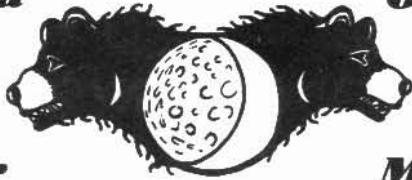


Mkwa**Giizis****Bear****Moon****HAPPY VALENTINE'S DAY**

ANISHINABEK



NEWS

Volume 5 Issue 2**February 1993**

Cockburn Island Band Returns to Land

by Suzanne Methot

Members of the Cockburn Island First Nation have begun to re-group, and are developing their reserve land on Manitoulin Island. The band is also re-establishing reserve boundaries on Cockburn Island.

The band left Cockburn Island in the 19th century, with some band members moving to the north shore of Lake Huron, and other members moving to reserve land on Manitoulin Island, near the Sheshegwaning First Nation. Other band members moved to the United States or to other locations in Canada.

The band is also currently in the process of building several new homes and a new band office

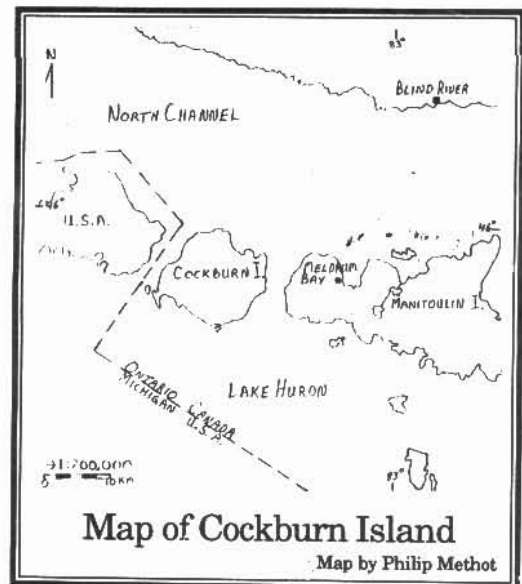
Now, however, Chief Irene Kells of the re-formed Cockburn Island First Nation says that the band is interested in mapping out and re-establishing both the Manitoulin Island land and the Cockburn Island land.

The band is also currently in the process of building several new homes and a new band office on the Manitoulin Island reserve. They have also submitted an application for funding to build a storage facility for the storage of equipment.

The Manitoulin Island reserve land has also been supplied with electricity, and the road leading to the community has been re-developed. Before this re-development, the Cockburn Island band used the facilities of the Sheshegwaning First Nation.

There could be opposition to the band's development on Cockburn Island. A meeting was called in November by the Cockburn Island Landowner's Corporation (previously the Cockburn Island Heritage Foundation), for those who had "an interest in the preservation of Cockburn Island to bear some resemblance to its present state" for the purposes of "hunt[ing] deer and for other recreational uses."

It is estimated that the Cockburn Island band has 800 acres of land on Cockburn Island, and 1,504 acres of land on Manitoulin Island.

**Map of Cockburn Island**

Map by Philip Methot

Indian Affairs Admits to Discrimination

OTTAWA (CP)—Employment of Natives by the federal Department of Indian Affairs has been hampered by what the government admits is "systemic discrimination", and federal studies predict further declines in Native employment this decade.

Records show Native employment in the department that serves them is in a state of severe decline. Natives made up 22% of the department's workforce in 1985, but that fell to 18% by 1990, and will drop to 13% by the end of the decade.

Overall Native employment in the public service sector was 1.8% in 1990; the department's rate is the highest.

Anishinabek News
Nipissing First Nation
P.O. Box 711
North Bay, Ontario
P1B 8J8

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MAIL POSTE

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The *Anishinabek News* is a monthly publication of the Union of Ontario Indians. Views expressed are not necessarily the opinion or political position of the Union. Readers are invited to submit letters, articles, or pictures for publication. All submissions will be reviewed for compliance to the libel laws of Canada. All submissions will also be subject to editing for space, clarity of thought, and taste.

Editor: Suzanne Methot
Subscriptions and Advertisements: Natalie Payette
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Writers whose articles are published will be compensated for their efforts.

Please contact the *Anishinabek News* at (705) 497-9127.

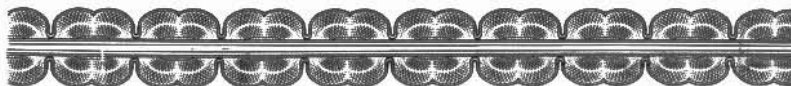



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This conference will be held in North Bay, Ontario, and hosted by the Union of Ontario Indians.

Enquiries and Further Information:

If you are interested in attending the conference and would like to be on the mailing list to receive the registration package, please contact:

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Letters to the Editor

Aanii:

Niin Ed. ndizhnikaaaz zhaagnaash ndaaw, enaagdewendang Anishnaabemiwin ndaaw gye. Burlington ndonjibaa. "Anishnaabek News" ndi-gindaas, aapichi nda-mnwendaan maanda.

Zhaazhi go wgiibaatiinwok Ojibwek, Boodiwaadimiik, Odaawaak gye wginishnaabemiwok. Noongo dash, bangii go eta geyaabigshkitoowaaw wginishnaabemiwok.

Niibna Nishnaabek wzhaagnaashimwok eta go memdage igiw zhaawnonng Anishnaabek. Kawiin nishi nishnaabemsiwok. Eshkwaa zhizek aabdik

kkinoohmawaadaa bmaadazijik Nishnaabek memdage binoojiinhik anishnaabemiwin.

Ndi-nendaan mno-dbaajmi-mzinhigan maanda.

Mnwaabmewziwin!

**Miigwech,
Edward Farley**

Aanii:

Mno-Niibaa-namaang miinwaa Nimbodaading!

Kaawiiin ngshktoosiin wii-mkaan bkina kidowinan dbaajmowin e-gkidood geyi godnabmigziwining page mdaaswi-shi-bezhik,

Mnidoo Giisoonhs issue.

Kaawiiin mshinonda nswi bidowinan ngshktoosiin wii-mkaan binoojiinhik, noodin nbagaabik. Aapiish e yaawak?

Kaawiiin na gnimaa nonda kidowinan odi yaasiiwak?

Onishin go gdbaajmo mzinhigan.

Miibina.

**Kchi miigwech,
Ed. Farley**



The following are English translations of the preceding two letters:

Hello,

My name is Ed. I am Zhaagnaash (Whiteman/English) who looks after the Indian language. I am also from Burlington. I read *Anishinabek News*. I like it here.

There were a lot of Ojibwes, Boodiwaadimiik (Potowatomis) and Odaawaas that spoke Indian. Now, very few can speak Indian.

Many Indians speak English only, especially the southern Indians. They can't speak Indian yet. It's no use to tell me to teach the Indians, especially the children, the Indian language.

I'm thinking of a good storytelling book (or magazine) here.

Good luck.

**Thank you,
Edward Farley**

Hello,

Merry Christmas and a Happy New Year!

I can't find all the talks, stories, and speakers on page 11 in the December issue. I haven't yet found three articles: child, wind [translation difficult here: word probably means something flat]. Hope there are some. Maybe we don't have stories that sound like that.

The book (paper or magazine) is good.

That is all.

**And thank you,
Ed Farley**

Translation completed by Mr. Randy Sawyer, North Bay Indian Friendship Centre. Chi-meegwetch, Randy.

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Science North, Northern Ontario's most popular tourist attraction is a science centre which involves visitors in exploring the relationships between science and technology and their everyday lives.

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Interested applicants should submit their resume by February 10, 1993 to Personnel Manager, Science North, 100 Ramsey Lake Road, Sudbury, Ontario P3E 5S9.

Science North is an agency of the Ontario Ministry of Culture and Communications.

Science Nord est une agence du ministère de la Culture et des Communications de l'Ontario.

Commentary

An elder recently had a vision. In his vision, he was told that 1993 would be a year of increasing power and strength for Native nations across the globe.

