

Wind speaker

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Bad faith is still bad faith

By Paul Barnsley
Windspeaker Staff Writer

GITANYOW TERRITORY, B.C.

While the British Columbia Liberal Party and the federal Reform Party rage impotently against the imminent ratification of the Nisga'a Final Agreement in the House of Commons, chiefs of a people directly affected by the terms of the agreement have abandoned the political process and are preparing for the worst.

The Gitanyow Hereditary Chiefs have already secured a legal decision in British Columbia Supreme Court that backs up their contention the provincial and federal governments are required by law to negotiate in good faith. This, the Gitanyow claim, doesn't allow the Nisga'a deal to be finalized while negotiations for a treaty covering the same land are ongoing with the Gitanyow.

As they await the results of their legal action in provincial court, the chiefs are also considering a similar legal action in Federal Court, but community members are preparing for a more dangerous fight.

"People are quite concerned and scared, in fact, of what will happen early in the year 2000 because of the serious impacts that have not been dealt with by either government," said Gitanyow chief

negotiator, Glen Williams.

The appeal of the *Luuxhon* decision, rendered by the British Columbia Supreme Court in March, is scheduled to be heard in May 2000, long after the Nisga'a agreement is scheduled to achieve ratification in Ottawa. The ruling that Canada and British Columbia have an obligation to bargain in good faith is being challenged by both governments, who claim that treaty negotiation is like buying a used car — anything goes. The trial judge ruled that wasn't the case. The second phase of the *Luuxhon* trial, where the Gitanyow are asking the court to rule that, by negotiating with both the Nisga'a and the Gitanyow for the same land at the same time, Canada and British Columbia were bargaining in bad faith, has been delayed by the appeal.

"By granting lands and resources that are covered in our negotiations, the governments are negotiating in bad faith and are actually in breach of their fiduciary duty," Williams said.

The 2,000-member community, in which hereditary chiefs handle state and political matters and work closely with the elected council that handles administrative matters, is preparing itself for the worst. Williams said the members are prepared to use force to defend their traditional homeland.

(see Bad faith page 11.)



PAMELA SEXSMITH

Margaret Wapass of Thunderchild First Nation in Saskatchewan helps her granddaughter Kihewahpoo awasis light a sweetgrass braid. "My littlest granddaughter, Kihewahpoo awasis, who loves to play with my braids and hair ties, understands Cree and follows me around the house when I light the sweetgrass and smudge. She will learn everything I know, follow in my footsteps and learn to walk well in both worlds." (see Margaret's story on page 22.)

Backlash

Racial hatred lies below the surface

By Paul Barnsley
Windspeaker Staff Writer

NORTH AMERICA

The victor will never be asked if he told the truth — Adolph Hitler.

Alarming examples of racial hatred are smoldering in various corners of the North American continent at this moment, ignited by fear, ignorance and more than a bit of resentment of gains being realized by Native people.

Threats to the status quo, as courts undo injustices left over from colonial days when Indigenous people were the victims of widespread, state-sponsored discrimination, have been met with angry resistance with an unmistakably racist tone. Facts seldom enter into any debate or discussion along these lines. The only

recurring themes are hate and intolerance.

South of the 49th parallel, two very serious cases — incidents that could be called declarations of war against Native people — have surfaced in recent weeks.

On Nov. 5, the Syracuse (New York) *Post Standard* published a letter from a group that calls itself the United States National Freedom Fighters (USNFF).

The letter claims the group has 34 members (not identified) who are willing to "give and shed blood for what we believe."

The Oneida Nation has filed a land claim, backed up by the United States federal government, saying New York State illegally took 270,000 acres of Oneida land in the state's central region. USNFF clearly isn't interested in the facts of the case. They promise violence if they don't get

what they want.

"Beginning in mid-November," the letter states, "we will begin the bloodshedding (sic). We will execute one Indian approximately every three days, starting Thanksgiving Day. We will also execute one U.S. citizen (from the upstate New York area) who is noticed by one of the USNFF members as a person who contributes to the Indian nation by supporting the casino and SavOn gas stations. Women will not be spared. Those who contribute to the Indians are traitors, not worthy of sympathy."

The Oneida's Turning Stone Casino has been the subject of bomb threats by this group as well. Meanwhile, a Native-owned Rosebud, South Dakota newspaper, *The Sicangu Sun Times*, reprinted a pamphlet on Oct. 15 that appeared to be issued

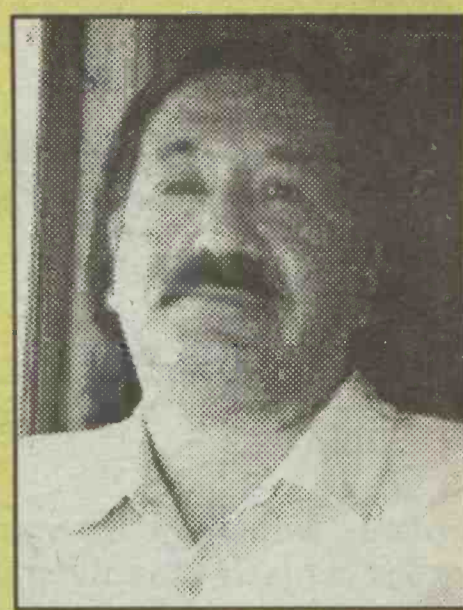
by the state's Game, Fish and Parks Department. Government officials deny any connection, but the content shows just how vicious the anti-Indian sentiment is in that region.

Senator Ben Nighthorse Campbell, the only Aboriginal member of the U.S. Senate, read the pamphlet into the Senate record and recorded his "anger and deep disappointment."

"The 'ad' which resembles a run-of-the-mill hunting and fishing season announcement, was located in the editorial section of the newspaper," the Senator said. "The 'ad' went on to outline the rules for 'Indian Hunting Season' in the state of South Dakota, including a limit on the number of Indians a 'hunter' was allowed to kill and the approved methods for killing them.

(see Backlash page 10.)

WHAT'S INSIDE



The Minister of Justice announced Canada will not re-open the extradition case of Leonard Peltier, despite recommendation from former Indian Affairs minister Warren Allmand. He says Peltier's incarceration for the shooting of two FBI agents should not have occurred, in part, because Canada was duped by United States officials who put false information before Canadian courts.

.....Page 3.

TOP NOTCH BUSINESS

The Council for the Advancement of Native Development Officers has chosen four worthy business ventures for special recognition. They were presented awards at the president's dinner held in conjunction with the organization's annual conference, this year held in Halifax on Oct. 22.

.....Pages 28 to 32.

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Budget surplus battle starts early

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Finance Minister Paul Martin won't give his much-anticipated budget speech until February but the political maneuvering has already begun in every corner of Ottawa and around the country.

In the budget, Martin is expected to announce details of how the Liberal government plans to distribute a \$100 billion fiscal surplus. Staff members in every ministry and every interest group in the nation's capital are scrambling to put their pet projects front and centre as the finance minister makes his final decisions.

In the previous budget, then Indian Affairs Minister Jane Stewart (since shuffled off to Human Resources Development) was able to convince Martin to set aside more than \$500 million for Indian Affairs programming. At that time she credited Assembly of First Nations Grand Chief Phil Fontaine for effectively lobbying cabinet ministers and persuading them the money was needed.

In what may have been a pre-emptive strike against a repeat of that success, the *Globe and Mail* published a front-page story in early November that stated it would cost the federal government \$200 billion "to give Natives all that they're asking for." Fontaine labeled the language used in the article as an attack on First Nations interests.

The use of those particular words creates the impression that Aboriginal people with claims for compensation for sexual and physical abuse in government-run residential schools (an estimate of the cost of settling some 2,000 or more such cases was included in the \$200 billion figure) were asking for a handout.

A more accurate description of that process might have included the fact that these victims have a legal entitlement to compensation. This compensation has nothing to do with their race (except for the fact that it was their race that exposed them to the abusive situations in the first place) or the budget of the Department of Indian Affairs, many Native leaders noted upon reading the story.

During a Nov. 18 phone interview, Fontaine said he and his media relations advisors had been in touch with several mainstream publications to set the record straight.

"We think there's a concerted attack against First Nations interests," he said. "That is being expressed in different ways. One of them, of course, is the story about the \$200 billion package. The article said 'to give Indians all that they're asking for.' There are other stories that talk about all of the monies that are being wasted on Aboriginal economic development initiatives. It's reflected in the *Calgary Herald* story about the extra billion dol-

lars that First Nations receive and yet First Nations are getting further and further into debt and there are more and more First Nation communities in deficit positions."

Fontaine and three staff members met with the editorial board of the *Ottawa Citizen* on Nov. 17.

"This is a gathering that has been a long time in coming. The reason we had asked to meet with the editorial board was our very serious concern that the editors of the *Citizen*, together with all the papers that are owned by Conrad Black, had undertaken a concerted attack against First Nations people. They've done so by concentrating on the most negative aspects of... or the most negative situations in our communities. Whether the story was true or not, it didn't seem to matter to the *Calgary Herald*, the *National Post* or the *Citizen*. They ran these stories without factual information in many situations, or, where they had facts, they misrepresented these facts. So we took advantage of yesterday's meeting as an opportunity to try and counter some of the myths and misconceptions

that are held by journalists, especially those that work for Southam News," he said.

"We feel pretty good about the exchange. There was an acknowledgment on their part that they've been wrong in the past and they will accept the offer that we've extended to them that they can call us anytime to check out their facts."

Fontaine then extended the same offer to the Aboriginal press, creating a long moment of uneasy silence among the half-dozen reporters involved in the conference call press conference, many of whom have had many requests for information rejected or ignored by AFN staff or First Nations officials.

"I would hope that the kind of commitment that we secured from the *Ottawa Citizen* will be forthcoming from you people. You have a particularly major responsibility resting on your shoulders and we really want to be able to co-operate with you to the fullest extent possible. We accept our responsibility that public education, public information is... indeed an obligation. And we want to be able to do that right. Communications is one of our mandates. It's a very big priority with the AFN and in order to meet expectations we need to work closely together," he said.

Fontaine said it's time to remove the stereotypes and preconceptions from coverage of First Nations politics. He noted that public governments may have debt situations that make First Nations seem exceptionally responsible but reporters in the mainstream press don't write stories that suggest Canadians aren't fit to govern themselves, a common theme in critical stories about Native governments.

"When people talk about the debt of First Nation governments and the fact that you

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Assembly of First Nations National Chief Phil Fontaine.

have more First Nations that have third party management. You can bring forth those kinds of criticisms but they have to be balanced, in my view," he said. "I mean, Canada has a debt of \$550 billion. This is the federal Crown."

While making these points and trying to quell what he sees as unfair coverage of his attempts to gain increased funding for First Nations and Aboriginal programming, Fontaine also revealed he is discussing several new ideas with Cabinet ministers. He said he will try to convince the finance minister that outstanding land claim settlements should be included in any calculation of Canada's debt. This strategy, if Martin buys into it, could mean that a significant chunk of the \$100 billion surplus that is earmarked for debt reduction would be destined for settling land claims.

"We've argued that part of Canada's debt includes the many outstanding liabilities related to land, whether we're talking about comprehensive land claims or specific claims," he said.

Fontaine said he is lobbying to change the way monies are allocated to First Nations. The AFN has taken *Corbiere*, a court decision that first seemed to be critical of its member chiefs for excluding off-reserve members from band elections, and used it to develop an argument that First Nations need to control all funding for Native people.

"Once people participate in an electoral process, in this case the First Nations electoral process, there's an expectation that their governments will be responsible for them in terms of delivering services and programs," he said. "So, we see *Corbiere* as being more than about the right to vote in band elections. It's about their gov-

ernment and how their governments represent their interests regardless of residency. It's one of the major items in the upcoming Confederacy meeting on Dec. 7, 8 and 9 here in Ottawa. We're really talking about a new fiscal relationship so that our governments are in

a position to receive transfer payments that now go to the provinces without any references to First Nations people. We're talking about a significant transfer here because it's a per capita transfer. I don't think we're necessarily talking about more money, we're talking about a more efficient use of money meaning it ought to be directed to First Nations so that we can actually deliver programs and services to our people regardless of residency."

The national chief confirmed that he and his staff see the upcoming budget as a crucial next step in advancing the First Nation cause. It would also be a huge gain for First Nations governments, which typically collect a 10 per cent administration fee from all funding allocations received.

"We've been making the rounds here in town. We're working the room, as they say. We've met with the minister of finance, the prime minister's office, we've met with various ministers. I just spoke to the deputy ministers of the federal government last week," he said. "I just spoke to the Conference Board of Canada, a number of CEOs from major corporations in Canada. We're trying to get support from different sectors: private, government, other interest groups. There are others that are supporting our propositions, including the Royal Bank, who met with the minister of finance and suggested to the minister that the federal gov-

ernment has to deal with the Aboriginal issue because, as the report from the Royal Bank said, the cost of doing nothing is significant."

Fontaine said the government decision makers need to be shown that First Nations are on the right track before significant gains can be made. He believes he has the ammunition to meet that objective.

"What we need to do, you see, because these people here in the centre, the people who make the decisions — Finance, Treasury Board, PCO (Privy Council Office) — the questions they ask us are 'What value are we getting for the money that we've allocated for First Nations? Are you going to come back to us in 10 years with the same story if we give you what you're asking for?'" he said.

"Of course, the fact is what we're seeking is a fair allocation of government resources including the projected \$95- to \$100 billion surplus. It is easier to sell or market our position if we can talk not only about all of the impediments — the housing crisis or the health crisis or the terrible job situation or the infrastructure problems that result in 80 per cent leakage... of the \$7 billion that's allocated for First Nations or Aboriginal people, there's 80 per cent leakage. That means all of the goods and services that need to be purchased in First Nations communities are purchased on the outside. We should be talking about how, in spite of these incredible impediments, we've been able to succeed."

One of the more impressive gains the national chief pointed to was the fact that the number of Native post secondary students has risen over the last 30 years from 80 to 27,000. He also mentioned that there are now 20,000 small business owned and managed by First Nations members.

MEDIA

FUNDS

Government won't move on Peltier case

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Justice Minister Anne McLellan released a report on Oct. 12 that concludes Canadian authorities followed proper procedure in the extradition of Leonard Peltier.

Peltier, an American Indian Movement member who was charged in the 1976 shooting of two FBI agents on the reservation at Pine Ridge, South Dakota, fled to Canada to escape prosecution. It has long been believed American authorities fabricated testimony to extradite Peltier to the U.S. He is currently fulfilling a life sentence for the crime.

In 1994, Erin McKey, a former Crown prosecutor who was working for Justice at the time, was brought to Ottawa to perform an independent review of the case. Her report, completed in May of that year, concluded the government had handled the extradition properly and that justice had been done. Five years later, under pressure from NDP MP Peter Mancini and others, McLellan released the report to the public in an attempt to prove the government had no need to re-open the case.

Within days, former Cabinet member Warren Allmand released a point-by-point dissection of McKey's report. Allmand, a former Trudeau-era minister of Indian Affairs and Solicitor General of Canada, also released a copy of a letter he wrote in 1995 to then Justice Minister Allan Rock.

Previously, Allmand had refused to release his letter, saying his Privy Council oath prevented him from doing so.

"I felt that by releasing my letter, I wasn't revealing any fact that [McLellan] hadn't already released," Allmand told *Windspeaker*. "So, I spoke to people in her office and said I'm going to release it and they said, 'Well, that's up to you.' I said there's nothing in my letter . . . you know, if the department or the government goes after me, I'll argue there was nothing in my

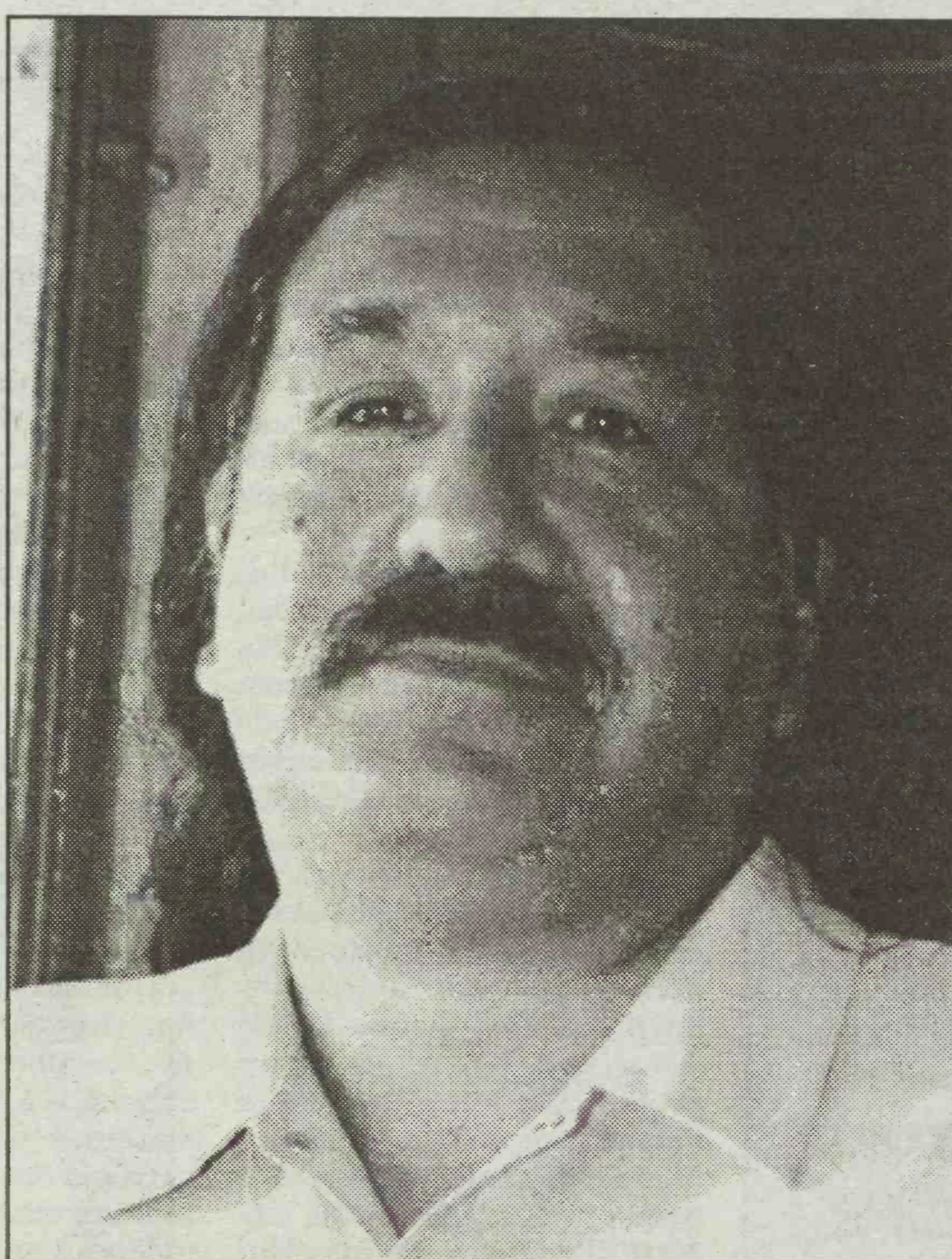
letter, as far as revealing facts was concerned, that wasn't already revealed by her."

Now director of the Montreal-based International Centre for Human Rights and Democratic Development, Allmand has been actively pressing the government of Canada since the late 1970s to re-open the Peltier case. Allmand believes, after being allowed by Minister Rock to thoroughly examine all departmental records concerning the case, that the FBI submitted false and misleading information to the court during Peltier's extradition hearing.

Myrtle Poor Bear, a woman who lived on the Pine Ridge reservation at the time of the shooting, made three statements to police. Two of those statements claimed she had seen Peltier shoot the agents. The other, completely contradictory statement said she wasn't at the scene at all and didn't see anything. The Vancouver court that granted the FBI's request that Canada turn Peltier over to them, didn't get to see the third statement and was not aware of its existence.

"My bottom line is that if the three affidavits had been before Judge Schultz, there wouldn't have been any extradition. And their suggestion that he considered circumstantial evidence . . . he didn't really because he thought with the two affidavits he had, he didn't really have to look at it," Allmand said.

A lawyer himself, Allmand said the Justice department re-



Leonard Peltier was convicted of a crime he did not commit, said former Indian Affairs minister Warren Allmand and the Canadian justice system was duped by American interests who produced false information to extradite him to the U.S. Canada refuses to revisit the case, saying authorities followed proper procedure.

view is marred by the type of error criminal prosecutors are known to make.

"They're saying, 'If we were the judge and we had these three things before us, we would have still extradited.' Well, they weren't the judge and the person advising them is advising them like a Crown prosecutor. As I put down in my letter to Rock, Crown prosecutors have a tendency always to think they have a better case than they have. They have a certain amount of circumstantial evidence and they go to court and they lose. They don't prove it beyond a reasonable doubt. And Erin McKey was a Crown prosecutor," he said.

Reading between the lines of both reports — Allmand's and McKey's — a picture of manipu-

lation and deceit with the intent to railroad the Native activist begins to emerge. Both reports deal with the possibility the late Paul Halprin, a Canadian Department of Justice lawyer who was appointed to argue the FBI's case during the hearing, was aware of the contradictory Poor Bear affidavit.

"He insisted to the very bitter end that he did not know. The officials at the Department of Justice say he did not know and the American officials are divided — one said he did and the other said he didn't," Allmand said. "One official said he travelled down and looked at the

three [affidavits] and he gave advice as to what they should do. Knowing how the FBI operates, I can't see them doing what a middle range Canadian official suggests. I would speculate that even if Halprin was there and he knew, they would say, 'Here's what we want to do. You make sure it fits.'"

Allmand pointed out contradictions in the McKey report.

"At one point she said it was hard for her to find out about circumstantial evidence at the extradition because very little was said about it, then later on she says there's all kinds of things to be said about it. Reading between the lines, you can trip her up," he said.

The former Cabinet minister did not want to answer "yes" when asked if he believed the

Justice review made up its mind what its findings would be and then set out to justify those findings. But he did say that it's obvious to him, based on the inconsistencies in the report, that a close look was not taken.

"If you try to say they didn't look at it, [McLellan] will argue that they did look at it. They had this internal review and they looked at it afresh. We're saying it wasn't done independently and now we're asking for an independent external review. We're looking at ways now where, if the government won't finance it, we'll try and finance it ourselves. We're talking to people in the Canadian Labor Congress and other trade unions who might help," he said.

As an exceptionally experienced political veteran, Allmand was asked to speculate about possible reasons why the government is not willing to revisit a decision made more than 20 years ago.

"I think it's — I'm speculating because nobody really knows what led [McLellan] to her decision — that the people who originally advised former ministers of Justice, who are responsible for the original opinion, are still there and she doesn't have the time to really go to the bottom of the thing herself. So when push comes to shove, she says to her senior officials, 'Well, what should I do?' They say, you should stick with the same position we've had for the last 10 or 15 years," he said. "Once they've taken a position, they hate to admit they're wrong. I convinced Rock that he couldn't rely on them and I guess they didn't like that. I said, 'You can't rely on your senior officials because they're going to tell you the same thing and this thing stinks and you should take an independent look at it.'"

Asked if the Canadian government was showing undue deference to what appears to be American wrongdoing in a Canadian court, Allmand said he'd anticipated that possibility.

(see Peltier page 7.)

Native rights activists remembered at city rally

By Dan Smoke-Asayenes
Windspeaker Contributor

OTTAWA

On Nov. 7, the Coalition for a Public Inquiry into Ipperwash joined forces with representatives from First Nations and Canadian Human Rights organizations in Ontario, Manitoba, Quebec and the United States to honor those who have sacrificed their lives for Aboriginal people's land, treaty, economic, social and cultural rights.

The gathering of about 150 people maintained a two-hour presence on Parliament Hill in frosty weather. The procession moved from the Parliament buildings to the Human Rights Monument in Ottawa's downtown area. At the monument, participants were guided through a re-

membrance ceremony by Algonquin traditional teacher, Bob Lovelace.

Afterward, everyone enjoyed a feast prepared by the Odawa Traditional Powwow Committee and the Aboriginal Rights Coalition. Entertainment was provided by Willie Dunn, the impressive Shoshona Kish and Raven Polson-Lahache women's drum groups, as well as the Eagle Heart Singers from Toronto.

Participants assembled to focus attention on the continuing violence perpetrated against, and injustices suffered by, Indigenous people in Canada and throughout the world. The groups' primary local concerns include the life imprisonment of Aboriginal rights activist Leonard Peltier, and the Canadian government's unwillingness to call a public inquiry into the events at Ipperwash Provin-

cial Park in 1995 where Dudley George was shot in a land claim protest.

"These two cases . . . shame governments and shame the justice systems in Canada and the US," said Warren Allmand, President of the International Centre for Human Rights and Democratic Development.

Leonard Peltier was arrested in 1976 in connection with the murders of two FBI agents. "For 23 years, he has been serving time for a crime he didn't commit," said Allmand, who has been working on Peltier's case for 15 years. He insists Peltier's trial was a travesty of justice, that a review is in order, and that executive clemency should be extended to him.

On Oct. 12, Justice Minister Anne McLellan announced her decision with respect to the review of Leonard's extradition from Canada. She concluded

that the extradition was lawful.

At a press conference held Nov. 1 in Toronto, Canadian lawyers, Allmand, and representatives of the Leonard Peltier Defence Committee announced their intention to reject McLellan's decision. A rally was held in Washington D.C., where some have proclaimed November Leonard Peltier Month.

At the Ottawa rally, Marilyn Buffalo, President of the Native Women's Association of Canada, addressed the issues of injustice experienced by First peoples across Canada. She spoke about the ongoing inquest into the deaths of Connie and Ty Jacobs of Alberta. They were shot to death by a RCMP officer during an attempt by children's services to remove Connie's children, including nine-year-old Ty, from her care.

"Without truth there will be

no justice," said Buffalo, who also pledged her continued support for an Ipperwash inquiry.

Ann Pohl, spokesperson for the Coalition for a Public Inquiry into Ipperwash, questioned the government's handling of George's death.

"In Canada, being the world human rights champion . . . one would expect our government to move rapidly and effectively to bring out the whole truth about what happened," said Pohl. "This would both remove this cloud of suspicion and ensure that these events are never again repeated."

Pohl alerted participants to the rising tensions across the country as courts recognize Aboriginal rights, and stressed that a federal inquiry into the George shooting is more urgent than ever.



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Was it a good year to be Native?

So 1999 and the 20th century come to a close.

We could be negative and say, "Good riddance!" This century has been marked by some of the most horrific events in the history of mankind. A non-Native reader would think, upon reading those words, of the two World Wars, the Nazi holocaust and events of that type. Of course, the North American Indigenous holocaust was in previous centuries, although some would say it hasn't ended yet.

When you think about it, this century has seen a steady, if not rapid, succession of positive developments in Indian Country. Most of them have come despite the professed good intentions of settler governments, and 1999 was no exception.

It was in this century that the prohibition of sacred traditional ceremonies was finally expunged from the law books; it was during this century that the Indian Act section that forbade Native people from hiring lawyers to pursue their human rights and legal rights was repealed. Native women gained a valuable ally when the United Nations Hu-

man Rights Commission reviewed the case of Sandra Lovelace and then subtly pressured the Canadian government to amend the Indian Act with Bill C-31, although there are still some bugs to be ironed out of that piece of legislation. Likewise, the attention of European governments during the confrontation at Oka (10 years ago this summer!) revealed a brand new tool for those seeking respect for Indigenous rights.

A painfully slow and agonizingly bureaucratic process is unfolding within the Organization of American States and the United Nations. Nation-states that evolved, for the most part, during the colonial era are struggling to come to grips with the lawlessness of the past. But could anyone have even imagined such a process existing 100 years ago?

