

Wind speaker



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WHAT'S INSIDE

QUOTABLE QUOTE

"For all the talk you hear from the Canadian Alliance Party about all the spending that goes on on Indians. I don't see it. There may be billions of dollars spent on Aboriginal issues, but I don't know if it's spent on Aboriginal people."

—Ernie Crey

Deal reached?

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

First Nations leaders may have hit on an agreement that works for them regarding the controversial draft First Nations Fiscal Institutions act. The question now is whether the minister is willing to listen.

At the end of a two-day special chiefs' assembly on Nov. 20, an "accommodation" resolution was passed that called on Indian Affairs Minister Robert Nault to have his officials re-write the legislation so it would apply only to First Nations that want it. That formula was previously employed by the minister when the First Nations Lands Management Act was brought into force.

Alistair Mullin, the minister's communications chief, told *Windspeaker* the re-write doesn't seem likely to happen. He said the minister didn't believe the approximately 100 chiefs in attendance constituted a large enough number to convince him a majority of chiefs across the country want him to revisit a piece of legislation that was scheduled to be introduced for first reading the following week.

Mullin said First Nations leaders who want to change the bill can make a presentation to the standing committee on Aboriginal affairs after the bill received first reading.

Don Kelly, AFN spokesman, said there were a total of 136 voting delegates at the assembly, including proxies. The Assembly of First Nations is comprised of 633 First Nations.

Events at the assembly were relayed to this publication by phone by a number of political

sources who did not want to be named.

The accommodation resolution was passed late on the second day of the two-day gathering. That was after the chiefs approved another resolution that morning that rejected the national draft legislation as it is now written, an AFN source said.

The motion calling for "accommodation and respect for our diversity" was moved by Union of British Columbia Indian Chiefs president Stewart Phillip and seconded by Six Nations of the Grand River Chief Roberta Jamieson, both central players in a faction of chiefs called the implementation committee.

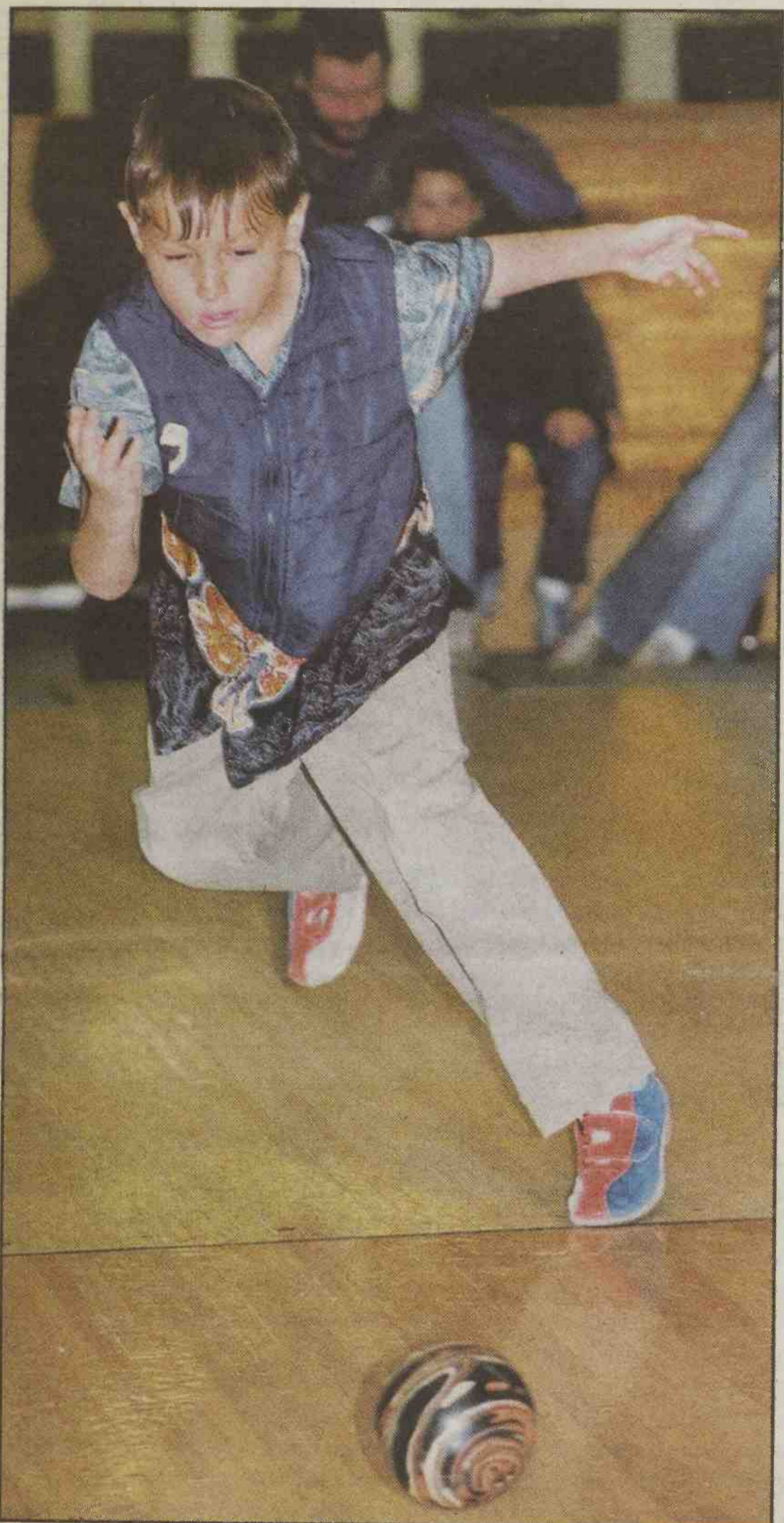
"We're not going to get in the way of any First Nations that want to pursue the legislation as it is. The chiefs simply don't want a piece of national legislation created for it. They want something like the First Nations Lands Management Act, written specifically for the First Nations that want to sign on to it," is the way the source summed up the resolution.

Another source said the chiefs committee on fiscal relations had already responded to some of the criticisms levied by the implementation committee as a gesture of good faith, agreeing to put in a non-derogation clause and strengthening the preamble in the draft bill to accommodate First Nations that had concerns.

The relatively peaceful solution came after the two sides—those for and those against the creation of four fiscal institutions—had engaged in a number of spirited and even occasionally angry debates at a series of meetings during the last 18 months. The chiefs who support the fiscal institutions insist this is a First Nation-driven process that was initiated by First Nations technicians long before the First Nations governance initiative was conceived. The side that opposes the draft bill believes it is an assault on basic Aboriginal rights.

While the chiefs-in-assembly have rejected Nault's First Nations governance initiative, chiefs in favor of the fiscal institutions say their act is not part of governance. The fight has been over whether they can convince a majority of the chiefs on that point. Nault didn't make that task any easier when he stated that fiscal institutions were part of governance. But one AFN source said that's not necessarily the case.

"The minister is tying this in with his governance package. Well, this pre-dates the minister. So he's trying to take credit and all he's doing is doing more harm than good," the source said.



YVONNE IRENE GLADUE

Toeing the line!

Austin Franson, 8, of Edmonton takes part in the children's bowling party organized by the Metis Nation of Alberta, Zone 4 as part of Metis Week 2002 celebrations.

INAC powerless

Welfare rates cut in B.C.

By Paul Barnsley
Windspeaker Staff Writer

**SKETCHSTN
FIRST NATION, B.C.**

One chief in British Columbia has raised the alarm about a recent contract struck between the provinces and Ottawa, saying First Nations are now under provincial rather than federal jurisdiction when it comes to welfare rates.

British Columbia's provincial government dropped social assistance rates by 12 per cent this summer, and First Nations rates followed automatically. The

province's Regional Director General, John Watson, told Skeetchstn First Nation Chief Ron Ignace that Indian Affairs was powerless to do anything about it.

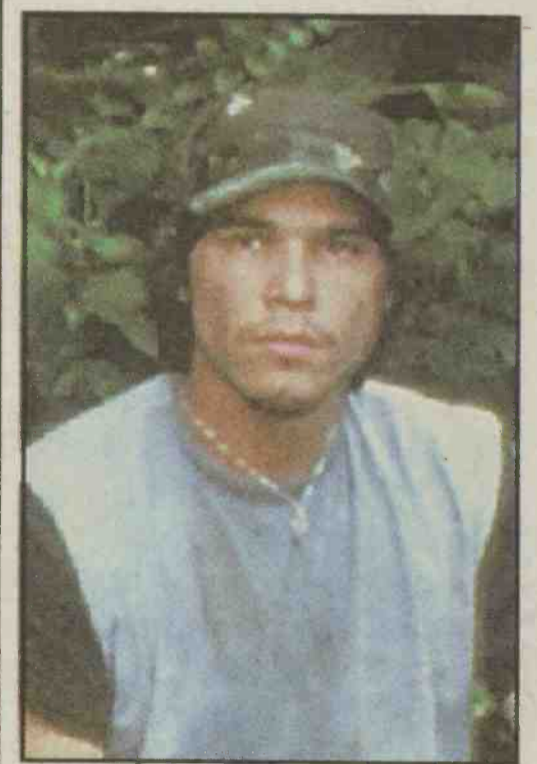
"The provincial government has initiated all kinds of welfare cut-backs," said Ignace. "The federal government has entered into an agreement, I'm led to believe, under the social union contract where the federal government has to follow provincial welfare guidelines."

It's not a Department of Indian Affairs decision, Ignace said, but a provincial decision that is going to be felt in a

community where the federal government has jurisdiction. He has approached every First Nation political organization in the province, plus the Assembly of First Nations national executive and the federal government to see what can be done. But so far, the answer appears to be 'nothing.'

"I've had a resolution passed at the Assembly of First Nations calling on the national chief and the executive to meet with the federal government on this issue to try and come up with a solution," said Ignace.

(see Cuts page 9.)



JUNGLE ADVENTURE

Edmonton-born actor Nathaniel Arcand found shooting 100 Days in the Jungle, the true story of eight pipeline workers taken hostage in Ecuador in 1999, wasn't just another day on the set. Bugs, snakes and other reptiles, an earthquake and a kidnapping threat, all made the experience of filming in the rain and muddy jungles of Costa Rica a little more real than he bargained for.

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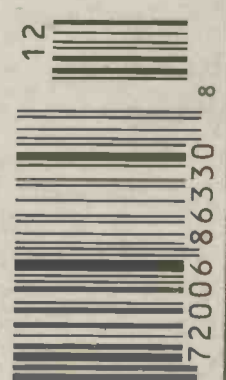
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Tax-free status travels with new COO

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

A special arrangement between the Assembly of First Nations and the Aboriginal Peoples Television Network will see the network's recently hired chief operating officer receive a tax-free salary.

As reported in *Windspeaker's* November 2002 edition, Jean LaRose, long-time director of communications for the AFN, will succeed Clayton Gordon as the chief operating officer of APTN. The appointment was made official Nov. 4.

LaRose signed a three-year contract. Well-placed sources say his salary is in a range between \$130,000 and \$160,000 annually. As part of an interchange with the AFN—an organization that is recognized by the Canadian Customs and Revenue Agency (CCRA, formerly Revenue Canada) to be a tax-exempt First Nation political organization—LaRose's salary will not be subject to taxation.

LaRose told *Windspeaker* his salary at the AFN for the last eight years had been tax-exempt, something he believes is a treaty right of all First Nations people. The one-year interchange will allow him time to approach CCRA as COO of APTN and try to work out a tax-exempt arrangement that would be available to all APTN First Nations employees, he said.

Some observers are concerned that LaRose will in some way be influenced by this tie to his former employer. He strongly denied that would happen.

"That's the discussion I had with the national chief and a couple of the vice-chiefs," he said. "I'm coming here with a clean slate. I'm not bringing the AFN with me. The chief knows that and the vice-chiefs know that."

The interchange agreement

CCRA spokesman Colette Gentes-Hawn said she could not provide specific details of the interchange agreement because of privacy concerns. But she explained how they work.

"When you talk about interchange agreements, those are agreements that Treasury Board has with many different areas. For instance, someone might work for General Motors and come and work for the government for two or three years. He remains an employee of General Motors. General Motors continues to pay his salary and the government reimburses General Motors," she said. "It could work for someone who's an employee of the AFN, for instance, who can be lent out to do a particular job at a particular time and still remain an employee of the [AFN]. That would be an interchange where a salary would still be tax-exempt under the Indian Act."

She said CCRA wouldn't know how many interchanges the AFN was involved in, adding that such agreements would

"I'm coming here with a clean slate. I'm not bringing the AFN with me. The chief knows that and the vice-chiefs know that."

—Jean LaRose, new COO of the
Aboriginal Peoples Television Network

only come to light if an organization was audited. Organizations can request a ruling before the fact from CCRA to see if an agreement they plan to implement falls within the rules. She could not comment on whether the AFN had requested any rulings, saying the information was private.

AFN sources confirmed the agreement but said such interchanges are entered into very rarely.

The board's choice

Clayton Gordon, LaRose's predecessor, took a leave of absence from his position as chairman of the APTN board to fill in as COO after the board chose not to renew the contract of Ron Nadeau, a Thompson, Man. lawyer who held the job for two years. Gordon, along with two other finalists, competed against LaRose for the position. Since LaRose was chosen over Gordon, who will return to be chairman of the board, the new COO will find himself in an awkward position, working under a person he edged out in a competition for his job.

LaRose, 48, is a fluently bilingual Abenaki Nation member from the Odanak First Nation (near Sorel, Que.). He has experience in the federal government and the private sector as well as eight years with the AFN. He took over the top management position at the world's only national Aboriginal television network on Nov. 18 with an appearance at the network's Winnipeg headquarters. He starts the job full-time in December.

LaRose will spend two to three weeks a month in Winnipeg and the rest of the time in Ottawa. When in the nation's capital, his office will be in the network's bureau in the national press centre, located across Wellington St. from the Parliament Buildings.

The new COO has had a connection to the network since the earliest days.

"I've been involved with APTN since before it was APTN. I was part of the advisory committee that met for just over a year to lay the groundwork for the network. I was on there with Vice-Chief [Ghislain] Picard from Quebec and we went through defining a mandate, the initial programming grid, working on the license application to the CRTC. I've always thought that APTN was something in which I had some

part to play," he said. "When I was first approached to consider the position, I wasn't quite sure I was ready to make the move. I was interested in trying out for it and the process just evolved."

An Aboriginal recruiting firm, Higgins International, conducted the search for candidates for APTN.

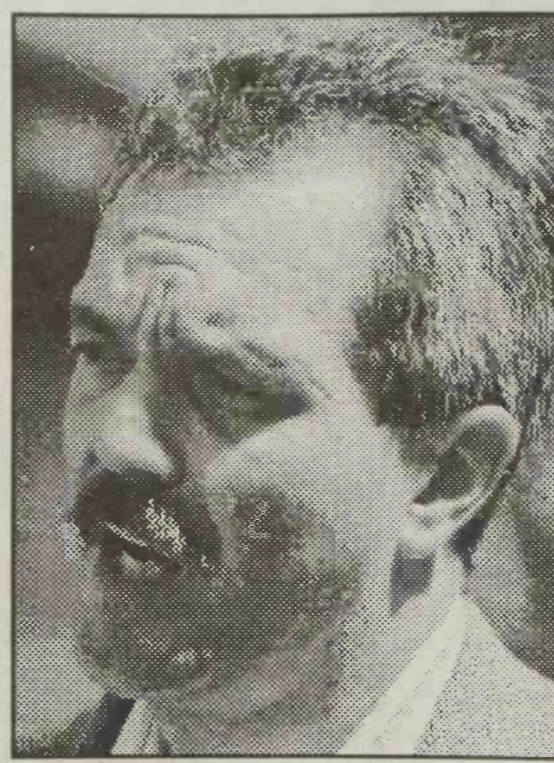
Some critics were surprised by the decision to hire a man with no network television experience. LaRose believes he can handle the job.

"Well, I guess time will tell if the choice was a good choice. I happen to think it was for obvious reasons. I think a lot of what APTN is looking for can find some basis in communications and integration and working with various elements of various groups across the country and trying to get those elements to get together to come to an understanding to work together," he said. "And that's what AFN is all about. AFN always tries to play referee to a certain extent, trying to bridge the differences between regions, different perspectives and trying to get people to come to a consensus to work together towards a common goal. I think my sense from the board of directors when I met with them was that after three years, APTN's done a lot since its creation and they want to make sure that everybody still is brought together to move it to the next step. From my perspective, the things they're looking for are work experiences I've had in the past when I worked for the federal government, worked on my own or worked here at AFN. I've done different types of work. I've done managerial. I've done business. I think they felt I had the mix suited to the challenges facing APTN as they move forward. They have to go before the CRTC in a couple of years for a license renewal. They have to fight to try to get better channel placement."

The approach

He sees APTN as important national institution for all Aboriginal people.

"My long-term vision for APTN is for it to really be the forum, the meeting place, one of the key institutions on which Aboriginal people in Canada will start to build their institutions. One of the key things we have to do right now is talk amongst each other, share our stories and share our experiences. I think APTN is the insti-



tution that's best suited to do that. It reaches, potentially, to every one of our communities. It reaches into the urban market. It reaches into the homes of First Nations, Métis, Inuit. It is the institution now that goes out everywhere," he said.

