

# Windspeaker

April 2001 AMMSA, Canada's largest publisher of Aboriginal news Volume 18 No. 12

## WHAT'S INSIDE

### BRAVE STATEMENT?

The national chief of the Assembly of First Nations has made a number of comments lately that have many First Nations leaders raging against him. At a health conference in Ottawa, he said that many leaders are not exhibiting the qualities of leadership that would provide good role models to the youth. Was it a courageous statement, or is it politics in the air and a turf war looming? .....Page 9.

### COURT RULES

Métis in Ontario have a new court ruling that shores up their Aboriginal right to hunt, and the Powley ruling has implications for other Aboriginal groups across the country. *Windspeaker* talks to the man that began it all with a charge of illegal hunting and possession of moose. Steve Powley is glad that he and his son can now feed their families without having to worry about harassment from Natural Resource officers. But will he be able to take the heat if the province decides to pursue the case to the Supreme Court of Canada? He says he welcomes the coming challenge. ....Page 10.

## Special Focus

*Residential school abuse claims are piling up and soon will be jamming up court calendars across the country. But there are a few things you should know if you are one of the thousands of former students about to take on church and state. You'll not get much in the way of financial compensation, and it'll cost you dearly in the way of emotional stress. So why do it? Why lay yourself bare and vulnerable to the institutions that victimized you in the first place? Is it revenge that motivates, or healing, or the protection of future generations? .....Pages 2, 3, 6 & 7.*



Elaine Bomberry (left) congratulates singer Susan Aglukark on her Juno nominations for the CD, *Unsung Heroes*, and presents her with an "Honouring Our Own" statuette at the 8th Annual Best Music of Aboriginal Canada Juno Awards 2001 celebration in Toronto on March 3. For more information on the awards see page 19 and 20.

## Atlantic chiefs united against DFO

By Paul Barnsley  
Windspeaker Staff Writer  
MONCTON, N.B.

Things are at a standstill in the Atlantic First Nations fishery talks. The chiefs say it's because the Department of Fisheries and Oceans isn't respecting East Coast treaties. Last year's one-year fishing agreements are set to expire on March 31. As of March 20, Millbrook First Nation Chief Lawrence Paul says the ball is in the government's court and it's going to take a very significant change in position on the government's part before any Atlantic First Nation will sign up again. That's despite a commitment from Department of Fisheries and Oceans (DFO) Minister Herb Dhaliwal to spend up to \$500 million over the next three years to help First Nations build their capacity to participate in commercial fisheries in the region. The sticking point appears to be an unwillingness on DFO's part to recognize that First Nations have a treaty right - and a constitutionally-guaranteed right—to fish. First Nation leaders are willing to co-manage their fisheries, but since they have a right to fish, they wonder why the government insists on regulating their participa-

tion. Observers see it as very significant that the chief of Millbrook, the first community to sign a fishing agreement with DFO last year, is so outspoken in his insistence that his people have a right to fish and don't need DFO's permission. "What they want to do, they want to implement a treaty right by way of a fishery agreement and we said no," explained Paul, a co-chair of the Atlantic Policy Conference (APC) of First Nations Chiefs. "The only way that we'll implement the treaty right is to sit down, by way of negotiations and not by way of a fishery agreement." Bruce Wildsmith is the Dalhousie University professor of constitutional law who acted for Donald Marshall, Jr. in the now famous Supreme Court of Canada case that resulted in a decision recognizing the Mi'kmaq, Maliseet and Passamaquoddy peoples' treaty right to fish in the region. He framed a 10-page, contract-like template for the Millbrook band that the other Atlantic First Nations have adopted as their own. The document contains several clauses that state the Indigenous peoples of the region have a right to fish and don't need to sign any agreement with the federal government in order to lawfully

access the fisheries. Chief Paul said DFO officials won't accept that idea. "When we went to Ottawa, the deputy minister up there, this is what he said. He said, 'We're talking about an accelerated process to implement a treaty right.' I said there's no way that any First Nation on the Atlantic is going to sign any agreement to implement any treaty right by way of a fishery agreement. He said, 'We'll word the agreements in such a way that it will be acceptable to the First Nations.' But on the other hand, it will still be an implementation of a treaty right. "So I told him, 'We've got a lot of Native people named Joe, but we haven't got many named Slow. So, by reason of your comment, now we'll have to go over that template, that the federal negotiator brings down, with a legal microscope and we'll look at it very carefully.' Which we did with our lawyers and they put together another template that protects our treaty rights," Paul explained. "This is what we person to them and told the Healing Foundation would serve the victims as our national victim's group all stand in the processes and what to

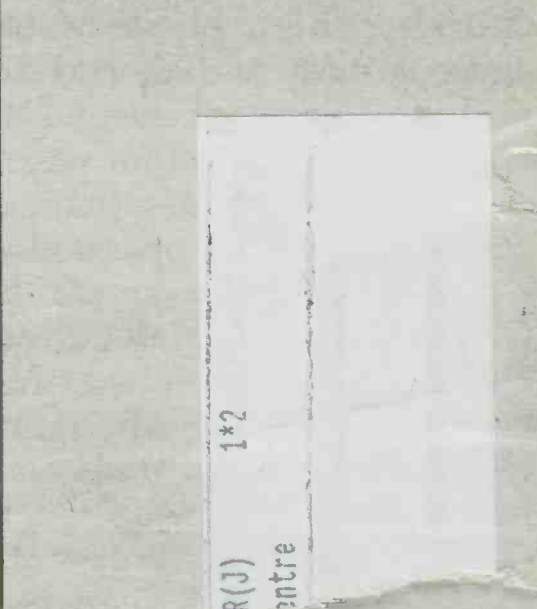
Minister Dhaliwal has repeatedly stated he has the authority to regulate the fishery and demonstrated last year at Burnt Church and Indian Brook that he will use force to make First Nations submit their treaty right to his regulation. As things stand now, the agreements will soon run out and there could be 34 Burnt Church's during this year's fishing season. "Well, I couldn't prophesize on that but we got our lawyers to put together a fishery agreement, a template, that protects our treaty rights. We gave that to the federal negotiator and he took it back to Ottawa and it was scrutinized by the Department of Justice," Paul said. The sections that insisted that Ottawa recognize that Mi'kmaq and Maliseet fishermen didn't need the federal government's permission to fish didn't go over well in Ottawa. The Atlantic chiefs' template wasn't accepted. "All they do is in such a couple of litigations in groups of 50 to of par supposed to be 'provable' and reduced to a digestible consistency at the lowest possible cost. They are then to be delivered to their communities for final processing by whatever 'healing' means is available. Any further avenue for going back to the courts is closed. In the end, survivors will

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### ADDRESS:



"They are not willing to deal with the rest of the abuses such as culture or genocide. Abuses such as withholding proper food, clothing, proper education and medical attention. These abuses are and were recognized throughout Canada. We must investigate why we have been excluded from other human beings," she added.



## Residential schools:

Who's **HURTING,**  
Who's **HELPING,**  
Who's **CASHING IN?**By Joan Taillon  
Windspeaker Staff Writer

VANCOUVER

The government has apologized, so have some of the churches, and in the major newspapers, at least, few are denying any more that Native children were abused in residential schools.

With thousands of Indian residential school charges filed against the federal government and the churches that administered its assimilationist policies now in the courts, the full magnitude of the suffering of generations of former students has yet to be revealed and probably never will be.

Many survivors are too embittered by what happened to them, or too intimidated and demoralized to "tell all." Some who filed claims are frustrated by the lengthy delays in getting to trial, so are settling quietly out of court. Others just don't see the point of getting involved in a legal process that could use up the rest of their lives if they don't kill themselves first from the stress.

Survivors who have spoken out say if you file a residential school claim expect your life to get worse before it gets better. Even if you think you put those abuse issues behind you 20 or 40 years ago and you are all right now. You'd better be well along on your healing journey or have a lot of family support, they say, because there's no telling how many times you are going to have to relive the horror and shame once the church and government lawyers get to you. The official apologies mean nothing, they assert, when you get a church lawyer in your face calling you a liar.

Willie Blackwater is a survivor. He joined an action in October 1994 against the United Church in Port Alberni, B.C. that made national headlines March 21, 1995. That's when pedophile Arthur Henry Plint got 11 years imprisonment for his part in the scandal there that the judge said was the worst institutional abuse case he had seen. The church, which knew of the abuse as early as 1960 and did nothing to stop it, issued an apology in late 1998 for physical and sexual abuse that occurred in schools it operated.

Blackwater, who heads the Gitksan Residential School Healing Committee that has been operating with Aboriginal Healing Foundation funds since June 1, 1999, has gained strength from telling his story over the

He settled out of court because "that's all people wanted to talk to me about." Also because the apologies of the government and the church "contradicts their actions in court." Blackwater explained.

"They put you on the stand and then you have to tell your story over and over again, every detail, and it's just like they're calling you an outright liar."

"Disclosure has a rippling effect," he said. "Even though lots of people don't admit it—that's because they're in total denial—they focus on their own pain, what happened to them in residential school. But they neglect, like myself, have neglected to acknowledge the pain and suffering, sexual abuse, incest, physical abuse, domestic abuse, all of that, that we have inflicted on others after we left the residential school system. And that's what goes on today."

He admits he grew up to become an abuser and said he could still be prosecuted for what he himself did in the past.

"Even jail is not the hell of residential school," he said, however. "I've survived residential school, I can survive anything."

Blackwater said his motivation to heal is his wife and his 10-year-old daughter. He spends as much time as he can with them to maintain emotional balance.

"I've addressed the majority of (my issues), but you know, to a lot of our survivors (abuse is) an everyday thing. It's just like normal behavior. They don't see it as any different."

Blackwater said sometimes it isn't until a survivor either gets a court settlement or settles out of court that the full force of the trauma hits them.

"Cause then their families are filing... civil litigations against them" for the abuses the survivors are getting on their own

abuse and like that shortly

with numerous work- shirt from in Prince on-one words to

and ready to address what happened to them, not only the survivors themselves but the survivors' descendants." He said people don't always want to go to court, they want to begin their own healing and stop the abuses within families. Disclosure is the way to start, he said.

The abuses perpetrated against residential school students and the families from whom they were forcibly removed for more than a hundred years are well documented. These include varying degrees of physical and sexual abuse and denigration and denial of Aboriginal culture, language and spiritual practices. The government is saying it will only pay financial compensation for physical and sexual abuse and it is completely ignoring the inter-generational effects.

All the survivors that *Windspeaker* talked to said the regime that broke them down, corrupted them and trained them to pass along their dys-

function to their children is worse than the beatings they took.

Irene Ness, who works with the same people as Blackwater, attended a school run by the United Church in Edmonton from age nine to 17. Disclosing abuses brought out a lot of anger for Ness.

"I hadn't realized how angry I was in my everyday life."

Speaking out "definitely has" helped, she said. She sought professional therapeutic help. She also attended a conference where there were facilitators who helped the participants tell their stories, and another conference where the polarization between the Western and traditional medicine approaches made it more stressful than helpful.

Ness took counsellor training and starting working in Hazelton, B.C. in June 1999 with survivors. But that was after she recovered sufficiently herself.

"It was "real hell after I owned those memories. I saw my abuser's face on everything. I had

those events." with numerous work- shirt from in Prince on-one words to

*"It's hard to put the memories away. Many people have not thought about this deliberately for years, and now they can't not think about it. They're always remembering. So they're caught as if it were happening all over again."*

—Dr. Charles Brasfield

the pain. After that group therapy helped.

"The first step is forgiving the Creator and forgiving yourself for enduring it," said Ness. "I had to forgive my abusers" too, she said.

Dr. Charles Brasfield is a Vancouver psychiatrist who has treated or assessed "about 70" residential school survivors. He said several important characteristics surround disclosure of their experiences.

The first time a client discloses "they rarely say everything, because they are embarrassed or reluctant to say at the time of initial disclosure... That creates a problem later in the court when they say 'well you didn't say that the first time.' But that doesn't mean it didn't happen."

"Second, there's a lot of concern about how the community will react to what they're saying. And to everybody's surprise, sometimes the community doesn't often react at the beginning. They do later, but initially everyone is unsure what to say so they don't say anything. Which is kind of disappointing, having disclosed whatever it was, that they ought to have some reaction."

"The third one is how much and how comfortably they disclose really depends upon the amount of support they've got at the time of disclosure, and often there's none."

Brasfield said there is often "a lot of distress" after the initial disclosure. He said survivors are anxious about how people are going to react. They get depressed all over again. "Fairly often" they start having flashbacks about what happened.

"And then, of course, it's hard to put the memories away. Many people have not thought about this deliberately for years, and now they can't not think about it. They're always remembering. So they're caught as if it were happening all over again."

Usually people are not prepared for that. He said that they've kept it locked away for 20 or 30 years so they think if they just say what happened it

"will all go away." Brasfield said it doesn't.

He also said that most people have been told to let the past stay in the past or not to think about it.

"It's only now, Elders in particular are saying 'no, you have to go back and remember.' And once they disclose, that's what they're in the middle of."

Brasfield said the number one thing he does to help people is "I believe them."

He employs "cognitive processing therapy" in addition. "It's a way of dealing with memories, and there are several structures to that. First is saying it in great detail, and reacting to it appropriately. Not trying to hide the fear or the anger or whatever. And then repeating that, over and over until it's not just a terrible thing that happened; it's a story about the terrible thing that happened. And they're not so overwhelmed by the emotion."

The doctor said the third step is for the person to "realistically re-evaluate whatever thoughts they had deriving from that experience. And that takes quite some time."

He means the survivor takes the same facts he started out with and learns how to put a different, accurate interpretation on them. One example of that step is the survivor learning to stop blaming himself for the abuses done against him and to put the blame where it belongs, on the perpetrator. Another example is the survivor changing his belief that he's the "only one," therefore there must be something wrong with him, to realizing there are lots of others who were abused too. "And it wasn't anything they did. It was they happened to be in the school."

Survivors' outcomes are "very dependent" on treatment, he said. Typically it takes three years to make a difference.

"Individually, depending on what availability of treatment there is and other conditions, prognosis is pretty good." (see Disclosure page 6.)



Willie Blackwater

## Canno

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Canadian society is clearly having a hard time coming to grips with the legacy of the Indian residential school system. As thousands of Native people come forward with horrific allegations of physical, sexual and cultural abuse, government and church officials are looking for ways to minimize the damage to themselves, sources say, thwarting the attempts of school survivors to reap their rightful compensation.

Churches claim the lawsuits against them are crippling them financially. Supposedly right-thinking Canadians are coming to the aid of the churches, pressuring the government to get them off the hook.

This exchange in the House of Commons in early March is typical.

Philip Mayfield, Canadian Alliance member for Carleton Place, Ont.,

"To date, all we have heard on this topic has been unsubstantiated news reports about government being liable for amounts ranging from \$2 billion to \$10 billion. Could the Deputy Prime Minister tell the House how much the government will pay to settle these lawsuits?" Deputy Prime Minister Howard Gray:

"The government has taken a decision on a formal proposal or plan to discuss with the church organizations involved, or the victims, about a way to resolve this matter as quickly and more cheaply than if we relied principally on litigation process. However, the government's special representative in this matter, I have undertaken a new dialogue which I think is going well. Once decisions are made by the government on the formal proposal they will be made known to those concerned."

Mayfield:

"In addition to money, there any other means that the government is considering to acknowledge the suffering of victims and to help them experience healing and reconciliation?"

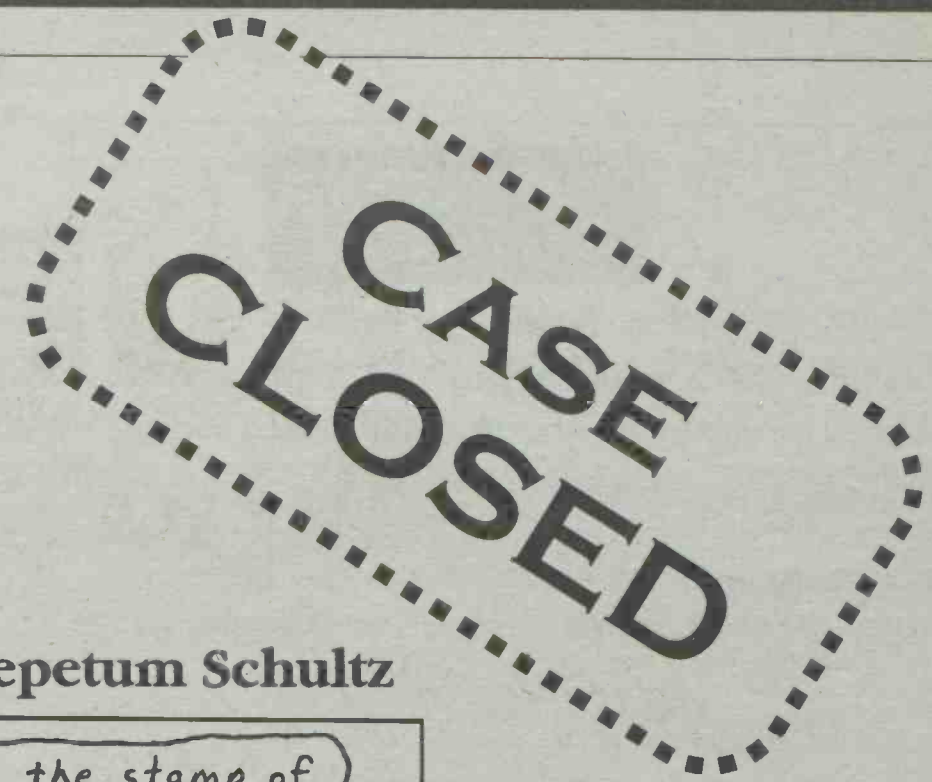
Gray:

"Some years ago the federal government set up the Aboriginal Healing Foundation run by Native people at a length from the government. It has a budget of \$350 million and it is carrying out projects dealing in reconciliation could be that as a result of discussions I am undertaking there could be further action in that regard, but we are ready taking important steps with regard to facilitating healing and reconciliation."

In other words, churches and very senior government officials are meeting in so-far secret sessions to decide what to do about the residential school lawsuits. Victims fear a deal is being struck that won't place the interests first and foremost, which is where they belong.



# Canned and labelled:



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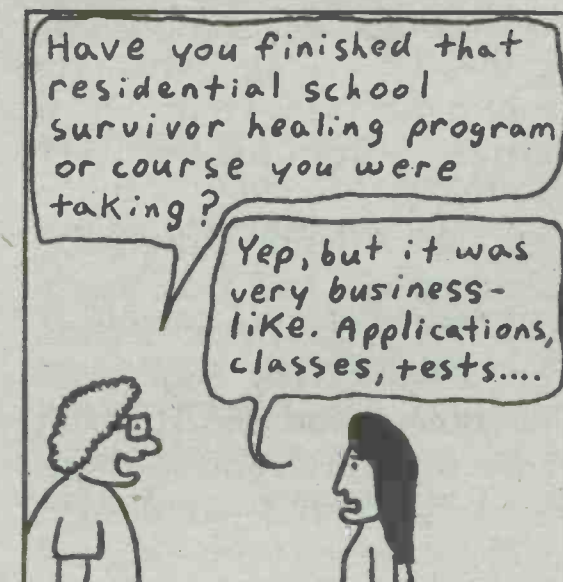
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## FOR PETE'S SAKE

By Peter Kakepetum Schultz



those interests ought to be.

Many school survivors who have been active in trying to keep the focus on the victims in this process have expressed little trust for the Aboriginal Healing Foundation.

They are also suspicious of federal government attempts to find ways to settle claims out of court through an alternative dispute resolution process. They also sense that some lawyers see a chance to cash in on their misery and worry that their interests will be forgotten as the complex legal process unfolds.

Chief Jerry Goodswimmer of Alberta's Sturgeon Lake First Nation. "It is here. It's still here and it still affects us. We have to deal with it. We have to start organizing different programming to address these issues."

Residential school survivor Nora Bernard, the founder and director of the Survivors of the Shubenacadie Indian Residential School (SSIRS) group in Nova Scotia, has waged the battle for acknowledgement and compensation for her fellow victims without any form of funding since 1995. Only last November did she succeed in per-

Tolley and Bernard agree that the federal government's alternative dispute resolution (ADR) process is not set up to serve the victims' best interests. In a research paper that Tolley wrote analyzing the plight of victims, he stated that the ADR process is a federal tactic to keep the cost of compensation down.

"The kinds of pressures which federal authorities are exerting on churches has recently taken another form. Private sessions have been initiated between Canada's deputy prime minister, the Hon. Herb Gray, and church representatives, apparently for the purpose of cementing a partnership in a federal initiative—a so-called "Alternative Dispute Resolution" process. Neither the AFN nor any other representative is invited to speak for their interests at these in-house discussions. The churches should understand that any secret agenda that addresses how justice is to be administered to survivors shall never get off the ground.

"As subjects of such an agenda, most survivors shall regard it with suspicion and reject any prescription for their cheap disposal that is cooked up, either by the government alone or in collaboration with churches," he wrote. "Any compensation that survivors will receive from such an exercise is likely to be token. The government apparently intends to off-set its own potential liabilities by taking into account its funding of the Healing Foundation and other related initiatives being delivered by the Department of Indian Affairs, Medical Services Branch and other federal agencies."

The implication seems to be that survivors are to be cast in the role of defendants while the guilty party assumes the role of judge and jury, he added, saying there is little possibility of fairness or justice in such an exercise.

"Survivors in groups of 50 to 60 are supposed to be 'processed' and reduced to a digestible consistency at the lowest possible cost. They are then to be delivered to their communities for final processing by whatever 'healing' means is available. Any further avenue for going back to the courts is closed. In the end, survivors will

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—Alvin Tolley

Even more unsettling, survivors who have lost touch with their traditional languages and cultures as a result of what the government admits were the assimilation goals of the school system, hear powerful people saying that great harm isn't worthy of compensation.

And the next generation—the children of the children who never learned to be parents because they were separated from their own parents and warehoused in loveless, antiseptic institutions—are told they've been done no actual harm and have no right to sue.

Victims and Native leaders challenge that assumption and say when federal government policy-makers place arbitrary limits on what can be considered actionable, yet another level of abuse is occurring.

"To say the multi-generational effect doesn't affect us... even the children of this community (are affected)," said

suaing the United Church of Canada to provide her group with \$27,000 for operating expenses. Her applications to the Aboriginal Healing Fund have met with no success.

"The Healing Foundation has monies for the healing of the survivors," she told *Windspeaker*. "It is our opinion that these funds have fallen into the wrong hands."

She alleges that the political appointees who administer the fund are using money that belongs to the victims and yet the victims have little say in how that money is used.

Alvin Tolley, a residential school survivor from Maniwaki, Que., is another person who believes the Healing Foundation is not serving the victims as well as it could. He's organizing a national victim's group that would insist on a place for the victims in all the processes that have grown up around this issue.

find themselves canned and labelled 'case closed' whether they are healed or not," he wrote. "In addition, the lid will have been firmly nailed down on the whole sad history and consequences of Canada's crime and will be hidden forever from public view."

In a phone interview, Tolley said victims deserve to be in charge of any out-of-court process and should be suspicious of any process where they aren't in charge.

"The federal government's setting it up on their side. It's a way to slow down the massive (number) of lawsuits that are coming forward," he said, explaining that the ADR process requires that survivors enter into groups that work out a consensus for compensation rather than going to court. "They will only compensate that group if they can come to a conclusion and the government is the judge and jury."

Tolley proposes a tribunal made up of victims.