This last year of the millennium has seen a dizzying succession of court rulings that probably have more than a few Ottawa bureaucrats pining for the good old days when they could lock an Indian up for attempting to hire a lawyer.

Following up on *Sparrow*, *Guerin*, *Delgamuukw* and other cases, the Supreme Court of Canada changed the legal landscape forever this year with *Corbiere* and *Marshall*. Neither of those decisions has been fully digested or appreciated in the corridors of power in Canada as of yet, but both are decisions that lead away from exclusion and marginalization and should, unless perverted by political compromises, lead to a more just society.

There is still hate and ignorance and small-mindedness and selfishness at play in the political systems that exist in this land, but the younger generation is more educated, more assertive and less patient with the old ways of the past.

After the progress of this century and, indeed of 1999, there's a light at the end of the tunnel and this time it probably isn't on the front of a speeding locomotive.

Good luck, peace, happiness and best wishes for the holiday season, the year 2000 and the 21st century from all of us at AMMSA.

Taste of freedom changed everything

By Taiiaki Alfred
Guest Columnist

I was watching one of our big chiefs on TV a few weeks ago face off against a young Native "radical." The chief was smugly dismissive in defending his own mature, patient and co-operative approach to resolving our problems. He was using words like "negotiation," "accommodation," "reconciliation" and "compromise." It saddened me that the chief has forgotten what we are fighting for. I offer this to all the Indian bureaucrats who are satisfied.

I remember my first taste of freedom, like drawing a breath of fresh air after being shut up in a cell. It was when I read a radical book called *Custer Died for Your Sins*, by Vine Deloria, Jr.

I was 12 years old on my first day off the reserve to start Grade 7 at Loyola High School in Montreal. Loyola was a century-old Jesuit school for boys and it was said to have tradition, which to me meant that it had a lot of old buildings and even more old men. Loyola's real antiquity consisted mainly in the priestly notions about God and country the boys were asked (sternly) to assimilate. History classes that first year were nothing, if not colorful. The stories were all about wars, full of yelping, hatchets and dripping scalps. They always began with fearsome tattooed savages skulking into Canada from Mohawk country — which had to be pretty close to hell from the sound of it — and always ended in fiery images of destruction with saintly priests martyred and good, godly Hurons aflame. Imagine an Iroquois boy trying to make sense of that: I was scared of myself! And as we were often told, "Mohawk means cannibal, in Algonquin."

Heaven Iroquois warriors had nearly destroyed European civilization in Canada. The Iroquois had rejected God, and nearly killed off His missionaries on the



To:iske
It's true

sacred soul-saving journey. The missionaries persevered and were defended by brave settlers and skilled French soldiers. The Iroquois had only gained humanity when they were touched by the grace of God, meaning when they were conquered and forced to render obeisance to the French Crown. Only through God's grace and the Crown did the Iroquois become civilized. Those were the lessons of Canadian history when I was going to school — substitute Indians for Iroquois and Protestant for Catholic and it's all the same story for any one of us schooled anywhere in North America. Sound familiar? And I almost started to believe them.

My liberation from the mythology of colonialism began when I started to read *Custer Died for Your Sins* in the school library. Those words, "Custer died for your sins," grabbed hold of me and would not let go. What insolence! I loved it. Here was someone speaking to me with an attitude and a voice from home. Reading the book through — I can still conjure the feeling 20 years later — the confused knot of identity in my stomach began to relax. The architecture of their dominance was exposed. They were still in control, but I wasn't fooled anymore. God and Crown and savages and civilization: it was all a lie. My heart soared and I saw my people and myself in a new way — with respect. It opened my mind and I was redeemed from that lonely place where I was an Iroquois child held captive by the Jesuits' history. I could never again accept what I was told about Iroquois

or Indians. At school, all of my assignments from that point on were reviews of subversive books like *Custer* and *Bury My Heart at Wounded Knee*, and reports on the strength, dignity and survival of Indian people. Before long, I had taken that one taste of freedom and turned my whole mind around. The bad dreams of being a scary Iroquois stopped, and I was proud to be the people who gave those thieving priests what they deserved!

We've come a long way toward achieving our liberation since the 1970s, but the need to free our minds from identities and ideas imposed on us by the white man remains the same. What I find still so compelling about Deloria and the other old and new Indian radicals is that you just know that they're no Aboriginal posers. They're proud. Their roots are Indian. They're fighting for what is ours. They are heroes and an inspiration because they never retreat into places where nothing real is at stake; they never say the "right things" to satisfy the white man. Always, they walk on dangerous ground and enter the enemy camp boldly. I would like to be able to express it in more positive terms, but I can't. Here's the truth: every time I read one of their books or hear them speak or see them on TV, I'm motivated for the big pay-back. I can't wait to enter the fray again, to challenge ignorance, to mock hypocrisy, to defeat a lie. I want to shout a wild-eyed "time to sing your death song!" to anyone who stands in my way. I feel good, just like my ancestors did, lighting up those bloody Black Robes and fanning freedom's flame.

Don't blame me

Dear Editor:
Re: *Native Suicide*

Recently, Canadian media widely reported the suicide death of a 15-year-old Inuit male. Media reported the desolate social conditions experienced by Inuit teenagers and of the psychologically-constrained environment the Inuit are forced to live within.

The abnormally high rate of suicide by Inuit teens was attributed to the long-term effects of sniffing glue and various forms of liquid fuel. Let me note that I did not see one media group consult a doctor to explain the long-term effects of inhaling paint lacquers, airplane glue or fuels. Long-term abuse of such results in severely damaged brain cells.

Especially in the entrapped environment of the Northern Inuit, one would think parents, teachers and social workers would quickly notice such damaging actions. One's attention span is reduced and their power of reason becomes easily confused. Their minds drift and concentration is limited. Such signs are easily detectable.

Media continually reports on the disillusionment experienced by both Inuit and Native teens but fail to ask what and who generates this disillusionment. Media and government continue to impose guilt upon the Canadian society for the problems of the Inuit and Natives. Cleverly this collective guilt transfers into endless amounts of tax dollars being spent on appeasing the said problem. The industry generated in the political appeasement of both Inuit and Natives today results in billions of tax dollars being spent and having the least accountable budget of all federal

departments along with the least measurable results.

The transition from child to adult results in challenging social adjustments for all mankind and not just our Aboriginals. Unfortunately the lack of parental discipline, the unmonitored taking of pills, poor sleeping patterns, a bad food diet and then becoming addicted to sniffing solvents for any teenager will eventually lead to abnormal social behavior and potentially suicide whether on a northern reserve or downtown Toronto.

So why are these suicidal conditions most prevalent on Inuit and Native reserves? Our universities teach that teaching self-esteem and

self-responsibility work against the "fixed rank" social order of any tribal society. Thus the qualities that generate the greatest inner strength are frowned upon in the name of playing the game of blaming others and demanding endless compensation for a lost culture.

Endless government agencies have adopted the role of "Big Brother" towards Inuit and Natives. These agencies assume the daily responsibilities for their lives, responsibilities most learned to do for ourselves. Each Canadian Inuit or Native receives more money in aid per person than any single identifiable group in the entire world. This only exaggerates how tax funded, civil servant directed, social change never really improves the lives of anyone. Sorry Bob Rae!

People have to want to change themselves. Spending more tax dollars or continually being encouraged to blame others is not the answer. It all starts with the

accountability of the parent.

Whose fault is it when a teenager becomes addicted to sniffing solvents and then commits suicide? It is certainly not mine nor the fault of all the very conscious parents in this country, the same parents who pay heavy taxes and ask for little support. It is not the fault of those who responsibly go to work on Monday mornings to provide for their own teenagers. It is especially not the fault of today's teen whose inner discipline and foresight enables them to graduate as the bridge builder, the car maker, the accountant or the food packaging engineer eight to 10 years from today.

Teen suicide on Native reserves is a problem few will realistically address. Canada's special flavor of Liberalism gladly accepts the responsibility of any that perpetually refuse to accept their own responsibility. This problem will only perpetuate itself if tax dollars are continually spent encouraging these people to think of themselves as a suppressed minority and impoverished by western imperialism.

Native Elders and civil servants have exchanged the enhancement of individualism, self-responsibility and self-esteem within Native society for tribal dance lessons, learning how their ancestors rationalized seasonal changes and bead and lace work. This "play school" education only enhances the partnership between managing civil servants and the politically controlled, autocratic fiefdoms present today on the majority Native reserves.

(see Suicide page 41.)

Let me clarify the situation

Dear Editor:
Re: *Lebret Junior Hockey, sports section, November 1999 issue.*

I wish to offer a statement of correction in regards to the past history of the Saskatoon Rage as it relates to the Beardy's & Okemasis First Nation. In your story, you state that the Beardy's & Okemasis First Nation purchased the former Minot Top Guns in 1997. This is not the case. The franchise was pur-

chased by a group of investors of which a few were members of the Beardy's & Okemasis First Nation.

During these times, the owners had received permission to use the Willow Cree Memorial Sports Center as their home, hence the name Beardy's Rage.

In closing, should you want a story of current success, I would direct you to Earl Cameron, manager of the Beardy's

Blackhawks of the Saskatchewan "AAA" Midget league. This is owned by Beardy's & Okemasis First Nation, and is at the youth level. This league is composed of 12 teams and is at a very high calibre of play. I look forward to the correction and related story.

Garnet Eyahpaise
Band councillor
Beardy's & Okemasis
First Nation

Coverage doesn't tell the tale

Dear Editor:
I am writing this in response to the recent negative coverage of the Native Youth Movement in some local news reports. I feel it is time that the people of Penticton realize that wrong was done to the Native people 125 years ago and it still has a fierce effect on the Native people of today.

The Native Youth Movement Security Force has evolved for protection purposes, to ensure the safety of our people when they are demonstrating for their Aboriginal rights. It was for safety's sake that they evolved, not to threaten the non-Native communities. I recently wrote a letter to Vernon's *Sun Review* regarding Native issues as well

and I would like to share it with your community.

Calvin White is a reporter for the *Sun Review* and he wrote an excellent article regarding Native issues. (*Sun Review*, Sept. 25, page 10).

I wrote to say that it was about time that someone — someone other than a Native person — wrote about true facts. Most people in our communities do not know why Native people always seem to have issues. As White stated, we did not choose to leave our native country as some community members had. Our ancestors welcomed the "boat people" (European colonists) and in return we were abused.

We are a people of peace and

do not want to cause problems for the rest of society, but when our basic rights are infringed upon and when the government misleads its people, what else are we to do but start an uprising? There is never any negative publicity when non-Natives hold blockades against the government (e.g. apple orchardists). Why are the Native demonstrations always labeled as wrong?

White was right on target when he stated that this was just the beginning. My people have been struggling with the government and an uneducated society since the first set of boat people decided to settle on our land.

(see Native youth page 41.)

I have a voice

Dear Editor:
Re: *Windspeaker column by Taiaiake Alfred entitled "Playing the white man's game."*

Irresponsible and cynical are words to describe Taiaiake's opinion about voting in provincial, federal, municipal or band elections.

The act of voting is a practical reality. In reality, MLAs, MPs and city and band councils make huge decisions that directly affect the Aboriginal communities we live in. Let's just count how many parks we have now that should have been turned back to First Nations control? Advocating a non-participatory approach at this point is defeatist, it's saying that your voice doesn't count, or won't be counted. While this may very well be in your riding, maybe if every Aboriginal person

did vote in some ridings, we wouldn't be listening to racist Reform rhetoric today as the House debates the Nisga'a treaty.

Maybe, maybe not. Unlike Taiaiake, I see a lot of power in the Aboriginal vote. In BC, it means leaders like Stewart Phillip and Ron Derrickson are heard on issues regarding sovereign Aboriginal rights. I might not agree with everything they say, but for all I disagree with, I would rather be dealing with their difference of opinion than with those voices reportedly representing me in BC's First Nations Summit.

That's my view and I vote because, in this day and age, it's one more opportunity, not one more loss.

Lizabeth Hall
Nuxalkxm
Vancouver

Negotiate the treaties now

Dear Editor:

The current dispute between the British Columbia government and the Native Indians over the logging of "Crown land" will probably end up in the courts. The first thing that the B.C. government will have to do is prove that it has the title to the "Crown land." This could be very difficult to prove, if not impossible.

Did the provincial government acquire its so-called "Crown land" by conquest? No. There was no war between the foreign invaders and the Indians of B.C. The foreigners simply moved into the province and produced a group of people that declared themselves to be the government.

Did this government, which was composed of foreigners, acquire the land by purchase? No. The Native Indians did not surrender or sell their land to the government.

Did the government acquire their "Crown land" by treaty? In some cases, tiny bits of land on Vancouver Island and in the northeast corner of the province was acquired by treaty, from the Indian owners, in exchange for a few trinkets. But for the most part, the government did not acquire the land in the province by legal means.

If the government did not acquire the land by legal means, then, by what illegal means did it acquire the land?

How can the logging of "Crown land" by the Native Indians be called illegal, if the land still belongs to them?

How can the provincial government sell or lease "Crown land" (it should really be called "Indian land")

to anyone if the government does not own the land? How can the government issue permits to log, farm, fish or mine "Crown land" if it does not own the land?

And what about the land under the ocean that the federal government is going to expropriate from the provincial government? Is this land still owned by the Native Indians? Why are the provincial and federal governments planning to spend millions of our tax dollars to line the pockets of lawyers and judges, so they can sit around for months and argue about land that the province cannot prove it owns? Remember, we taxpayers will have to pay the legal costs for both governments in this upcoming court case.

Maybe the people who say that the logging of "Crown land" by the Native Indians is illegal should start talking about negotiating treaties that will guarantee the Native Indians ownership of sufficient land to satisfy their needs. Plus, giving them a fair share of all revenues collected by both the provincial and federal governments.

Had the foreigners who came to this province in the first place dealt fairly with the Native Indians we would not find ourselves in the mess we are in today.

If you find that this letter is interesting, please feel free to send copies of it, along with your own comments, to individuals and organizations that will try to get our provincial and federal governments to stop wasting taxpayers dollars on useless court cases and start negotiating treaties.

Robert de Pfyffer

Vets threaten to end association with foundation

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

The president of the National Aboriginal Veterans Association (NAVA) says the group is poised to publicly sever all association with the National Aboriginal Achievement Awards Foundation (NAAF) after repeated attempts by the group to actively participate in the Aboriginal Veterans Scholarship Trust Fund were rebuffed by foundation founder and chairman John Kim Bell.

"He trots us out at the annual awards ceremonies, but that's the extent of our participation. It's all show and we're tired of being dictated to by him," said veterans' group president, Claude Petit.

The dispute, he said, has been ongoing since the veterans scholarship was established in 1997 and the foundation was selected by the federal government to administer the scholarship program.

"Our organization was never consulted in a meaningful way about how the veterans wanted to see this thing done. We've been trying ever since to have someone from the NAVA executive sit on the board or even be part of the scholarship awards' selection committee but we've been denied a place at the table."

The foundation oversees the selection of recipients and disbursement of more than \$100,000 in scholarships each year from interest received on the original \$1.1 million endowment fund provided for the veterans' scholarship fund by the government of Canada.

The foundation and its president are not strangers to controversy, having been publicly rebuked by Aboriginal artist and political activist Buffy Sainte-Marie in the past for staging what she deemed to be a Hollywood portrayal of Aboriginal culture, as well as by several members of the Aboriginal media for playing exclusively to mainstream audiences while neglecting the grassroots Aboriginal constituency.

And like in those past public skirmishes, Bell dismisses the complaints as misinformed and misguided.

"I think they're [NAVA] manufacturing difficulties and that's unfortunate," he said. "We were selected based on our merit. We agreed to take several Aboriginal veterans on the board of directors, which we did, and those veterans serve on a rotation basis on the national jury."

However, none of those veterans are members of NAVA said Petit, who adds that his group's concerns over the foundation's administration of the fund run far deeper.

"They charge the scholarship fund a 15 per cent administration fee that goes directly into the coffers of the NAAF and they treat our group as if we haven't any right to be a part of something set up as a legacy for the Aboriginal veterans."

"Our voice is treated as if it were irrelevant and it's a slap in the face to our members who have faced this type of disrespect and discrimination when they returned from the service and were denied their rights or had their rights stripped away from them. This fund was set up by the government to make partial amends for the way Aboriginal veterans were treated and yet now we're being treated in the same high-handed fashion, but this time by another Aboriginal group - our own people for Christ's sakes."

Petit particularly bristles when discussing NAAF head John Kim Bell.

"He talks to me as if I don't know anything."

Proof of that, said Petit, occurred during last spring's annual awards ceremony when Bell demanded that Petit's remarks in announcing the scholarship award winners follow a pre-written script.

"That was it. It became clear to me then, finally, that he wants to use us whenever the publicity can be used to legitimize their work and the ego of Bell, but that's the extent of the involvement he wants from our group. He didn't even want me to make any of my own remarks. It's a sham."

We're tired of it and will be looking to publicly disassociate ourselves from the NAAF Veterans Scholarship Trust Fund."

But Bell says the veterans group's desire to claw back control of the scholarship fund ignores the reality that NAVA lacks



FILE PHOTO

National Aboriginal Achievement Foundation president John Kim Bell dismisses complaints from the National Aboriginal Veterans Association as misinformed and misguided.

the expertise to administer it.

"We are the experts at delivering that. We have professional educators and we do a lot of research. We do an incredible job. We've been in discussions constantly with the federal government who have evaluated that we do a very first rate job."

"The interest earned by the Aboriginal Veterans' Scholarship Trust was enhanced. In the first year out of \$1.1 million, we earned about \$130,000, but we actually gave out \$263,000 in the name of Aboriginal veterans. And it's because we are a fundraising organization and no other organization including the National Veterans organization would be able to do that because we have the private support go-

ing for it."

Bell is clearly perplexed by Petit's complaints.

"There is no legitimate basis or reason that they should complain. We offered Mr. Claude Petit to be on our board and he refused. Instead they sort of made an interesting power play to go to the federal government to say 'take the fund away'."

Bell said it is doubtful any group could match his organization's level of success, citing the foundation's track record of fund raising \$6 million a year and disbursing nearly \$2 million in scholarships through the various funds it administers.

"We are perhaps the most successful Aboriginal organization in the country. I mean, we are

raising \$6 million a year. We are giving out almost \$2 million a year in scholarships with a staff of only about 12," he said. "And we have about 300 regular corporate supporters. They [NAVA] simply want the fund to do with it as they please. When they realized that they gave it away they had a problem with it."

"Mr. Petit tried this last year and went to Indian Affairs, he made complaints and they investigated us and everything turned out that we were administering the fund properly."

The president of the Manitoba chapter of NAVA says it will support any move by their national office to disassociate themselves from the foundation.

"We don't have a real voice on the board that administers a veterans scholarship fund so why should we just go along with it all. If they don't want us to be part of it then fine. We just want everyone else to know it then, that we aren't involved or affiliated with the fund in any way," said chapter president, Dale Lamoreaux.

Petit says he will be making a formal motion to end all association with the National Aboriginal Achievement Foundation at the group's next executive meeting slated for the end of this year.

"It could potentially hurt the foundation's image among the public and would take away from the tremendously important and vital work that the foundation does. We're willing to sit down and meet with them (NAVA) to try and address their concerns," said Bell.

Public relations consultant, Blake Donner, said a highly public row could erode some mainstream corporate sponsorship of the foundation.

"Let's face it, corporate Canada wants to be involved in things that don't have any negative whiplash so if this public split happens they won't want their company names associated with something the public might identify as negative," he said. "And if the NAAF sees that corporate support for them is either slipping or becoming more hesitant, they may decide to give up administering the Veterans Scholarship Trust Fund and turn it back over to the government because it becomes more trouble than it's worth."

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Plint parole rejected

By David Wiwchar
Windspeaker Contributor

AGASSIZ, B.C.

Release from prison comes with conditions, but when convicted pedophile Arthur Henry Plint came before the National Parole Board, he had conditions of his own.

"I don't want to be released for another 45 days," Plint told the two-person panel. "I want to spend Christmas and my birthday here before I have to leave."

Plint was convicted on 36 counts of indecent assault and three counts of assault causing bodily harm for acts committed during his employment as a dormitory supervisor at the Alberni Indian Residential School (AIRS). Having served more than two-thirds of his 12-year, 11-month, 22-day sentence, he is eligible for parole.

He first applied for day parole on his eligibility date this past summer, but postponed, then cancelled, the hearing. His parole hearing on Nov. 18 at Mountain Institute in Agassiz, B.C. was the first time Plint had come before members of the National Parole Board.

The panel interviewed Plint for more than an hour to determine whether the person Justice Hogarth called "a sexual terrorist of the worst kind" still posed any danger to the public.

Plint spoke in mumbled tones as he answered most questions with, "that's a lie" or "I don't remember."

Dressed in blue jeans and a heavy, prison-green hooded jacket, the 81-year-old initially denied accusations that he had done anything wrong, and said he didn't know why he was in prison.

"I didn't touch them. It's crazy," mumbled Plint, who slowly started to reveal more information when pushed by interviewers.

"Some of the stories are true and some are not," he said.

Plint claimed that many boys would come to his room to masturbate him.

"They forced me and I let them do it," said Plint. "And then some of them said I beat them up, and that's a pack of lies. If I was mean to them then

how come I always got the most Christmas cards every year."

But as soon as parole board members Kathy Lewis and former Victoria police chief Bill Snowden started asking more questions, Plint's denial slowly began to unravel.

After some pointed questioning, Plint admitted having sexual relations with four or five boys at the school. After more questioning, the number rose to 12. But when Lewis asked if he was sorry for what he'd done, he said, "Yes. I should have never let them masturbate me."

Since being in prison, Plint has refused to participate in any rehabilitation programs for sexual offenders. An initial psychiatric evaluation reported that Plint was "self-centered, lacking empathy or any interest in change."

Throughout the hearing, Plint showed he was more concerned about spending his Jan. 5 birthday with fellow inmates, than he was about the fates of his victims, as he repeatedly stated he didn't consider the boys he molested as victims.

Case-worker Jim Anderson said even though Plint "projects blame back on to his victims" his failing mental and physical health contributes to his being considered at "low risk to re-offend," and as such, should be released on day parole to a minimum security half-way house located beside Matsqui Prison for elderly and infirm convicts.

After 90 minutes of interviewing Plint, and five minutes to consider their judgment, Lewis and Snowden announced their denial of Plint's parole application, saying he remains a risk to the public.

"The only thing that has changed is that you have become older," said Lewis. "Considering you have not taken part in any rehabilitation programs, and you refuse to come to terms with the things you have done, it is our recommendation that you remain here for as long as we can continue to take care of you here."

So convicted pedophile Arthur Henry Plint gets his wish, remaining at Mountain Institute for at least six more months, before he can re-apply for full parole.

Peltier battle still being fought

(Continued from page 3.)

"I knew from the beginning when I was pressing for this over the last year or so that they'd have to go through the Department of Foreign Affairs. If you're going to criticize any government in the world, whether agriculture or justice, you've got to clear it there. So I raised it with [External Affairs Minister] Lloyd Axworthy and sent him all the materials, too, saying you may be getting an approach from the minister of Justice about this case. I was optimistic at that time. I said I want you to know I wouldn't want you to turn it down if she says go ahead. But it didn't get to that point," he said. "Whether the reason is they don't want to embarrass the United States, I don't know. In my letter to Axworthy, I said this shouldn't cause you any trouble because you just criticized the execution of Faulder, the guy from Alberta. Lloyd Axworthy intervened with the United States Attorney General and with the governor of Texas, saying you shouldn't do this, you broke the law, you didn't follow the treaty and advise us at the time of the trial, so he shouldn't be executed. If you do that in that case, here we have a case where the Americans put phony affidavits before our courts. Surely you can criticize them here."

Since the federal government has no interest in pursuing this case, Allmand is look-



Assembly of First Nations Chief Phil Fontaine will soon visit Leonard Peltier.

ing at other options.

"We've got to try and build up public opinion in favor of doing something because if it's just two or three of us saying something's wrong here, we know the politicians won't move," he said. "Also, we're still examining ways of taking this before UN human rights bodies. It happened in the Lovelace case. That certainly changed... when the UN committee on human rights said there was discrimination against Canadian Aboriginal women in the Indian Act, you know, they never budged before but they amended the act within months. You have to prove that you've exhausted every remedy in Canada, and the Americans haven't ratified the optional protocol for the Covenant on Civil and Political Rights, so an American cannot go to the human rights committee. It would have to be a Canadian. How are we going to connect a Canadian having an interest? In other words, Peltier himself couldn't do it.

Could somebody go to the committee saying they have a grievance when the grievance is really Peltier's? It's a technical thing. There may be some way of doing it but it's not obvious to me right now. If the Americans had ratified it, Peltier could go because he's exhausted every remedy there, but the Americans don't want anyone going to a body outside the United States."

National Chief Phil Fontaine told *Windspeaker* his organization also intends to pursue the matter beyond the federal announcement that it would not take further action.

"We passed a resolution, as did the National Congress of American Indians, in Vancouver in July that speaks to the issue of the Leonard Peltier case. There are a number of other cases where our people were wrongfully incarcerated. When we were in Washington [D.C.] last week," he said on Nov. 18, "I spoke to the senior counsel of the Leonard Peltier Defense Committee, as well as one of his long-time supporters. We agreed that AFN would be a part of the defense committee and, in fact, we'll be part of the delegation that will go and meet with Mr. Peltier anytime now between November to January. We have to set our date and we will assign one individual within our office to co-ordinate the Peltier case. I will be going between now and January."

Métis celebrate Riel's legacy

By Cherie Demaline
Windspeaker Contributor

TORONTO

On the first true day of winter with temperatures that bottomed out at minus 3C, more than 100 people celebrated Louis Riel Day at the Provincial legislative buildings in Toronto. Métis citizens from across the homeland, including Métis Nation of Ontario (MNO) senators and Aboriginal youth, congregated in front of the government buildings, then marched, holding the MNO's commemorative

Louis Riel flag, alongside the traditional infinity symbols, across the grounds to a monument dedicated to Ontario's veterans.

The monument, which stands about 15-feet high with engraved names and dates on all sides, has been the centre of controversy within the Ontario Métis community for some time. The monument pays homage to fallen soldiers who fought battles as Canadian citizens, for their country. It also includes a list of Ontario soldiers who participated in the Battle of Batoche against Métis people who fought for their

land, their rights and their very lives against a country that sought to wipe out their way of life.

The MNO has been staging protests at the foot of the statue for several years now, hoping to draw the attention of the government, the Ontario people and Canadians nationwide to the prejudicial way in which Canadian history is told. This platform is also used to draw attention to the injustice of Métis leader Louis Riel's execution and the continuing struggle of his people.

(see Riel page 8.)

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Lethal attitudes are alive on Turtle Island

By Dan Ennis
Guest Columnist

The attitude and mind set of the present-day Euro-Canadians toward the Marshall decision only re-enforces the much older colonizer mind-set that brought genocide to many Indian people. The belief that "white is right" or somehow superior was presented more than 500 years ago to our ancestors by the Euro-Canadians, and things haven't changed much since then. It is a mind-set the Europeans derived from their "good book," the Bible. It was the excuse used by white, civilized, so-called Christians, to go out into the world and conquer, control, change and destroy those others who were different. For the colored peoples of the world this ideology was deadly. It brought with it genocide, racism and oppression.

If it were possible, one could hear firsthand of this destructive relationship by talking to a Beothuk, a Saco or a Norridgewalk. But because these entire groups of people have been annihilated, there is none left to tell about it.

