from this because we are being disintegrated as First Nations people. Now you have the Métis claiming land in Labrador. Where did the Métis come from? They came after contact. We have to remember the history here. The legal obligation of the government is to First Nations because we're wards of the Crown."

Fontaine later complained that two of the five national Aboriginal organizations dealing with the federal government, the Congress of Aboriginal People and the Native Women's Association of Canada, should not be at the table because they are "not governments."

Later, in a one-on-one interview with *Windspeaker*,

Fontaine was asked about what could be seen as anti-Métis comments by chiefs. He was asked if there might be a backlash against the government's attempts at blurring of lines that would pit different Aboriginal peoples against one another.

"The Métis would prefer, as we do, that there be clear lines. The difference between Métis and First Nations is that our rights are clearly defined as far as we're concerned. So we're not involved in a process of definition. Our issue is the implementation of these rights," he said.

Some bureaucrats believe that "a pan-Aboriginal approach will be more effective," he added. "And we have concern with that. We encounter it on almost a daily basis. Documents come out that say 'Aboriginal this, Aboriginal that.' And we have to keep reminding them that we represent First Nations. We're talking about First Nations' rights on and off reserve. Then they'll come back and say, 'It's just wording.' But it's more than just wording."

Membership issues talk of the town

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The federal government refuses to discuss letting First Nations governments decide which people are First Nations and this threatens the continued existence of Native peoples in Canada, said Assembly of First Nations National Chief Phil Fontaine.

"We've had a number of discussions now with ministers and senior officials. Our big concern there is that while we are making all of these positive inroads in terms of securing our position, there are other initiatives that serve to undermine our success," said Fontaine during a three-day assembly of chiefs held Dec. 7 to 9 in Ottawa.

Although he had been assured by Indian Affairs Minister Andy Scott and deputy Indian Affairs Minister Michael Horgan that membership issues will no longer be excluded from self-government tables, Fontaine said there was a catch.

"The issue has become somewhat more complicated because the government is saying it's one thing to talk about status; it's another thing to talk about citizenship," he said. "Sure we'll talk about membership' and 'yes we'll talk about citizenship' but the ultimate decision over who will be an Indian will be the federal government's. And it will not work. We will not accept that kind of decision because it's really designed to eradicate ultimately the very real presence of First Nations people in the country."

Fontaine said the membership issue was a ticking time bomb and "Bill C-31 was the fuse." Bill C-31 was an amendment to the Indian Act that was passed

"The issue has become somewhat more complicated because the government is saying it's one thing to talk about status; it's another thing to talk about citizenship," he said. "Sure we'll talk about membership' and 'yes we'll talk about citizenship' but the ultimate decision over who will be an Indian will be the federal government's."

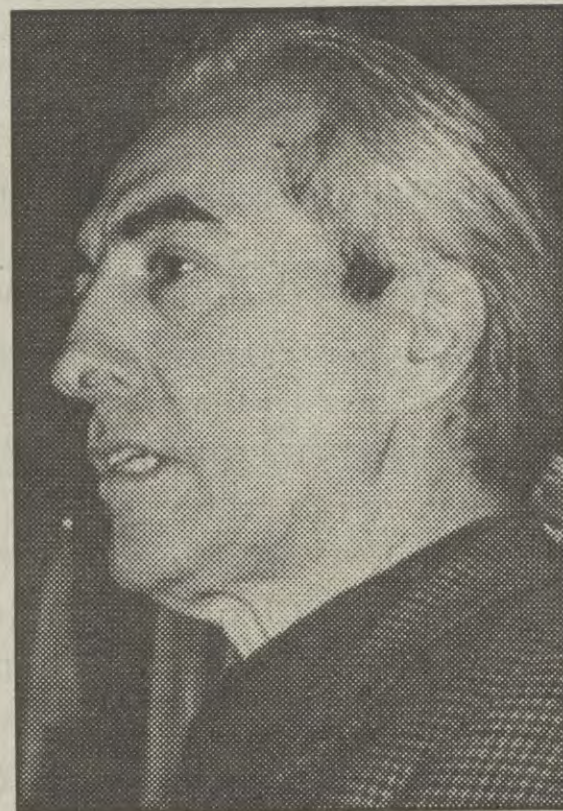
—National Chief Phil Fontaine

in 1985 to re-instate women who had been stripped of their Indian status for marrying non-Native men. Native men who married non-Native women did not lose their status. In fact, non-Native women who married Native men gained Indian status despite having no Native ancestry at all. The inequity of the policy became an embarrassment for Canada when Native women took the issue to the United Nations. But the chiefs say that Bill C-31, which seemed on the surface to correct an injustice, allowed federal officials to construct a new and very complex regime that, as Manitoba Regional Chief Francis Flett told the chiefs, will mean "that the last status Indian in Manitoba will be registered sometime around 2050."

Women who regained their status were divided into a number of categories. Some categories allow the women to regain their Indian status but denied status to their children, ending any continued Aboriginal rights for the next and succeeding generations, thereby ending the federal government's legal obligations. A veteran Quebec First Nation politician, Chief Max Gros Louis, called the process "genocide."

Fontaine told the chiefs he met with Justice Minister Irwin Cotler during the lunch break on the second day of the assembly. He raised the issue with the former law professor and human rights advocate. He said he was "surprised" to discover that Cotler was very knowledgeable about the subject.

"We called on the minister to be our champion in cabinet," Fontaine said.



In an assembly that Fontaine described on the last day "as one of the best" meetings in a long time, the chiefs heeded the call of Elder Elmer Courchene and refrained from bitter, divisive comments and were able to address most of the resolutions and agenda items. Fontaine said that would be important in making progress in the membership matter and all issues being discussed with the federal govern-

ment.

He said that he hoped to persuade Prime Minister Paul Martin to make First Nation issues "the single biggest challenge faced by this government."

He said federal officials have been telling the AFN that the federal budget expected in February might not have much to offer First Nations since the government had other pressing priorities. Fontaine pointed out that the government's fiscal surplus this year was \$9 billion and that surpluses in recent years had been in excess of \$50 billion and First Nations would no longer accept the excuse that "the cupboard was bare."

He called the continued failure to make First Nations poverty a priority was "a bloody shame" and "despicable." He told the chiefs that Aboriginal leaders would take part in a policy retreat with the federal cabinet in the new year as they prepare for a first ministers meeting on Aboriginal issues in the fall.

Canadians on Native issues

By Max Maudie
Windspeaker Contributor

OTTAWA

According to a recent poll, most Canadians do not consider improving the quality of life of Aboriginal Canadians to be a high priority for the federal government.

The poll, conducted by the Centre for Research and Information on Canada (CRIC), suggests almost one in two Canadians (49 per cent) believe that Aboriginal Canadians are on an equal footing with, or better off than, other Canadians. Forty-four per cent say Aboriginal people are worse off than other

Canadians.

Twenty-nine per cent of Canadians rated improving the quality of life of Aboriginal Canadians a high priority, the same as rated increasing military spending a high priority.

People polled were asked to place, in order of priority, a list of government tasks. Protecting the environment was on top, followed by health spending, and co-operation between federal and provincial governments.

In tenth spot was improving Aboriginal people's quality of life, a priority that beat out increasing spending on big cities.

"It's a reflection of what the future holds," said Lorena Fontaine, professor of Indigenous studies at the First Na-

tions University of Canada in Regina.

"Unless the issues are definitely affecting the public, why would they place it high in terms of their considerations?"

An ominous aspect of the poll was the views held by Canadians ages 18 to 34. The poll found that group to be the least likely to rate improving the quality of life of Aboriginal Canadians a high priority. Twenty-nine per cent said it should be a low priority, the most of any age category.

The interim director of research for CRIC, Gina Bishop, said the centre was disappointed by the findings. It seems efforts to educate Canadians on Aboriginal issues are falling short.

(see Priority page 16.)



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THE NEW FACE OF THE NATIONAL ABORIGINAL ACHIEVEMENT FOUNDATION

The Board of the National Aboriginal Achievement Foundation is pleased to announce the appointment of **Roberta Jamieson** as Chief Executive Officer.

Roberta's groundbreaking career includes being the first Aboriginal woman to earn a law degree, the first non-parliamentarian appointed to a House of Commons committee and the first woman appointed Ombudsman for the Province of Ontario. In 2001, she



was elected Chief of her home reserve, Six Nations of the Grand River, the most populous reserve in the country. As Chief, Roberta brought an unprecedented level of accountability and transparency to the government of Six Nations and raised the involvement of her people in community affairs. She was the founding Chair of imagineNative, an international Media Arts Festival that showcases the work of indigenous artists from around the world. Roberta is currently spearheading 2020 Vision, a groundbreaking strategy committed to graduating greater numbers of Aboriginal physicians. She has received several awards for developing and promoting non-adversarial methods of conflict resolution and has more than 20 years

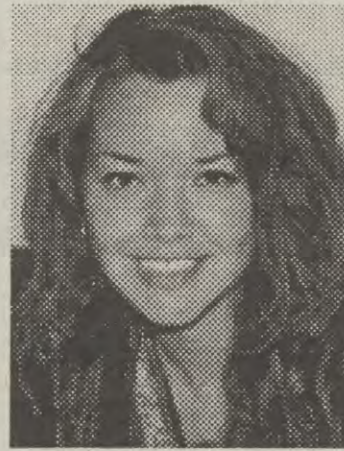
experience in the field involving governments at all levels. Roberta is a member of the Order of Canada (1994), a recipient of a National Aboriginal Achievement Award (1998) and the recipient of the Indigenous Peoples Counsel (IPC) Award of the Indigenous Bar Association (2001). She has received twelve honorary doctorates.

Roberta Jamieson is pleased to announce the appointments of **Roman Bittman** as Executive Producer of the National Aboriginal Achievement Awards and **Fiona Blondin** as Director of Corporate Development.



A veteran producer with CBC, Roman's distinguished career includes writing, directing and producing more than 40 documentaries for the network's flagship series, *The Nature of Things*. He has financed and produced more than 100 film and TV programs that have been broadcast across Canada and internationally. Roman is the past President of the Nova Scotia Film Development Corporation, where he designed a labour-based tax credit system that triggered explosive growth in the province's budding film industry. He was also a member of the advisory committee that guided, designed and established APTN. In 2001, Roman received a National Aboriginal Achievement Award.

Fiona has leveraged her deep national relations to raise significant funds in support of both political and Aboriginal platforms. Through the Blondin Group, she most recently advised corporate and public sector clients on national Aboriginal files regarding sensitive negotiations, relations management and business development opportunities with First Nations communities. Fiona also spent a number of years as Director of Government and Public Relations with the OI Group in the areas of human resource management and the championing of treaty rights. Fiona is originally from the Northwest Territories and a member of the Dene Nation.



Founded in 1984, the National Aboriginal Achievement Foundation is a non-profit organization that encourages and empowers young Aboriginal people, including First Nations, Métis, and Inuit youth, to realize their full potential through educational and career achievement. Each year the Foundation disburses roughly \$2 million in scholarships and produces the National Aboriginal Achievement Awards, a celebration of Aboriginal accomplishment that is broadcast nationally on CBC and APTN.

National Aboriginal Achievement Foundation
Suite 33A, 70 Yorkville Avenue
Toronto, ON M5R 1B9

For information on the work of the Foundation, including Aboriginal Scholarships and The National Aboriginal Achievement Awards, please visit www.naaf.ca or call 1-800-329-9780



First Nations assert jurisdiction over smoking laws

By Cheryl Petten
Windspeaker Staff Writer

SASKATOON

As more and more municipal and provincial governments bring in laws to ban smoking in enclosed public places, the jurisdiction of First Nations governments over their own territories is coming into question.

In Saskatchewan, where a province-wide ban on smoking in all enclosed public places is scheduled to kick in on Jan. 1, the Federation of Saskatchewan Indian Nations (FSIN) has indicated it has no plans to follow suit in the four casinos operated by the Saskatchewan Indian Gaming Authority (SIGA).

Attempts to question FSIN representatives about specific plans to address smoking within the casinos were unsuccessful, but in a media release issued by the federation, First Vice-Chief Morley Watson made it clear that whatever decision was to be made, it would be made by the FSIN and the First Nations.

"There is a temptation to frame this as a health issue, a casino issue or a smoking issue. That is simply not the case," Morley said in the prepared statement. "The issue is jurisdiction, and within that, the ability of First Nations to create their own laws that are truly reflective of their communities. The right to do so has been in existence and utilized for years. It is true today. It will be the case in the future."

He pointed to other First Nation governments in the province that had already passed their own laws regarding smoking in public places, including the Lac La Ronge Indian Band and the Saskatoon Tribal Council, both of which have brought in smoking bans.

Jocelyne Wasacase, director of communications for SIGA, said that, as operator of the casinos, the gaming authority will implement any applicable laws passed by the First Nations that own the casinos. While she believes that Sakimay First Nation, which owns the land that the Painted Hand Casino sits on in Yorkton, has passed a band council resolution addressing the issue of smoking in the casino, as of yet SIGA has received no notification of changes to smoking policy within any of the casinos it manages.

While decisions as to whether or not smoking should be banned outright in public places may be made at the discretion of individual First Nations, casinos and other businesses located on First Nations

do have to answer to an outside authority when it comes to how smoking on premises impacts the health and safety of employees.

In Saskatchewan, it falls to the occupational health and safety division of the provincial department of Labour to ensure that businesses in the province, including those operating on First Nation lands, are meeting the requirements of Saskatchewan's occupational health and safety regulations.

Section 77 of those regulations requires that employees working in public places be prohibited from smoking in enclosed areas, except in areas that are designated as smoking areas. Employers must also restrict the exposure of their employees to second-hand smoke "to the extent that is possible." In cases where employees are regularly exposed to second-hand smoke, employers must also inform them of the health concerns connected to prolonged exposure, and of the steps that have been taken by the employer to minimize employee exposure.

Allan Walker, executive director of Saskatchewan Labour's occupational health and safety division, said nothing should change in the way the department enforces the regulations regarding smoking in the workplace. The new legislation coming into force in the new year will be administered and enforced by Public Health.

"I guess we'll wait and see what happens with the Tobacco Control Act. I realize there's some jurisdictional concerns, but from our view, we enforce our own legislation."

The situation is quite different on Mnjikaning First Nation in Ontario where chief and council have approved creation of a bylaw to restrict smoking in all public buildings on the first nation, including at Casino Rama, the only commercial casino in Ontario owned and operated by First Nations. Mnjikaning Chief Sharon Stinson Henry made the announcement on Dec. 16, the day after the provincial government introduced legislation to ban smoking in all workplaces and enclosed public places. The proposed legislation, if approved, would take effect May 31, 2006. Stinson Henry expects the smoking bylaw on Mnjikaning to be in effect within about six months.

The chief said the decision to bring in a bylaw restricting smoking was made to create healthier workplaces for the First Nations' employees. (see Health first page 22.)

Personal versus professional views at odds

(Continued from page 9.)

Tina Levesque asked the national chief if she could trust the AFN leadership to do likewise.