When I was told of this elder's belief, I had to think for a long moment. Could I, in all honesty, realistically believe that our people — victims of hatred and violence, dispossessed of our lands, our spirituality and traditions laughed at or misunderstood, our families separated by the effects of the dominant culture's new values and its prison system, to name but a few of the negative effects of colonization — would, after hundreds of years, suddenly gain the upper hand in the struggle for survival? After thinking for a long while (and also remembering the richness of our culture; the things which have given me pride in our people), I realized that it was not up to me to question the path presented by this elder. It was up to me to make it reality.

In this issue, readers will find an article devoted to the Lubicon Lake Cree Nation in northern Alberta. I wanted to bring you their story, for they are a courageous, proud, and resourceful people. They have withstood many pressures and have fought to keep their culture alive and homes intact. Theirs is a story that can be understood by us all, and there may even be lessons to be learned from the telling.

Their story is certainly not unique, and that is unfortunate. Native nations throughout Indian country have been fighting for their land for centuries. It is imperative that the word gets out about new or continuing struggles: only through numbers can we maintain strength.

I've lived in many places throughout Canada, and it always surprises me that there is such distance between the First Nations in this country. It has always been my hope that the differences between our communities could be overlooked in order that we may all work together to realize our social, political, and cultural aims.

Some communities need more help than others in realizing their goals, according to their level of development and their wishes, but it is possible to work together to realize common goals. After all, the Native people of the Americas had gathering places and trade routes established long before this country was mapped out as Canada. It was the hope of the colonizers that our traditions would be broken: why continue to do the colonizers' work for them? Let's all join together to work for each other. All it takes is a little cooperation, a lot more acceptance, and understanding.

Community members who are believers in the church must accept those who practice traditional beliefs, and vice versa. Those people who choose to remain in the communities must understand those people who have chosen to relocate in urban areas, and must try to understand the reasons why such a choice was made. Urban Natives must also understand that life and work in the communities takes place in different ways and at a different pace than in the city.

Those First Nations people who have chosen to go to college or university should be accepted by community members, even if this education has changed the individual in question. Most often, the changes are for the better, and if this person chooses to come back to the community to work for community goals, he or she must be given a chance to prove themselves without having to deal with prejudice or fear.

There are ways in which communities and community members can work together. It is up to members of every nation to support their brothers and sisters throughout the land. You may not agree on all issues, but there is always something that can be done. Then, if the need arises, we, the members of the supporting nations, can ask for and receive the support that we may need in our times of struggle.

Let's all work to realize the vision of the elder.

Do you have a story that needs to be told? A point of view that you want to get across to others? I want to hear your voice. I want to hear your opinions. Submit your commentary pieces to the Anishinabek News, and they could be printed in this space. If I receive enough feedback, the Commentary column will appear in each issue.

It's your forum. Use it!

Suzanne Methot
Editor



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For more information, please contact Nora Bothwell, Program Manager, Union of Ontario Indians, Nipissing First Nation, (705) 497-9127.



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RCMP Raid First Nations.

by Suzanne Methot

On the morning of January 18, between 4 a.m. and 7 a.m., members of the Royal Canadian Mounted Police invaded five First Nations communities in Manitoba.

The raids, which were mounted with the cooperation of Manitoba Justice Minister Jim McCrae, were apparently an attempt to prevent the development of Manitoba First Nations gaming industries.

In a statement released to the *Anishinabek News* on January 22, the Assembly of Manitoba Chiefs (AMC) and the First Nations governments involved said that the raids represent "a concerted effort on the part of the government of Manitoba to subordinate our right to conduct our own affairs within our own communities."

The AMC also stated that force was being used "to ensure that the First Nations do not compete with provincial governments" for revenues generated by the gaming enterprises. The AMC made it clear that the efforts on the part of the provincial government were attempts at stopping the First Nations from gaining economic freedom.

Force was being used to ensure that the First Nations do not compete with provincial governments.

The Manitoba Lotteries Minister met with the AMC on January 15, three days before the raid, to discuss the development of gaming enterprises within the context of self-government and self-determination.

The AMC said that it was "assured...that negotiations would continue in good faith with the government of Manitoba." Instead, the raid on the First Nations was carried out.

The AMC feels that the government's action has destroyed any good faith that may have been present at the meeting, and has made it clear that the First Nations representatives "cannot negotiate from jail cells."

An emergency gaming meeting was held on January 22 between the West Region Tribal Council Gaming Commission, Opasquik Cree Nation, Nelson House First Nation, Norway House First Nation, Roseau River Anicinabe First Nation, Sandy Bay First Nation, Crane River First Nation,

Mathias First Nation, Peguis First Nation, and the AMC to discuss "First Nations jurisdiction over gaming activities on First Nations territories."

The larger question is our own jurisdiction in our own lands.

The AMC has "consistently proposed a negotiated resolution of First Nations jurisdiction over gaming on reserve territory." However, it has become clear that the government prefers methods such as "confrontation and harassment."

Manitoba First Nations are reviewing possible courses of action. It is clear that the First Nations' rights to self-government and self-determination are seriously

threatened by the raids. The AMC considers the government's action in the raids as threatening the authority of the First Nations to govern themselves in their own territory. The province has, in the eyes of the First Nations, "demonstrated their willingness to use force to dismantle [the] right to govern...within the boundaries of...reserve land."

First Nations representatives cannot negotiate from jail cells.

The issue of gaming is not the only question that must be dealt with at this stage by the First Nations and the AMC. The larger question, according to the AMC, is "our own jurisdiction in our own lands."

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Infant Remains to be Reburied

by Suzanne Methot

The Saskatchewan Museum of Natural History in Regina announced in January that it will rebury the remains of a Native infant that were on display at the museum until 1972.

The reburial stems from a Native school teacher's request. The teacher was accompanying his class on a tour of the museum. He recalled seeing the remains on display at the museum when he was a child, and enquired as to their whereabouts during the recent tour.

The infant burial was dug up by unknown persons in 1920 from a site on the west side of Last Mountain Lake near Keddleston, Sask. The artifacts included in the exhibit appear to have been collected in 1920 from either the Last Mountain Lake area or from the Quill Lakes area in central Saskatchewan.

The exhibit was constructed in 1920 and apparently remained on display until being removed in 1972, at the request of Aboriginal people. There is no evidence, the museum says, that they asked for the remains to be re-

buried. The burial remained in storage until the museum received the request to rebury it on January 14.

On January 21, the museum met with its First Nations Advisory Committee to seek their advice in finding a satisfactory solution. Representatives from the museum and its advisory committee met with elders from the Touchwood-File Hills-Fort Qu'Appelle Tribal Council on January 21 to discuss the arrangements necessary for re-interment.

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REASONABLE RATES

Consultations Guide Mississauga Land Claim Bridge Collapses on Eskasoni First Nation

by Suzanne Methot

Three months of public consultations on the Mississauga land claim near Blind River, Ontario, have led to a settlement proposal.

The Mississauga land claim is unique in that it is based on a surveying error which all three parties involved — Ontario, Canada, Mississauga First Nation — agree occurred. This is also the first time that the governments of Ontario and Canada have sought public input on a proposed land claim settlement. When the claim is finally settled, it will be the first time that the governments of Canada and Ontario will have cooperated to correct a broken treaty promise.

"The new goal now is to continue the fair process," says Philip Goulais, Indian Commissioner of Ontario. "With the mass of new input and continued agreement by the three parties, I hope we will be able to announce a final settlement as one of our accomplishments in 1993."

The input received during the three-month process included 100 discussions/interviews with

individuals and groups with an outside facilitator; 100 personal interviews conducted by staff at the Ontario Information Centre in Blind River; nine municipal meetings; four interest group meetings; about 300 comment sheets completed by the public (including some 100 proposals for changes to the settlement); four open-house meetings in Blind River, Iron Bridge, Elliot Lake, and Thompson Township; in excess of 400 letters from local citizens; and two petitions.