The challenges

He acknowledged he will have a number of challenges in the new position.

"At this point, if we can get Canadians to recognize that, yes, we exist. We are on the dial somewhere past the snow and past the test screen patterns, there is APTN. There's a thirst out there, from my experience here at AFN, on the part of mainstream Canada to try to understand a bit better who we are," he said. "To them Aboriginal peoples are a mystery and TV is the media that has been reaching into people's lives to present a visual of life in other areas and it has to be the same for us."

The network has been questioned about its commitment to news in the past, especially when news took a five-month hiatus over the summer. LaRose said he sees news as very important.

"As someone who's been involved in media relations for the past eight years, news to me is a very important element, if not one of the... I hesitate to use the word 'key' elements. But I'd say it's a very high priority element for me," he said. "I think news needs to be given a high priority. I've watched their expanded newscast. I must say, at this point, I'm pleasantly impressed with the direction they're taking."

He said he plans to meet with every employee and get up to speed with what everyone is doing and then assess whether all the steps that need to be taken are being taken. One area where the network has been criticized is seen as a priority for the new COO.

"APTN has to live up to its commitments to French-speaking communities. Up to now, I'm not sure that what's been done has been favorably received. At least from what I've heard in my role here as AFN communications director. I think there may need to be some work done in that area," he said.

Catherine Martin, acting chairman of the APTN board, will soon step down and return to being the board's secretary. She said LaRose was the candidate who most impressed the board during the interview process.

"Jean LaRose just came across as a person who has some really

strong abilities and skills in management and team leadership, in communications, and a real connection, an ear to the ground on what's going on in the country. I think what probably sold us was not just his experience and ability to lead a team but his understanding of where APTN was and where it's trying to go. His vision for APTN was right on," she said.

"Maybe in some areas he doesn't have all of what some people would expect. For us, I don't think there was a real question on that because we were looking for a manager. You know, someone who can manage a national corporation. We have a lot of trained staff now and a leader, which is what [LaRose] is, can do a lot with a team like that."

She was asked if the new COO was given specific instructions on where to take the operation.

"Yes. Part of our understanding and our negotiations was that we identified four major areas that are key to the next few years, one being fulfilling the CRTC commitments that we've made under our license and to prepare for renewal of our application for our license," she replied.

The commitment to French and Aboriginal language programming was an area of concern. LaRose is widely recognized as being responsible for allowing French-speaking chiefs to participate more fully in the AFN. He's expected to do the same for French-speaking Aboriginal people at APTN.

The audience

Martin conceded that the network has some work to do over the next several years. Former board members have suggested the network needs to start generating more revenue and start relying less on the \$20 million it receives in subscriber fees as a result of its must-carry status with cable suppliers.

"Irregardless of our subscribers' fee and the funding that we're getting, we really are interested in working towards self-sufficiency," she said.

Many people in the industry wonder just how many people actually watch APTN. Martin admitted the ratings numbers were low, but she added that the traditional methods of measuring viewership weren't doing APTN justice.

"As with a lot of First Nation statistics, I don't think the ratings companies can actually get an accurate assessment of who's watching APTN, just because of the nature of how they do their ratings. Native households are not a major part of those ratings. As a result, some of the key areas are probably not getting measured as accurately as they could. It's fair and true to say the ratings that we're receiving are probably not as accurate as they could be," she said.

Martin said confidentiality concerns prevented her from confirming that Gordon applied for the position, although several well-placed sources have confirmed that he did.

(see APTN page 10.)

Aboriginal women Disinter

By Paul Barnsley
Windspeaker Staff Writer

CANA

Native women are being exposed to a class of predator whose tactics in some ways resemble those of the pedophile who staffed the residential schools. So say experts from many different disciplines.

Much as pedophiles discovered, and then passed the word that residential schools were places where they could prey on Native children without worry of punishment, many observers agree that another breed of sexual predator has discovered that Native women, impoverished, marginalized, are a game for abuse with little attached.

Dr. Kim Rossmo is a former Vancouver beat cop who went to become a world famous expert on serial killers. He recently played a role in tracking Beltway Sniper who terrorized Washington, D.C. for weeks.

Rossmo, the first police officer in Canada to earn a PhD, invented a geographic profiling system that enables police to dramatically reduce the number of possible suspects in a serial murder case. He was one of the first to realize that a serial killer was at work in the downtown eastside of Vancouver. P. Coquitlam pig farm owner Robert William Pickton was charged with the murder of women, and is suspect in the disappearance of 50 others from the streets of Vancouver.

"I'll say on the record as soon

A numb

By Brett Bradshaw
Windspeaker Contributor

EDMONT

Ricky Papin's face clouds with pain and his voice quavers as he recalls the first time he sensed that something terrible had happened to his sister Georgina. Ricky said he felt powerless at the time.

"I started asking questions and I couldn't find nothing," he recalls. "I didn't know what to think. I was in prison and I couldn't get out. I kept asking questions, but they wouldn't listen to me. I asked to see a coroner and an investigator while I was in there, but they wouldn't listen to me. My sister is gone, just knew in my heart."

Ricky and his other siblings tried to block the fear and frustration from their minds. Canada's largest serial killing investigation began to break. Ricky said he felt sick inside when the gruesome details began to unfold from the P. Coquitlam pig farm near Vancouver.

Robert William Pickton, the owner of the farm, is now charged with 15 counts of first degree murder and is suspected in the disappearance of 50 other women, all of whom began to vanish from the streets of downtown Vancouver as far back as

Aboriginal women at risk

Disinterested authorities big part of problem

By Paul Barnsley
Windspeaker Staff Writer

CANADA

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"I'll say on the record as some-



Women of the Skid Row areas in large cities are often targeted by sexual predators.

one with a PhD in criminology who studies serial murderers that it's well known that some predators have a preference for marginalized groups," Rossmo told *Windspeaker* during a phone interview on Nov. 18. "And in Canada, one of the marginalized groups are First Nations individuals, especially in Skid Row areas. In the United

States it can be inner city blacks or Skid Row ment, sometimes people in the gay community, especially if the gay communities are not as well established as they are, say, in Vancouver or San Francisco. You know that happened with Jeffrey Dahmer in Milwaukee."

The numbers of dead Native women—or missing and feared

dead—have reached frightening totals. One estimate exceeds 500 over the last 15 years. A number that large would merit the term epidemic, but many activists say that since it's Native women, no one in authority is sufficiently concerned at this point.

The most high profile example of this phenomenon is the Pickton case in which half of his alleged victims are Aboriginal. But in the north of British Columbia there is another example going largely unnoticed.

The entire community of Prince George—especially the women—is on edge, wondering what happened to six women who disappeared along Highway 16, now dubbed the "Highway of Tears." All but one of the victims are Aboriginal. Interestingly, the only case that prompted an enthusiastic police investigation, assisted by significant media coverage, was the disappearance of Nicole Hoare, a non-Native woman. It's been over a year since she disappeared and posters bearing her likeness can still be seen at every highway on-ramp and at other locations around town. Native people in the area believe the same kind of efforts should be directed at finding the other victims.

Cities throughout Western Canada have similar situations.

Author Warren Goulding believes there are several hundred Native women who are unaccounted for across the country. He said police sources quibble over the actual number, but all that shows is that nobody has bothered to find out for sure.

"The thing that was disturbing is that if it was 600, or if it was 300, nobody bothered to say 'Who are these people?' I don't think anybody really knows the number. Nobody's done much of a job of making an effort to find out just how serious the problem is. That's the big issue. There's still a great deal of indifference to missing Aboriginal women," he said.

Goulding's book *Just Another Indian—A Serial Killer and Canada's Indifference* follows convicted murderer John Crawford as he stalks the streets of Saskatoon.

The author believes the numbers add up to an epidemic of violence against Native women that is encouraged by social attitudes.

"When I first started looking at it, I thought there was something going on in Saskatchewan. But it seems to be a national problem," he said.

In Calgary, police refused to act when a Web site depicting nude photos of only Native women, degrading and racist to even the most jaded observer, was reported. Local sources recognized the women to be frequenters of the sleazy bars, called "hug and slugs" by their patrons, in the downtown core. Every kind of illicit good or service is available in or near these establishments, from illegal drugs of all sorts to the sex trade. A lot of prostitution and drug use occurs on or near the grounds of the world famous Calgary Stampede.

(see Marginalized page 6.)

A number between one and 60-plus

By Brett Bradshaw
Windspeaker Contributor

EDMONTON

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Ricky and his other siblings tried to block the fear and frustration from their minds as Canada's largest serial killing investigation began to break. Ricky said he felt sick inside when the gruesome details began to unfold from the Port Coquitlam pig farm near Vancouver.

Robert William Pickton, the owner of the farm, is now charged with 15 counts of first degree murder and is suspected in the disappearance of 50 other women, all of whom began to vanish from the streets of downtown Vancouver as far back as

the 1970s.

This summer Ricky was asked to provide a sample of DNA to help identify evidence found at the Pickton farm. On Sept. 17 he received a call confirming his worst nightmare. The DNA was a match and Georgina, the sister who had always been there for him, was identified as one of the murdered women.

In the days to follow, Ricky Papin gathered his siblings George, Randall, Elana and Bonnie in Edmonton. They enlarged pictures of Georgina smiling, laughing, and hugging her children tightly. They shared funny stories and memories, and not so funny ones, as they planned her memorial to be held at the Enoch First Nation. All the while struggling to come terms with the immensity of their loss and the injustice of it all.

The seven siblings had been split up into foster homes, except for Ricky and Georgina who were kept together. Ricky was two and Georgina was one when they were sent to Bethany Homes where they stayed for the next four years. After that they were placed in a home in Rembine. It is here that Ricky says the abuse first started and they started running.

"My sister was very pretty," Ricky said. "Every time we got

picked up this would always happen [the abuse]. If not with the people's sons, then the husbands themselves. And we took off; we just accepted it as this was the way things were. This was the way life was. We never knew better."

As hard as it was, Ricky said some of his best memories are also of that time. He smiles at the thought of him and Georgina as young as six years old packing knapsacks and camping in the woods, making plans to find their parents.

A particular horrible incident that left a 12-year-old Georgina badly battered sent her to the streets of Calgary and Ricky followed. Ironically, it was on those streets where Georgina first discovered their mother, just one month before they lost her for good.

Although the contact was short-lived, Georgina vowed to reconnect with the siblings she had never known.

When she was 12, Georgina's youngest sister, Bonnie Fowler, received a call from Georgina at the foster home where she was living. Bonnie was grateful for her ingenuity in tracking her down and still can't believe her sister is gone.

The tears flow as she reflects on how much Georgina meant to her. To her and to many others, Bonnie said, Georgina was

much more than the statistic she has become. To Bonnie and her brothers and sisters, Georgina was much more than the stark description of 'drug addict' and 'prostitute' that they read in the paper and see on the news.

"She was really funny. She laughed all the time and would make you laugh. She always liked putting make-up on me and stuff like that and playing with your hair...what sisters do, right? She was really kind. She spoke her mind all the time. She was a good sister," Bonnie said.

What makes looking at the pictures of Georgina even harder for the family is the circumstances in which many were taken. They are of Georgina at her home in British Columbia, hosting a family get-together, bursting with pride at her home, her children, and the job she was holding down at a friendship centre.

This gathering was the last time any of them would see Georgina.

After a fall-out in her relationship, Georgina turned to the addictions that had haunted her in the past, and they led her to Hastings and Main in Vancouver. That was March 1999. Georgina was 34 years old and the mother of seven children.



Georgina Papin, one of more than 60 women who went missing from the streets of Vancouver.

After Georgina failed to pick up her mail and social assistance cheques, Bonnie reported her sister missing that following spring.

Ricky said he isn't surprised by the lack of action by the police about the disappearance of so many women who were using drugs and working on the streets, many of whom were Aboriginal. He describes it as typical. But he is sure if they had known who Georgina was, if they knew how she grew up, thought of her life as worthy as anyone else's, the outcome may have been different. His sister may have been spared, and any number of women may have been saved.



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receive **Windspeaker** for 1 year (12 issues)!**All this time, and this is the answer?**

Will somebody please explain to us what the fuss is all about? Why call a special chiefs' assembly in November in order to pass a resolution that basically says First Nations want the right to have the financial institutions legislation apply only to the First Nations who want it?

The draft legislation was already optional. Isn't that what optional means?

All the political scheming and plotting of the last 18 months gets us here?

This November special assembly ended almost exactly three weeks before the regularly scheduled annual December Confederacy of the Assembly of First Nations is set to begin. It couldn't wait three weeks?

Yes, the legislation was due to be introduced in the House of Commons for first reading the following week. It still will be. The resolution didn't change a thing in that regard.

We understand the AFN wisely decided it would not pay the travel costs of the delegates. That means it spent approximately \$10,000 for the best rental hall in Canada for two days. Ten grand ain't much compared to the \$500,000 it could have cost, but 10 grand is still 10 grand.

The Indian Affairs department

is having a field day with this one. Already the not-so-subtle sub-text of every comment gleefully delivered by every official in the department is that the AFN is irrelevant. Less than one-sixth of the chiefs in the country cared enough to go to Ottawa for this one, they say, sniggering delightedly behind their hands.

The mainstream press stayed away in record numbers this time. Reporters we talked to say editors are tired of all the noise accompanied by very little news.

One legitimate bit of actual news emerged from the gathering. Matthew Coon Come will run for a second term. If the AFN doesn't get its act together there may not be an organization to lead in the next three years. We can't help but wonder what all the time and energy and money is being expended for.

We've said this before but it looks like it needs repeating: Remember the people!

You know, the ones who would get the benefit of all the money if it wasn't being spent on expensive consultants and first class plane fares and five star hotels and hefty per diems.

The resolution accommodated the "diversity" of viewpoints within the AFN, inside sources say earnestly. Diversity is a nice

word for division and yes, factions of chiefs are divided over the financial institutions. So, in the end after all this jockeying and flying to Vancouver for this meeting and Saskatoon for that meeting and Ottawa for yet another meeting, they decide that the answer is that everybody gets exactly what they wanted from Day 1.

That's leadership? Is that decisiveness? Is that working together and bashing out the issue and deciding the best course for the future of First Nation people?

One more question. Why couldn't this compromise have been decided on 18 months ago when all the rhetoric starting flying? You know, a million or so dollars ago.

We're all for working out win/win solutions, but this one was lying there staring at the chiefs every step of the way. Why did it take so long?

We can't help but wonder if some leaders haven't used this issue to raise their political profiles. This decision makes the whole issue look like a straw man raised up for the personal benefit of a few chiefs who want to make a power grab within the organization.

If it's not that then, as we said before, we just don't get it.

The boys are back in townBy Samuel Houle
Guest Columnist

My friend's name is Halfmoon. He is in his sixties. He was nicknamed Halfmoon because he always wore his pants halfway down, showing half of his butt. And why not! It was the style in those days.

Halfmoon and I were very much alike and during our drinking days we would do almost anything to cure that hangover feeling.

We had a little dog that we found on one of our trips and named his Sam. Sam learned to go wherever we went and probably liked bumming too, because he stuck with us all the time.

One day as we were listening to some old Hank Williams tunes on CFWE, a group of young thugs stopped by. They thought Halfmoon was into be-bop-hip-hop music, because he wore his pants half down his butt. As they approached we both looked up and the little dog Sam went over to them wagging his tail, hoping for some attention.

One of the thugs stopped their 32X15 boombox and said, "Snoopy doggie." Halfmoon thought he was talking about our dog Sam, so he got very angry.

With a sudden reflex action, Halfmoon was on his feet, barely able to stand, and accidentally kicked the boys' stereo.

He said, "The dog's name is Sam, not Snoopy! You can tease me by wearing your pants down like me, but don't make fun of my dog.

The noodles we had for last night's supper kicked in and S...mack! His right leg kicked over their heads and he yelled out "GA-YA!" Then he did an-

other move, which he probably learned from watching TV.

He got their attention because they thought he knew some kind of self-defence technique. They ran off like scared rabbits leaving their stereo behind.

Halfmoon turned up the radio and he was back listening to Hank Williams singing those love sick blues. Sam started howling to the music.

The next day we went into a pawn shop with plans to steal something.

Halfmoon grabbed a guitar and proceeded to walk out with it, but was immediately stopped by a security guard at the door. Halfmoon was pushed back into the store by the guard and before I could intervene, a fight broke out. Well, before you could say GA-YA, we were back behind bars, and once again eating noodles for supper.

The next morning we were rudely awakened by a guard yelling, "Hey, beer belly. Time to go to court." Halfmoon couldn't let that go without a response.

"It's not beer belly buster! It's noodle belly and it's paid in full."

In court neither one of us knew much of what was being said, because we only knew a few English words like hello and goodbye. The charges against Halfmoon were read out. The prosecutor claimed that Halfmoon tried to steal a guitar and also did some violence against the security guard.

Halfmoon began knocking his head on the table in total frustration and began to mutter, "I'm being framed! All I tried to do was walk out with a guitar. I know nothing about

no stinkin' violins!

Finally, the judge ordered Halfmoon to stand.

"This time I am only going to fine you...And sir, please pull up your pants. Next case.

•••••

I was walking along a narrow road one day and out of nowhere my old friend Koom-Nuck jumped out from behind an old tree shouting, "Supplies!"