"My confidence now as a leader and as a part of this assembly, my confidence now is shaken. When you're dealing with all these ministers and levels of government, will your personal view take precedence over a resolution that was tabled from the floor? So I need clarification on that and some assurance that our resolution will be honored," she said.

Phil Fontaine denied that he had acted improperly.

"It's unfortunate that your confidence has been shaken by what you perceive to be a decision taken by me to go against a resolution by the assembly. In fact, I have not gone against any resolution," he said. "What I did in Saskatoon was indicate my support for all of the good work that has been undertaken

by people that believe that the best option for them to bring about transformative change was through the legislation. I made that very clear. When I ran, I ran on the basis of support for that approach. I made no bones about it. I didn't hide my personal preference and in Saskatoon I noted that. That didn't change the position of the Assembly of First Nations. If there are others in the room that feel that I have somehow compromised the organization because of my personal views, I'm sorry about that."

Chief Bryan LaForme of the Mississaugas of the New Credit in Ontario also quizzed the national chief on the matter. He said that he spends a lot of his time talking to government officials about C-20.

"They always say, 'Well, your national chief supports it. Why don't you support it?' And I say, 'Our national chief has a resolution not to support

"The AFN was opposed to C-23 on a number of counts. So C-20 is here. C-20 is different and there are no resolutions on C-20. C-20 is different... It's an improvement on C-23 and in my view it's supportable. There's no resolution, though, for or against C-20."

—Phil Fontaine

it.' And they say, 'Well, he does.' I think they get that from the comments that are made about personal feelings on certain issues," LaForme said. "I think we have to be careful when we go into assemblies such as this and share our personal feelings, especially when you're a leader. I come here and bring my position on behalf of my First Nation. When we pass resolutions here at the assembly, personal feelings shouldn't enter into it. If there's an impression out there that the national chief is supporting it regardless of

what the resolutions say, then we're in trouble."

LaForme echoed Levesque's feelings, saying he had "misgivings" about the national chief's conduct on the bill.

"I come here with high hopes that we can do business, not like we did in Charlottetown [the organization's general assembly in July], but come away with some resolutions without allowing the national chief's personal feelings to affect how he's going to conduct business on our behalf," he said.

After the assembly, in a one-

on-one interview with *Windspeaker*, Fontaine said the federal officials were able to use his words because he campaigned for the national chief's job by supporting financial institutions.

"I believed in that and I campaigned on that. What I was expressing was my personal point of view but that didn't move me away from the official position of the AFN. The AFN was opposed to C-23 on a number of counts. So C-20 is here. C-20 is different and there are no resolutions on C-20. C-20 is different," he said.

He said he believed the complaints of those who opposed the bill have been addressed.

"It's an improvement on C-23 and in my view it's supportable. There's no resolution, though, for or against C-20," he said.

Asked about the minister's claim he had written a letter, Fontaine said simply, "There was no letter."

Optional or not

(Continued from page 9.)

Sue Barnes, Liberal MP from London, Ont., is the parliamentary secretary to the Indian Affairs minister.

"I referred to the optional part of this bill as in the fiscal tools. The minister stated in committee in his opening remarks that the statistical institute is not optional. It applies to all First Nations. If the member had wanted to do something different about severing the statistical institute, I am sure he could have made amendments to that effect, but he did not. In fact, he chose, and I am very glad that he did, to be part of the unanimous passing

with other amendments but nothing relating to that situation," she said.

"No one has forced any First Nation to tax under the provisions of the Indian Act. No one will force any First Nation to tax or borrow under the provisions of this bill. First Nations will make that decision. The minister made that point very clearly in committee. Overall, yes this is optional for the taxation. The whole point of the statistical institute is to be able to do the planning. If that was unclear to the member, I am very glad he gave me this opportunity to clarify that."

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PUBLIC NOTICE

FINAL TERMS OF REFERENCE FOR DEER CREEK ENERGY LIMITED'S PROPOSED JOSLYN SAGD PHASE III PROJECT ENVIRONMENTAL IMPACT ASSESSMENT

On November 26, 2004, Alberta Environment issued final Terms of Reference for the Environmental Impact Assessment (EIA) report for Deer Creek Energy Limited's proposed Joslyn SAGD (Steam Assisted Gravity Drainage) Phase III Project. The Project is anticipated to produce upwards of 40,000 barrels per day of bitumen for more than 30 years. The proposed Project is located within the Regional Municipality of Wood Buffalo. The EIA report prepared pursuant to these Terms of Reference will be reviewed as a cooperative assessment under the Canada-Alberta Agreement for Environmental Assessment Cooperation. Alberta will be the Lead Party for the cooperative assessment.

Copies of the Terms of Reference are available from:

DEER CREEK ENERGY LIMITED
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Suite 2600, 205 - 5 Avenue SW
Calgary, AB T2P 2V7
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Toll-free: (888) 264-3777
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Edmonton, AB T6B 2X3
Attention: Patti Humphrey
Phone: (780) 427-5828
Toll-free: (780) 310-0000
e-mail:
environmental.assessment@gov.ab.ca

Terms of Reference are also accessible on the Alberta Environment web site at www.gov.ab.ca/env/protentf/assessment/summary.html

Alberta



Canadian Nuclear
Safety Commission

Commission canadienne
de sûreté nucléaire

Canada

Notice of Public Hearing

The Canadian Nuclear Safety Commission (CNSC) announces a one-day public hearing on the mid-term performance of the Cameco Corporation Blind River Uranium Refining Facility, located in Blind River, Ontario.

The mid-term status report was requested by the CNSC following a public hearing held in January 2002 on the renewal of the licence. The licence was renewed for a period of five years. The performance report will address the protection of the environment, the health and safety of persons, and the maintenance of national security and measures required to implement international obligations to which Canada has agreed.

One-Day Hearing: February 23, 2005
Place: CNSC Public Hearing Room,
14th floor, 280 Slater Street, Ottawa, Ontario

Public hearings begin at 8:30 a.m. and follow the order listed in the agenda published prior to the hearing dates.

Commission documents associated with this hearing will be available December 24, 2004. The public is invited to participate either by oral presentation or written submission. Requests to participate and text of oral presentations or written submissions must be filed with the Secretary of the Commission by January 24, 2005. Note that only interventions on the mid-term performance of the existing facility will be accepted. Please send interventions to:

c/o Louise Levert, Secretariat
Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 1046
Ottawa, Ontario K1P 5S9

Tel.: (613) 996-9063 or 1-800-668-5284
Fax: (613) 995-5086
E-mail: interventions@cnsccsn.gc.ca

Members of the public are welcome to observe public hearings. For current agendas and information on the hearing process, visit the CNSC Web site: www.nuclearsafety.gc.ca (Ref. 2005-H-4).

Long journey home just the beginning

By David Wiwchar
Windspeaker Contributor

VANCOUVER

After 20 years and a journey around the world, hundreds of vials of Nuu-chah-nulth blood have been returned home to the West Coast.

The people there welcome their return, but remain critical of the system that allowed the blood to be used for a variety of different research studies over two decades without their permission.

Dr. Richard Ward took the blood between 1982 and 1985 for a \$330,000 arthritis study. The study was funded by Health Canada and hoped to show a genetic predisposition of the Nuu-chah-nulth to rheumatic disease; the research was to be used to find a cure or ease the suffering of the Nuu-chah-nulth people. At the time, it was the largest-ever genetic study of a First Nation population in Canada.

Ward's team of researchers interviewed 82 per cent of the 2,300 adult Nuu-chah-nulth living in 13 different reserve communities, as well as members living away from home in Port Alberni, Tofino, Nanaimo and Victoria. Of those surveyed, 883 people were selected to give



Photos by David Wiwchar

30 ml of blood so research could begin.

"I remember them coming around with a whole team, and they took blood from all my eight children. It was in the summertime, and they took the blood right on our porch," said Gertrude Frank. "They told us they were going to find out why so many of us have arthritis. I was interested because my mother had arthritis, I have arthritis really bad, and some of my children have it, including my oldest daughter who has it really bad now," she said.

Ward's study of the blood, however, failed to provide the information needed, and in 1986, he left his position as associate professor of medical genetics at the University of British Columbia taking the Nuu-chah-nulth blood with him.

He accepted a position as associate professor of human genetics at the University of Utah where the U.S. department of Health offered \$172,000 to further study the blood. Again, his study turned up nothing and Ward shelved the project publishing a final report in 1987.

In 1996, Ward accepted a position as the head of the newly

"People kind of forgot about the blood study and I was the only one asking questions. It bugged me that I didn't know where my blood had gone and what the results were if any."

—Larry Baird, Nuu-chah-nulth
Research Ethics Committee

created Institute of Biological Anthropology at Oxford University in England, but not before publishing a 1991 paper that made public the results of an analysis of the genetic sequences of the Nuu-chah-nulth blood. In the paper he reported Nuu-chah-nulth had been a distinct genetic group or "lineage cluster" for between 41,000 and 78,000 years. Important because the research calls into question the Beringia land bridge theory.

rying our blood around with him. He used us like cheap guinea pigs."

People living with rheumatic diseases, such as arthritis, will do just about anything to ease the suffering.

"Having arthritis pain is like a constant toothache. You can't get at it or do anything about it. It just robs you of your power and energy," said Baird, who suffers the debilitating effects of the disease, as did his late

"Our family has been hit pretty hard by arthritis. My wife, Katherine, and four of our daughters all have it. Some days my wife can't even walk. It's really, really hard to watch someone you love suffer like that when you can't do anything to help ease their agony. It's hell."

—Ahousaht Elder Cosmos Frank

Many anthropologists believe First Nation people came from Asia via a land bridge to Alaska 15,000 to 33,000 years ago. Ward concluded the Nuu-chah-nulth genetic diversity existed prior to the assumed date of migration to the Americas. Ironically, the paper concluded by thanking the Nuu-chah-nulth for their collaboration, despite their never giving Ward authority to use their blood for anything but the original arthritis study.

Ward continued to use the Nuu-chah-nulth blood for his own diverse work, and loaned it to other researchers for a variety of other studies.

Nuu-chah-nulth blood was used to produce hundreds of academic papers on topics as diverse as HIV/AIDS and population genetics.

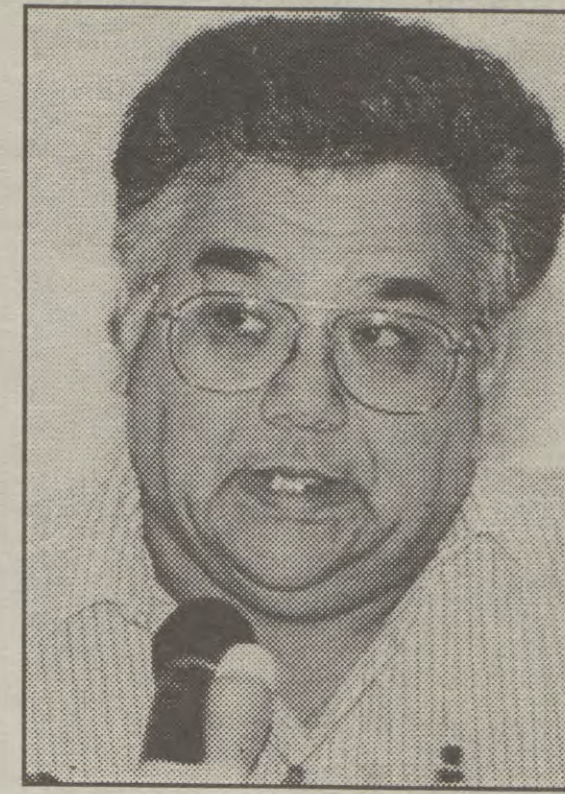
"He profited at our expense," said Larry Baird, who offered his blood and the blood of his children for what he saw as a very important study.

"We were of the understanding that we would have the results of the study within a year, but he never told us anything after. He disappeared," he said. "He published more than 200 papers and became the top guru in his field because he was car-

mother, as does his daughter.

Ahousaht Elder Cosmos Frank cares for his wife of 55 years, crippled with the same form of arthritis that took the life of his eldest son.

"Our family has been hit pretty hard by arthritis. My wife, Katherine, and four of our daughters all have it. Some days my wife can't even walk. It's really, really hard to watch someone you love suffer like that when you can't do anything to help ease their agony," he said. "It's hell."



In 1999, their eldest son died of pneumonia, age 47. Frank believes his son succumbed to the respiratory condition because he was weakened from a 10-year battle with arthritis.

The consent form Ward had community members sign made it clear that the study the blood would be used for was about rheumatic disease. But many have come to the conclusion that the arthritis study was a ruse. During the time he was draw-

be used for arthritis research and to help others. The blood is technically still mine, so I don't see how they can do anything other than that without my permission. Just because we're First Nations doesn't mean you can do whatever you want with us."

Edwin Frank said Ward knew exactly what he was doing and he should have been professional enough to tell them what was going to happen with the blood.

"To have a professional person do that kind of thing to me is a shock," he said.

"If he knew what he was going to do with the blood, he should have been up front with us," said Noreen John, who was 22 when her blood was taken.

When the story about the misuse of the Nuu-chah-nulth blood broke in September 2000, academics across Canada and the United States were furious.

"It's a major case and a startling example of how we don't do a very good job of training our scientists about the basics of research ethics," said Dr. Michael McDonald, chair of the Centre for Applied Ethics at the University of British Columbia. Numerous meetings sponsored by Health Canada, the Canadian Institute of Health Research, the National Council on Ethics in Human Research, and a variety of United Nations organizations were called to discuss what went wrong in the Nuu-chah-nulth case.

Around the same time, the Institute for Aboriginal People's Health was launched, and the case became a priority for the new organization.

"This case was part of a larger move that was going to treat Aboriginal people with respect," said University of British Columbia clinical geneticist Dr. Laura Arbour, who took an interest in the blood boondoggle when she first heard of it in 1999. "It's not uncommon for related secondary research to happen, but what made this case unique was the secondary research was completely unrelated to health. It was about lineage," she said.

(see Blood page 16.)



Boxes of blood research documents line an office at the children's hospital in Vancouver.

Canadian Aboriginal Festival a hit with the kids

By Debora Steel
Windspeaker Staff Writer

TORONTO

As children poured out of the big yellow school buses that carried them to the SkyDome Nov. 26, many craned their necks and pointed skyward to the spectacle of the CN Tower that loomed large nearby. This was going to be an exciting day.

Inside the famed building, home to the Grey Cup champion Toronto Argonauts of the Canadian Football League and major league baseball's Toronto Blue Jays, the young people chattered loudly while jostling for a position that would take them through the turnstiles and onto centre field. There wasn't a football game scheduled, or a baseball game. They were there to see some Indians; North American Aboriginal peoples that is.

It was education day at the Canadian Aboriginal Festival (held Nov. 26 to 28 in Ontario's capital city), with 7,000 young students attending and their teachers and chaperones in tow.