The Indian Commission of Ontario, created by the governments of Canada and Ontario and the Chiefs of Ontario in 1978, has chaired discussions on this land claim since 1982, and continues to feel that a fair settlement will not only benefit the Mississauga First Nation, but also its neighbours.

Reactions during the consultation process range from opposition to any settlement to support for the fairness of the current proposal. However, a preliminary review of the public comments indicates that the vast majority of local citizens desire to see the boundary issue settled. In excess of 400 letters received during the

consultation expressed the view that the Mississauga First Nation is entitled to a fair and reasonable compensation.

The Commission, along with the negotiators for Ontario, Canada, and the Mississauga First Nation, are now reviewing the comments and submissions received during the consultations, as well as a written summary of the public concerns prepared by the independent facilitator who assisted in the consultations.

The Indian Commission of Ontario will continue to receive input from all interested parties and will chair negotiation meetings between all parties, in order to finalize the proposed settlement, taking into account legitimate concerns raised during the public consultations.

Some elements in the current proposal include having the federal government make restitution to the First Nation through a monetary settlement, while Ontario would provide the First Nation with land and money. The First Nation would accept the land in a manner designed to minimize the impact on private landowners and surrounding neighbours.

by Suzanne Methot

Eskasoni, Nova Scotia's largest Mi'kmaq (Micmac) reserve, was literally split in two on December 28, when a bridge linking two sections of the reserve collapsed.

A transport truck carrying lumber to an Eskasoni building supply company was travelling across the one-lane bridge, which spans Indian Brook, when the driver, Jamie Halloran, "heard a loud snap." "I felt the side tip," Halloran said. "I just bailed out of the passenger side." The cab of the truck made it across the bridge, but the bridge collapsed under the weight of the trailer's load. Mr. Halloran escaped injury.

The volunteer fire department received a call at approximately 8 a.m., and found the trailer dangling over an embankment. Officials from Eskasoni's police force remained at the scene throughout the day as workers attempted to retrieve both the lumber and the trailer with heavy equipment.

The elementary and junior high schools are on

the west side of the the brook, as are the gas station, medical clinic, and fire department. Eskasoni is about 50 kilometres southwest of Sydney, N.S., and has a population of 3,000.

To date, a temporary bridge has been installed. Had it not been put in place, Eskasoni residents would have had to drive for several hours just to get to services and buildings on the other side of the river.

Chief Allison Bernard and members of the band council have expressed a wish that the collapsed structure be replaced by a two-lane bridge. Nova Scotia Transportation Minister George Archibald has just announced that the new bridge will have two lanes.

Construction on the new concrete bridge will begin in the spring, and tenders will be called as soon as environmental approval is received. The approach to the bridge will also be straightened.

The Indian Brook bridge was estimated to be more than 70 years old. It was the second bridge to have collapsed in Eskasoni in recent years.

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Any information concerning this competition may be obtained by telephoning the Senate Human Resources Directorate at 1-800-267-7362 or (613) 995-8279 or at the above-mentioned address.

Vous pouvez obtenir ces renseignements en français en téléphonant aux numéros susmentionnés.

New Year's Baby Born To Native Parents

by Suzanne Methot

While most people were enjoying New Year's Eve parties or greeting the new year with "polar bear" swims, two couples began 1993 with the birth of their babies.

The honour of being Canada's first New Year's baby is shared by two infants, one born in Montreal and the other in Carrot River, Saskatchewan.

Veronica and Sam Daniels of the Red Earth First Nation in eastern Saskatchewan had their baby at midnight, at an 18-bed hospital in nearby Carrot River.

The other New Year's baby was born to Jocelyne Pelletier and Christian Taillefer of Montreal.

Reserve Awarded Grants

SIX NATIONS—Two Ontario job-creation grants have been granted to the Six Nations reserve. A \$250,950 grant from the jobs Ontario Capital Fund was awarded for construction of a business complex on the reserve near Brantford.

As well, the Six Nations Area Management Board became the first Aboriginal broker or agent for the province in carrying out the jobs Ontario training program among Aboriginal people in the area. Under the program, employers creating a new long-term job are eligible to receive up to 35% of the initial salary — to a maximum of \$10,000 — to be used for training.

Union Employee Wins Video Award

by Suzanne Methot

As the *Anishinabek News* reported last month, Scott Sunday, a Union of Ontario Indians employee from Beausoleil First Nation, was a finalist in Canada 125's "Canadian Video Challenge." His video, *Child of This Land*, is a five-minute exploration of modern Native perspectives on Canada's 125th birthday celebrations.

Mr. Sunday's video won two awards: a 1st-place award in the His-

tory and Heritage category, and also the Ontario region People's Choice Award. The History and Heritage award was accompanied by a \$2,500 cash prize.

The video won two awards, one worth \$2,500

The video was produced and directed by Douglas Davies. Sound effects were provided by Daniel Dando, and Paul Sweeney composed the musical score. Mr. Sun-

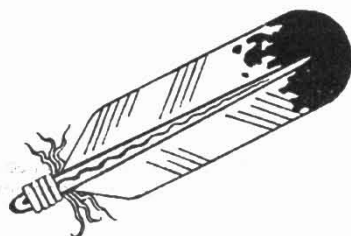
day appears in the video, and is the narrator.

The Canada 125 "Let's Celebrate" award ceremony was filmed live to tape at Hamilton Place on December 13, and was broadcast on various syndicated television stations during December. Entertainment was provided by Canadian jazz singer Salome Bey, The Nylons, Infidels, and Indian Nation.

The grand prize, worth \$10,000, was won by Collin Douma's video *Celebrating Us*.



Scott Sunday from Beausoleil First Nation has won two awards for his video (photo by Douglas Davies)



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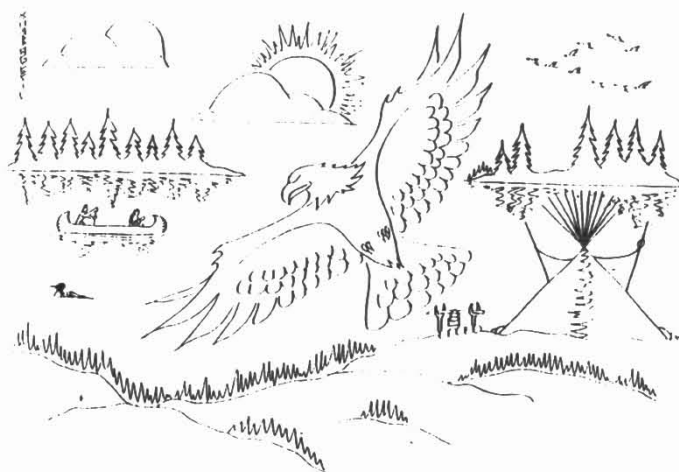
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Eye Twister: Find 7 differences in this puzzle Solution pg 9



Dan Pine Sr., 1900-1992: "One of the Greatest Ojibways That Ever Lived"

by Suzanne Methot

Dan Pine Sr., elder, healer, and friend, passed out of this life on December 9 at the age of 92. He died, in his sleep, at the home of his daughter Donna Boissoneau at the Garden River First Nation.

Dan Pine Sr. was the last living grandson of Chief Shingwauk, who was one of the original parties to the signing of the 1850 Robinson Huron Treaty, and a British ally in the War of 1812. He was well-known as a herbal and spiritual healer, storyteller, and community activist. He was the oldest resident of Garden River First Nation, and was loved by many people throughout North America for his inner strength, healing power, and knowledge of Ojibwe traditions.

Friends of Dan Pine Sr. remember his patience, wisdom, and lifelong vision of community wellness. He was the founder of Garden River's medicine lodge, which is now under construction. The lodge is expected to open in the spring, and will continue to do the work that Dan Pine Sr. did for most of his life.