He was always doing foolish things like that and with his broken English he would come up with the funniest sayings. His broken front tooth didn't help much either.

After the surprise, he told me he had a *wife*, which I finally figured out he meant he had a wife.

The truth was he almost had a wife. He tried to get her in the old traditional way by promising her father he would support her with three horses. But his mouth got him in trouble because he proceeded to brag about his hunting skills. He claimed he could call a moose in one try, even in the dead of winter, and was so good at shooting with a bow and arrow that he could kill two moose with one shot! Not only that, but he actually bragged that he would have moose-hide moccasins by evening!

Of course, the old man didn't fall for it. He figured for sure that Koom-Nuck would starve his daughter. Obviously there would be no wedding.

I tried to cheer up my distraught friend by inviting him to town for a feed of Kentucky Fried Chicken. After a feast on chicken, he finally smiled.

(see Koom-Nuck age 12.)

**No protection
First Nations**

Dear Editor:

Anyone who has picked up a newspaper in the past few weeks is aware of the calls for accountability in First Nations communities. Partly in response to criticisms, the federal government introduced the First Nations Governance Act (FNGA).

The act is intended to provide the tools to First Nations to develop codes for financial accountability, leadership to reform sections of the 110-year-old Indian Act. I believe the act does address accountability, which is a good thing, but sections introduced to reform the Indian Act concern me.

The Department of Indian Affairs and Northern Development (DIAND) has done a job at selling the act that addresses accountability; unfortunately, this means no one has taken a closer look.

I actually sat down and read the act from cover to cover. The act does not protect First Nations people, culture and languages and may lead to assimilation. There are some provisions that should make civil libertarians shudder.

Civil liberty groups should take a look at the section on powers of the band enforcement officer. This individual does not need a warrant to enter into a place on the band's reservation other than living quarters to seize computers, copiers, equipment or any documents they deem necessary. The provision of living quarters is provided. Is it just the bedroom or kitchen, or does it extend to a home office like the one I'm sitting in today?

There is a duty to anyone who assist the enforcement officer to help him/her carry out duties. Does that mean my Kokum is babysitting the kids that I have to carry out my community? What's happened to "unreasonable search and seizure" under the Charter?

Several provisions in the FNGA should be omitted or changed to protect First Nations culture and languages. Section 17(1)(c) allows for the council of the band to make laws for the preservation of the culture.

Everything

Germany is a complex ancient country, one locked in tradition and memory. Its people, once tribal back in the days of the Roman empire, now live in a culinary world of bread, sausages, and beer... actually come to think of it, not that different from most Native communities. But within this unique Teutonic culture are contained many societal nuances and unique behavioral practices that might befuddle your average Aboriginal traveler, should they find themselves in that traditional European country.

As a frequent visitor to Germany, I have taken the liberty of putting together an Aboriginal tourist guide—essentially a primer or travel book for overseas Indigenous travelers (and various other cultures, should

answer?

vision and yes, factions are divided over institutions. So, in all this jockeying to Vancouver for this and Saskatoon for that and Ottawa for yet another, they decide that everybody gets what they wanted from

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No protection for First Nations culture

Dear Editor:

Anyone who has picked up a newspaper in the past few years is aware of the calls for accountability in First Nations communities. Partly in response to these criticisms, the federal government introduced the First Nations Governance act (FNGA).

The act is intended to provide the tools to First Nations bands to develop codes for financial accountability, leadership and to reform sections of the 126-year-old Indian Act. I believe the act does address accountability, which is a good thing, but its sections introduced to reform the Indian Act concern me.

The Department of Indian Affairs and Northern Development (DIAND) has done a great job at selling the act that addresses accountability; unfortunately, this means no one has taken a closer look.

I actually sat down and read the act from cover to cover. The act does not protect First Nations people, culture and languages and may lead to assimilation. There are some provisions that should make civil libertarians shudder.

Civil liberty groups should take a look at the section on the powers of the band enforcement officer. This individual doesn't need a warrant to enter into any place on the band's reserve, other than living quarters, to seize computers, copying equipment or any documents they deem necessary. The definition of living quarters is not provided. Is it just the bedroom or kitchen, or does it extend to a home office like the one I'm sitting in today?

There is a duty to anyone to assist the enforcement officer to help him/her carry out duties. Does that mean my Kokum who is babysitting the kids that day has to carry out my computer? What's happened to "unreasonable search and seizure" under the Charter?

Several provisions in the FNGA should be omitted or changed to protect First Nations culture and languages. Section 17(1)(c) allows for the council of the band to make laws for the preservation of the culture and

language of the band. The section should be changed to read the preservation of the First Nation's culture and language of the band. This is the only section that references culture and languages.

Section 43 of the FNGA repeals sections of the Indian Act. Section 43(4)(1) reads: "A reference to an Indian in any of the following provisions shall be deemed to include a reference to any person whose name is entered in a Band list and who is entitled to have it entered therein."

These references include rights and benefits for Indians under the Indian Act. Bill C-31 brought equality to Indian women, but also allowed bands to develop their own membership codes. Under these codes, non-Indians can become members of the band.

Section 43(4)(1) will now allow non-Indian band members to become Indians. It allows them to vote, to run for office and to decide what the culture and language of the band follows. What happens if the dominant language and culture of the band is no longer First Nations?

I am a descendent of Chief Okanese who signed Treaty 4 in 1874. He was the hereditary chief of the Okanese band. The band was established before treaty signing and the Indian Act. This band possessed its own laws and governance structures based on spiritual teachings. It should be said the band is a spiritual body.

The federal government, by introducing provisions without clear protection of First Nations culture, language and traditions, is clearing a path to assimilation. FNGA should address issues of accountability, but further review is necessary before other sections are included. It's ironic that Sheila Copps, federal minister for Culture, and Bernard Landry, premier of Quebec, were recently in Beirut arguing for protection from the United States culture under free trade agreements. First Nations people should be afforded the same protection from Canadian culture.

Connie Deiter
Regina

Call to arms from reader

Dear Editor:

I would like to take this opportunity to applaud the First Nations leaders across Canada who have taken a firm stance against the Canadian government and its legislative agenda in regard to First Nations people, including the First Nations Governance act (FNGA).

The dedication, passion, and overall character that has been shown by our leaders since this act was conceived, has left an impression that my words cannot express. The Elders, chiefs, vice-chiefs, grand chiefs, and councillors should all take a bow for the battle they have been engaged in against a colonial Canadian government for the past days, months, and years.

The hard work consists of, but is not limited to, taking First Nations political action, lobbying government officials, educating their own people, meeting with each other and sharing information and creating public awareness of the situation. All these actions have been recognized and very much appreciated.

At this time, however, these great leaders should not be waging this battle alone. It is time for the First Nations peoples, the grassroots, to step up and take a firm public stance opposing the FNGA and the Canadian legislative agenda in regards to First Nations peoples. This action will strengthen the leadership, taking them to a higher level, and weaken a Canadian government that is cut from colonial cloth.

To further the understanding of my position I would like to engage in a metaphor, using words to paint a picture of my opinion in respect to this grave issue that will affect all First Nations people now and for generations to come. Picture in your mind a path.

This path represents the life journey that all First Nations people are on. All First Nations people are on this journey, searching for the inherent right to self-determination that will result in prosperity for all nations on Turtle Island. While embarking on this journey, the First Nations peoples have been

met with resistant in the form of a colonial Canadian government that acts in its own interest.

This Canadian government has placed a ball and chain on each First Nations person, making the journey almost impossible. This ball and chain represents the colonialism, assimilation, and racism that the Canadian government has inflicted on Canada's first peoples. However, this resistance has only helped to foster the characteristics of pride and determination in these First Nations, pulling them together and making them stronger, adding fuel to their fired up spirits.

After seeing the failures of the weight of the balls and chains, the Canadian government has been the architect of a 10-foot thick brick wall in the form of the Canadian legislative agenda in regards to First Nations people.

The purpose of this wall is to prevent First Nation people from finishing their journey. On one side of this brick wall exists the inherent right to self-determination, prosperity, and equality. On the other side are the proud First Nation people and their leaders breaking down this wall, a wall made up of the colonial FNGA, with the foundation built on the 126-year-old Indian Act.

A Canadian government that is determined to assimilate, disrespect and ignore the first peoples of Canada is simply rebuilding the FNGA wall just as fast as the First Nation leaders are tearing it down. First Nations leaders cannot destroy this wall of legislation alone.

All First Nations people must embark on this task to destroy this wall of assimilation. If all First Nations peoples, the grassroots, join with our leaders to bring the FNGA wall down, the wall, along with the Canadian government, will weaken and one day will fall. When this day comes, all First Nations people will prevail and carry their children, the seventh generation, on to their inherent right to self-determination and a bright, long-lasting future.

To act on this the First Nations people can first, if they have not

already done so, educate themselves on Canada's First Nations legislative agenda, including the First Nations Governance act, and then, form their own opinions on the act.

Next, go to chief and council to inform them of your opinions. Also write a letter or meet personally with your local member of Parliament, informing them of your opinions. Demand that your voice be heard in Parliament. Organize a grassroots rally with other members of your First Nations who have the same opinions on the FNGA as you do.

The Minister of Indian Affairs has sent the FNGA to the Standing Committee on Indian Affairs. This committee will conduct public consultations across Canada to gather input into the FNGA, as well as other bills on the Canadian legislative agenda. Take this opportunity to voice your opinions.

By using this forum you have a chance to let the government know that First Nations people are opposed to this piece of legislation. You will be fulfilling your duty to protect the First Nations children.

By doing these actions, you will be making a public statement to everyone in Canada that you are opposed to Canadian legislative agenda in regards to First Nations peoples.

During the days of the 1969 White Paper and the Constitutional Express, First Nations people had the spirit and strength and with a unified voice told the government of Canada that we will not be assimilated, we will not be involved in a colonial government system.

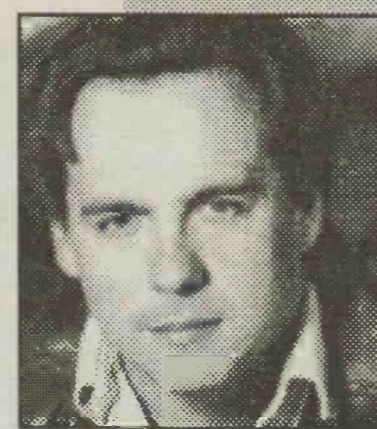
The outcome of this public outcry by First Nations people resulted in the Canadian government taking a step back in regards to their assimilation policy. Today, that same spirit and strength must be regained to ensure the survival of First Nations culture, traditions and way of life for all First Nations peoples and ensure the respect and honor of First Nations children, the seven generations.

Nathan Wright
Six Nations of the Grand River
Tuscarora Nation

Everything a person should know about Germany

Germany is a complex and ancient country, one locked in tradition and memory. Its people, once tribal back in the days of the Roman empire, now bask in a culinary world of breads, sausages, and beer... actually, come to think of it, not that different from most Native communities. But within their unique Teutonic culture are contained many societal nuances and unique behavioral practices that might befuddle your average Aboriginal traveler, should they find themselves in that central European country.

As a frequent visitor to Germany, I have taken the liberty of putting together an Aboriginal tourist guide—essentially a primer or travel book for overseas Indigenous travelers (and various other cultures, should



Drew Hayden Taylor

they be interested), to make their journey less stressful, and more interesting. It contains references to many personal observations and adventures I am only too willing to share about my travels along the Baltic, up and down the Rhine, across Bavaria, and the occasional foray into former East Germany. With a little advance knowledge, any trip to Germany can be fun-filled and exciting.

The first thing to know is they do not accept Canadian Tire money. No matter how hard you try. Nor do they understand, even when you say it in German, the concept of "I have a status card. I don't have to pay tax!"

Depending on your own personal preferences when it comes to drinking wine, do not be alarmed if they offer you a bottle of wine with a screw top lid. There are issues being dealt

with in Germany dealing with the constant use of cork and the potential damage it is doing to the environment, i.e. the cork trees. Many have turned to plastic corks, or others merely use a twist top. However, do resist the urge to drink it out of a brown paper bag. Some etiquette rules never change.

Some small hotels do not provide soap in the bathrooms, as you are expected to bring your own. As a result, do not underestimate the body wash capabilities of shampoo, or if desperate enough, toothpaste. Your armpits will be minty fresh and cavity free.

If you are lucky enough to visit the small Bavarian town of Erlangen during the spring Asparagus Festival, and if you look hard enough, you will find a lo-

cal delicacy—Asparagus Ice Cream. But don't worry. It's not the North American Green variety. It's the tasty white variety, which I'm sure will make it all the more palatable. This way you can tell your mother you ate all your vegetables.

For those who are shy by nature, try to avoid the Stuttgart train station. The public washrooms require a fee of .20 Euros to use. However, if you don't have exact change, there is a glass booth located right across from the urinals, a scant 15 feet or so, where an older, disappointing woman sits surveying her domain, watching the waterworks, and doling out change. Those who suffer from performance anxiety might seek other avenues of relief.

(see Germany page 32.)

Marginalized people fall through the cracks

(Continued from page 3.)

The Web site, entitled The Girls of Calgary in what appears to be a sarcastic reference to *Playboy* photo features with similar names, shows women on which life on the streets and serious addictions problems have taken their toll.

Windspeaker, using an untraceable e-mail account, attempted to engage the Web site operator in an electronic conversation over a period of two weeks. He did not respond.

When a concerned Native person in Calgary complained to the police, that person was told that it was not a criminal matter.

Detective Brad Martin of the Calgary police service's technological crimes unit responded to questions about that decision.

"For him to take a picture of an adult or near adult woman and post it on the Internet does not fall under the Criminal Code as an offense," he said. "When we deal with matters that are criminal in nature and we want to get something before the courts, what the Crowns all across the country would say to any officer is 'What's the likelihood of a conviction on this charge?' If there's no likelihood of conviction, then don't lay the charge because you're wasting time and money for things that are important where you may get a conviction. In fact, the only situations where the Crown will OK a charge is one where you have explicit sex with violence. It seems that people are still opposed to that. They're not opposed to explicit sex. They're not opposed to violence. But they're still opposed to explicit sex with violence and that's where Section 163 is used still."

Legal sources told this publication that the officers could launch an investigation based on Section 163 of the Criminal Code of Canada. Martin said that section is usually employed only in certain cases.

"Section 163 of the code is very broad and does cover things like corrupting the morals of a minor, which can be and still does get laid. Section 163.1 also deals with the child porn and child abuse laws which are still very much in use," he said. "Part of what we wrestle with every day is that social morés

"Many famous serial murderers started 'practicing' on people in the sex trade. Clifford Olsen had kidnapped and raped a young woman in the sex trade who later identified him to police, but they did nothing. The same thing was true for Jeffery Dahmer... These men had been identified to police as violent sex offenders, but police did nothing until their crimes were so horrific the public would not allow them to ignore it anymore."

—Cherry Kingsley

and what's acceptable today was not necessarily acceptable in times past. But we are not able to pursue it in criminal courts because we do not get convictions anymore for things that would have been convictions, say, 30 years ago.

We wrestle with that all the time and a lot of people have a problem with that. For example when I say a child of 14 years old can consent to have sex with a 35-year-old man, most right thinking people's response to that is: 'What! That's wrong.' And I agree. But it's law."

Asked if he thought the system needed to be adjusted to protect marginalized people, he responded in a way that many police endorse but many activists say is just not good enough.

"Because of the way our criminal laws are enacted or empowered, people who make some decisions fall through the cracks and they can't be saved from themselves, so to speak," he said. "The hard-ass attitude is 'You took your clothes off, lady, for this guy for whatever reason. If I go and take my clothes off for a guy and he takes pictures of me then I've got to be thinking somewhere down the road he may use them to suit his purposes and why did I allow him to do that? I'm the one that allowed him to do that. We've come across those situations lots where people are playing as men and women do and then the relationship breaks up and now those pictures are on the net. We can't help them. Unfortunately,

it doesn't fall within the police mandate. It's a civil matter."

Asked if he was at all worried that the Web site operator might be a sexual predator just starting to test the waters to see what he can get away with, the detective said it was possible but not necessarily probable.

"That's an unfortunate spin-off from some of those things. But on the other hand, I can put you in touch with people who have all sorts of strange phobias that you would not believe that go their lifetime and would never go any further than that," he said.

Cherry Kingsley is a former sex trade worker in Vancouver who has escaped from the life to become an advocate for the women and especially children still caught up in that dangerous world. She is a powerful public speaker who attacks judgmental attitudes directed towards people she sees as victims.

"Many famous serial murderers started 'practicing' on people in the sex trade. Clifford Olsen had kidnapped and raped a young woman in the sex trade who later identified him to police, but they did nothing. The same thing was true for Jeffery Dahmer... These men had been identified to police as violent sex offenders, but police did nothing until their crimes were so horrific the public would not allow them to ignore it anymore. There are many stories like that," she said.

Kingsley and Senator Landon

Pearson, Personal Representative of Prime Minister Jean Chrétien to the Special Session on Children of the United Nations General Assembly in New York in September 2001, have worked together to try and change attitudes towards prostitution.