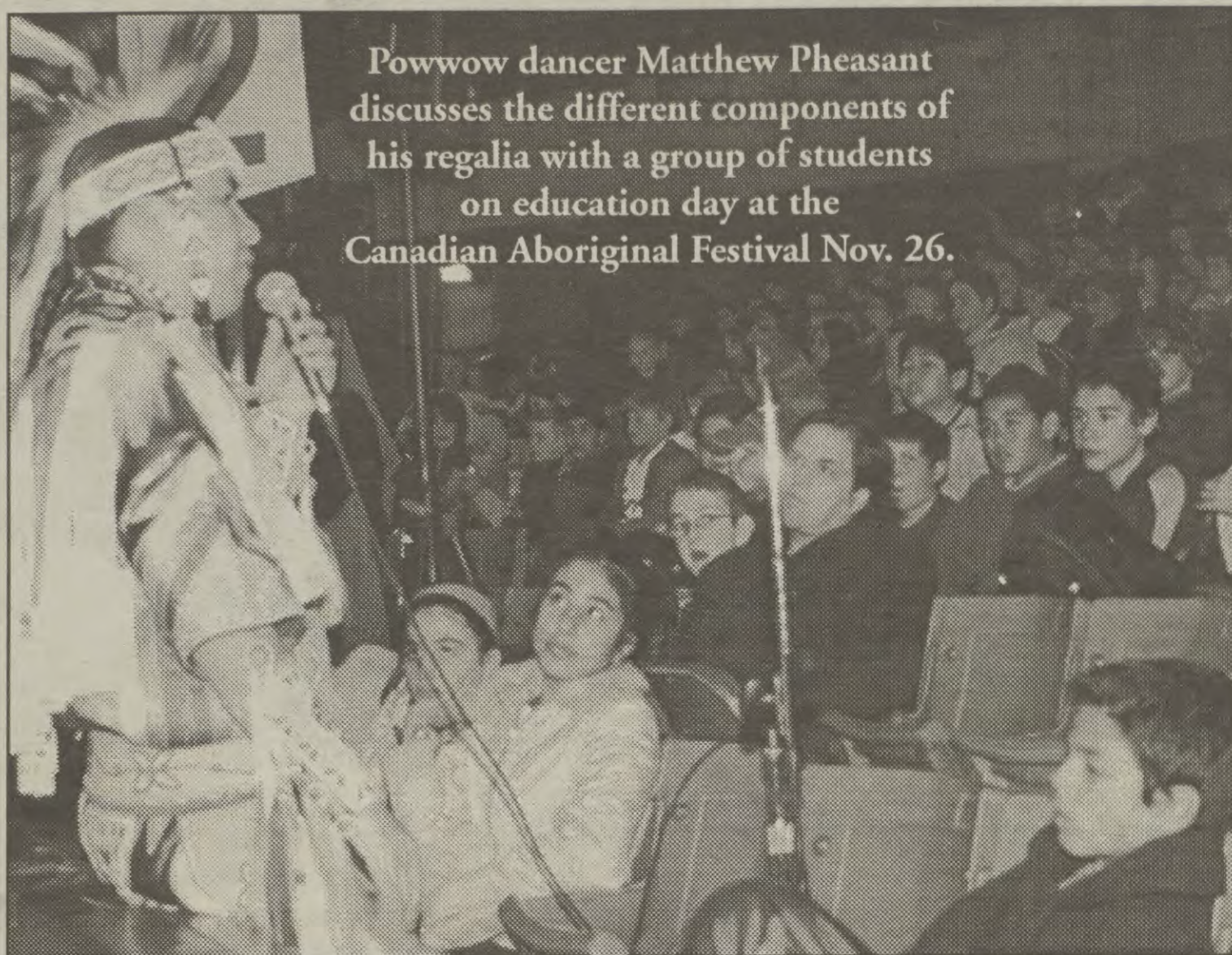
On the agenda were classes about powwow regalia, the meaning of the Métis sash, the significance of a braid. Children ran the corridors between tradeshow booths, collecting pens and posters, temporary tattoos, pins and pamphlets; anything that was free.

"May I have a balloon? A bag? Where's the bathroom?"

Frantic adults kept busy counting heads.

"Don't touch. Stay with the group. Where's Matt?"

Things became calmer when it was time for the dance demonstrations, with hundreds upon hundreds of children sitting quietly in class groups as the jingle dress, fancy shawl, men's fancy and men's traditional dances of the powwow were explained. Then a smoke dance for the teachers to learn. Then a round dance for a few lucky children. A cameraman with a link to the Jumbotron overhead captured the smiling faces of the students as they clasped hands with dancers dressed in feathers and beads and



Powwow dancer Matthew Pheasant discusses the different components of his regalia with a group of students on education day at the Canadian Aboriginal Festival Nov. 26.



(Above) A demonstration shows how jingle dress dancers move and explains what inspired the dance and how the jingle dress is made.

(Left) Trade show booth vendor Pamela Defino of Angelspeak Publications lets a group of students take turns striking a drum made by Toronto artist David Jean.

trotted by.

Education day is an annual event, and this year as always a successful beginning to an exciting weekend in Toronto.

The 11th annual Canadian Aboriginal Festival attracted thousands of people over the next two days. Dancers and drummers from across the Americas competed for prizes. Musicians from folk, rock, hip hop and country genres demonstrated their talents. Movie stars and political leaders mingled with the masses. Traditional

Aboriginal fare was prepared and shared. Vendors pushed product and propaganda from every quarter. And for the sixth year in a row, the highlight of the event was the Canadian Aboriginal Music Awards held Nov. 26 at the John Bassett Theatre.

It was the rock groups that scooped up the lion's share of the awards that night, but it was the traditional group performances that rocked the audience throughout the evening.

Alberta's Grammy-award win-

ning Northern Cree Singers blew the roof off the place with a polished and energetic performance of two songs, including the hand drum favorite Lovesick Blues. Northern Cree left the theatre with two awards, best powwow contemporary for Rezonate and best hand drum album for Honoring Singers and Songmakers. The group's second win was dedicated to a 29-year-old member of the group who had recently suffered a stroke at the drum and who "the Creator saw fit to give him his

strength back."

You haven't heard jig music until you've heard JigBand out of Manitoba. Their enthusiastic performance led into a virtuoso performance by Manitoba's Clint Dutiaume who won in the best fiddle album category for his CD Fiddle Extravaganza. Dutiaume played a mean mandolin that night, as well as guitar and fiddle. He had the audience on side from the first slide of his bow across the strings.

(see Native page 15.)

**Congratulations to all the nominees and winners of the
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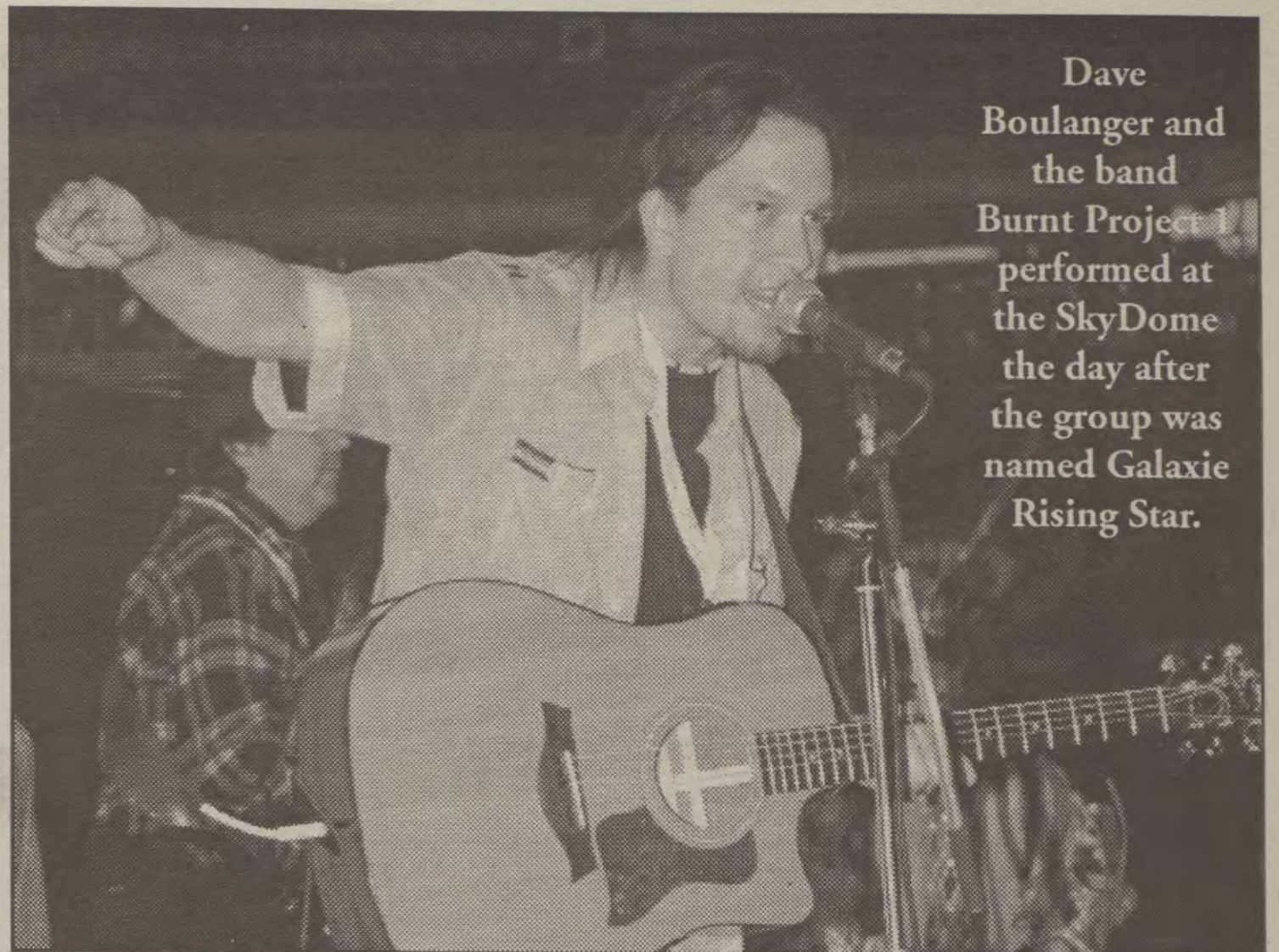
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Rock band Eagle & Hawk won three Canadian Aboriginal Music Awards for work on the CD Mother Earth.



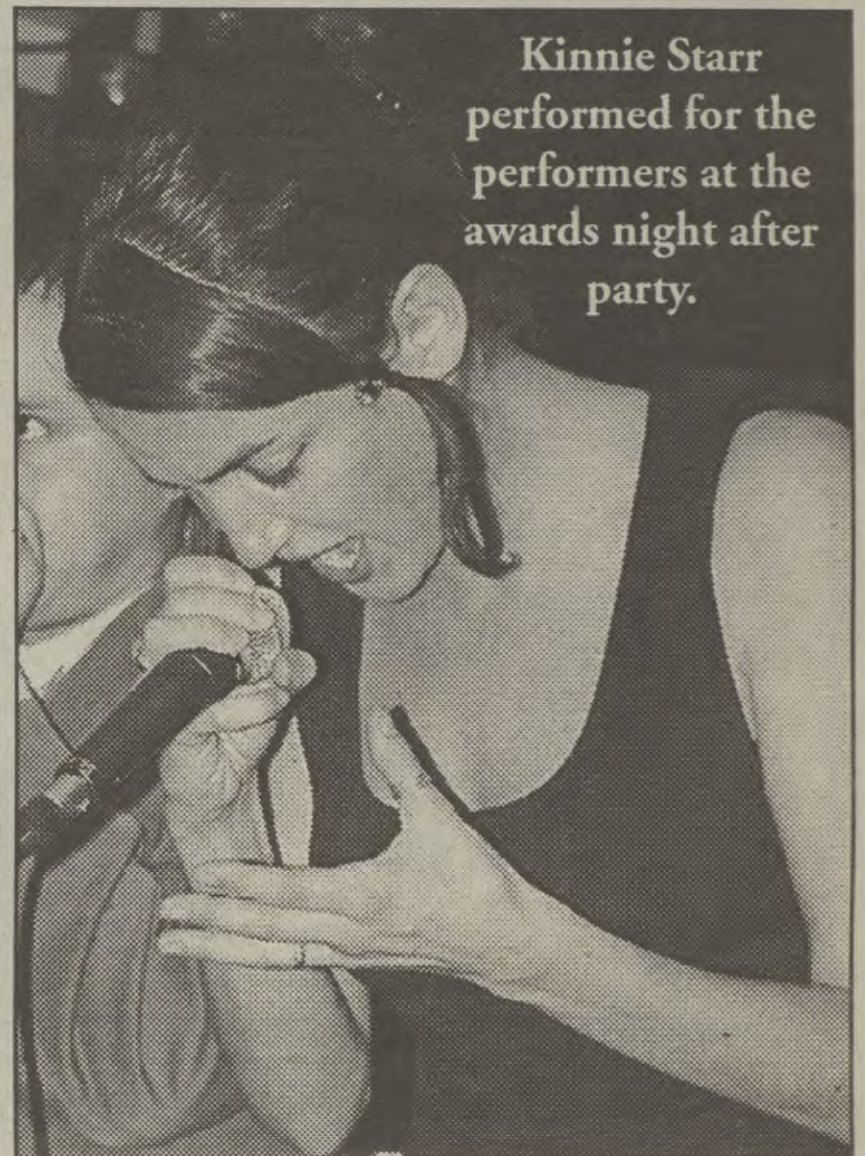
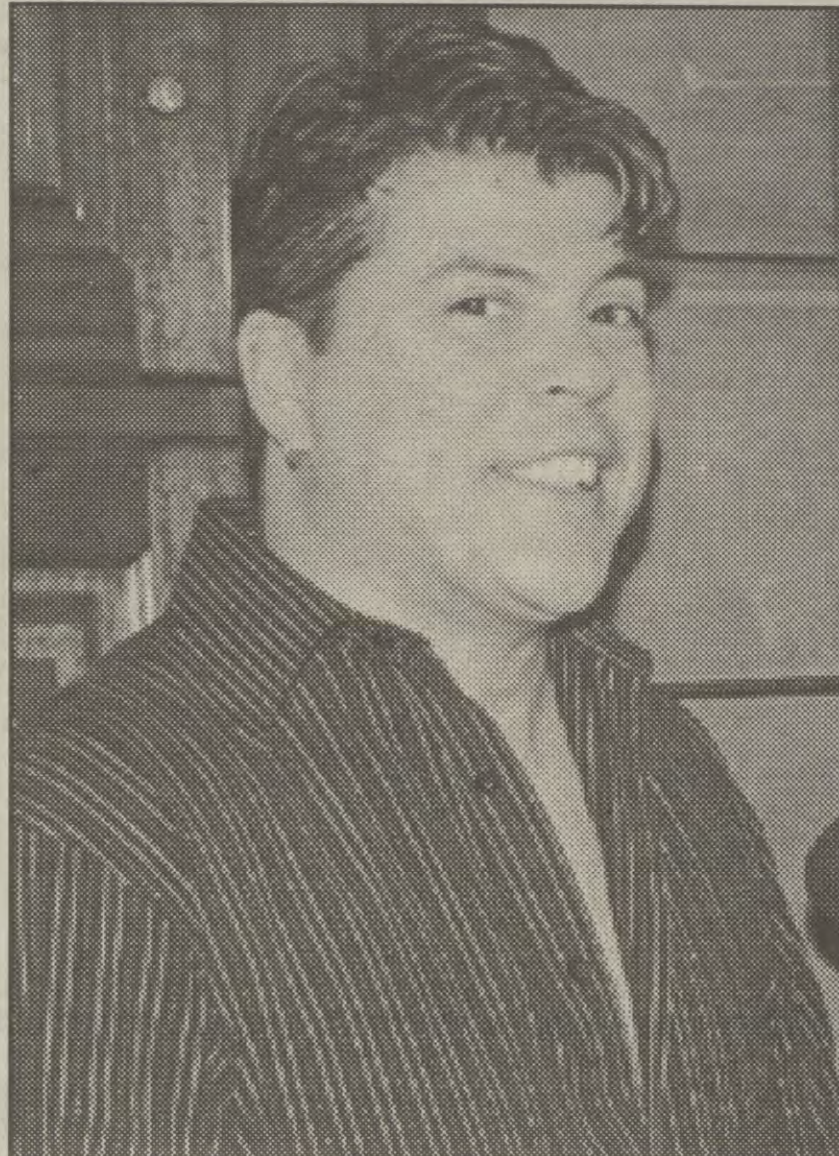
Dave Boulanger and the band Burnt Project 1 performed at the SkyDome the day after the group was named Galaxie Rising Star.