"A great man and one of the greatest Ojibways that ever lived," is how elder Ernest L. Debassige describes Dan Pine Sr.

Called "Pa" by friends and family, Dan Pine Sr. was accorded the

honourary title of "Chief" out of respect for and recognition of his ancestry. He did serve as head councillor for the Garden River First Nation for many years.

Chief Shingwauk was one of the original parties to the signing of the 1850 Robinson Huron Treaty.

Chief Pine was a farmer and logger with a promising baseball career when a hunting accident left him with only one arm, in the 1930s. However, his vast knowledge of herbs and traditional healing practices and tools left him in a position to become a great healer and community resource.

Beverly Belleau, Chief Pine's daughter, says that "he never said no when he was needed."

He had patience, wisdom, and a lifelong vision of community wellness.

Chief Pine's reputation as healer meant that two to three people would visit him per week, asking for his help with ailments such as depression or cancer. "Everybody was important, everybody was equal to him. He loved everyone," says Beverly Belleau.

Other community involvement for Dan Pine Sr. included a position on the international planning committee of the Indian Ecumenical Confer-

ence, taking on the responsibility of being a resource person for the Ojibway Cultural Foundation on Manitoulin Island, and lecturing on Native culture, language, and traditions for Keewatinung Institute at Algoma University.

Algoma University presented Chief Pine with an honorary Doctor of Laws degree, for carrying on the cross-cultural work of his grandfather, Chief Shingwauk.

Other cultural work completed in Chief Pine's lifetime included dining with the Queen and Prince Philip on their 1973 visit to Toronto, presentations to the Assembly of First Nations regarding the proposed constitutional changes in 1992, and being part of a First Nations group to discuss treaty and other concerns of Aboriginal people with Pope John Paul II on the Pope's visit to Canada.

Bud Wildman, Ontario Minister Responsible for Native Affairs, said

that Chief Pine was "recognized as a spokesperson of his people and as someone who carried forward Ojibwe traditions. He lived a long, full, and very fruitful life."

"He never said no when he was needed."

Dan Pine Sr. was born in Garden River on August 27, 1900 to John Erskine Pine (Shingwauk) and Cecilia Shawan. Chief Pine married Loretta Lancour of Superior, Wisconsin, in 1927. He was predeceased by his wife.

Chief Pine is survived by his children Gertrude Kehoe, Betty Lou Grawberger, Daniel Pine Jr. (Danny Boy), Geraldine Kitts, Doreen Lesage, Donna Boissoneau, Beverly Belleau, Edith Zack, Gail Souliere, Willard Pine, and Morley Pine. He was predeceased by his daughter Joanne Louttit.

Chief Pine is remembered by 60 grandchildren, 85 great-grandchildren, and 6 great-great-grandchildren. He was predeceased by four sisters and nine brothers. Dan Pine Sr. was also uncle to many nieces and nephews, and "Grandpa Pa" to many traditionally adopted children.

Visitation was held at the Community Centre in Garden River (Shke-Sakahewosa). The funeral was held on December 14 at the St. John's Anglican Church in Garden River. Dan Pine Sr. was buried in the St. John's Anglican Church Cemetery.

As the development of community wellness was one of his prime concerns in life, donations to the Historical Society of Garden River for the building of the Medicine Lodge would be appreciated in Chief Pine's memory.



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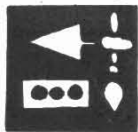
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Nawash Appeals for Return of Burial Ground Objects

NEYAASHIINIGMING—The Chippewas of Nawash have recently begun a process of debriefing their neighbours in Owen Sound about the recent vigil on their burial ground reserves at 6th Avenue West and at Indian River.

"It's important we not simply leave things hanging," says Chief Ralph Akiwenzie. "Our neighbours in the Bruce have to understand why we felt forced to take direct action to gain control of the restoration process of our burial ground reserves. We want them to know what our plans are for those reserves."

To that end, Greg Nadiwon, a Councillor for the Nawash First Nation, and Darlene Johnston, the Legal Research Coordinator for the Saugeen Ojibway (which includes both the Nawash band and the Saugeen band), appeared on a local radio talk show (the Dave Carr Show). They gave a thorough explanation of the history behind the vigil and answered questions from listeners.

The vigil was not aimed at the current householders.

Darlene Johnston told listeners that the vigil was not a sudden response to being excluded from negotiations. The Department of Indian Affairs knew of the First Nation's concerns over a year ago, and the Department began talks with the householders on 6th Avenue over six months ago. The vigil was set up only when it looked as though the department was determined to act against the wishes of the First Nation.

Mr. Nadiwon and Ms. Johnston both stressed that the vigil was not aimed at the current householders, but at the federal government. "It's unfortunate that we had to go so far," said Nadiwon. "But it seemed the only way to tell the department that we can no longer be excluded from discussions regarding our lands and our rights."

There are persistent rumours that hard evidence

of the Nawash burial ground was indeed discovered during excavation of the houses in 1987, and that these were either taken from the site or buried, in the developer's haste to complete the houses without delays.

Ms. Johnston extended an invitation to anyone who either has possession of such "artifacts" or knowledge of where such items may be to contact the band office at (519) 534-1689. Those who would rather remain anonymous can contact Mike Milne of the United Church at (519) 371-3496.

The recovery of all objects is an important part of the healing process.

The recovery of all objects taken from the First Nation's burial sites is an extremely important part of the healing process.

Another important part is to open a dialogue between the Native and non-Native communities. "The radio show was a good start," says Chief Akiwenzie, "and I hope we will be invited back to the Dave Carr Show." We have accepted an invitation to talk to students at West Hill High School in Owen Sound, and we will be seeking other ways to speak to our non-Native neighbours. Perhaps the churches in the area would like to hear from one of us during Sunday morning service."

"It's also important to say 'meegwetch' to the many people who showed us their support during the vigil," says Chief Akiwenzie. "To the United Church of Canada and to the CAW in particular, we say 'meegwetch.' And to those non-Natives who brought our people coffee, food, or a word of encouragement, we say 'meegwetch.'"

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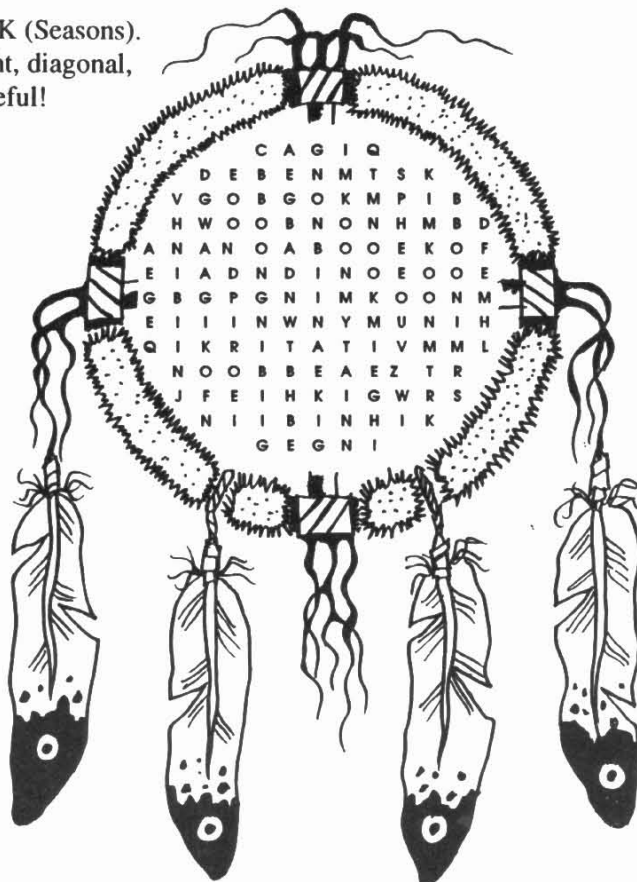
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This word-find is called GIISOOK (Seasons). The words go up, down, left, right, diagonal, backward and forward, so be careful!