"Even to use the word 'child prostitute' is stereotyping. Stereotyping is an important part of this problem. You see someone on the street and the stereotype prevents you from seeing them as an exploited person," the Senator said.

She sees police indifference to be a big part of the problem.

"I would not be able to accuse any one particular person but you just have to let the facts stand for themselves. I mean, why did it take so long for this large number of young women, the fact that they'd gone missing [from Vancouver], to be taken seriously?" Pearson asked.

Racism also is part of the equation.

"For anyone who's experienced in these issues, Aboriginal women are particularly vulnerable for a variety of reason but there's no question that there's some racism involved," she added.

Kingsley believes Goulding has underestimated the number of missing women.

"That number seems low. If you look at how many women are murdered, commit suicide, die from drug overdoses, die from disease, and go 'missing,' what you would have is a rate of death that would challenge almost any other circumstance in the world, including war. If you sent 100 soldiers to war, and 100 children to the sex trade, more soldiers would and do come back alive than children. The point is, not many escape the sex trade. Life is hard and they usually die in terrible ways," she said.

Rossmo believes that racial attitudes contribute to the high numbers of minorities who fall victim to violence.

"I was just in Chicago and there were two or three serial killers operating in the [mostly black populated] South Side at the same time and there just wasn't the same recognition," he said.

But the man the media calls a modern-day Sherlock Holmes agreed that poor people are more vulnerable to attack.

"Prostitutes generally are seen as a marginalized group. Many of these predators will attack prostitutes. But in Vancouver, it was interesting; we don't find a lot of these attacks in the upper tracks, the expensive prostitutes. The victims create some of their own vulnerability through alcohol, drugs and an unwillingness to talk to the police, and the offenders know this," he said. "These areas are different from middle class neighborhoods and sometimes it's hard for police to understand that, especially if the police come from middle class neighborhoods."

He agreed that attitudes have to change.

"Assuming once again that Pickton is guilty, he'll be locked up and that'll be the end of him. But that doesn't change the larger picture," Rossmo said.

Ernie Crey, a Cheam First Nation member, believes his younger sister Dawn was one of the victims who died at the Port Coquitlam pig farm.

"After the disappearances began way back in the 1980s, I was concerned about my younger sister Dawn. We're almost 10 years apart in age. I'm 53. She vanished off the streets around Nov. 1, 2000. Some of the women Mr. Pickton is facing charges of murder disappeared in '99 and late 2000. So she went missing during the time that some of the women that Pickton is alleged to have murdered disappeared," he said. "There are families out here of missing women who say they went to the police, and I don't have any reason to doubt them, as early as 1998 to warn them. When you do the count of how many women went missing from 1998 to last year, you have to wonder what the police were doing."

The Pickton farm is about 35 km east of the downtown eastside. Another property owned by the Pickton family was the site of an unlicensed after-hours bar or "booze can" called the Piggy Palace, located about half a kilometre from the farm down Dominion Rd.

(see Native page 7.)

Native le

(Continued from page 6.)

Ernie Crey said he has told by police that DNA evidence has allegedly been on both properties and the amount of evidence is so it could swamp every forelab in Canada if it was sent for analysis all at once means he and other families have to wait months for information about the fate of the missing relatives.

Although he applauded progress made by police especially after the RCMP the investigation in 2000 wants a public inquiry in way the investigation was dled in its early days.

"If the Vancouver police believe their entire approach this was above reproach they have no reason to f inquiry," he said, adding Vancouver's new mayor, Campbell, has told him h ports the notion of a public inquiry.

Crey thinks Native le should apply political pr and demand action to c the approach to a situation is costing so many Native

"This is something I've trying to fathom. I've av saying anything because I want the leaders of our communities to feel offended. B surprised that First Na chiefs and provincial lead Aboriginal organizations coast to coast are not up in over this. Maybe it's difficult them to wrestle with this. There are other priorities just don't know why p aren't speaking out," he sa

"I don't want to leave with the impression I'm to tear a piece of skin o Aboriginal leaders. I'm ne it would really be great i spoke out on this. It wou courage the families fo thing. The Aboriginal communities all across Ca whether they're urban serves, are waiting for the ers to stand up and spea on this issue."

Goulding believes Can society has to grow up ar away the outdated attitud wards sex that allow d people to turn a blind eye carnage in their commun

"This isn't about sex about exploitation. The

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\$71 per week for

cracks

man the media calls a day Sherlock Holmes that poor people are vulnerable to attack. Prostitutes generally are a marginalized group. These predators will prey on these predators. But in Vancouver it was interesting; we had a lot of these attacks in the poorer tracks, the expensives. The victims create their own vulnerability through alcohol, drugs and unwillingness to talk to police, and the offenders are different from middle class neighborhoods and some are hard for police to understand, especially if they come from middle class neighborhoods.

It is not that attitudes have changed. It is that once again that guilty, he'll be locked up and that'll be the end of him. It doesn't change the picture," Rossmo said.

Ernie Crey, a Cheam First Nation member, believes his sister Dawn was one of the women who died at the Port Coquitlam pig farm.

When the disappearances began in the 1980s, I was worried about my younger sister Dawn. We're almost 10 years apart in age. I'm 53. She disappeared off the streets around 2000. Some of the women that Pickton is facing are murder disappeared in late 2000. So she went missing during the time that the women that Pickton is alleged to have murdered disappeared," he said. "There are a lot of people out here of missing women who say they went to the police, and I don't have any doubt about them, as early as 1980. When you count how many women went missing from 1998 to 2000, you have to wonder if the police were do-

ing on the Port Coquitlam farm is about 35 acres of the downtown area. Another property owned by the Pickton family is an unlicensed liquor store or "booze can" called the Piggy Palace, located about half a kilometre from the Port Coquitlam farm (Continued from page 6.)

Native leadership silent on plight of missing women

(Continued from page 6.)

Ernie Crey said he has been told by police that DNA evidence has allegedly been found on both properties and that the amount of evidence is so great it could swamp every forensic lab in Canada if it was sent out for analysis all at once. That means he and other families will have to wait months for confirmation about the fate of their missing relatives.

Although he applauds the progress made by police recently, especially after the RCMP joined the investigation in 2000, he wants a public inquiry into the way the investigation was handled in its early days.

"If the Vancouver police really believe their entire approach to this was above reproach then they have no reason to fear an inquiry," he said, adding Vancouver's new mayor, Larry Campbell, has told him he supports the notion of a public inquiry.

Crey thinks Native leaders should apply political pressure and demand action to change the approach to a situation that is costing so many Native lives.

"This is something I've been trying to fathom. I've avoided saying anything because I didn't want the leaders of our communities to feel offended. But I'm surprised that First Nations chiefs and provincial leaders of Aboriginal organizations from coast to coast are not up in arms over this. Maybe it's difficult for them to wrestle with this one. There are other priorities. But I just don't know why people aren't speaking out," he said.

"I don't want to leave you with the impression I'm trying to tear a piece of skin off the Aboriginal leaders. I'm not. But it would really be great if they spoke out on this. It would encourage the families for one thing. The Aboriginal communities all across Canada, whether they're urban or reserves, are waiting for the leaders to stand up and speak out on this issue."

Goulding believes Canadian society has to grow up and put away the outdated attitudes towards sex that allow decent people to turn a blind eye to the carnage in their communities.

"This isn't about sex. It's about exploitation. The thing

we have to demand too is that the police just simply do their job and don't try to analyze it and don't decide that the women are there because they're junkies and somehow disposable. None of that matters," he said. "When they say they do look at them equally, I don't think they do. And I think we've got lots of evidence that the police departments in West-

ern Canada don't look at it the same way. Vancouver's the most vivid example but, very anecdotally, I've had women in Saskatoon tell me the police just say 'Sorry, we can't help you' or 'What were you doing out on the street anyway?' I don't believe there are any women working the streets who want to be there. This is not a choice thing."

One moment in his investigation into the actions of serial killer John Crawford resonates in the author's memory.

"Crawford was charged with solicitation of a white undercover officer," he said. "He stated at that point that 'I won't make that mistake again.' John Crawford was out there doing what he did, but there were certainly other men who were se-

lecting Aboriginal women who were either prostitutes or women they'd met in bars or whatever. The men seemed to know that this was an area that they could exploit. They knew perhaps that complaints from these women weren't taken seriously. I'm not really sure what went on, but there's an element out there that feeds on vulnerable women."

The human face of grief and desperation

Editors note: Cheam First Nation member Ernie Crey, 52, is waiting for final word that his sister Dawn, 10 years younger, met a violent end at the Port Coquitlam farm where the remains of many other women have been found. Crey said the evidence already at hand makes him fear the worst. He discussed his feelings with heart-

breaking directness during an interview with *Windspeaker* on Nov. 19.

"Half the women who are missing were Aboriginal as were 50 per cent of the women he's alleged to have murdered," Ernie Crey said of Robert "Willie" Pickton. "I've taken a bit of heat for making that dis-

tinguishing, but I'm past the point of caring anymore.

"Some people have said 'Why are you mentioning that some of the women are Aboriginal? What does that serve? Are you just trying to divide us up and make a racial issue out of this?' I said I'm going to answer this question one time and one time only. I'm sorry if that sounds

arrogant. But doesn't it strike you as significant that Aboriginal people make up maybe four per cent of the British Columbia population, but 50 per cent of the women who've gone missing and have likely been murdered are Aboriginal? Isn't that significant? Half the women that Willie Pickton is alleged to have murdered are Aboriginal. Isn't that significant? The Aboriginal population in Greater Vancouver constitutes less than one per cent of the population, but half the missing women and half the murdered women are Aboriginal. That is significant.

"I will not simply turn a blind eye to that. These Aboriginal women and non-Aboriginal women, the two groups of women come from families, they come from communities. They have mothers and dads, brothers and sisters. They're real breathing people.

"Let me make this more real for you. Yes my sister was a drug addict for a good part of her adult life. She lived down on the downtown eastside and yes she lived from prostitution to support her habit and to feed herself. That's true. She lived in dire poverty.

"But you have to realize that in my private life I call Dawn my baby sister. You have to keep in mind that I changed her diapers when she was an infant, fed her Pablum and... you know, rocked her to sleep at night when she couldn't fall asleep. Does that help you understand? I say that to people.

"At one time she was a vivacious little Indian girl living in a family with all her brothers and sisters and we all loved one another. That's the Dawn we all remember.

(see Brother's page 10.)

Vigil a small but solemn affair

By Jamie Monastyrski
Windspeaker Contributor

TORONTO

A handful of people braved the winter weather Nov. 16 to attend a memorial in a downtown Toronto park to honor the Native women missing in Vancouver and the hundreds of others missing across the country.

Amber O'Hara is the organizer of the event and the Toronto representative of Vanished Voices Never Again, an international group that attempts to raise the public's awareness about the missing women's plight.

"Our memorial is about awareness of the missing women across Canada. People don't realize that there are over 500 Aboriginal women missing in Canada today," she said.

The investigation of Robert Pickton, the man accused of the murder of 15 women who went missing from downtown Vancouver and whose remains have been found at his pig farm in Port Coquitlam, B.C. has brought the issue of missing Aboriginal women to the media forefront, said O'Hara, but for years there were people out



JAMIE MONASTYRSKI

Amber O'Hara poses with photos of missing women.

there looking for these women and their efforts didn't garner enough interest for one news story.

"I'm a grieving woman," said Diane McGuire, one of the women at the vigil. "That's the reason I'm here. I'm grieving for the misogyny in our culture and this is an example of it."

O'Hara read the names of women who are currently missing, starting with the name Helen Betty Osborne, the young Cree girl who was brutally killed in the Pas, Man. in the

early 1970s.

"Any one of us could be on this list," said O'Hara, who preferred to use her Native name Waabnong Kwe. "These women are our sisters, mothers, grandmothers and daughters. These are cases that have become cold and remain unsolved."

As Waabnong Kwe read the names with a brief description of each woman, the people present released balloons as a tribute.

"These women cannot be forgotten," she said.

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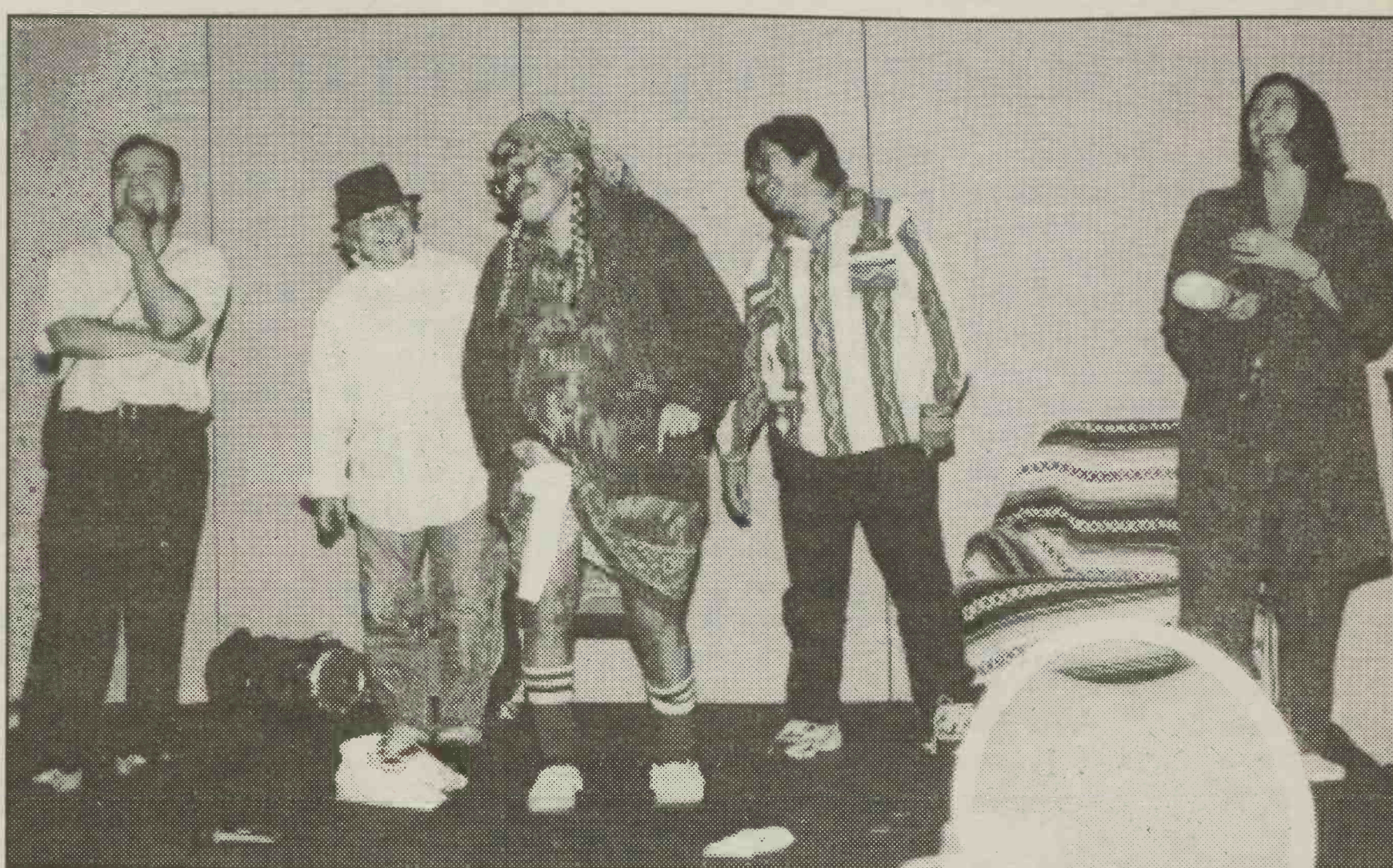
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Smokey Hontus, a.k.a. Kathleen McGuire, seems to tickle the funny bone of these performance participants at a recent show in Vancouver.

Comedian battles past abuse with laughter

By Yvonne Irene Gladue
Windspeaker Staff Writer

VANCOUVER

Kathleen McGuire grew up in an orphanage and several foster homes and says the experience hindered her ability to be a child. So now she's making up for lost time with an alter-ego she's developed called Smokey Hontus.

Smokey is an 89-year-old First Nation woman who tells it like it is and makes everybody laugh at life's little truths.

McGuire is Ojibway, Cree and

Irish, born in Beardmore, Ont. and now resides in British Columbia. She is well-known in that province for her comedy, and is often asked to perform at conferences, workshops and community gatherings.

Smokey was born out of a comment that a co-worker made over a cup of coffee in Vancouver.

"I remember her telling me 'Kathleen you are so funny' and she started telling me a story that she played a trick on someone as a little old lady and she called herself Pokey Hontas and

she asked if I would like to be Smokey Hontas. I said 'Oh gosh no. I'm not an actress,' but she said, 'All you have to be is yourself,' and I said that I did not know how to act and she says, 'I will teach you.' So she did and for a while we were Pokey Hontus and Smokey Hontus until she decided to move on in 1995," she said.

While growing up, McGuire, who is the mother of one daughter and a grandmother to a grandson, believed that everyone was angry.

(see Letting go page 10.)