"We were hoping to get support from the national chief and the chiefs of Canada, that they pass on the floor a resolution to pressure the federal government to set up a (nine-person) tribunal," he said. "This would be funded by the federal government and from this tribunal they could do all the research regarding all these documents to look at each file, to recommend to the federal government what each survivor is looking at for compensation."

He would want all nine people on the tribunal to be members of his organization because only they could be trusted to put the needs of the survivors first. Establishing the tribunal would be a good faith gesture by the federal government to set up this inquiry and move directly towards justice for the survivors, Tolley said, and remove the appearance that the government was trying to avoid responsibility for the school system.

Bernard said the ADR process serves only the government's interest.

"This ADR is to safeguard the government from more embarrassment if we were to go to court," she told *Windspeaker*.

She pointed out that the process completely rules out compensation for several areas of harm.

"They are not willing to deal with the rest of the abuses such as culture or genocide. Abuses such as withholding proper food, clothing, proper education and medical attention. These abuses are and were recognized throughout Canada. We must investigate why we have been excluded from other human beings," she added.

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# This treaty is no more?

We thought, we really, really thought, we could no longer be shocked by the often times farcical nature of the federal government's actions in Indian Country. But that was before we talked to some people involved in the on-going talks about long-term First Nation fishing deals in Atlantic Canada.

Picture this: a scene right out of that silliest of all silly movies, Monty Python and the Holy Grail. Department of Fisheries and Oceans Minister Herb Dhaliwal arrives in the Maritimes to announce he's searching for that holiest of holy grails, a fishing treaty with the First Nations affected by the Marshall decision. Chief Lawrence Paul responds in a pseudo-French accent: "Tell him we've already got one."

Our point, dear reader, is that Minister Dhaliwal is missing a very, very, very elementary point. The Atlantic First Nations

people have a treaty right to fish! And it's a treaty right that comes, not from the Minister of Fisheries and Oceans, but from a) the Supreme Court of Canada, and b) the Constitution of Canada, and most important, c) from their treaty.

Now, for those of you in Ottawa having a hard time following this, let's recap. Where do treaty rights come from? Say it with us... from treaties! Very good!

And the Atlantic Indigenous peoples have had this treaty since 1760. When was Canada born? That's right, 1867. And 1760 comes before 1867, doesn't it? So do those above-mentioned Indigenous peoples get their right to fish from Canada? No. So where in God's green Earth does Mr. Dhaliwal get the idea they need his permission to fish?

That's a legitimate question and a very important one. And

a very serious question, too, because if the minister can't come up with an answer soon, then we're faced with the possibility of 34 Burnt Churches this year and that's not silly or funny at all. In all likelihood, it will be quite tragic because it's only through sheer luck that nobody was killed on the waters of the Miramichi last year.

Oh and by the way, how is the investigation into the actions of the DFO officers who ran over top of that Burnt Church fishing boat coming? Can we expect anything soon? At least Rodney King got a trial.

Once again we'll say that the Atlantic chiefs are being far more reasonable than anyone has any right to expect them to be. They're prepared to make deals that will ensure peace and stability on the waters and all they're asking is that Ottawa show some respect for their treaty.

Why is that too much to ask?

## Accountability is always a good idea

We've seen the positions of the Canadian Alliance and the Assembly of First Nations this month as they scrap over accountability measures for First Nations.

Frankly, and we know this isn't going to be a popular sentiment, we think both sides are protesting a bit too much.

If Canadian Alliance members were up on their feet in the House of Commons every day whacking away at the government on issues that are crucial to First Nations people—things like why does it take a court decision to tell INAC and other government ministries they can't unilaterally decide to raid the Roseau River First Nation's trust funds, or why are Aboriginal rights nothing until a court gets around to saying they're something, or why are favorable court rulings on Aboriginal rights cases still nothing long after the high court says they're something—well, then we'd be more inclined to believe that the Alliance's Aboriginal Affairs platform isn't, as Grand Chief Matthew Coon Come put it, "bred by contempt, not by respect for our citizens and the law of the land."

Excuse us if we don't want to be lectured by the likes of Alliance MP Betty Hinton who distinguished herself by calling Chief Art Manuel a traitor be-

cause he went to the international scene in disgust after watching Canada and British Columbia completely ignore the Delgamuukw decision for more than two years. That low-brow comment excuses Ms. Hinton from the list of people we take seriously when it comes to discussions of Aboriginal issues. The longer Reed Elley, the Alliance's chief INAC critic, keeps her around as his deputy, the less chance there is that he or his party will have any credibility with anybody who actually wants to approach these issues with an open mind.

But we can't figure out why Matthew Coon Come reacted so angrily to the Alliance motion that public monies allocated to First Nations should be the subject of public scrutiny. If you've got nothing to hide, what's the problem?

We've tried to get information out of band councils and we're here to say—even if it gives aid and comfort to the enemy—that band council accountability stinks.

We get almost daily complaints from First Nation members who say they're being screwed by their councils, and most times, we can't prove or disprove it. Reporters covering any town or city council can be more effective than the Native press because they get access to

real information—and it's usually provided willingly.

Provincial legislatures and the federal legislature are a different story. The Freedom of Information Act is really a freedom from information act and the promise of whistle-blower protection for civil servants is almost a joke coming from the Liberals.

And the Cabinet, the Prime Minister's Office and the Board of Internal Economy—the places where the real decisions are made in this country—are still about as open and transparent as any banana republic dictator's private slush fund.

So, we welcome the chance to take a look at the First Nation books. We believe it will give us a chance to write factual stories that will shut up the people who, right now, can claim with immunity that First Nation governments are stealing the public's money.

And as for Mr. Coon Come's comment that First Nations get less than their share of public allocation and then get criticized for having their hands out, we believe that. He's said it before (more than two years ago) and we've looked into it and we've got a feeling he's right. But we couldn't do the story because chiefs and councils won't give us a look at their books so we can prove it.

## Time to speak up, chief

National Chief Matthew Coon Come has become the darling of the mainstream conservative press with comments made at the Assembly of First Nations' health conference in Ottawa in February.

Editorials in both the big nationals have lauded the chief's "courage" for being a voice in the wilderness willing to say that the Native leadership across this land has a problem with alcohol. What has resulted from these "brave" comments though, has been nothing less than nasty. The mainstream has latched on to Coon Come's words like leaches

to a warm body, because the comments work to further their agenda, which is to disparage Native leadership and, in the process, any of the work that is being done in the negotiation of land claims, treaties, resource sharing, or any of the other important business of our nations.

"Canada's Natives drink too much. Just ask the chief. We can't leave important decisions to a leadership that is "corrupt, nepotistic and incompetent," using the words of the editorial writers at the National Post who seem to have taken Chief Coon Come's words as license to dis-

pense their particular brand of venom without having to provide any proof.

It's open season on all leaders across the nation, with the chief's blessing, it seems, because what would be courageous is for Coon Come to say, "Look it, Bub. Stop slagging my people and get off my side, because with friends like you, I sure as hell don't need enemies."

But he hasn't done that, perhaps because he's enjoying basking in the warm glow of approval, without a care from which direction the sun is shining.

# Live and

When I told people I was going to Whitehorse, I got a blank stare.

"In January?" was often the comment I got. Yes, in January. I didn't mind the unusual responses, because, in a way, it made sense, especially since we was going up north to attend the first annual Whitehorse Comedy Festival. And whenever I think of people going to Whitehorse in January, I burst out laughing.

But I was in for a rude awakening. The climate and atmosphere when we arrived were both quite warm. The temperature hovered just below the freezing point and everybody was excited about the festival. People were going out of their way to make it special. I came to screen my documentary Native humor, along with several comedians, improv artists, actors and general, all-around funny people eager to pro-

## Stand to

Dear Editor:

I see your situation as no problem within the Métis Nation. As I see it, hunting is an ancestral right amongst the Métis peoples.

Canada should recognize this right Métis people have on this land we call Canada. Let's go back in history when Métis buffalo hunters provided food to the North West Mounted Police by hunting and mapping out new trails for H-

## Mexico

By Taiiaki Alfred  
Windspeaker Columnist

There is a monumental change underway in Mexican society and we northern people should be paying close attention to the struggle of our brothers and sisters in the south. In spite of the apparent differences between and between the two countries our struggle is the same. They have been colonized by Spaniards just as Frenchmen and British have colonized us; and now they are fighting for their land to ensure their survival as Indigenous people, and to gain recognition of their rights.

The Indian people of Mexico are on the verge of gaining recognition of their existence as having their rights become a political fact in the constitution and social reality of Mexico. After enduring 400 years of genocide and oppression by the Spanish invaders, and 100 years of neglectful and impoverishing solitude imposed by Mestizo (mixed race) majority's denial of the country's Indigenous real Mexicans are starting to come together to reconcile the twin reality of their existence in a post-colonial country.

What an inspiring sight to thousands of white-skinned Mexican women and men wearing Viva Zapata shirts and standing beside the Indians marching to the central plaza of their country's capitol. This plaza, like the entire country, was built on the ruins of the Indian city—litera-



more?

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Live and learn and eat snow through travel

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eral comedians, improv artists,  
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Drew Hayden  
Taylor

their stuff. Everybody was ex-  
pecting a grand time.

But perhaps my most memo-  
rable adventure in the Yukon was  
the invitation I received to go  
"mushing," or to the untrained  
southerner, dog-sledding. I had  
never done it, but decided to  
brave the elements for yet an-  
other tall tale to tell the grand-  
children should my girlfriend  
ever stop wearing flannel to bed.

This event took place about 40  
minutes outside of town at a hot  
springs. Several of us stood  
around, watching the owners  
unload and harness the animals.

The dogs were barking, jump-  
ing around, excited to be out on  
the land and eager to start run-  
ning. It was controlled, though  
loud, bedlam. It was then I said  
the unsayable. Amidst the cry-  
ing and yelping dogs, I turned  
to some nearby friends and pro-  
ceeded to sing the popular song  
"Who Let the Dogs Out! Hoo  
hoo hoo hoo." Suddenly, there  
was a silence, and then one per-  
son hung his head low mutter-  
ing to himself "Somebody had  
to say it. You knew somebody  
was going to say it."

Luckily I managed to talk

them out of leaving me behind.

Feeling very Jack Londonish,  
I eagerly pulled out my cell to  
call my girlfriend. As I started  
to tell her enthusiastically what  
I was about to do, the owner  
started laughing. She knew I  
was Native and here I was, in  
the Yukon north, talking to my  
girlfriend in Toronto on a cell  
phone, acting like a little boy  
about to go off on his first pony  
ride. She commented that the  
spirits of my noble ancestors  
weren't exactly flowing up from  
the ground into my heart an-  
nouncing "This is the proud  
legacy we have left behind."  
Perhaps I need to get out more.

So I eagerly jumped into my  
sled and off we went on our  
merry adventure. That was just  
before it tipped over and I went  
sliding into a snow bank. I don't  
remember that being in the  
original contract with the festi-  
val. Evidently, sleds and dogs are  
like cars and planes. They each

have their own feel. And the guy  
driving mine had never driven  
this team or sled before and  
wasn't familiar with its nuances.  
Nor was he familiar with his  
passenger spitting up snow-  
balls.

But one of the most important  
reasons that I and most people  
travel is to learn. To accumulate  
facts and experiences which will  
hopefully make our lives richer.  
And on this trip, I did learn  
something very important.  
Something I will pass on to  
those grandchildren some-  
where down the road. I will tell  
them "Listen closely. Never,  
ever, ever, go to a festival of any  
sort that is co-sponsored by the  
brewery. It is evil. Pure evil. I  
hadn't played a game of caps in  
years and I was surprised how  
quickly it came back. I barely  
got out of Whitehorse alive."

I'm still waiting for the hotel  
to send me the dirty laundry I  
forgot to bring home.

Stand together and support Métis rights

Dear Editor:

I see your situation as not a  
problem within the Métis Na-  
tion. As I see it, hunting is an  
ancestral right amongst the  
Métis peoples.

Canada should recognize  
this right Métis people have to  
this land we call Canada. Let's  
go back in history when Métis  
buffalo hunters provided food  
to the North West Mounted  
Police by hunting and map-  
ping out new trails for Her

Majesty, the Queen.

Hunting for Métis people  
was also seen as a religious  
practice, such as weddings or  
baptisms, first communions  
and also religious holidays. St.  
Jean Baptiste day is an impor-  
tant day to the Métis. It would  
be celebrated by asking the  
father to bless the hunt or ac-  
company the Métis hunters on  
the hunt during these special  
occasions. This practice was  
highly praised by the church

in most Métis settlements.

What it comes down to is  
red tape within the govern-  
ment structure. In the interim,  
we should form our own  
panel of Métis hunters. Deal  
with this problem by creating  
a Métis hunting card repre-  
senting our hunting rights  
within our own zones.

We as the Métis Nation  
should stand as one nation on  
this issue by joining other lo-  
cals on this legal matter that

still haunts our Métis people  
today within Canada's judicial  
system. I do not believe hunt-  
ing for your family is a crime.  
I consider hunting for your  
family a right if you're hunt-  
ing within your own tradi-  
tional territories. It's seen as a  
right within our own commu-  
nities by our Métis Elders.

Canada forgets our ances-  
tors of the Métis Nation laid  
down a foundation for Canada  
by interpreting for the English,

for example, the signing of  
Canada's treaties between the  
First Nations people. We  
helped make history and  
change the history between  
the First Nations people and  
England.

This is what came out of the  
deal between the Métis people  
of this country, a 'new nation  
called Canada' where our  
rights as Métis people would  
be respected and honored.

Pokey Kematch

Mexico laps Canada in fight for rights recognition

By Taiiake Alfred  
Windspeaker Columnist

There is a monumental change  
underway in Mexican society,  
and we northern people should  
be paying close attention to the  
struggle of our brothers and sis-  
ters in the south. In spite of the  
apparent differences between us,  
and between the two countries,  
our struggle is the same. They  
have been colonized by Span-  
iards just as Frenchmen and Brit-  
ons have colonized us; and now  
they are fighting for their lands,  
to ensure their survival as Indig-  
enous people, and to gain recog-  
nition of their rights.

The Indian people of Mexico  
are on the verge of gaining rec-  
ognition of their existence and  
having their rights become a po-  
litical fact in the constitutional  
and social reality of Mexico. Af-  
ter enduring 400 years of geno-  
cide and oppression by the Span-  
ish invaders, and 100 years of  
neglectful and impoverished  
solitude imposed by Mestizo  
(mixed race) majority's denial of  
the country's Indigenous reality,  
Mexicans are starting to come  
together to reconcile the twin re-  
ality of their existence in a post-  
colonial country.

What an inspiring sight to see  
thousands of white-skinned  
Mexican women and men wear-  
ing Viva Zapata shirts and stand-  
ing beside the Indians marching  
to the central plaza of their coun-  
try's capitol. This plaza, like the  
entire country, was built on the  
ruins of the Indian city—literally.

The plaza is paved with the  
stones of destroyed Aztec tem-  
ples. Now the two warring ele-  
ments of Mexican history have  
been brought together by the sac-  
rifice of the Zapatista fighters  
over the past 10 years in defence  
of their identity and lands. Mexi-  
cans of all backgrounds, both In-  
dian and White, were moved by  
the dignity manifested in the sur-  
vival and steadfast refusal of the  
Indians to submit to the White  
ruling class and Mestizo majori-  
ty's genocidal vision of Mexican  
society.

The Zapatistas have come into  
the city, and Mexicans have  
marched with them, to demand  
that the federal government  
move on what has become the  
general consensus of the people.  
They want constitutional reforms  
that recognize and define the  
rights of Indigenous peoples. In-  
digenous organizations and rep-  
resentatives from many Indig-  
enous nations collaborated to  
produce what are known as the  
San Andrés Accords, from which  
a government commission devel-  
oped a draft initiative for consti-  
tutional reform. It is in support  
of these changes that the  
Zapatistas have gone to Mexico  
City, and which have caused the  
hundreds of thousands of Indian  
and White Mexicans to rally in  
the plaza.

The initiative deals quite sim-  
ply with protecting the rights of  
self-determination and the au-  
tonomy of the Indigenous peo-  
ples of Mexico.

The initiative would alter Arti-



To:ske  
It's true

cle 4 of the Mexican Constitution  
and concretely define Indig-  
enous self-determination and  
autonomy, following the general  
statement that: "The Indigenous  
peoples have the right to free  
determination and, as an expres-  
sion of this, to autonomy as a part  
of the Mexican State".

The concrete definition of In-  
digenous autonomy has six main  
features: 1) full internal self-gov-  
ernment, 2) a separate justice sys-  
tem, with links to the federal  
court system and special protec-  
tions for the rights of women, 3)  
representation and participation  
in the federal system in cultur-  
ally specific ways, 4) co-manage-  
ment and collective decision-  
making on the use and benefit of  
natural resources in their territo-  
ries (understood as the total habi-  
tat used or occupied by Indig-  
enous communities), 5) preserva-  
tion and enhancement of Indig-  
enous languages, knowledge  
and all elements of their identi-  
ties and cultures, and 6) control  
over their own means of commu-  
nication.

In Canada and the United  
States, we tend to think of our-  
selves as being far ahead of other  
Indigenous peoples in

decolonising this continent. Per-  
haps it is time to reconsider this  
view? Think of the delay, side-  
tracking, broken promises and  
stalling that have characterized  
our movement toward "self-gov-  
ernment" in the past couple of  
generations. Have we accom-  
plished more than what our  
brothers and sisters in Chiapas  
are on the verge of achieving? Do  
we have our own autonomous  
governments, our own justice  
systems, respectful ways of relat-  
ing to the Canadian government,  
control over and benefit from  
natural resource development,  
our languages and cultures and  
an independent media? Don't lie  
to yourself, now!

The changes underway in  
Mexico parallel in many ways  
what happened with the U.S.  
civil rights movement during the  
1950s and 60s, where American  
Blacks faced and conquered ig-  
norance, racism and the legalized  
oppression of their people. In  
both situations, dignified resist-  
ance in support of a righteous-  
ness cause combined with the  
assertion of force to provoke a  
crisis of state and conscience. As  
with the movement symbolized  
by the Rev. Martin Luther King

and Malcolm X, the long line of  
Indian women and men march-  
ing into Mexico City fronted by  
Professor Marcos has brought the  
society to the point where the  
corruption and contradiction of  
their country is undeniable.

What's the difference between  
the situation in Mexico and in  
Canada? For sure, the "adver-  
sary" is the same: a state built on  
racial prejudice, colonial exploi-  
tation and the denial of Indig-  
enous peoples' basic human  
rights. Where the situations dif-  
fer is in the posture of those who  
have been oppressed. Mexican  
Indians have stood up, come to-  
gether, organized themselves  
and battled all of colonialism's  
forces (ideas, attitudes and ar-  
mies). Now they have spurred  
the beginning of a societal trans-  
formation and are on the verge  
of achieving their goals as Indig-  
enous peoples.

While they battle, we com-  
plain. They stand up; we are sat-  
isfied. We have been led to be-  
lieve that it is enough to compla-  
cently sit with the deluded notion  
that White society has a moral  
compass, and that they will even-  
tually hand us back our lands  
and rights because it is the right  
thing to do. As if a colonizer has  
ever given back what he has un-  
justly gained!

The proud struggle of the  
Mexican Indigenous peoples is a  
wake up call for all of us. The  
Zapatistas' rallying cry is YA  
BASTA! It means, "That's  
enough!" I wonder if anyone up  
here is feeling the same way?



## DISCLOSURE:

not the end of SUFFERING,

the BEGINNING

(Continued from page 2.)

Brasfield cautioned that there are "a range of people" including psychologists, Native healers, people of unknown training, some neurolinguistic processing people" who have recently come forward with two-week or so treatment programs and no follow-up. He said this kind of instant healing sends people home extremely vulnerable, to communities "where either no one knows what happened or they don't know how to provide the support." Depression, alcoholism and frequently suicide are the result.

The same applies, Brasfield said, when people expose their pain in healing conferences, quit drinking, then come home where nothing is changed so they revert to their old patterns.

The key to helping people constructively, in Brasfield's opinion, is that most of the community must decide to deal with the issues together. The survivor, their families and the community have to be treated as a whole.

A step that is often missing in treatment is follow-up at home. Brasfield said one of the problems there is confidentiality, because often the people who should be helping are victims or perpetrators themselves. Also professional resources, psychiatrists and psychologists, are "non-existent" in many communities.

Blackwater said that sometimes the workers who are supposed to help people are abusers who are survivors themselves who have not sorted out their own problems.

Or they fight among themselves for money, for power. Sometimes they are just continuing on the "dog-eat-dog" survival of the fittest lessons they learned in residential school, he said.

Brasfield, like Blackwater, also believes that the adversarial court system puts people at risk, is destructive, and "more than cancels out"

Going to court would hurt too much and only open old wounds, said 60-year-old Lloyd Ewenin.

*"It will not only reopen, but they will take a knife and cut you some more."*

the apologies of the government and the churches.

"Court is deadly. I mean it. I couldn't cope," he said.

Cheryl Ewenin, is a 38-year-old Cree mother of eight, who grew up in southern Alberta and now lives on Kawacatoose First Nation in Saskatchewan. She and her father Lloyd Ewenin, 60, are among survivors who put no credence in church apologies in particular. Cheryl attended a Catholic day school and her parents attended residential schools.

She posted a vehement anti-Catholic church article on the internet at Gilbert Oskaboose's site posted for survivors of residential schools ([www.firstnations.com/oskaboose](http://www.firstnations.com/oskaboose)).

"The genocide my parents faced left me with nothing to hold on to," said Cheryl Ewenin. Only seeking out her own culture is saving her, she said.

The reason she wrote the article "has a great deal to do with residential schools in that residential schools have had far reaching effects not only for the survivors but their children and grandchildren."

Cheryl said she doesn't blame her parents for her loss of culture and language. She blames the government and the churches, whose legal representatives point their fingers at each other.

Lloyd Ewenin said he attended residential school from age seven to 15 and he boarded

10 months of the year.

"I think you get a lot (of consequences) when you start talking about it: hurt, shame, anger. Lots of anger. It plays a big part in friendships and a big part with your family.

"When I came out of school, I felt that I wasn't accepted—that I wasn't from here. Maybe they did accept me, I don't know, but I thought that they didn't."

The benefit of disclosing, Lloyd said, is that "as you tell your story the second, third, fourth time, the hurt starts going away. Not completely, but you can say a little more without having a knife stuck into you. I told my story in front of my university class."

He said that when he and his companions reached the age of 12 or 13, the nuns couldn't handle the boys and they used to act up on purpose to get the strap. The reason was because they beat each other over who could take a strapping without flinching.

So they brought in a man to do the strapping, Lloyd said, but it backfired. The male teacher wouldn't strap them.

"He came in with the attitude to teach. We responded."

He said in Grade 5 or 6 he finally started to enjoy school and to learn. They only kept the male teacher one year, said Lloyd, but he was the person who inspired him to become a teacher.

People need a "safe setting" to talk about residential school,

Lloyd said. "Court definitely wouldn't be a safe place for me."

He said he and his late wife decided going to court would hurt too much and only open old wounds.

"It will not only reopen, but they will take a knife and cut you some more."

Lloyd is well aware of the intergenerational effects of residential school.

"What I remember was the violence." He said his grandfather, who didn't attend boarding school, never hit his children, but Lloyd's own father, who did attend, yelled and "learned to hit."

"My own kids I hit until I (got to) university."