(Left) Wayne Lavalée won best album of the year for his CD Green Dress. He performed for audiences at the SkyDome the day after his win.

(Right) Singer Mike Couchie won best male artist and best country album for One of a Kind.

Photos by Debora Steel



Kinnie Starr performed for the performers at the awards night after party.

Native musicians strike a chord with audiences

(Continued from page 14.)

The award show was launched with a prayer song from Angaangaq, an Inuk from Greenland whose name means The Man Who Looks Like his Uncle. Angaangaq's powerful voice resonated against a large northern-style hand drum held up to the side of his face as he sang. His blessing reverberated throughout the theatre and set the tone for an evening of outstanding performances by the likes of Mike Gouchie, Wayne Lavalée, and Susan Aglukark, who dedicated her award as best female artist to the Alberta stu-

dents she worked with this year in her Healing Season project.

The handsome co-star of Hollywood's blockbuster film Windtalkers, Adam Beach, presented Aglukark with her award.

Vancouver singer Kinnie Starr presented the best male artist award to Gouchie, who also won in the best country album category for his CD One of a Kind.

In his second acceptance speech of the night, Gouchie thanked his mom and dad and dedicated the win to his grandmother who passed away the week before. Gouchie said she suffered from Alzheimer's, but

kept a picture of him on her fridge so she could remember him.

Best album of the year went to Wayne Lavalée for Green Dress. He was doubly-blessed in November with the win and the birth of a baby. He thanked the community for their "huge support" of the album.

Eagle and Hawk cleaned up at the awards show with wins in the best songwriter, best song single and best rock album categories.

Best producer/engineer went to Danny Schur for his work on Healing Jane. Jane Cartrand, the inspiration behind the CD, was presented with the Keeper of

Tradition award.

Other awards went to The Wolf Pack (Blind Man River) in the best group or duo category, Spirit of the Nations (Spirit of the Nations) for best instrumental album, the Pappy Johns Band for best blues album (Full Circle with Murray Porter), Team Rezoffical in the best rap or hip hop album category (The Foundation) and Taima in the best folk album and best album design categories. New this year was an award for best Aboriginal music radio program, which went to Elaine Bomberry for the Aboriginal Music Experience

(Part II Rez Blues). The Lifetime Contribution to Aboriginal Music Award went to Errol Ranville who thanked his big brother and mentor Brian and the C-Weed fans of 39 years. The Music Industry Award went to Ness Michaels of Sweetgrass Records and Beartraxx.com.

Burnt Project 1 was named a Galaxie Rising Star and was awarded with \$2,000 and promotional opportunities.

Lorne Cardinal, best known for the role of Constable Davis in the CTV sitcom Corner Gas and actor/singer Cheri Maracle hosted the award show ceremony.

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ARTIST	TITLE	ALBUM
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Rayne Delarond	A Little On The Wild Side	Rayne
Kimberley Dawn	Return To Madawaska	Healing Jane
Mike Gouchie	One Of A Kind	One Of A Kind
Donna Kay/Little Island Cree	Beat Goes On	Single
Lucien Spence	He's An Indian	Indian Man
Los Lonely Boys	Heaven	Los Lonely Boys
Wayne Lavallee	Sacred Journey	Green Dress
River Gypsies	Honky Tonkin' Cougar Woman	Single
Heritage	I Can't Take This Anymore	Evolution
Conrad Bigknife	Run Where You Want To	This World
Jill Paquette	Forget	Jill Paquette
Carl Quinn	Ni Ototem	Ni Ototem
Eagle & Hawk	Sundancer	Mother Earth
Jess Lee	Born In The North	Born In The North
Remedy	Into The Daylight	When Sunlight Broke
Dawn Marquis	Choosin' To Lose You	Single
Chris Beach	#1 on NCI	Single
Mike Henry	Lovesick Blues	Single
Jay Ross	Tough On The Outside	Old Town

CONTRIBUTING
STATIONS:



Artist—Eekwol
Album—Apprentice To
The Mystery
Song—Future Wonders
Label—Independent
Producer—Mils

New CD from Saskatchewan

Apprentice to the Mystery is the newest album from Eekwol, a.k.a Lindsay Knight, a hip hop artist from Muskoday First Nation in Saskatchewan. She has been writing and performing for the past eight years, but people are now beginning to stand up and take notice. She performed at SkyDome in Toronto during the Canadian Aboriginal Festival in November, and the video for Too Sick, the first single from the new album, is getting airplay on MuchMusic.



Eekwol had a hand in writing 11 of the 13 cuts on the album, merging hip hop and Aboriginal culture and tackling topics from culture loss and abusive relationships to self-confidence and self-doubt. The remaining two songs are musical interludes—Apology, described in the liner notes as “a lil’ roundance moment” by Marc Longjohn of the Young Scouts, and Ahaso, a hauntingly eerie interlude by Mils, Eekwol’s producer and brother.

Also joining Eekwol to perform on the album is Hookie Monster, who is featured on the song Callin’ Mè back.

Blood returned, Nuu-chah-nulth want apology

(Continued from page 13.)

In an interview with the Nuu-chah-nulth newspaper *Ha-Shilth-Sa*, Richard Ward said he would “do basically anything that’s feasible to set matters to right,” including sending the blood and associated data to another repository. On Feb. 14, 2003, after bicycling home from his Oxford university office, Ward suffered a heart attack and died. The next day, Arbour received a phone call from a colleague a McGill University in Montreal, concerned that the blood could become the property of Oxford where it might be destroyed or lost to the university forever. He advised Arbour the time was right to bring the blood back to Canada.

Laura Arbour contacted Simon Read, director of the Nuu-chah-nulth community and human services department, who contacted Oxford’s Laura Peers.

Ward’s widow, Maria Ramirez, was “anxious that the blood samples be returned,” Peers wrote in an e-mail to Read.

At a Nuu-chah-nulth Tribal Council meeting in July 2003, chiefs and delegates voted in favor of the formation of a Nuu-chah-nulth Research Ethics Committee, responsible for reviewing all research proposals involving Nuu-chah-nulth subjects and the return of the blood samples from the Institute of Biological Anthropology

at Oxford.

“People kind of forgot about the blood study and I was the only one asking questions,” said committee chair Larry Baird. “It bugged me that I didn’t know where my blood had gone and what the results were if any,” he said.

In January 2004, nine boxes of documents, and hundreds of vials of Nuu-chah-nulth blood arrived at the University of British Columbia via medical courier. The blood was placed in a freezer at the university. The documents were taken to the children’s hospital in Vancouver where they sit in the corner of department head Rob McMaster’s office.

Over the past year, the blood has remained untouched and its return kept quiet as members of the ethics committee studied their job roles and responsibilities. This month the committee will bring their first formal report to the chiefs to discuss ideas on what to do with the material.

“My persistence paid off, and the [tribal council] mandated we set up a committee to deal with the blood issue, and set up a research ethics committee. There were never any controls before, and our people put a lot of trust in researchers. So now we’ll know who’s coming into our communities, and we’ll have the ability to make sure they follow our protocols and rules,” he said.

“Aboriginal communities

are way ahead of the game [by setting up research ethics boards and committees],” said Arbour. “They’re not the only ones who want research results to come back to them, and these models are great models for all,” she said.

“They’re important because they know what’s going on in the community. They know what needs to be done, and they know which proposals are just going to be time-wasters for everyone,” he said. “It might delay some research, but more importantly it protects against sloppy research.”

“We’re not closing the door on research,” said Baird. “There are a lot of health problems around and we want them addressed. We can offer guidance to researchers and make sure their research helps Nuu-chah-nulth. But we have to also make sure situations like the one with Ward never happen again,” he said. “From now on our eyes are wide open.”

Baird said the story is not over. Community members are asking for an apology, some for compensation.

“Oxford and other institutions that have our blood should come forward ... Their actions speak volumes about what they think of us, and in the case of Oxford, it’s not good.”

Gertrude Frank still wonders about the original study. “I still want it used to find how to help our people with arthritis,” she

said.

According to Arbour, genetics technologies have advanced to the point where that dream could become reality.

“I think we’re leaps and bounds ahead of where we were 20 years ago, and science could help determine genetic understandings,” said Arbour. “It would be beneficial to explore it and see if some good can come of it. There is some information that would be useful if someone wanted to restart the study some 20 years later,” she said.

Priority number 10

(Continued from page 10.)

“It doesn’t seem to be working yet. And the fact it doesn’t seem to be getting through to young Canadians is troubling,” Gina Bishop.

The survey’s co-director, Amanda Parriag, said that, since 1998, concerns over Aboriginal quality of life have been “relatively static. Aboriginal issues come at the bottom of the list.”

She added there are spikes of interest, though. The recent Aboriginal round tables and Prime Minister Paul Martin’s Aboriginal Affairs cabinet committee got attention, and public sympathy increased. But otherwise, most Canadians seem indifferent.

“It’s not right in front of their faces,” Parriag said.

Campbell Morrisson, press

secretary for Indian Affairs Minister Andy Scott, said he didn’t think the poll’s results were negative. The twenty-nine per cent of Canadians rating Aboriginal issues high was “pretty good,” he said.

“The department is always looking for better understanding. I think the public can always be better informed. There’s always work to do.”

Asked whether public support of the department’s public education initiatives was important, Morrisson said “Public support helps the department achieve its objectives. That’s certainly true. The more public support we get, the better off we are.”

The department, however, does not operate on public whims, Morrisson said.

“We do what’s right.”

Terrance Houle—[windspeaker confidential]

Windspeaker: What one quality do you most value in a friend?

Terrance Houle: Probably humor ... if they can make me laugh, then they're all right.

W: What is it that really makes you mad?

T.H: Probably politics.

W: When are you happiest?

T.H: When I'm hanging out with my little girl.

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

T.H: Depressed.

W: What one person do you most admire and why?

T.H: I would probably have to say my dad, my father, Vern Houle. Because he was in the army for 27 years and I just look up to him for his strength and courage and honor.

W: What is the most difficult thing you've ever had to do?

T.H: It probably has to be getting my degree. It was a pretty laborious thing, getting my bachelor of fine arts. But it was a good difficult thing.

W: What is your greatest accomplishment?

T.H: My little girl ... she's awe-

some. I love being a dad.

W: What one goal remains out of reach?

T.H: I don't think anything. I don't think I have any goals that are, I don't think, are out of reach. Because I always think that you can always do anything you want if you just put your mind to it.

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

T.H: Probably cooking, cooking lots of food. Being a chef ... I always thought if I wasn't an artist I'd probably go into doing like culinary stuff. Because I really enjoy cooking.

W: What is the best piece of advice you've ever received?

T.H: Listen to your Elders and listen to your children.

W: Did you take it?

T.H: Oh yeah. My dad gave me that. He gave me that when I had my little girl. He said there's two things in life. One is listen to your Elders and two is listen to your kids.

W: How do you hope to be remembered?

T.H: Just through my artwork. Through all my artwork that I generate. And hopefully I can touch somebody with it.

Calgary artist Terrance Houle's works take many forms—painting, drawing, mixed media, video, performance and installation. One of his latest works, *Wagon Burner*, a short film about deconstructing stereotypes and finding identity, was recognized during the imagineNATIVE Film + Media Arts Festival held in Toronto at the end of October, taking top honors in the Best Experimental category.



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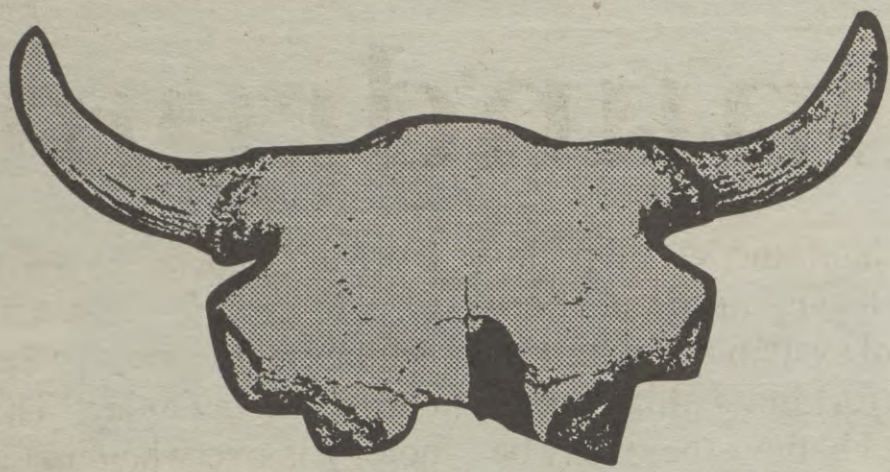
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Listen to the earth and the music will come

By Catherine McLaughlin
Windspeaker Contributor

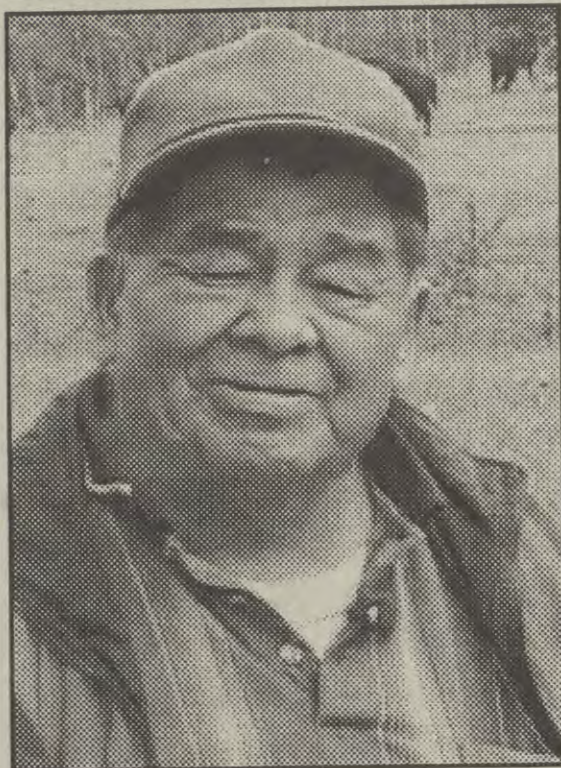
EDMONTON

When Cree Elder Walter Bonaise was a child growing up at Cutknife in Saskatchewan he had two dreams—to fly in a plane and to be a teacher.