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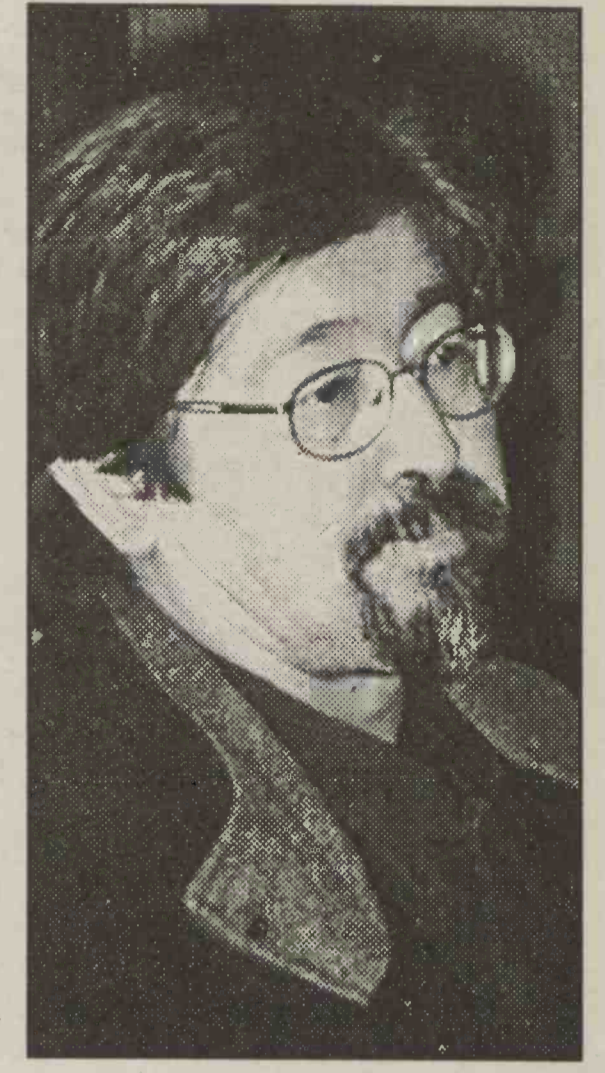
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Cuts will hurt

(Continued from page 1.)

"As well, I've met with the leaders in B.C., Vice-Chief Herb George, the new leader of the Summit, Ed John of the executive of the Summit. I've had a resolution passed at the Summit calling on the Summit to meet with the provincial government to try and seek a solution. I've met with the president of the Union of B.C. Indian Chiefs, Stewart Phillip, to try also through his organization to try to implore the provincial government to try to come up with solutions, as well as the federal government. I've met with the regional director general of Indian Affairs to present the issue to him," Chief Ron Ignace said. "We have to stand up and defend the vulnerable in our communities. If we're not doing that as leaders then we're not doing our job. I intend to try to assist the most vulnerable in our communities across the country."



Chief Ron Ignace

The cuts will cost the Skeetchestn Band about \$10,000 this year. There are 198 First Nations in British Columbia. All are affected by the cuts.

Ignace said the cuts ignore the fact that basic costs have been rising and that people living on welfare were struggling to get by before the cuts.

"There's been all kinds of increases. All the bands have entered into social housing programs. We've entered into an agreement where there are lower-end of market rents based on 1992 values," he said.

"There's been cutbacks there, too, amounting to shelter rates that will cut back in the average of \$60 a month. And people on welfare, where are they going to come up with that \$60 a month? On top of that they have the increased hydro and heating costs. Again, that's going to be an extra financial burden on people who are already disadvantaged. I would like to see CMHC (Canadian Mortgage and Housing Corporation) restructure their housing program. A lot of bands are already in deficit with CMHC. That's going to increase the burden both on the individual and on the community. So these provincial cuts are harming the poor and yet there are tax cuts being made for the rich."

The chief wants the province to come up with creative ways to help people get off welfare. Instead they are being abandoned, he said.

"I'm not saying welfare is something that we would like to live on for the rest of eternity. No. But until the government recognizes our rights and begins to involve us in revenue sharing and resource sharing and co-management of the resources so that we can get the true economic benefit that was anticipated in Delgamuukw from our land so that we can become economically self-sufficient, and putting in serious training dollars and compensate for all the damage that was done to our

culture and language through residential schools. When all these facts are taken care of they can have welfare back. But until then, we need it," he said.

He said Indian Affairs officials in his province say they're powerless.

"They said they were concerned. They were trying to put a process in place that would address this but because it was a social union issue it was out of the hands of the RDG. He wasn't able to answer the questions or deal with them. You might want to talk to the minister of Indian Affairs about this."

It wasn't going to do much for the quality of life in the community, Ignace added.

"As the policy takes hold our people are going suffer more," he said. "They might not feel it right now but it's going to intensify with time. I don't care for this kind of treatment of those who are most vulnerable in our communities. Others can afford to bear the burdens, the financial costs of the situation they put these provinces in. It's not the Natives problem. We shouldn't have to pay for it."

Indian Affairs has actually profited from the cuts, the chief said.

"Indian Affairs has their funding budgeted for this year but these cuts have been initiated so we're wondering where the federal government is going with the revenue saved from these welfare cutbacks," he said.

AFN sources say lobbying efforts with MPs and senior bureaucrats are continuing on this matter. Details of lobbying efforts are generally not discussed out of concern that public statements could jeopardize the discussions. Several calls to the Minister of Indian Affairs office for answers about possible solutions yielded no response.

British Columbia NDP sources say federal departments have scaled back services in the province so they won't be left to pick up the slack for shrinking provincial programs.

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Herman R. Bugler
Herman is a 22-year old status Cree from the Red Pheasant First Nation in Saskatchewan who is in the second year of a business administration program at the University of Saskatchewan in Saskatoon. He graduated from high school



with several awards and scholarships and has often had to work at two or more jobs to finance his education. His professor calls him bright, enthusiastic, dedicated and resourceful. After graduation, Herman plans to pursue a degree in finance and become a designated financial accountant.

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Letting go of the hurt is all part of the plan

(Continued from page 8.)

She blames that on the abuse she suffered in her childhood, and also credits it for eventually providing her a purpose in her life. She says that people often forget how to laugh when they are hurting.

"I was never angry with the Creator. I just could not understand why he allowed these people to hurt me. A lot of people get so wrapped up in all the past pain, like residential school abuses, sexual abuse, loss of family, deaths, foster home traumas, alcohol and drug abuse. We often feel like we are hurting for 24 hours a day. But a person should only hurt for one or two hours a day, then they should get on with their day," she said.

McGuire claims she was so introverted that it took her five-and-a-half years of therapy to start her talking.

"It just amazes me to this day because I'm basically a very shy person, yet I enjoy people so much. It brings me out when I do this and in bringing me out it brings them out. I find that Smokey brings my inner child out to

play," she said.

Most of McGuire's friends are Elders.

"Elders to me are very, very special people. They are there for me when I need direction and help. They just love this little old lady. A lot of them do not know my real name, or they've heard it but everybody just calls me Smokey. When I'm out of character they are always joking with me and they come and tell me stories and jokes. They call me their crazy friend," she said.

"I admire our people because no matter what we've gone through we still stand strong like the mountains. I believe that we will all come together one day and if we made it through this far we are going to make it all the way. I look beyond what is in front of me, and I take a person at face value. Who they are and not what they used to be like or what they are going to be like. It is who they are right now that matters and I work with that and it does not matter what color skin they have either," she said.

Smokey's agent Ada Bell said her client has a refreshing approach to comedy.

"I think that is why people love her for it. She makes a difference in their lives. She gets everyone involved in the audience and by doing that she brings them out of what they are feeling bad about."

McGuire's love for her show keeps her going. At one of her shows she chose the song 'Bad to the Bone' to dance to. When asked why she did this, she said there was a story behind it.

"I love that it touches the people's spirits and it heals them of their hurts and anger and I've been told that it is a gift. It gives me something that I missed in my childhood, the acceptance, the approval and the encouragement that I in turn give to the people, which in turn comes back to me. I love our people and I love myself today. When I was a little girl they used to tell me that I was bad. They used to tell me that I was ugly and stupid and that I couldn't do anything right. I never did anything wrong, but I always got heck. But today I now know who I am, so I can now laugh at what they said about me."

APTN chooses new top man

(Continued from page 2.)

"I can't comment on who applied for the position. But I can tell you that the reason I'm acting chair is that on May 6, when our agreement with Mr. Nadeau was terminated, the board appointed Mr. Gordon, who is our chair, to be our acting COO. By doing that we needed to put in an acting chair. Who was our acting chair? Our vice-chair Diane Smith. Because of the amount of work, she had to step down and I was the secretary on the executive and I was appointed acting chair. That's why Mr. Gordon was not the chair but the acting COO. He will go back to the chair once Jean LaRose comes in,"

Cathernine Martin said.

An election for the chair of the board position will be held during APTN's annual general meeting in Winnipeg starting Dec. 2. The member Aboriginal communications societies will decide if Gordon will get a new two-year term. The rest of the board's executive—secretary, treasurer and vice-chair—will be voted on in February.

The directors sit on the board for two years, but the chair and the executive change each year. Martin declined to comment on the interchange agreement.

"I can't comment on anything that's contractual or anything that's confidential," she said.

Brother's lament

(Continued from page 7.)

"My eyes are not blinded to how she lived most of her adult life. That's true too. She was sick. She was drug dependent. She was ill. Regardless of that, she didn't deserve to die the way I think she did. And because she was drug dependent and lived in the downtown eastside, that doesn't mean she deserved less attention to her disappearance than were she a fair-skinned, blond hair, blue-eyed woman from the upper

middle class from the west side of Vancouver. She deserved the same kind of attention.

"But you know what? She didn't get it. And neither did all the other women get that kind of attention when they disappeared, when they vanished. It's all there in the public record for people to see. Call me bitter. I don't care. The point is policing authorities didn't respond quickly enough. If they had, many of these women would still be alive to this day."

Healing

By Yvonne Irene Gladu
Windspeaker Staff Writer

HOBBEMA

For 34-year-old Tammy a healing circle ceremony on Nov. 1 gave her an opportunity to close the books on her father's wrongful conviction and his difficult death after his incarceration release.

Wilson Nepoose was sentenced to life in prison for the murder of Marie Rose De in 1987, but was released five years in jail when the jury convinced the courts to open the case.

The Nov. 1 healing circle was a highly-charged, emotional ceremony as family members discussed how the wrongful conviction had taken its toll on them. A pipe ceremony, speeches and a luncheon followed.

"When it came time for me to speak at the healing circle, I didn't matter who was observed," said Crier. "I thought this is my opportunity to say what I have to say in respect to my father, and what we've experienced through this ordeal was really emotional for me. I had to let go of what I had inside my heart and in my

Happy HO lidays and Season's Greetings to our readers and clients wHO have supported Windspeaker through HO ut 2002.

Yvonne Irene Gladu
Valerie Bilecovek
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Healing circle ends grief and suffering

By Yvonne Irene Gladue
Windspeaker Staff Writer

HOBEBEMA, Alta.

For 34-year-old Tammy Crier, a healing circle ceremony held on Nov. 1 gave her an opportunity to close the books on her father's wrongful conviction for murder and his difficult life and death after his incarceration and release.

Wilson Nepoose was sentenced to life in prison for the murder of Marie Rose Desjarlais in 1987, but was released after five years in jail when the family convinced the courts to reopen the case.

The Nov. 1 healing circle was a highly-charged, emotional affair as family members discussed how the wrongful conviction had taken its toll on them. About 20 people, including Elders, RCMP members and others involved with the case, took part in the ceremony, which consisted of a pipe ceremony, speeches and a luncheon.

"When it came time for me to speak at the healing circle, it did not matter who was observing," said Crier. "I thought that this is my opportunity to say what I have to say in respect to my late father, and what we've experienced through this ordeal. It was really emotional for me. I had to let go of what I had inside my heart and in my mind,

so when we finished the circle and we prayed I thought 'OK, I said what I had to say, and it is finished.'"

RCMP Inspector Brian Simpson, the officer in charge of the Wetaskiwin and Hobbema detachments, was at the circle and reflected on the importance of forgiveness.

"I would like to thank the family for inviting us there. The forgiveness portion of the circle was great. We should forgive, yes. But forget? No, because we learn from our mistakes. It is important for us to forgive, so that we can learn to move toward the future," he said.

A round dance was held each evening at the end of the two days of healing and attended by about 500 people. Crier, who carried her father's picture in a ceremony during the round dance, said she experienced a sense of freedom, peace and happiness.

"The picture was of my late dad and my Uncle Lester, who I now call dad. It was taken when my dad believed that he was victorious. The picture told a story of how my dad felt when he gained his freedom. I looked at that picture before I walked the circle and I thought of my dad in respect to finding his innocence, his freedom. We won. I felt proud and released of that burden. It was really beautiful. We've done this for him and

we've done all the protocol needed to reassure him that we love him," she said.

"It was a bit hard to do that walk, because my children do not have a grandfather today. But just having people there who shared their smiles and 'hi's' and 'how are you's' was really helpful and emotional. It felt good at the round dance with that many people praying. It was so beautiful," she said.

The healing circle was held only after a compensation package was offered and accepted by the family for their father, posthumously, for the injustice he suffered. The most significant thing for the family, said Crier, was that they were able to pay back the Samson Band the money it had contributed to help clear their father's name.

She hopes that the story of Wilson Nepoose will give people an incentive to continue working on any struggles they have in respect to wrongful convictions, and injustices within the criminal justice system.

"It was not about the money. This is what my late father wanted and we are making a point that we as Aboriginal people are recognized and that we do have rights. We have a lot more people now coming together to support one another, and I just hope that we make a difference in someone's life when it comes to wrongful con-



YVONNE IRENE GLADUE

Right: RCMP Inspector Brian Simpson looks on as Brother Nepoose speaks about the wrongful conviction of his brother on murder charges during a healing ceremony on Nov. 1.

victions. I'd like us to hold on to our sense of pride, dignity, and who we are as First Nations people, and at the same time to stand up for what we believe in, and for what we believe is right. We've learned a lot," she said.

"I heard stories of how he lost his spirit while he was incarcerated and what he endured while he was there. It sounds like it was a nightmare. I guess it is that understanding of what he went through and when he attempted

to explain what he endured and how he felt about being robbed of his life is something I will never forget," she said.

Nepoose went missing in 1997 and was found dead in 1998.

"I believe that my late father is in a good place. He's been through a lot. In my opinion this is a success story. It is done. Everything is done and his memory will live on," Crier said.

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Koom-Nuck and his race with a Trans Am

(Continued from page 4.)

Then we went for a stroll to the ball park and came upon a ball game already in progress.

Koom-Nuck and I joined in and he was first to bat. He stood there at home plate, looking like he didn't have a clue what to do.

To our amazement he hit the ball with a mighty whack and sent it flying across the nearby lake. After losing a beautiful girl, this helped him get over the pain.

He took off running to third... to second... to first and home. Of course, the ball couldn't be found, so what the heck.

After the game, all the boys went to the bar and we tagged along. Parked outside was a '79 black Trans Am. Koom-Nuck seemed preoccupied and kept looking at the Trans Am and down at his moccasins-clad feet.

"Who owns the Trans Am? He shouted over the noise of the crowd. No one answered. He shouted again. "Who owns the Trans Am?"

Finally a young fellow answered from the back of the room, "It's mine."

Koom-Nuck shouted back, "Do you want to race?"

"No," came the reply. Koom-Nuck wasn't the kind of fellow who gave up easily, so he persisted until the guy said yes.

As they went outside, the owner of the Trans Am asked Koom-Nuck, "Where's your vehicle?"

"I don't have one," Koom-Nuck replied.

"You don't have a vehicle to race with me?" the man asked in disbelief. "How in the heck do you plan to race me?"

Without saying a word Koom-Nuck stooped to tie up his moccasins.

"You mean to say you plan to race my Trans Am on foot?"

"Yep," came the reply. "Get on your mark, you fool," a bystander shouted.

"Get set," he bellowed. BANG! Went the starting pistol and off they raced.

I wanted to cheer for my friend, but the odds were so against him, I simply kept quiet.

At first the driver of the Trans Am teased him by slowly driving and coming around the track, pretending that Koom-Nuck had a chance to beat the car. Finally he floored the gas pedal and left Koom-Nuck in a cloud of dust.

As the dust settled, Koom-Nuck was seen weaving back and forth out of control and finally falling to the ground.

"What happened! What's wrong?" we all asked at once. Koom-Nuck looked up with

a stupid grin on his face.

"Just flew a moccasin!"

.....

The first settlers who came to Canada had an extremely difficult time just surviving. They had no idea what to expect in the harsh environment, so many of them starved or simply got lost in the vast wilderness.

One day a young pioneer was lost without food for four days. He finally came upon an Indian camp where he observed an old Indian cooking soup over an open fire. He was overwhelmed with happiness for he knew he would soon have a hot meal.

He eagerly took a bowl and tried to push his way to the soup, but the old cook blocked his way. Neither of

them knew each other's language so they attempted to communicate.

"No, me strong as a cow," said the cook. He meant to say strong as bull, but it was obvious to the young visitor that he was going to have a tough time getting a bowl of soup. Finally, the old man relented and the hungry man's bowl was filled with hot, thick soup. The soup tasted wonderful, especially to a man who hadn't eaten in days.

"Good soup!" he exclaimed. "What's in it that tastes so good... quack, quack?"