Lloyd said he never knew how to show affection to his children since he never received it as a child, but he can hug his grandchildren now.

"I've read my daughter's paper," he said. "I thought I was doing them a favor putting them in a non-Aboriginal school. But I made a mistake," he said sadly.

Who is going to fund the healing and deal with the aftermath of disclosure is the question that has prolonged crises and held up progress in the past, some survivors say. They are critical of the "red tape" and the amount of paperwork attached to Aboriginal Healing Foundation (AHF) applications, but some say without money from the AHF fund they'd have no programs at all.

That's the case with the committee Blackwater works with. They've applied for money for their third year.

But Blackwater said the AHF should have "more people like myself on the board. Politicians and healing don't mix."

That view is echoed by Gilbert

Oskaboose, who has posted some anti-church and anti-Aboriginal Healing Foundation opinions of his own on his web site. He also told *Windspeaker* that even some Elders and supposed medicine people are perpetrating the abuses and that's why communities are not healing.

"I don't have any trouble with people living down their past," he said, but they need to "own up" first to what they've done.

He agrees with Blackwater and Dr. Brasfield that a "whole community" approach to recovery and healing is needed.

Patrick Bernard, a Nechi Institute trainer in Edmonton who has counselled residential school survivors and is a survivor of about six years in residential school himself, said disclosing about abuse helps some people if they are in the right setting.

For others, though, disclosing is "just a trigger for them and they go into their addictive behaviors."

Those who are facing telling their story in court are "scared right now," he said. He said their lawyers have to set up psychological and psychiatric assessments for them.

"The whole record of our life history goes with the lawyer into court, to be used as needed."

What helps disclosure is having "support . . . people who have similar problems and are from the same place."

As with most of the survivors we spoke with, Bernard doesn't expect much from the financial compensation. He said the court experience will allow people to "vent their hurts and work through the issues. We'll get the biggest reward from working it out and getting on with our lives."

## Who?

By Paul Barnsley  
Windspeaker Staff Writer

OTI

Most survivors of Indian residential schools believe that the church and the federal government were responsible for their torment, but one survivor and his colleague believe the federal government is including the churches as defendants in litigation just to muddy the waters.

Alvin Tolley, an Algonquin school survivor, is working with Walter Rudnicki to set up a national residential school survivors organization. Rudnicki is an Ottawa consultant with experience as an Indian Affairs and Privy Council Office policy analyst who now advises Nation leaders.

In a report entitled *Tolley Paper*, the two men advise churches to take a reference to the Supreme Court of Canada in search of a definitive ruling that the legal responsibility for the school system rests with the federal government.

"For the last number of years federal lawyers have been suing churches as co-defendants in lawsuits even though survivors have not done so. The effect is to force churches to large legal costs and bring them to the brink of bankruptcy. The evident intent of federal authorities is to promote a public image that the churches are much of the blame for institutional abuse," Tolley writes. "Residential institutions and their staffs operated under very different mandates. It has been shown that their primary mandate was assimilation, which, in effect, made the tensions of the Department of Indian Affairs and brought them under federal law agents. Their legal duty was to employ whatever measures they invented to purge Aboriginal children of their languages, cultures, identity and ties to their parents and their communities."

Tolley said he's not in favor of letting the churches off the hook in cases of physical and sexual abuse, but the best legal strategy would be to concentrate on

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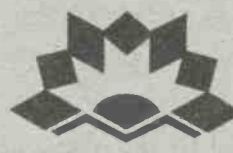
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# Who's really to blame?

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Most survivors of Indian residential schools believe that both the church and the federal government were responsible for their torment, but one victim and his colleague believe the federal government is including the churches as defendants in litigation just to muddy the waters.

Alvin Tolley, an Algonquin school survivor, is working with Walter Rudnicki to set up a national residential school survivors organization. Rudnicki is an Ottawa consultant with experience as an Indian Affairs and Privy Council Office policy analyst who now advises First Nation leaders.

In a report entitled Tolley's Paper, the two men advise the churches to take a reference case to the Supreme Court of Canada in search of a definitive ruling that the legal responsibility for the school system rests solely with the federal government.

"For the last number of years, federal lawyers have been naming churches as co-defendants in lawsuits even though survivors have not done so. The effect is to force churches to incur large legal costs and bring several to the brink of bankruptcy. The evident intent of federal authorities is to promote a public image that the churches carry much of the blame for institutional abuse," Tolley wrote. "Residential institutions and their staffs operated under two very different mandates. It's been shown that their primary mandate was assimilation which, in effect, made them extensions of the Department of Indian Affairs and brought them under federal law as agents. Their legal duty was to employ whatever measures they invented to purge Aboriginal children of their language, cultures, identity and ties to their parents and their communities."

Tolley said he's not in favor of letting the churches off the hook in cases of physical and sexual abuse, but the best legal tactic would be to concentrate on the

federal government.

"In passing a law that legitimized forced assimilation for Aboriginal peoples, Canada's Constitution reserved this task exclusively to its Department of Indian Affairs. This is because the wording of Section 91 (24) of the British North American Act of 1867 (now the Constitution Act 1867) is explicit in this regard. Section 91 assigns 'exclusive' responsibility for 'Indians and lands reserved for Indians' to the federal Crown," he wrote. "The term 'exclusive' has been described by Canada's Supreme Court (Nova Scotia Interdelegation case, Aug. 7, 1950) as a 'water-tight compartment.' The judges declared that no power of delegation is expressed in Section 91, nor 'indeed is there to be found any power of accepting delegation from one body to the other...'

His research has convinced him that churches didn't have the power to make policy at the schools and weren't included in the reporting structure and therefore weren't ultimately liable for the harm done in the institutions.

Tolley argues that churches were merely agencies of the Crown and that such agencies in other circumstances are not held jointly responsible with the Crown because they report to the Crown.

"A general rule of agency is that any indictable or criminal acts that occurred in the institutions binds the federal government in the same way as if the government had done them itself," he wrote.

Many people will have a problem with Tolley and Rudnicki's argument. Even if they accept that the federal government has the sole responsibility for the residential school system, they feel the churches must bear responsibility for the things that happened in the schools.

Nora Bernard, a school survivor and victim's rights activist, has read Tolley's Paper, but she isn't persuaded the churches have no responsibility. She, like many former victims, still carries a lot of anger and resentment for the priests and nuns she dealt with at the Shubenacadie school in Nova Scotia.

"I'm dead set against Alvin Tolley not including the churches," she said. "I know how they work. They knew what they were doing. They knew what was going on."

Yvonne Maes, a former nun with the Holy Names of Jesus and Mary order, alleges the Catholic church covered up allegations of sexual assault against Innu children in Sheshatshiu, Labrador. While working as a counsellor in Labrador in the early 1990s, Maes said she discovered that several Innu had been sexually abused as children as early as 1960. She claims she approached the bishop with the news and pressured him for action. Instead, her contract to work in the region was not renewed. In early March, 46 charges of abuse were filed against church and public officials in the region.

"I've been helping the lawyers," the former nun said. "I've given some of my evidence because I have letters from this bishop and also a few other people that are quite damning of the church. I handed those over to lawyers four years ago and now the cases are actually being filed."

She gave the bishop time to look into the allegations, but soon became convinced a cover-up was in progress, she said.

"Eight months later, nothing had happened. So I wrote him and he wrote back and said he had sent (the priest) for assessment and the assessment advised he be taken out of ministry. But they couldn't do it right away," she said.

Asked if it was her impression that the church was more interested in protecting its own than in weeding out sexual predators, her answer was short and direct.

"Absolutely!" she replied.

Maes said she eventually left the church after experiencing abuse at the hands of a priest. After reporting the abuse, church officials sent her to a psychiatric facility in Ontario for counselling.

"They sent me to Southdown as a victim. My own sisters from Winnipeg—I was a nun at the time... they made the arrangements and told the therapists and psychologists at

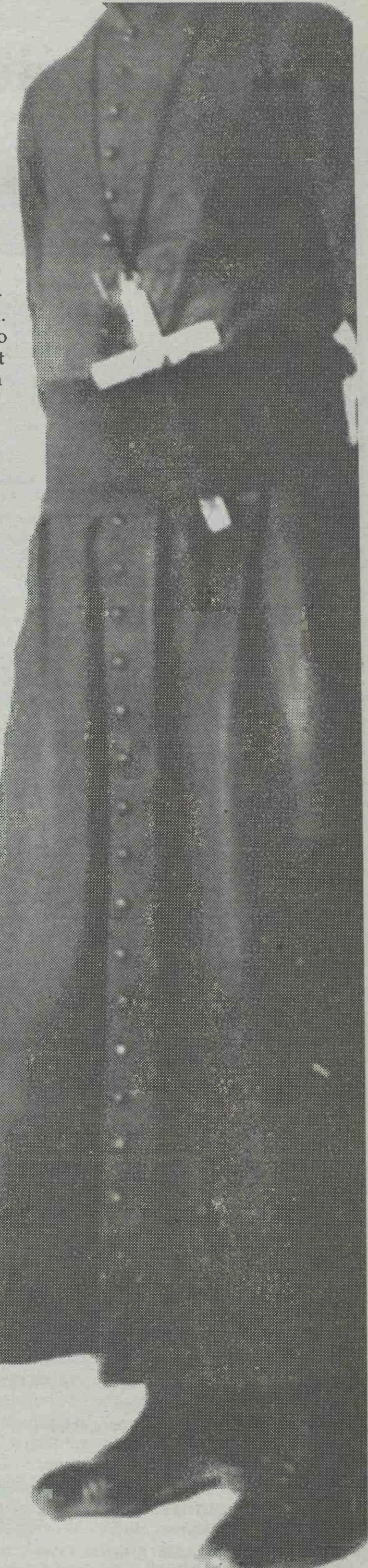
Southdown they wanted me to re-think my position, which really meant, 'Shut her up.' Well, I didn't shut up.

She has now written a book about her experiences in the church. Threats she made to write the book brought action from the church she alleges was part of an on-going cover-up.

"They tried to gag me. They did. They put gag orders. Not only the priest but also my own nuns said they would censor my book. They weren't doing anything. Nothing was going to happen," she said. "My own offender was back in business even after he'd got a church conviction of a kind, he was back in business. So I said I was writing my book. They said, 'Well, you'll have to submit it to two of our censors.' Then I said, 'I'm out of here.' So I wrote the Pope and asked for a dispensation. Of course, they dispensed me in no time at all. But they did not dispense the offender. He's still in business. He's still protected by the church."

Recent media reports by a former United Church minister who is now a paid government expert witness suggest the victims are exaggerating their school experiences. Maes said that's nonsense.

(see Church or State page 8.)



## ANNING

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Aug. 2 - 5, 2001 Penticton, BC (218) 751-4967 see ad page 10

## Church or State or both?

(Continued from page 7.)

"I think it's worse than anything we've heard yet," she said. The former nun also disagrees with Tolley.

"I think the church needs to be charged. I'm sorry that some people, parishioners in various parts of the world, will find this difficult because it will in the end come from their pockets. That part I'm sad about," she said. "But on the other hand I don't know how else the church will learn a lesson. Why would they change? And I don't think the victims want all that much compensation. For instance, in Labrador, if the church would really spend time, if the bishop would really go and spend time with the Elders of the various Innu communities and explain this really did happen and it's not your fault, I think things would really change drastically."

Dr. William L. Marshall is one of the world's foremost authorities on the treatment of sexual criminals.

Marshall has spent time in Cree territories near James Bay and dealt with victims of sexual abuse there.

"I've listened to the stories. I've been with the people who've been abused. Just amazingly dreadful things, amazingly dreadful things. It was just a golden opportunity to take advantage of these kids with absolutely no possibility of repercussions," he said.

When asked his opinion on the church or government debate, his experience led him to be tough on the churches.

"Possibly both, really, but certainly the church. It was their people that was doing it and, when

they found out about it, just shifted the guy somewhere else," he said.

Asked if it was reasonable to accept the fact that pedophilia was not well understood 50 years ago as an excuse, Marshall replied harshly.

"I think it's a large extent that, but I think it's also that that's the sort of cop out the churches use nowadays. I don't think it's a fair cop out. They knew bloody well that these people were doing harmful things to innocent people. And instead of protecting the innocent people who were supposed to be in their care, they protected the offender and that's disgraceful. And they knew very well it was disgraceful at the time. They may not have understood the problem as well as we do nowadays, but they knew damned well it was wrong."

Lawyers prosecuting civil claims on behalf of school victims have said the school system became a "theme park for pedophiles." They have suggested a sinister network where child molesters passed the word around that the schools were fertile areas for their activities. Windspeaker asked Marshall if that was a common activity among the people he treats and studies.

"The media have always been attracted by this idea of a pedophile network. I'm sure there are such things, but you don't have to have a network to catch on that, if you're in charge of a school and have total authority, and you're stuck out in the middle of nowhere where only the victims can report what you're doing, and they're of a status in our society where they're

not believed, you don't have to be too bloody swift to figure out that this is a golden opportunity if you happen to have these inclinations," he said. "These guys are not dumb. If they want to get access to children, they know the kinds of positions to put themselves in where they'll get access. Lots of these fellows give up otherwise more lucrative opportunities in order to take a position where they can continue to have access to kids."

Marshall said there are more incidents of criminal sexual activity involving children among church workers than in the general population.

"It's certainly a much higher incidence of behavior amongst clergy and brothers, and lay people working within the church as well, than you would expect. Certainly a lot higher than the Catholic church would like it to be," he said. "I don't know what role celibacy plays in all of this... I think it's much more to do with the authority and power that, in the past, was given to priests and brothers and nuns. Parents often excused what they did. You know, 'He knows what he's doing,' or they flat out didn't believe the kids. That's what happened in Newfoundland. When children in a small town there reported that some priest had been molesting them, the rest of the town came around and threw rocks at their houses because they just thought they were awful people condemning this awful priest, who had by the way, as many of these guys do, made significant contributions to the community, aside from his offending, of course."

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## Coon Co

By Paul Barnsley  
Windspeaker Staff Writer

OTT

Matthew Coon Come, the assembly of First Nations national chief, has survived a very dangerous in his political life, but not out making—or at least e ing—a few powerful po enemies.

When reports surfaced national mainstream press Coon Come had told the Nation leadership to "up," the response from chiefs was outrage. Despite subsequent claim by the that the remarks had been out of context, the Atlantic chiefs formally demanded resignation.

The stories were based comments the national made when approached reporters at the AFN's national health conference in Ottawa Feb. 27.

On March 20, Windspeaker contacted Millbrook First Nation Chief Lawrence Paul, chair of the Atlantic Policy Congress of First Nations (APC), to see if he and the national chief had worked their differences.

"No, we didn't," he responded. "All he had to calm the waters a bit would to say that in the heat of the moment he might have made some remarks that were acceptable to the chiefs of Canada, and, if he did, he apologized. He flatly refused to do that, therefore I think our national chief is a little arrogant, too. And he can't be humbled. It's a person's character, if he's a good leader, he's got to have those traits. You've got to be flexible; you've got to be able and you've got to be tenuous. But he flatly refused to apologize for his remarks."

Not all the chiefs resent remarks. In Coon Come's public appearance after the story broke in Vancouver early March, he was applauded by the member chiefs of the



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both?

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much higher vior amongst s, and lay peo- the church as ould expect. gher than the ould like it I don't know y plays in all s much more uthority and e past, was and brothers often excused ou know, 'He oing,' or they ve the kids. ened in New- children in a reported that en molesting e town came rocks at their they just awful people awful priest, ay, as many made signifi- to the com- his offend-

Coon Come angers chiefs, wins grassroots support

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA.

Matthew Coon Come, the Assembly of First Nations (AFN) national chief, has apparently survived a very dangerous time in his political life, but not without making—or at least exposing—a few powerful political enemies.

When reports surfaced in the national mainstream press that Coon Come had told the First Nation leadership to "sober up," the response from many chiefs was outrage. Despite a subsequent claim by the AFN that the remarks had been taken out of context, the Atlantic chiefs formally demanded his resignation.

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Not all the chiefs resented the remarks. In Coon Come's first public appearance after the story broke in Vancouver in early March, he was applauded by the member chiefs of the First



FILE PHOTO

National Chief Matthew Coon Come drew the ire of some chiefs with comments he made at an Assembly of First Nations health conference held in February in Ottawa.

Nations Summit. However, Summit task force member Bill Wilson wrote a letter to the editor of the *Vancouver Sun* saying that other threats to First Nations health included "born-again Christianity," a veiled reference to the national chief's Pentecostalism.

"I applaud Matthew Coon Come on his courage to state the obvious," Wilson wrote.

He added that smoking, drug use and drinking alcohol are "just the surface expression of the powerlessness and frustration of Aboriginal people."

"The biggest disease that I see is born-again Christianity," he added. "Not since the common cold, smallpox and original Christian missionaries have we seen such an assault upon Aboriginal culture as we are now seeing perpetrated by religious fundamentalism."

But later, another British Columbia chiefs group, the Nuchah-Nulth Tribal Council, also voiced their approval of Coon Come's remarks. And grassroots people, in letters, emails and phone calls, are almost

unanimously supporting the national chief.

Smoldering in the background, meanwhile, is another area of disagreement between Paul and Coon Come. Paul was one of two Atlantic Policy Congress chiefs who signed a very blunt letter to the national chief, received at the AFN on Jan. 23, which instructed him to "[a]dhere to your role as national chief elected by chiefs." Coon Come has said he will put forward a resolu-

tion as early as this May to change the constitution of the AFN so that grassroots people, and not just the chiefs, will elect the next national chief. He said it was an issue that was repeatedly raised by grassroots people during his campaign for the national chief's position last spring and he feels obliged to do what he can to follow the voice of the people. The Atlantic chiefs' letter made it clear that they want no part of such a move.

Many observers saw Coon Come's remarks at the health conference as part of a strategy to mobilize grassroots support as he prepares to battle the chiefs on the election issue. Paul believes Coon Come is trying to elevate himself above the other chiefs.

"I think he wants to be a super-chief," he said. "Because the chiefs of Canada disagree with him, he lashed out back at us by calling us a bunch of drunks, and stereotyping us. I think when a national leader stereotypes his own people, well, I think that's an unforgivable sin. I think he should go forth and be a man and apologize for

*"Not since the common cold, smallpox and original Christian missionaries have we seen such an assault upon Aboriginal culture as we are now seeing perpetrated by religious fundamentalism."*

— Bill Wilson,  
First Nations Summit, B.C.

those words that he said... telling the non-Native general public that the chiefs of Canada are nothing but a bunch of drunks and smokers and good-for-nothings. I think that's a cardinal sin and I think he should be man enough and humble enough to go on national TV and the national news media and apologize for the those remarks that offended the chiefs of Canada or the Native people of Canada."

AFN communications director Jean Larose said the reporters got the story right but the headline writers in daily papers across the country distorted the facts. The headlines blared the message that the national chief had backed up former Newfoundland Premier Brian Tobin's allegations that many First Nations leaders were incapacitated by their addictions. But the stories below the headlines—by Rick Mofina of *Southern News* and Sue Bailey of the *Canadian Press*—didn't necessarily say that. Larose said the national chief didn't mean to say only chiefs need to be better role models.

"He was talking about leadership and leadership is everybody," he said. "In a small community, the local hockey coach

could be a leader."

To understand the national chief's comments, Larose said, one must remember that he was merely echoing what he had heard health care providers say during the health conference.

"It wasn't in any way, shape or form a reflection on leadership because people had told him and told others at the youth and suicide workshop that in many communities kids are not getting proper role models. (They are getting instead) people who drink too much, smoke too much," he said.

Larose said the national chief couldn't retract his comments without betraying the people who'd originally made the comments.

"He didn't back away. He was very adamant," Larose said, adding his interpretation of what Coon Come was saying. "This is what I said because this is what people have told me and they're the people who work in the communities. They're the people who are on the front line. If, to them, this is an issue—not everywhere, but in some areas—then we have to look at it. As leaders, we can't turn a blind eye to something because it may not suit us to look at it. That's not being leaders."



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Canada



# Métis victorious in hunting rights case

By Joan Taillon  
Windspeaker Staff Writer

SAULT STE. MARIE, Ont.

Steve Powley and his son Roddy are relieved they can get back to the bush to hunt for food for their family without being harassed by provincial conservation officers.

On Feb. 23, the Ontario Court of Appeal issued a unanimous verdict that confirmed the Powleys' right to hunt without a licence. The decision in their case is the first time the harvesting rights of Métis have been upheld by Ontario's highest court, and many believe the case will set a precedent for other jurisdictions.

The court ordered that "Recognition of Métis hunting rights adds a significant element that must be factored into the regulatory scheme, and now that the Métis rights have been recognized, the government must proceed with immediate dispatch to establish a scheme that accords due respect and recognition to those rights."

The government has a year. Even if they seek and are granted leave to appeal to the Supreme Court of Canada, the Powleys' right to hunt is safe.

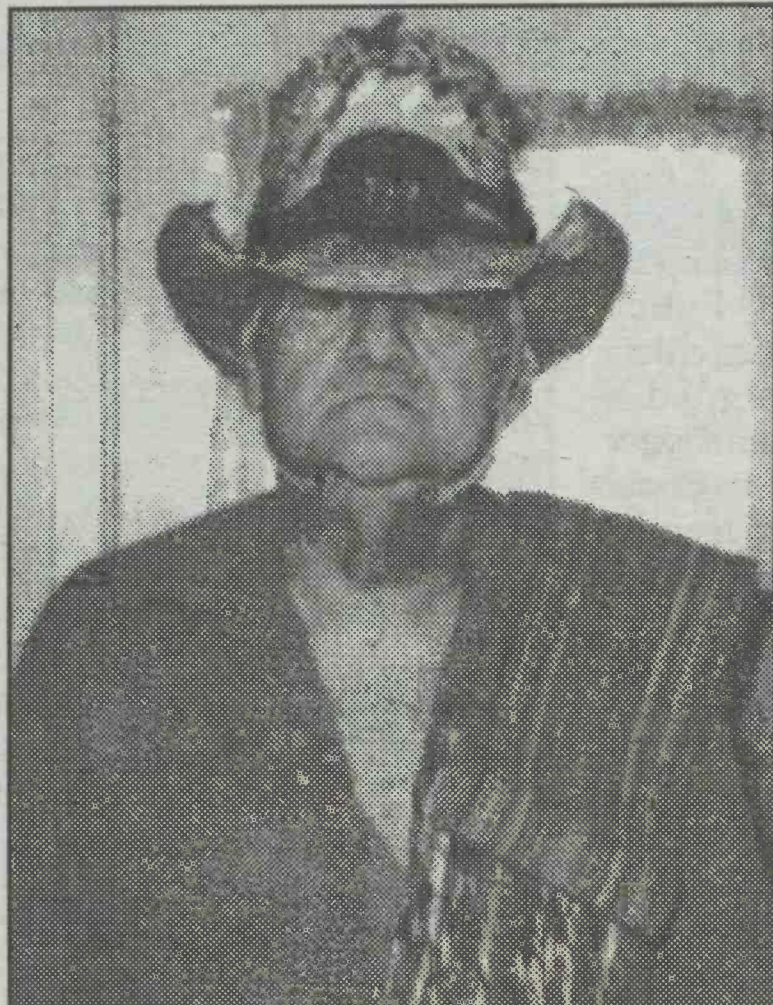
Justice Robert J. Sharpe said it is the first case to reach the appellate level dealing with the rights of the Métis peoples under Section 35 of the Constitution.