Since then there have been many plane rides and the man who describes himself as “self-taught” has educated many people. He has lectured and performed, sharing his Cree music and spirituality with community groups and schools in five provinces.

A highlight of Bonaise’s teaching career is the six years spent at the University of Manitoba in Winnipeg as a sessional lecturer and co-ordinator of Native music. He assisted with both research and instruction of Native music to third year students in the music degree program. He also produced the first sheet of Cree music.

“I taught them how to sing, and how to hit the drum. I made them understand how to use their voices as instruments. I taught them about how their voice hits the sky and returns to Mother Earth so that the Crea-



Walter Bonaise

tor and the spirits will understand them and will know what it is they are thinking. This is how my father taught me to understand singing and drumming. I want today’s young people to understand what powwow singing is all about,” said Bonaise in his 2003 documentary film, *Wandering Spirit: Plains Cree Spirituality, Legends, and History as Reflected in their Music*. The 48-minute film is in Cree with English sub-titles.

Now Bonaise, who is the great-grandson of Chief Poundmaker, is editing his book, *Poundmaker’s People*, which records the legends and stories learned from his father, Alex Bonaise.

The centuries-old Cree powwow songs that the elder Bonaise taught his son are reproduced by Walter on *Northern Lights*, a CD that he recorded in 2000 with funds from the Canada Council for the Arts. Bonaise uses the liner notes to educate listeners.

“Within the songs lies the spiritual centre of Indian culture ...one sings open like the wind ... Our Elders believed that singing is a way to talk to and honor the spirits ... A powwow singer is not just another musician/songwriter working for his daily bread; he is one of the mystical connections the soul of the Indian culture has with its people.”

Now a grandfather in his early sixties, a time when many people slow down, Bonaise remains active and dedicated. Preserving his culture for his immediate family was his first goal but his vision has expanded.

“My purpose in life is to share the traditions of the Cree people of North America with everyone in the world, both Native and non-Native,” he said. Recently his *Northern Lights* CD was sent to some people in Australia and New Zealand. The response was positive.

However, reaching young people at home is important and

rewarding for Bonaise.

In addition to his tangible legacy of books, films and recorded music, he connects with Aboriginal youth at colleges in Edmonton where he and Doris, his wife, now live.

At the Northern Alberta Institute of Technology, Bonaise serves as Aboriginal student advisor.

“I sit with them, walk with them, talk with them,” he said. “When I work with the students at the colleges I feel that I am making a difference. We talk about believing in who you are, trying to understand what education is, how they can have pride in themselves, their lives, their goals. They come to shake hands with me,” said Bonaise.

“Shaking hands” was something that Walter and Doris were invited to do at the Governor General’s residence in Ottawa in 1997, this time with the Queen. She was particularly interested in meeting Walter because his great-grandfather, Chief Poundmaker, had signed Treaty 6 with a representative of her great-grandmother, Queen Victoria, in 1876.

Being called to Ottawa is not unusual for Bonaise who has served as a consultant for Indian and Northern Affairs and Health

Canada. He works to create better understanding of Native culture and spirituality.

But advising government officials, teaching young people and performing traditional drumming and singing isn’t Bonaise’s only job experience. He has done a variety of work including being a farm laborer, a truck driver, a heavy equipment operator, and a security guard. Whatever the work, he tried to remain true to his roots and to share his spirituality and culture.

Bonaise recalls his grandmother taking him into the bush to listen to the sounds of creation when he was a child.

“It was so hard to stay still and be quiet. We would sit there maybe two or three hours, then she would say, ‘One day you’re going to hear music. It is the music of the earth. In that sound you will know what is going on around the whole of our Mother Earth.’ Grandmother was teaching me to meditate and develop my mind to go to a deeper level. At that level you can hear the songs of water and grass and trees ... You connect with the song and you connect with your spiritual life. When you sing you are chanting that emotional connection. There are no words,” said Bonaise.

Amazing what one mean mother can accomplish

Dear Buffalo Spirit:

Thank you for your bold stand in speaking out about borrowing cultures that are not of our own backgrounds or upbringing. In particular the use of the medicine wheel in coastal tribes.

I worked for a First Nation organization in British Columbia as an employment counselor where the medicine wheel was in prominent use and promoted by one who is from a coastal tribe. During the beginning of our staff meetings it was a custom to have the drum and prayer offered. While I myself am Aboriginal (Metis) I was not raised using the sweetgrass or sage smudge, nor did we implement the drum as a form of prayer. However I showed respect and would quietly pray in my own way. A little respect goes a long way and one does not have to embrace the tradition and culture of those around us.

Traditionally Métis are Catholic or Anglican. I personally found it offensive for many Métis to appropriate the traditions of spirituality of other tribes around us as it seemed to me to be outside the parameters of integrity and respect for the belief systems of the ancestors

and the current generations.

I have noticed also that some Métis use the signatory of “All my relations” at the end of their letters or other similar communication. This in particular I find offensive as it is hypocritical when considering their lifestyle and way of dealing with people in an abusive manner. I have chastised those who arrogantly appropriate this signatory, particularly when they have not paid the price or earned the right to do so.

I too have been very outspoken in appropriating the concept of “Elders council” in our communities, as again having been raised a traditional Métis in a small Métis settlement in Manitoba we did not have such councils per se. In fact, in many instances it was the Elders that were physically and sexually abusing us children. Eldership is far more than white hair on the head. An Elder’s hallmark should be wisdom and that of peacemaker. In the Métis movement as I am sure you are aware, many of the “Elders” are unwise and have squandered their lives in the pursuit of hedonistic living, involving themselves in various addictions and ruining their health and families’ lives.

Then they get sober and take life skills training and, without creating restitution, feel they should now be regarded as an Elder.

As you may have gathered by now I strongly believe in accountability and taking personal responsibility for one’s mistakes and mis-steps in life.

It is common practice in our community for those who are now clean and sober to declare at any public gathering this fact of sobriety. My friend, I have never been an addict of any sort, have always lived my life in sobriety, been a responsible parent and spouse to my husband. I have kept fidelity in my marriage and keep good relationships with all those around me.

So then, would it be deemed appropriate for me to stand up in a meeting and introduce myself declaring all these virtues? Would the response not be ‘My goodness, she sure is high on herself.’

Why then is it looked upon with such great regard when a former drunk that has created so much havoc in the lives of those around them to be lauded as some great honorable person? Frankly I find this offensive also.

Yes certainly one should be encouraged to walk a healthy

path, but there are meetings for that sort of support and encouragement. Yes I am very familiar with the bio-psycho-social model of addictions and do believe in the DNA factor of addictions, particularly among Aboriginal people, as I’ve seen it first hand in being raised in an alcoholic family.

DNA notwithstanding, there are those of us who learned to walk a healthy path by being raised by dysfunctional parents. Do not think that I have remained unscathed in this addictions DNA, as all three of my children have struggled with drug and alcohol issues. But as a parent who literally accepted my children as gifts from the Creator, I diligently and passionately watched over their souls and refused to give them over to unhealthy choices.

I phoned police, I lobbied the courts, probation, social workers and the federal government. When any of those failed me I picked up my baseball bat and spoke a language drug dealers understood. They quickly learned that at the end of that kid was one mean mother. They and my children soon learned that I was and am a force to be reck-

oned with!

Parents must do their jobs and no longer rely on schools or social workers. The main reason my life was made hell on earth is simply because other parents abdicated their roles as mentors and teachers of their children and left their children without a safety net or at the least guidelines on walking a healthy path.

It is amazing what one mean mother can do when the courts are listening as I made it my mission to show up in court each time my children faced a judge on a breach or a new charge. The courts gave me all I asked for on behalf of my children. The bottom line is that parents do not have the luxury of being their kids “friend.” We must step up and be the responsible leaders and create in our children pride for their heritage. No more excuses!

It all comes down to this: Respect for the Creator. Respect for self. Respect for others. We are spirits. We have souls and we live in bodies. If we respect the Creator and focus our prayers and commitment to “being” whole people, we change the world around us.

Ila Ieraci

The Aboriginal time conundrum

Let me run a theory by you, one dealing with Aboriginal time perceptions. And Elders. But first, some background.

If I've heard my mother say it once, I've heard her say it a thousand times ... things are sure bad in the world today. Maybe true, maybe not. Personally I don't think things were much better in the 1930s during the Depression or at any other time. The world is a tough place at the best of times. But it does introduce an interesting concept, the way we view time. As the Rolling Stones used to sing, "Time Is On My Side", but then again, maybe Bob Dylan put it better, "The Times They Are A Changin'." And as Native people, our relationship with time is quite unique.



THE URBANE INDIAN

Drew Hayden Taylor

Traditionally Native people have always looked to the past for instruction. The future was often viewed as the past that hasn't happened yet. We always looked back to our ancient teachings to guide our way. More importantly, we always looked to our Elders for much of that guidance and teaching, because they were and are wise in the ways of the world and are

put on this Earth to try to make our lives a little easier. Their world was a world we were all familiar with, and they already had experienced it and could share that experience. But I fear the times are a changin'.

In the world outside our window, we have all witnessed the disintegration of many Native families and communities, often because of modern issues like

alcohol, land and water pollution, the legacy of the residential school system and a host of other unfortunate things like that. But I believe there may be other reasons—some that lead to our own doorstep—that are contributing to our modern troubles. It is, quite possibly, that descriptive term left over from the 1960s called the Generation Gap. I would like to rename it the "Elder/Information Gap."

The world has become topsy-turvy. For the first time in our history, today's generation of youth is in the unique position of having to instruct, that is to say be the teachers to the Elders in our communities. So the proverbial table has been turned around and community chaos and confusion

is arising from it. By this I mean the world our Elders knew is remarkably different from the world our kids know today. The technology is overwhelming and alluring, and like any new language, it's best taught to a person when they are young. Computer and video games are quickly becoming like a new language. Ojibway is giving way to Dreamweaver. Cree is losing ground to Acrobat. There's more JavaScript being utilized out there than Haida.

I have seen computer classes where Elders are trying to make sense of e-mail and downloading, and kids young enough to have been born when the Elders were still Elders are taking to it like ducks to water. (see Information page 20.)

Children, even the naughty ones, need protection

Dear Tuma:

Recently, my home was broken into and they caught the young punks that did it. I was hoping to go to court and see them get jail time but the judge said that they were young offenders and needed rehabilitation. Why do we coddle these punks who know we will give them a slap on the wrist when they do wrong. I say "an eye for an eye, a tooth for a tooth." A little old time hang 'em high justice will protect us from the little thieves, but the Young Offenders Act prevents us from doing anything to these little "Oliver Twists."

Tar and Feather 'Em

Dear Tar and Feather 'Em:

I can relate to being broken into. It is not a very good feeling and you feel no longer safe in your own home. The need to lash out or seek revenge is a typical reaction, but a fellow by



PRO BONO Tuma Young

the name of Gandhi once said, "An eye for an eye will only result in all of us becoming blind." Violence never solves anything and this includes violence in the way we treat children who commit crimes.

The Young Offenders Act was changed a couple of years ago in reaction to public pressure. It is now called the Youth Criminal Justice Act (YCJA). The purpose of the Act is to promote the long-term protection of the public by preventing crime, rehabilitating young people who commit offences and providing mean-

ingful consequences for offences.

Children can and do commit a wide range of offences. Most of the time, these offences are minor and can be resolved either outside of the criminal justice system through diversions or bringing the matter to the parent's attention. Even within the criminal system there are ways to resolve the matter without having to send every child to jail for a broken window or for a playground fight. The YCJA can and does protect the public even when children commit serious

crimes such as murder.

In passing sentence on a child, a judge has to consider that the sentence is not harsher than what would be given for an adult for the same type of offence. The sentence must be similar to other sentences given to other children who have been found guilty of the same or similar offences. The sentence must be proportionate to the seriousness of the offence and all alternatives to jail that are reasonable must be considered.

The judge will also look at whether the sentence will help rehabilitate the child and develop a sense of responsibility for the offence. Lastly, the sentence also has to help the child acknowledge the harm done to the community.

One thing you may want to do is to volunteer with your local legal support network or another similar program. You can find out more by contacting your

band office, tribal or Métis office to find out what is available in your area. You can also phone the local courthouse to see what programs exist and whether they need volunteers. I can see you speaking about your feelings about being broken into at a sentencing circle or at a restorative justice program. You can help the children see how their actions affected you, your family and other members of your community. Who knows, it just might be therapeutic.

Note to my readers: I wish to remind readers that I can only answer questions that can be considered for publication.

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 PhD in law at the University of British Columbia and questions can be sent to him via e-mail at: puoin@telus.net.

A survey of today's new political correctness

Canada's Constitution recognizes three collectivities of Aboriginal people by name—Indian, Inuit, and Métis. Each of these names has a history, a fractured regard by others, and a present-day political correctness. Political correctness is not always respected and sometimes even deliberately assaulted, so it seems worthwhile to look at the integrity of these identifications.

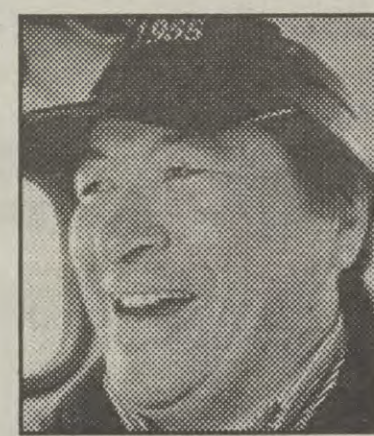
Back in time, when outsiders knew Inuit only as Eskimos, many variations of the spelling of this word existed, a common one being Esquimaux. This spelling appeared exotic, but did not credit the origin of the name, a Cree word pronounced Es-CHEE-mau. Many of the first Qullunaat (white men) who came to the Arctic also called Eskimos, Huskies, like the word for the dog breed.

When the term Inuit started being widely used, Qullunaat took a long time to spell it right. It often appeared as Innu. It's

taking even longer for them to straighten out their plurals, the tendency being to simply add an 's', calling us Inuits. This lesson for Qallunaat cannot be given often enough: one Inuk, two Inuuk, three or more Inuit.