Giisook Seasons

bhoon	winter
mnookmi	spring
niibin	summer
dgwaagi	autumn
bboong	in the winter
bboonong	last winter
mnookmi	it is spring
mnookmik	in the spring
mnookming	last spring
niibin	it is summer
niibing	in the summer
niibnong	last summer
dgwaagi	it is fall



Solution to Eye twister

from pg. 7

Right corner of 1st cloud

Left claw on bird

Loons shadow

Right side of left bush

Left rock on fire pit

Tree tops in middle of right bush

Left pole of teepee

Ontario Endorses U.N. International Year of the World's Indigenous Peoples

TORONTO—Bud Wildman, Ontario's Minister Responsible for Native Affairs and Minister of Natural Resources, congratulated the United Nations for declaring 1993 as the International Year of the World's Indigenous Peoples.

Mr. Wildman said that the United Nations General Assembly's theme for the dedicated year is "A New Partnership", and that activities throughout the year will be designed to draw attention to the estimated 300 million indigenous people in more than 70 nations across the globe.

Culture and heritage have enabled indigenous peoples to prevail against great odds.

A key objective throughout the year is to highlight culture and heritage as vital forces that have enabled indigenous societies to prevail against

great odds. Ontario endorses this international observance, and, among other activities, plans to have Heritage Week (February 15-21) place a special focus on Aboriginal peoples and heritage conservation.

"The Ontario government is fully committed to its Aboriginal affairs agenda," said Mr. Wildman. "We continue to work, across provincial government ministries and agencies, to enhance the ability of Aboriginal communities to improve their socio-economic quality of life, in order for them to achieve the same standards of living enjoyed by all communities in Ontario."

In August 1991, Ontario and the Chiefs of Ontario First Nations signed the Statement of Political Relationship. By signing the political accord, Ontario became the first provincial government in Canada to recognize the inherent right of First Nations to be self-

governing within the framework of the Canadian constitution.

"The Ontario government continues to work together as equal partners with Aboriginal communities to negotiate self-government arrangements, settle outstanding land claims, fulfill treaty obligations, and make improvements to the quality of life [in First Nations] across Ontario."

Ontario became the first provincial government in Canada to recognize the inherent rights of First Nations.

"These important steps will enable Aboriginal people to achieve greater control over their own lives and work toward durable socio-economic improvements in their communities."



Inuit Leader Addresses U.N.

NEW YORK—Mary Simon, a Canadian Inuit leader, has asked the United Nations to create a permanent U.N. advisory body composed of indigenous people from various parts of the world.

Ms. Simon spoke at a ceremony declaring 1993 as the International Year of Indigenous Peoples. She said that while the U.N. is calling the International Year "a new partnership", the reality is that Native people face continuous racial discrimination, "exclusion and marginalization."

Ms. Simon also told the U.N. that Native people continue to be dispossessed of their lands across the globe.

Mennonites Apologize

WINNIPEG (CP)—The Mennonite Central Committee has apologized to Canada's Native people for the way in which Aboriginal people have been treated during the last 500 years.

In the apology, printed in the Mennonite Reporter, the committee asked forgiveness for "sanctioning the conquest of land and the domination of you and your ancestors."

It also apologized for "not having fully recognized the humanity and dignity of Aboriginal peoples", and for having endorsed, by its silence, "the cruel treatment of Aboriginal peoples", and for having supported a "false notion of cultural superiority as rationale for forceful takeover."

Reprinted from the Micmac-Maliseet Nations News

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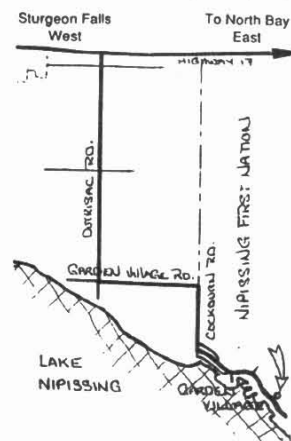
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CBC Ombudsman Dismisses Complaint Against Film About Natives

by Suzanne Methot

The award-winning film *The War Against the Indians*, a view of North American Native history from a non-Western perspective, has been defended by CBC ombudsman William Morgan.

Broadcast in October on the CBC, the two-hour

documentary, which was directed by well-known Canadian filmmaker Harry Rasky, was recently subject to a formal complaint filed by the Catholic Civil Rights League (CCRL). The CCRL is a lay organization formed in 1985 to combat anti-Catholicism in Canada.

The CCRL filed the complaint with the CBC ombudsman in November, saying that the film made "inflammatory and false statements" about Jesuit (Catholic) missionaries in early Canada. The CCRL also charged that *The War Against the Indians* falsely accused the Jesuits of "consciously and

deliberately planning the genocide" of Native nations, of "knowingly spreading disease amongst the Indians", of "wishing their destruction", and of "believing that the Indians were less than human".

CBC's arts and entertainment department.

It is a film about what it means to be Indian, in terms of shared experience, of relationship to the land, and of spirituality.

The CCRL says that the film made inflammatory and false statements about Jesuit missionaries.

Further, the CCRL demanded that the film "be restricted from further showing on any TV network" until after the complaint had been heard. The CCRL accused the filmmakers of "distorting and falsifying" history.

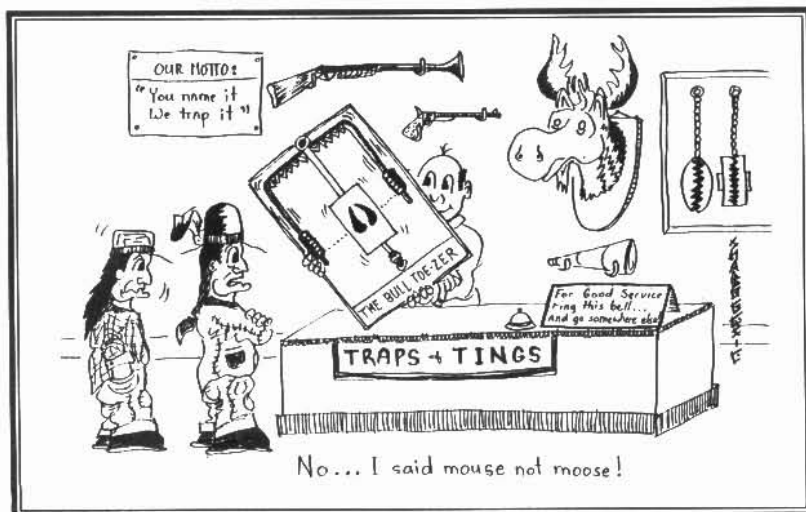
Robert Eady, who filed the complaint on behalf of the CCRL, says that "things are getting worse for Catholics in this country. This kind of thing incites hatred. What really concerns us is that this film is being distributed in schools."

In his response to the complaint, Morgan said that the film is "primarily a cultural rather than a journalistic film. It is a film about what it means to be Indian, in terms of shared experience, of relationship to the land, and of [spirituality]. The program is not a work of investigative journalism, but an exposition of a set of values and a way of life."

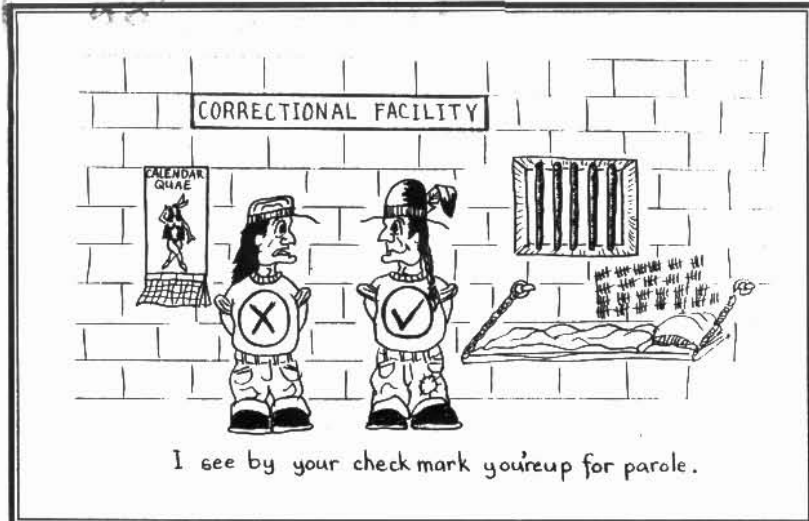
Morgan also states that, although the film is from a non-Western viewpoint, Native opinion is "not the only opinion...to be heard in the film." He says that he found nothing in the film that expressly said that the Jesuits wished the destruction of the Natives.