The case is viewed by many non-treaty people as a milestone. They believe it begins to solve long-standing issues for both Aboriginal and non-Aboriginal people as to how Métis rights should be defined and implemented.

Still others, including the Ontario Federation of Anglers and Hunters, see the judgement as opening the floodgates to people being able to hunt, trap, fish and extract resources from the land without limitation or concern for conservation. The federation is worried the game is under assault by people who pay nothing towards maintaining the resource. It says there may not be enough moose to go around if thousands of people have an unrestricted right to hunt.

Steve Powley thinks the case will be appealed.

"I imagine it will end up going to the Supreme Court and that way (the prime minister) will be ordered to deal (with the Métis)," Powley said he hopes the government doesn't take the



Steve Powley

other alternative of doing nothing.

"I hope it goes to the Supreme Court. I mean, it is expensive and it's a lot of time, but for all concerned I think that would be the better way to go."

In the meantime, "my family, and my brother's family can immediately hunt without being harassed or paying a licence. Three courts upheld our right to hunt and fish."

The Powleys' ordeal began in 1993 when Ministry of Natural Resources officers in Sault Ste. Marie, Ont. charged them with illegal hunting and possession of moose. The men identified themselves as Métis who were entitled to hunt without a licence.

In 1998 the men were acquitted of the charges in the lower court and again in 2000 in the Superior Court of Ontario.

On appeal, the court granted intervenor status to four Aboriginal organizations: the Ontario Métis Aboriginal Association (OMAA), of which the Powleys were members in 1993; Aboriginal Services of Toronto (which provides legal advice); the Congress of Aboriginal Peoples; and the Métis National Council, with which the Métis Nation of Ontario (MNO) is affiliated. The Powleys now are members of the MNO.

"The judgment has a couple of things in it that reach far beyond the simple application to Métis people," said Aboriginal rights lawyer Jean Teillet, who represented the Powleys.

Mark Holmes, spokesman for the Ontario Federation of Anglers and Hunters (OFAH), would agree. But he said "it is not a matter of rights so much

as it is about conservation of a resource.

"The concern begins and ends with the principles of conservation, and there are a lot of questions that are unanswered when it comes to Métis getting status rights."

Teillet and the Aboriginal groups say they are conservation-minded too, but the main question dealt with in Powley is very much one of rights. The first thing, Teillet said, is that the government won't be able to

continue its practice of ignoring constitutional rights for Aboriginal people until the offended Aboriginal party takes the government to court.

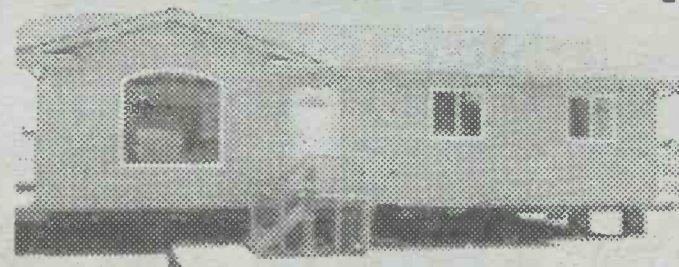
"One of the ways that government has dealt with Aboriginal rights to date... is to deny that there is any substance to a claimed right until it has been proven in court." Teillet added that all governments across Canada have taken this approach.

She explained that while Section 35 of the Constitution recognizes and affirms Aboriginal and treaty rights, "the government treats that as if Section 35 is a box that is empty until you go to court and the court fills it up with a right. And until the court fills it up with a right, government thinks that they have no obligations to Aboriginal people to protect or preserve or do anything about the rights that are in that box because they don't think they're there."

Teillet said this is an "important statement for all Aboriginal people; that governments have obligations to do something before courts make a decision."

The government has not dealt the same way with non-Aboriginal people, Teillet said. She used the example of constitutional protection of religious rights to illustrate her point.

"I think that generally people think that you might have another right, let's say a freedom of religion right. They know you've got a freedom of religion right; they don't treat it as if you don't have one unless you go to court and prove it. They treat it as if you do have one. (see Hunting page 11.)



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## System

(Continued from page 9) there may be some circumstances where they don't quite understand the body's got freedom of freedom of association right to free speech. isn't empty until you on those... (but) the ing Aboriginal rights tirely different way."

The second important the Powley case that beyond Métis," Teillet the appeal court order emment to enter into usual-based negotiat that's a very, very, new

In this case the Cro for a year's suspens rights so they could regulatory regime in Teillet said the go did not anticipate would order it to consent-based neg with the Métis. T however, said the government had to g ity to Aboriginal ri any changes it ma regulatory regime h flect that priority, ar that the government make a distinction b dian rights and Mét "That idea of cons negotiations (is) goin repercussions all over try too, because people chafing all over the cor der this sort of cor model, and so this is n very important law," said.

Holmes said, "we th rights and status rights upheld no more and n the laws prescribe. A there aren't treaty ri must be established c conclusively. And tha the process now with people or the Métis Ontario."

Holmes indicated C satisfied with the way ess is going, however.

"The decision that dered regarding the and that was over the

## Aboriginal Business

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# System thrown out with court win, says hunter

(Continued from page 10.) "Now, there may be some circumstances where they don't quite know what that means and they have to litigate it, but as a general rule, they understand that everybody's got freedom of religion, or freedom of association or the right to free speech. . . . The box isn't empty until you go to court on those. . . . (but) they're treating Aboriginal rights in an entirely different way."

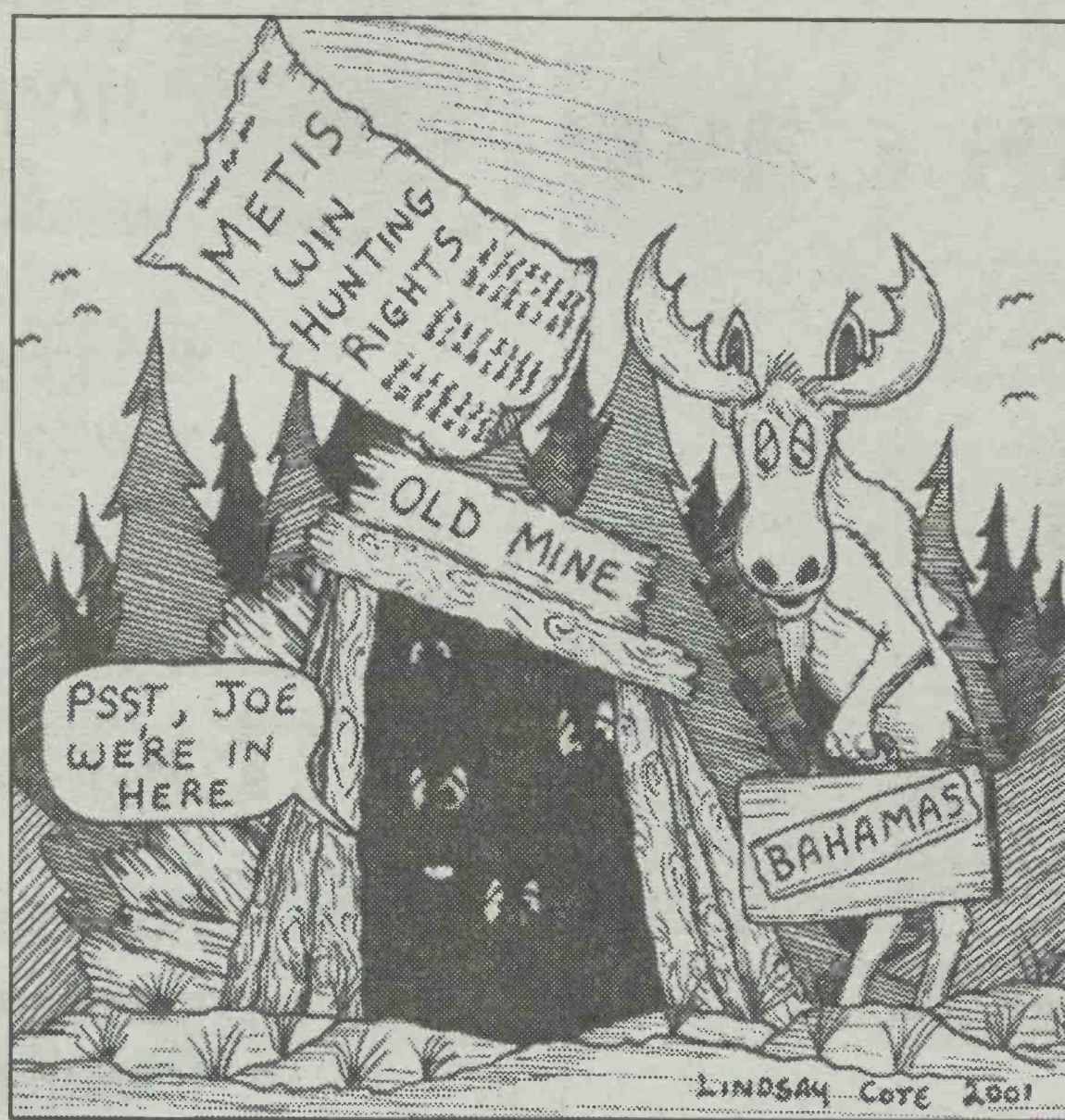
The second important issue in the Powley case that will "reach beyond Métis," Teillet said, is that the appeal court ordered the government to enter into "consensual-based negotiations. And that's a very, very, new concept."

In this case the Crown asked for a year's suspension of the rights so they could "get their regulatory regime in line." But Teillet said the government did not anticipate the court would order it to enter into consent-based negotiations with the Métis. The court, however, said the Ontario government had to give priority to Aboriginal rights, that any changes it made to its regulatory regime had to reflect that priority, and further, that the government must not make a distinction between Indian rights and Métis rights.

"That idea of consent-based negotiations (is) going to have repercussions all over the country too, because people have been chafing all over the country under this sort of consultation model, and so this is new and it's very important law," the lawyer said.

Holmes said, "we think treaty rights and status rights should be upheld no more and no less than the laws prescribe. And where there aren't treaty rights, they must be established clearly and conclusively. And that's part of the process now with the Métis people or the Métis Nation of Ontario."

Holmes indicated OFAH isn't satisfied with the way the process is going, however. "The decision that was rendered regarding the Powleys, and that was over the harvest of



the moose outside of conservation laws, we have grave concerns with."

He added "it's taken a lot of work to devise a system. . . which has more hunters than there are moose, yet is still able to provide most with a hunting opportunity

and at the same time protect that resource."

He said Ontario's present system for the hunting tag draw takes into account the scientific and biological data being accumulated, and factors in such things as Aboriginal harvest,

## Who will negotiate the terms of the hunt?

By Joan Taillon  
Windspeaker Staff Writer

OTTAWA

The president of one of two Métis organizations in Ontario is adamant that his organization should be representing the province's Métis in the upcoming hunting negotiation process.

"I'd like to make it very clear that there is only one Métis-specific representative of the Métis people in the province of Ontario, and that's the MNO," said Tony Belcourt; ". . . the Métis Nation of Ontario is the only one that provided all the financing for Steve Powley. We're the only one that's been fighting for Métis rights and writing constantly to the government." The

MNO is a member of the Métis National Council (MNC).

Belcourt said if the government doesn't sit down for talks in a "reasonable" amount of time, MNO will "go back to the court, because obviously the government will be, in our opinion, in contempt of court. . . . We would certainly seek damages."

The Ontario Métis Aboriginal Association's (OMAA) president Michael McGuire and first vice president Henry Wetelainen also talked to *Windspeaker* about their agenda for defending Métis rights and their right to represent Ontario's Métis citizens. McGuire said of the Powley hunting win in the appeal court, "OMAA and its communities have been waiting for these negotiations for well

mortality from natural causes and poaching.

"The system . . . works," said Holmes.

"This court decision has just wiped out that system, or it will in a year when it comes into effect. Unless certain things are negotiated."

Holmes said his organization is prepared to sit down with Aboriginal groups and he denied the statement of MNO president Tony Belcourt that OFAH refused to hear an explanation of MNO's harvesting policy at a recent OFAH conference. He said that as their conference was wrapping up he asked to meet with MNO the following week.

Belcourt said MNO has a strict harvesting policy whereby "captains of the hunt" decide which Métis can hunt, where they can hunt, and what limits will be imposed on them. They also ascertain that potential hunters are qualified to use firearms.

Powley confirmed Belcourt's assertion that the MNO's hunt captains issue harvesting cards and that people aren't charged if they have the card and a MNO membership card.

"The money for them harvesting cards goes towards the court

cases, Powley added.

Teillet thinks a lot of research and work needs to be done to fulfill the Court of Appeal mandate.

"Powley stands for one basic proposition, which is that people who are directly genetically linked to a Métis community that existed prior to, say, the Canadian government or the greater Canadian community taking over—if you can prove that, then you've got a harvesting right. . . . That's just the circumstances of that case. That's because Steve Powley tracked right back to the Lesage family, who were part of that original, historical Métis community there. So what Powley really only proves is that people who are still in that area and who come from that original community that they can harvest. Now, I firmly believe that lots of other people can do it too, who would be called Métis, but Powley doesn't prove them." She said the case didn't cover a whole host of Métis issues, such as what would be the rights of a Métis person who was born in another part of the province and had moved to the Sault Ste. Marie area and become a part of the Métis community there.

"Can that person exercise the harvesting rights that belongs to that Métis community? We didn't solve that problem."

Powley was a test case, "kind of like the Sparrow case—you've got to do the first big thing. Is there a Métis right to hunt? And for somebody who is clearly Métis, clearly connected to the community, has never moved away. . . in that sense it was good clean facts to work from. But boy, there's lots of muddier cases coming."

The provincial government has to decide if it will appeal to the Supreme Court of Canada. It also has to decide what it will do about the court-mandated negotiations, and finally, Teillet said, there are a lot of ongoing prosecutions of Métis people in the Ontario courts that the government will have to take another look at. Some were stalled pending the Powley decision.

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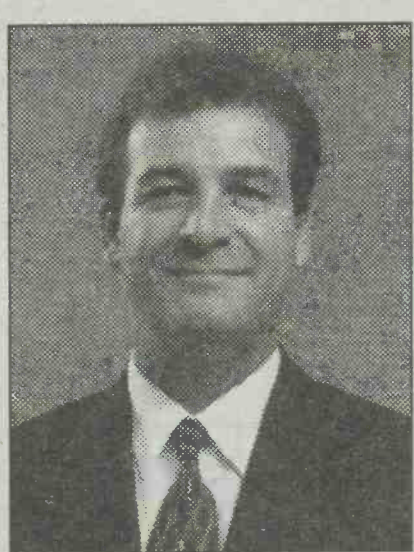
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Pimee Well Servicing Ltd., a business located in Bonnyville and owned by six First Nations, was honoured with the Eagle Feather Business Award of Distinction for demonstrating outstanding entrepreneurial achievement.

Flint Energy Services Ltd. from Sherwood Park was presented with the Aboriginal Relations - Best Practice Award of Distinction. This award recognizes outstanding achievement in promoting Aboriginal business, employment and training.

These two companies are more than leaders. They are outstanding examples of the successes happening in First Nations communities and among private sector partners.

They demonstrate the positive impact of First Nations businesses on their own communities, this province and on the national economy as a whole. They remind us economic development is a priority we all share.

Best wishes to all winners of the Alberta Business Awards of Distinction, and my thanks to the Alberta Chambers of Commerce for hosting the Awards Gala in Edmonton on February 27, 2001.

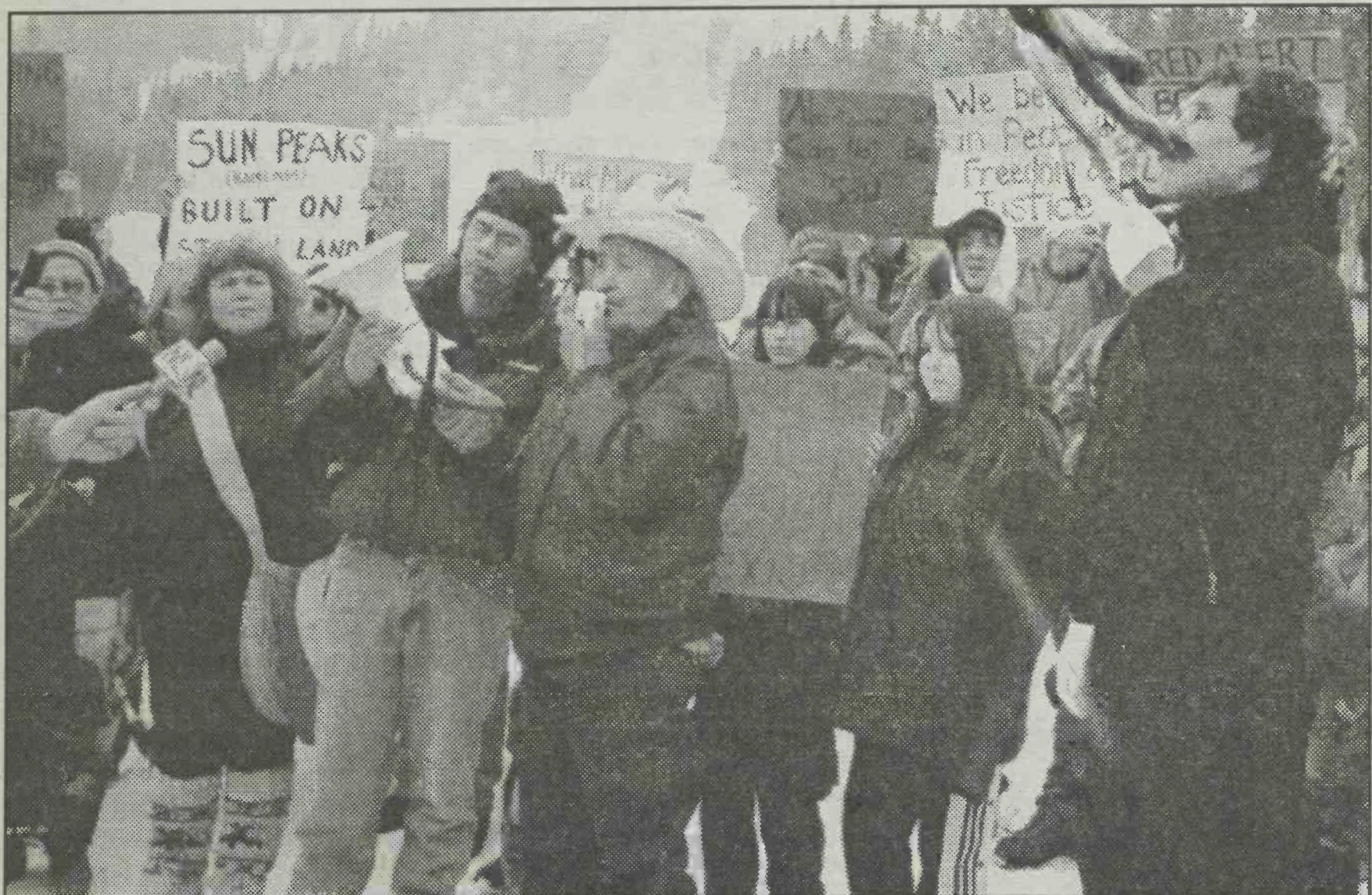
*Robert D. Nault*

Canada

A Message from the  
Minister of Indian Affairs  
and Northern Development  
The Honourable Robert D. Nault,  
P.C., M.P.

Indian and Northern Affairs Canada  
Affaires indiennes et du Nord Canada





Protesters gathered at Sun Peaks Ski Resort during the taping of MuchMusic's annual winter concert event, SnowJob, to bring attention to an unresolved land claim on the site of the resort's planned expansion.

## Shuswap protests expansion

By Thomas Langley-Smith  
Windspeaker Contributor

TODD MOUNTAIN, B.C.

Supporters of the land claims of British Columbia's Shuswap Nation met on the slopes of Sun Peaks Ski Resort near Kamloops on March 10 to take advantage of the media exposure that came with MuchMusic's week-long concert event SnowJob 2001 that took place on location there.

The resort plans a \$70 million expansion on to land that was set aside in 1862 for a reserve for the Secwepemc (Shuswap) people.

Chief Bonnie Leonard of the Kamloops Indian Band supports the Neskonlith, Adams Lake and Little Shuswap bands in their specific claim to the area.

"We would like to see them work together with the developer to come to some compromise so that this can be a win-win situation," said Leonard. "I'm here today with other chiefs from the Shuswap Nation to show support for a peaceful settlement for land claims."

By 9 a.m. ski lifts were bustling as hundreds of skiers and snowboarders arrived. Native representatives appeared mid-morning with bags containing pins made of red, black, yellow and white ribbons and offered them to SnowJob participants with a card that asked that the ribbons be worn as a symbol of support for a peaceful settlement of all First Nation land claims in the province.

"The ribbon represents all the nations on earth and the desire to work together," read the card. "Talk to your MP and your MLA and urge them to assist in the resolution process."

Chief Felix Arnouse of the Little Shuswap Indian Band gave out the ribbons with the hope that all people will work together as one big community.

"Even Native people are divided on land claim issues. They need to go back to their communities and hold discussions because a lot of people don't want to be part of a protest. They feel there are different ways of solving these problems. I believe one of the best ways of settling a lot

of these land claims issues is by asking for support from non-Native people," said Arnouse.

With an RCMP helicopter buzzing above while officers monitored protesters below, members of the West Coast Warriors Society, wearing army camouflage and faces covered, stood alongside Natives drummers, shrieking their support and applauding endless speakers amid a sea of signs.

Although a theme of unilateral support for the Secwepemc people and their fight against the arbitrary development of their land was loudly proclaimed, a common method of solving the land question did not emerge.

Quoting her late father Grand Chief George Manuel, Vera Manuel said "if you really believe it's yours, don't ask for it. Take it." Chief Stewart Phillip of the Penticton Indian Band prefers to pressure the government to recognize legitimate Aboriginal rights. Others advocated working with resort officials and developers to reach a settlement.

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We thank all applicants for their interest; however, only individuals selected for further assessment will be contacted.

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**Treaty process a non-starter in east**

(Continued from page 1.)

APC communications officer J.J. Bear said the chiefs in Atlantic Canada won't be pushed into a British Columbia-type treaty process because they already have a treaty.

"What the chiefs are saying is, the federal government has to recognize the treaties we already have, and to implement those treaties, before we can have any discussions around any sort of treaty process," he said. "It's not the chiefs. It's the government trying to sort of implement a B.C. treaty process on the East Coast. Right now, they're not getting anywhere with it and, actually, in a meeting with the chiefs back in, I think it was January, the minister said, 'Either you go with the treaty process or we're not going to discuss treaties.' It was sort of like a threat."

Until the minister recognizes that he's dealing with people whose right to fish does not come from DFO, the chiefs say,

there will be no agreements.

"The chiefs are willing to sign agreements but (the government) has to negotiate in good faith, not just bring us an agreement and say sign it, sign it and we'll give you millions of dollars," Bear said.

The communications officer admitted that the minister had been pressuring the chiefs and the possibility they would be facing the kind of force employed against Burnt Church last year is on people's minds. But, he said, any violence won't be caused by his people.

"I don't think there's going to be chaos in the water. The only one's that are going to be creating it would be DFO, not us," he said. "Like before, like what happened at Burnt Church and Indian Brook. It wasn't the public that was creating chaos, it was DFO. DFO was the one that was out there enforcing and running over boats."

**Treaty approval now uncertain**

By Paul Barnsley  
Windspeaker Staff Writer

PORT ALBERNI, B.C.