The all-time bonehead mistake is calling the Inuit, Innu. Three years ago, the Montreal Gazette featured a full-page article where a reporter spent time in one of the Inuit communities in Nunavik, and wrote about having a great time amongst the Innu. The Innu are Naskapi-Montagnais Indians, or, politically correctly, First Nations, who, I'm sure don't appreciate being called Inuit by mistake.

Politically speaking, Inuit are normally not called the Inuit Nation. The exception is in Quebec, whose government passed legislation in 1985 recognizing the existence of 11 Aboriginal "nations" within its boundaries.



NASIVVIK Zebedee Nungak

The 9,530 Inuit in Nunavik rate as the eleventh of these. What's notable about this is that a fraction of the 45,000-plus Inuit in Canada have been formally recognized by provincial legislation as a "nation".

This label, created by a separatist government in Quebec to make itself feel better about its treatment of its Indigenous people, is often trotted out as evidence of Quebec's generosity toward its "autochtones". It has no value beyond some vague symbolism. Inuit in Nunavik have nothing to brag about in how this recognition has been of any benefit.

We've bounced from Esquimaux to Eskimo to Husky to Innu to Inuits to Innu, all the while having our relations with the federal government managed by a department of Indian Affairs! The ultimate in political correctness here would be the formation of a federal department of Inuit and Arctic Affairs!

In a recent TV program, a First Nation Elder said, "I've been an Indian all my life! When we were kids, we played cowboys and Indians, not cowboys and First Nations!" With that, he poked gentle fun at the politically correct term, First Nation,

which is now the widely accepted substitute for Indian.

If even some Indians are tentative in transferring their own terminology, the rest of us can be forgiven for being a little wobbly about sliding right into today's politically correct language. If political correctness now has revised this to "ranch hands and First Nations" we wouldn't want to be the only ones using out-of-date terminology out of ignorance about what is current.

In this frame of political correctness, quite a few well-known terms would have to be revised, which raises some questions. Will Indian summer now be First Nation summer? Will non-status Indians now be non-status First Nations? These are not frivolous questions for anybody who recalls the existence of the National Indian Brotherhood, forerunner of today's Assembly of First Nations.

(see Missing page 20.)

Métis funding battles

(Continued from page 8.)

The sit-in ended when the department of Human Resources Skills Development Canada directed the METSI head office to take over operation of the Saskatoon office until the department was satisfied that client services could be maintained by local management.

Ralph Kennedy called the sit-in "old-day politics" and said the only ones hurt by it were the clients who had to endure an interruption in services.

Kennedy hopes a provincial council meeting can be held shortly so a decision can be made about where the MNS goes from here.

In the meantime, Kennedy has written letters to the Métis people who have set up another

Métis council. The group is led by Robert Doucette and Alex Maurice, the two MNS presidential candidates who ran, and allegedly lost, to Dwayne Roth in the May election. The group wants to force a new election.

Kennedy believes their actions have contravened the MNS constitution and may result in their ouster from the organization.

"Some of the stuff they're doing is in conflict with our constitution and I just want to know if they want to still be members in our nation ... I understand some of them are setting up a different type of corporation and there's rumors flying through all the different news articles that they want to start their own or they want to belong somewhere

else, so I sent them a letter and I asked them for a reply. That's all there is to it," Kennedy said.

So far the only response he's heard to the letters is through media reports, with some of the letter recipients being quoted as saying they don't plan to respond because they don't recognize the results of the election and therefore don't recognize Kennedy's authority as MNS secretary.

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"The strength of Many Nations protecting our future"

Information gap

(Continued from page 19.)

Our Elders look fondly back at their youth and still listen to the music of their childhood (often country in flavour), and think back to the first car they ever owned. They are remembering their past. Whereas the youth of today are looking forward to the future, to the next computer upgrade or DVD. They live for tomorrow. The world is in constant change and that is normal for them. Different perceptions of reality it seems.

What's worse, in our past it was natural for our children to grow up dreaming of becoming wise and loving like their grandparents. It may be sacrilege to say but it would probably not be a stretch of the imagination to believe that most kids today would not want the lifestyles their Elders enjoyed as children. It would be too alien. Too rustic. Too boring. Kids today probably couldn't tell the difference between a clothes line and an outboard motor cord. (Here's a clue, the clothes line is longer). It used to be there was a time

when we believed the Elders knew everything. Nowadays, it's impossible to know everything. Today we're lucky if we know something. When I was in high school, I remember reading about some white man back in 17th century Europe who historians considered the last man to know "everything." With our Elders that was only a few decades back.

Of course the wisdom the Elders do command can never be replaced. Theirs is the wisdom of life, experience, of knowing what's right and what's wrong. That kind of wisdom will never go out of style. Chances are though, things are just gonna get worse and worse. More technology changing faster and faster till only a very few can keep up with it. And because of this, when these kids of today become Elders, it's possible the "Elder/Information Gap" will be bigger and harder to bridge. They won't be able to talk to their grandkids.

I hope I'm wrong, but in case I'm not ... Welcome to the 21st century.

Missing the old terms

(Continued from page 19.)

The other constitutionally recognized Aboriginal people, the Métis, were called Half-Breed by many. I discovered that the word Métis could be said in many different ways. The word looks like Meh-TISS, but is pronounced May-TEE, pronounced by some as MAY-tiss. Former justice minister John Crosbie always said May-Tay, perhaps because of his Newfoundland accent.

When the Métis people started sharing national profiles along with the Indians and Inuit, Inuit called them Allangajuit, which

means those with partial Indian blood. Many call themselves Michif, and even Michiss. This illustrates that what others call you, and what you call yourselves, is often not the same thing!

Many First Nation people are sentimentally attached to the name Indian. Many Inuit, myself included, are sentimentally attached to the name Eskimo. Some, but not all Métis people, have no problem with Half-Breed. So political correctness is not so sacred after all, even among the people so labeled by it!

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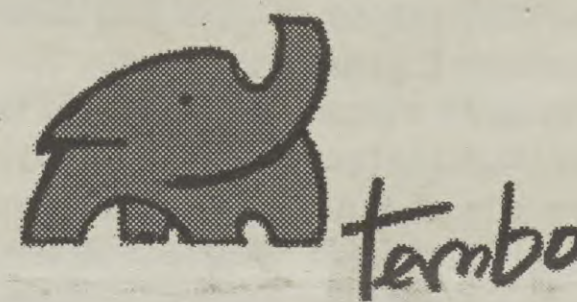
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Cartoonist's ordinary Native people celebrated

By Deirdre Tombs
Windspeaker Staff Writer

NORTH BAY, Ont.

There are no Indian clichés in this comic strip; you won't see the noble savage clad in buckskin and feathers with his hair blowing in the wind.

Instead, Lynn Johnston, the creator of *For Better or For Worse*, invented the realistic yet fictional Ojibway village of Mtigwaki to show life as it is in the far north, where children love cookies and families live in houses with heat, electricity, Internet access and satellite TV.

Union of Ontario Indians Grand Council Chief John Beaucage loves *For Better or For Worse*.

"One of the things that Lynn has done with her comic strip is it has brought an aspect of living in a far northern Native community to life for many people in North America," said Beaucage. Life in Mtigwaki accurately reflects the cultural, spiritual and social aspects of Native life as he knows it to be.

The comic strip appears in more than 2,000 papers in 22 countries and is available in eight languages. For this reason, the Union of Ontario Indians, which represents the 42 communities of the Anishinabek Nation, awarded Johnston the 2004 Debwewin Citation for excellence in Aboriginal-issues journalism in December.

Chief Phil Goulais of Nipissing First Nation nominated Johnston for the award. When asked why, Goulais said "I guess the answer, if I had to do it in one little comic strip like she has to do things, is that she's helping to sensitize mainstream journalism and larger society to the Aboriginal community."

Johnston is all about breaking stereotypes. That's why she sent one of her characters, Elizabeth Patterson, up north to Nipissing University.

"People in the South have these crazy ideas that we all live in ice huts up here and dog teams and that there's winter trails and no way to get here," said Johnston, who lives in Corbeil, just outside of North Bay.

She's humble about the award, saying she hasn't done enough to deserve it.

"I have been at other events where people have received this prestigious award, and been really impressed by how much these people had done. And my

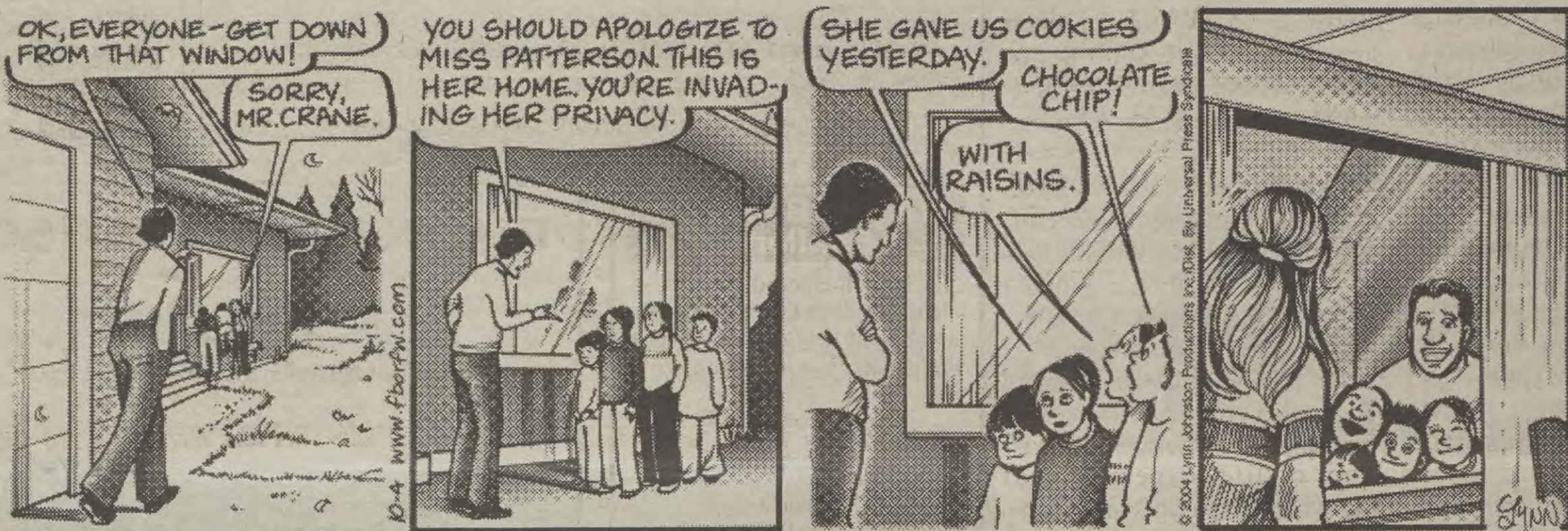


PHOTO BY PRISCILLA GOULAIS, COURTESY OF THE ANISHINABEK NEWS

Cartoonist Lynn Johnston receives the Debwewin Citation for excellence in Aboriginal-issues journalism from Union of Ontario Indians Grand Council Chief John Beaucage.

"I don't have a schedule or a plan or any kind of script written for this. It's just taking me where it wants to go with the help of others who will tell me whether I'm doing the right thing or whether I'm not."

—Lynn Johnston,
For Better Or For Worse



Students from the Mtigwaki Day School stare into Elizabeth Patterson's window. Elizabeth is the eldest daughter in the *For Better or Worse* comic strip series by Lynn Johnston. Miss Patterson started teaching and living in the fictional Native village called Mtigwaki in September. Mr. Crane is the principal.

friend Perry [McLeod-Shabogesic] said 'Well, even if you do nothing else, just showing a village with ordinary people doing ordinary things is great.' But, I'm not finished yet," she said.

Johnston said Assembly of First Nations National Chief Phil Fontaine and Beaucage offered their support for a serious story line in the strip. She said she has some ideas, both funny and serious, based on her experience at a powwow. She recalled seeing a young man with red tears painted on his face.

"When I asked him about the tears he said 'One of the Elders suggested I do this because it helped me to see better into the souls of others.' And I thought, 'No, no, no, no ... This is more intense than that, but you're not going to tell a stranger and, especially me, the significance of the red tears.'"

Johnston has always been interested in different cultures and people. The cartoonist told *Windspeaker* that faces that did not look like her own reflection in the mirror fascinated. She used to practice drawing the different faces depicted in the book *The World's Great Religions*.

"It's really difficult to draw something that you don't see in the mirror and to do it without any kind of prejudice, because typically ... Chinese people will have a certain eye-shape for a cartoonist or black people will have a certain mouth and nose shape for a cartoonist, and I didn't want to fall into that trap of stereotyping anything," said Johnston.

Johnston has been very careful to be sensitive to Aboriginal issues, consulting with various members of the Union of Ontario Indians and the Nipissing First Nation.

"There's different cultures in society and some people will say 'Well, you're laughing with us' and others will say 'You're making fun of us.' So she's been really careful with that and she's doing a lot of consulting with Aboriginal people before she writes those jokes," said Goulais.

Johnston became interested in incorporating Native culture into her comic strip after a visit to villages in Northern Manitoba more than 20 years ago with her husband Rod, a dentist who treated patients in the small communities once a month. However, the comic strips' foray

into Aboriginal culture did not start until much later when the character April Patterson went to a summer camp where a Native leader taught the kids about his customs. This was just a one shot deal, said Johnston, and when Elizabeth went north to Nipissing University for teachers college, the opportunity came for her to do her practicum at Our Lady of Sorrows school in Garden Village, near Sturgeon Falls. Johnston visited the Nipissing First Nation community and the school, which teaches Ojibway language and culture, and included local stories and characters into her comic strip.

Not wanting to venture into the creation of a Native village on her own, Johnston enlisted the help of McLeod-Shabogesic and his family. His wife, Laurie, came up with the village name. Mtigwaki means "land of trees." McLeod-Shabogesic and his son Falcon Skye designed the village and Falcon Skye designed the community logo.

Since September, Elizabeth has been teaching at the Mtigwaki day school. Johnston said the language teacher, Laurie, and a student, Jessie, will probably lead Elizabeth into

whatever lies beneath the surface of the community, but she does not know what will be revealed.

"I don't have a schedule or a plan or any kind of script written for this. It's just taking me where it wants to go with the help of others who will tell me whether I'm doing the right thing or

whether I'm not," said the cartoonist.

Goulais described Johnston as a down to earth and unassuming person who is a friend to the Nipissing community.

"I haven't been anywhere where she's not liked. Everybody likes her," said Goulais.

The response to Mtigwaki has also been very positive. Johnston said she has received letters as diverse as an emotional letter from a residential school survivor to letters of support from those working in the Aboriginal community.

"I've only had one person write a very intense letter saying 'So what are you going to do with this? Are you going to show the truth? Are you going to take our side? Are you going to be an advocate or are you just going to gratuitously use this and be another do-gooder, Indian lover white person,' which was the way it was put."

Johnston is familiar with tension between Aboriginal people and non-Natives. Growing up near the Squamish First Nation, the cartoonist recalled seeing Native people in her father's store in North Vancouver.

"Even though dad was fond of and friendly with them, there was still that distance and I always wondered why."