He was so grateful for the good meal, he patiently repeated himself three times before the old man understood that he was asking if he had just eaten duck soup.

"NO!" said the old man.

"Bow-wow!" They had just eaten the old man's last dog.

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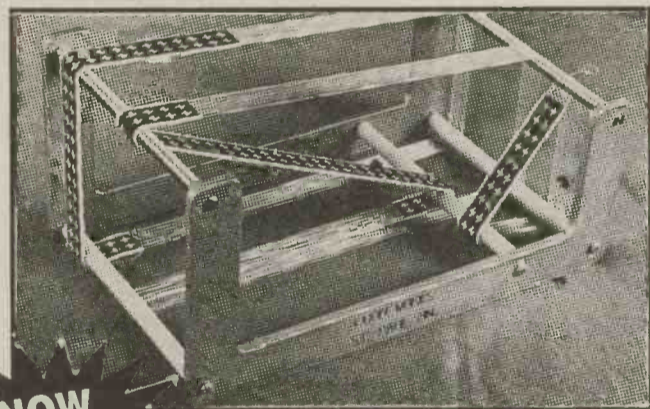
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Nathaniel Arcand in 100 Days in the Jungle, to be seen on CTV on Dec. 15.

**Real life adventure while
shooting true-to-life story**

By Debora Steel
Windspeaker Staff Writer

EDMONTON

Nathaniel Arcand of North of 60 and American Outlaw fame is a busy man. The Edmonton-born actor will be seen in early December in the CTV's Literature Series movie called 100 Days in the Jungle, the real-life story of eight pipeline workers kidnapped in Ecuador in 1999. In February he'll be seen in a Warner Bros. remake of the Lone Ranger (Arcand plays Tonto). In March he has a role in the Hallmark production called Wildfire 7. He plays the role of a smokejumper called (eh-hmm) Red. (It must be funny south of the border.)

When Windspeaker caught up with Arcand recently he was taking it easy with his wife and two children contemplating where his career would take him next. He had put behind him the adventures of shooting 100 Days,

complete with earthquake and kidnapping threat, and was looking forward to watching the final version of the two-hour movie directed by Emmy award-winning Sturla Gunnarsson on television on Dec. 15.

A gentle nudge prompted some memory of the ordeal of shooting in the rain and muddy jungles of Costa Rica last November and December, and of the relationship he developed with a gecko as protection from the cockroaches that shared his South American sleeping quarters during the month-long shoot.

"Geckos eat cockroaches, so I said 'OK.' I was going to kick it out, but I just left it in my room," said Arcand. "It kind of freaked me out, because I was going into my room one day and I turned around to shut the door and it was right on the door handle and I touched it. I thought it was a mouse or something, but it was a gecko and he scattered off into the corner."

Things that crawl and creep were a major hazard for the actor who plays the Navajo and only American in a crew of Canadian workers sent to repair a pipeline only to be captured and held hostage by Colombian guerillas for 100 days.

In real life the fellows were marched through the jungle at gunpoint, given rotten food to eat and squalid conditions in which to live until an RCMP officer and ex-CIA operatives negotiated their release.

In movie reality the actors had an authentic, but brief, taste of the difficulties the hostages endured.

"We were pretty much running in and out of the jungle all the time," said Arcand. "Crawling through it and really close to it...Like I was dealing with scorpions and stuff like that. And snakes. And these little bugs that I had never seen before."

(see Movie-making page 32.)

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Adam Beach stars in PBS mystery thriller

By Heather Andrews Miller
Windspeaker Contributor

LOS ANGELES, Calif.

American book author Tony Hillerman has another literary hit on his hands and it's got a Canadian connection. Hillerman, who grew up in rural Oklahoma among Pottawatomie Indians, has written *Skinwalkers*, a mystery novel recently premiered on PBS Television.

Canadian Adam Beach plays one of the main characters, Officer Jim Chee of the Navajo Tribal Police. Beach is well-known to viewing audiences, having starred in recent top box-office attractions such as *Windtalkers* and *Smoke Signals*, as well as in the television programs *Lonesome Dove* and *North of 60*.

Beach says he knew even in high school in Winnipeg that he wanted to pursue acting as a career.

"My friends and I figured that drama was the only class where we could team up and be creative. It was expressive, it was inspiring and it was not locked into a regime," said the 30-year-old, speaking from a Los Angeles photo studio where a photographer was taking publicity shots. Beach now lives in Ottawa on the rare occasions his filming schedule allows him time off.

Beach described his character,

Jim Chee, as a young man who is a distinguished police officer but also a medicine man in training.

"That combination makes it difficult for him, because he doesn't know how to make the transition from an authority figure to a soft-spoken medicine man," he explained. Chee is chosen to pursue a mystery killer whose method of disposing of his victims is reminiscent of a skinwalker, a Navajo with supernatural powers to change from human to animal, move with lightning speed, and to kill with unseen powers and curses.

Beach says the writers have left the significance of Aboriginal culture intact.

"Hollywood and its writers have realized that leaving the storyline as natural as possible and true to the original beliefs is the way to go," he said. "And of course Canada is way ahead of everyone else right now with giving the best point of view possible."

Beach is hoping that the increased awareness of First Nations culture, and seeing more Aboriginal actors in cultural settings will give the viewing world a broader perspective and they will begin to understand and respect Indigenous North Americans as a people.

"Over the years, Hollywood depicted us as the bad guys, or as outcasts with huge political and social problems, but that

has disappeared now," he said.

Beach is teamed with Wes Studi, a Cherokee from Oklahoma, who plays the role of a seasoned older cop named Lieutenant Joe Leaphorn. Studi is known for roles in the *Last of The Mohicans* and *Dances with Wolves*, and played the title character in *Geronimo: An American Legend*.

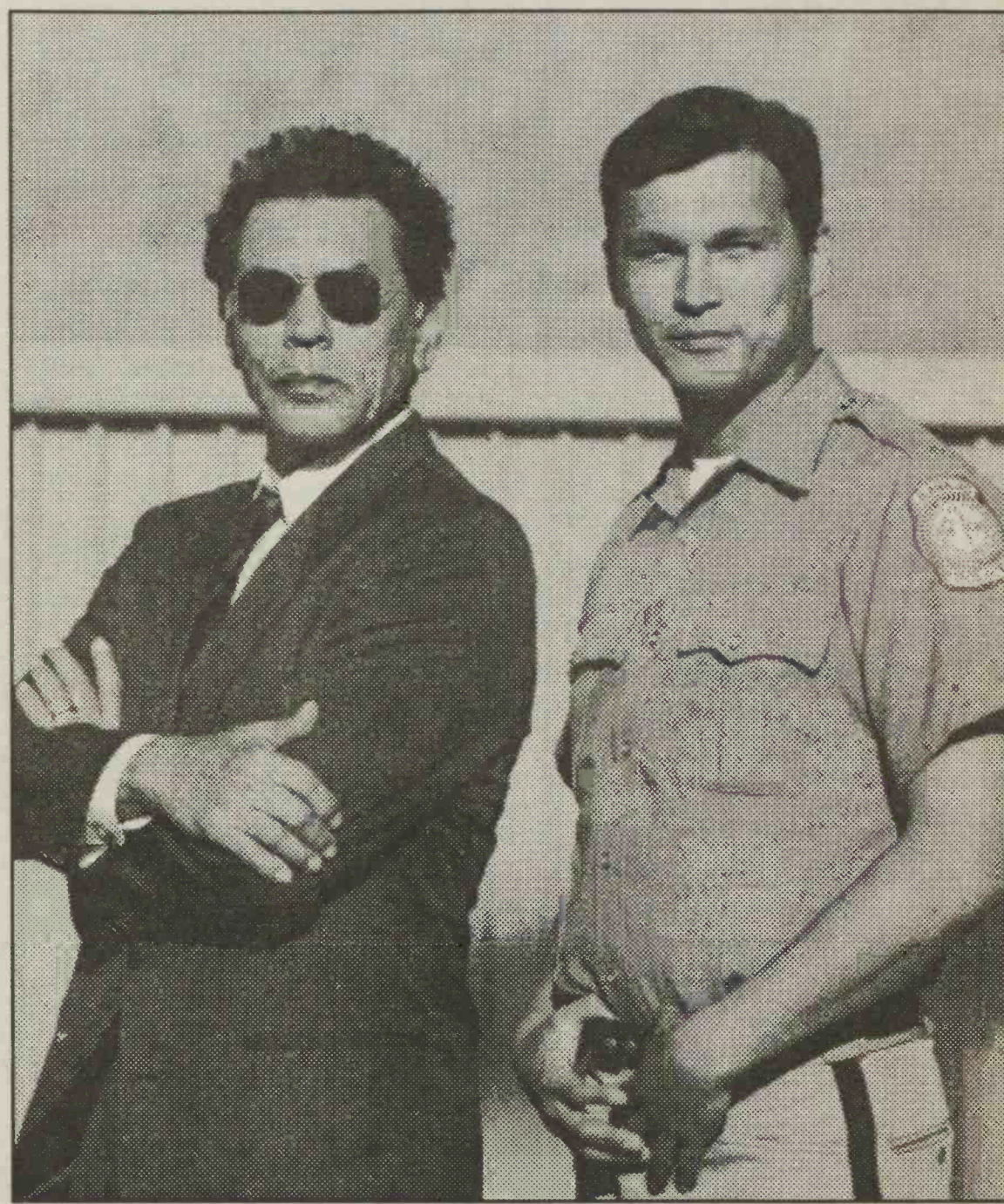
The characters played by Beach and Studi are portrayed as having uniquely complementary skills as they chase their perpetrator across the desert of the American Southwest. Leaphorn has become assimilated to the urban ways of Phoenix, Santa Fe and Albuquerque, while Chee is a graduate of the FBI Academy with a sideline as a traditional Navajo healer. It's a useful skill, since the murderer has a hostility towards medicine men, including Chee.

Beach needed to speak Navajo in *Skinwalkers* and worked diligently with a linguist to perfect the part.

"There is absolutely no similarity to Saulteaux." [Beach's ancestry]. "I had to learn the speaking parts from scratch," he said, pausing in mid-conversation to ask if his home-town Winnipeg Blue Bomber football team had made it into the final game of the year, the Grey Cup.

"Down here we don't hear much Canadian news," he said.

Beach believes that the potential for Aboriginal talent, both



LARRY GUS

Wes Studi and Adam Beach in *Skinwalkers*.

behind and in front of the cameras, is great.

"There are so few of us right now, and producers often hire a non-Native to fill a role because there isn't a large enough pool of authentic actors. We also need more Native writers," he said. "But it's hard to get excited

about an acting career when it's so demanding. You have to be practising every day and it takes you away from your families and from the everyday activities of life at home, which Aboriginal people put a lot of value on," he said.

(see *Skinwalkers* page 32.)

Head-Smashed-In Buffalo
By Gordon Reid
Fifth House
39 pages (sc)
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Head-Smashed-In Buffalo
Jump in southern Alberta of the oldest, largest and well-documented buffalo in North America.

For more than 10,000 years was a 'world center' Paleolithic hunters, northern Plains tribes and members of the Blackfoot Confederacy.

In a redesigned and updated version of the book *Head-Smashed-In Buffalo Jump*, author Gordon Reid takes us on an insider's tour of the sites, excavations and resources of the *Head-Smashed-In Interdisciplinary Centre*.

Reid's book is divided into three well-illustrated sections. The first, *The Buffalo and the Native Peoples*, drives home the fact that the great buffalo were large-scale, well-organized family affairs demanding total commitment and expertise from every member of the herd.

Insight into the biology, mentality and mating rituals of the millions of bison that roamed the North American Plains go hand-in-hand with creation myths, storytelling and ancient hunting tactics explained by Elders Josephine Crow, Black Elk and Bullchild.

We learn, to our amusement, that the winner of a long-battle between two dominant bulls does not always win the hand of the lady bison, and that the bison are bored with the whole affair and simply leave with another bull.

On a darker note, Reid documents the dual extinction of bison herds and the great hunting culture through displacement and displacement of settlers, professional hunters and politicians.

The Blackfoot, explained by author, blamed the spirit of the sun for opening up a hole in the earth and driving the bison away out of anger with the natives for having traded with white men.

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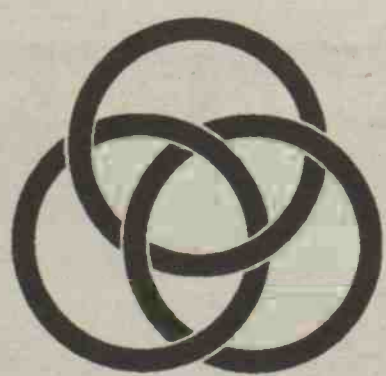
Following the evolution of lithic fracture technology (stone tools and weapons), Reid p



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Head-Smashed-In Buffalo Jump
By Gordon Reid
Fifth House
39 pages (sc)
\$12.95

Head-Smashed-In Buffalo Jump in southern Alberta is one of the oldest, largest and most well-documented buffalo jumps in North America.

For more than 10,000 years it was a 'world center' for Paleolithic hunters, nomadic Plains tribes and members of the Blackfoot Confederacy.

In a redesigned and updated version of the book *Head-Smashed-In Buffalo Jump*, author Gordon Reid takes us on an insider's tour of the sites, excavations and resources at the Head-Smashed-In Interpretive Centre.

Reid's book is divided into three well-illustrated sections. The first, the Buffalo And The Native Peoples, drives home the fact that the great buffalo hunts were large-scale, well-organized family affairs demanding total commitment and expertise from every member of the tribe.

Insight into the biology, herd mentality and mating rituals of the millions of bison that once roamed the North American Plains go hand-in-hand with creation myths, storytelling and ancient hunting tactics explained by Elders Joseph Medicine Crow, Black Elk and Percy Bullchild.

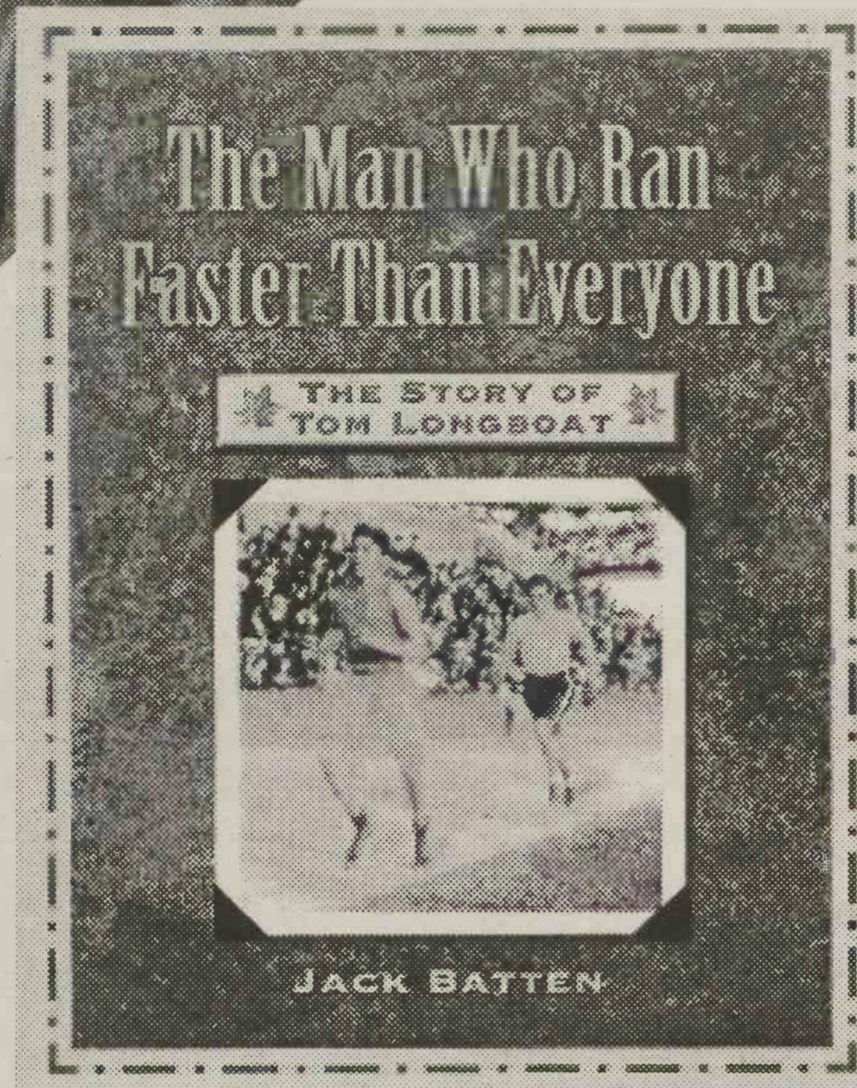
We learn, to our amusement, that the winner of a long-raging battle between two dominant bulls does not always win the hand of the lady bison, who, bored with the whole affair, may simply leave with another fellow.

On a darker note, Reid documents the dual extinction of the bison herds and the great hunting culture through disease, starvation and displacement by settlers, professional buffalo hunters and politicians.

The Blackfoot, explains the author, blamed the spirit of the sun for opening up a hole in the earth and driving the bison away out of anger with the Natives for having traded with the white men.

The second section, *Unearthing the Past*, introduces the reader to the current state-of-the-art archeology, excavation and hands-on interpretive science that has given *Head-Smashed-In Buffalo Jump* a world-class reputation among tourists, students and scientists.