Despite all the hyperbole in the British Columbia media over the terms of the Nuu-chah-nulth agreement-in-principle, it may already be dead in the water.

Local sources say the ratification process requires all member communities that make up the Vancouver Island tribal council to vote in favor. If even one says no, it's back to square one.

The agreement that will be put to the people includes \$243 million and 550 square km of land. Newspaper reports in the province have dwelled on how much is in the offer, but many Nuu-chah-nulth people are looking at how small a percentage of their unsundered territory and resources are included.

Treaty making has accelerated in British Columbia right now. The Opposition Liberals, expected to defeat the NDP government when a provincial election is called in the near future, have already said they'll hold a referendum on the entire treaty process, once elected. Premier Ujjal Dosanjh has turned that threat into a lever to fast-track treaty negotiations while desperately appealing to the electorate, saying only his party will respect the rights of minorities.

One tribal council member has already announced it will not participate in the ratification vote that is to be held on or before March 31, just three weeks after the agreement-in-principle was initialed. The Ehattesaht First Nation, an isolated community near Nootka Island that is a six-hour drive from Victoria and only accessible after a final 45-minute trek along a logging road, has already walked away from the tribal council and negotiations. Dawn Amos was the chief of

that community from 1998 until October 2000. She was also the treaty negotiator before quitting to attend the University of Victoria. She said she returned to her community to warn the people what would happen if they ratified the treaty offer.

"Speaking as the former negotiator for our tribe, we undertook an analysis of the agreement-in-principle almost two years ago," she said. "At that point, we already had some concerns with the language and in our analysis there were five areas that were brought to the tribal council with respect to jurisdiction, governance, fiscal relations, certainty and taxation."

After she left council, Amos said, the new council did not follow up on those objections.

"As soon as my council left, those issues left the table. It wasn't until the eleventh hour, the day before the initialing, that I went back into the community and shared what we had done and it totally refreshed everybody's memory," she said.

Amos claims the treaty offer is small for the more urban communities in the tribal council and miniscule for the smaller, more remote ones.

Amos knew she would be criticized for speaking against the offer, but she felt she had no choice.

"I was afraid what would happen if I didn't say anything," she said. "I've been totally criticized by my own people and I've received numerous emails basically scolding me or saying, 'This is the best deal we're going to get.'"

One powerful figure on the tribal council, co-chair Richard Watts, said he'll vote against the deal.

(see Community page 14.)



# Caldwell walks against racism

By Dan Smoke-Asayenes  
Windspeaker Contributor

BLenheim, Ont.

The Caldwell First Nation has declared WAR - a Walk Against Racism. The 120-km walk will begin on April 23 at the N'Amerind Friendship Centre in London, Ont. and finish April 27 at the Caldwell First Nation band office in Blenheim, Ont.

"Anti-Native sentiment," said Caldwell Chief Larry Johnson, "is being encouraged by local politicians" and the walk is to inform the public of the actions that some of the non-Native community is taking in their opposition to Caldwell First Nation plans to create a land base in the Blenheim area.

Vandalism and graffiti has occurred and has led to more frequent patrols by police in the Caldwell community. Some members of the Caldwell Nation have been stalked by non-Native neighbor, the chief said. The chief's wife was shot with paintballs outside her home, prompting the Johnson family to move their granddaughter to a nearby reserve where it is safer. Police have investigated these incidents, but have no leads.

And while the chief is battling opposition from without, he has problems coming from inside his own community as well.

The Caldwell Nation held a vote Dec. 2 and accepted the offer of \$23.4 million from the Department of Indian Affairs (DIAND) to establish a reserve. But Kevin Ross, a lawyer for a group of Caldwell members, contends the vote was not legitimate, because it was not sanctioned by the federal government.

Steve Outhouse, DIAND spokesman, said ratification requires that the Caldwell First Nation remit to the minister a band council resolution calling for a vote, after which the minister appoints a ratification officer to oversee the vote. Outhouse said the Dec. 2 vote was done "solely by the First Nation" and "did not happen in conjunction with the federal government. [It] was not con-

sistent with our settlement agreement, and therefore, we will not recognize the results." (DIAND) is committed to resolving this claim, he said, "so we'll need to talk about setting up a new vote."

On another front, there is confusion concerning litigation between the federal government and the municipality of Chatham-Kent and a Mr. Jack Rigby, a farmer in the area who is head of the Chatham Kent Community Network. CKCN is a citizen's group that was formed after the settlement offer between the Crown and the Caldwells was made public in December 1998.

Caldwell lawyer Jim Mays said the government asked the court to reject without a hearing the application of CKCN and the Chatham Kent municipality, which were asking for a judicial review of the land claim agreement, believing that the Caldwells have no right to the land in Chatham Kent. The application insists the land the Caldwells should be considering for a reserve is in their traditional territory at Point Peelee National Park near Learnington.

At issue, according to Charlotte Bell, Crown lawyer, "is the matter of settling land claims, which is a matter between the Crown and the First Nations and that the courts ought not to interfere in that process."

Government contends the court challenge is frivolous and without merit, but the court disagreed, saying the request was a long shot, but was not so frivolous that it should be struck without a hearing.

"The government was looking for a quick victory and did not get it", said Mays.

Federal Justice Pinard ruled last June 20 that the case brought by CKCN and the Chatham-Kent municipality against the federal government can go to trial. The Crown appealed this decision and lost, so the hearing will proceed. The Caldwell Nation are observers to this litigation and are not involved in the court proceedings.

# Community to vote

(Continued from page 13.)

"Right in the paper, he said he'll be voting no. I think that'll have a big influence," Amos said.

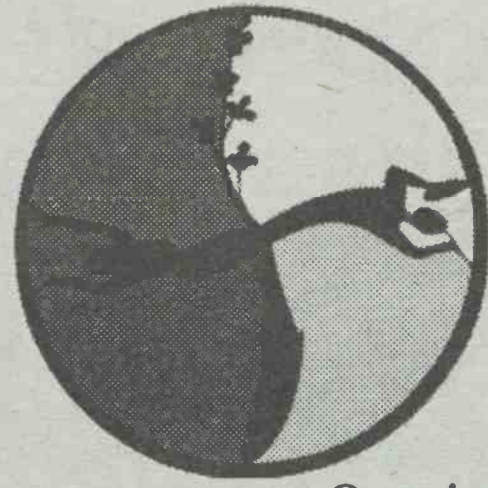
Another community that reached the agreement-in-principle phase of the treaty process also backed out when it came time to finalize things. After their negotiators reached what looked like an acceptable deal to them, the Sechelt people, whose traditional territory is the Sunshine Coast, north of Vancouver, decided that the insistence that they extinguish their tax-free status in exchange for a small percentage of their traditional lands and resources, was unacceptable.

Amos believes that will be a pattern that will be repeated over and over again.

"People are running scared and it's the people who make a living off this process. Those people are running around trying to get us back at the Nuuchahnulth table right now. It's only them. It's not the real grassroot, average people," she said.

Tribal council spokesman Archie Little defended the deal.

"We understand that support for the agreement is not unanimous, but we understand also that it may never be so, and we respect the opinions of those who do not support the direction in which we are going," he said. "We firmly believe the agreement provides opportunities for our communities and gives us a proper basis for our proper place in British Columbia and Canada."



## ANNOUNCEMENT

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#### • Statement of Principles

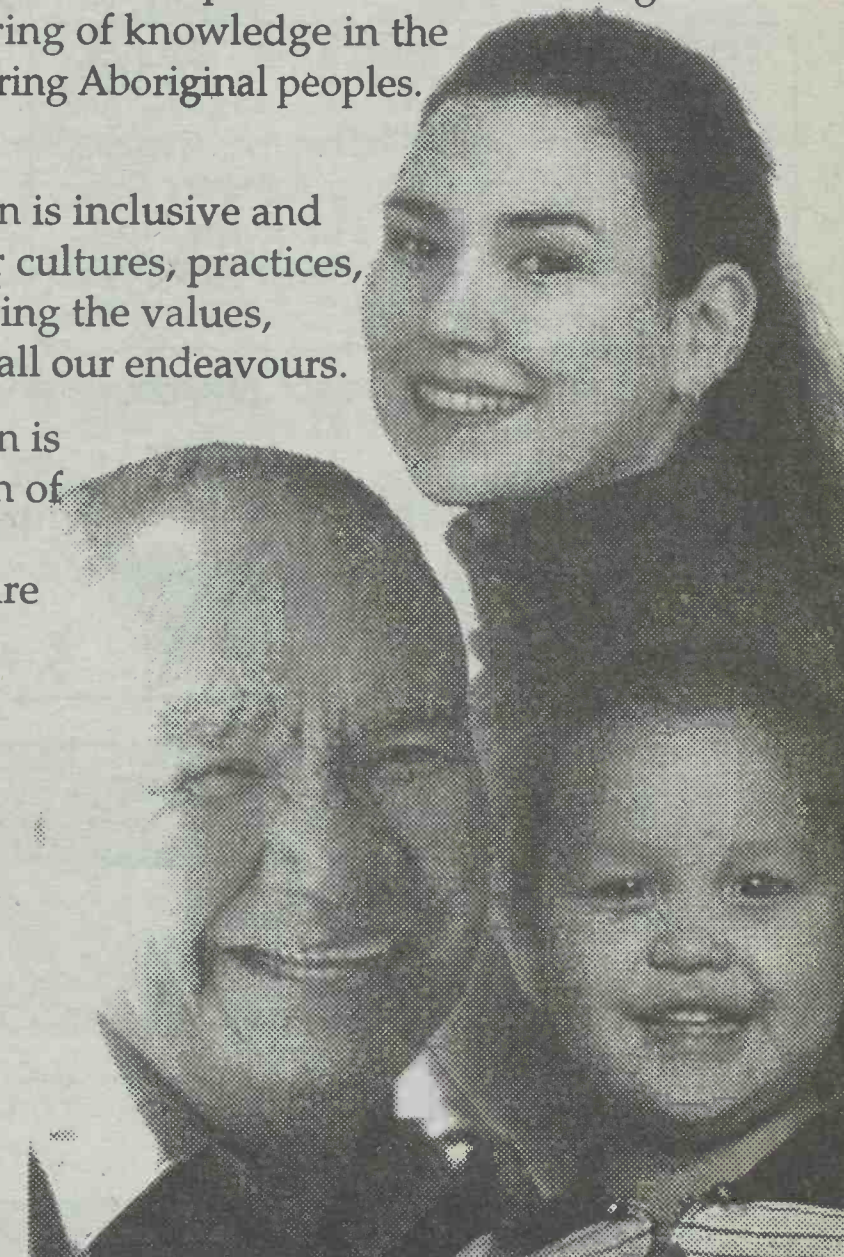
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# Achievement

## REVIEW

By Debora Lockyer Steen  
Windspeaker Staff Writer

EDMONTON

A frontier town met the frontier when Edmonton hosted the National Aboriginal Achievement Awards on March 16.

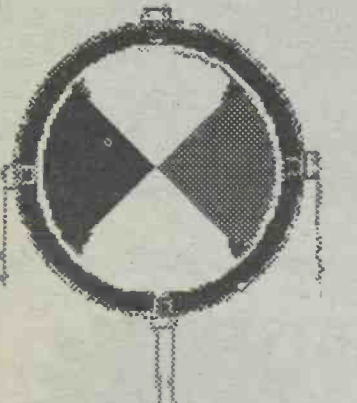
This year's 14 award recipients were the stars set among a galaxy of planets, represented stage by dangling globes of light and sharing space with the brown hand of the Creator reaching down from the heavens to clasp a world in his fingers.

Staircases wound their way to the outer reaches where the sun's colorful rings provide a backdrop for a horse and rider, a full bonnet of feathers and a spear held high, chasing a buffalo.

While not the most elaborate or innovative set design in the 10-year history of the awards, it served the stated purpose which was to represent the diversity and glory of the unit and its complexities.

John Kim Bell, the founder and chairman of the National Aboriginal Achievement Foundation, the organization that puts on the awards night, said the set represented both inner and outer space, with the stairs forming double helixes, the determining all life on earth. The microscopic organisms found inside our bodies, explained Bell, have no concept of the whole of the hosts they occupy, and mankind has no concept of the whole of the unit that we occupy or the natural plan the Creator has for us.

The plan for the evening, though, was well known to the members of the packed Jubilee Auditorium. It was to be dedicated to and honor 14 exemplary individuals who occupy places of importance in our universe, who have made our place a better place in which to live and who have been shown



**The Challenge:** As generations have brought back a burden that was to impact their families, people have tried to forget, and get on with everyday life. They are experiencing today what the legacy of residential schools today, includes the following:

- Loss of language and destruction of culture
- Mistrust of leadership and authority
- Lack of initiative and entrepreneurship
- Personal rage, shame and dysfunction
- Political infighting and undermining
- Weak or broken bonds of love
- The physical and sexual abuse

**The Workshops:** These workshops are held in Schools and Federal Day Schools, and are culturally relevant healing activities for Aboriginal people and their families. Monday through Thursday at Residential School Workshops.



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RESOURCE

# Achievement honored at star-studded gala

## REVIEW

By Debora Lockyer Steel  
Windspeaker Staff Writer

EDMONTON

A frontier town met the final frontier when Edmonton played host to the National Aboriginal Achievement Awards on March 16.

This year's 14 award recipients were the stars set among a galaxy of planets, represented on stage by dangling globes of color and sharing space with the brown hand of the Creator reaching down from the heavens to clasp a world in his fingers.

Staircases wound their way up to the outer reaches where Saturn's colorful rings provided a backdrop for a horse and rider in a full bonnet of feathers and with a spear held high, chasing down a buffalo.

While not the most elaborate or innovative set design in the eight-year history of the awards show, it served the stated purpose, which was to represent the mystery and glory of the universe and its complexities.

John Kim Bell, the founder and chairman of the National Aboriginal Achievement Foundation, the organization that puts on the awards night, said the set represented both inner and outer space, with the stairs forming double helixes, the determiner of all life on earth. The microscopic organisms found inside our bodies, explained Bell, have no concept of the whole of the hosts they occupy, and mankind has no concept of the whole of the universe that we occupy or the nature of the plan the Creator has for us all.

The plan for the evening, though, was well known to the members of the packed Jubilee Auditorium. It was to be introduced to and honor 14 exemplary individuals who occupy places of importance in our universe, who have made our planet a better place in which to live, and who have been shown to be



DEBORA LOCKYER STEEL

Ted Nolan, former NHL coach of the year, and Waneek Horn-Miller, co-captain of Canada's national women's water polo team at the Olympics in Sydney last year, were hosts of the 2001 National Aboriginal Achievement Awards held in Edmonton on March 16.

luminaries in the Aboriginal community.

The lives of Mariano Aupilardjuk, Dolly Watts, Freda Ahenakew, Roman Bittman, Mary Thomas, Dr. Lindsay Crowshoe, Richard Nerysoo, Leonard S. Marchand, Fred House, Zacharias Kunuk, Nicholas Sibbeston, Tomson Highway, Lance Relland and Harold Cardinal provide us with inspiration and the knowledge that a better day for Aboriginal people is upon us. Short video productions described each winner's achievements and the contributions made to society.

Brought together to help pay tribute to their stories was a group of exceptional performers, including a proudly pregnant Fara, whose voice becomes richer and warmer with each passing

year.

Always astounding is mezzo-soprano Marion Newman, who was joined by Carey Newman and Melody Mercredi in singing "The Prayer" in a stunning finale complete with laser light show.

But it was young Krystle Pederson who stole the evening with a cute shtick. She sang "At the Beginning" from Disney's Anastasia to the bedazzled Lance Relland, the youth award recipient. Pulling Relland from the audience and up onto the stage, she tugged him close and coyly wrapped his arms around her waist and, in the bargain, the audience around her delicate little finger. Her fresh, innocent face and powerful performance will be a favorite memory of this year's awards show.

A pre-show show included a



DEBORA LOCKYER STEEL

Lance Relland, youth recipient, and singer Krystle Pederson, rehearse their show-stealing number.

performance from Moving Spirit, a drum and dance group that performed a rather long intertribal, though expertly. The Edmonton Métis Cultural Dancers were also on hand and got the house doing a jig in their seats. It is unsure whether these performances will reach the larger audience when the show is broadcast on CBC.

The spirited Lorrie Church primed the audience with an energetic rendition of I Ain't Perfect, an odd choice considering the evening's intentions.

"Well, I ain't perfect, baby, but neither are you," sang Church as perhaps a warning to anyone who might take aim at Bell, who routinely draws fire from critics for the choices he makes in the production of the awards gala.

And this year's show was not without its problems.

From the "I was held captive on the Starship Enterprise and all I got was this lousy T-shirt" file . . .

Yes, by all means, we have to thank the sponsors, but the bludgeoning the audience suffered through in the unending barrage of commercial spots and speeches from individuals, including the premier of Alberta, for goodness sakes, paying hom-

age to the almighty buck, left us exhausted and wasted.

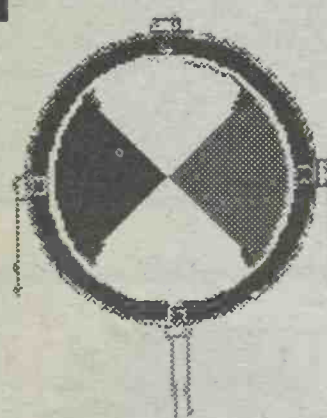
Giving thanks is a delicate business. Showing appreciation takes skill and grace, as does accepting the thanks and the appreciation of others. What took place March 16 wasn't skillful or graceful and ultimately paid a disservice to the organizations that chose to honor Aboriginal achievement.

One must have faith. Either the premise of the awards night is a good and worthy one, or it isn't. Either the companies that support the show believe in its worth or they don't. If what is required to continue the tradition of honoring good people is to go cap in hand to big business, then perhaps a rethink is necessary, because such crawling diminishes the awards, their recipients and all of Aboriginal Canada.

Absolutely, we give thanks, but it is the way thanks is given and received that marks the quality of the gift, the giver and the recipient. A show of dignity is required.

Altogether out of place during an evening devoted to the achievements of the individual was a business award called the Ontario Aboriginal Partnerships Recognition Award. As well, the award is not national in scope, as are the achievement awards, but limited to highlighting successful Ontario-based business partnerships.

More video time was devoted to the story of the winner of this award than it was to any one of the achievement award winners, which was unfortunate. Perhaps Bell's foundation is expanding into a new, lucrative achievement field, but the award presentation would have been better left to an evening intended to honor economic development, such as the Canadian Council For Aboriginal Business's Circle of 2015 annual gala, where I first saw the video presentation.



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- Loss of language and destruction of culture
- Mistrust of leadership and authority
- Lack of initiative and entrepreneurial spirit
- Personal rage, shame and dysfunctional
- Political infighting and undermining
- Weak or broken bonds of love, trust and caring
- The physical and sexual abuse of children, women and other vulnerable people
- Dependency thinking
- Chronic addictions
- Inter-generational abuse
- Interpersonal violence
- Spiritual and cultural shame
- Suicide

**The Workshops:** These workshops will explore the intergenerational impact of Residential Schools and Federal Day Schools on Aboriginal communities and individuals, and the culturally relevant healing and community development processes needed to restore Aboriginal people and their communities to health and balance. The workshops will run Monday through Thursday and will help to train Group Facilitators on how to conduct Residential School Workshops with the opportunity to further develop their facilitation skills.

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Photos of award winners provided to the press by the National Aboriginal Achievement Foundation



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Debora Lockyer Steel

The National Aboriginal Achievement Foundation pays tribute to the Plains people and their most sacred symbol, the mighty buffalo.



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Debora Lockyer Steel

Melody Mercredi (back) and Marion Newman sing "The Prayer" for the finale of the annual National Aboriginal Achievement Awards gala.

**The Prayer**

*I pray you'll be our eyes  
and watch us where we go  
and help us to be wise  
in times when  
we don't know*

*Let this be our prayer  
when we lose our way  
lead us to a place  
guide us with your grace  
lead our faith  
so we'll be safe*

—Written by Carol Bayer Sager and David Foster



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# Indian activist Aquash subject of Toronto play

By Abby Cote  
Windspeaker  
Contributor

TORONTO

It was 25 years ago this March that Indian rights activist Anna Mae Pictou Aquash was found murdered on the Pine Ridge reservation in South Dakota. On March 22, Yvette Nolan's play Annie Mae's Movement made a timely debut with Native Earth Performing Arts.

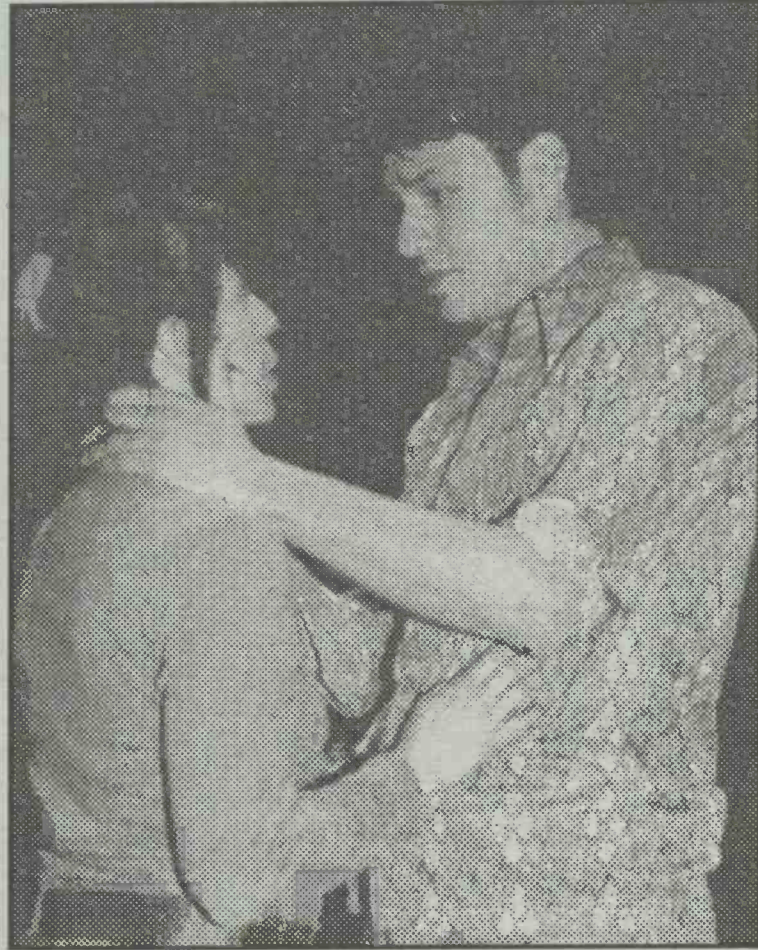
The play is about the last few years of Aquash's life, depicting what it might have been like to be her, a Mi'kmaq woman born in Shubenacadie, N. S. in March 1945.

Aquash held a deep belief she could help bring about change for Indian people and joined the American Indian Movement in the 1970s, a very active and dangerous time for the Indian rights organization. Her conviction and dedication led her to become one of the AIM's inner circle.

"I did not write this play to explain what happened to Anna Mae," said Nolan. "Rather, I wanted to explore what it must have been like to be Anna Mae Pictou Aquash, a woman in a man's world, a Canadian in America, an Aboriginal in a white world. I wanted to give voice to one who they tried to silence in life and death."

This one-act play runs until April 15 at the Native Canadian (friendship) Centre of Toronto. This is Native Earth Performing Arts' mainstage production for this year, its nineteenth season.