(see Comic strip page 22.)

Health first at Casino Rama

(Continued from page 11.)

"We employ 300 people in our First Nation and we have a huge office here. And we have a lot of people that smoke and quite a number that are non-smokers. And there were concerns expressed about the second-hand smoke and that's been going on for quite some time," Sharon Stinson Henry said.

Some of the buildings on the First Nation, such as the health centre, the recreation centre and the seniors' centre, have already been made smoke-free on an informal basis, but this bylaw will formalize the process and apply it to all public buildings.

"It's very much our concern, the health of people, community members, staff, whether it's our staff at Mnjikaning First Nation, the Casino Rama staff, and the thousands of visitors to our community each day. We're pleased to be taking this step in favor of health on behalf of people."

She stressed that the decision to bring in the bylaw wasn't in reaction to the province's planned legislation.

"We're being proactive on a health matter, because at the end

of the day we felt that the health of people should be the priority."

Stinson Henry isn't concerned that making Casino Rama a non-smoking venue might negatively affect the casino's profits. She thinks the number of people who will stay away because they can't smoke will be balanced by the number who have been staying away because of the second-hand smoke that came along with a visit to the casino. Besides, she said, it's not the fact that they can smoke there that has been drawing people to the casino in the first place.

"Casino Rama has been voted the Number 1 most popular casino since it opened its doors in 1996, and do you think they come here because they can smoke? No, they come here because they're entertained."

The council's decision has been met with a lot of support, especially among the 3,500 or so employees at Casino Rama who have been fighting for a smoking ban for a long time, she said.

"I think some days we have to put the health and safety of people before the bottom line."

Comic strip may take on the tough questions

(Continued from page 21.)

Lynn Johnston's answer came when Laurie McLeod-Shabogiesic gave her some documents about the Aboriginal history in residential schools and the sterilization in hospitals. Johnston, known for tackling serious issues in her comic strip, such as homosexuality and robbery, has many Aboriginal fans wondering what's next. Johnston said she thinks there is potential to do a story based on one of these issues, but she's not in a rush.

"You have to take a situation and all of the characters have to be liked by the readers before you do a serious story. You have to show the characters in the state where it's just ... a normal community with all the stuff that goes on. Whether someone has an argument over laundry or somebody else is late for work, it doesn't matter, but whatever goes on it's pretty innocuous. And once the characters are well established and people start to like them and wonder 'Well, what's their home like? What's their fridge like? Where do they go on the weekends? Then you can do a serious story. Because

then it has depth and meaning and people will not think that you did the whole thing just for that story. They will believe that the story is just part of a whole," explained Johnston.

For Beaucage, Johnston's ability to poke fun at life's ironies is an excellent match with Native humor.

"We often humorize or make humor of daily ironies of life and it seems to fit very well with the way that we look at humor," he said.

The chief announced that he would present a resolution to the Anishinabek chiefs in June to recognize Mtigwaki as an honorary member of the Anishinabek Nation and Johnston as an honorary citizen. Beaucage told *Windspeaker* that he had talked to the board already, and that the resolution was quite likely to pass.

Johnston is happy about the announcement.

"They told me I could go into the band office and just help myself to the washroom, use the notepaper and join in on any community events if I wanted to, and I thought that sounds like I belong," Johnston laughed.

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Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a two-day public hearing on an application by Ontario Power Generation Inc. for the renewal of the operating licence for the Pickering A Nuclear Generating Station, located in Pickering, Ontario. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **February 24, 2005**, and **May 20, 2005**.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by April 19, 2005. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2005-H-2, or contact:

L. Levert, Secretariat

Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 1046
Ottawa, Ontario K1P 5S9

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Fax: (613) 995-5086
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Canadian Nuclear Safety Commission

Commission canadienne de sûreté nucléaire

Canada

Notice of Public Hearing

The Canadian Nuclear Safety Commission (CNSC) announces separate one-day public hearings on the mid-term performance of the following two nuclear facilities located in the Town of Port Hope, Ontario:

- Cameco Corporation (Cameco) Port Hope Uranium Conversion Facility; and
- Zircotec Precision Industries Inc. (Zircotec) Port Hope Nuclear Fuel Fabrication Facility.

The mid-term status reports were requested by the CNSC following public hearings held in January 2002 on the renewal of the licences. The licences were renewed for a period of five years. The performance reports will address the protection of the environment, the health and safety of persons, and the maintenance of national security and measures required to implement international obligations to which Canada has agreed.

One-Day Hearings: February 23, 2005
Place: CNSC Public Hearing Room,
14th floor, 280 Slater Street, Ottawa, Ontario

Public hearings begin at 8:30 a.m. and follow the order listed in the agenda published prior to the hearing dates.

Commission documents associated with these applications will be available December 24, 2004. The public is invited to participate either by oral presentation or written submission. Requests to participate and text of oral presentations or written submissions must be filed with the Secretary of the Commission by January 24, 2005. Please specify whether the intervention is with respect to Cameco's Port Hope Uranium Conversion Facility, Zircotec's Port Hope Fuel Fabrication Facility, or both facilities. Note that only interventions on the mid-term performance of the existing facilities will be accepted. Please send interventions to:

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Members of the public are welcome to observe public hearings. For current agendas and information on the hearing process, visit the CNSC Web site: www.nuclearsafety.gc.ca (Ref. 2005-H-3)

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New Alberta curriculum

By Cheryl Petten
Windspeaker Staff Writer

EDMONTON

Alberta Learning and Edmonton Public Schools (EPS) have joined forces to ensure that Aboriginal content and perspectives are reflected in the provincial curriculum across all core subject areas.

The school board began work developing what's being called an "infused curriculum" in the spring of 2003 after being awarded a contract by Alberta

Learning. The first step in the process, said Donna Leask, an Aboriginal education consultant with EPS, was to consult with representatives of the province's Aboriginal communities.

A team of curriculum writers—both Aboriginal and non-Aboriginal—was assembled, and a working committee was established made up of Aboriginal educators from Treaty 6, 7, and 8 and the Métis community.

The results were handed over to Learning in March 2004—a completely infused curriculum from kindergarten to Grade 12 in all core subject areas except social studies. (Infused curriculum in that subject had already been developed by Alberta Learning and is scheduled to be introduced in schools later this year.)

Creating an infused curriculum is an important step in the effort to ensure more Aboriginal students stay in school, Leask explained.

"All the latest research tells us that when you talk to Aboriginal kids, they say that incorporating their culture, history contributions, all of that, infusing that into core curriculum is what makes a difference for them in the schools. They have told people in research that by having just the occasional celebration, maybe a book here or there, just isn't enough. And it doesn't really show respect for all of the Aboriginal cultures and the history and all of that. And so we did our research and we found that, yes, all the research was telling us that you need to infuse the content and perspectives in core curriculum for it to be meaningful for Aboriginal kids, but also for non-Aboriginal kids. I mean, there's two big groups here that have important learning to do."

Portions of the new curriculum are being given a test drive by the City Centre Education Project (CCEP), made up of seven schools within Edmonton's inner city.

The CCEP itself is a unique initiative designed to increase the educational opportunities by allowing the schools to pool their resources. Declining enrollment at the schools meant less money for programming, explained Leask. By banding together through the CCEP, the schools now share programming and greatly expand the options available to students.

"And so they share resources, and they've been able to put

some transportation in place so that kids can go to one school for an art option, maybe to another school for an industrial arts option. And so they're really able to offer the kids a broader variety," Leask said.

Colin Inglis, co-ordinator of CCEP, said piloting the infused curriculum is just one part of what the project is doing to meet the needs of Aboriginal students. About one in three students attending CCEP schools have self-declared as Aboriginal, making a priority efforts to incorporate Aboriginal content and perspective into the curriculum. The new curriculum will not only help Aboriginal students to be successful, it will also help to increase awareness and acceptance of Aboriginal perspectives among non-Aboriginal students and teaching staff, Inglis said.

The infused curriculum is being introduced one school at a time, with a facilitator spending three months at each new school working in the classrooms with selected teachers who will share what they've learned with other staff once the facilitator moves on to the next school.

Working to help Aboriginal students to succeed had been a priority of the project long before the member schools got involved in the curriculum pilot, Inglis said. One school has a commitment coach to work with Aboriginal junior high students, helping them to stay in school by providing them with the supports they need and showing them that they can make choices and be in control of their own lives. Another school has an Aboriginal advisory council that works to ensure the school is meeting the needs of its Aboriginal students.

"And that involves parents and members of the Aboriginal community and the school community coming together to look at the school and saying 'How do we make this a successful place for our kids?'"

The infused curriculum is being used in the CCEP schools, but Leask knows there will be some fine-tuning needed before it can be implemented province-wide.

"We are very hopeful that through the pilot we will be able to find out what works easily and what needs more supports. And that's the purpose of a pilot; it's to find out where all the wrinkles are."

FIRST NATIONS ASSISTANT PROFESSOR SCHOOL OF SOCIAL WORK, UNIVERSITY OF VICTORIA



The University of Victoria seeks applications from First Nations (including Inuit, Métis and urban Aboriginal) candidates for the position of a tenure track Assistant Professor at the School of Social Work, commencing July 1, 2005 (subject to funding).

The School of Social Work prepares students for both the BSW and MSW degrees and has a Mission statement that commits it to critical inquiry and to emphasizing structural, feminist, First Nations and anti-oppressive analyses. The School fulfills its Mission Statement by offering First Nations social workers BSW degree specializations in First Nations social work and First

Nations child welfare. School faculty include two First Nations tenure track members, this position adds a third member to the School's First Nation faculty team.

Applicants are sought who:

- ◆ Hold a graduate degree (Master or Ph.D.) in social work or a bachelor's degree in social work and a graduate degree (Master or Ph.D.) in a related field.
- ◆ Have experience as a front line social worker, preferably in the First Nations community
- ◆ Have lived experience of First Nations Culture, preferably BC coastal culture
- ◆ Demonstrate a proven ability to teach in different settings, classroom, seminar, distance, practicum
- ◆ Are willing and able to contribute to leadership in the development of the First Nations Specializations
- ◆ Are able to work with and supervise graduate students
- ◆ Demonstrate an ability to conduct research and to bring an indigenous perspective to research
- ◆ Demonstrate an ability to contribute to academic writing and scholarship
- ◆ Are willing to work collectively both formally and informally and to undertake their fair share of service work

Candidates should submit a letter of application in which they address the criteria identified above and a copy of their curriculum vitae. The names of four referees should be provided. Referees should be chosen who know both the applicant's academic and First Nations community standing.

Applications should be submitted no later than **February 15, 2005** to:

Leslie Brown, Director
School of Social Work
University of Victoria
P.O. Box 1700
Victoria, B.C. V8W 2Y2

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All qualified candidates are encouraged to apply; however, in accordance with Canadian Immigration requirements, Canadians and permanent residents will be given priority. In accordance with the University of Victoria Equity Plan and pursuant to Section 42 of the BC Human Rights Code the selection will be limited to Aboriginal peoples. Candidates from this group are encouraged to self-identify.

For further information about the position and the School of Social Work, please see our website at <http://web.uvic.ca/socw/socwopps.htm>

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[education]

Rich heritage celebrated

Three years ago, members of the Katzie First Nation, along with teachers and staff from Pitt Meadows secondary school, came together with a vision—to deepen the school community's understanding and appreciation of the Katzie culture.

On Dec. 2 a piece of that vision fell into place with a ceremony to welcome two totem poles to the school. The poles will be placed inside the entrance to the building, a symbol of Katzie heritage, welcoming students and visitors.

The ceremony was held during Katzie Heritage Celebration Week. Elders, chief and council of Katzie First Nation, school staff and the district's Aboriginal Education Services commissioned the two welcoming poles.

"These poles represent our identity and acknowledge that there are Katzie First Nation students within school district 42," said Francis Pierre, Katzie student leader. "(They) are an important part of our school community."

The two cedar poles were carved by Loraine Pierre, from Katzie First Nation and Josie James, from Skyway First Nation. Katzie Chief Peter James was on hand to thank the pair for their hard work and dedica-

tion. "Today we recognize the carvers that have done the work for us... to bring those carvings to life. We have our hands raised to you," he said.

In addition to celebrating the cultural depth of the Katzie people, the ceremony recognized the school's ethnic diversity, with students representing countries the world over, including China, Korea, the Bahamas, Austria, India and Lebanon.

About 1,500 people were on hand to witness the unveiling of the poles and watch a photo presentation, which chronicled the entire process of the creation of the welcoming poles and Katzie Heritage Celebration Week.

School principal Stewart Sonne addressed students and visitors, thanking the many people whose efforts moved "words into action."

He called the celebration "the first step in the journey of treating each other with respect."

"It's important we look at the poles and the message behind them," he said.

The week of heritage celebration will be an annual event held at the school, allowing students to participate in a variety of cultural experiences.



ERIN CULHANE

Loraine 'Cookie' Pierre (left) and Josie James carved the Katzie welcome poles.

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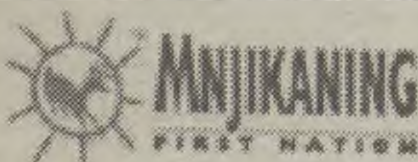
Reporting to the Mnjikaning Police Services Board, the desired applicant shall have demonstrated success in gaining and sustaining the confidence and respect of a growing community and highly trained and yet to be established "self administered" police service, through effective interpersonal communication and managerial skills.

The successful applicant will be required to provide support, direction and leadership in developing and improving community partnerships, improving police and law enforcement services to a growing community, and in developing programs to prevent crime and protect life and property for people who live, play or work in Mnjikaning First Nation. The ability to generate, impart and achieve a clear vision and meaningful strategies to support that vision is paramount.

The successful applicant must also have a comprehensive knowledge of police methods, administration, leadership, organization, problem-solving, community policing, and community relations. Five (5) or more years of police work in a supervisory/management position is required.

Mnjikaning First Nation is an innovative employer offering a remuneration package that reflects the importance of this critical role. All those qualified are encouraged to apply; however, preference will be given to Aboriginal candidates.

Candidates are requested to submit a detailed resumé, including a description of their formal education, career history, achievements, personal values, objectives and salary, by **Friday, February 11, 2005 at 5:00 p.m. to:**



Human Resources Department
Chippewas of Mnjikaning First Nation
5884 Rama Rd., Rama, ON L0K 1T0
Attention: Ms. Charlene Benson

We thank all applicants; however, only those selected for an interview will be contacted.

Xerox Canada supports Native students

By Deirdre Tombs
Windspeaker Staff Writer

TORONTO

As a full-time student and a

top-ranked ice dance figure skater, Leifur Gislason (Métis) does not have time to work to pay for his school fees. If it wasn't for receiving a Xerox Canadas Aboriginal scholarship,

Gislason said he would not be able to continue his education.

"I mean I can't even tell you what [the scholarship] means to me. The day I found out I was just ecstatic because, unfortunately, I wouldn't have the time to do full-time school, full-time skating and try to work to pay for the university as well."