The CCRL says it will now turn to the Canadian Radio-Television and Telecommunications Commission (CRTC) to pursue its complaint, and possibly to the Canadian Human Rights Commission.

The CBC was contacted for comment, but said that the complaint had been dealt with and that it had no further comment.



Baloney and Bannock By Perry McLeod-Shabogesic



The CCRL demanded that the film be restricted from further showing on any TV network.

CBC ombudsman Morgan, however, dismissed the complaint, saying that the film was not produced for a news or current affairs purpose; it was produced for the

SOUPBONE AND SKAWNDAWG

by Ken Syrette



Fluffs and Feathers: Reality Versus Fiction

by Suzanne Methot

The Woodland Cultural Centre on the Six Nations Reserve has organized a display called *Fluffs and Feathers: An Exhibition on the Symbols of Indianness*. The exhibit, which is now being shown at Toronto's Royal Ontario Museum (ROM), is a First Nations perspective on the stereotyping of Aboriginal people. "Fluffs" symbolizes the souvenir Indian image, while "feathers" represents the reality of First Nations life, in all its political, social, and spiritual richness.

It is hoped that visitors will question their own attitudes.

Native stereotypes—familiar to us all—include the noble-hearted but monosyllabic Indian guide (Tonto springs to mind), beautiful Indian princesses, and the war-whooping "braves" of Hollywood movies. Have you ever noticed that not only do these stereotypical characters all wear Plains dress, but they all seem to speak the same language? Hollywood's imagination is limited when it comes to Indians.

Hollywood movies are, unfortunately, just the tip of the iceberg. Stereotypical, misguided, and offensive characterizations of Aboriginal people appear everywhere: in children's games and toys, in literature, in sports arenas, and in advertising and entertainment.

The exhibit is set up in a way that allows the visitor to see just how racist stereotypes portray Native peoples. Questions are constantly posed to the visitor, asking them to think about their own stereotypes and how these stereotypes may affect Native people around them. Information boards

alongside the items on exhibit also illustrate to the visitor how Native people view these objects, and how they continually relate to the ways in which

public comes into contact with. For this reason, people sometimes forget that fantasy Indians have nothing to do with Indian people."

Most of the 200 items

which the visitor is asked to pick out which Hollywood actor really had Native blood, and objects ranging from ashtrays to toothpick holders. All portray Native people as grinning fools, drunken deviants, or noble savages.

Despite the organizers' best intentions and the vast array of objects they have presented, one is left with a curious emptiness when gazing at the exhibit. When a Native person sees these objects, what usually emerges is a sense of boredom. We know that these objects have nothing to do with us. We know the reality.

Although a few of the more offensive items draw mild anger, and some are merely hilarious, most are simply the usual tourist stuff that you see every day. Perhaps that points out a certain obliviousness (which is doubtful). Or perhaps that points out that these objects, taken by themselves, and without the presence of overtly racist overtones—without, in other words, human beings presenting them as representations of Native culture—hold no power.

At the end of the exhibit, there are objects that were created by Native people. These objects are no dif-

ferent than the rest of the items in the exhibit. This, perhaps, is the most disturbing thing about it all: it shows how some Native people themselves often grow up believing what the dominant society tells them about their culture.

The last information board of the exhibit asks the visitor how they have seen the images of Native culture that have been presented to them in the exhibition. It also asks visitors how they see themselves. And, instead of another object from a flea market, a mirror is the last thing on display. Both Natives and non-Natives leave this exhibit thinking: about the stereotypes, about the ability of one culture to dominate another, and also about themselves.

"Fantasy Indians have nothing to do with Indian people."

Fluffs and Feathers appears at the ROM until February 28. It then tours Canada until 1995, with stops in Montreal, Winnipeg, Quebec City, Hull, Edmonton, Vancouver, Fort Smith (N.W.T.), and Calgary.



Wind-up Indian toy for children

(Woodland Cultural Centre)

Native people define themselves.

The exhibition seeks to explain, within an Aboriginal frame of reference, how such images have been created over time. It also seeks to explain how these images are reinforced and accepted by the dominant culture.

Stereotypical, misguided, and offensive characterizations of Aboriginal people appear everywhere.

Deborah Doxtator, Mohawk curator of the exhibition, says that "although it goes without saying that Hollywood Indians are not real, the Indians of romance, comic books, colouring books, and movies are often the only Indians that the

on display were culled from gift shops, antique shops, flea markets, museums, and department stores, and represent images from other centuries (200-year-old engravings and paintings), and from more recent times (such as sports jerseys from the Atlanta Braves and Chicago Blackhawks).

Tom Hill, from the Seneca Nation, is the exhibition organizer. He says that the exhibition aims to get both Native and non-Native visitors thinking about the sources of the stereotypes, and about how such stereotypes might have developed. It is hoped that visitors will question their own attitudes, and realize the narrow and inaccurate view of Native culture that is being presented in those stereotypes.

The exhibition includes movie posters, still photos in

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Kashtin: From the Bush to the Heart of the City

by Suzanne Methot

Kashtin is once again delighting audiences with their music on another around the world tour.

Claude McKenzie, 26, and Florent Volland, 33, are Kashtin. They hail from the Malinotnam First Nation in Quebec, on the north shore of the St. Lawrence River, and are two of approximately 10,000 people who speak Montagnais, an Innu dialect.

Kashtin, the group's 1989 first album, sold over 100,000 copies in three months in the province of Quebec alone. After English Canada discovered them in 1990, and the world shortly after that, there was no turning back for the hard-working duo known as Kashtin.

The group released its second album, *Innu*, in 1991. They have been the subject of television shows, music festivals, and music industry seminars, and have garnered critical acclaim wherever they have played.

Kashtin was nominated for two Juno awards in 1992, in the World Beat and Roots Traditional categories.

Kashtin — "tornado" in Innu — sing only one song in English. The rest of their songs are sung in either Innu, their first language, or French, their second language. Volland and McKenzie now both speak halting English as a third language. Much of their communication is through expression and body movement, and, of course, their music.

When asked whether they prefer to be called Montagnais or Innu, they both unanimously say "Innu!"

Claude McKenzie points out that "Montagnais is what the white man called us. We are from the Innu Nation."

McKenzie and Volland both play acoustic guitars and sing. McKenzie also plays harmonica. They both write the songs. Their melodies

weave around traditional Innu rhythms, making for interesting, intense, yet simple music. The duo is backed up by four other musicians, expanding the

seems to enjoy playing the clown. He is often very funny, and engages the audience at Kashtin's live shows with ironic asides and outrageous show-

"We try to be understood through our music. I think people can catch the feeling in our music."

During the 1990 crisis at Oka, Kashtin's mu-



Florent Volland (left) and Claude McKenzie of the Innu duo Kashtin

folk melodies with electric guitar, bass, drums, and synthesizer.

Being that traditional Innu rhythms, phrasings, and time signatures would be extremely difficult for a non-Innu to understand and follow, Kashtin takes the heart of Innu expression — the language — and grafts it onto a Western-style rock 'n' roll framework. Their most obvious influences are folk-rock musicians like Neil Young and Bob Dylan, with Beatlesque harmonies also making an appearance.