Annie Mae's Movement is performed in theatre-in-the-round style with the audience on risers looking down on the



Rose Stella and Jason Yuzicapi in Native Earth Performing Arts' production of Anna Mae's Movement.



Playwright Yvette Nolan

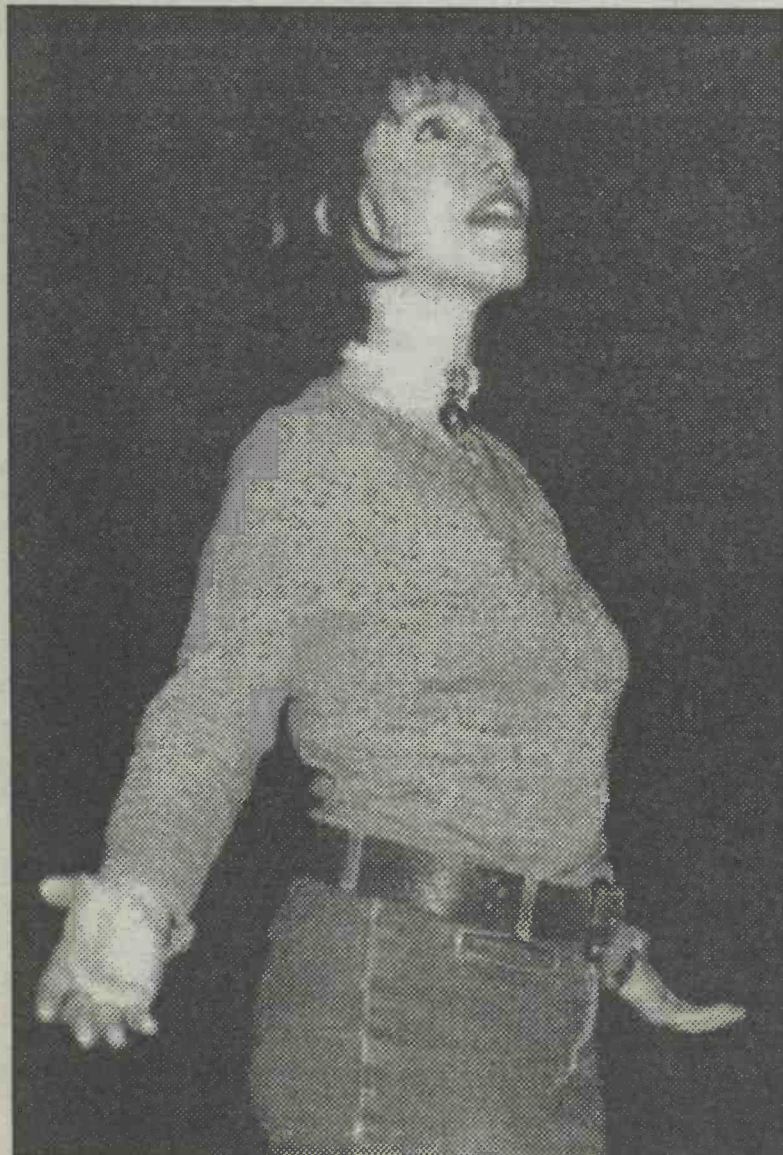
actors from three sides. The play is unique in that there are no set changes and the action moves from scene to scene very quickly with a small cast of two. Both actors interact briefly with the audience by sitting or standing in the risers and speaking to the audience as though they were fellow cast members.

Toronto-based actor Rose Stella plays Anna Mae. Stella is originally from Arizona and a member of the Tarahumara Nation. She has made Toronto her home for many years.

"I was cast in Annie Mae's Movement when it was first presented as a staged reading by Native Earth in 1998, so I'm really pleased to have been cast in this Toronto premiere of the play," Stella said.

Jason Yuzicapi is making his Toronto theatre debut playing all six of the male characters. Yuzicapi is a member of Okanese First Nation of southern Saskatchewan and is Dakota/Ojibway.

For ticket information contact the Native Earth box office at (416) 531-4525 or e-mail them at naterth@idirect.com



Rose Stella as Anna Mae Pictou Aquash

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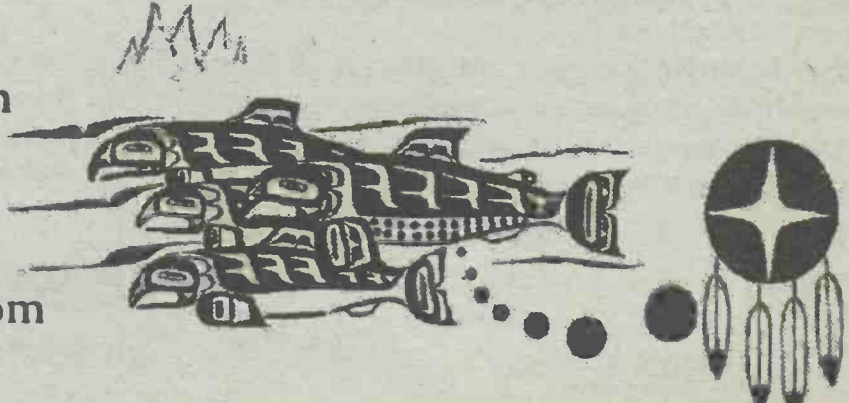
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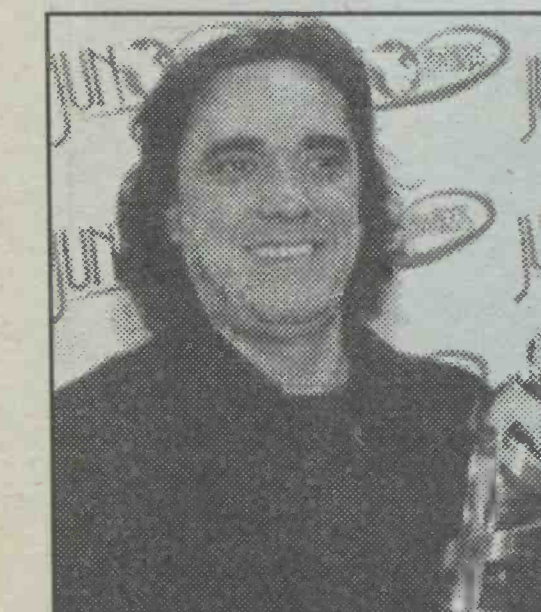
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# New journey begins for Vollant



Florent Vollant ABBY COTE

By Abby Cote  
Windspeaker Contributor

HAMILTON, Ont.

It was a humble and surprised Florent Vollant who received this year's award for the Best Music of Aboriginal Canada Recording on March 4 at the 30th annual Juno Awards for his CD Nipaiamianan.

Vollant, the eighth winner in this category, is an Innu singer/songwriter/producer best

known for being one half of the Innu group Kashtin. Along with his cousin, Claude McKenzie, Kashtin received international recognition for its recordings, all done in the Innu language.

"I am so proud to win this Juno. I am proud for my people. This is the start of another journey for me," said Vollant.

He said Nipaiamianan, loosely translated, means the longest night of the brightest star. In other words, the winter

solstice.

"Half the songs on the album are traditional Christmas songs and the other half are original interpretations of Innu songs that were only sung in the hunt camps at the time of the winter solstice. Over the decades, as Christianity became more prominent, people would come in from their hunt camps for Christmas and would sing the songs of the hunt camps along with Christmas carols."

Vollant comes from a musical family where music was always a part of his life.

"For as long as I can remember, the North has been a part of me, Tshiuetin, with its light, snow, ice and wind. I belong to an age-old people that come from the cold. The Elders and nature have left me the most beautiful legacy of all, that special light of the North and the incredible vastness of the Nitassinan.

"I turn to the Elders and they inspire these songs in me, songs that are an echo of Innu land. This is their legacy that I am sharing with you. I sing these songs in memory of the light-filled nights of my childhood and the spirit of the North that lives on in me."

Susan Aglukark's CD, *Unsung Heroes*, was nominated in the Aboriginal recording category, as well as two other categories: Best Producer—Chad Irschick for the songs "One Turn Deserves Another" and "Turn of the Century", and Best Recording Engineer—Chad Irschick for the songs "One

Turn Deserves Another" and "Stand Up".

C-Weed for Run As One, Mishi Donovan for Journey Home, and John Gracie for Figure Love Out were the other nominees in the Aboriginal recording category.

For the past few years, people have questioned why the Best Music of Aboriginal Canada Recording category hasn't been split into two categories: traditional and contemporary music. The Juno's Best Music of Aboriginal Canada (BMAC) committee echoes these sentiments and is actively encouraging all Aboriginal people to submit their material for the 2002 Juno awards.

Curtis Jonnie, a.k.a. Aboriginal recording legend, Shingoose, co-chair of the BMAC committee, explained further.

"If we can get 40 submissions, the officials will split the category. We need 20 submissions to create a category."

Bruce Cockburn, who is the 2001 inductee into the Juno Hall of Fame was not even sure there should be a separate category for Aboriginal people at all.

"I don't really know, but in a way it's too bad we have to have a Native category at all and don't just have a bunch of human beings making music. That's what's kind of wrong with the whole concept, the whole competitive aspect. It serves a purpose though in terms of making the people who are at home watching TV aware of what's going on."

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# Aboriginal Juno nominees honored

By Abby Cote  
Windspeaker Contributor

TORONTO, Ont.

Juno nominees in the Best Music of Aboriginal Canada Recording category were honored at a pre-awards show gathering on March 3 at Duke Redbird's the Coloured Stone in Toronto, a favorite nightspot for Aboriginal artists and actors.

The Honouring Our Own—8th Annual Best Music of Aboriginal Canada Juno Awards 2001 celebration paid tribute to Juno nominees Susan Aglukark for *Unsung Heroes* (EMI), C-Weed for *Run As One* (cweedband.com), Mishi Donovan for *Journey Home* (Arbor/Festival), John Gracie for *Figure Love Out* (Tidemark), and Florent Vollant for *Nipaiamianan* (Avanti Stella/Mucicor).

Only three of the five nominees were able to attend this fun-filled, pre-Juno event. Florent Vollant was represented by manager Ann Brascoupe, and Mishi Donovan was a no-show for both this event and the Juno Awards celebration the next evening in Hamilton, Ont.

Honouring Our Own was opened with a traditional prayer and song and concluded with a give-away. Veteran Canadian actor and honorary Best Music of Aboriginal Canada (BMAC) committee member, Don Francks, was master of ceremonies.

Nominees were presented with glass and silver awards in recognition of their Juno nominations. Winner of the first Best



munity, as well as to all Aboriginal press across Canada. Many people got the chance to come out and schmooze, as the saying goes, with the stars on the Aboriginal music, arts and entertainment scene.

John Gracie, who recently won the East Coast Music Awards Best Male Artist award for the third year running, was thrilled to have been invited to the gathering and to be given his award. The nomination of

Gracie is precedent-setting in that he is the only non-Aboriginal to ever have been nominated in the Aboriginal category. He was nominated because his song "Figure Love Out" was written especially for the traditional Mi'kmaq drum group, Sons of Membertou, who performed the song on the CD.

"I am so honored to be here. I thought I was just coming to meet some people. I didn't know I would be given this wonderful award. I am so happy I could take my award and go home tonight. I don't need to go to the Junos now," he said.

The celebration was organized by the Best Music of Aboriginal Canada Committee (BMAC) for the Juno awards and sponsored by APTN in association with ANDPVA, the Association for Native Development in the Performing and Visual Arts.



(Above) John Gracie, the only non-Aboriginal to be nominated in the Juno's Aboriginal recording category. (Below) C-Weed was nominated for a Juno for their *Run as One* CD.

**Former National Assembly of First Nations chief Ovide Mercredi was on hand to pay tribute to the work of Aboriginal artists.**

Music of Aboriginal Canada Recording Juno Award, Lawrence Martin (Wapistan), joined former Assembly of First Nations national chief Ovide Mercredi in the presentation ceremony. Also participating was past chair of the BMAC committee, Elaine Bomberry, who has devoted more than 15 years to bringing Aboriginal music, theatre, arts and entertainment to the forefront.

This was a free event and invitations were sent out to the local Toronto Aboriginal com-

PHOTOS BY ABBY COTE



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John Gracie, the only original to be recorded in the Juno's recording

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# Aboriginal companies show wares at trade fair

By Cheryl Petten  
Windspeaker Staff Writer  
MONTREAL

Nine Aboriginal companies from across Canada got a chance to promote their products internationally during a trade fair for the food and beverage sector held in Montreal.

The companies were part of an Aboriginal pavilion at the SIAL (Salon International de l'alimentation) Montreal trade show held March 4 to 6 at the Palais des Congrès de Montréal.

This is the first time an Aboriginal pavilion has been part of the international trade fair, and the first time a SIAL event has been held in Canada.

SIAL trade fairs have been held in Paris every two years since 1964. Since 1997, other international trade fairs for the food and beverage industry have been held in other locations around the world under the SIAL banner. Montreal SIAL is the latest addition, joining Buenos Aires, Singapore and Peking.

SIAL Montreal was held in partnership with the ADA (Association des détaillants en alimentation du Québec) and the Club Export Agro-Alimentaire du Québec, with support from the Quebec provincial government and a number of federal government departments, including the Aboriginal Business Canada arm of Industry Canada.

The Aboriginal pavilion at SIAL Montreal was co-ordinated by the First People's Business Association, a Quebec-based association that works to promote business opportunities for Canadian Aboriginal companies.

Participants in the Aboriginal pavilion included Aliments Toka Foods from Wendake, Que., Bluets Mistassini Ltée from Mistassini, Que., Iroquois Cranberry Growers from Bala, Ont., Kagiwiosa Manomin Inc. from Dinorwic, Ont., Keewatin Meat & Fish, Ltd. from Rankin Inlet, Nunavut, Kitsaki Meats Limited Partnership from La Ronge, Sask., Les Tisanes du Nunavik from Montreal, Que., Little Miss Chief Gourmet Products, Inc., from Westbank, B.C., and

"That's where we get excited about the results is, in addition to the individual results, it really demonstrates a growing entrepreneurship and a growing capability in the marketplace by Aboriginal firms."

— Joanne Spanton

Nunavik Arctic Foods, Inc., from Saint-Laurent, Que.

Aliments Toka Foods is a relatively young company founded in 2000 and owned by Henry Picard. The company produces 24 agri-food products.

Bluets Mistassini Ltée is a family run business founded in 1980, which gathers, processes and sells blueberries. About 90 per cent of the company's sales are exports, with sales to 17 countries around the world.

Iroquois Cranberry Growers, owned and operated by the Wahta Mohawks, has been in business since 1968. The company grows, harvests, and processes cranberries and cranberry products, with sales in Canada, and to the U.S. and Europe.

Kagiwiosa Manomin Inc. is run by an Ojibway owned and operated cooperative at Wabigoon Lake and specializes in the production of wild rice. The rice is grown using traditional methods without chemicals or fertilizers. The company is currently marketing its product within Canada, as well as to the U.S., Europe and Japan.

Keewatin Meat & Fish, Ltd., owned by the Nunavut Development Corporation, produces wild caribou meat.

Kitsaki Meats Limited Partnership is owned by the Lac La Ronge Indian Band. The company produces dried meat snacks and organic wild rice. The rice is marketed throughout Canada, Europe and the U.S., while the beef jerky is marketed across Canada and in Japan.

Les Tisanes du Nunavik, owned by the Avataq Cultural Institute, markets traditional Inuit herbs and specialty teas in North America.

Little Miss Chief Gourmet Products, Inc. has been operating since 1996 and sells smoked Pacific salmon to customers in the U.S. and Spain.

Nunavik Arctic Foods, Inc. has been operating since 1994 as a subsidiary of the Makivik Corporation, owned by the Inuit of Nunavik. The largest company of its kind in North America, Nunavik Arctic Foods specializes in production and distribution of caribou meat.

Celine Tremblay is export coordinator with the First People's Business Association. She said the companies featured in the Aboriginal pavilion at SIAL Montreal were well received by trade fair participants, with all nine businesses making new contacts, and a few sales as well.

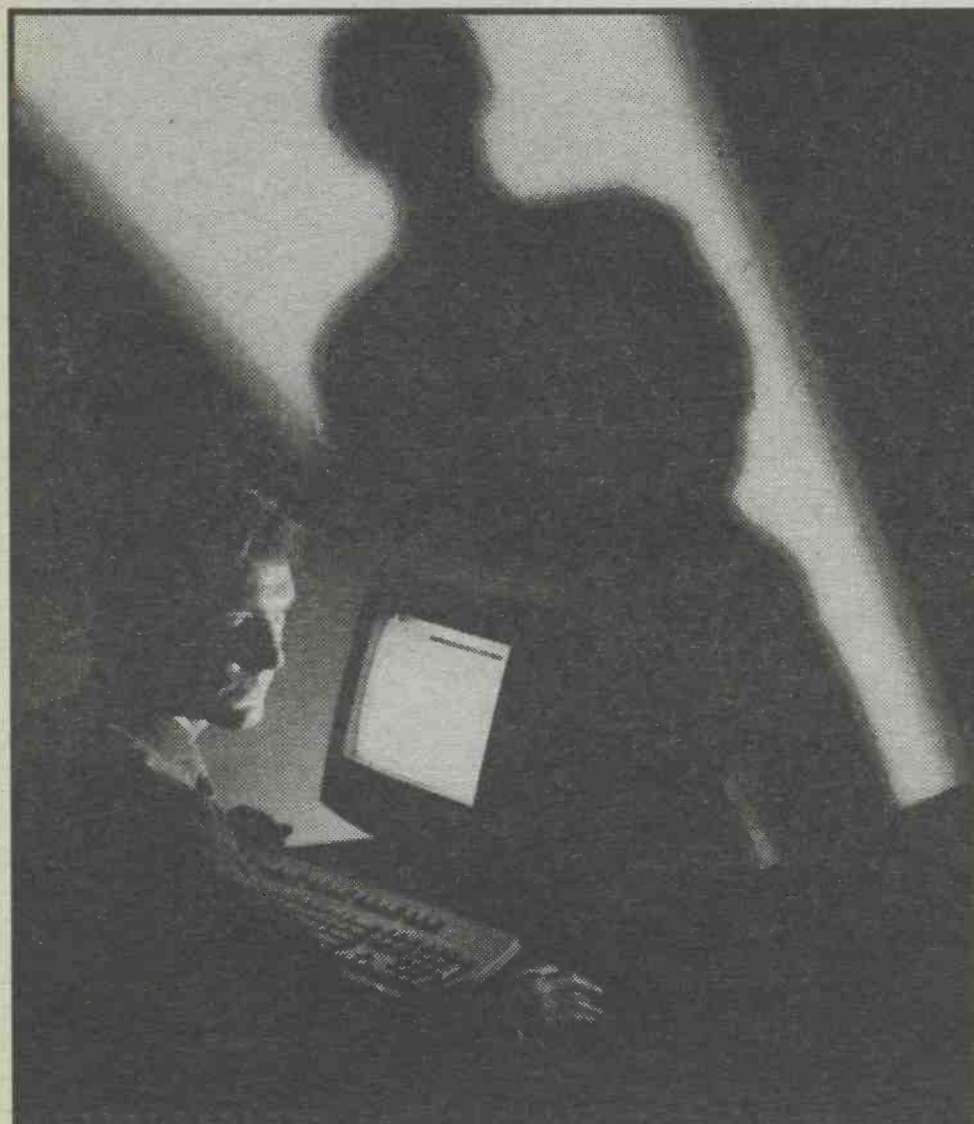
The next edition of SIAL Montreal is scheduled for 2003. Tremblay said the association hopes another Aboriginal pavilion will be part of that event as well.

"It was very good for our companies, and we want to do it again," she said.

The trade fair was good not only for the nine companies involved, but for all Aboriginal companies, showing the world what Aboriginal entrepreneurs are capable of, explained Joanne Spanton, manager of program relations with Aboriginal Business Canada.

"Those specific companies were there, and it was good for their business, but they represented the whole range of companies—Aboriginal firms—that are involved in the food sector and involved in exporting, and it was a good reflection of the growing business capability of Aboriginal firms. To be on a world stage like that, to be able to successfully participate and do business," Spanton said.

"That's where we get excited about the results is, in addition to the individual results, it really demonstrates a growing entrepreneurship and a growing capability in the marketplace by Aboriginal firms."



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# Iroquois fire on ice

By Sam Laskaris  
Windspeaker Contributor

OHSWEKEN, Ont.

Some work as full-time mothers. Others work in a bank. And there's even a councillor on board.

But a total of 20 people with a variety of jobs have joined forces and will make a bit of history.

The Six Nations Iroquois Traditions will become the first all-Native club to participate in a national synchronized skating meet.

The adult team will participate at the Canadian Festival Stream Championships, scheduled to run March 30 through April 1 in Regina. The festival stream is considered a step below the competitive stream.

This also marks the first year Skate Canada, the national governing body for all skating activities in the country, has staged a Canadian final for those in the festival stream.

The Iroquois Traditions qualified for the nationals by placing fourth out of 18 teams at the Ontario championships held Feb. 24 and 25 in Peterborough. The top six finishers at that meet earned berths into the nationals.

"That was my goal from the beginning of the season," said Ty Lickers, the coach of the Six Nations side.

The Iroquois Traditions are in their fifth year. Since there were no nationals to strive for before, the club only took part in invitational events in previous seasons.

This year's team consists of 20 skaters, including one male, Gene Jamieson, who has been with the club for three years.

In the festival stream's adult category, all team members must be at least 19 years old. Also, 75 per cent of the club's skaters have to be 25 or over.

The age range of those with the Iroquois Traditions is 19 to 40 years old.

Lickers said team members have yet to fully comprehend what they've accomplished.

"I think right now it hasn't sunk in yet," she said in mid-March. "But they're excited and a little nervous though. That's evident in their practice sessions."

A total of 18 adult squads will compete in Regina. Lickers likes her club's chances of earning a spot on the podium.

"I think they have a shot at it," she said. "Ontario is one of the strongest regions in Canada and I believe going into the nationals we have a good chance for a medal."

The club's chances for a top-3 finish in Regina have also been aided by the fact the Ontario champions from Gloucester will not be taking part. The Gloucester squad opted not to attend the nationals because of financial reasons. Both the silver and bronze medallists from Ontario will compete at nationals.

As for the long-term, Lickers is not sure whether the team will stay in the festival stream division.

"I think that will depend on the team," she said. "Going to the competitive stream involves a lot more training."

Currently, those on the team only train together for five hours per week. That's three hours of on-ice sessions and two hours devoted to activities such as aerobics and choreography.

Lickers isn't sure whether team members would be willing or able to make a commitment to the competitive ranks.

Lickers added her goal is to have a Six Nations competitive senior team some day. The senior level is for those skaters 12 and over, with no age maximum.

"We tried to start a youth team at the beginning of the year but we didn't have enough interest," Lickers admitted, adding only a handful of skaters were keen to start up a club. "But now that they've seen the success of the adult team they've become interested. Hopefully, next year we'll have a couple more teams from Six Nations."

# Curling bonspiel to be held in Winnipeg

The eighth annual Aboriginal Mixed Curling Bonspiel will take place at the Granite Curling Club in Winnipeg March 30 to April 1. This year, the annual event is being dedicated to the memory of Charles Neepin, with the event being renamed the Chuck Neepin Memorial Bonspiel.

"Young Chuck Neepin was one of our best Aboriginal curlers in the province," said Norman Meade, president of the Aboriginal Curling League of Winnipeg. Neepin, who had been the league's curling instructor and trainer, died suddenly of cancer last fall.