Gislason is one of eight scholarship winners. The recipients receive \$3,000 each per year of their program, for a maximum of three years for a college diploma and four years for a university degree. Gislason, 21, is pursuing a Bachelor of Administrative Studies at York University in Toronto. In addition, he placed second at the Canadian Junior Figure Skating Championships and eighth at the World Junior Championships last year with his partner Lauren Senft. Gislason and Senft will be competing at the senior level at the National championships in London, Ont. in January. Gislason said his

goal is to go to law school after finishing his degree to pursue a career as a sports agent or work in sports management.

"I love to skate. I'm passionate about it. I love the sport and if I can combine my studies with skating in some way then I think that's what I'd really like to do," said Gislason.

A committee of Xerox Canada executives and Aboriginal leaders award the scholarships to students based on academic merit, enrollment in a business or technology program and leadership in the community. Gislason has skated at many charity events, has spoken publicly about the challenges and opportunities of being an elite athlete and started a volunteer beach clean-up program with the rural municipality of Grahamdale, northwest of Winnipeg.



Leifur Gislason

Scholarship winner Dan Cybulskie, a member of the Fox Lake Cree Nation, Ont. has volunteered as a firefighter and served as vice-president of the firefighter's association of the East Ferris Fire Department. Cybulskie also worked for a year as a volunteer first aid attendant with the St. John Ambulance Brigade.

Cybulskie, a second-year student in the computer security and investigations program at Sir Sandford Fleming College in Peterborough, Ont. said that he knows many students that are struggling to make ends meet. He admitted that he would have found some way to pursue his studies without the scholarships, but added that it wouldn't have been easy.

According to the Canadian Federation of Students, in 2003 the average student debt after four years of post-secondary education was \$25,000, but once you factor in interest payments a \$25,000 loan is really a \$33,000 loan. Cybulskie and Gislason are grateful the Xerox contribution relieves them of that financial burden.

"The important thing about

the scholarship, which not only applies to myself but more towards Aboriginal youth in general, I think, is people who look and see that this scholarship program is available are a little bit more motivated to actually work hard and go for things that they want education-wise," said Cybulskie. Whereas if the program wasn't there, there wouldn't be as much incentive, we'll say, for some people to go ahead and try to give it their all."

Xerox Canada created the Aboriginal scholarship program to help advance Aboriginal peoples' participation in an increasingly technologically based workplace. The program is designed to develop information technology skills and knowledge so that Aboriginal companies can grow by putting new technologies to use.

On Nov. 26 at the Canadian Aboriginal Festival in Toronto, as part of Xerox Canada's celebration of the scholarship program's 10th anniversary, Tom Maracle, manager of Aboriginal community relations, presented a \$96,000 cheque to the eight winners. The cheque represents Xerox Canada's commitment to the scholarship winners over the next four years.

The other six winners this year were Dustin Burse from Ajax, Ont., Crystal Cunard from Winnipeg, Josh Herney from Membertou First Nation, N.S., Adam Jensen from Trail, B.C., Matt Klingbeil from Calgary and Lisa Squire from Edmonton.

Xerox also added a new component to the program—CEO for a Day. The winner of the CEO for a Day position will receive an all expense paid trip to Toronto with spending money and business accessories. Maracle said the program would give the winner a high level exposure to business leadership in Canada. The winner will spend a day with Xerox Canada President Doug Lord, which includes attending meetings with Xerox executive and clients.

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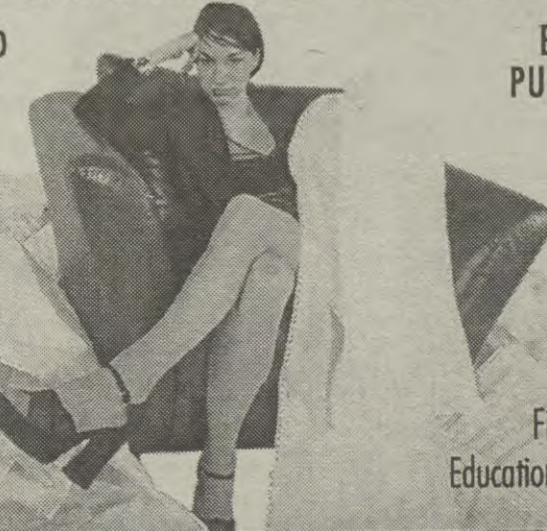
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one moment in time; one man remembered forever

By Cheryl Petten

History has a way of judging too harshly, of picking one moment from the life or career of an important figure and using that moment to define them. For Big Bear, that moment came on April 2, 1885.

The history books call it the Frog Lake massacre. When it was all over, nine men from the village lay dead, shot by a handful of Big Bear's followers. And while Big Bear was not involved in the killings and had repeatedly called for the young men responsible to stop, he was tried for treason, found guilty and sentenced to three years in Manitoba's Stony Mountain Penitentiary.

Before events turned against him, Big Bear had been considered a great leader. A fine warrior and hunter, a loving father, kind and generous with a sense of humor and even temper, he was a man of great intelligence and a gifted speaker. He was also a holy man and his visions and connection to the spiritual only served to add to his power as a chief.

Big Bear was born in 1825 near Jackfish Lake in what is now Saskatchewan, not far from Fort Carleton. His father, Black Powder, was Ojibway and chief over a band of Cree and Ojibway. Big Bear was only eight when things began to change for his people. It was 1833, and the buffalo, once plentiful, were now nowhere to be found. Black Powder and his followers had to travel further afield to find the animals, as did other bands in the area.

In all Big Bear had three wives and seven children. Big Bear had always had a fondness for children, and welcomed the role of fatherhood. Then, when he was 40, he took on yet another role, that of chief, following the death of Black Powder.

Life for Big Bear and

his people remained relatively unchanged for the next few years. Then, in 1869, news reached the plains people that the Hudson's Bay Company had sold its interest in the Prairies to the Canadian government.

As Big Bear waited for representatives from government to come to negotiate a treaty for Indian lands, starvation became common place. Finally, in 1876, treaties were signed at Fort Carleton and Fort Pitt, but Big Bear did not sign. While other leaders were ready to accept the demise of the buffalo and sought the government's help in adopting a life of farming, Big Bear was not prepared to lead his people into life on a reserve.

Big Bear had other problems with the treaties as well. He didn't think Indian people were being fairly compensated for loss of their land and he wanted assurances that help would be provided to prevent people from starving if buffalo weren't available and efforts to farm met with failure.

When no move was made to address his concerns with Treaty 6, he announced he would watch for four years to see if the government lived up to its part of the treaty, and only then would he decide whether to sign.

Some of his followers left and joined treaty bands while others stayed with Big Bear and followed the buffalo, dividing their time between the American and Canadian sides of the border and eventually settling in Montana. When his four-year wait was over he returned to see how well the government had done in keeping its treaty promises. Everywhere Indian people were starving and little was being done to help them.

As conditions grew worse and his followers grew hungrier each day, many decided to break away from their chief and accept the treaty, among them were

many members of his own family. Eventually Big Bear too was forced to accept the treaty. It was either that, or watch those that remained loyal to him slowly starve to death. He signed on Dec. 8, 1882.

Big Bear was still determined to improve the terms set out in the treaty. When a reserve was assigned to him he refused to move onto it, saying that under the treaty he had the right to choose the location of the reserve himself. His sons Twin Wolverine and Imasees openly criticized their father, as did Wandering Spirit, Big Bear's war chief. Imasees shared his father's belief that the treaties were unfair to the Indians. What he didn't share was his father's view that problems with the government should be solved in a peaceful manner.

After years of complaining about the terms of Treaty 6, Big Bear received a much-needed bargaining tool in the summer of 1884 when he was invited to a meeting in Duck Lake by Louis Riel, who was trying to gather support for Métis issues among the Indian people. Though Big Bear had no intention of joining Riel in his campaign against the government, the thought of these two groups joining forces was enough to earn Big Bear and the other chiefs a meeting with government representatives who listened to their grievances and promised to investigate.

This progress meant nothing to Imasees and the other young men, who were angry Big Bear was spending so much time lobbying government and had yet to select a reserve where they could settle. The band set up camp near Frog Lake and prepared to endure another hard winter. Soon leadership of the band had changed hands. Big Bear was still chief, but it was

Imasees who was in control.

It was Wandering Spirit who fired the shot that began the Frog Lake massacre, killing Indian Affairs subagent Thomas Quinn. Things escalated quickly and there was nothing Big Bear could do to stop them. He offered protection to those in neighboring communities and when Wandering Spirit decided to attack Fort Pitt, he successfully argued that the occupants be given a chance to evacuate.

After the events at Frog Lake and the attack on the fort, it didn't take long for government forces to move in. Wandering Spirit, who as war chief had taken over control of the situation, ordered a retreat. The group continued to travel and became fragmented along the way. Hostages made good their escapes and small groups of Cree split off from the main group to go it on their own.

Even Wandering Spirit left the main group, deciding to surrender along with a group of Woods Cree. Imasees and his followers headed south to the United States to avoid capture. And Big Bear made for Fort Carleton to turn himself in.

Before receiving his sentence from the judge at his trial, Big Bear was asked if he had any words to say on his own behalf. He spoke briefly of the circum-



Big Bear's legacy was shaped by a changing environment. He is remembered for the role he played in a rebellion on the western plains, but largely forgotten is his effort to make a better deal with government for his people.

stances that had led him to this place, then appealed, not on his own behalf, but on behalf of his people. He called for amnesty for those who hid in fear of retaliation for the deaths of white people at Indian hands and for government assistance to help what was left of his tribe.

He began serving his sentence in November 1885, but was released in January 1887 because his health was failing and the government didn't want him dying in prison. He spent the last year of his life on the Little Pine reserve. His efforts to ensure a better life for his people had failed, his family had fled to Montana, his status as chief had been stripped away by both the government and his own people. He died quietly, in his sleep, on Jan. 17, 1888.

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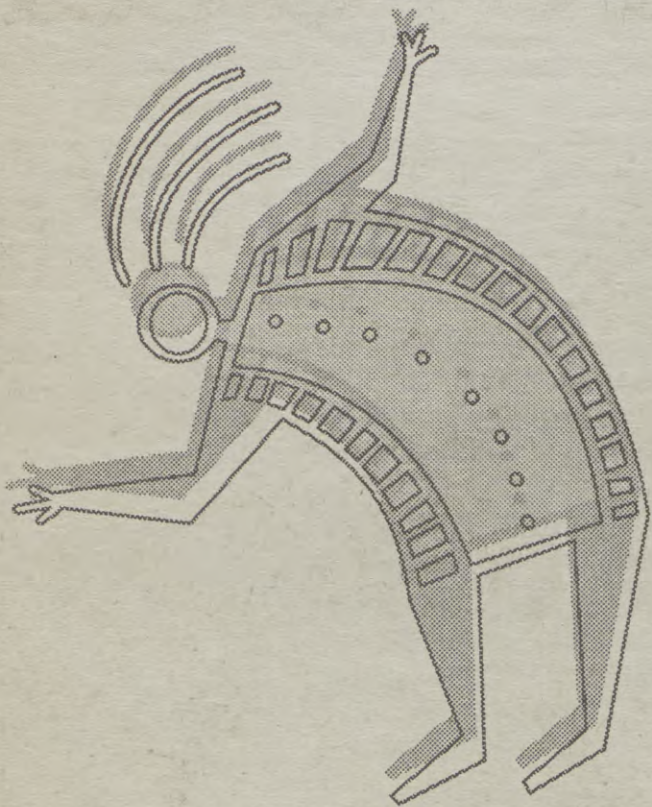
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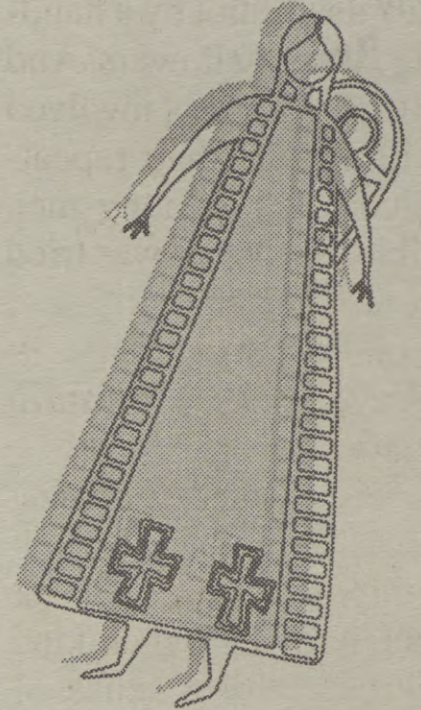
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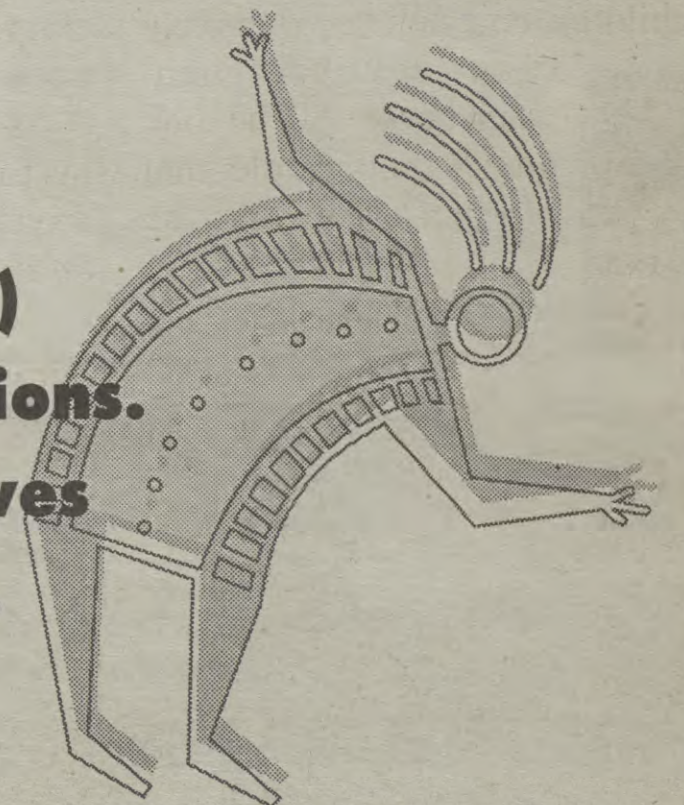
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Gloria Bent — Keremeos, BC
Sarah Kakkee — Qikiqtarjuaq, Nunavut

Each has received a prize award of \$1,500.



Leahanne Kakkee
 Photo submitted by Sarah Kakkee,
 Qikiqtarjuaq, Nunavut

Windspeaker and Scotiabank would like to thank the more than 100 people that entered our Aboriginal Calendar Photo Contest this year.

The judges looked at more than 300 photos and making the final selection was very difficult. The photos were fabulous and we regret that only two of them could be declared winners.

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

Please look for the winning photos featured in the 2005 Aboriginal History Calendar to be included in every copy of the December 2004 issue of Windspeaker.



Jordan Louie
 Photo submitted by Gloria Bent
 Keremeos, BC

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

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