As for racism, it is evident by

the fact that whole groups of people were annihilated by another race simply because the white race considered these Indian people to be savages. Power, control and oppression go hand in hand with racism and genocide — a powerful destructive hand that operates as a lethal fist smashing anything that is different.

And what better way to exert power and control and enforce oppression over an entire race of people than to do so through some kind of official legislation that is carried out through administrative bureaucracy and enforced through a government agency? That is what we have with the Indian and white relationship for the last 150 years. The Indian Act and the Department of Indian Affairs, the Indian reservation system and the RCMP are power and control systems created to oppress and eventually annihilate a specific group of people. That was the guarantee given by the author of the first Indian Act, Duncan Scott. He told parliamentarians that if they would only enact the necessary legislation that the Indian problem could be cured. Within 20 years all traces of Indians

would be eliminated from Canada. It was to be the final solution to the Indian problem in Canada. Otherwise, there would be Indians making all kinds of demands until eventually they demanded to be treated like human beings who have rights and who wanted their land back.

In 1940, when I was a very small child, I experienced the poison of the racist mind-set firsthand. It was a traumatic experience for a boy of three or four to watch as my dad was taken away from our small family to jail because he tried to keep his family warm. It was cold and we needed wood for heat so my dad went out to the woods to cut wood for his family. But he did it without asking permission from the Indian agent because the Indian agent was away on vacation. Since it was winter, my father could not wait to ask for permission. He knew he had to take care of his family and that wouldn't wait for the return of the Indian agent. My dad did what had to be done.

When the Indian agent returned from vacation, he was immediately informed about my dad's wood cutting. My father


was immediately summoned to the Indian agent's office where he confirmed that he had, in fact, cut the wood for his family. The Indian agent tried him and found him guilty of an offence and imposed a sentence of five days in jail to teach him a lesson. Then he jailed him.

In those days, the white Indian agent was god on the reserve. He was accountable to absolutely nobody, and certainly not in any way to the Indian people. The irony of this particular situation is that the wood cut by my father at that time was located on Indian reserve land, and there was no such legislation to charge my father with this offense. It was simply the white Indian agent's way of asserting his power, control and authority over my father and our people. My dad had to be made an example of to ensure no other Indians would get similar ideas of doing anything without the agent's permission.

This kind of evil, racist, ethnocentric thinking that conceived such systems of control and power as the Indian Act and the reservation system, are still with us today. The arrogant, nobility-based European attitudes of

"white is right" and "might is right" that were brought to these shores 500 years ago have not changed one iota in all these years. These ideologies may have cleaned up and disguised themselves, but underneath it is the same genocidal attitude that existed in the beginning, the same attitude that annihilated the Beothuk. It is the same attitude the Indian agent had when my dad tried to take care of his family. This is the same attitude of the Maritime Fisherman's Union and various bodies of government in respect to the Marshall decision.

As long as this kind of mind-set exists the potential for the annihilation of other Indian tribes exists. All Indian people of Turtle Island should be very concerned with the recent naked display of this "white is right - might is right" and manifest destiny lethal ideology. When Indian people are seen by Europeans as not playing the European games or playing by their rules, the naked hostility, hate, arrogance and aggression will surface. When that happens, there is a danger that another one of our Indian tribes, like the Beothuk, will be wiped out forever.



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Backlash could have been lessened by feds

(Continued from page 1.)

"I cannot express to you the anger and deep disappointment I felt when I read this ad because for those of you who think anti-Indian sentiment is a 'relic of the past,' I urge them to read this product of a twisted and hateful mind."

The ad began with a reference to the fact that the big game hunting season was cancelled because recognition of Indian hunting rights had left fewer animals for sports hunters to harvest. The rest of the document is designed to suggest that Native people should be hunted in place of the animals.

Hunting and fishing groups come into conflict with Native people in every corner of the continent because courts have recognized that Indigenous people have long-established legal rights to practice their traditional subsistence lifestyles. Many non-Native hunting groups oppose any recognition of these rights and complain that Native people shouldn't be given special rights.

On Oct. 3, there was a violent confrontation on the waters near the Burnt Church First Nation in New Brunswick. The issue there was lobster fishing and a Supreme Court of Canada decision that ruled that local Native people have the treaty right to fish, hunt and gather.

The *Marshall* decision

prompted Mi'kmaq and Maliseet people to take to the waters to share in a very lucrative resource. Non-Native fishermen reacted strongly to this development. One Native person was injured in the Oct. 3 confrontation. Dozens of criminal charges resulted.

Rather than accepting a high-court analysis of the law of the land, commercial fishing groups appealed to the Supreme Court to change its decision. On Nov. 18, the court said it would not, although it issued an unprecedented clarification of its decision.

National Chief Phil Fontaine welcomed the court's response.

"It was the right decision. We knew the Supreme Court would not re-open the case," he said. "When the federal government was thinking out loud about the possibility of calling on the Supreme Court to suspend the decision or put it in abeyance, we knew it was unrealistic or impractical. We knew that the Supreme Court would never consider that seriously. That kind of commentary just caused us all kinds of unnecessary difficulties. One of the results of that kind of public musing was the action by the commercial fishers in the Atlantic."

"So we're pretty pleased. I think the structured process that the Atlantic chiefs had agreed to with the federal government will now be able to proceed

unimpeded by this particular group. Our initial analysis shows that the court has restricted the application of the decision."

Fontaine believes a lot of the unrest in the region was created by the federal government's response to the decision.

"It's really interesting that the commercial fishery reacted as they did. One of the reasons they did so was because the governments, particularly the federal government, was so ambivalent when the decision was rendered," he said. "Instead of coming out and celebrating the decision and saying, 'we accept the decision that this is a constitutionally protected treaty right, and governments do not have the authority to go and seek from the courts to suspend or hold a decision in abeyance and that should never be when it comes to treaty rights.' We've made that very clear in letters to [Justice Minister] Anne McLellan and the prime minister."

The national chief believes the government has a duty to embrace court decisions such as *Marshall* and take steps to head off the inevitable backlash.

"We made that point in a number of discussions with Minister Dhaliwal, particularly. We expressed the same view in letters to the Justice minister and the prime minister," he said. "We expressed some very

serious concerns about the ambivalent position taken by the government regarding this decision. We had hoped that they would be more forceful in supporting the decision. I mean, the highest court in the land had spoken out very clearly about this constitutionally protected right and there was an obligation and a responsibility on their part, either jointly with us or on their own, to go out and set the record straight."

The government did not take any concrete action in this area, leaving the mainstream press to deal with the fallout. That meant the majority's resentment of minority rights was left unchecked in the national press, which did not distinguish itself with balanced reporting of the issue.

"You'll recall, there were a number of editorial pieces in the *National Post* and *Globe and Mail* that was, in the main, a misrepresentation of facts. They didn't get their stories right. People didn't know that when the lobster fishery was fully operational we were talking about, at a minimum, about a million lobster traps in the waters," Fontaine said. "What did the Aboriginal fishers represent in terms of traps? Four to six thousand. And that represented less than one per cent of the total catch, right, and it's an industry that's valued at between \$315 million and \$350 million. It's really, a clear expres-

sion of greed on the part of the commercial fishery, there. They didn't want to share with anyone, but especially share with our people. At least that was the initial reaction, but once the chiefs staked out their position — the voluntary shutdown of the fishery — they were prepared to sit down in a reasonable fashion to try to arrive at a satisfactory arrangement. It kind of turned things around. There was a more positive reaction from the other side."

"I thought that took tremendous courage on the part of the Atlantic chiefs. They acted with a lot of foresight and all kinds of generosity and kindness towards the people who have been denying them their right and that turned things around."

Windspeaker asked Fontaine directly if he thought the government intentionally allowed public outrage to build by not strongly embracing the court ruling. His answer showed he was not prepared to make that accusation.

"We made it very clear to the prime minister and to the Justice minister that it was important that the government be very clear in their support for the decision. The fact that they were ambivalent caused unnecessary problems and in future in similar situations they should be more positively forthcoming in their comments," he replied.



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Bad faith negotiations

(Continued from page 1.)

"More and more, that's been discussed. How do we do it and when do we start? We feel so helpless and yet we watch on TV the debate going on and knowing what problems that we have had and now the government is giving more weight to the Nisga'a Final Agreement and giving it the legal effect come Jan. 1," he said. "That's less than two months away and yet here we are. We have to make plans of how we defend ourselves and how we'll exercise our rights on the territory. Some people are very firm in that they'll have to slaughter us or else summon the peacekeepers."

Asked if that meant a potential armed confrontation with their neighbors, the Nisga'a people, Williams said, "I certainly hope that's not the case. What we've been trying to say to government is we want peace on the land, so for the time being, amend the Nisga'a

Final Agreement to exclude our lands and resources or else put those lands in abeyance until we've had our day in court. Our position has always been against the two governments. But it's very possible that our actions will have to be against the Nisga'a central government or the Nisga'a Tribal Council."

Gitanyow chiefs say their predicament has revealed some very disturbing facts about the British Columbia treaty negotiation process, something other Nations in the process are beginning to see as well.

Williams said the First Nations in the treaty process are coming to believe that the process is a trap. Government negotiators put off talking about the most essential issue — extinguishment — until the Native parties to the negotiation have invested so much time and effort and borrowed so much money to finance the negotiation process that they can't turn back.

"From our perspective, certainty should be discussed first and foremost and is the essence of any treaty or agreement with government, but they're really reluctant to talk about certainty, or another model of certainty that we've advanced with a recognition of who we are and how do we reconcile our interests with the Crown and how our rights will continue to be exercised, and work together," Williams said.

In mid-November, Indian Affairs Minister Robert Nault met with First Nations Summit chiefs and seemed to verify Williams' contention when he told the chiefs that Cabinet wouldn't allow him to change the rules of the process to deal with complaints from the First Nations.

"People are getting very, very frustrated with the lack of mandates of government negotiators and the inability of Cabinet to consider revising their mandates," Williams said.

AMC tables massive \$3 billion housing plan

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

The adage of "first come, first served" seems to be taken literally by the Assembly of Manitoba Chiefs. Only days before federal Finance Minister Paul Martin announced the federal government was projecting a multi-billion dollar surplus over the next decade, the Manitoba chiefs were in line to unveil a proposal for the federal and provincial governments to spend \$3 billion over the next decade to eradicate all sub-standard housing and develop basic sewer and water treatment services and roadways on reserves in Manitoba.

Tabled at the AMC's annual fall general assembly, the ambitious plan calls for the feds to contribute just over \$200 million each year with the province kicking in \$100 million and Manitoba First Nations approximately \$10 million annually from their existing annual capital projects allocation.

While the plan stunned many observers in the province because of the staggering financial commitment required, AMC Grand Chief Rod Bushie emphasized that the improvement in basic living conditions for First Nations would provide the impetus for them to become self-sustaining. In fact, it would reduce costs for the federal government in the long-term due to improved health, education and social conditions for the province's reserve population.

"This has a direct spin off benefit for the government because the Third World housing conditions on reserves and the lack of basic infrastructure creates a lot of problems for our people that the government is forced to try and correct through health, economic and social programs that cost them millions of dollars every year.

"We're saying that this plan would directly improve the conditions that have been undermining First Nations' ability to move ahead and become self-sufficient," said Bushie.

While federal response to the plan was noncommittal and summarized by a commitment by Indian Affairs to look at the plan, the proposal may already have been dealt a death blow by revelations of an expected \$270 million to \$400 million deficit projected by the new Manitoba NDP government.

While Eric Robinson and Oscar Lathlin, two Aboriginal MLAs and cabinet members, expressed initial willingness to review and support the concept of significant housing renewal and infrastructure development for First Nations communities, the unexpected magnitude of the deficit the government appears to be facing may have nixed any chance the province would even consider such an investment.

Even prior to the revelations of an expected provincial deficit, some government sources said the province would be

"We're saying that this plan would directly improve the conditions that have been undermining First Nations' ability to move ahead and become self-sufficient."

— AMC Chief Rod Bushie.

leery to commit to such a scale of investment.

"It would be problematic in some ways because the provinces have been convinced for some time that the federal government is moving towards off-loading financial responsibility for First Nations to the province. If the province were to say 'yes, we'll kick in \$100 million for this every year when it isn't technically our responsibility,' it could set a dangerous precedent. It would have to be provided in some other fashion in order not to create this type of problem, but I guess it's all moot now with the unexpected deficit the government is going to have to deal with," said the source.

But Bushie said the situation on the province's reserves is critical, citing statistics that 26,000 housing units are currently required to adequately shelter the 100,000 people presently living on reserve, yet there are only half that many available.

"There are 3,000 housing units in need of major renovation today and that number will only get worse if nothing is done," said Bushie.

The plan by the AMC also caught other Indian organizations off guard, most notably the Assembly of First Nations' housing secretariat, that one AFN source said had been working on a national proposal of their own.

"I don't think they knew the AMC proposal was even coming, which says a bit about how well we're all communicating right now," said the AFN source.

"It's not going to work if we have all these separate groups coming up with their own proposals instead of a national action plan which gives the feds more political bang for their buck, which is what they're going to be looking for. I give the AMC credit though. It's ambitious and innovative, but there's no way the feds would go for it because you'd have every other region clamoring for the same type of commitment and, let's face it, there's only so much money to go around and every one is after Martin for their piece of the surplus."

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Sovereignty test taken to new arena

By Paul Barnsley
Windspeaker Staff Writer

KAHNAWAKE, Que.

The Mohawk Council of Kahnawake caused a few flutters in Ottawa and Quebec City in early November when Chief Davis Rice announced his community wants to exercise its sovereignty by creating the equivalent of an Antigua on the St. Lawrence Seaway.

Chief Davis Rice told reporters his council intended to become a presence in the world of off-shore international banking by offering the same kind of tax advantages that places like Antigua offer to the financial world.

Chief Billy Two Rivers, another member of the Kahnawake council, said the idea grew out of another venture that met with success in his territory.

"The council was approached by a couple of people that used to work in the stock exchange in New York. They got into the process of setting up a company website to deal with off-shore gambling. It began to get a few legs on it and one of them is similar to an off-shore banking process like the Caribbean and Aruba and a couple of islands where they have tax havens," he said. "So that was a side issue, but it immediately became a big issue with the governments — Quebec and Canada. It's not the prime thing, it's just one part of it, and whether it becomes a reality was not the important thing because that's not the reason the thing was created. It was

created for off-shore gambling."

Kahnawake, Que., has been a leader in the on-going contest of wills between First Nation and public governments over jurisdiction. First Nations insist their inherent right to govern is not a delegated authority that is subservient to federal and provincial governments. Mohawks have led the sovereignty fight based on the Two Row Wampum treaty which states the Six Nations Confederacy (of which the Mohawk Nation is a member) is an ally of the Crown, not subjects. They insist the law and the treaties back up their claim to unfettered sovereignty over their territory and continually make the point that anything any other sovereign government has the authority to do is also within its authority. Off-shore gaming allows the Mohawks to participate in the lucrative gaming market without submitting to Canadian government regulations.

Two Rivers said Canada has no business telling his council not to get involved in off-shore financial businesses because Canada is deeply involved itself.

"If you go into those Caribbean islands, those tax havens, the very banks that we have here are all located there. The Royal Bank, the Bank of Montreal, they're all on those off-shore islands," he said.

Most off-shore banks are able to be immensely profitable because they offer a safe shelter from taxation and law enforcement agencies. Two Rivers said his council is aware that organized criminals

are attracted to off-shore opportunities, but he said his council believes it can enter the market without getting involved in such illegal and immoral businesses as drug trafficking, money laundering or organized crime.

"Laundering money is not a thing that they're looking at and probably they'll make every effort to avoid it or do everything possible to ensure it can't happen," he said.

Canada's domestic banking industry has been criticized in various international law enforcement circles for not cracking down on the movement of "dirty" money across Canadian borders. Two Rivers said his council might be able to provide an example to Canada of how off-shore business can be conducted without such connections.

Two Rivers said Canadian authorities are more interested in shutting down any Mohawk attempt to exercise jurisdiction than in examining whether the development might be a good thing for the people of the community.

"The whole chain of events in the last 30, 40, 50 years has been economic strangulation of Indian communities and as soon as we start to make an effort to break out of it, there's a negative spin put on it. As soon as it became public knowledge, the first response from the government of Quebec was, 'let's look at this and see how we can shut it down,'" he said.

But the question of whether it's possible to enter the off-

shore financial market without becoming associated with organized crime is one that bears examination. Jeffrey Robinson, a New York City-born author now living in England, is currently on tour promoting his 17th novel: *The Merger. How Organized Crime Is Taking Over Canada And The World*. During a promotional stop in Vancouver, Robinson said his research into criminal organizations in every corner of the globe suggests there are some serious problems that come along with off-shore tax havens.

"The example he used is so perfect. Antigua is drug trafficking, money laundering, political corruption and a major warm water for Russian organized crime. What a great idea to bring all of this to North America. Now, he's being extremely well advised because there is a lot of money in this. The problems are a multitude: a) that money never trickles down to the people. Go to Antigua and look at the average guy on the street. He doesn't have the kind of money that the government has, that the politicians have, and that the money launderers and the Russian organized criminals have. It never trickles down."

Robinson said the huge profits to be made in off-shore banking are enough to convince bankers to look the other way when potentially illegally-obtained cash is deposited in their banks. Canadian laws allow this to happen, he said, because the government listens closely to the banking lobby when it formulates

regulations.

"The laws in Canada are so lax, especially the money laundering laws, the recent one where you're dealing again with 'suspicious cash transactions.' As soon as you use the word 'suspicious' and allow the bankers themselves to decide what's suspicious, you get the game keeper turning poacher," the author said. "It's business. You're talking about the banking business. You're talking about the business of money laundering. And that word 'business' keeps popping up whenever you have these discussions with anybody. Business is about making money and all of these people are in business to make money."

Bankers and organized criminals know the limits of the law and the problems law enforcement agencies have with investigations that cross international borders, he said, and the lure of million- or even billion-dollar profits is hard to resist.

"It's called plausible deniability. All the drug trafficker has to do, all the transnational criminal has to do when he's dealing with bankers, accountants, lawyers, company formation agents, investment brokers — and remember he needs them to help move his money around the world — all he has to do is come up with a story that gives the professional enough, just enough, space to say, 'This isn't a drug dealer.' And as long as you can plausibly deny that your client is a crook, you'll take his money because it is a business and that's what you're in business to do," he said. (see Banking page 42.)

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Human Rights Act review underway

By Joan Black
Windspeaker Staff Writer

EDMONTON

The Canadian Human Rights Act Review Panel came to this city Oct. 27 and 28 to get public input into the effectiveness of the 22-year-old act. The panel conducted a roundtable for non-governmental organizations based on a consultation paper the Canadian Human Rights Commission released in July. Minister of Justice and Attorney General of Canada Anne McLellan announced the legislative review last April and gave the panel a year to submit recommendations for change to the government.

The review is supposed to make sure the act is in line with modern human rights and equality principles and determine whether the act is broad enough in scope and whether current exemptions should remain. The commission is also examining the present complaints-based model to see where or if it can be made to provide better protection against individual and systemic discrimination. Finally, it is looking at the powers and procedures of the Canadian Human Rights Commission and the Human Rights Tribunal.

Significantly, there were no Aboriginal people on the panel conducting the review. Several roundtable presenters from Native organizations, however, made oral submissions on a variety of matters and were asked to provide written briefs. They were granted anonymity unless

it was their own wish to disclose. Media were restricted, except in the capacity of observers, at the roundtable.

The Native Council of Canada for Alberta (NCCA), was represented by Keith Chief Moon from Treaty 7 and NCCA Executive Director Richard Long. They presented a brief outlining suggestions for dealing with Section 67 of the Canadian Human Rights Act, which they say discriminates against treaty Indians because it omits them from the protection of the legislation. The section states "Nothing in this Act affects any provision of the Indian Act or any provision made under or pursuant to that act."

The offending section was up for review 10 years ago, and the fact that it remains, untouched, is a thorn in the side of NCCA. In 1990, the Canadian Human Rights Commission chairman Maxwell Yalden wrote the Native Council of Canada (now the Congress of Aboriginal Peoples) in Ottawa that the commission was recommending a parliamentary review of Section 67.

NCCA's present position is that both the Indian Act and Section 67 of the Canadian Human Rights Act are "anachronisms." They say Section 67 prevents the commission from getting involved in discrimination cases brought forward by treaty Indians. A big issue for NCCA is the lack of human rights protection for so-called "C-31 Indians" who are denied band membership and full status rights despite the 1985 Indian Act amendments that reinstated these provisions. Accord-

ing to the NCCA, 20 Alberta First Nations are denying eligible people band membership.

NCCA put forth three options for dealing with Section 67: the least favored is to leave it unchanged. Alternatively, delete 67 they say, replace it with nothing, and let "subsequent legal consequences fall where they may." The final option, which the NCCA is recommending to the review panel, the Minister of Justice and Parliament, is to replace 67 with "something new, reflecting 21st century realities, particularly the rights of individual Indian, Métis and Inuit peoples vis-a-vis Indian, Metis and Inuit collectivities."

Specifically, the NCCA wants an "Aboriginal Bill of Rights." To support their demands, they quote a federal policy document from August 1995, wherein Justice Minister Anne McLellan and former DIAND minister Ron Irwin stated, "Self-government agreements, including treaties, will, therefore, have to provide that the Canadian Charter of Rights and Freedoms applies to Aboriginal governments and institutions in relation to all matters within their respective jurisdictions and authorities."

Doris Ronnenberg, president of the NCCA, was contacted following presentation of the organization's brief. She said she has discussed the concept of an Aboriginal bill of rights in Nunavut, and one senator told her they would need "something like that to protect the individual rights of the people within their collectivity. So it has to work not only for Indian

people on and off reserve, it has to work for other Aboriginal people like Métis and the Inuit. We felt," Ronnenberg said, "since Canadians have a Bill of Rights, and as self-government is progressing, we need something to protect the individual rights of people within the self-government process."

The mechanism the NCCA recommends to create an Aboriginal bill of rights is to amend Section 35 of the Constitution, which currently affirms "existing Aboriginal and treaty rights." They want 35 to explicitly protect "the rights of individual Indian, Métis and Inuit peoples from Aboriginal collectivities."

To get the bill enshrining individual equal rights protection for Native people passed, the Canadian government and a majority of provinces would have to agree. If passed, such a constitutional amendment would be the first since the Constitution was repatriated in 1982.

In the meantime, the NCCA states that if section 67 of the Canadian Human Rights Act is cut out prior to the creation of an Aboriginal bill of rights, "no real harm would ensue." They also say consultation with both Aboriginal and non-Aboriginal interested parties would have to be done to "harmonize" wording of the new bill with other sections of the Canadian Human Rights Act.

That's not the way Mel Buffalo of the Indian Association of Alberta, who was contacted regarding his published contrary viewpoint, wants to proceed.

"One of the main reasons [we

object]," Buffalo said, "is the issue of collective rights versus individual rights, and the collectiveness of our culture and our people and the Indian-ness that I was trying to put forth in the rationale for that, and what the individual rights would do would be to undermine that process."

"We have had several court cases that have agreed with me on that point and we would now be speaking against that process if we were to proceed on the individual basis. And I think," Buffalo added, "there is ways and means of addressing the concerns of individuals without having to throw the baby out with the bath water."

Buffalo was asked his opinion of a separate Aboriginal bill of rights.

"If it acknowledges and recognizes the fact of the collectiveness of our culture, our people — it has to have that. If it doesn't, then, yes, I would be opposed to it," he said. He said if an Aboriginal bill of rights is created it should be "acknowledged at the international level" as well, to make it stronger.

He says there are other means of dealing with problems such as the exclusion of C-31 Indians from band status.

"We have our circles, we have our cultural processes in place to deal with conflicts . . . and we've had those for centuries." He adds that although traditions fell into disuse for a time, they're now being revived and are working.

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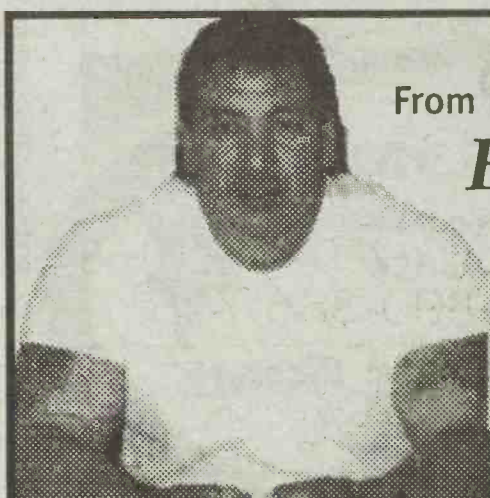
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Women chiefs focus of academic study

By Joan Black
Windspeaker Writer

CALGARY

Dr. Cora J. Voyageur, a member of Athabasca Chipewyan First Nation in Fort Chipewyan, Alta., is undertaking a unique sociology research project at the University of Calgary.

Her study, *First Nation Women and the Traditional Leadership Role*, will involve interviewing female chiefs across Canada to find out how they think they're doing in what she says has been viewed as a male role since the Department of Indian Affairs instituted elections on reserves.

The three-year project, slated to be in full swing in January 2000, will involve as many current and former female chiefs as are willing to participate. She will conduct interviews in person and via the telephone, with the help of a research assistant. Her subjects will be located from Indian Affairs records, the Assembly of First Nations and provincial organizations. Voyageur says she will monitor election records to ensure no



Dr. Cora J. Voyageur.

chiefs are overlooked.

She will ask First Nations organizations to help assemble focus groups of women chiefs in several regions of the country, "to talk about issues they have to deal with in their role as chief.

"I guess what I'm particularly interested in is knowing whether they think that gender

makes a difference," Voyageur explains. "Also, I'm interested in knowing what's changing in the communities. Until fairly recently women have been in, and some cases still are in, relegated positions in the Aboriginal community and this is an opportunity to let others know that there are leaders out there and that these leaders are women," she said. Voyageur poses the question, "What is it

about a community that causes them to take a chance on a woman?"

Voyaguer notes that since the first woman chief, Elsie Knott, was elected in Ontario in 1954, First Nations women have been increasingly seen in leadership positions. In 1990, there were only 40 women chiefs; now 87,

or about 14 per cent, of the 633 First Nations chiefs are women. Despite the high rate of increase, Voyageur's preliminary research reveals "a definite male bias." It indicates women are still seen as an anomaly in leadership positions. Not only that, but when the leaders are male, so-called "women's issues" such as daycare and family violence often have a low priority.

She'll ask her subjects if their lives have changed since they became chiefs. And she'll examine whether they do the job differently than men or if others relate to them in the role of chief differently than if they were men. Voyageur wants to know if being female influences their ability to do the job or if it affects their ability to implement community changes.

"For instance, how are they treated by business, by Elders or by government? Do people expect different things of women leaders — how do they manage their domestic duties?" Voyageur asks.

She'll also examine the circumstances of women who were chiefs at the outset of the project but who leave office for

any reason before it is completed. Finally, she wants to compare experiences of women chiefs who previously held other leadership roles in their communities, to find out how or if that experience prepared them for their current role.

"I don't necessarily want to get into a comparison between men and women, because I'd have to interview men. So I'm not necessarily testing [women chiefs'] experiences against a model or anything like that, because I don't really feel that it's up to me to validate or legitimate or de-legitimate their experience. In a lot of cases we're dealing with their opinions and their experience, and why do they think it happened."

Voyageur expanded on her reasons for undertaking the project.

"As sociologists, we study society, and this is governance, women's issues, Aboriginal issues, politics, self-government. I'm going to give women an opportunity to find their own voice and to speak their experiences," she said.

(see Study page 15.)