A special presentation is planned for Saturday afternoon in Neepin's honor, and in recognition of his curling achievements. A country jamboree is also on Saturday's schedule. The finals will go Sunday afternoon, followed by awards presentations. Manitoba Keewatinowi Okimakanak Grand Chief Francis Flett is scheduled to present the trophy to the winning team, with Neepin's parents presenting the winners with their individual trophies.

Meade expects 48 teams will participate in the annual bonspiel. In past years, teams taking part have come from as far west as Prince Albert, Sask., as far east as Thunder Bay, Ont., and as far north as Churchill, Man.

"It's a good weekend of fun and good curling. Everybody enjoys it," Meade said.

## Lumber Kings host All-Nations hockey tourney in Prince George

The 17th Annual All-Nations Hockey Tournament is being hosted by the Lumber Kings Sports Club with more than \$19,000 in prize money up for grabs. The tournament will take

place April 6 to 8 at the Kin Centres in Prince George.

Teams wanting to take part in the tournament must have their entries in by April 1. A maximum of 60 teams can participate in the tournament and, as in past years, organizers expect to have no problem reaching that goal.

"We've had teams as far east as Ontario, right up to the Northwest Territories and Yukon. The vast majority are from western Canada through," said Harley Chingee, one of the event organizers.

On Saturday a skills competition will be held, with players competing to be named fastest skater, hardest shot or best goalie.

"'A' division is pretty high calibre," Chingee said of this year's competition.

Chingee has some advice for people coming in from out of town to take in the tournament. Make room reservations ahead of time, because rooms fill up fast. For more information about the event, call Harley Chingee at 250-563-6356.

## Hockey championships in Prince Albert

First Nations hockey teams from across Saskatchewan will be on the ice in Prince Albert from April 6 to 8, taking part in the FSIN hockey championships.

The tournament will be held at the Communiplex, Dave Stuart and Kinsmen arenas.

The event is a four-division tournament, with senior men's, senior rec., old timers and ladies competitions.

Last year's championship saw eight teams competing in the seniors' contact division, 32 rec. tournament teams, 16 leg-end teams, and six ladies teams. "It's good hockey, very good

hockey," said Earl Cameron, coordinator of sports, culture recreation and youth with FSIN.

## First Nations teams to compete in season's final tournament

About 50 First Nations teams from across Nova Scotia and New Brunswick will be gathering in Truro, N.S. for the 25th Annual Nova Scotia Indian Junior Hockey Tournament running April 12 to 16.

Teams will compete at the novice, peewee, scout, junior, seniors A, seniors B, ladies', and 35 and over divisions.

This year's tournament is being organized by Indian Brook minor hockey. The deadline for teams to register is March 31.

For more information, call tournament co-coordinator Jerry Sack at 902-758-2049.

## Kamloops hosting 11th annual b-ball tourney

Native men's and women's basketball teams are invited to Kamloops in April, to take part in the 11th Annual Kamloopa Invitational Basketball Tournament.

The men's tournament, hosted by the Kamloops Coyotes men's basketball team, will take place April 13 to 15 at Kamloops Senior Secondary school gym. The women's tournament, hosted by the Kamloops Redskins women's team, will be held April 14 and 15 at the University College of the Cariboo gym.

For more information about the tournament call Keith Mathew at 250-371-2594 or Edith Fortier at 250-851-0957.

See page 23 for more sports action

# PAGC

Aboriginal athletes from across Saskatchewan will be gathering in Prince Albert April 16 to 20 for the Prince Albert Grand Coulee hosts the 21st annual First Nations Winter Games. Hockey, broomball, volleyball and minton competition will be featured, along with two demonstration sports—arm wrestling and girls ice hockey.

This year's winter games will see a slight change in format from past years, to help reduce the cost as well as give athletes, coaches and chaperones a chance to spend some Easter holiday time together with their families.

"We're dividing the games into two parts, with the youth group coming in first and the oldest coming in," explained PAGC sports and recreation coordinator John Fitzgerald.

The first three age groups see action will be the novices, bantams and peewee groups, the bantams and midgets will be competing in the second half of the games.

"That means we'll be hosting 1,370 people, coaches, chaperones, and athletes, in the first part, and then halfway, we'll be going to 1,780 chaperones, coaches, athletes in the last part."

"The reason why we're doing this is because for a long time the summer games and the winter games have cost us a fortune and this way, it cuts us down to half the food, half the accommodation, half the security. Everything's half, so that's good for us," Fitzgerald said.

"Easter holidays is when



## Aboriginal

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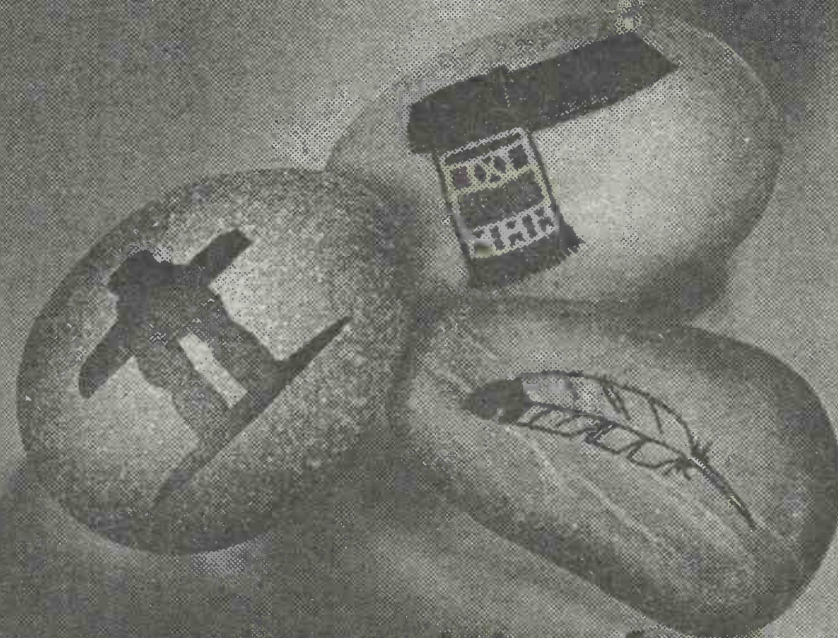
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# PAGC hosting 2001 winter games

Aboriginal athletes from across Saskatchewan will be gathering in Prince Albert April 16 to 20, as the Prince Albert Grand Council hosts the 21st annual First Nations Winter Games. Hockey, broomball, volleyball and badminton competition will be featured, along with two demonstration sports—arm wrestling and girls ice hockey.

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"Easter holidays is when we



MARJORIE RODEN

Stephen Hill is one of the students working in the combination office/souvenir store set up for the upcoming First Nation Winter Games in Prince Albert. The games will run from April 16 to 20.

have the games, and the kids go from school to the winter games, and then to school. They don't get any holidays anymore. That way families can get together for the Easter holidays."

Special events during the week will include a youth talent show, round dance, Dene hand drumming, Voices of the North show, a corporate banquet, a MuchMusic youth dance, and the Saskatchewan youth role model awards.

"We hosted the games in 1995, and we were very successful and we had a lot of athletes here," said PAGC vice chief Leonard Hardlotte. "We even beat the attendance of athletes for the [North American] Indigenous Games, so we were very proud of that fact. And also, we weren't ruined financially by those winter games, and the

competition was very high."

For more information, visit the games web site at [www.pagc.sk.ca/2001/wintergames](http://www.pagc.sk.ca/2001/wintergames), or call PAGC sports and recreation at 306-953-7200.

## National Aboriginal Curling Championships coming to Saskatoon

The 2001 National Aboriginal curling Championships will be held April 16 to 20 at the Granite curling club in Saskatoon.

For more information, call Maynard at 306-384-8153, or Martin at 306-554-2182.

## Siksika to host NIAA basketball championships

For the first time its 27-year

history, the National Indian Athletic Association is bringing its men's and ladies' basketball championship north of the border.

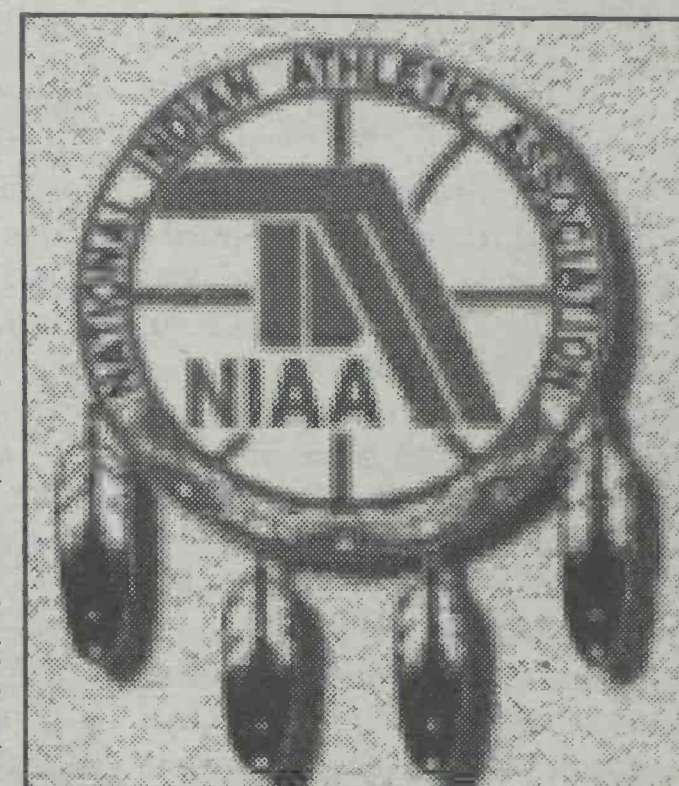
The annual championship is being hosted by the Siksika Nation of the Blackfoot federation. The event will be held in Calgary from April 17 to 21.

"There's good response from the surrounding communities, the Native communities. They're all pretty excited about it," said tournament director Faron McMaster.

Hosting the NIAA championship is something Siksika has been lobbying for for a number of years, McMaster explained.

"We've been lobbying the NIAA board for about eight years, trying to get it up here. They just changed presidents last year, and Ernie Stevens Jr. is now the president. And he'd been up here to our invitational tournament, and so we lobbied him at that time, and then we lobbied him again last year, and finally on Jan. 1 they made an announcement," said McMaster.

The roster for this year's championship will be made up of 24 men's and 24 ladies' teams. McMaster expects of those teams, 10 men's teams and 10 ladies' teams will be from Canada. In past years, when the event was held in the U.S., Canada's contingent has been much smaller, with about four teams participating.



"Our ladies' team has been going for the last 10 years from here, and then there's a Vancouver team that always goes for the ladies. And then we usually send a men's team from here and then Saskatchewan usually sends a men's team," McMaster said.

During this year's event, the first Canadian team to compete in the NIAA championship will be honored. That team took part in the first ever NIAA championships in Albuquerque, New Mexico in 1972.

Games will be played at the Jack Simpson Gym at University of Calgary, as well as at surrounding schools. Teams wanting to take part in the event must register by March 30.

For more information about the basketball championship, call Faron McMaster at 403-734-5394, or e-mail to [theplex@telusplanet.net](mailto:theplex@telusplanet.net), or visit the event web site at <http://www.siksikanation.com/niaa>.

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## Aboriginal Education Awards Program

Husky's Education Awards are available to anyone of Aboriginal Ancestry in Canada who possesses suitable academic qualifications, is in need of financial assistance, and demonstrates a career interest in the oil and gas industry. Individuals pursuing academic upgrading at a secondary institute or post-secondary studies at a community college, technical institute or university are eligible to apply.

It takes a diverse and skilled workforce to successfully manage in today's business environment. That's why Husky supports and sponsors an Aboriginal Education Awards Program in Canada.

Within Husky's Workforce Diversity mandate is Aboriginal Business Development and employment of Aboriginal people. This means that in supporting this mandate, the Education Awards Program is tailored to assist Aboriginal people in achieving success through encouragement to pursue advanced education.

Bursaries that will be awarded are:

Institution	Award Level
University (maximum four years of funding)	\$3,000
Community or Technical College (maximum two years of funding)	\$2,500
Secondary School (maximum one year of funding)	\$1,000

Applications for the 2001/2002 academic year must be completed and returned to Husky Oil by May 31, 2001. If you wish to apply for an Education Award, or are interested in more information, contact Joan Anderson at (403) 298-6780, or write to the address below.



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# Health crisis shaking the foundations of Native nations

By Chris Reading  
Windspeaker Contributor

EDMONTON

The University of Alberta hosted the Forum on Aboriginal Health Research on March 14 and 15. Several talks and lectures over the two days were designed to raise awareness of the extent of the Native health crisis and the efforts being undertaken to address it. Internationally acclaimed respiratory health scientist Dr. Malcolm King organized the event at his home university, which featured Dr. Jeff Reading, an epidemiologist at the University of Toronto and a member of the Mohawk Nation.

Last summer, Parliament passed legislation to create the Canadian Institutes of Health Research (CIHR) to develop effective medical research in order to improve the health of all Canadians. Thirteen areas were identified (Native health, cancer, gender, aging and genetics, among others) that require their own scientific research bodies. The Native research component is the Institute of Aboriginal Peoples' Health (IAPH).

Aboriginal people are represented at the highest levels of the organization. Dr. King of Six Nations, Ont. is a member of the CIHR governing council and Dr. Reading is the scientific director of the IAPH.

Both men acknowledged that



Dr. Jeff Reading.

Native experience, and as a result, its misuse is not seen as negatively as it is in mainstream society." To provide some comparisons, he said that when tobacco use was at its height in the 1950s, 55 per cent of all Canadians smoked. The present rate among young Natives is 72 per cent.

"Our rate of smoking is almost 50 per cent higher today than the overall Canadian rate was 40 years ago. Clearly, different strategies must be employed to deal with the problem in the different cultures."

Another example is Type II diabetes. Fifty years ago diabetes was unknown in Aboriginal communities. Now almost half of all Natives over 50 are afflicted.

"Lifestyles and diets are changing so quickly that often health indicators are moving in one direction for mainstream Canada and the other way for Native Canada."

Research must be sensitive to the needs of the communities it is meant to serve and it must benefit these communities in tangible ways. Reading made a distinction between good and bad research.

"The practices of some researchers in the past have created distrust in Aboriginal communities." In many cases, researchers collected data from communities

and disappeared. The researcher's career was advanced while the community derived no benefit.

The CIHR aims to avoid bad research by ensuring that it results in real, positive change.

"One of our functions is to act as an intermediary body of dedicated health professionals to bring researchers together with Native leaders and communities. It is important to ensure that researchers are accountable to the Native community they are working with," said Reading. He pointed to the work done by Dr. Hegel of the University of Western Ontario as an example of particularly good research.

"Dr. Hegel isolated a gene among members of the Sandy Lake First Nation in northwestern Ontario that predisposed people to diabetes. Discoveries like this are necessary in order to find a cure for diabetes among Aboriginal people and to improve the lives of many of our people."

Responding to suggestions that the significant resources required to respond to the health needs of Native people, given their relatively small population, is somehow unfair to non-Natives, Dr. Reading used the analogy of a natural disaster.

"If an earthquake hit Canada's West Coast and parts of B.C. fell into the Pacific Ocean, would anyone question the equity of sending aid to that part of the

country? Absolutely not. In times of crisis, the distribution of resources is not an equity issue. Spreading resources evenly over the entire population does not make sense when some groups are in crisis. And make no mistake, Native health is in a state of crisis."

During a talk with a group of medical, nursing and science students, Reading stressed the need for communities to encourage academic excellence among their young people.

"We need more Aboriginal people studying at institutes of higher learning. We need to colonize these institutions in order to get what we want. We've been colonized and it's time for us to teach the colonizers a lesson or two."

The University of Alberta's director of Native student services, Lewis Cardinal, said that it is important to foster mutually beneficial partnerships between institutions and Native communities. Native students gain education, training and make important professional and personal contacts. At the same time, "universities benefit from the presence of Aboriginal people. We have an opportunity to acculturate institutions towards the Indigenous world view. Ceremonies like talking circles derive from consensus-based Aboriginal traditions that could be valuable models for universities to follow."

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3. Thurs. & Fri. (Both days)	\$150	\$250
4. Thurs. or Fri. (One day)	\$100	\$150
	If applicable 7% GST \$	
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#### HEALTH WORKSHOPS (April 24 - 27, 2001)

Health Board Workshops	Pre-Registration Fee	On-Site
1. Tues. & Wed.	\$250	\$350
2. Thurs. & Fri.	\$250	\$350
	If applicable 7% GST \$	
	Total \$	

#### ECONOMIC WORKSHOPS (April 23 - 24, 2001)

Economic Workshops	Pre-Registration Fee	On-Site
1. Mon. & Tue. (Business Plans)	\$400	\$500
2. Mon. & Tue.	\$400	\$500
3. Mon. or Tue. (circle day)	\$250	\$350
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Your doctor can diagnose most bladder infections after an interview, a physical exam, and a urine test. Special tests are done to assess complicated infections.

## Causes, prevention, and treatment

Women get bladder infections more often than men. Women have a shorter urethra than men. The urethra is the tube that carries urine from the bladder to the outside of the body. Also, the opening of the urethra is located very close to the rectum in women. These two factors allow bacteria that are found near the anal area to travel up the short passageway to infect the bladder.

**Prevention Tips:** Wipe from the front to the back after a bowel movement. This prevents dragging bacteria from the anal area towards the opening of the bladder (urethra). Keep the vaginal and anal areas clean by using a mild soap.

Having sex can cause bladder infections because bacteria are pushed into the urethra. Diaphragm rims can press against the urethra and irritate the area. Colored and scented condoms, spermicidal gel and foam, and the birth control pill can all increase your risk of getting bladder infections.

**Prevention Tips:** Pee after intercourse. The diaphragm, condom, or birth control pill are very good methods of birth control and sexually transmitted disease prevention (condom) and often switching brands is all that is needed. Uncircumcised men should wash under the fore-



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

*Drink lots of fluids. Drinking cranberry (and blueberry) juice can help prevent bladder infections.*

skin well (to prevent bacteria buildup).

Holding pee in for long periods of time may increase your risk of bladder infections.

**Prevention Tips:** Pee frequently to flush out the bacteria.

Pregnant women get more bladder infections. Hormone changes in pregnancy also let bacteria grow more easily. Bladder infections may cause preterm labor.

**Prevention Tips:** See a doctor for regular prenatal care. Visit your doctor at the first sign of bladder infection.

Menopausal women can get bladder infections because the lack of estrogen causes a lack of vaginal secretions. The vagina can become irritated easily during sexual intercourse.

**Prevention Tips:** Start estrogen replacement treatments or use a lubricant for sex.

People in care homes and hospitals, people with structural or nerve damage to the urinary passageways, diabetics, or people who have had a urinary catheter (tube into the bladder) have an increased

risk of bladder infection.

**Other Tips:** Drink lots of fluids. Drinking cranberry (and blueberry) juice can help prevent bladder infections.

Avoid tight undergarments that trap heat and moisture, making an ideal home for bacteria. Cotton underwear allows the area to breathe. Avoid perfumed toilet paper, perfumed soaps or powders, or bubble baths that may irritate the urethra. Alcohol, spicy foods, and caffeine-containing foods and drinks may irritate the urinary passageways.

Antibiotics are very successful in treating most bladder infections.

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

Dr. Pinette is a Métis family physician in Manitoba and host of APTN's Medicine Chest. Contact Dr. Pinette at [pinette@home.com](mailto:pinette@home.com)

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# Prepared for self government

By Avery Ascher  
Windspeaker Contributor

THE PAS, Man.

An innovative course offered by Swampy Cree Tribal Council (SCTC) is preparing eight Aboriginal communities in northwest central Manitoba for local Aboriginal management of lands and resources.

The Lands Trusts and Services (LTS) pilot project is jointly funded by the Assembly of First Nations and Indian and Northern Affairs Canada (INAC) and is a partnership between SCTC, INAC and Keewatin Community College in The Pas.

Two trainees from each of the eight First Nations comprising SCTC are taking the comprehensive course, which aims to prepare Aboriginal communities to assume responsibility for 21 areas presently administered by INAC.

Trainees are learning, for example, to manage a range of issues associated with elections, band membership and additions to reserve lands.

They're learning how to draft bylaws and devise methods of enforcement at the local level.

There's a large component that deals with environmental issues, protection and remediation, while another component looks at natural resources management, and issues of resource access.

Lands management is another key part of the LTS course, with trainees becoming familiar with surveys, registration, and title to land.

And the course also provides instruction on wills and estates.

The trainees spend about one week a month at Keewatin Community College, with the remaining three weeks spent in their communities applying what they've learned to problems and situations at the local level.

For example, a dog control bylaw drafted largely by the two trainees from Chemawawin Cree Nation is scheduled to be presented to band members for consideration, having been approved by chief and council late last year.

A second bylaw drafted by the trainees deals with community curfew.

Lorraine Young, one of those trainees, says that part of the process involved surveying people in the community to determine if they were in favor of a curfew bylaw. This was followed by comparisons of existing curfews in force on other First Nations. Some elements of these were then incorporated into Chemawawin's draft bylaw.

Tara Turner, a trainee from Grand Rapids First Nation, says her community is working on drafting a drug bylaw, with the intent to shut down trafficking. Turner says Grand Rapids wants to incorporate a banishment component, so that "if they're charged and convicted they'll be removed from the reserve."

Judy Head, project manager for the LTS course, explains that they must proceed carefully in drafting this bylaw.

*"We're training two people, but the whole band structure is not used to dealing with LTS. Most people know about elections and membership, but a lot of the other things are new."*

—Judy Head,  
project manager

"Because there's a Criminal Code component, they're trying to write it so it will comply. Although you can enact bylaws through LTS, enforcement has to come mostly from somewhere else," Head explains.

In addition to bylaws, a big issue for reserve members is wills and estates.

"We did a presentation in English and Cree over the local radio stations," said Lorraine Young. "So now if people get letters about family matters they come to us and we can clarify it for them. We're thinking of getting Canadian will kits. There's a real need there, and a lot of interest."

There's a lot of interest in something else, too. Turner says that when the trainees return to Grand Rapids from their week in The Pas, they're often asked if they obtained more reserve land.

Judy Head explains that the LTS pilot project is a starting point for a long-term initiative.

"We're training two people, but the whole band structure is not used to dealing with LTS. Most people know about elections and membership, but a lot of the other things are new."

In addition to the classroom time and practicums spent in their communities, all trainees go on a week-long field trip to the INAC offices in Winnipeg at some point during the course.

"I brought back lots of background information," Young notes of her field trip experience. "I got copies of the first treaty pay list. I also found out who had the first treaty number for our band." Young adds that the trainees did some job shadowing, such as inputting membership information into a computer program.

Also useful, Young says, was a meeting she attended with the lands manager from INAC.

"They were meeting with some First Nation from southern Manitoba. There were problems with the location of a school. It was kind of a negotiation meeting. If we ever have to do something like that, we'll know how to do it."

Adds Turner, "It was really good to meet the people behind the work, to get to know them and what they do."

The LTS pilot project is scheduled to wrap up in May of this year.

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# Express

By Jolene Davis  
Windspeaker Contributor

THUNDER BAY, Ont.

Smudge bowls, quill boxes, beadwork and soapstone carvings were just some of the projects completed recently by 16 students from Dennis Franklin Cromarty High School in Thunder Bay. Grade 11 students took special art workshops with Toronto artist Philip Cote and Rebecca Baird. Blending tradition with modern techniques and materials produced an array of wonderful artistic pieces.