Alternately plaintive and powerful, both Volland and McKenzie's vocals bring the message of their music into the hearts and souls of their audience. No matter what language the listener may speak, Kashtin's songs reach across that barrier, making the emotion and the subject matter clear.

Volland is the more understated of the pair, and the older. His tastes seem to run to softer folk, and this is apparent in the songs that he writes and sings. His stoic singing, telling tales of love and remembrance, are warm breezes reminiscent of youthful summer nights.

McKenzie, although sometimes understated, tends to be the more extroverted of the pair, and

manship. McKenzie writes songs "about girls", as he admits cheerfully, and his singing tends to be more raw and wild.

Claude McKenzie says that "music, for us, is life. That's our way. We communicate with songs, instead of talk."

Many of Kashtin's songs deal with the pride that Native people have. One immediately senses the pride that Volland and McKenzie have in their roots, the pride of having come from a long line of strong, respectful people. Yet, many other songs seem to focus on themes of escape, on getting out of traps, and of returning to a home.

When Volland is asked whether the songs are making a point about escaping from life in the dominant culture, he says that "Kashtin is from the Innu Nation. Our parents and grandparents were from the bush. We come from [a tradition] of freedom. I think we just try to continue to live a life like nomads."

Since beginning the group approximately seven years ago, Volland says that "we travel a lot, we like to travel — even inside ourselves. Music can help us to travel: you can find it [freedom] in a musical way. To us, this freedom is normal. And sharing freedom is the spirit of our music."

McKenzie says that "music, for us, is life. That's our way. We communicate with songs, instead of talk."

"We were in Paris at the time, and when we came back to Montreal, we were willing to be for [the Mohawk cause], but when you talk about weapons, we prefer to be...how do you say?...apart," says McKenzie. "It's not our way, this kind of violence. When our music was banned, I found that funny. It was free promotion for us — everybody was talking about it."

"But it is our job to be just singers. We are not spokesmen. We don't have a mission to say [anything about politics]. We are willing to say 'we are here' — who we are as Native people is important. We are here, we're going to always be here."

Volland: "People need to know about Natives. We have a lot of nice things from our culture to show. It is natural for us to share, to share our spirit through our art. I hope young Natives can get a lot of exposure [to the cultural spirit], to discover their path."

Kashtin does not seem to have a certain audience in mind when they write. "We are often on the road," Volland says.

"So we have lots of things to say, about our family and friends, and the feeling that we have on-stage. We put that in songs. And we talk about the land, we talk about what we are looking for — our dreams, our loves, our troubles. And we talk about the challenge."

"And girls!" McKenzie adds.

The duo seem to have few expectations that can't be met. Their future plans consist of "playing music," says McKenzie. "Also, to have a growing audience. I think everybody needs to know about our people — we have to talk, with feeling. And we are going [to different places to do that]. We hope only to continue what we are doing."

When asked if the current political situation between Hydro Quebec and the Innu people in Labrador and the Surete du Quebec and the Quebec Innu (the SQ has been occupying traditional Innu territory for some months now, in an effort to subvert the Innu's claim to sovereignty) makes it difficult for Volland and McKenzie to be away from home, Volland says, "Yes, it's really hard for us. Some of our people are implicated. It's really hard for us to deal with that kind of stuff. I think we can be more positive [as musicians]. We believe more in our music than in politics."

If the politicians in Canada listened to Kashtin, perhaps they would feel the same way. The songs that Volland and McKenzie write rise above cultural differences, while stressing their obvious pride in Innu roots.

The power of Kashtin lies in their simply beautiful music, their pride in who they are, and their love of performing. Both the members of Kashtin feel that it is an honour to play for their audiences. What they should also understand is that it is also an honour to be able to listen.

Lubicon Lake Nation: Standing Up For Human Rights

by Kevin Thomas

"We've tried to keep our heads up and keep fighting for what we believe is rightfully ours for as long as possible. That's another thing that they [the government] don't like. Native people standing up to them. They look at us as the enemy that has to be defeated...if we were to succeed then other people may say 'hey, these guys stood up.' And then other people would stand up and that may very well have a snowball effect."
Chief Bernard Ominayak, June 2, 1992

The Lubicons were overlooked by Crown agents who were signing Native nations to Treaty 8 in the late 1800s. Too far in the bush, away from major rivers, the Lubicons were left alone to pursue their traditional hunting and trapping lifestyle. As a result, they never signed away their lands to the government of Canada or lost their lands in war. They retain Aboriginal rights to those lands to this day.

Although they were recognized in 1939 by the federal government and promised a reserve settlement, both bureaucratic

community.

Industrial development completely devastated Lubicon society. Moose, the staple of the Lubicon diet, fled the area, along with most of the smaller animals (which formed the basis for the trapping trade). Practically overnight, an intact and self-sufficient community was reduced to dependency on welfare.

Lubicon society began to break down: skills traditionally passed down from the old to the young had no value anymore, alcoholism surfaced, the Lubicons experienced their first suicides, babies were still-born, and a widespread tuberculosis epidemic swept through the community.

Meanwhile, over \$6-billion in oil and gas revenues have been sucked from Lubicon territories. The World Council of Churches has accurately defined what is happening in northern Alberta as genocide.

Resistance Grows

The Lubicons have met this challenge to their culture with some of the fiercest and most determined resistance in Canada. They began by challenging the province and the federal government in the courts. The courts were a dead end: former oil company lawyers turned judges dismissed their arguments, the provincial government re-wrote laws retroactively to dismiss Lubicon court cases, and the feds denied the Lubicons the right to sue them in either federal or provincial courts.

Ultimately, the courts tied up Lubicon resources and time while development went on unabated. The United Nations Human Rights Committee determined that the Lubicons could not achieve effective legal redress within Canada.

The Lubicons immediately acknowledged that

for their 500-member community to survive, they would need to enlist support from a much wider spectrum of people. Beginning with small, informational meetings in church basements and developing a mailing list to keep people informed of progress, the Lubicons began the long and difficult task of organizing effective resistance to the government and corporate agenda.

The next few years saw increased conflict in northern Alberta. Oil company trucks ran Lubicon vehicles off the roads, two forest fires were left to rage unchecked (wiping out 250 square miles of traditional Lubicon territory and destroying traplines), and Union Oil was forced to abandon a pipeline across Lubicon territories after the Lubicons warned them they were facing confrontation on the ground. The feds also appointed an independent investigator then fired him when his report was favourable to the Lubicons. Throughout it all, the Lubicons worked tirelessly to build support for their struggle.

Things came to a head in 1988. The Calgary Winter Olympics were on. The games' flagship arts exhibit, a show of Native "artifacts" called *The Spirit Sings*, was sponsored by the very corporations that were destroying the Lubicon community. At the request of the Lubicon people, museums around the world refused to send artifacts to the exhibit, crippling it from the outset. Striking cabbies carried support signs for the Lubicons in their cars. The Olympic Torch Relay, organized by Petro Canada, was met with demonstrations across the country. The Lubicons were daily news.

But still the government was stalling. In the fall of 1988, frustrated by the lack of progress in the courts and by government intransigence, the Lubicons declared them-

selves a sovereign nation, and withdrew all legal actions. Several days later they set up passport control points on all access roads to their lands and barred entry to any corporation not possessing a Lubicon-issued permit. The blockades gained national and international support.

Then-Alberta Premier Don Getty refused to negotiate with the Lubicons until the blockades were down, and the provincial government sent in RCMP agents to tear down the blockades and arrest 27 people. When they were released, Chief Bernard Ominayak met with Getty, and the two signed what is now known as the Grimshaw Accord, an agreement concerning the size of the proposed Lubicon reserve. All they needed was to negotiate a deal with the feds.