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Group promotes traditional knowledge behind bars

By Jolene Davis
Windspeaker Contributor

THUNDER BAY, Ont.

"Since I have been incarcerated," wrote an Aboriginal inmate in a letter to *Wawatay News* in November 1997, "I participated in sacred ceremonies such as the sweatlodge, which is a very meaningful experience for me. I felt the healing power of this ceremony which left a great impression in my life, and I am determined to further my knowledge of Native heritage and culture once I am released."

This letter referred to the Native Sons, a support group that began at the Thunder Bay Correctional Centre in 1988.

"I felt the presence of our

grandfathers and grandmothers during the pipe ceremony, which was another experience that left me with a greater self-awareness and respect for the Native cultural practices. I have a better understanding of where I came from and who I am and where I belong in this world," wrote the inmate.

The letter to the community paper in Northern Ontario was open about the spirituality found within prison walls, yet, in 1999, we still hear about Aboriginal inmates across the country who are denied the opportunity to practice their spiritual and cultural ceremonies.

"I have witnessed ... the changes in attitude of some of the inmates who have participated in the program," wrote

the Native Sons' member. "It has provided inmates with a new outlook and a new way of life and gives them the tools for a chance of a better and more positive lifestyle."

The Native Sons' mission statement explained the group as a self-help program for individuals who wish to gain back the knowledge of their culture, to find and promote a physical and spiritual sense of well-being, and to strive to learn about themselves and each other. Paul Indian, the Native Inmate Liaison Worker who meets with Native Sons, sees the benefits from the spiritual healing promoted by the group.

The program is "culturally relevant" and "supports the

needs of those who are incarcerated," he said. "The rate of recidivism has been reduced for people who have taken part in this program."

The program resulted from a request from the inmates, Indian said.

"They felt they should have a circle for sharing and the program grew from there. We started with one feather and one blade of sweetgrass," he says. "Now we have our own bundles, a sacred drum and a sweatlodge where we hold cleansing ceremonies."

Members of the Native Sons participate in sweatlodge and smudging ceremonies, and learn to drum. Traditional language is used as much as possible at meetings with translations

provided. For the most part, the group initiates feasts and events rather than having them organized by the authorities.

They have a good working relationship with the local superintendent. Indian said the freedom afforded the Native Sons is well in advance of other Canadian institutions.

The inmates "want to lead lives free of drugs and alcohol and incorporate new-found meaning into daily activities," said Indian. "Once the door is opened to spirituality it can become a way of life rather than a program; a gift from the Creator."

Indian has seen many of those who participated in the program go on to complete their education and do well.

Study will focus on experiences of women chiefs

(Continued from page 14.)

Voyageur presented her research proposal at two information sessions at the AFN's annual general assembly last July and obtained its support. She's also backed by her own First Nation, by the Athabasca Tribal

Council and by Treaty 8 Chiefs of Alberta.

"There is a particular need for a comprehensive study of women chiefs in Canada and I expect this important undertaking will further the work in related fields of study and be well

received in both academic and non-academic communities," said National Chief Phil Fontaine.

Voyageur so far has received enough money to do phase one of the study — the current women chiefs. She applied for

a University of Calgary research grant and one from the Canadian Research Council for the Advancement of Women. She's also approached Indian Affairs and Northern Development and the Social Sciences and Hu-

manities Research Council of Canada for financial support.

Voyageur's prior research into Canadian Aboriginal issues has covered topics such as education, economic development, justice and media as well as women's issues.

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Report calls Labrador "Canada's Tibet"

By Joan Black
Windspeaker Staff Writer

LONDON, UK

Survival, a UK-based organization of 14,000 members that defends the right to self-determination by Aboriginal peoples, released a 50-page report Nov. 8 entitled *Canada's Tibet—the killing of the Innu*. It says the Innu of Labrador face imminent extinction as a result of ruthless policy-making by the Canadian state, government and corporate mega-projects, and low-level military flights. Clearly, it is a wake-up call to the rest of Canada that such interventions have nearly decimated the formerly self-sufficient, nomadic tribal culture who occupy "Nitassinan," the report concludes.

The bigger portion of Nitassinan is located in north-eastern Quebec, where there are nine settlements and an estimated 14,500 Innu.

There are roughly 1,700 Innu left in all of Labrador, population about 30,000. Nearly all Labrador Innu now live in two settlements, Sheshatshiu (1,100) and Utshimassits (Davis Inlet, 600).

"The Canadian government is directly responsible for the appalling suffering of the Innu people... if Canadians knew what was happening, they would be outraged," said Stephen Corry, director general of Survival.

The Canadian Environmental Defence Fund, which released Survival's report in Canada, issued a statement by their executive director, Burkhard Mausberg, to explain why.

"The Innu have experienced a history of abuse. On their own land, they have endured forced relocations, large mining operations, environmentally destructive forestry practices and hydro-electric activities such as Churchill Falls."

Department of Indian Affairs and Northern Development's Associate Regional Director General Jules Hébert talked to *Windspeaker* about the gap between the government's views



FIONA WATSON/SURVIVAL

Survival's Director General Stephen Corry with Innu Napes Ashini, whose son committed suicide on the eve of the release of the report that condemns the Canadian government's treatment of the Innu and sounds the alarm about the fragile state of the people and their high incidence of suicide.

and the Innu's view that they only need control over their own land and resources to solve their problems. Hébert was also asked to address the Innu complaint documented in the report that negotiation only takes place in a framework and timetable mandated by Canada.

Hébert hopes the gap across the cultural divide can be bridged and that is what both sides are working towards.

"Let us not forget the Innu have only been living in the community for the last 30 to 40 years or so. They were very nomadic, as the report points out. They could live off the land and that sort of thing," Hébert said. "Trying to catch up and coming into a so-called modern society, so often you'll find that cultures will clash. But one of the things that we've been starting to do for quite some time now is that we're trying to give as much control as possible to the Innu folks themselves — let them control their own lives. We're not there just yet."

He says the Innu, "as a collectivity," have been and will be involved in consultation with the government and the private

sector regarding mining, hydro projects and the like. This is to make sure that whatever development takes place in respect to the Innu culture and way of life, and certainly the environment, is not put in a state where it is totally destroyed, Hébert said.

"I know it's difficult. It's a challenge for all of us. So that hopefully whatever development takes place and whatever kind of devolution takes place, that it will be dealt with some sensitivities. Now, having said that, we know it's not going to be easy. Certainly the community has some problems... certainly as the Government of Canada, we will want to work closely with the community and to try to help solve their problem."

"It's my sense anyways, it's our sense, that the solution has to come from the people... It's not going to happen overnight. It's pretty serious, when you talk about the high suicide rate."

Canada's Tibet reports the Mushuau Innu of Northern Labrador have the highest suicide rate in the world. National Chief of the Assembly of First Nations, Phil Fontaine, issued a response to Survival's report that put that

claim in perspective.

"The suicide rate in the Innu Nation is 13 times the Canadian average," he said.

Hébert was reminded the Innu have never given up their land through treaty and was asked why Canada believed it could "devolve" rights to the Innu instead of the other way around?

"That's a good point. That's why we have set up these negotiating tables, so people can have a better understanding of what they are, and what position each party is taking, and these are just tough issues to deal with and... we do have to do this with some certain amount of sensitivities. And why should one party dictate to the other? We would much rather that people will come together and come up with some sort of an agreement so all parties involved can live in happy co-existence," Hébert said.

Why are mega-projects outlined in Survival's report and low-level military flights not suspended until land claims are settled?

"As we speak, there are some discussions going on to deal with those exact issues," Hébert said. Peter Penashue, re-elected

chief of the Innu Nation Nov. 16, could not be reached to discuss either land issues or Survival's report, nor could their chief land negotiator, Penote (Ben) Michel, or other Innu Nation members. The premier's office did not return our telephone calls and Liberal Member of Parliament for Newfoundland and Labrador, Lawrence O'Brien, was travelling.

Hébert said some progress has been made with Inuit land claims, but "as far as the Innu are concerned, we're far from even having an agreement in principle." Hébert added courts have said before further development can go ahead, progress has to be made on the land claims, and some agreement reached with the Innu and Inuit.

He knew little about low-level flying, but said an institute had been set up to document Innu complaints and "minimize that in future years." He admits "certainly the loss of traditional pursuits, it all affects the culture. They're not going to go out on the land like they used to."

George Bédard is the chief federal land negotiator working on the Innu Nation land claim in central Labrador. He was unaware of the three solutions proposed by the Innu in Survival's report. First, that all development on their land cease until their ownership of land and resources "has been recognized and accepted by Canada." Second, they want the comprehensive claims policy to be amended so they won't be forced to give up most of their land, and finally the Innu say Canada "must recognize and accept the right of the Innu to take back control over their lives and the institutions which affect them."

As for stopping mega-projects, he said that was rejected by government because land claims negotiations were underway and there were "other avenues to carry on with those negotiations other than simply stopping all development." Bédard said it is incorrect to say money is only a small part of the settlement being offered. (see Innu page 17.)

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Innu reality

(Continued from page 16.)

"As a result of the land claim, there would be lands identified that would be provided or given to the Innu in fee simple. That means the Innu would have absolute title to that land," he said. The Innu have indicated their traditional-use area is 227,000 sq. km, but since the amount of land and money being negotiated as compensation is underway, it would be "inappropriate" for him to say how much land the Innu will get.

Bédard estimates land negotiations could take three years, and include natural resources, water rights, and establishment of an Innu government.

"The objective is to give the Innu control over their own land mass and the possibility of passing legislation that will respect traditional ways and means," he said. He added they would get "law-making capacity" over hunting and fishing and cultural issues. He suggested they would "be there to deal with the whole question of policing, of administration of justice; they may even go as far as correctional controls." He says they would not control criminal law, divorce or things "which are federal in nature." Many provincial laws would apply, and in some cases where laws overlap there might have to be "harmonization" of agreements. In the final analysis, Bédard says the government is providing funds the Innu can allocate as they see fit for training, education and other "capacity building measures" to make them full participants in the economy.

Chief negotiator for the province, Bob Pelley, relates the Innu land claim of 227,000 km does not include Quebec, where they also have a claim. Likewise, the Quebec Innu are claiming part of Labrador. Newfoundland and Quebec are negotiating separately with separate Aboriginal groups, he said, who generally were expected to work out an arrangement

among themselves without the government "trying to be a third party in between."

Pelley admits he has "heard of" Survival's report, which reports 250,000 mining claims were staked on Innu land by 1996. But he disputes whether there should be any great concern over mineral exploration. He said not only is there an "exempt mineral land" order in effect, stopping new and further claim staking around Davis Inlet, but "there is relatively little staking activity going on in Labrador as a whole right now." He adds there is almost no forestry either, since there is "a relatively small amount of timber in Labrador."

He says the Innu "usually have been involved in co-operating with government" when roads or other infrastructure is planned, to protect archeological or other important sites.

"We're open to taking reasonable steps to protect them," Pelley said about sacred sites. He said the government knows the location of some graves, but the Innu are not revealing where others are. Pelley said the only highway in the territory, from Labrador City to Goose Bay, is just a narrow gravel road, so roads pose no environmental threat.

Pelley sums up by saying that most of Labrador is still in pristine condition and that people should see it before passing judgment. He said the Innu will be on the management board of a new national park east of Goose Bay and are consulted in land and resource issues affecting them. Finally, Pelley said the Lower Churchill hydro development project, "while not benign," meaning there will be some flooding, is proceeding to conclusion and they will "probably see a memorandum of understanding signed among the parties in a few months."

Read the full text of *Canada's Tibet, the killing of the Innu* at www.innu.ca/index.html.

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<p>Cultural Curriculum Development Workshop December 5 - 9, 1999 ★ Lake Tahoe, NV</p> <p>Cultural Curriculum Development Workshop, Focusing on Native Languages April 23 - 27, 2000 ★ Albuquerque, NM</p> <p>National Native American Prevention Convention June 5 - 7, 2000 ★ Norman, OK</p>	<p>Researching and Writing Tribal/Band Histories June 12 - 15, 2000 ★ Norman, OK</p> <p>Annual Cultural Curriculum Development Workshop July, 2000 ★ Warm Springs, OR</p> <p>National Conference on Gifted and Talented Education for Native People July 30 - August 3, 2000 ★ Hilo, HI</p>
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For More Information Contact:
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REVIEW

By Suzanne Methot
Windspeaker Contributor

Indian Fall: The Last Great Days of the Plains Cree and the Blackfoot Confederacy

By D'Arcy Jenish
341 pages, \$32 (hc)
Viking/Penguin Canada

Cowboys and Indians: The Shooting of J.J. Harper

By Gordon Sinclair Jr.
400 pages, \$34.99 (hc)
McClelland & Stewart

In 1882, after the buffalo had been slaughtered and the Blackfoot were starving, a man named Bull Elk bought a steer's head at the government rations house. The government employee then sold the same head to another customer. When Bull Elk tried to claim his purchase, he was accused of stealing and

thrown out. So he went to his lodge, got a gun and fired shots above the employee's head. Although he knew Bull Elk was innocent, Blackfoot chief Crowfoot arranged for him to be turned over to the authorities at a later date, when everything would be sorted out. In spite of this agreement, government reinforcements arrived from Fort Macleod and arrested Bull Elk. Crowfoot — who had once admired the "redcoats" for driving unscrupulous whiskey traders out of Blackfoot territory — would never again trust the police or see them as protectors of his people.

In 1986, Garry Bunn and Gordon Ross, both Aboriginal, were put on trial for the murder of a Winnipeg taxi driver Gurnam Singh Dhaliwal. The police disregarded fingerprint and other evidence that pointed to a non-Native suspect, and instead pursued the Aboriginal men. Finally, the Crown's star witness, a former girlfriend of

Ross', broke down on the stand. She said the police had frightened her — she said one cop kicked her door down — and pressured her to lie.

"I tried to tell the truth," she said. "But they wouldn't let me." Ross spent a year in custody before he and Bunn were proven innocent. The chief investigating officer in that case, the cop who kicked in the door, was Inspector Ken Dowson, later the lead investigator in the J.J. Harper shooting, another Aboriginal man.

You might think these events, separated by a century, have nothing in common. You'd be wrong. The miscarriages of justice D'Arcy Jenish describes in his book *Indian Fall: The Last Great Days of the Plains Cree and the Blackfoot Confederacy* clearly set the stage for the police state Gordon Sinclair Jr. describes in his book, *Cowboys and Indians: The Shooting of J.J. Harper*.

Jenish, a senior writer for *Maclean's* magazine, revisits the

settling of the Canadian West. Using trial transcripts, government records and early newspaper reports, the author documents the westward march of "civilization" and the myths that have sprung up around it. What was glorious nation-building for Canadians was the destruction of a way of life for Aboriginal societies from the western end of Lake Superior to the Rocky Mountains.

To illustrate what settlement meant for Aboriginal people on the Prairies, Jenish examines the lives of the 19th century Cree leaders Piapot, Big Bear and Poundmaker and Blackfoot leader Crowfoot. Using techniques of both biography and history, he traces their political rise, describes their spiritual and oratorical powers and details how each man reacted to the colonial regime. He also re-examines the coming of the white man, the extermination of the buffalo, the forcible relocation of Aboriginal people to re-

serves, the signing of the treaties and the 1885 Riel Rebellion with an eye to the role each leader played in these events.

Indian Fall suffers somewhat from the plodding 'just-the-facts-ma'am' journalistic style. There's no poetry here, and the book contains none of the righteous anger of Dee Brown's *Bury My Heart At Wounded Knee*, the first and most famous Aboriginal history of the American West.

Gordon Sinclair Jr., on the other hand, writes with outrage and sadness throughout *Cowboys and Indians*. The *Winnipeg Free Press* columnist followed the Harper case from the beginning, and has devoted the last 10 years of his life to writing this book.

Sinclair is an accomplished writer, and, as a result, the book is a captivating read. His assured voice gives the book an immediacy that avoids the he-said, she-said reportage that deadens Jenish's book.

(see *Cowboys* page 19.)

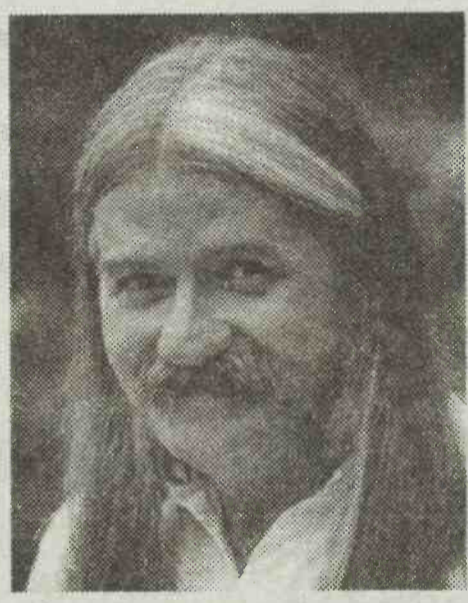
Celebrating Academic Excellence



GARY CAMPO, University of Victoria law student and 1999 CN Aboriginal Awards Program recipient.



SUZANNE SHUKIN, Lethbridge Community College Criminal Justice Program student and 1999 CN Aboriginal Awards Program recipient.



RUSSEL HALPIN, Mount Royal College arts and sciences student and 1999 CN Aboriginal Awards Program recipient.

In 1988, CN established the Aboriginal Awards Program. Its purpose: to honor and reward Inuit, Métis and both status and non-status First Nation students actively pursuing post-secondary studies in fields relating to transportation. Today, we are pleased to announce the 1999 Aboriginal Awards Program winners.

Gary Campo is a non-status Squamish who is in his final year of law at the University of Victoria.

Suzanne Shukin is a registered Métis who is completing the Criminal Law Program at Lethbridge Community College.

Russel Halpin is a registered Métis who is in the general arts and sciences program at Mount Royal College in Calgary.

In addition to well-deserved honors and funding, what these three outstanding students share most is the singular drive, determination and goodwill to serve their communities, their people, our nation to the best of their abilities. They are very able, indeed.

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Racism exposed

By Suzanne Methot
Windspeaker Contributor

TORONTO

Gordon Sinclair Jr. is angry. "I've taken so much crap," he said, "and I'm still taking it."

The author of *Cowboys and Indians: The Shooting of J.J. Harper* was the only Winnipeg journalist to undertake an investigation of the Harper case.

Harper, a Manitoba Aboriginal leader, was killed in a struggle with police officer Robert Cross on March 9, 1988. His death was the subject of three judicial inquiries and sparked the creation of the Manitoba Aboriginal Justice Inquiry.

Neither of the city's two major newspapers was interested in pursuing the matter, so Sinclair used his *Winnipeg Free Press* column to examine the police cover-up of Harper's death. He nearly lost his job in the process, and he discovered the true depth of hatred along the way.

After the suicide of one of the police officers involved in the Harper case, the *Free Press* received angry calls and letters from readers who thought Sinclair's probe was behind the officer's death. One caller asked, "Why keep that Indian-lover on staff?"

Another reader wrote "Sinclair's been on the side of the Natives since day one." And one reader said "No cop should have to die for a Native. Winnipeg has always been a racist, class-divided city in a very marked way," says

Sinclair, who grew up there and still calls it home. "This is Canada, but it's more like the Deep South of the United States. I don't think we've ever seen anything as naked as the racism beneath this story."

Uncovering that racism has provided Sinclair with an education in police tactics.

"I'm living in fear of the police and their dirty tricks," Sinclair admits over lunch in a Toronto greasy spoon. "I think my calls are being monitored, and I know certain cops hate my guts. There was evidence that someone had been in my home computer while I was away, and in the middle of the night," he said. "I'm not just worried for myself. I'm worried for my family."

So how did a nice white guy like Sinclair get involved in a case like this? The author has spent the last 10 years of his life dodging reader hate mail, side-stepping police harassment and researching the justice system's treatment of Aboriginal people. Most non-Native people wouldn't have bothered.

"I used to play cowboys and Indians with my brother when we were kids," Sinclair remembers. "One time, I shot him, and I said, 'That's it, you're dead.' He said, 'No, I'm not!' But he was. And we knew it. Because he was the Indian."

"I wrote this book because of the oppression Native people have been subjected to throughout Canadian history," Sinclair said. "And because of the way the police treat them, and have always treated them."

Cowboys and Indians

(Continued from page 18.)

In a startling turn for a non-fiction writer, Sinclair also inserts himself into the narrative as a third-person character. This is an excellent way of declaring his connection to the case and inserting his own questions and theories into the text without giving himself or his opinions any more importance than the other people involved.

In the first half of the book, using testimony from two judicial inquiries as well as information gathered during his own investigation, Sinclair recounts the sad story of the Harper shooting. (In March 1988, Const. Robert Cross encountered John Joseph Harper near a Winnipeg park while chasing a suspect in a car theft. The men struggled, and Harper was shot in the chest and later died of his wounds.)

In the second half, he documents the disintegration of the official police account and the accompanying fallout, which included suicides, mental breakdowns, extramarital affairs and the deliberate harassment of anybody working to expose what Sinclair proved was a police cover-up. (His own investigation into the facts got him suspended from his column duties and made him the enemy of the Winnipeg police establishment.)

Sinclair exposes the irregularities of the hasty police investigation into the Harper matter using a step-by-step, in-depth analysis that allows the reader to accompany the author on his journey to uncover the truth. Sinclair is a first-class detective with a spot-on intuition, and he

has a field day pointing out the impossibilities, inaccuracies and downright dirty lies. Mostly, though, he just lets the police hang themselves.

Cowboys and Indians isn't just about police corruption. It's about the pervasive racism of this country. After considering the public and media reaction to the Harper shooting and its aftermath, Sinclair thinks "he wouldn't have been the only Winnipeg journalist still investigating weeks after the shooting if the victim had been a white business man shot walking his dog in River Heights, instead of an Indian on Logan."

Cecil Denny explains why. In *Indian Fall*, Jenish recounts the mounted policeman's 19th century opinion that "The white settler coming into the country ... cared little what became of the poor Indian. If a cow was killed or a horse was stolen, the Indians were to blame. Their land was looked upon with covetous eyes and they were regarded as a nuisance and expense. The right of the Native...was not for a moment considered or acknowledged."

Sinclair shadows Denny a century later when he says that the

Cowboys and Indians isn't just about police corruption. It's about the pervasive racism of this country. After considering the public and media reaction to the Harper shooting and its aftermath, Sinclair thinks "he wouldn't have been the only Winnipeg journalist still investigating weeks after the shooting if the victim had been a white business man shot walking his dog in River Heights, instead of an Indian on Logan."

Harper shooting was "related to time, circumstances, and events...in a historic sense."

The racism that infects Canada's law-enforcement agencies and a justice system, which the late Anishnabe Elder Art Solomon once called the "just-us system," is a result of the decidedly unpeaceful and undemocratic foundations set in place in this country by the military and police forces that travelled west after the 1885 Indian resistance to introduce their own special version of law and order.

Read these books. Both of them illustrate what Aboriginal people have been saying all along; in the Wild West, the cowboys never went away. And the Indians are still losing.

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December 1999 Schedule

Eastern Time	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	Pacific Time
9:00AM	Best of Takuginaï	Takuginaï (English)	Best of Takuginaï	Takuginaï	Best of Takuginaï	Takuginaï (English)	Takuginaï	6:00AM
9:30AM	Me Ta We Tan	Stories of Tuktu	Indian Legends (French)	Tamapta	Qaujisaut	Best of Takuginaï	Best of Takuginaï	6:30AM
10:00AM	Legends of the World	Spirit Bay (French)	Haa Shagoon	Storytime	Suangaan	Maamuitaau	Stories of Tuktu	7:00 AM
10:30AM	Kippingujautiit	TNI Presents	Sharing Circle			The Originals	Spirit Bay (English)	7:30AM
11:00AM	Tribal Journeys	Nunavimut	Qimaivik	All My Relations	Daughters of the Country	Qaggiq	From Spirit to Spirit	8:00AM
Noon			Window on Nunavik	First Story	Daughters of the Country	Labradorimut	My Partners, My People	8:30AM
12:30PM	First Film Series (English)	Burned Bridge	Aboriginal Voices			First Nations	Sharing Circle	9:00 AM
1:00 PM	First Film Series (English)	Burned Bridge	Invitation Nunavik (French)	From Hawaii	Nunavik Invitation	Dene Weekly Perspective	Aboriginal Voices	9:30 AM
1:30 PM	Our People (French)	Wawatay Presents	Invitation Nunavik (French)	From Hawaii	Nunavik Invitation	Spirit of the Land	Nedaa-YourEyeontheYukon	10:00AM
2:00 PM	Our People (French)	Maamuitaau	First Film Series (French)	First Film Series (English)	Indian Legends (English)	Spirit of the Land	Nedaa-YourEyeontheYukon	10:30AM
2:30 PM	Best of Takuginaï	Takuginaï (English)	Best of Takuginaï	First Film Series (English)	Legendes du Monde	Cooking w/the Wolfman	Our People	11:00AM
3:00 PM	First Film Series (English)	Kiviu's Journey (English)	Nunavut	All My Relations	Best of Takuginaï	Heartbeat Alaska	Our People	11:30AM
3:30 PM	First Film Series (English)	Stories of Tuktu	Indian Legends (French)	First Story	Daughters of the Country	Millennium	From Spirit to Spirit	Noon
4:00 PM	Medicine Wheel	Spirit Bay (French)	Haa Shagoon	Cooking w/the Wolfman	Daughters of the Country	Millennium	My Partners, My People	12:30PM
4:30 PM	Our People (French)	Wawatay Presents	First Film Series (French)	First Film Series (English)	NCI Presents	Pulling Together	Native Voices	1:00 PM
5:00 PM	Our People (French)	Maamuitaau	First Film Series (French)	First Film Series (English)	Indian Legends (English)	First Nations	Heartbeat of the Earth	1:30PM
5:30 PM			Sharing Circle	First Film Series (English)	Legendes du Monde	Spirit of the Land	imagineNATIVE	2:00 PM
6:00 PM			Igalaaq			Spirit of the Land	Nedaa-YourEyeontheYukon	2:30 PM
6:30 PM			Aboriginal Voices			Dene Weekly Perspective	Nedaa-YourEyeontheYukon	3:00 PM
7:00 PM	Kippingujautiit	TNI Presents	Qimaivik	Tamapta	Qaujisaut	The Originals	Sharing Circle	3:30 PM
7:30 PM	Tribal Journeys	Nunavimut	Window on Nunavik	Storytime	Nunavik Invitation	Qaggiq	Spirit Bay (English)	4:00 PM
8:00 PM	Legends of the World	Burned Bridge	Invitation Nunavik (French)	From Hawaii	Nunavik Invitation	Labradorimut	Aboriginal Voices	4:30 PM
8:30 PM	Medicine Wheel	Burned Bridge	Invitation Nunavik (French)	From Hawaii	Suangaan	Heartbeat Alaska	Our People	5:00 PM
9:00 PM	First Film Series (English)	Kiviu's Journey (English)	Nunavut	All My Relations	Daughters of the Country	Cooking w/the Wolfman	Our People	5:30 PM
9:30 PM	First Film Series (English)	Spirit Bay (French)	Haa Shagoon	First Story	Daughters of the Country	Spirit of the Land	From Spirit to Spirit	6:00 PM
10:00PM	Our People (French)	Wawatay Presents	First Film Series (French)	First Film Series (English)	Indian Legends (English)	Spirit of the Land	My Partners, My People	6:30 PM
10:30PM	Our People (French)	Maamuitaau	First Film Series (French)	First Film Series (English)	Legendes du Monde	Millennium	Our People	7:00 PM
11:00PM			Northbeat			Millennium	Our People	7:30 PM
11:30PM			Aboriginal Voices			First Nations	Our People	8:00 PM
Midnight	Kippingujautiit	Burned Bridge	Invitation Nunavik (French)	From Hawaii	Nunavik Invitation	Dene Weekly Perspective	Nedaa-YourEyeontheYukon	8:30 PM
12:30AM	Tribal Journeys	Burned Bridge	Invitation Nunavik (French)	From Hawaii	Nunavik Invitation	Pulling Together	Nedaa-YourEyeontheYukon	9:00 PM
1:00AM	Legends of the World	TNI Presents	Qimaivik	Tamapta	Qaujisaut	The Originals	Sharing Circle	9:30 PM
1:30AM	Medicine Wheel	Nunavimut	Window on Nunavik	Storytime	Suangaan	Heartbeat Alaska	As Long As the Rivers Flow	10:00PM
2:00AM			Northbeat			Qaggiq	As Long As the Rivers Flow	10:30PM
2:30AM			Sharing Circle			Labradorimut	Native Voices	11:00PM
						Cooking w/the Wolfman	Heartbeat of the Earth	11:30PM

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World AIDS Day commemorated

By Yvonne Irene Gladue
Windspeaker Staff Writer

REGINA

In recognition of World AIDS Day, people all over the world were wearing a red ribbon on Dec. 1.