Following the evolution of lithic fracture technology (stone tools and weapons), Reid points



out that the complex and sophisticated social organization needed to utilize the buffalo jump had been in place for a thousand years before the pyramids were built in Egypt.

Head-Smashed-In Today, the third section, takes the reader on tour of the seven-tiered interpretive centre that includes a dramatic recreation of a group of bison about to hurl themselves off the cliff.

Portraits of the ancestors, drawings of pottery shards, stone points, and vision quest sites, bone marrow and hide tanning recipes and excellent photographs of indigenous plants and animals round out this study of the Great Plains bison hunting culture.

The newly revised edition of *Head-Smashed-In Buffalo Jump* is a small book that packs a lot of punch.

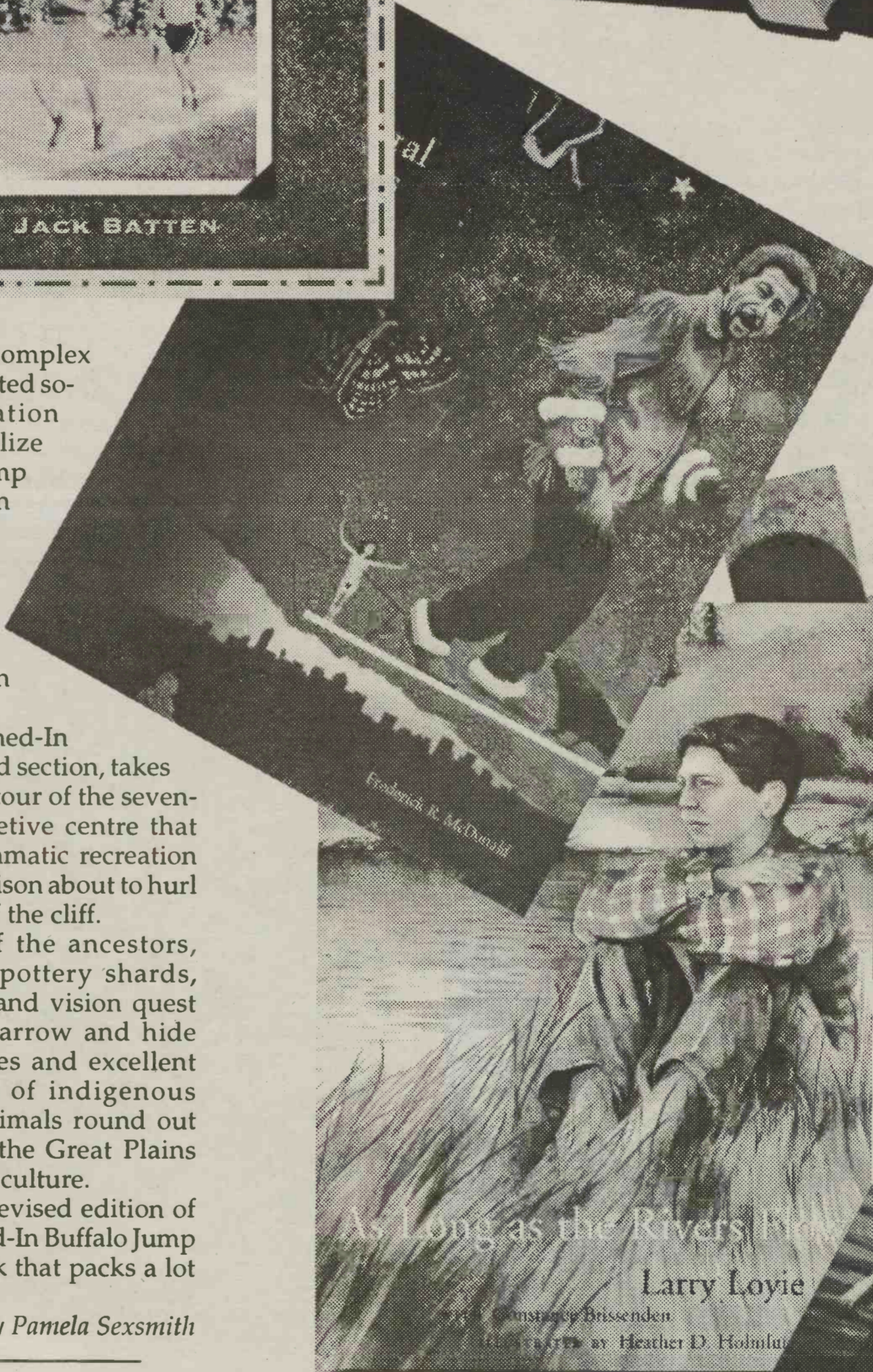
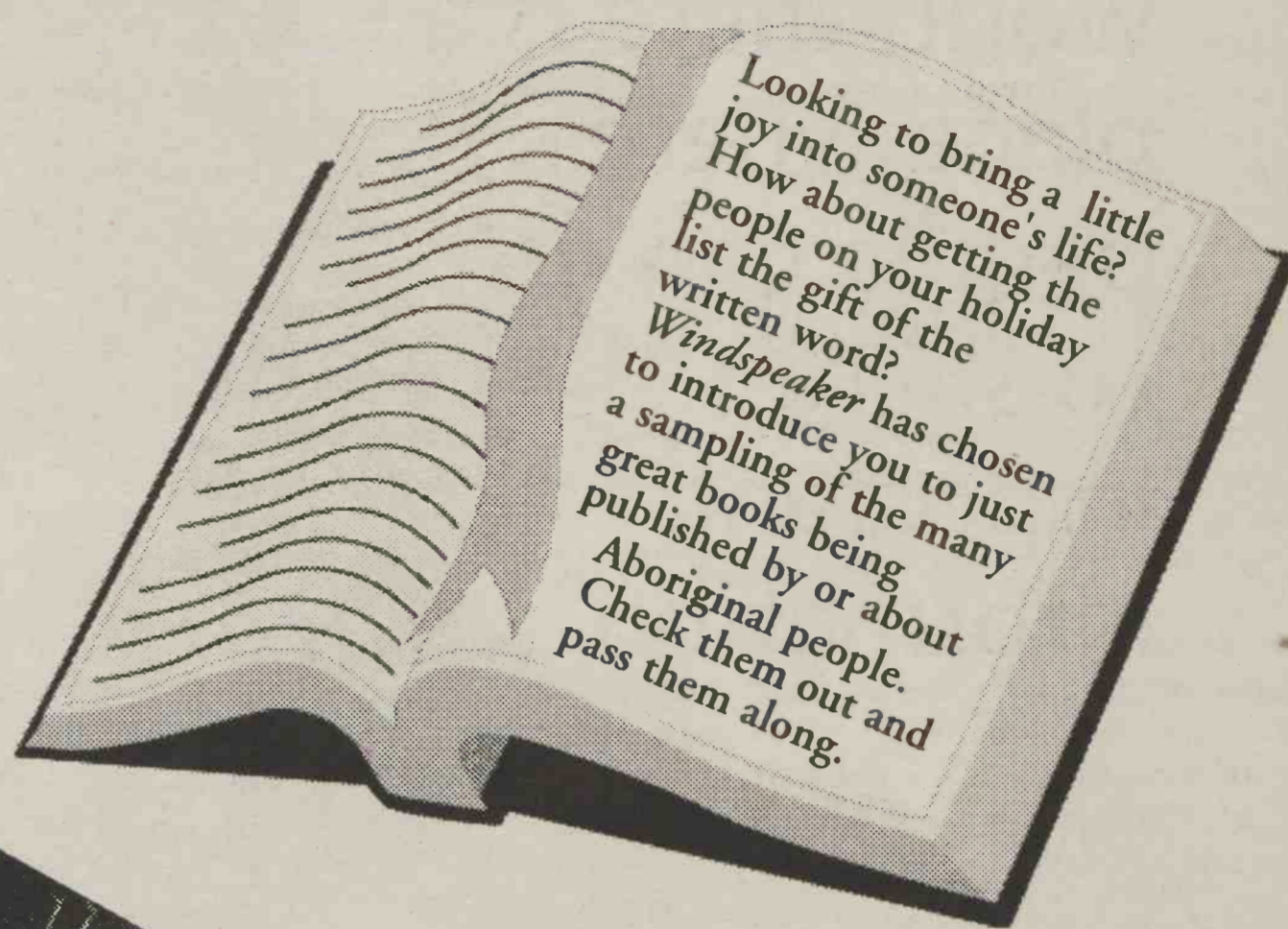
Review by Pamela Sexsmith

The Man Who Ran Faster Than Everyone:
The Story Of Tom Longboat
By Jack Batten
Tundra Books
112 pages (sc) • \$16.99

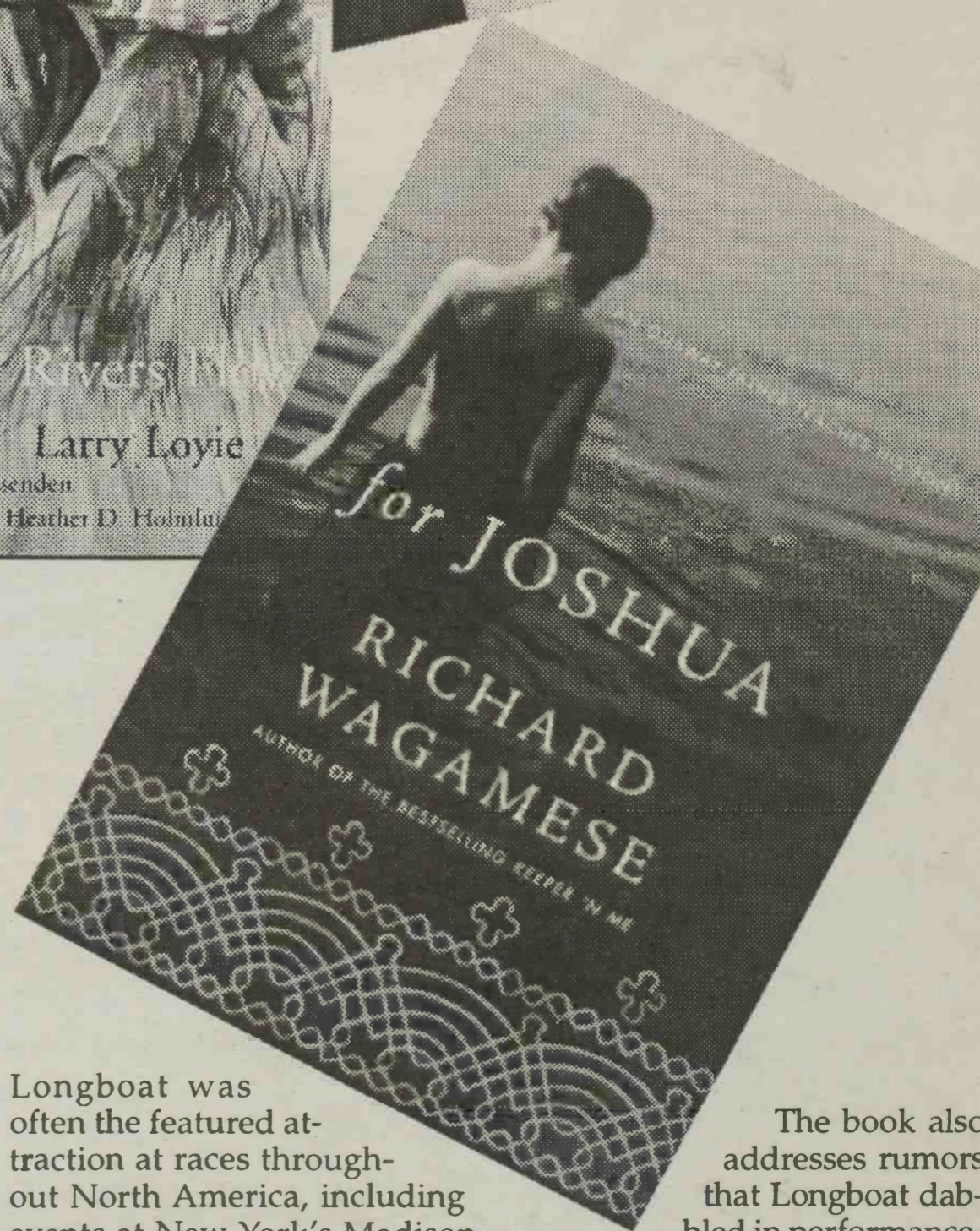
The story of a Six Nations man who became one of the country's most celebrated athletes in the early 20th century has won the Norma Fleck Award, presented annually to the best Canadian non-fiction children's book.

The book about the famous Native long-distance runner Tom Longboat was written by Jack Batten, a Toronto author with 28 other titles to his credit. This is his first award win,

Great gifts? Give books!



As Long as the Rivers Flow
Larry Loyie
Illustrations by Heather D. Holm



though he had once been short-listed for a crime novel award.

Batten got the idea to write the book about Longboat after he read an issue of *Maclean's* magazine in 1998, he said.

The issue honored the 100 most important Canadians in history. In a 10-person category dubbed Stars, Longboat was at the top of that list, ahead of Wayne Gretzky (third), Marshall McLuhan (fifth) and Celine Dion (ninth).

"I thought, 'Wow, nobody knows much about Tom Longboat,'" Batten said. "And I didn't know much about him either."

Longboat won the Boston Marathon in 1907 and competed in the 1908 London Olympics.

Longboat was often the featured attraction at races throughout North America, including events at New York's Madison Square Garden, where 18,000-plus screaming fans would assemble to see him and his rivals race on an indoor track.

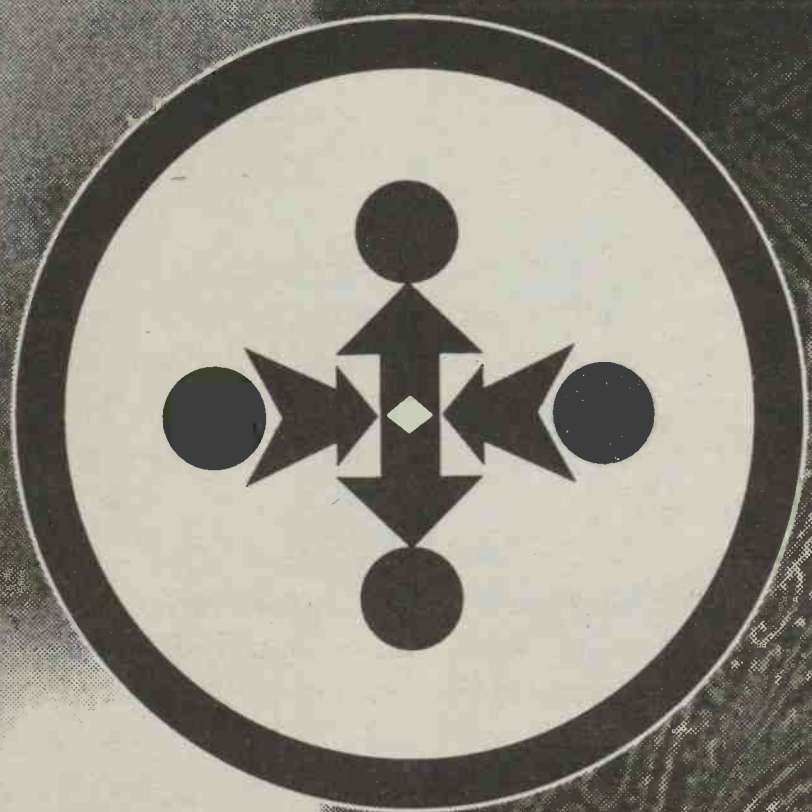
The book also addresses rumors that Longboat dabbled in performance-enhancing drugs, and that various agents tried to swindle him out of his race earnings. (see Tom Longboat page 17.)

Lisa Meeches

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Response to Letter to the Editor by Robert Nault, Minister

I am pleased that Robert Nault's letter to the Editor of the *Nations Fiscal and Statistical Review* does not really constitute a rebuttal, but rather, resorting instead to a

The debate is quite simple. The word BY, Nation building, is the research at Harvard on economic development for aboriginals. Nault has never pointed out that the word is not the word of the government and institutions.

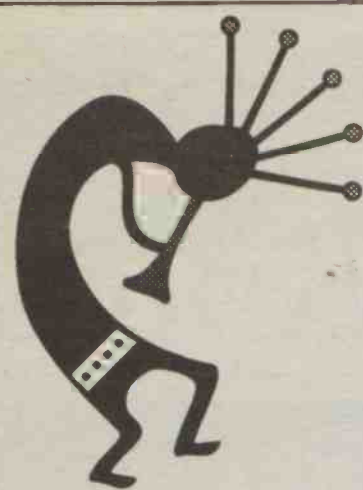
Claiming that the debate is

Now let's begin by assuming that the Nations Fiscal Institutions in a government in which economic development for argument's sake, let's state some merit, the First Nations on these institutions on their own required. This could be a first step. We need Ottawa to pass legislation and will begin to act accordingly. The debate is over, and the First

Will Ottawa accept unilateral action? There may be some credence to the idea of letting the First Nations gain control over that Ottawa is not interested in.