Federal Sabotage

by Kevin Thomas

The federal government was in the middle of the 1988 election campaign, and the Lubicons were becoming a thorny issue. Prime Minister Mulroney met with Ominayak and promised to negotiate, raising supporters' hopes and getting the Lubicons out of his way for the remainder of the election campaign. But Mulroney's re-elected Conservative government deliberately sabotaged these negotiations on January 24, 1989, when the feds tabled a take-it-or-leave-it offer that they knew in advance was unacceptable to the Lubicons.

The deal allowed for the construction of new housing and roads, but left the Lubicons dependent on welfare rather than providing the compensation necessary for developing a meaningful economy. Within hours of the breakdown of negotiations, the feds had a propaganda campaign in full-swing, accusing the Lubicons of "greed, not



Chief Bernard Ominayak, Lubicon Lake Nation

The Lubicon Lake Nation is a small community in northern Alberta that has been waiting over 50 years for recognition of their Aboriginal land rights to their traditional territory. But this is only partly correct: the Lubicons have done anything but wait for recognition. They've fought an intense battle with every level of government and major transnational corporations to try to gain those rights — and the battle shows no sign of letting up.

bungling and racist politics kept a settlement waiting and the Lubicons were forgotten once more. In fact, they were left pretty much alone until 1979, when a small-weather road was built into their territory.

Massive oil and gas deposits had been discovered in the area and, armed with provincial government leases, almost every major oil and gas company moved in, drilling at least 400 oil wells within a 15-mile radius of the major Lubicon com-



Josephine Laboucan, Lubicon Lake Nation

need."

Notsatisfied with denying the Lubicons any hope of a negotiated settlement, the feds then set out to undermine the Lubicon leadership. Federal agents were sent into northern Alberta in the spring of 1989 to meet with a dissident Lubicon member. He was instructed to find other dissidents, and, with provincial backing, to organize the overthrow of the Lubicon leadership in the upcoming Lubicon elections.

Upon learning of the challenge to his leadership, Ominayak called an early election to allow the dissidents to put their case before the community. No one ran against Chief Ominayak, and the entire Lubicon leadership was re-elected unanimously in the biggest voter turnout ever recorded.

Federal agents then set about organizing a rival "band" called the Woodland Cree. Drawing Native people from all over Alberta, this rival "band" was created using an obscure section of the Indian Act that allows the federal Minister of Indian Affairs to create bands at will and to take land and funds away from existing bands to support his creations.

The Woodland Cree, a group that never existed before, were fast-tracked into existence and asked to vote on a proposed land settlement that mirrored the take-it-or-leave-it one offered to the Lubicons. Woodland members, who may number up to 700 (band lists have never been released), were given \$50 to vote and \$1,000 per family member if they voted in favour of the agreement. Once the

agreement was signed, band members were informed that their \$1,000 per family member "gift" would be deducted from their welfare payments.

Daishowa Moves In

Already reeling from the effects of oil and gas development, the Lubicons now face a new threat in the form of clearcut logging. Daishowa, a transnational paper manufacturer, was granted leases in 1989 to cut the entire unceded Lubicon traditional territory, to feed their nearby Peace River pulp mill.

Despite making a verbal agreement with the Lubicons not to cut on their territory until a land rights agreement was reached, Daishowa went ahead with logging in the fall of 1990 through their subsidiaries, Brewster Construction and Buchanan Lumber.

Chief Ominayak responded by warning all companies with operations on Lubicon territory that unauthorized developments would be removed without further notice. One late November night, Buchanan's logging camp was torched, causing \$25,000 damage, and ending the logging for that season.

When Daishowa planned to return in the fall of 1992, Lubicon supporters began an international boycott of Daishowa products. In a time when pulp prices were already extremely low, the boycott hit hard. Daishowa's attempts to sell the Peace River mill were blocked by the mountains of negative publicity Daishowa was

receiving. Across Canada, companies began cancelling contracts for Daishowa paper bags, forcing Daishowa to cancel logging plans for the winter of 1991.

The federal government, concerned about both the fate of this transnational corporation and the growing public action campaign, has again begun meeting with Lubicon representatives. To date, though these meetings have continued, the feds have never responded to a detailed proposal settlement mapped out by the Lubicons. The take-it-or-leave-it offer of three years ago is still being pushed as a viable solution, and negotiations seem no further ahead.

Solidarity

Since the stand-off at Kanehsatake in 1990 and the scuttling of the Meech Lake Accord, Aboriginal land rights and self-government have been matters of ongoing debate and public action in Canada. But what kind of self-government and the means by which to obtain it is still a very contentious issue.

The Lubicon people have made clear decisions about what it takes to obtain justice in today's world, and have, by example, shown both the gains and losses that such a path engenders. They have shown that it is both possible and necessary to fight for Native rights. They have exposed the lengths that the government will go to to crush a people that do fight. But the Lubicons have set an example by building solidarity with other Native nations across the country, and with non-Native Canadians. It is a powerful example.

And it is precisely for that reason that fighting for and winning a meaningful future for the Lubicon Nation has an importance beyond their

small community. It would be living proof that we can fight for and win justice despite overwhelming odds.

For more information or to get involved, please contact:

Lubicon Lake Nation
3536 - 106 Street
Edmonton, Alberta
T6J 1A4

Chief Ominayak: Words of a Leader

"I don't think that there's any amount of dollars that would be able to put back in place what we lost by way of our traditional life, rather, we've concentrated on trying to put together a [land rights] settlement proposal to hopefully benefit the future generations of our people."

"We've tried to keep our heads up and keep fighting for what we believe is rightfully ours for as long as possible. I believe that our hardships are unnecessary when we have so many resources within our traditional territory. It's most unfortunate that we're forced into this situation. But at the same time, we must keep looking ahead and hope that there is going to be something positive at some stage in the very near future for our people."

"There must be a reason why the Creator put us in the area we're in. The onus is on us to try to protect the environment and the wildlife as much as possible."

"We have elders here with unlimited knowledge as to how to survive off the land. But then that knowledge we can't utilize. A lot of our kids who are 15, 16, 17, 18, they don't have enough knowledge to survive in the bush, and they don't have enough education to survive on the outside, and they don't have any interest to be on the outside. So we're caught in a cycle...we can't use the knowledge that is there because of the destruction that has taken place in our traditional territory."

All quotes from Chief Ominayak were taken from the summer 1992 hearings of the Lubicon Settlement Commission of Review, and were compiled by Stephen Kenda, Friends of the Lubicon (Toronto).

Lubicon Lake: The Statistics

Annual trapping income for individual Lubicons has fallen from \$5,000 to under \$400.

Potentially, Daishowa can clearcut 11,000 trees per day off Lubicon land.

90% of the once-independent Lubicon people are now on welfare.

The 1979 moose kill was 219. In 1983, that figure dropped to just 19.

Tuberculosis affected one-third of the Lubicon population five years ago, and is still a continuing concern.

During one 18-month period, 18 children were still-born (out of 21 pregnancies). The others were born prematurely or had birth defects.

Thirteen Lubicons have been charged for the torching of the logging camp, and each person faces up to 50 years in prison.

To date, the Friends of the Lubicon support group reports that over 20 retail chains have joined the boycott against Daishowa, including over 2,600 retail outlets. The companies joining the boycott include Pizza Pizza, Kentucky Fried Chicken, Cultures, and the Hudson's Bay Company.

Statistics compiled by Stephen Kenda, Friends of the Lubicon (Toronto).

For more information or to get involved, please contact:

Friends of the Lubicon (Toronto)
485 Ridelle Avenue
Toronto, Ontario
M6B 1K6



The Struggle to Share Mother Earth

Regional Aboriginal Anti-Racism Consultation

The Union of Ontario Indians in cooperation with the other political Aboriginal organizations will be holding forums to discuss and explore the meaning and impact of racism on Aboriginal peoples throughout Ontario.

Notification of confirmed dates and times will follow.

Location

Approximate date

*Curve Lake First Nation
Thunder Bay
Kapuskasing
Windsor
Sudbury*

*February 5
February 11
February 17
February 23
February 26*