The ribbon is an international symbol showing support in the continuing fight against AIDS. It is intended to be a symbol of hope, towards finding a vaccine and a cure that will stop the suffering created by HIV/AIDS.

The idea for the red ribbon came from a small charity called *Visual AIDS* based in New York city. In 1991, the organization created a symbol that would unite the many voices that were seeking a meaningful response to the AIDS epidemic. *Visual AIDS* was made up of people involved in the arts who wanted to do something to unite the world on the issue of AIDS. Because of the organization's connections to high-profile celebrities, the red ribbon quickly appeared on television and at celebrity events. Today, it is worn in most countries in the world.

Along with marking World AIDS Day, many communities in Canada also scheduled events for AIDS awareness Week, which ran Nov. 22 to 29.

In Regina, Public Health Services developed a poster display on the myths and realities of HIV/AIDS. The display was featured at the annual Agribition fair in the city.

"This year we are focusing on the myths and realities of AIDS. The Public Health Services has made up a display board where the myths and realities of AIDS are showcased," said public health nurse, Sherry Joa. "By taking a look at this board, people could explore the myths and realities of AIDS. This same display will also be available to community agencies throughout the city."

During this time *All Nations Hope AIDS Network* was supplying all Aboriginal agencies in the city with red ribbons.

On Dec. 1, a vigil was held in the community. The vigil consisted of a memorial service to remember those who lost their lives to AIDS.

Also on that date, a youth gathering featured Red Power Squad, a group of 10 drug- and alcohol-free First Nation youth from Alberta, who perform a rap song on AIDS called *Open Your Eyes And Be Aware*. The group presented and facilitated a workshop. Topics for the workshop included, HIV/



Red Power Squad performs a rap song on AIDS called *Open Your Eyes And Be Aware*.

AIDS, life on the streets to life on the rez, drug and alcohol abuse, gang lifestyle, dysfunctional families, becoming young parents and the importance of education.

In Saskatoon, activities held by the AIDS Saskatoon Network included a parenting in the age of HIV/AIDS seminar, a youth coffee house and film night and a sexual health day at the University of Saskatoon. Both cities attempted to further create an awareness through the World Without Art project.

"World AIDS Day was sometimes called World without art, because a great number of people from the world of art died from the disease of AIDS," said Christine Bennett, coordinator, AIDS Saskatoon Network. "So as a respect for the loss of many creative people, art galleries would cover paintings, statues and sculptures," she said.

A memorial quilt reception was also held on that day as well.

"The project called the name quilt actually started in the United States in 1985. Some people got together and decided to make quilt panels that celebrated or remembered people who died of AIDS. The idea eventually came to Canada. So Canada now has its own quilt," said Bennett. "People who know someone who died of AIDS can make a name quilt panel and can send it into the names quilt group and they can stitch it into the quilt, which is sewn into panels and displayed in various places. It is kind of a way to help people work through their grief."

According to Health Canada, in recent years AIDS/HIV has hit Aboriginal communities in epidemic proportions. On December 31, 1998 a total of 16,236 cases of AIDS were reported. Out of these numbers 321 were listed as Aboriginal people. Among those listed, 263 were men. The exposure rate on the list indicated that men who had sex with other men was 57.4 per cent, heterosexual contact 4.9 per cent, and through receiving blood clot factors, 0.8 per cent.

Among the numbers counted 58 were women. The exposure categories for women were, heterosexual contact, 29.3 per cent, and through receiving blood clotting factors, 6.9 per cent.

However, AIDS data among Aboriginal people is difficult to record because people who are diagnosed as AIDS/HIV are not usually identified by nationality.

Despite these limitations in recording data on AIDS in Aboriginal communities, evidence shows that Native people are being afflicted with the disease at a younger age as opposed to non-Aboriginal people.

Health Canada stated that injection drug use among young Aboriginal people was one of the main modes of AIDS transmission. Today AIDS/HIV shows no sign of slowing down. Due to the high movement among Aboriginal people between inner cities and rural communities, the risk of AIDS in remote communities is quickly becoming a reality.

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Traditional approach solves new problems

By Pamela Sexsmith
assisted by Philomene Hill
Windspeaker Contributor

THUNDERCHILD, Sask.

Traditional counsellor Margaret Wapass radiates warmth, humor and down-to-earth charm.

"But it takes more than a winning smile and a social work degree to be a good traditional counsellor — you have to know where people are coming from, how they were treated in the past," said Wapass.

"Most social workers don't understand Native people and the poor among us. They are middle-class, educated, high up and they don't understand. They don't know what it's like to live off a sewing machine, have no books or toys for the children, to have to trade wild meat for things like flour and salt. And worst of all, they sit behind a desk, asking you if you have an appointment. I don't sit behind a desk. As a traditional counsellor, it is my job to greet our Native people with the door wide open. Show them a good warm Neyhiyo [Cree] welcome. Something that's real, like a smile and an open heart. I take my clients walking in the bush, outside on our land. It's part of us, where we belong. I am there to listen and talk, give them that special attention. I must be doing something right. Fifty clients in three months and they just keep coming."

Wapass, who is working on the last course for her Indian

Social Work Degree, said the secret of being a good Native counsellor is to stay real and stay traditional.

"That means living on Indian land, using Indian ways, speaking and thinking in Cree" — three cornerstones of the new Kihewahpoo Traditional Counseling and Survival Skills Agency that Wapass is building at Thunderchild First Nation in Saskatchewan.

The fourth cornerstone is Wapass herself, in her mid-fifties and ready to take on the world. Her vision is a holistic agency designed to leave the impersonal world of office waiting rooms behind and developed and delivered by healthy, knowledgeable Aboriginal people in the traditional lifestyle and setting of First Nations people.

"I first got the idea for a traditional counseling agency when I put together a pilot project for the Thunderchild Cultural Youth Camp this summer for kids six to 17. We taught them how to make fire, live in tipis. They woke up to the smell of sweetgrass burning in our camp and learned to cook their own food. Most had lost their own language and I would translate from English to Cree, teaching them the meaning of sweetgrass and sage, how to make an offering to mother earth with tobacco. We showed them how to skin rabbits and deer, built little tripods to dry and smoke the meat, and tend those fires from dawn till dusk. The kids also learned how to cut



PAMELA SEXSMITH

Traditional counsellor Margaret Wapass is building a holistic counselling agency that will use traditional Native teaching to help her clients.

and sew tanned hides to make real traditional powwow outfits."

With experience as a Native counsellor, court worker, cultural interpreter and teacher's aid under her belt, Wapass decided to spin the cultural camp pilot into a larger, more comprehensive business plan. She had wished for a number of years to create an agency geared towards traditional holistic counselling on her home reserve. She envisioned a First Nations multicultural approach to programming — Dene, Soto, Blackfoot, Cree — in an agency

created by and for Aboriginal people, using prevention, intervention and aftercare counselling services to address residential school syndrome, intergenerational impacts, crime prevention, corrections services and addictions.

Wapass tried to bring her vision of a counselling agency to the attention of the former band council and the former health director, but received no support or encouragement for her ideas, she said. The December 1998 election of a new Thunderchild Band Council, headed by Chief Delbert

Wapass, whose public affirmation of new social development based on culture and traditions, set the stage for a new climate of reforms on the reserve.

Wapass, who had experienced what she called "frustration, negativity and roadblocks" in the past, now felt the timing was right for the development of the agency she had envisioned — five log cabins and a tipi camp in a natural setting, offering traditional counselling, support and treatment based on First Nations laws, language, customs and culture.

She received official approval for the building of the not-for-profit, privately owned and operated Traditional Counseling and Survival Skills Agency to be set up on land near Wapass' home residence on Thunderchild First Nation, to be staffed and run by qualified Aboriginal workers and funded by a personal business loan.

"Learning traditional survival skills is the often the first step for people learning to get their lives back on track — a big step in overcoming a distorted, negative image of their First Nation identity — relearning that pride and self-reliance. We want our young people to know how we survived years ago, how we chopped wood, hauled water, washed clothes to keep our children neat, clean and warm. In the old days, whenever a person needed help, the extended [tribal] family was there. Everybody pitched in," she said. (see Traditional page 41.)

Health problems plague Mohawk peacekeeper

By Paul Melting Tallow
Windspeaker Contributor

CALGARY

Veterans of past wars came home with wounds they received in battle with the enemy, but one First Nation warrior was attacked and wounded by an unseen foe while serving with a peacekeeping mission in 1993.

Master Corporal Philip Tobicoe, 36, a Mohawk from Ontario, has developed several health problems that he's certain are the effects of being exposed to soil and water con-

taminated by toxic chemicals in Croatia.

"I've got glaucoma and cataracts," Tobicoe said. "My skin is badly rashed and my joints are very sore. I think I've got arthritis."

Tobicoe said the Canadian government admits peacekeepers serving with the Canadian contingent to United Nation forces may have been exposed to highly toxic chemicals, including PCBs.

Polychlorinated biphenyls (PCBs) are man-made chemicals used as coolants and lubricants in older transformers and other

electrical equipment. Medical research has linked PCBs to medical disorders from skin rashes to cancer.

PCBs can be absorbed into the body by breathing contaminated air, drinking contaminated water and through contact with contaminated soil.

Tobicoe said they were constantly exposed to the soil when digging trenches, filling sandbags and breathing dust raised by their vehicles. Because PCBs are odorless and tasteless, he was unaware that he was drinking contaminated water.

"It [the water] looked good to

me but I was told later on that it was not suitable to drink," Tobicoe said. "It didn't bother me 'til years afterwards."

He said when he first approached the army about his condition he was told that it was all in his head. Since then he has contacted others who served in Croatia and discovered that, among other medical problems, four of them have cancer. In August, the federal government and the military established a board of inquiry to conduct an investigation into the health problems.

"They said post-traumatic

stress caused everything," Tobicoe said. "Post-traumatic stress doesn't cause cancer."

Tobicoe joined the forces when he was 22 years old, but he said he knew as a little boy, that he would someday join the army.

Unfortunately, his medical problems have ended his dreams for a career in the military.

"My big goal was to eventually be a sergeant and train people," he said. "However, as soon as my eyes went, I knew then and there my career was over." (see Peacekeeper page 23.)

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How to find a family physician

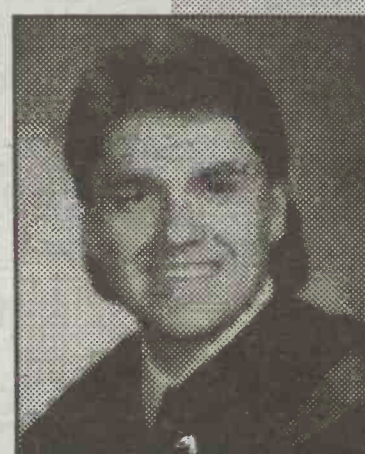
Everyone should have a physician to tend to his health care needs. A good family physician (FP) or a general practitioner (GP) is your strongest resource in today's changing world of health care. Family doctors are trained to provide you with high quality health care. The family doctor works as part of a health care team and may call upon other members of the team to participate in your care.

The family doctor is trained to diagnose and treat illness in babies, children, teens, adults and seniors in both the clinic and the hospital. Some family doctors deliver babies. Family physicians are a good source of health information and are continuously reading and training to upgrade their knowledge and skills.

Family physicians treat emergencies and common health problems. They encourage illness prevention and promote a healthy well-being for individuals and their families. Family doctors try to consider the physical, mental, emotional, and spiritual health of a person.

Walk-in clinics and emergency rooms direct their care toward quick visits and emergency medical situations. In contrast, your family doctor and you build a long-term, trusting relationship that allows for more complete care of you and your family.

Your doctor should provide a comfortable atmosphere to allow honest sharing of health care concerns. Doctors should have patience and a gentle approach for uncomfortable examinations or procedures. A family doctor (or their stand-



The Medicine Bundle

Gilles Pinette,
Bsc, MD

in) will provide 24-hour access to medical care, will return urgent phone calls, and will be available for emergencies.

Most important, a family doctor should be willing to provide information regarding diagnosis, treatment and possible outcome in language you are able to understand. They should answer questions clearly and to their best ability. A good family doctor knows his or her limitations in skills or knowledge and will tell you so. However, they will also ensure that you have access to the information or specialist you need.

Personalities and approach to patient care differs from doctor to doctor. Find a doctor who suits your needs.

The best time to find a family physician is while you are well. Find someone you can communicate easily with. He or she should listen to your concerns and involve you in health care decisions.

Important factors for you may include a clean waiting room, toys for kids to play with, a friendly, helpful office staff, or up-to-date health material to read while you wait. An office close to your home or work, office hours, good

parking, access to public transportation, and access for people with disabilities should be considered. You may ask about home visits if they are needed, which hospital the doctor is connected to, and whether the doctor will look after the whole family (if desired).

If you are looking for a family doctor, start by asking a friend or family member for a recommendation. A listing of family doctors taking on new patients can be obtained from your local chapter of the Canadian College of Family Physicians. The provincial medical associations may also provide a listing of doctors.

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. Send comments or suggestions for future health articles to Dr. Pinette care of this newspaper or email pinette@home.com.



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Peacekeeper would do it over again

(Continued from page 22.)

Tobicoe has had 11 eye surgeries in two years and he's receiving treatment from five doctors for his other health problems, as well for post-traumatic stress syndrome. The army will pick up his tab while he's still in the service, but not if his problems force him to resign before he qualifies for a basic pension for 20 years of service. If he has to leave early, he will only be reimbursed for the amount he has contributed to the pension fund since his enlistment.

A reimbursement would not be enough to meet his medical costs of about \$2,000 a month. He works at the Museum of the

Regiments in Calgary as a collections assistant, but he realizes his prospects for employment outside the army are all but non-existent.

"I've got limited eyesight and my mobility is not that great," Tobicoe said. "I'm not in the best of health and I wouldn't be looking to much of a future."

He needs a full disability pension, but so far his applications have been rejected twice. He appealed the rejections, but his appeals were denied.

Tobicoe said his troubles have helped him understand what Aboriginal veterans went through after returning from the First and Second World Wars

and Korea.

"I attended one of their First Nations veterans conferences and they're still fighting for their rights," he said. "A lot of people didn't get compensated. A lot of people didn't get the benefits like they should have."

Despite the hardship he's enduring, Tobicoe doesn't regret enlisting in the army and serving as a peacekeeper.

"I'd do it again," he said.

Whether or not the Canadian government and the army display the same sense of duty by rewarding him for his service, at least by granting him a disability pension, remains to be seen.

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AEC Oil and Gas will consist of the Eastern Region and the Western Region, each comprised of two strong, dynamic Business Units. These two domestic Regions will each be complemented by separate New Ventures groups to pursue the growth mandate of creating new core reserve and production areas.

WESTERN REGION: *Ken Woldum, Senior Vice-President and Leader, South West Business Unit,* continues to guide operations that previously existed as AEC West, which includes AEC's primary involvement in deeper, liquids-rich gas and light oil through properties in western Alberta and adjoining areas of NE British Columbia. *Mike Graham, Vice-President and Leader, North West Business Unit,* will focus on shallow to medium depth natural gas and light oil in the northern regions of NW Alberta and NE British Columbia. *Guy James, Vice-President and Leader, Western Region New Ventures Exploration Group* leads an exploration focus on the Mackenzie Delta, Foothills, Liard Basin and other exploration areas of the Western Region.

EASTERN REGION: *Roger Biemans, Senior Vice-President and Leader, North East Business Unit,* leads the

exploration and production efforts in NE Alberta, including natural gas properties at Wabasca and Primrose, heavy oil properties at Pelican Lake and the Company's new Steam Assisted Gravity Drainage (SAGD) project in the Cold Lake area. *Don Swystun, Vice-President and Leader, South East Business Unit,* will lead the shallow gas and heavy oil operations in SE Alberta and SW Saskatchewan, including

growth opportunities at Suffield and development in Cypress Hills and Wymark. *Jeff Wojahn, Vice-President and Leader, Eastern Region New Ventures Exploration Group,* will focus on the Williston Basin and the US Rockies, as well as

shallow gas and other exploration areas of the Eastern Region.

ASSET MANAGEMENT: Randy Eresman is also pleased to announce the appointment of *Bob Grant, Vice-President and Leader, Asset Management Group.* Bob Grant will co-ordinate major asset acquisitions, reserve evaluations, and Aboriginal Affairs for all domestic business units, plus, for the Eastern Region, military liaison and Environment, Health and Safety.

Focused and growing, AEC is one of Canada's largest upstream natural gas and oil exploration and production companies. Midstream investments in pipelines, natural gas storage and natural gas liquids processing provide a reliable source of cash flow and an additional solid income base. AEC's current stock market value exceeds C\$6 billion. Common Shares trade on the Toronto and Montreal exchanges (AEC) as well as on the New York Stock Exchange (AOG). For additional information, visit the Company's website: www.aec.ca



From left to right, Guy James, Roger Biemans, Bob Grant, Randy Eresman, Jeff Wojahn, Don Swystun, Ken Woldum and Mike Graham.



Growth, Value, Performance.

Connection between health and culture examined

By Joan Black
Windspeaker Staff Writer

EDMONTON

The quest to find out if there can or should be a global strategy to resolve modern, medical ethical dilemmas brought scientists, health care providers, sociologists and other interested parties to a four-day conference hosted by the Canadian Bioethics Society in Edmonton at the end of October. Prof. Madeleine Dion Stout, a member of Kehewin First Nation northeast of Edmonton, who teaches at Carleton University, was a keynote speaker.

"Expanding the boundaries of ethics" was the theme bringing experts from around the world to discuss controversial issues from mental health service delivery to euthanasia and commercialization of body parts. Protecting everybody's rights while incorporating leading edge biotechnology into the practice of medicine underpinned the presentations.

Vicki Smye, a PhD student at the University of British Columbia's School of Nursing, addressed a mental health topic that is still new in Canadian mainstream medical circles, yet it directly bears on the delivery of health services to Aboriginal people.

Her presentation, "Justice, Culture and Aboriginal Health," addressed the concept of "cultural safety," which is said to exist when health care providers deliver services in accord with people's social and physical environment, cultural values and history. Smye said New Zealand/Aotearoa is where cultural safety was first written about in the early 1990s, in a nursing education environment.

Where it goes beyond a mere cultural awareness exercise is in the intensity and time practitioners put into self-examination, into examining the issues at the political level, and in practical terms supporting the health of minorities through a

delivery system the client defines as acceptable.

Smye, who says she has 30 year's experience in the mental health arena, is non-Aboriginal. She said at the outset she was "not speaking from a First Nations, Métis or Inuit perspective, but rather from a point of inquiry."

She favors "a theory of justice" that supports Aboriginal people's right to determine their own health care needs and practices. "Aboriginal people," Smye said, "should feel their Indigenous worth is reflected in health care provision. Improved [mental] health status for Aboriginal peoples is dependent on social policies which reflect the moral and political values of their particular societal cultures."

Nevertheless, Dr. Cora Voyageur, a sociologist who attended the presentation, said, "I thought the issues were dealt with very superficially. I don't think you can deal with education, justice and health in 25 minutes and if we're going to talk about Aboriginal issues I think we need to have Aboriginal people speaking about them, or at least there be an attempt to have Aboriginal people speaking about them."

Voyageur, a member of Athabasca Chipewyan First Nation who works at the University of Calgary, says she knows Aboriginal medical doctors and academics who would be qualified to speak to the topic.

"She [Smye] was very nice. What she had to say was very good and whatnot, but I don't think she should have been the only person dealing with that particular issue. . . . The work that she's doing is very good and very needed, but at the same time organizers need to know that there are Aboriginal people out there and they don't have to bring people in from the U.S., because we have our own experts."

Smye talked about critical differences in the way health is defined by Aboriginal and main-

"Mental health programs and services designed in keeping with dominant culture views of mental health and illness ignore the unique cultural identities and histories of Aboriginal peoples, putting them at risk of not having their health care needs recognized and met."

— Vicki Smye, a PhD student at the University of British Columbia's School of Nursing.

stream cultures.

"Mental health programs and services designed in keeping with dominant culture (biomedical) views of mental health and illness," Smye said, "ignore the unique cultural identities and histories of Aboriginal peoples, putting them at risk of not having their health care needs recognized and met." She cited sources that say "wellness" from the Aboriginal point of view can be contingent upon people's connections with family and with the land.

She also compared New Zealand's Maori people's experiences since colonial contact with those of Canada's Aboriginal people. She gave numerous examples of how both groups have been marginalized and subordinated by the dominant society and how, until recently, their holistic world-view has been denigrated.

As in Canada, early colonizers ignored and belittled the belief systems of New Zealand's Indigenous people and set up a health care system that reflected the colonizers' values exclusively. But now health care providers are moving away from

the idea that health is merely the absence of disease. The past few years, the Nursing Council of New Zealand has required nursing schools to incorporate the obligations imposed by the country's founding and only treaty, the Treaty of Waitangi, when designing curricula.

The accommodation of Aboriginal beliefs into health service delivery in New Zealand more completely than in Canada may reflect important differences between the two countries, Smye pointed out. Significantly, Maoris comprise 20 per cent of the population of New Zealand compared to Canada's four per cent, and they don't live on reserves. More of them are urbanized and they have more national political representation in a unitary government. They have one treaty, contrasted with numerous, treaties administered by our federal system of government. Maoris also have one Aboriginal language and culture; whereas in Canada, there are "at least 11" Aboriginal language groups and several distinct Aboriginal cultures, Smye said.

These factors may explain

why, since 1991, New Zealand's nursing council has insisted 20 per cent of the national nursing examination be targeted to cultural safety. Beyond that, nursing candidates have to demonstrate ethical, legal and cultural "safety" in addition to standard academic knowledge and clinical skills. In other words, student nurses must show they understand how their own values and beliefs about racism, perceptions of class differences, and healing and wellness may determine the outcome for the person seeking health services. They are also taught that the health care service the Maori receive is not as good as New Zealanders of European extraction get and the inequities must be dealt with.

Smye concludes that cultural safety is dependent upon ethical policy making. She makes it clear cultural safety will only occur in this country when Canadians re-examine their attitudes and adhere to the principles of respect outlined in laws such as our Multiculturalism Act.

"Organizers need to know that there are Aboriginal people out there and they don't have to bring people in from the U.S., because we have our own experts."

— Dr. Cora Voyageur



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It was a good year to be Indigenous

AKWESASNE—After twice failing to convince a court that Canada's border should be a barrier to Indigenous people who carry on small scale trade for personal or community use, the federal government decided to take the Mitchell case to the Supreme Court for a final decision. The case dates back to the first court decision in June 1997 in which a judge ruled that Mike Mitchell, a leader of the Akwesasne First Nation in Quebec, would not have to pay \$361.64 in duties that Customs officials had billed him after he carried a load of goods across the border into Canada from the United States. The judge ruled Mohawks had a constitutionally-protected Aboriginal right to freely cross a border that was drawn through their traditional territory by the colonial powers. The judge's decision limited the protection for the duty-free importation of goods to those used for personal and community use.

KAMLOOPS—Jones William Ignace, known across Canada as Wolverine, was released from custody on Feb. 4 having been incarcerated since 1995 for his role in the month-long occupation of ranchland at Gustafsen Lake, B.C. Ignace was convicted of willful mischief endangering life by obstructing lawful operation of property, (the James cattle ranch) valued in excess of \$5,000; discharging firearms at peace officers; and assaulting peace officers with a firearm. He claimed during the trial that the Gustafsen Lake defendants were upholding Aboriginal rights on unceded Aboriginal land and that the RCMP, who exchanged fire with him and other demonstrators, were the real law breakers. That argument was rejected. "Although granted parole, I am not free," said Ignace upon his release. "Shuswap territory is not free. Lil'wat territory is not free. Turtle Island is not free. Mother Earth and her peoples are not free."

EDMONTON—The Alberta government's Limitations Act took effect on March 1 and people who were contemplating a lawsuit against the province for harm they may have suffered in

residential schools were made aware that the clock was ticking down on the deadline for legal claims against the provincial Crown.

IQUALUIT—A new territory for Canada and a new way of doing things for the people of the eastern Arctic was celebrated when Canada officially split the Northwest Territories on April 1 to create Nunavut. The process that started in the 1970s towards the Nunavut land claim involved difficult negotiations. The population of the new territory is about 25,000 people of which 80 per cent is Inuit.

SECHELT—It was history in the making on April 16 when the Sechelt band signed its treaty agreement-in-principle, completing stage 5 in the six-stage treaty making process in British Columbia. The Sechelt band is the first First Nation of more than 50 First Nations involved in the treaty process to reach stage 5. The agreement includes provisions for taxes, land and cash, and resource management.

OTTAWA—The top court of Canada awarded custody of a three-year-old boy of Aboriginal heritage to a non-Native couple in their 70s, ruling an Appeals court decision to award custody of the boy to the Aboriginal grandparent over-stepped the limits of the court's powers. The decision, which was final and binding, saw the child move from his biological family's home on Manitoba's Sagkeeng First Nation to his adoptive family's home in Connecticut. The case re-affirms case law that states the best interest of the child, determined largely by the comparative income and financial stability of the competing

parties, is paramount in custody fights. Some believe the protection of cultural heritage should also be a consideration.

WINNIPEG—Carrying banners reading "Help us with jobs not Welfare" and "We need better housing now," 500 Aboriginal protesters converged on the Manitoba legislative building during its opening ceremonies. The protesters stormed the front entrance of the building only to be blocked by security personnel and a platoon of riot policemen inside. Several protesters managed to scale barricades and force their way into the lobby, and police responded with pepper spray and arrested nearly a dozen protesters.

VANCOUVER—Good faith negotiations were made a legal requirement, not just a moral one, after the British Columbia Supreme Court ruled in its Luuxhon decision on the way Canada and the province conducted negotiations related to land claims that overlap territory covered in the Nisga'a Final Agreement. Gitanyow hereditary chiefs asked the court for a declaration that the law requires governments to bargain in good faith during treaty negotiations.



The Aboriginal Peoples Television Network was launched in Winnipeg on Sept. 1. An estimated 30,000 people watched the celebrations on television. APTN has a seven-year license and a spot in the basic cable package with an income of 15 cents per household per year. That means \$12- to \$15 million annually.

Both Canada and British Columbia fought the request.

OTTAWA—The Supreme Court of Canada ruled that a part of section 77 of the Indian Act violates the equality provision contained in section 15 of the Canadian Charter of Rights and Freedoms. The Corbiere decision maintains that band members living off reserve must be allowed a substantive voice in the affairs on reserve, including the right to vote on major decisions. The court gave the Canadian government 18 months to create a way to conform to the ruling.