This intermingling of new and old was especially interesting. For one project, students began with a sketch in traditional Woodland style, used the sketch as a template which finished as a decorated copper structure.

Deer and elk hide were ornamented using modern hand transfers. During art instructions, Cote and Baird explained how First Nations teachings can be valuable tools in modern expression.

The students really enjoyed sculpting soapstone beads. White dust covered them and everything around them. Young sculptor Chantel Anishinabe said, "It's a messy job but it's worth it. It was awesome. I'd like to do this again."

For most of the students, this was their first time working with soapstone, files, knives and saws.

"Skills learned in the workshop include patience, perseverance, hand-eye coordination

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# Expressions of identity

By Jolene Davis  
Windspeaker Contributor

THUNDER BAY, Ont.

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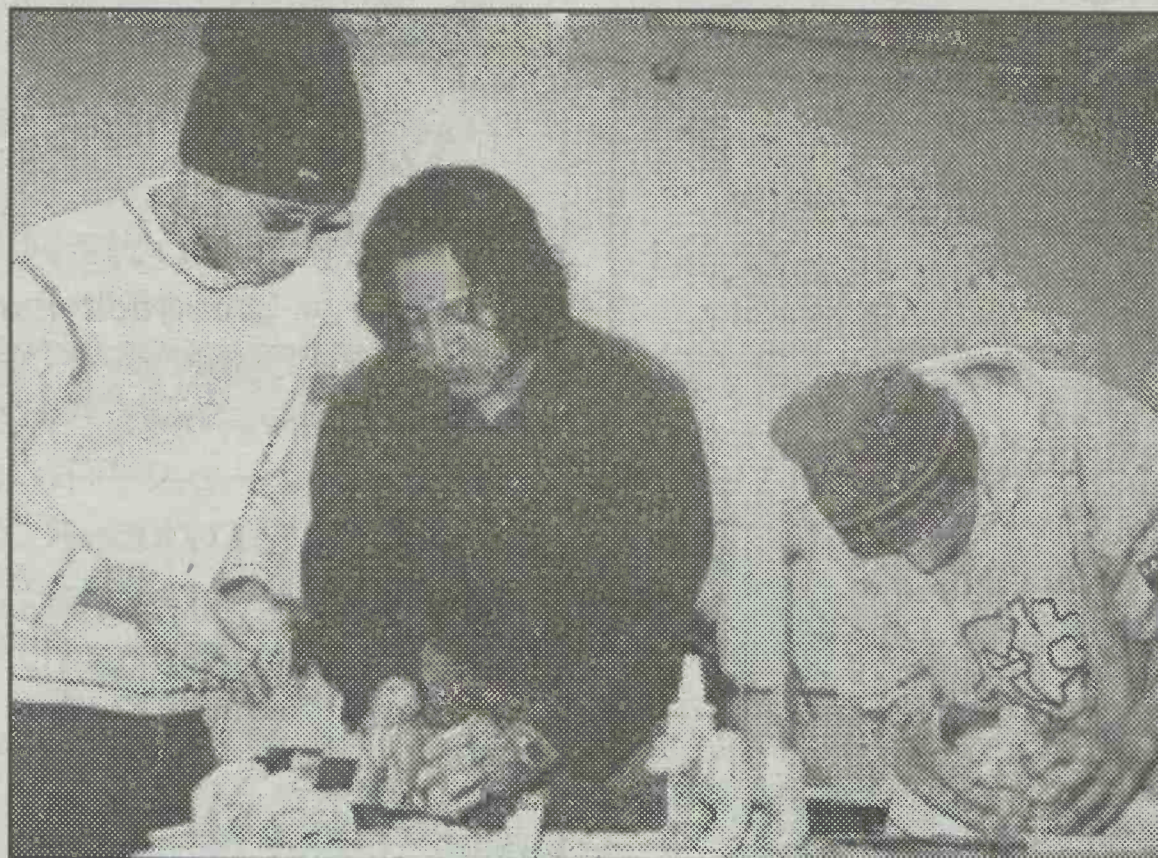
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The students really enjoyed sculpting soapstone bears. White dust covered them and everything around them. Young sculptor Chris Anishinabe said, "It's a messy job but it's worth it. It was awesome. I'd like to do this again."

For most of the students, it was their first time working with soapstone, files, knives and saws.

"Skills learned in the workshop include patience, perseverance, hand-eye coordination,



JOLENE DAVIS

Artist Philip Cote gives Adam Albany (right) and Dwayne Meekis (left) tips on finishing soapstone sculptures.

sharing, tool use, safety, and hard work," said Cote.

Baird calls her installation art program, "Who Am I?" Eileen Koostachin's grandmother gave her an eagle name so the teen's artwork depicts eagles.

"I'm trying to describe my point of view in my art," she explained.

Baird said, "As a First Nations artist with 10 years teaching experience, I've learned that helping kids to say something about themselves is absolutely vital."

The school was fortunate to get Baird and Cote to put on these workshops. A well known artist since the 1980s, Baird has been involved in educational workshops through the Art Gallery of Ontario "Artists with Their Work" program where she explored Native art with several thousand students. Cote has

been exhibiting his art since 1992 and giving stone carving instruction since 1999. A grant from the Ontario Art Council made their trip to Thunder Bay possible.

Offering this workshop is especially impressive because the school only opened its doors in October 2000. It is a part of the Northern Nishnawbe Educational Council (NNEC), which services 23 Northern Ontario communities and provides in-school high school programs, counselling, boarding homes, and more. Half the teachers at school are Aboriginal. Ojibway and Oji-Cree courses are taught, an Elders' mentoring program is in place, and First Nations views and issues are discussed. The bottom line for this student-centred service is to have students graduate.



One of the activities in the week-long visit to Barrie was a visit to the Tiffin Centre for Conservation.

# Student exchange a growth experience

By Cheryl Petten  
Windspeaker Staff Writer

CUMBERLAND HOUSE  
CREE NATION, Sask.

tional Visits and Exchanges) which will see students from Andrew Hunter visiting Cumberland House at the end of May.

Margo Urff, a Grade 5 teacher at Nisto Awasisak, organized the exchange for students at the school. Among the students taking part from Cumberland House were three Grade 5 students, two from Grade 6, eight from Grade 7, two from Grade 8, two from Grade 9, and three Grade 10 students.

Urff had originally planned to limit participation in the exchange to her own home room, but opened it up to the whole school both to ensure she had enough students to participate, and to make it easier to find a twin school. (see Nervous page 29.)

When a group of students from Cumberland House, a remote northern community on the Saskatchewan-Manitoba border, traveled to Barrie, Ont., they were going to meet strangers. When their week-long visit ended, they were saying goodbye to friends.

Twenty students from Nisto Awasisak Memorial School made the trip, visiting students from Andrew Hunter Elementary School from Feb. 17 to 24. The trip was the first part of an exchange sponsored through SEVEC (Society for Educa-

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# Stop the bullying

By Jolene Davis  
Windspeaker Contributor

Thunder Bay, Ont.

A 15-year-old boy at Santana High School in California opened fire on his classmates, the most recent in a rash of such incidents attributed to unchecked bullying.

Bullying is now considered a criminal act and is referred to as "harassment." On Feb. 21, Dilico Ojibway Child and Family Services hosted two presentations on understanding and addressing the problems of bullying.

Dr. Debra Pepler of York University was the keynote speaker for the sessions, which attracted educators, community workers, and parents.

Pepler, a professor of psychology and director of the LaMarsh Centre for Research on Violence and Conflict Resolution, has been working to understand and combat bullying for more than 10 years. She is currently examining aggression and victimization among adolescents, paying particular attention to the problems they develop during their lives.

She was honored for this research with the Contribution to Knowledge Award from the Psychology Foundation of Canada. Her research can be found at [www.yorku.ca/research/lamarsh/articles](http://www.yorku.ca/research/lamarsh/articles).

"There are a lot of myths in our society around bullying," said Pepler, "such as it is a normal part of growing up. Ignore it or push the bully back. We now know these tactics don't work. Bullying patterns only escalate unless they are changed."

She explained that the bully gains power with each bullying act whereas the victim increasingly loses power. This power imbalance must be broken before the prob-

### Racial bullying

Bullying on the basis of race or ethnic background occurs when children assume power on the basis of race and/or recognize a sensitivity related to race in another.

Racial bullying can take the form of racist comments or slurs, isolation and exclusion based on race, physical attacks, etc.

About 17 per cent of elementary and high school students said they had been bullied because of their race.

### Developmental perspective

The nature of bullying and victimization changes with age and differs in gender. Previous experiences influence the likelihood that a child will become a bully and/or victim.

There are many different pathways into bullying and victimization and many different ways in which we can make a difference to stop children's experiences of bullying and victimization.

### Systemic perspective

Bullying and victimization do not occur in isolation. Therefore, intervention with the bully and/or victim are necessary but not sufficient.

Need to extend focus beyond children who bully and are victimized to include: parents, peers, school, community, and society.

To address the problem effectively, change is required at all levels of the system.

Systemic approach presents a challenge to professionals working outside children's natural systems: school, peer group, etc.

lem can be solved and it may involve bringing in a parent, teacher, mediator, or the police.

"Bullying needs to be recognized as a community problem and not just a school problem," she said.

Many children who bully are also victimized.

"It is important to promote a child's strengths so they can gain status in ways other than bullying. And families must establish warm open relationships so that children feel safe in telling parents they are having problems with bullying."

The workshop included a video presentation about a little boy who had trouble sitting still in class. As the recess bell rang his teacher told him to run off some of this energy and come back ready to concentrate. During

the 15-minute break, the child was harassed and bullied by several children in a variety of ways.

He was called names, sworn at, had his toy taken away and was physically pushed around.

Dr. Pepler asked participants how they would feel if this had been their coffee break at work.

Dilico's executive director Joyce Pelletier said the organization is "trying to educate educators and the community about the various types of bullying.

Bullying is not just physical. It also involves isolating the victim or verbally attacking them about their clothes, their race, their sexual orientation, or any number of things. It is a form of aggression and early prevention is the key," she said.

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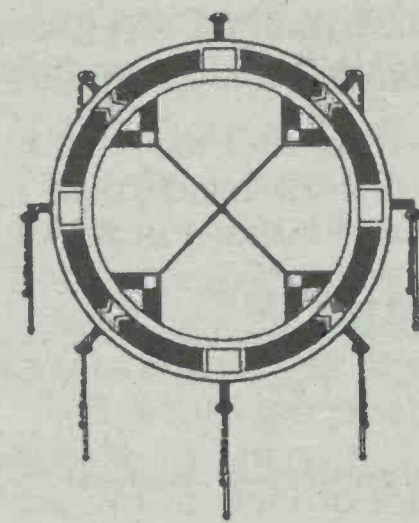
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Application deadline: April 30, 2001.

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Application deadline: March 30, 2001.

Application for both programs is by appointment only. If you are looking for a positive learning environment that promotes support, friendship and success, please call to apply or for further information (403) 240-6285 or e-mail [chellson@mtroyal.ab.ca](mailto:chellson@mtroyal.ab.ca)

## Nervou

(Continued from page 27.)

"My own homeroom class were 11-year olds, and I was going to say 11 and 12 year olds, but that really limited us... they probably wouldn't have been about twin us. So that is why the wider range," Urff explained.

Urff has organized a number of education visits through SEVEC at other schools she has worked at but this is the first exchange she's been involved with and the first for student Nisto Awasisak, a residential school only in its second year of operation.

"I had started the ball rolling back last June, to appear. Said nothing to the kids though, until we knew we were approved and twinned, and that took part of the latter part of October that they found us a twin at the school of Andrew Hu

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## Chiefs' Health Careers Initiative

### Bursary Program

#### Purpose:

To assist students of Aboriginal ancestry who wish to pursue educational opportunities leading to careers in the health professions. The Chiefs' Health Careers Initiative is committed to supporting as many students as possible; therefore allocations will be up to a maximum of \$2,500.<sup>00</sup>

#### Who Can Apply:

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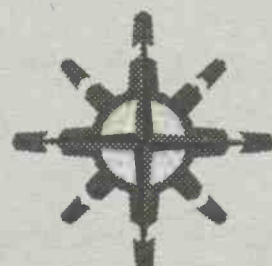
Individuals will have a demonstrated financial need. Level of education should be acceptable for enrolment in a professional health careers program. A professional health careers program is a post-secondary program in a federally recognized college or university that provides a degree or diploma qualifying graduates for employment in an accredited health career profession, such as medicine, nursing, dentistry, health administration, traditional medicine (please demonstrate connection to the field of health).

#### How to Apply:

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Application Deadline: April 20, 2001

All documentation should be completed and enclosed with the typed application before being sent to the First Nations Chiefs' Health Committee office. Please submit your application by April 20, 2001. Applications accepted up to the postmarked date of April 20, 2001.



First Nations Chiefs' Health Committee

### Scholarship Program

#### Purpose:

To encourage and support students of Aboriginal ancestry who wish to pursue educational opportunities leading to careers in the health professions. To promote equity in distribution, every effort will be made to ensure the regional/geographic location of applicants is considered. The Chiefs' Health Careers Initiative is committed to supporting as many students as possible; therefore allocations will be up to a maximum of \$1,000.<sup>00</sup>

#### Who Can Apply:

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Individuals with a minimum of a "B" grade point average and whose level of education is acceptable for enrolment in a professional health careers program. A Professional health careers program is; post-secondary program in a federally recognized college or university that provides a degree or diploma qualifying graduates for employment in an accredited health career professions, such as medicine, nursing, dentistry, health administration, Traditional Medicine, etc. (Please demonstrate connection to the field of Health).

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# Nervous first days spent with new friends

(Continued from page 27.)

"My own homeroom class were 11-year olds, and I was going to say 11 and 12 year olds, but that really limited us . . . they probably wouldn't have been able to twin us. So that is why I got the wider range," Urff explained.

Urff has organized a number of education visits through SEVEC at other schools she has worked at, but this is the first exchange she's been involved with, and the first for students at Nisto Awasisak, a new school only in its second year of operation.

"I had started the ball rolling back last June, to apply. Said nothing to the kids, though, until we knew that we were approved and twinned, and that took place the latter part of October, that they found us a twin in the school of Andrew Hunter



The students from Cumberland House Cree Nation in Saskatchewan enjoyed a week-long visit to Barrie, Ont. where they made new friends and experienced new things.

in Barrie, Ont."

The two groups of students spent a very busy week to-

gether during the visit to Barrie. On the first day of the visit, the students played

mini-golf and went swimming, and in the evening met at the school for a board games night.

The next day it was off to the Tiffin Centre for Conservation where they did some orienteering and snow shoeing, built a shelter in the woods, tried to build a fire using a foil plate, one match and whatever they could find on the forest floor, and learned about hypothermia. That evening wrapped up with watching movies at the school.

"It was a very full, exciting day," Urff said.

On Tuesday, the third day, the students spent the entire day in Toronto, visiting the CN Tower in the morning.

"And that was a first for all of them," Urff said. Tuesday afternoon, the two groups spent about four hours at the science centre, followed by a trip to the IMAX theatre Tuesday evening.

On Wednesday, the students enjoyed a full day of skiing at Horseshoe Valley.

"For some, that was a little bit fearful, but for many, they listed that among their highlights," Urff said.

Wednesday night, many of the families took the students shopping at the mall.

"This was, again, an incredible experience for some of them," Urff said.

Thursday morning students from Cumberland House gave presentations about their community to students at the host school, and in the afternoon people from the MacLaren Art Centre came in and did a workshop on print making, giving each student a chance to try their hand at making their own print.

Thursday wrapped up with the students going to see the Barrie Colts play hockey in the evening.

Friday morning, the students went back to the school to finish off their

presentations, and in the afternoon, took part in winter games outside. And Friday night was spent packing up to return home.

When it came time for the two groups of students to say their goodbyes, emotions were running high, Urff said.

"There were a lot of tears. I wasn't anticipating that, because through the first two or three days, the two groups sort of kept their distance a little bit. They would only blend together when we said they sort of had to be with your buddy. Certain nervousness. The last day, tears on both sides."

"I felt that all 20 showed growth in so many different areas," Urff said of the Cumberland House kids.

That growth was evident during the group's first meeting together following their return.

"Prior to going, when there was a question of being a host in return, reciprocating in May, that was a fearful thought for virtually all of them. Today, when it was brought up, I said 'Remember, I said none of you had to host. I would find other families, teachers, policemen, nurses, whatever. But is anybody interested?' Well, all the hands shot up.

"I felt that that was a real sign of growth and confidence, and to me that's a big reflection of success. An exchange was something that was a hard concept for some of them. If they go out for fine arts festival, or Cree language festival, they usually stay four students with a chaperone in a hotel. So this was a major step in reaching out and trust, confidence."

The idea of hosting the students from Barrie in their homes was one of the things that made some students decide against getting involved in the exchange, Urff said.

"They couldn't see themselves receiving what they called a stranger. I said, 'But by the time they come here they won't be strangers,' but they couldn't grasp that at that time."

The students from Barrie will only be spending three nights of their week-long visit in their hosts' homes. Plans for their visit in May include taking the visiting students to Duck Lake/Batoche/Fort Carleton, where they will be staying in a tipi camp. Another night, they will be travelling two hours by boat to an outfitter camp.

"They're quite excited about that too, and so are the Barrie, Ont. people, because they're sort of aware of our itinerary for May. For many who have lived in the city all of their life, that's an exciting thought."

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ation deadline: April 30, 2001.

### ORIGINAL CHILD AND YOUTH CARE COUNSELLOR PROGRAM

ally modified version of Mount ollege's two-year diploma n in Child and Youth Care which s graduates to work with at-risk nd their families in group homes, and community-based programs.

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ation deadline: March 30, 2001.

ation for both programs is by tment only. If you are looking for a e learning environment that es support, friendship and e, please call to apply or for further ation (403) 240-6285 or e-mail n@mtroyal.ab.ca

aboriginal/index.htm

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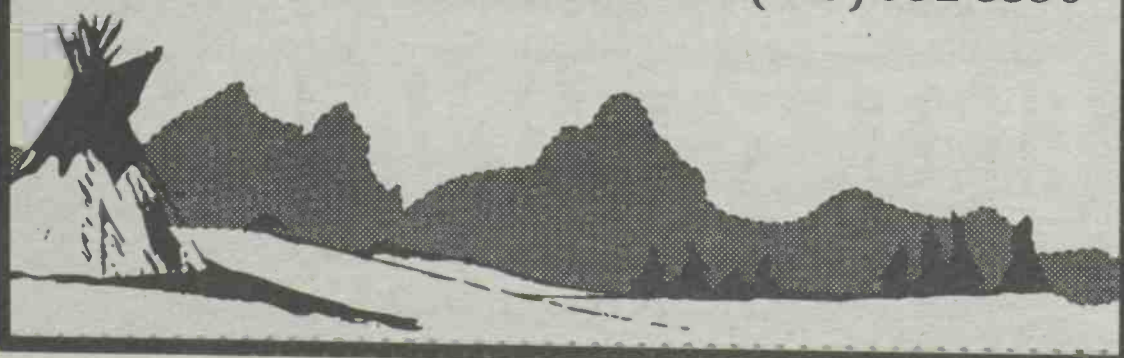
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Box 1287, Cochrane, AB T4C 1B3  
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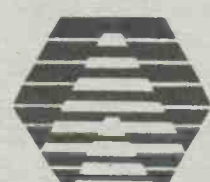
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The successful candidates must have direct work experience in the mental health field and experience working with First Nations and Métis communities. A strong understanding of Aboriginal culture and issues impacting the mental health of Aboriginal people is required along with experience in cross cultural training. Previous teaching and curriculum development is an asset.

**ACADEMIC QUALIFICATIONS:** A Masters level of education with a degree in one of the following: nursing, social work, psychology, family studies, addictions or related field.

**SALARY:** Based on education and experience.

**CLOSING DATE:** Friday, March 30, 2001

**QUOTE COMPETITION NO.:** 01.02.021

Grant MacEwan thanks all applicants but only those selected for an interview will be contacted.

**APPLY TO:** Human Resources Department  
Jasper Place Campus, Room 430, 10045 - 156 Street  
Edmonton, Alberta T5P 2P7  
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As the successful applicant, you will have graduated from a recognized two-year post-secondary program in recreation and leisure.

You will also possess the following:

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- Possession of a valid recognized standard first aid and CPR certificate
- Possession, or ability to obtain within six months, Saskatchewan Parks and Recreation Association, or other recognized, certification in fitness.
- Knowledge of Aboriginal culture and the implications for leisure services in the Aboriginal community as a key requirement, including demonstrated leadership skills in program delivery.

This position will involve evening and weekend work.

If you have questions regarding this position, you may contact Gilles Dorval at (306) 975-2661 or Lynne Lacroix at (306) 975-3183. Please forward a detailed resume in confidence by April 20, 2001 to:



Human Resources  
City of Saskatoon  
Saskatoon, SK S7K 0J5  
Fax (306) 975-3073

City of  
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While we sincerely appreciate the interest of all applicants, only those candidates selected for an interview will be contacted.

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**Ministerial Steno 2**

**Alberta Aboriginal Affairs & Northern Development, Edmonton** – Reporting to the Assistant Deputy Minister, you will be responsible for the efficient operation of the office. You will ensure effective correspondence and information flow, arrange appointments and meetings, make travel arrangements, and maintain close communications with the Deputy Minister's, and Minister's office. In addition, you will compile background information regarding enquiries and correspondence received by the Assistant Deputy Minister's office and prepare complex documents including graphics. Strong communication and interpersonal skills are required to respond to client inquiries.

**Qualifications:** High School diploma supplemented by related courses plus considerable progressively responsible related experience required. Strong computer skills, including Microsoft Office required. Knowledge of aboriginal cultures would be an asset. Equivalencies considered. Note: This competition may be used to fill future vacancies. Salary: \$26,076 - \$31,968. **Closing Date: April 6, 2001.**

**Competition No. 12074-WDSP**

Please submit your resume quoting the competition number to:  
**Alberta Learning, Human Resource Services, 8th Floor, Commerce Place, 10155 - 102 Street, Edmonton, Alberta, T5J 4L5. Fax: (780) 422-5362; E-mail: HR.Learning@gov.ab.ca (Acceptable file formats are Word 97, Word 6.0, WordPerfect 5.1 or RTF (Rich Text Format) only).**

We thank all applicants for their interest; however, only individuals selected for interviews will be contacted.

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**Responsibilities:**

- Create awareness of the Centre using a grassroots perspective to locate and meet with individuals, businesses, key contacts and government services providers.
- Provide business development orientation information to individuals regarding new enterprise development, entrepreneurship, training, and business planning.
- Receive and review viability & feasibility of applications to the Centre's micro-loan fund.
- Develop security documentation for each approved loan request.

**Qualifications:**

- Demonstrated knowledge and experience in Aboriginal business development activities.
- Demonstrated superior knowledge and experience in working in/with urban Aboriginal organizations.
- Case management/portfolio management abilities.
- Appropriate financial, accounting, business or commercial lending background.

Salary for the positions will be based of education and related experience.

Send (via mail, email or fax) cover letter and resume with references by April 6, 2001 to:

**Edmonton Aboriginal Business Development Centre  
c/o Blackstar Group Limited  
11810 - Kingsway Avenue, Edmonton, AB T5G 0X5  
Attention: Mr. Eugene Aube  
Email: info@blackstar.ab.ca  
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