EDMONTON—Raphael Cree, a 106-year-old Elder from northern Alberta, presented the regional director of Indian Affairs a copy of a statement of claim that outlined about \$1.6 billion in damages suffered by the Paul Cree Band. The Elder, the son of Paul Cree, the chief of the band after whom it is named, delivered the statement of claim that seeks damages for the unlawful removal of natural resources from the band's land, and damages for breach of the Treaty 8 adhesion. Treaty 8 was signed in 1899, and Raphael Cree stood with his family and his people while his uncle, Chief Seapotakimum, touched the pen

on behalf of his band to signify the signing of an adhesion to Treaty 8 a year later.

OTTAWA—The Federal Court of Appeal ruled that a Native woman who works for a reserve-based company doesn't have to pay income tax, even though she lives and works off reserve. The Shilling case decided whether a Native person who lives off reserve has the same right to be tax-exempt as an on-reserve First Nations person. The federal government will appeal to the Supreme Court.

OTTAWA—Convictions against Donald Marshall, Jr. for illegal fishing were erased when the Supreme Court of Canada rendered its decision on whether or not a centuries-old treaty gave East Coast Aboriginal fishermen the right to catch and sell fish. The decision saw Aboriginal fishermen take to the water to exercise that right. It also saw a violent non-Native backlash against the fishermen. The Canadian government asked the Supreme Court for clarification of the decision, which some had taken to mean unrestricted fishing rights. The Supreme Court clarified, saying the Aboriginal right was subject to reasonable restrictions, such as conservation measures.



The Saskatchewan First Nations Veterans Association launched a lawsuit against the federal government for the treatment they received when they returned from war. Benefits received by non-Native veterans were not offered to First Nations vets, medals were earned but not given, and spousal benefits for survivors of Native servicemen are substantially lower than for non-Natives, they argue.

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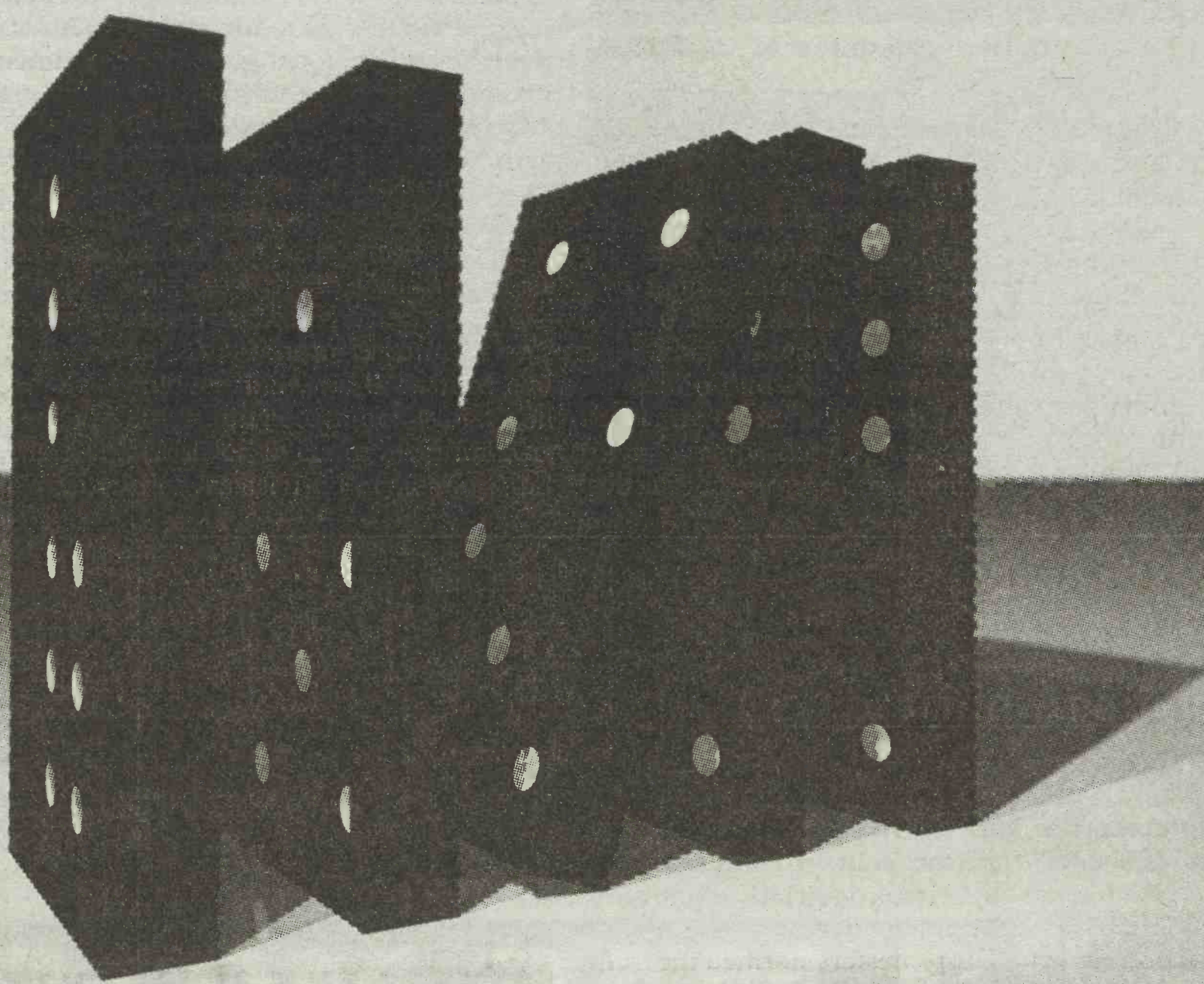


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ASSESS THE RISK OF DEALING WITH NON-Y2K READY COMPANIES. Ask suppliers, customers and service providers for information on their Y2K readiness. (Be prepared to provide them with the same.)

DEVELOP A CONTINGENCY PLAN in case something goes wrong, e.g., paper-based or other manual systems, alternative suppliers (in case regular suppliers' systems fail), etc.

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CANDO gets the job done at awards ceremony

By Joan Black
Windspeaker Staff Writer

HALIFAX

CANDO, the Council for the Advancement of Native Development Officers, announced the winners of its sixth annual Economic Developer Recognition Awards Oct. 12. The award winners, chosen from a lengthy list of nominees, are the Eskasoni Fish and Wildlife Commission (N.S.); Council of Naskapi Nation of Kawawachikamach (Que.); Six Nations Economic Development (Ont.); and the Tribal Council Investment Group (Man.).

CANDO's national conference and annual general meeting at the World Trade Center in Halifax Oct. 22 set the scene for the award presentations, and it was there delegates voted for Eskasoni Fish and Wildlife Commission as Economic Developer of the Year. All four Recognition Awards recipients were eligible for the top award. CANDO's national president Angie Stewart presented each of the winners with original art by acclaimed Aboriginal artist Alan Syliboy.

More than 250 economic developers from across Canada, as well as senior government officials and highly placed corporate leaders, attended the presi-



Singer Tom Jackson entertained delegates at CANDO's president's dinner.

dent's dinner to congratulate the award winners for their contributions to Aboriginal economic development. Many of them also took the opportunity to accompany the pre-conference tour of Nova Scotia aquaculture facilities.

The Economic Development Officers Network and Indian Brook First Nation put out the welcome mat for CANDO. East Coast dignitaries who greeted the EDOs were Mi'kmaq Grand Chief Ben Syliboy, Indian Brook First Nation Chief Reginald Maloney, Grand Council member and Elder Frank Nevin, and Chief Kepin of the Mi'kmaq Grand Council, Alex Denny.

Denny enthusiastically welcomed CANDO to Atlantic Canada, noting that "CANDO

has done an excellent job putting EDOs in Aboriginal communities." He went on to echo one of the main themes put forth by many of the evening's speakers—that higher education and language skills were necessary components to Aboriginal success. "Education helps us stand on a level ground with non-Native people in economic development," Denny said.

Eric Christmas, conference chairman and CANDO director, was ebullient in his praise of the Atlantic Canada venue. "CANDO has great programs and vision, and I knew that I had to bring them to the East Coast," he said.

Popular singer/song writer and television personality Tom Jackson delivered the keynote

address and later provided entertainment. "The key to independence," Jackson told the rapt audience, "is economics."

CANDO, now 450 members strong, got its start in 1990 when 50 Aboriginal economic development officers decided EDOs weren't getting the recognition and support they needed in order to create opportunities for Aboriginal businesses. So the council organized to train, educate and provide networking opportunities for EDOs. Since then, CANDO has made phenomenal progress on all entrepreneurial fronts, and handed out its first Economic Developer of the Year award in 1995 to Meadow Lake Tribal Council. No other national organization fulfills the same role.

CANDO remains non-partisan, and membership in the organization is open to all Native people in Canada. It is proud to be Aboriginal controlled, community based and membership driven. An elected volunteer board of directors represents all regions of Canada.

Current president Angie Stewart, a member of the Nisga'a Nation, delivered the annual board of directors' report at the dinner, highlighting past accomplishments and future plans.

For example, CANDO's Certified Economic Development

program (CED) has moved from the developmental stage into implementation and has added staff. And now the University College of Cape Breton will offer the CED program to the technician level.

Another CANDO project, Technology for Economic Capacity (TEC), is providing more than 400 pieces of computer equipment, software and training worth \$1.6 million to Aboriginal communities that lack these resources.

Among the educational foundations CANDO is building, Stewart mentioned two new books for economic developers on the topics of partnerships and limited partnerships. The council also publishes an Aboriginal training opportunities manual every year and it publishes the prestigious *Journal of Economic Development*. "The content and layout of the journal did not go unnoticed as it received the Economic Developers Association of Canada Award," Stewart told the delegates.

Finally, Stewart said that although their three-year work plan would enhance CANDO's various resource and technical capacities, they would stay true to their core mission, which is "to serve the needs of Aboriginal EDOs and to build capacity to strengthen Aboriginal economies."

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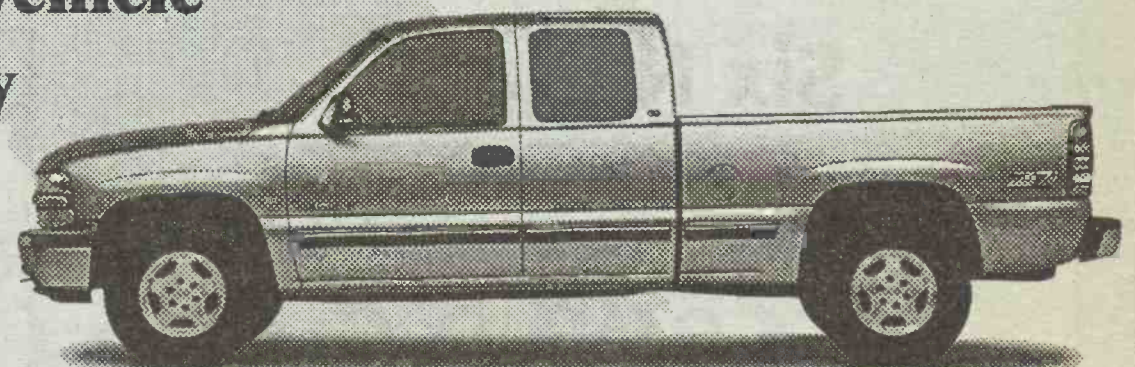
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Six Nations opens state-of-the-art industrial park

By Allison Kydd
Windspeaker Contributor

BRANTFORD, Ont.

Six Nations Economic Development was one of four economic developers chosen for CANDO's annual Economic Developer Recognition Award. The organization is a department of the Six Nations Council and has its offices on the Six Nations reserve near Brantford, in southern Ontario.

Six Nations territory is spread over 45,000 acres, or approximately 10 square miles. More than 19,000 people hold band membership, and 9,600 live on reserve, the hub of which is the village of Ohsweken. Economic initiatives undertaken in the community, therefore, have the power to affect many lives.

Six Nations Economic Development has been in operation for approximately seven years. Its vision is "to promote and enhance the community's desire for further development of the new economy through business development activity," and its purpose is to establish "programs, objectives, goals, outcomes and results that reflect the progress, structure and character of the community."

The organization strives to be up-to-date, even on the cutting edge, as it develops economic opportunities, but that does not mean traditional development activities are deserted.

Among the many challenging projects developed for the benefit of the Six Nations and surrounding area, two were pinpointed for special mention by CANDO when they announced the award.

The Oneida Enterprise Park is being developed as an industrial park within Six Nations of the Grand River territory. This initiative takes advantage of the fact that the community is in an ideal in-

dustrial location, close to Toronto and U.S. markets.

Because the park is being established on the reserve, it can offer tax exemption advantages. Non-Aboriginal businesses are welcome to build partnerships with members of the community in order to take advantage of these tax benefits.

Oneida Enterprise Park is unusual in a number of ways, first in the way it is being developed. As Jean Martin, projects officer for the Six Nations development company says, "It is designed with the contours of Mother Earth in mind." Unlike most industrial developments, where land is clear-cut and flattened out, this one will attempt to conform to the shape of the land, rather than the other way around.

Available lots vary in size and elevation and, according to the plan, the 125 acres of Oneida Enterprise Park will earn the name of "park," as there will be a minimum of intrusion into the natural landscape. The development, which is near completion, will prove that industry and nature can exist side by side, without spoiling the beauty and usefulness of the



Terry General of Six Nations Economic Development with First Vice President and CANDO Director Elaine Chambers.

original area.

To maintain these healthy surroundings, there will be limitations on the kind of businesses operating in the park. Six Nations Economic Development is advertising for "clean, environmentally friendly manufacturing, warehousing businesses and light industries."

Another special feature is that the project already benefits the Six Nations community economically, as 81 per cent of park development is being contracted out to community members. When it is completed, it will be managed by Six Nations Economic Development on the reserve, where an adminis-

tration is already in place.

The park has hookups for electricity, water, heat and a fibre-optics cable with telephone and networking capabilities.

Oneida Enterprise Park's healthy natural setting and its tax status should make it a particularly attractive location for companies looking to relocate.

Going hand in hand with the industrial park is the other project singled out by CANDO.

Grand River Mills, which is the industrial park's first tenant, will spin cotton into yarn for a wide range of uses. The 1,040 square foot Grand River Mills factory is about 70 per cent complete, and production is expected to start in March of 2000. The driving force behind this initiative was Samuel Hill, the economic development officer who dedicated two years of hard work to the project.

The mill creates the potential for additional businesses such as trucking, catering, cleaners, factories for paper cones and felt, and companies that sell other byproducts of cotton processing.

Approximately 80 people will be employed in the

plant, and spin-off businesses are likely to create 40 or more jobs in the community.

In deciding on the mill, the administration looked at a lot of issues. For one thing, no material like this is presently produced in Canada, says Chief Wellington Staats. Their process spins a very fine thread, so the fabric woven with it is used for designer clothing. What better place to be producing such material than near Toronto and the clothing centres of the U.S.? This central location obviously made it attractive to Six Nations partners in the project, who were already planning to build and just needed the right place.

Staats says that when looking at a possible project, the "first thing is to bring an industry that will create jobs and pick up the economy. For a project of this size, the \$5 million in salaries and revenue gets generated, is turned over again and again, and picks up the whole community."

Six Nations Economic Development has still more irons in the fire. In 1997, for instance, Six Nations formed a partnership with the Gitksan Nation to make a public company, which they identify as the "first Aboriginally founded and controlled public company in Canada." Its name is Tathacus Resources Ltd., and it is trading on the Alberta Stock Exchange to the benefit of both Nations and Tathacus Resources' shareholders.

Six Nations Economic Development looks at CANDO's Recognition Award as another significant achievement, and are investigating the possibility of being sponsored for the award another year. They have already hung their prize of Alan Syliboy's original art in the Six Nations Council administration building.

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Eskasoni Fish and Wildlife Commission voted Economic Developer of the Year

➔ Economic Developer of the Year: Eskasoni Fish and Wildlife Commission. Left to right. CANDO president, Angie Stewart; Cheryl Berube; first vice president and CANDO director, Elaine Chambers.



➔ Two young dancers at the opening ceremony of CANDO's president's dinner. Following them are CANDO president Angie Stewart and keynote speaker and entertainer Tom Jackson.

Photos courtesy of CANDO

By Yvonne Irene Gladue
Windspeaker Staff Writer

CAPE BRETON, N.S.

An Aboriginal conservation company in Nova Scotia was thrilled to win CANDO'S top award—Economic Developer of the Year.

The Eskasoni Fish and Wildlife Commission was selected from among four Aboriginal economic development organizations presented with Recognition Awards.

"We were glad when we were told that we won," said Charlie Dennis, executive director of Eskasoni Fish and Wildlife Commission. "It means that we are doing a good job in what we are doing," he said.

Situated on the Eskasoni reserve in Nova Scotia, the Eskasoni Fish and Wildlife Commission houses a group of fish and wildlife conservationists. The group does environmental studies, conservation studies and animal studies at the facilities.

When Georgia Pacific Canada Limited, a gypsum mining company, approached Eskasoni's Fish and Wildlife Commission for consultation on environmental issues, the five Cape Breton chiefs sat down with them to discuss protection of sacred sites and environmentally safe procedures.

"Georgia Pacific already has three gypsum mines in Nova Scotia. They were planning to start up a third mine. This is the first time they've ever asked us Aboriginal people for our input, so we were glad that they approached us and that we were able to consult with them on environmental issues," said Dennis. "We recommended where the mine site should be; we also recommended changes in the location of the mine to make sure

that the habitat around that area was protected," he said.

The chiefs went on to sign an agreement with Georgia Pacific, which gave it the right of contract work and contained a royalty clause for all natural resources that are mined in the area.

"We want to make sure that we do the best we can in keeping our hunting and fishing areas as safe as possible for our people," said Dennis. "We employ a number of the Aboriginal people in our area," he added. Of the four trained biologists on staff, three are Aboriginal.

The conservation group, which started in 1991, was formerly called Aboriginal Fisheries. Its goal was to do research on the environment and natural habitat of the region.

Now they allot fishing tags to Aboriginal fishermen in the area and have an oyster farm. They are also conducting a salmon study, and a lobster study is underway. Out of the royalty money gained through the Georgia Pacific agreement, Eskasoni Fish and Wildlife Commission will create an institute known as the Unamaki Institute of Natural Resources, which will be the first Aboriginal marine research and development laboratory. This move also has the potential to create even more resource economy for the Aboriginal people in the area.

"Right now we have a number of people employed in all of the areas in our company," said Dennis. "We are finding it successful. We are not experiencing any problems in the work areas," he said.

The Eskasoni reserve, situated on the Bras d'Ors lake, is home to more than 4,000 people. The lake, the largest in Atlantic Canada, is located 57 km east of Sydney.

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Tribal Councils Investment Group maximizes mainstream opportunities

By Allison Kydd
Windspeaker Contributor

EDMONTON

Gone are the days when the best way to protect resources was to put them in a safe place and save them in case of an emergency.

These days, people want to make their equity work for them. To do that, they have to use their imagination and take a few risks, or call Tribal Councils Investment Group of Manitoba, one of this year's four winners of CANDO's Economic Developer Recognition Awards.

Tribal Councils doesn't feel it's taking risks; rather, it's pooling investment potential to give shareholders access to projects that were once beyond their individual reach.

Alan McLeod, company vice-president, explains they look for strategic investments—low risk, but high return. "What my economics professor would call a pipe dream," he adds.

The company represents seven tribal councils, 55 bands and more than 92,000 shareholders over a wide geographical area. With their first investment, the Arctic Beverages group of companies, they've expanded the market territory for the Pepsi company.

"We've been able to expand the market to the Alberta border, the Quebec border and the top of the map," McLeod said.

This year they were named the Canadian Bottler of the Year and were first runner-up for the North American Bottler of the Year.

The Arctic Beverages experience is just one example of how, if they work together, nothing is beyond the little guys' grasp.

McLeod describes "the company's ability to pool relatively small amounts from a large number of investors to maintain a critical mass of capital for fu-

"The reason we're doing this is not for you and your children, but for your children's children."

—Harold Harper

ture investments" as "real success story."

Tribal Councils Investment Group has been operating under this philosophy since 1990. Its head office is located on Opaskwayak Cree Nation (The Pas), and its head operating office is in Winnipeg.

McLeod has been involved with the company for seven years and he gives credit to the visionaries and leaders who created it. The organization "came out of the vision of seven tribal councils to get involved in projects that were beyond the capacity of their individual bands," he says.

This level of involvement has continued, with the CEO of each of the tribal councils sitting on the company's board of directors. McLeod feels one secret of the company's success is its independence.

"Here in Manitoba," he says, "we seem to be able to keep politics outside of business decisions. Our motto around here is 'No deal is better than a bad deal.'"

McLeod describes board chairman Philip Dorion as the "primary visionary" behind the organization. He also mentions the business expertise that has been part of the company since

its inception. For instance, Marvin E. Tiller, company president and CEO, brings to the table a "mainstream business world background and experience." Tiller is a former president of the Northwest Company and has been a senior executive with multinational companies.

Although they look for high return investments and have already been able to pay out a considerable sum to their investors, Tribal Councils Investment is not just concerned with immediate gain. Harold Harper, board vice-chairman, says, "The reason we're doing this is not for you and your children, but for your children's children." Their end goal is to create a sizable and sustainable economic pool that will guarantee self-sufficiency for years to come.

Tribal Councils' advertising states it believes in "taking Aboriginal ownership to new levels with each new investment, providing a secure financial future for Aboriginal investors and people."

While it believes in grass roots developments, in the power that comes from partnerships, Tribal Councils Investment also thinks big, and its goal is to invest in projects that offer a good return on communities' investments.

The Arctic Beverages account is an example of their ability to do this.

Originally, the group raised the money for 50 per cent ownership of the Pepsi franchise; then they found themselves looking at the possibility of buying 100 per cent. They raised the additional funds, and this success led to other opportunities.

"When we first started, we had to convince everyone of our credibility. Now the offers come to us," says McLeod. He adds the company looks at more than 100 potential investment opportunities a year.



COURTESY OF CANDO

Robert Campbell of Tribal Councils Investment Group with Elaine Chambers, first vice president and CANDO director.

"A dozen of them get us excited, and we may invest in two or three." This policy seems to be working, as Tribal Councils Investment has been named one of the top 100 companies (from 8,000) in Manitoba for two years in a row.

This was the first year that Tribal Councils Investment received a nomination for CANDO's Economic Developer Recognition Award. "It is a fabulous opportunity and honor to be recognized by peers as a leading-edge company," McLeod said.

The award also increased the visibility of their already

vibrant organization. Asked whether he thinks they'll be nominated again, McLeod said he wouldn't be surprised, and that being nominated again would also be an honor and an opportunity. "We're a young company, have already shown what we can do; we'll be around for years to come."

McLeod wasn't able to attend the CANDO conference in Halifax himself, as he was in the middle of two important deals at the time. "Business has to come first," he says, adding that now everyone is vying for the honour of hanging Alan Syliboy's art work in his office.



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Naskapi Nation tracks housing costs through innovative software program

By **Debora Lockyer Steel**
Windspeaker Staff Writer

SCHEFFERVILLE, Que.

John Mameamskum of the Naskapi Nation of Kawawachikamach was surprised, "very surprised," that his community was nominated for a CANDO Economic Developer Recognition Award for a project that was designed to help the community keep better track of its housing maintenance and repairs.

"Everybody in the South, whether Aboriginal or non-Aboriginal, has the stereotype or attitude that the North is very primitive. We proved to the South that is otherwise. Being nominated is like being nominated for an Oscar or a Gemini," Mameamskum said with a hearty laugh. And while he didn't know who had done the nominating, "Whoever did that, I thank him from the bottom of my heart," he said.

The Naskapi Nation of Kawawachikamach is located on the border of Quebec and Labrador.

"We're in the Quebec and Labrador interior. We're just at the fringes of the border of Quebec and Labrador, right in the Labrador trough. The band is located about nine miles from Schefferville, Que. We have a population of 625 people. The Naskapi, themselves, signed a comprehensive land claim settlement on Jan. 31, 1970. The only way into Schefferville is by train, and by plane. We're considered a remote community under government criteria," he said.

The First Nation developed the software program that would manage housing programs in First Nations communities with a software company in Montreal. The first and only one of its kind, the program is capable of issuing confidential statements of accounts to tenants and keeping track of indebtedness. It also collects and tracks requests for

home repairs, records cost estimates, issues invoices and purchase orders, tracks inventory, and manages an annual housing budget.

"Most of the work before was done manually," Mameamskum said. "It took time because there are various people, from the accountants to the payroll. It was like trying to put a 1,000-piece jigsaw puzzle together in a short time frame," he said.

"Whenever the accounting and housing department program wanted to know who was paying what, what kind of repairs versus rent was paid to date, it was a day of work, at least a day of work. Nowadays, you enter the numbers and [you know] what repairs were made on a certain date, certain week, certain month, and we have a read out on that as we see fit. And for the first time at our annual general meeting the band electors were able to see who got what," Mameamskum said.

"It's a safeguard for us to look at as administrators and managers to see if we are within our budgets on a daily, weekly and monthly basis, and all the way down to a yearly basis."

There are 106 Naskapi houses that are tracked with the program, with another seven under construction.

"The trouble that we had with the people was that they said the houses were never repaired. They were paying their rent on time. This time we had a print out of who got repairs and we had all the information right in front so they couldn't dispute those figures. We had dates and the time it took to repair a certain portion of the house. It simplified everything—simplified and was more efficient," Mameamskum said.

The product has application for use in other areas of the country. It's geared for First Nations' use and is actively being marketed with

Philip Einish of the council of the Naskapi Nation of Kawawachikamach receives their award from CANDO's Elaine Chambers.

Cando's national staff: Veronica Vinge, Anna Classen, Ross Mayer, Mellissa Meneen, Kim Ghostkeeper and Jason Gariepy.



Photos courtesy of CANDO

sales to communities in Ontario, Saskatchewan, Nova Scotia, Quebec, Manitoba and British Columbia. The band would be happy to visit other First Nations communities to demonstrate the product and discuss the communities' individual requirements, Mameamskum said.

Displays of the product at other conferences have been successful, but the demon-

stration at the CANDO conference proved invaluable.

"The CANDO awards provided some very direct free advertisement for the band."

Naskapi would like to expand the program to handle housing construction equipment and supplies. He estimated the cost to build a house in his community is between \$140,000 and \$160,000, which is a lot of money to keep track of, he

said. The expanded program should help streamline construction efforts and save the band money.

Mameamskum is very proud of the achievement of the band in receiving the Economic Developer Recognition Award.

"It was the first time the band ever went public on a national basis to introduce something it never thought it had the expertise in."

CONGRATULATIONS

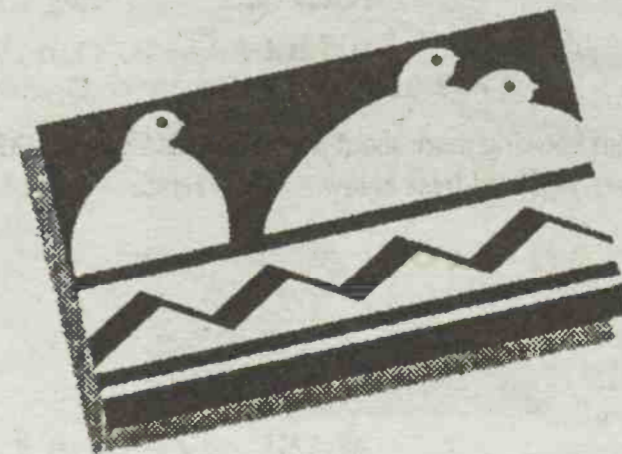
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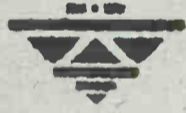
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Winnipeg woman puts First Nations first

By Yvonne Irene Gladue
Windspeaker Staff Writer

WINNIPEG

The president of a Winnipeg company has won the 1999 Canadian Woman Entrepreneur of the Year Award.

Elaine Cowan, president of the Anokiiwin Training Institute, which provides Aboriginal training, recruitment and employment retention services, accepted the award in Calgary at the Telus Convention Centre Nov. 4.

"Elaine is doing a wonderful job in her training company," said Barbara Caldwell, chairwoman of the national awards selection committee. "She is a dynamic person, who is doing so much for the Aboriginal people."

"We are a 100 per-cent owned and operated training and employment agency," said Cowan. "It is a training agency and a recruitment firm. It is open to all Aboriginal people, First Nations, Inuit and Métis," she said. The agency places people who have a background in managerial positions as corporate executive officers or in administration.

The 1999 Canadian Woman Entrepreneur of the Year Award was initiated by the University of Toronto's Joseph L. Rotman School of Management in 1992, when major corporations looked for entrepreneurial women to sit on boards and committees.

"That was the main reason in the beginning," said Caldwell. "Today the numbers of women who are entrepreneurs has exploded over the years, bigger than anybody has ever dreamed."

The training agency Cowan founded started out with a 250 square foot office. It now occupies a three-storey building that the agency owns and there is a second office in Thompson, Man.

Incorporated in 1995, the institute employs more than 20 full-time staff and more than 30 contract instructors.

Cowan's vision and philosophy on training is geared towards what is best suited to the Aboriginal community.

"Aboriginal people who are in senior positions become the decision-makers. This makes it easier for all Aboriginal people to benefit in jobs," said Cowan.

"When it comes to employment, I've always worked on economic development or in human resource development with the government. In my view, I found that corporate systems were very frustrating to Aboriginal people," she said.

Another angle that Cowan looked at seriously as she was setting up the business was the whole issue of employee job retention.

"When we looked at the research we did on Aboriginal people and employment, and the statistics for the Aboriginal people who were employed, we found that more Aboriginal people were leaving the workforce than the ones who were staying," said Cowan.

"We started to ask questions as to why this was happening and looked at the processes that Aboriginal people went through before being hired in private or public sectors," she said.

"We found that there was all kinds of ways out there that Aboriginal people were affected on the job. We found that in jobs there was a need for an Aboriginal employment assistance program. A place that Aboriginal staff members can bring out their issues, such as with a committee or a team," said Cowan. "We found that if a person is placed on a job where they are not suited they may not perform as well. Non-Aboriginal staff members start looking at them and may start to believe that they were hired in the corporation just because they were Aboriginal," said Cowan.

The agency also sits down with private- or public-sector corporations and works through an Aboriginal strategy with them, such as cross-cultural training and on-site coaching.

"In our agency we pay close attention to the individual as a person before we place them in jobs. By our testing assessments we usually can tell whether that person is best matched for the job. We do not want to put the wrong person in the wrong job," said Cowan. "We offer continuous support to the employees from the time they get on the job," she said.

Cowan, who has a university management background, worked with the Manitoba government for nearly 20 years. She belongs to the Peguis Nation in Manitoba. She was raised in a small northern Manitoba community.

Upon graduating from high school she started out as a secretary and eventually moved up to management positions and then on to policy-making positions. She built an extensive network of acquaintances and colleagues.

Cowan's good will and sense of humour have enabled her to overcome numerous obstacles. The challenges she confronts daily include the sense of despair and hopelessness she sees when Aboriginal people experience failure in mainstream society's education and training institutes.

"This agency is a reality of a vision I had some time ago on how private corporations and public sectors should be hiring Aboriginal people. Aboriginal people should be working in senior-level positions such as management or in administration," said Cowan.

Manitoba's Aboriginal population is estimated to be 12 per cent of the province's population. Over the next decade it is estimated that one in four people seeking employment will be Aboriginal. Today there is a demand for 3,000 Aboriginal job placements in Manitoba.

"The training agency is working extremely well. We are now getting calls from more and more corporations wanting to find individuals with certain skills," said Cowan.

"I'd like to actually see a First Nation university, an independent university that is designed for First Nation people. One that will have management training programs that will better equip our people for senior-level positions in private and public sectors," she said.

Student blends traditional knowledge with academics

By Avery Ascher
Windspeaker Contributor

THE PAS, Man.

A community college student in The Pas, Man. is finding that a school work experience project is reconnecting her with some of the traditional medicine knowledge of her people.

June Bighetty, 31, is in her second year of the Ecotourism program offered at Keewatin Community College. She is using the Sam Waller Museum in The Pas as the base for her research into traditional Native use of medicinal plants. The museum has a sizeable collection of natural history materials.

Bighetty is from the Mathias Colomb First Nation, a Swampy Cree community of about 2,500 at Pukatawagan, north of The Pas. She plans to supplement her museum research with oral histories from people in her band, primarily her father and her mother-in-law, a medicine woman.

"I want to get as much information as possible for about 15 different plants, plants I know that people have used and have worked," explains Bighetty. "When I was growing up, after school in June all the families would go out to summer camps. When you were out there you couldn't

come back to the nursing station. The things my parents used, we were cured and we didn't have to come back."

Her partnership with the museum came about informally when she was talking with the museum's director, Annette Milot, one day. "In one of my courses we have plant studies. I told Annette about it, and Annette had an idea of showcasing native plants, building a display around the idea. I hadn't really gotten into native plants before. I've grown up taking medicine from my mother-in-law, and first of all I was taking it out of respect for her.

"But right now it's so interesting, I think why didn't I listen to my granny or my mom trying to tell me the stories? With the oral histories, now I can take it down and people can learn from it."

The museum has given Bighetty some guidelines on taking oral histories, basically a set of instructions to help her get the vital information she's looking for in as much detail as possible.

Bighetty plans to link the Cree names for the plants with their common names, while documenting where these plants typically grow and the kinds of healing effects they possess. One example is Wakis, or Sweet Flag.

"My mother-in-law picks it along the shoreline of Little Pukatawagan Rapids. You

can chew on it for a toothache or earache. Or you can simmer it in water and inhale the steam for colds, because it helps to clear the sinus passages. You can also use it as an antiseptic cleanser. You boil the root, and use the water to clean a wound, or mix it in with something as part of an ointment."

Another versatile plant is Common Yarrow, used for infections, to soothe burns, and to relieve headaches. Bighetty's research has revealed that Common Yarrow has been used by humans for more than 600,000 years.

While the information she finds in books is useful to a point, it does have shortcomings, Bighetty has found. "The sources I've been using are U.S. books. That's why I want to do the oral histories and research with the people in Pukatawagan."

Bighetty also wants to try to understand the ways in which medicine knowledge is or isn't passed down. A medicine woman can't cure a family member, or pass down that knowledge directly to a family member, she says. But it can be passed down through different family relationships, from a mother-in-law to her daughter-in-law, for example, which is how Bighetty herself has learned.

(see Plant woman page 40.)

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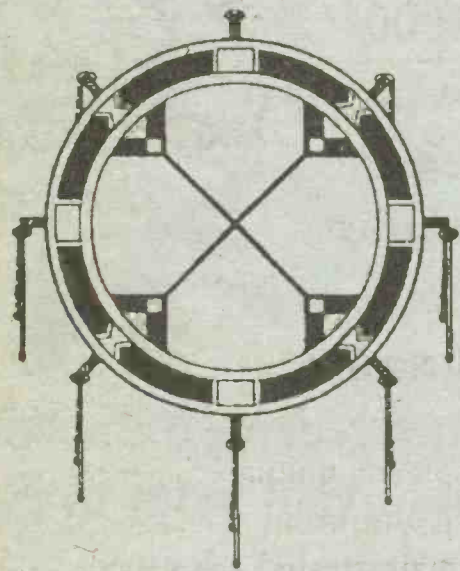
ABORIGINAL EDUCATION PROJECT



The Aboriginal Education Project is a College Preparation Program located at Mount Royal College in Calgary, Alberta. The program is designed to meet the needs of adult students (over 20) of Aboriginal ancestry who are preparing to pursue a college or university education.

Along with core subjects in Math, English and Sciences, the inclusion of Aboriginal cultural content is an integral part of the Aboriginal Education Project. The Project is supported by a course in study skills, tutorial services, academic and personal advising, social events and visits from community members.

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Nechi banquet draws hundreds

By Yvonne Irene Gladue
Windspeaker Staff Writer

EDMONTON

Hundreds of people enjoyed a formal dinner hosted by the Nechi Training and Research Health Promotions Institute on Nov. 20. The Celebrating Success banquet held at the Northlands AgriCom in Edmonton was in celebration of Nechi's 25 years of service from 1974 to 1999.

"Plans for Nechi's celebrations began in Oct. 1998, so it took us over a year to put everything into place. We had a number of options to celebrate our 25th year. Rather than have just one big event, Nechi decided to spread out its celebration throughout the year," said Carol Jenkins, communications officer at Nechi. "One of things we did was start off the year with a round dance to honor our past board members. During the summer we had a reunion camp-out for past Nechi trainees and employees, and decided to end our year with a banquet. The National Addictions Awareness Week is observed the same week and we thought that it would be fitting to celebrate Nechi's 25 years of success with National Addictions Awareness Week. One of the reasons we chose the AgrCom was because it could hold a large crowd," she said.

The event included a dinner, a traditional Native grand entry, a mini performance by the White Buffalo traditional dancers, medal presentations, Nechi board member speakers, guest speaker, actor Gordon Tootoosis, and entertainment by singer Laura Vinson.

"We had Gordon Tootoosis as our guest speaker primarily because he was the kind of person who's been there and done that. He describes himself as an alcoholic, one who's cleaned up his act. Who is recognized as an Aboriginal role model, and a traditional family man. Someone who had the qualities that people wanted," said Jenkins. "We were very impressed. He shared with the audience the struggles he faced before staying sober. He was an honest, come-from-your-heart speaker and that was what we were looking for," she said.

Past students, instructors and invited guests attended the medal presentations to more than 100 people.

"We decided to honor people from communities all across Canada with a medal. We gave the people in the communities the option to nominate people who they thought should be nominated. We thought that the communities themselves would probably know who these people were. We decided to do this because there are a lot of unsung heroes across the coun-

try," said Jenkins. "We sent the word out about the nominations way back in March or so.

"As part of the nominating process, we asked people to tell us why they thought the person they were nominating would be worthy to receive a medal. We were surprised when the nominations started flooding in. One of the requirements we asked of the nominees was to attend the banquet. The reason being was that we wanted to celebrate with the people of the communities. If we just sent in a medal, we would have not had the opportunity to honor them publicly. A lot of the people who were honored were not the kind who were going to blow their own horn. People can further identify them as what they represent in their communities," she said.

Situated on 25 acres of land just north of Edmonton, The Nechi Institute began humbly in 1974. Its purpose was to meet the growing need of Aboriginal people in addictions and recovery from addictions. It slowly evolved into a successful, culturally sensitive training, research and health promotion organization. Today Nechi provides counsellors, community service agencies and other members of the helping professions a training facility. Considered a national movement, Nechi is healing Aboriginal people from coast to coast, and is increasing understanding and support for the many different cultures of Aboriginal and non-Aboriginal people. The institute has trained counsellors, health care workers, and educators from all across Canada and abroad. The organization believes that alcohol, drugs, gambling and other addictive dependency behaviors are diseases that can be treated and that people can be led into recovery. The facility shares the centre with Poundmaker's Lodge, an Aboriginal treatment centre. The combined facility includes training rooms, a cafeteria, gymnasium, a residential facility for up to 44 trainees, and up to 54 Poundmaker's Lodge clients. It continually develops new programs and courses as community needs arise.

"Over eight hundred people attended the dinner, from across Canada. We had someone attend from as far east as New Brunswick, from a remote community in the far North, people from British Columbia, and people from the Prairie provinces," said Jenkins. "We got a lot of good reviews. They were impressed with the dinner, the entertainment and the whole evening altogether. It was a lot of work but everyone did a good job. It is a bit too early, but we were thinking of making an event like this one an annual event," she said.

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Native education gets high marks in Thunder Bay

By Jolene Davis
Windspeaker Contributor

THUNDER BAY

With its mid-Canada location, it seems natural that Thunder Bay, Ont. is a centre for First Nations' postsecondary education. With leadership from the Aboriginal community plus a commitment from two post-secondary institutions and the support of local education councils, the city continues to grow as a gathering point for Native students.

"Within the next five to 10 years, we hope to have an Aboriginal college within a college," says Brenda Small, associate dean of Aboriginal studies at Confederation College. "We are already well on the way."

The co-ordinator for Aboriginal initiatives at Lakehead University, Nova Lawson, says, "Lakehead University is the only university in Canada to make Aboriginal studies such a high priority."

The idea of an Aboriginal college within a college is an exciting one.

When asked what this college would look like, Small says that they are researching what others have done. There are tribal colleges in the U.S. and New Zealand as well as the Institute of Indigenous Government in British Columbia, and the Saskatchewan Indian Federated College at the University of Regina.

Confederation College is looking to these models but plans to reflect its own needs. "It is integral to work through this research and planning phase in partnership with the board of governors of the existing college. There needs to be a collective vision of what the partnership will be," says Small.

Even now, the college offers programs not found elsewhere in Canada. One of these is the Aboriginal Law and Advocacy Program, which teaches community development and dispute resolution through exploring issues of policy, advocacy and Indigenous government. To be sure the curriculum is current, the program has an advisory committee from institutions such as Osgoode Hall Law School, Harvard University, Nishnawbe-Aski Legal Services, and the Ontario Native Affairs Secretariat.

Lakehead University has almost 800 full- and part-time

Aboriginal students on campus, with about 200 taking specifically Aboriginal programs. In its new strategic plan the university pledges to "build on its strengths in academic programming in order to be recognized as a centre of excellence in Aboriginal learning."

The university has formed a variety of partnerships with the local Native community. Within the institution, Aboriginal students act as role models for younger students and an effective Elders-In-Residence program is in place. Both Confederation College and Lakehead University have Aboriginal student lounges, support services and student councils that plan cultural, social and athletic events on and off campus.

In addition, there are several Native-initiated off-campus supports for students in Thunder Bay, outside of transitional educational programs.

The Aboriginal Post-secondary Education and Training Council (APSETC), originally called the Neegahnewin Board, has played a large part in setting the policy direction of education in this area since 1991. It identifies needed Aboriginal programs, tracks occupational shortages, and recommends programs to the institutions. It represents the community-based interests of Aboriginal peoples in achieving self-determination and governance.

The region's Northern Nishnawbe Education Council (NNEC) has a different focus. It operates on the basis that educational and social needs are both important while students are away from their communities. The council arranges in-school high school programs, counselling, boarding homes and extra-curricular programs. It ensures students have funding for tuition and travel to and from school. Murray Waboose of NNEC says, "The bottom line for this student-centred service is to have students graduate."

Why is there such a strong commitment to provide academic excellence for Native students in Thunder Bay? It is partly due to a forward vision by education administrators. But mostly, it is leadership from the regional Aboriginal community who decide what is currently needed in education and what they want for the future.

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Aboriginal education project rebounds

By Paul Melting Tallow
Windspeaker Contributor

CALGARY

The Aboriginal Education Project at Mount Royal College has rebounded and expanded the services it delivers to the Native community after suffering funding cuts to its three post-secondary preparation program levels two years ago.

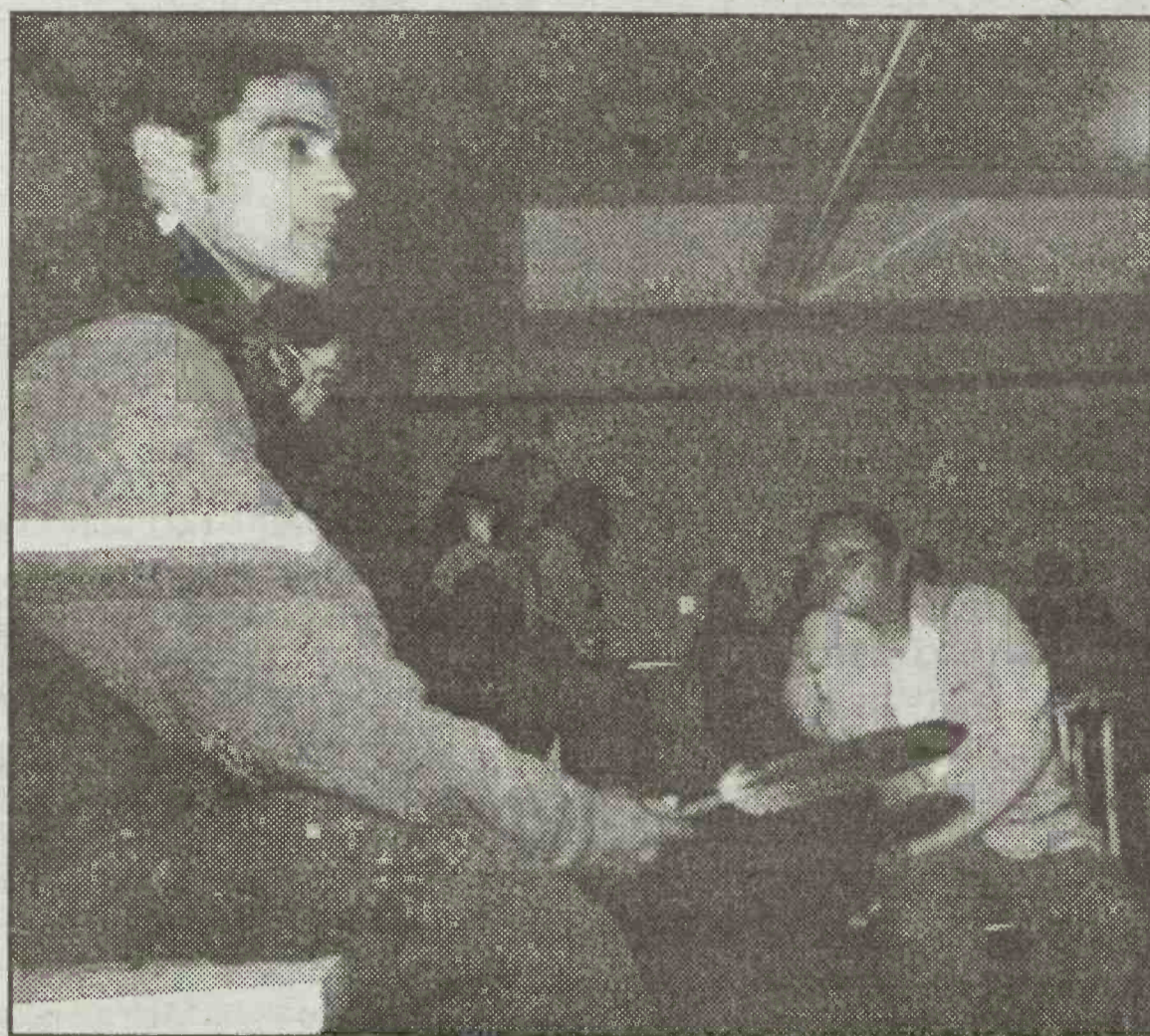
The College was forced to eliminate Level Three from the project in 1997, but the fall semester of 1999 marked the debut of its Aboriginal child and youth care program. That gives Aboriginal students an alternative to the first year of the college's two-year diploma program.

"The purpose of the program is to offer a modified version of the first year so that we introduce an Aboriginal perspective into Aboriginal child-rearing and traditional knowledge systems," Shawna Cunningham, project administrator, said.

She said the program was developed in response to the lack of Aboriginal workers to deal with the high number of Aboriginal children that go through social service agencies.

In 1998, William Roper Hall, a social agency that deals with children and youth, approached Mount Royal's social services department about the need for Aboriginal child and youth care workers.

"This agency brought forward some statistics to indicate that over 51 per cent of the children in care or at risk are Ab-



PAUL MELTING TALLOW

Doug Dokis shares cultural knowledge with students.

original and that very few of the people that work with the children are Aboriginal," Cunningham said.

The matter was referred to Cunningham, who then formed an advisory committee that represents 15 Aboriginal and non-Aboriginal agencies. The committee worked with Cunningham in developing the program and obtaining funding from Treaty 7 Economic Corporation and the Calgary Foundation. Cunningham said the foundation has been more than generous because it not only provided funding, but it awards bursaries to help students with tuition.

The 28 students in the ten-month program take the core

courses required by the college program, in addition to gaining cultural knowledge. Their instructors are, with one exception, all Aboriginal. Doug Dokis, an Ojibway from Ontario, facilitates an Aboriginal seminar every Friday.

"Basically what my role is, is to try and integrate the mainstream programming with an Aboriginal perspective," Dokis said.

Dokis said he tries to impress upon his students that Aboriginal culture is about lifestyles and they must first learn to respect themselves before they can understand and learn about their culture.

Dokis brings knowledge that he gained from living among

different First Nations across North America, in addition to his credentials in Native human services, health administration and seven years of work experience with child welfare agencies in Calgary and surrounding First Nations.

His experiences have led him to understand that each culture is distinct. He said, however, there's a commonality of self respect—respect for your neighbors, the world and the Creator among Aboriginal people—and it's that commonality that he focuses on. He hopes his class can be a beginning point for students to seek out elders and teachers from their own Nation and learn about their culture.

"If we're going to be out there trying to guide the young people, then we need to be in a position ourselves where we're living or attempting to live a healthy lifestyle ourselves," Dokis said. He added that people giving advice and guidance don't always practise what they teach.

"The degree, the diploma is great, but unless they balance that with their lifestyle they could become part of the problem," Dokis said. "I try very hard to do that."

The students represent First Nations from across Alberta and Canada and each student brings a different perspective, level of involvement and experience with their respective culture.

Patrick Deranger is a Chipewyan from Fort Chipewyan located on the shores of Lake Athabasca in

northern Alberta. Patrick says the students benefit from exposure to different perspectives, ideas and philosophies.

"All in all, it's spurring people to think," Deranger said.

Deranger was unable to get into a management program at the University of Calgary so he enrolled in the Aboriginal Education Project and he has no regrets.

"I think it's almost like nature coming in to kind of help me be here for the moment," Deranger said. "So I'm glad I'm here."

He says the Aboriginal perspective has been ignored for too long when teaching Aboriginal students in all levels of education.

"For the first time they (AEP) open a whole new window," Deranger said.

"It's part of our identity and it's very important to us. So it makes you feel good to be acknowledged because you're brought up to think and to see things a little different."

Cunningham said that although the program was designed to increase the number of Aboriginal people working with Aboriginal children and youth, it's possible the program could include non-Aboriginals in the future.

"If the agencies came forward and said we have a lot of non-Native people we would like them to gain some access to traditional knowledge systems and Aboriginal perspective then I would feel compelled to respond," Cunningham said. "If the Aboriginal community was comfortable with that."

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Native people get say in study

By Shari Narine
Windspeaker Contributor

LETHBRIDGE, Alta.

Native people in the Treaty 7 area of southern Alberta are getting a say in how \$85,000 will be put to use at the University of Lethbridge.

Russel Barsh, associate professor in Native American Studies, was successful in acquiring a grant from the Social Sciences and Humanities Research Council (SSHRC). The funding was granted under a program designed to help small universities develop new research projects.

"One year ago, when the U of L was considering applying for the SSHRC grant... I thought the one important thing that wasn't being done and that we should be doing was a research collaboration with the Native people in the province," said Barsh. "There was sufficient agreement on the importance of this and to give it a try."

Indeed, the council found the proposal so intriguing, it gave Barsh \$10,000 more than he had requested. The result is a model never before seen in Canada: a co-operative effort between university personnel and Native people to determine what issues and concerns warrant being studied.

"This is really a national experiment as to where a university of professors and community leaders can form a joint research program that can become a self-perpetuating engine of useful research that can answer questions the community is raising and also be co-managed by community people."

To this end, two meetings with band councils and institutes serving Native needs were held in Lethbridge in early fall. From these meetings and more to be held before the end of the year, Barsh wants to prioritize a list of research projects.

Two-thirds of the \$85,000 grant will be handed out to do research, whether it be in the form of stand alone grants or matching funding. The balance of the funds will be used toward

"process building," said Barsh, "to bring people together from the campus and the community to build a collaborative decision-making process, to share information we do have, and to agree on what we urgently need to find out."

Possible research topics include what kinds of Aboriginal people live in Lethbridge; the relationship between money from the reserves spent in Lethbridge compared to the number of Native people employed by Lethbridge businesses; and the spiritual well-being of Native people who have attained socio-economic success.

Depending on the topic, this phase of the research project could see simple methodology developed to tackle the question raised or the actual gathering of data.

"I hope that by the end of three years, ongoing research projects will be underway," said Barsh.

After three years, these projects may receive further funding from the research council or from other sources.

The findings of the actual studies will be discussed with the interested groups annually.

"They will be co-owners of the findings," said Barsh. "Disseminating the data and interpretation should not be done by the researchers. We have to sit down with a knowledgeable cross-section of the community to interpret the data. Here's the data. What do you think it means?"

While Treaty 7 and its constituent First Nations are the focus of this research, Barsh said the Blackfeet in Montana may be asked to participate. Also targeted will be First Nation organizations such as friendship centres and counselling services, as well as Métis locals.

Spearheading the project at the university level are the faculties of Native American Studies, Agriculture, Sociology, Geography, and Health Services.

The faculties of Management, Education, Anthropology, Political Science and Biology have also expressed interest.

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- **Shalene Jobin**, a fourth-year student from Edmonton majoring in management information systems at the University of Alberta;
- **Calgarian Jeanette Marie Kunkel**, who is enrolled in the Microsoft Skills 2000 program at the Southern Alberta Institute of Technology;
- **Angela Danielle Logan**, from Beaverlodge, Alberta. She is enrolled at Acadia University in the Acadia Advantage Initiative, which integrates the use of laptops into each program and demonstrates how technology can be applied to different fields. She plans to complete her Bachelor of Commerce;
- **Neel Mathur** of Sudbury, Ontario who is working toward a Bachelor of Science degree;
- **Angela Robert** of Pine Falls, Manitoba, who is pursuing a Bachelor of Mathematics degree in Computer Science at University of Waterloo;
- **June Stride**, a University of British Columbia student from Ottawa who is completing her Master of Business Administration;
- **Johnny Van Camp** from Fort Smith, Northwest Territories. Johnny is registered in the computer science program at the University of Calgary.

These deserving winners were also chosen because they have demonstrated role model qualities through their community involvement and extracurricular activities.

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Three brothers dig into medical studies

By Jamie Saari
Windspeaker Contributor

WINNIPEG

Three Winnipeg brothers are proving that hard work and determination can lift you to endless heights, no matter where you came from.

Raised by their father in a single parent, low-income household, Conrad, Murray and Gerald Hoy rebelled in their school years and struggled academically. Murray and Gerald were high school dropouts. Now all three are going to be doctors—an accomplishment even their former high school track-and-field coach finds surprising.

"When I found out they were all becoming doctors I was a little bit shocked to say the least," said Bill MacDonald. "Academically they really struggled, but they were amazing athletes with a determination that was visible even back then. It was just a matter of focusing their energy in the right direction." Now MacDonald tells the story of "The Hoy Boys" to motivate his current students.

Reflecting back on their lives, even the Hoy boys are in disbelief of how far they have come.

"If you would have asked anyone back in high school where I would be in 10 years, they would have said either 'in

jail or dead,'" said 31-year-old Gerald.

Gerald just started medical school this year. Conrad, 34, is a pain rehabilitation specialist with his own practice; Murray, 33, is in his third year of medical school.

Being of Métis descent and from a low-income household always left them feeling like outsiders during their school years, something they now look back on as a positive thing.

"I think that is probably what gave us the drive to work so hard at what we have done and try to be successful," said Conrad. "We had to work hard to get everything we have. We didn't get anything handed to us on a silver platter."

After dropping out of school and working a series of dead-end jobs, Murray and Gerald decided to return to adult education in their early twenties, and both eventually went to nursing school. Both brothers worked as nurses for several years on reserves up North. Conrad entered university and medical school right out of high school.

"After we graduated from nursing school, Conrad kept on encouraging us to go to medical school," said Murray. "Because of the nature of our work up North in isolated communities we had an advantage."

Medical school would give them special consideration because of their Aboriginal ancestry and previous medical experience. So Murray and Gerald decided to follow the same career path.

"It's pretty exciting... in a lot of ways I put the idea into both of their minds," said Conrad. "When people find out that we are all going to become doctors they joke that we should start up the Hoy Brothers Clinic. We'll have to see about that... but it is something I would be very proud of."

Although working together is something they are still unsure of, they do know their future plans include working with Aboriginal people. Murray wants to remain in Winnipeg and work in the downtown core, while Gerald plans to practice on northern reserves when he graduates.

"I never thought we'd all be doctors one day," said Gerald. "It's too bad our father isn't around to see this." Their father, James Hoy, passed away last November, just months before Gerald learned of his acceptance into medical school.

"Our dad was disappointed when we dropped out of school. He had a community college diploma and it was important to him," said Murray. "I think he'd be pretty proud right now."



JAMIE SAARI

From left to right: Gerald, Conrad, and Murray Hoy once struggled in school, but are now poised on the brink of careers in the field of medicine. Will there be a Hoy Brothers Clinic? That remains to be seen.

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CN gives awards

By Paul Barnsley
Windspeaker Staff Writer

MONTREAL

Canadian National has awarded three Aboriginal scholarships for 1999.

All three are from Western Canada: Russel Halpin, studying arts and sciences at Calgary's Mount Royal College; Suzanne Shukin, a student in the criminal justice program at Lethbridge (Alta.) Community College, and Gary Campo, a law student at the University of Victoria.

Suzanne Shukin, a Métis woman from northern Saskatchewan, is completing a criminal justice diploma at Lethbridge Community College in Lethbridge, Alta., and plans to enroll in the University of Lethbridge where she will pursue a pre-law degree in political science. He ultimate goal is to practice criminal law.

Currently completing a placement with the Lethbridge Crown Attorney's office, Shukin recently completed a previous placement with the Blood Tribe Indian Reserve Police Service.

Campo, a non-status Squamish man who will graduate in August, is looking forward to a career in the area of Aboriginal law. He has already secured an articling position with well-known Aboriginal law specialists, Woodward and Company.

Campo already has an impressive resume. He worked as a research analyst for the treaty negotiation division of the Ministry of Aboriginal Affairs and is a member of an Aboriginal law graduates' task force formed by the Law Society of British Columbia. He is also vice-president of the Native Law Students Association at his school.

CN president and CEO, Paul Tellier, congratulated all the scholarship recipients, saying, "They are inspiring many in First Nation communities to take advantage of the opportunities available through colleges and universities."

All three of the 1999 recipients are from Western Canada. A law student from British Columbia and an arts student from Manitoba also received scholarships.

Plant woman

(Continued from page 34.)

But she says there are instances in which traditional knowledge simply has not been passed down. Although Bighetty's mother-in-law learned a lot about medicine from her mother-in-law, she did not receive the knowledge of how to cure the most serious afflictions, such as blindness and cancer, which the woman two generations from June Bighetty was said to possess. "Why not? This is one of the things I want to find out," Bighetty said.

Over the winter Bighetty

will complete her research and oral histories in preparation for field collection of the plants next summer, likely in early June. Then the plants will be pressed, mounted and displayed.

Obviously, Bighetty's on to a good thing. "My dad, Henry Linklater, is 79 and he's never been to the nursing station in Pukatawagan except one time for a burn. He looks 15 to 20 years younger than he is. And my mother-in-law, Theresa, doesn't look her age at all," she said.



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Traditional skills must be taught to young

(Continued from page 22.)

She is also planning to apply and integrate the multicultural counselling skills that she is learning in what she calls her most challenging course to date, a world view of counselling taught by Prof. John Sealy at the Saskatchewan Indian Federated College in Saskatoon.

The agency will be staffed by a director, a resident counsellor-Elder and operations assistant, Philomene Hill. Wapass, also intends to tap into what she calls the hidden skills on the reserve, people who have been sitting back because they have never had a chance to demonstrate their skills.

"My operations assistant, Philomene Hill, who was born in a log cabin in Thunderchild, is very stable and responsible, an artisan-quillworker who learned from a very traditional father, and is a good example of the hidden skills on our reserve."

Feedback from the band, federal and provincial governments, health and corrections agencies have all indicated a need for a half-way house on the reserve, a safe place to learn, grieve and heal, with the top priority being Thunderchild band members, said Wapass.

"Everything starts from home. We want to get well grounded here in Thunderchild and then be able to work as a resource for other reserves, with referrals from the Saskatchewan and federal governments.

The first log building for the

new agency is half up and will be heated by a wood burning stove. *Windspeaker* asked Wapass who had produced the logs for the cabins?

"The Creator," she answered, laughing. "With a little help from one of the band councilors who kindly cut them for me and had them delivered. I can handle an ax and saw myself, you know. Growing up I had to prove myself. I worked in the bush with my dad — cut and skinned logs for our cabin, wood for our cooking fires. My father Peter Wapass was a traditional Native counsellor. I learned my survival skills from my mother."

Wapass, who heads a movement to encourage a return to traditional women's dress at sundances and memorial round dances in Saskatchewan — high top moccasins, long dresses, shawls and braids — was also given special instruction and the right to hold men's and women's sweatlodges from a well-respected Elder, an old Cree man who had watched her for many years and decided to hand down this important oral tradition to her. He taught her where and when to build, what kind of rocks to heat and how many to use for the different sweatlodge ceremonies.

"As a traditional counsellor I have to balance my life. As a Cree Elder, the way I have been raised has caused a conflict. I was told that the Creator gave me a body, a mind, feet to walk with and that I should use my brains to remember, that I shouldn't be



Operations assistant, Philomene Hill.

writing anything down on paper, that I should respect the oral tradition. All my life, ever since I could remember, it has been a big challenge to go to school, to go from a Grade 3 reading level to challenging the GED for college entrance. My late uncle, Chief Andrew Paddy, and the late Métis Elder, David Knight, both encouraged me to go back to school. They told me I could do it if I tried. I graduated from high school in 1995 with my son, learned to read and write better and will graduate again in 2000 with a social work degree. What I have to say is, if I can do it, then anyone can go back to school and do it.

"When I grew up there was

no such thing as drinking and smoking. You went to sleep when the sun set and got up at sunrise. There was no violence. We had no money for me to go to school. This made me cry. I had to stay home and look after my little brothers and sisters when I was 12.

"As a court worker and counsellor, I've seen so many problems with young Native kids. Where are the parents? Too many kids are left alone, bored, their parents out drinking or at casinos or playing bingo. The kids are left to stay up late, watching TV and videos. What has happened to the good way of raising children, where is the respect, the decency. Maybe if we reintroduce our Indian culture, we

can turn the youth around, let them know they are worthy, give them that love and special attention.

"It seems to me that today's kids get into trouble to get their parents' attention, even to get them to go to court with them. In a Saskatoon courthouse, I have even seen parents who want the courts and the jails to be baby-sitters. If they are willing to have those children, they should see that they start them right and raise them good," Wapass said.

After making what she calls 'the mistake' of raising her two sons as English speaking urban Indians, Wapass moved back to the reserve in the early eighties. She wanted to help heal the breaks between the generations and teach her grandchildren to speak Cree and learn the Cree ways.

"My husband makes them a bon fire and we cook smoked muskrat and bannock on sticks over the open flames. We don't tell them what they are eating, they just eat it. Things are so different now. All my grandchildren have books and toys. My son started Grade 1 when he was seven. I have a granddaughter who is eight in Grade 5.

"My littlest granddaughter, Kihewahpoo awasis, who loves to play with my braids and hair ties, understands Cree and follows me around the house when I light the sweetgrass and smudge. She will learn everything I know, follow in my footsteps and learn to walk well in both worlds."

Native youth movement

(Continued from page 5.)

What my people are doing is not acting, but reacting to torture and terror that has been bestowed upon us for generations. The government thought they could use Natives as test subjects (e.g. the centralization of Nova Scotia's Mi'kmaq). They thought they could eradicate the First Nation people e.g. disease infested "peace" offerings) or simply breed them

out (fur traders being "allowed" by the government to have Native wives and thus taking the women's status away).

Alas, we have not died, we still continue the struggle and with my generation being one of the most educated and vocal in history, you can be sure that we are only going to get smarter and louder. The Native Youth Movement Security Force is the start and protection for the First

Nation people. The Native Youth Movement Security Force is hard working, young mothers, fathers and students who realized that a fight has to be fought. Everyone of us as First Nations people are participating. Some are politicians, some are speakers or teachers and some are soldiers — all are warriors. All are crucial to the struggle.

Marial Belanger
Penticton Indian Band

Suicide fault of parents

(Continued from page 5.)

The "feel-good" history being taught in schools accompanying Canada's politically correct, legislated equality has prevented Canadians from the hard to face logic that only some societies can be based on a democratic system, which by

its very nature supersedes the cultural expression of tribalism. Tribalism like communism creates its own social limitations.

While becoming ever more exposed to the endless potential of Western culture (e.g. TV) isolated Native teenagers become increasingly per-

plexed by what they see compared to what they are taught. This creates identity conflict and thus confusion. Extended confusion leads to self-abuse and potentially suicide on or off reserves.

Jud Cyllorn
Vancouver

Ma'mōwe Capital Region

Working Together for Children, Youth and Families

Service Specialist

The Ma'mōwe Capital Region Child and Family Services Authority, Edmonton, is seeking an individual to assume responsibility for the negotiation and management of Child Welfare Contracts and Standing Offer Agreements. In this role, you will be required to monitor and evaluate contracts and programs, to ensure program integrity and value for dollar. You will also be expected to provide support and consultation to the agencies in your portfolio, while at the same time ensuring that the services are effective and responsive to needs within the Child Welfare service delivery system. This delicate balance will test your communication skills and your ability to critically evaluate services. As many of the children served by these contracted agencies are Aboriginal, the successful candidate will require extensive knowledge and experience working with Aboriginal children and families. As well, the candidate will have an in-depth knowledge of what constitutes good practice from an Aboriginal perspective. Strong organizational and analytical skills are essential. In this role, you will be required to develop familiarity with the AASCF certification and accreditation standards and process, and to participate in peer reviews.

Qualifications: University graduation in Social Work or the social sciences, plus extensive experience in the Child Welfare service sector, are required. Preferred qualifications include previous experience with service resources, Aboriginal communities and service providers, budget process and supervisory experience. Familiarity with Microsoft Word, Excel and Access, public speaking skills and the ability to speak Cree are definite assets. Salary: \$41,028 - \$50,784. Closing Date: December 15, 1999.

Competition No. 6684-WDSP

Please submit your resume quoting the competition number to: Joyce Zilinski, Human Resources Consultant, Human Resources and Employment, Shared Services Support Centre, 3rd Floor, Centre West Building, 10035-108 Street, Edmonton, Alberta, T5J 3E1 Fax: (780) 427-1018; Email: hre-edm@fss.gov.ab.ca (Word formats only).

Windspeaker on-line updated monthly

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com

**Calling Lake Child Development Society
requires**

A **Community Health Nutritionist Consultant** to promote Canada Prenatal Nutrition Program - Celebrating Children. Contract basis either by phone/fax, occasional site visits. **Qualifications:** B.D. with major in food and nutrition or completion of a CDA accredited internship or equivalent. Please contact Lillian for more information.

Please mail or fax resume to:

Lillian Beaverbone, Administrator
Box 240
Calling Lake, AB T0G 0K0
Ph: (780) 331-2005 Fax: (780) 331-2121

**National Co-ordinator,
Aboriginal Justice Learning Network (PM06)**

Aboriginal Justice Directorate, Department of Justice
Ottawa, Ontario
Salary range: \$64,457 to \$69,765

One year term with possibility of extension.

The Department of Justice, Aboriginal Justice Directorate is seeking a National Co-ordinator for its Aboriginal Justice Learning Network - a voluntary, broad-based network of individuals and organizations who are interested in bringing about change in the administration of justice in Aboriginal communities. The position is located in Ottawa and will involve extensive travel to Aboriginal communities in Canada. The successful candidate will: provide leadership, coordination and support to ensure the effective functioning of the Leadership Network; work closely with Aboriginal communities and organizations and justice stakeholders to develop and support the application of Aboriginal justice approaches; provide support to the Aboriginal Justice Directorate by providing input to the development of strategic direction, program planning and implementation of Aboriginal justice approaches; manage the human and financial resources of the Learning Network; and represent the Learning Network, Aboriginal Justice Directorate and the Department of Justice at meetings and international conferences.

Candidates must demonstrate in writing that they meet the following criteria:

Graduation from a recognized university with specialization relating to Justice and/or Aboriginal studies or an acceptable combination of education, training and/or experience.

First-hand experience with Aboriginal communities and organizations and working with Elders; experience in financial and human resources management and experience with the principles of restorative justice.

The successful candidate will have knowledge of the Canadian legal system and federal-provincial relationships as they relate to Aboriginal communities, knowledge of issues related to Aboriginal affairs and excellent project management skills.

Proficiency in the English language is essential for this position.

Preference may be given to persons of Aboriginal ancestry.

Condition of employment:

Must be willing to do extensive travelling.

As an equal opportunity employer, the Department of Justice is committed to achieving a skilled workforce reflective of the Canadian people. We encourage members of the following designated groups not only to apply but to self-identify: women, visible minorities, aboriginal people and /or persons with disabilities.


Please send your application to:

Department of Justice
Human Resources Directorate
284 Wellington St., SAT-8058
Ottawa, Ontario K1A 0H8
FAX: (613) 957-8381
E-mail address: amsimone@justice.gc.ca

Please quote reference number: 99-JUS-NCR-OC-AMS-5116

We wish to thank all those who apply. Only those selected for further consideration will be contacted.

Please note that interview and relocation costs will not be reimbursed.

 Department of Justice
Canada

Ministère de la Justice
Canada

Canada

check us out

we're online

www.ammsa.com

Banking regulations lax

(Continued from page 12.)

"I don't think it's at all naive to be outraged by this. I'm outraged by it. I'm outraged every time I see bankers show up in front of parliamentary committees or in front of the U.S. House of Representatives or the Senate and say 'we have rules and regulations in place; we're fighting this thing,' when I know for a fact — and I know I'm going to get in trouble for this, but I will say it anyway — there is not a senior banker anywhere in the entire country, not a single one, who can put his

hand on his heart and say honestly 'there's no dirty money in my bank.'"

"Now, I'm not saying these bankers are willfully taking that money. I'm saying that they can plausibly deny that their clients are drug traffickers and they don't want to look too terribly far because they know if they turn down a client, he'll just go next door to the next guy."

The world needs to change if police are going to have a chance against transnational organized crime, Robinson

said.

"As long as we live in a world where a 17th century philosophy of sovereignty is enforced on an 18th century model, defended by a 19th century concept of law enforcement that is still trying to come to terms with 20th century technology, the 21st century will belong to transnational criminals," he said.

He criticized Canadian politicians for not waking up to the need for an active legislative response to high tech crime.

**Blueberry River Indian Band**

ADMINISTRATION OFFICE
Box 3009
Buick Creek, B.C.
V0C 2R0



TELEPHONE
(604) 630-2584
(604) 630-2541
Fax (604) 630-2584

EMPLOYMENT OPPORTUNITY
COMMUNITY WELLNESS WORKER

Blueberry River First Nations is looking for a *Community Wellness Worker*, an energetic person who is living a healthy lifestyle and willing to work flexible hours and any evenings and weekends as required. This person must like to work with youth, elders and everyone in between and be able to deal with situations that require special attention. Some counselling would also be required in addiction and working towards making this a healthy community; and being able to work on their own and set up work plans. Must also like the outdoors such as camping, hunting, berry picking, tanning hides and other cultural aspects of the lifestyle of the people of Blueberry River First Nations; this is a definite requirement of this job. Being able to speak the language would also be an asset.

MINIMUM QUALIFICATIONS:

- Three years relevant & documented experience working with First Nations
- Experience in program & budget management
- Basic Computer Skills
- Two year diploma on Addictions & Family Violence
- 3 Years Sobriety

CLOSING DATE: December 15, 1999

SEND RESUME TO: Margrit Carter
Blueberry River First Nations, Box 3009, Buick Creek, BC V0C 2R0
Or Fax: (250) 630-2588

**Meadow Lake Tribal Council****COMMUNITY NURSING IN THE NORTH
Health and Primary Care Positions**

Nurses are needed to provide community health and primary care nursing services in the Dene and Cree First Nations of the Meadow Lake Tribal Council located in the beautiful northwest region of Saskatchewan. Full-time and relief positions are available.

EXPERIENCE LIVING IN THE NORTH

Share in traditional Cree and Dene culture, hike in the wilderness forests, walk along sandy beaches, go canoeing on historic 'voyager' routes, travel by snowmobile, make your own cross-county ski trails and go fishing all year round!

CHALLENGE YOURSELF PROFESSIONALLY

Be involved in a wide range of community health programs. Our community nursing programs are guided by principles of primary health care and offer nurses unique opportunities to integrate and apply clinical, teaching and community development skills in a diverse cultural environment.

BE PART OF A COMMUNITY

The Meadow Lake First Nations believe in a vision of health, healing and wholeness that is rooted in the traditional values of Cree and Dene culture where the health of the community and family is central to the health of the individual. The community nursing program supports and contributes to the realization of this vision.

The nurse must be eligible for registration with the Saskatchewan Registered Nurses' Association and hold a valid driver's license. Recent and relevant experience in northern community, primary care or acute care hospital nursing is preferred. Experience in primary health care and cross cultural nursing is an asset. We offer competitive salary and benefits packages, after hours compensation (in remote treatment settings) and a generous professional development allowance. In addition, our nurse employees are eligible for First Nations' Community Health and Primary Care Nursing courses offered by the Saskatchewan Indian Federated College. (These two courses are approved as credit toward a nursing degree.) For more information, contact:

Janet McVicar, R.N. Community Health Nursing
Health and Social Development, Meadow Lake Tribal Council
8002 Flying Dust Reserve, Meadow Lake, SK S9X 1T8
Telephone: (306) 236-5817 • Fax: (306) 236-6485

COLLEGE OF ARTS,
SOCIAL AND HEALTH
SCIENCES

Applications are invited for faculty positions in the College of Arts, Social and Health Sciences. The College is one of two at the University of Northern British Columbia and it has a set of Programs that focus on the development of human resources and the quality of life and are therefore concerned with people, health, culture and values. Faculty are committed to effective and innovative teaching that includes providing courses by distance delivery throughout a large region. Since the University opened in 1994, faculty in the College have built very successful research programs and research institutes. The College also enjoys close relations with the various communities of Northern British Columbia, including the region's First Nations.

Individuals interested in pursuing a career in this dynamic and creative academic environment are encouraged to apply for the following positions.

CHAIR OF FIRST
NATIONS STUDIES

With an established record as a scholar, you have a doctoral or equivalent degree in any discipline with First Nations content. Experience in innovative curriculum development, working in an interdisciplinary environment and establishing links with aboriginal communities are major assets. The ability to work with aboriginal communities is very important and previous administrative experience is highly desirable. The successful candidate will have the opportunity to provide leadership in teaching and research across a diverse region at a crucial time for First Nations communities. Salary and rank will be dependent on qualifications.

FIRST NATIONS
STUDIES PROGRAM

This position deals with contemporary aboriginal issues, such as, but not necessarily confined to, self-government, aboriginal law, treaties and aboriginal resource planning. A doctoral degree is desirable but applicants with a graduate degree and the expectation of working towards a doctorate are also welcome to apply. Experience with community-based programming and the willingness to work with aboriginal communities in Northern British Columbia is required. Expertise in the aboriginal people of British Columbia, particularly Athapaskan or Metis peoples, is an asset but not a requirement. The successful incumbent will be appointed at the rank of Assistant Professor or Instructor depending on qualifications.

Please forward your curriculum vitae and the names and addresses of three references (including telephone and fax numbers) to the attention of: Dr. Deborah Poff, Vice President Academic, University of Northern British Columbia, 3333 University Way, Prince George, BC, V2N 4Z9. Fax: (250) 960-7300. Inquiries about either of these positions should be directed to: Dr. Robin Fisher, Dean of Arts, Social and Health Sciences. Phone: (250) 960-5823 or E-mail: fisher@unbc.ca. In all cases, preference will be given to applications received before December 1, 1999. The starting date for both positions will be before August 1, 2000.

For more information about the University, visit our website: www.unbc.ca

THE UNIVERSITY OF NORTHERN BRITISH COLUMBIA PARTICULARLY ENCOURAGES APPLICATIONS FROM WOMEN, VISIBLE MINORITIES, PERSONS WITH DISABILITIES AND ABORIGINAL PERSONS.

UNBC

UNIVERSITY
OF NORTHERN
BRITISH COLUMBIAUNIVERSITY OF VICTORIA FACULTY OF LAW
Tenure Track Appointment

The Faculty of Law at the University of Victoria invites applications for a full-time, tenure-track position, commencing July 1, 2000. Appointment will likely be at the Assistant Professor level but, exceptionally, may be made at the Associate Professor level. The Law School seeks to increase the diversity of its current faculty with respect to the following groups: women, Aboriginal peoples, persons with disabilities, and visible minorities. Preference will therefore be given to candidates who further this diversity objective.

The Faculty has teaching needs in various areas of its curriculum and would especially like to hear from individuals with teaching and research interests in the following subject areas: taxation law, corporate and commercial law, torts, and race, ethnicity and the law. However, individuals with other interests or specialities are also encouraged to apply.

The successful applicant will have an LL.M. or other relevant graduate degree and a strong potential for excellence in teaching and research. He or she will also share the Faculty of Law's commitment to innovation in teaching and programme development and to a collegial and involved community.

Applications, accompanied by a curriculum vitae, copies of transcripts, and the names of three academic references, should be received by December 15, 1999, and, in any event, no later than December 31, 1999. Please direct applications to: Professor Cheryl Crane, Chair of the Appointments Advisory Committee, Faculty of Law, University of Victoria, PO Box 2400 STN CSC, Victoria, BC V8W 3H7. Fax: (250) 472-4299. Information about the Faculty of Law can be found at <http://www.law.uvic.ca>

The University of Victoria is an equity employer. This advertisement is issued under the Faculty's and University's Equity Plans and in accordance with Section 42 of the British Columbia Human Rights Code. In accordance with Canadian Immigration requirements, this advertisement is directed in the first instance to Canadian citizens and permanent residents. Others are encouraged to apply, but are not eligible for appointment until a Canadian search is completed and no appointment made.

UVic
UNIVERSITY OF VICTORIA

EDMONTON PUBLIC SCHOOLS

Aboriginal Liaisons II
Curriculum, Programs and PlanningTWO POSITIONS AVAILABLE
1.000 F.T.E. (12 month)

Area(s) of Responsibility:

- provision of assistance to district staff in developing strategies to build, enhance, and maintain positive relationships among Edmonton Public Schools, Aboriginal students, parents and the community

Duties:

- assisting the supervising in compiling statistical data and conducting research within both internal and external sources
- assisting in the implementation of teaching strategies that are related to Aboriginal content and appropriate for Aboriginal students
- identifying Aboriginal resources
- assisting in the development and delivery of programs and workshops to meet district needs
- promoting the integration of Aboriginal content into school curriculum
- facilitating the provision of Aboriginal awareness programs
- assisting in identifying partnership opportunities with community agencies, organizations and companies

Requirements:

(education, skills, experience, training, certification - equivalencies will be considered)

- grade 12
- related two year diploma
- minimum of three years related experience
- demonstrated proficiency in the utilization of technology, including the Internet, as a resource tool

- strong interpersonal, communication, facilitation and organizational skills
- demonstrated knowledge of Aboriginal histories and cultures
- ability to work cooperatively with a variety of individuals
- demonstrated success in working within an educational environment
- demonstrated strong service orientation
- Microsoft Word and Excel

Desirable Experience, Training and Certification:

- Community Development or Rehabilitation Practitioner certification
- fluency in an Aboriginal language
- post secondary degree in Human Services or Native Studies

Salary: \$1,663.07 - \$2,161.99 bi-weekly

Written applications, including a resumé must be submitted by 4:30 p.m., Friday, December 10, 1999 to:

Contact: Donna Leask, Supervisor
Personnel Recruitment and Staffing
Edmonton Public Schools
Centre for Education
One Kingsway
Edmonton, AB T5H 4G9
Fax (780) 426-3946

Website: www.epsb.edmonton.ab.ca

Edmonton Public Schools is committed to strengthening programming for Aboriginal students.

Community Liaison Officer

Correctional Service of Canada

Prairie Region

The Correctional Service of Canada will shortly be advertising through the Merx contract notification system for Requests for Proposal for a Community Liaison Officer. The Community Liaison Officer will promote the involvement of Aboriginal Communities in the safe reintegration of offenders.

Anticipated release of the Request for Proposal on the Merx system is late December 1999. If you are interested in submitting a proposal for this contract you should check with the Merx web site at www.merx.cebra.com, or you can call 1-800-964-6379 to access information on Merx.

Vous pouvez obtenir ces renseignements en français.

Correctional Service Canada Service correctionnel Canada

Canada

WINNIPEG CHILD AND
FAMILY SERVICES

SOCIAL WORK POSITIONS

This is an exciting time for change! As part of our restructuring process, Winnipeg Child and Family Services is seeking enthusiastic individuals to provide Family Service/Child Protection Services within inner city, suburban, and rural communities.

Applicants must possess a BSW or MSW, have demonstrated competence in provision of child welfare services, enjoy the challenge of change, and possess a valid drivers license with access to a motor vehicle.

Child Abuse Registry, Criminal Record, and Child Welfare Service checks required.

Preference will be given to qualified Aboriginal and English/French bilingual applicants.

Send applications by December 17, 1999 to:

Director of Human Resources
404-1 Wesley Avenue
Winnipeg, Manitoba R3C 4C6

ESSENTIAL ABORIGINAL RESOURCE
www.ammsa.com

Happy **HO**lidays and
 Season's Greetings to
 our readers, listeners
 and clients w**HO** have
 continued to support
 AMMSA throug**HO**ut

1999.

HOPE SANTA IS
 Merry X-MAS!
 Merry X-Mas!!
 Happy Happy Joy Joy
 Merry X-Mas!!
 May your season be filled with love!
 Merry Christmas
 Have a great new century
 Merry Xmas
 All the best
 Have a great new century
 Merry Xmas
 Stay warm!
 MERRY CHRISTMAS
 ALL THE BEST
 IN THE NEW YEAR
 MERRY CHRISTMAS
 ALL THE BEST
 IN THE NEW YEAR
 MERRY CHRISTMAS
 ALL THE BEST
 IN THE NEW YEAR

From the Board of Directors, Management and Staff

The Aboriginal Multi-Media Society (AMMSA)

Windspeaker • Alberta Sweetgrass • CFWE-FM • Saskatchewan Sage • Raven's Eye