On the other hand, if Ottawa's government immediately reverts to

For argument's sake, let's assume that Chretien, accept that the First Nations to create and how to do so, in this area and in the area of the First Nations. Proceed to debate the merits of



TAX EXEMPTION:

OUR FUTURE - THE FUTURE OF OUR GRANDCHILDREN

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For more information about the "O.I. Group of Companies" or further information about the "Aboriginal Taxation Working Committee" including a free copy of the 80-page report by Dr. Fred Lazar and Joseph Fiorin, contact us at:

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GREETINGS

Our Aboriginal and Treaty Rights are being redefined by others. Courts should not be placed in the position of being asked to define who we are as First Nations people.

We are members of sovereign nations. If we truly believe that we are sovereign, we must start defining our own governance structures. We should not expect others to do that for us.

Governance embodies our political, bureaucratic and judicial institutions. If we are truly sovereign, these jurisdictions are ours to define, develop or reshape. One cannot govern if one does not have independent sources of revenue. Our independent and non-negotiable sources of revenue arise from transfer payments from the Government of Canada and reflect its fiduciary and other obligations to our people. These obligations emerged from the treaties signed and other agreements made with the settlers because we, as a people, have never been defeated in Canada. Taxation is within the jurisdiction of sovereign First Nations governance to shape, define and implement as is gaining control over our own resources.

TAX EXEMPTION: A TOOL FOR ECONOMIC DEVELOPMENT FOR FIRST NATIONS

The O.I. Group of Companies commissioned a study from a respected and prominent economist, Dr. Fred Lazar, to help us organize our aspirations as sovereign Nations and illustrate how they can be implemented in harmony and without infringing on the priorities Canada may have.

The Executive Summary of the discussion paper is being widely distributed amongst First Nations and others in Canada and internationally to begin a dialogue on how we, as First Nations, will shape our sovereignty and develop a governance framework which reflects our aspirations, our cultural values, our vision of self-determination, our similarities and differences, and embodies our creative solutions which do not necessarily mirror the mainstream.

BECOME PART OF THE DIALOGUE

We want you to become part of the dialogue. The O.I. Group has facilitated the structuring of a Working Committee comprised of representatives from various National First Nation bodies and other key visionaries who are providing valuable input and helping to move forward.

All My Relations,

Roger Obonsawin
O.I. Group of Companies

LET'S DEBATE

by Dr. Fred Lazare

*Response to Letter to the Editor - Windspeaker - November 2002, Page 5
by Robert Nault, Minister of Indian and Northern Affairs.*

I am pleased that Robert Nault has decided to enter into a debate regarding the First Nations Fiscal and Statistical Institutions Act. Unfortunately, his letter to the editor does not really constitute a contribution to a debate. Indeed, he avoids the real issue altogether, resorting instead to irrelevant platitudes.

The debate is quite simple. It is about nation building by the First Nations, and I stress the word BY. Nation building requires sovereignty — the two go hand-in-hand. And as the research at Harvard emphatically demonstrates, sovereignty is the key to economic development for aboriginal communities and nations. Not surprisingly, Minister Nault has never pointed out this connection in any of his speeches promoting Ottawa's governance and institutions initiatives.

Claiming that the debate is about anything else is misleading and absolutely wrong!

Now let's begin by assuming that the various institutions contemplated by the First Nations Fiscal Institutions initiative are needed and essential for creating the environment in which economic development can flourish. Of course, this is not the case, but for argument's sake, let's start at this point. If this assumption is correct, or at least has some merit, the First Nations, individually, multilaterally and/or collectively can create these institutions on their own and establish the governance and legal structures required. This could be a first step in their exercising their sovereign rights. They do not need Ottawa to pass legislation to do these things. Either the First Nations are sovereign and will begin to act accordingly and assume the responsibilities for their actions, or the debate is over, and the First Nations will continue to be wards of the state of Canada.

Will Ottawa accept unilateral action by the First Nations in this area? If yes, then there may be some credence to Nault's public statements that Ottawa is interested in helping the First Nations gain control over their financial, social and economic affairs and that Ottawa is not interested in perpetuating the historic colonial relationship.

On the other hand, if Ottawa objects to unilateral action by the First Nations, the federal government immediately reveals its true colours and duplicity. So Mr. Nault, which is it?

For argument's sake, let's be optimistic and assume that Nault and his boss, Jean Chretien, accept that the First Nations should decide alone what institutions they need to create and how to do so, and that Ottawa should withdraw its proposed legislation in this area and in the area of governance as well. Then the First Nations could proceed to debate the merits of any of the proposed institutions.

But to truly test Ottawa's "goodwill" and new found tolerance for independent action by the First Nations, the First Nations should then ask Nault and his gang in Ottawa if they are prepared to compensate the First Nations for the wealth that has been extracted by the federal and provincial governments from the lands that were never transferred to Canada by the First Nations, but were intended to be shared by all.

Some preliminary calculations show that during the past 30 years alone, the present value of the resource revenues received by Ottawa and the three western provinces - BC, Alberta and Saskatchewan - were approximately \$710 billion - yes billion dollars! Simple arithmetic suggests that the First Nations' share at 50 percent should be just over \$355 billion. Remember this total does not cover the past 135 years, does not include the resource revenues received by the other provinces, and does not include other revenues received by the governments across Canada. So the real number is much greater.

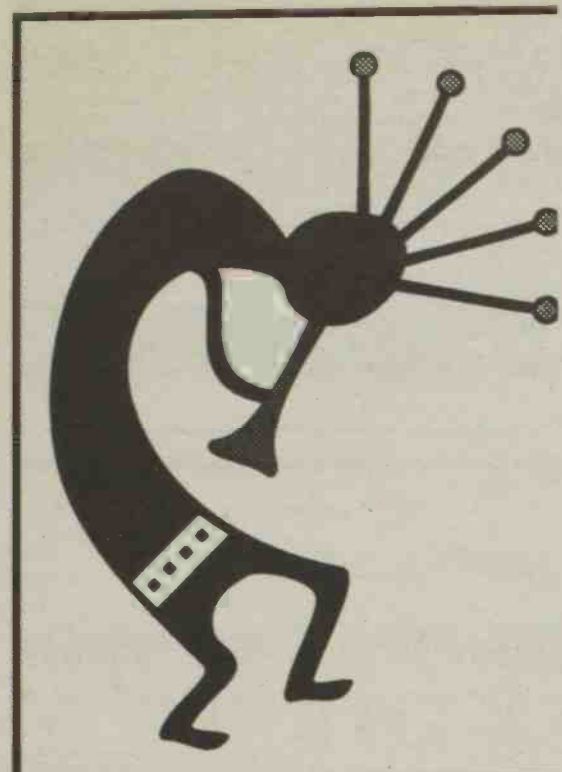
The annual interest owing on even this amount would be \$15 to \$18 billion. In addition, Ottawa and the three western provinces received \$17 billion last fiscal year in resource revenues. The First Nations' share adds another \$8.5 billion to the annual amounts owing to them. Is Ottawa prepared to sit down and negotiate annual transfers approaching at least \$24 to \$26 billion to the First Nations, with no strings attached - this money belongs to the First Nations?

If Nault is sincere when he says that the real intent of his initiative is to "allow First Nations to get on with the business of building their economies without waiting for the government of Canada", then he should have little problem in sitting down to negotiate the amounts owing to the First Nations. \$24 to \$26 billion annually will enable the First Nations to go a long way towards restoring their economies and eliminating the income and social gaps that exist today between First Nations' people and others across Canada — a gap that translates into an annual loss of at least \$3 billion in income for the First Nations' citizens.

I suspect that Ottawa has no such interest, for Chretien and the remnants of his team do not want to give up their control over the First Nations. Nor do they want to finally acknowledge the injustice of the past and take the fiscal responsibility to restore the monetary balance.

While the real debate is about nation building, for the federal government, the debate is how to eliminate the massive financial liability and continue to control the First Nations.

By the way, is there any merit in the First Nations Fiscal initiative? Very little at best!



TAX EXEMPTION:

A Tool for Economic Development for FIRST NATIONS

Prepared for The O.I. Group of Companies
By: Dr. Fred Lazar • Joseph Fiorini

SORTING OUT THE ISSUES

EXECUTIVE SUMMARY

CROSSROADS

Robert Nault, the present Minister for Indian and Northern Affairs Canada, stated at a recent conference in Ottawa (April 18, 2002: Beyond the Indian Act):

"Make no mistake. We stand at an historic turning point in our relationship with First Nations. Change is in the air - change which puts the tools of economic self-sufficiency into the hands of First Nations. Change which knows that the old cycle of social assistance does not work and must not continue. Change that sees economic development - not economic dependency - as the road ahead."

Nault is right, the First Nations and Canada are at a crossroads; however, they have been at this juncture for decades, with little progress to show. Despite tens of billion of dollars in spending by INAC and other federal government departments over the past 50 years, there have been limited economic payoffs for Aboriginal peoples.

Although Canada is among the top countries in which to live according to the United Nations' Human Development Index, Inuit and on-reserve Indians are ranked below many developing nations. Many First Nations and Inuit communities face housing shortages, as well as rates of unemployment, dependence on social assistance and youth suicide that are higher than the national average. Indeed, the United Nations Committee on Economic, Social and Cultural Rights has observed that **there has been little or no progress in the alleviation of social and economic deprivation among the Aboriginal peoples.**

Economic development for the First Nations is imperative. Stephen Cornell and Joseph Kalt have stressed that **sovereignty, nation-building, and economic development go hand in hand.** Without sovereignty and nation-building, economic development is likely to remain a frustratingly elusive dream.

There is general agreement that the First Nations must be in control of their destiny, regain the rights to resources, expand their land bases and continue to receive reparations from the federal government to support economic development initiatives, including education, health care, infrastructure and social programs.

But what is the road ahead? What needs to be done?

TAX EXEMPTION: A Tool for Economic Development

It is also time for Canada to show the world that it is indeed an honourable

country that will stand by all of its commitments and promises. If Canada chooses to continue to mistreat the First Nations, then what do we stand for as a people and as a country, and why should we continue to exist as an independent nation?

Dr. Fred Lazar

THE PATH AHEAD

We know the following:

1. Sovereignty is critical if the First Nations are to ever move beyond the state of dependency and revitalize their economies so as to narrow and eliminate the economic and social gaps their peoples have long endured. But sovereignty and the fiscal capacity to govern must go together.

The Canadian federation has long recognized the need for each province to have the fiscal capacity to provide its residents with public services that are reasonably comparable to those in other provinces. The equalization program is the federal government's most important program for reducing fiscal disparities among provinces. In fiscal year 2001-02, this program ensured that all provinces would have revenues of \$5,869 per resident to fund public services. Seven of the eight eligible provinces received almost \$10.5 billion in 2001-02.

These payments accounted for 26% or more of the total revenues of four of the provinces and 19% for Manitoba. Equalization payments averaged in excess of \$1,165 per capita in five provinces.

The magnitude of these annual payments and their importance for providing the fiscal capacity for most provinces in Canada to provide the needed public services must always be kept in mind by the First Nations as they negotiate with the federal government to fund the provision of basic services such as health, education, housing and public infrastructure in all First Nations communities.

The First Nations are not the beneficiaries of "generous" handouts by Ottawa and the taxpayers of Canada. They are fully entitled to the payments they currently receive.

But these payments cover only part of what is owed to the First Nations.

2. Substantial economic gaps exist. John McCallum has summarized the socio-economic plight of Aboriginal peoples very succinctly and very well: "The statistics leave no doubt as to the very

sad state of aboriginal economic and social development today."

- On-reserve Indians fare poorest in the labour market - their unemployment rates much higher than the non-Aboriginal labour force - almost three times higher in 1996; off-reserve Indians have the second highest levels of unemployment.

- The participation rates of on-reserve Indians are much lower than the non-Aboriginal labour force. A relatively lower participation rate goes hand-in-hand with higher unemployment rates. High unemployment rates tend to discourage active labour force participation and so this leads to lower labour force participation rates. The unemployment rates for registered Indians, both on and off reserve, do not measure the so-called hidden unemployed - those individuals who have dropped out of the labour force altogether because they could not find any jobs. If one includes the hidden unemployed, the unemployment rate for registered Indians would have stood at 40% in 1996.

- The unemployment rates for the Aboriginal labour force is consistently over twice the levels for non-Aboriginals in Canada in 1996, regardless of geographic location.

- In all the major urban centers across Canada, the Aboriginal population fares much worse than their non-Aboriginal counterparts in the labour market - higher unemployment rates, lower participation rates (reflecting poorer job prospects) and lower employment rate (reflecting higher unemployment and lower participation rates).

- Poor labour force status translates into equally poor income status. According to the 1996 census, the average earnings of all Aboriginal earners were only 66% of the average earnings of all earners in Canada. The relatively poorer earning status of Aboriginals is partly the outcome of their being less likely to find full-time, full-year jobs. Part-time and/or part-year jobs pay less.

- Registered Indians are over-represented among those with less than a high school education - 22% of all registered Indians and 30% of on-reserve Indians had less than a grade nine education in 1995 compared to only 12% of non-Aboriginals - and under-represented among those with a university education or with some other post-secondary degree or certificate. In 1995, only 6% of on-reserve Indians, 15 years or older were high school graduates and only another 2% had a university degree.

15% of non-Aboriginals had a high school degree and another 13% had a university degree.

- Educational attainment is positively correlated to labour force experience - the more educated experience lower rates of unemployment and are more likely to participate in the labour force because of the better job prospects and thus are likely to have higher participation rates. Educational attainment also is positively correlated with earnings and income. For example, in 1995, the average earnings of all Canadians with less than a grade nine education, who worked during the year, were 85% of the average earnings of all Canadians with a high school certificate, but only 46% of the average earnings of those with a university degree. Among Aboriginals who worked during the year, the average incomes of those with less than a grade nine education were 80% of the average earnings of Aboriginals with a high school certificate and 44% of those with a university degree. Education does pay off.

- **But education pays off less for the Aboriginal peoples. Within each education group, the average earnings of Aboriginal earners ranged from 72% to 76% of the average earnings of all Canadians. The average earnings of all Aboriginal earners were only 66% of the average for all Canadians. Thus, not only do Aboriginal workers earn less, regardless of their level of education, but also Aboriginal workers have less education than do non-Aboriginal peoples. Tax exemption does not close the current earnings gaps.**

- Registered Indians fare worse on several indicators of health status - life expectancy, infant mortality rates and age standardized TB incidence. These findings are not surprising since health status and labour force and income status are positively correlated. Individuals active in the labour market who earn above average income levels tend to be healthier and/or have better access to health care. So the inferior health status of registered Indians is the mirror image on their relatively poorer labour force, income and education status. Economic development for the First Nations should improve the economic status of registered Indians and this should lead to improvements in their health. **The status quo does have considerable hidden costs and the payoffs from economic development could be substantial not only for the Aboriginal peoples but also for all other people in Canada.**

- Housing on reserves has improved between 1996 and 2000, but remains the worst in Canada. In First Nations communities, poor housing conditions threaten the safety of residents. Inadequate, affordable housing contributes to health and social

Eliminating the gaps could yield considerable benefits for both the First Nations peoples and all peoples living in Canada. RCAP calculated an annual net economic benefit of \$7.5 billion.

Closing only the income gap between registered and non-Aboriginals could net economic benefits between \$5.8 and \$7.8 billion annually.

These estimates do not include additional savings that would result from lower health care costs, reduced social assistance payments and lower justice and correctional services. Conservative estimates of additional savings, the net economic benefits could well exceed \$7.5 billion annually.

In total the net economic benefits could well exceed \$15 billion annually.

3. **The land and resource issues in Canada have never been fully resolved. Originally contemplated in the 1867 Constitution, the 1867 *Natural Resources Act* transferred ownership of natural resources to Quebec, New Brunswick and Nova Scotia. The *Natural Resources Act*, 1930 did the same for the western provinces. Resource control for the First Nations was not included in either piece of legislation. The First Nations have never had full control over resource revenues owing to them.**

It is useful to put the area of land set aside for reserves for the First Nations into some context in order to gain a better understanding of the magnitude of the land claims. Canada has a total land mass of 6.5 million square kilometers. Over 130,000 square kilometers have been set aside for National Parks (1.5% of the total land mass).

There are currently over 100,000 square kilometers of unclaimed lands (0.4% of the total land mass). In comparison, registered Indians comprise only 0.4% of the total population of Canada in 1996.

Canada has prospered from its natural resources. For example, resource-based exports (agriculture, fishing products, energy products, forestry products) totaled \$29.9 billion, or 29% of total exports from Canada in 1996. In resource products gener-

EXECUTIVE SUMMARY

- Housing on reserves has improved between 1996 and 2000. However, overall on-reserve housing is among the worst in Canada. In some First Nations communities, poor housing conditions threaten the health and safety of residents. The lack of adequate, affordable housing contributes to health and social problems.

Eliminating the gaps could produce sizeable benefits for both the First Nations peoples and all peoples living in Canada. RCAP calculated an annual net benefit of \$7.5 billion.

Closing only the income gap between registered Indians and non-Aboriginals could lead to a net economic benefit of between \$5.8 and \$7.8 billion.

These estimates do not include the additional savings that would result from lower health care costs, lower social assistance payments and lower costs for justice and correctional services. With conservative estimates for these additional savings, the net economic benefits could well exceed \$9.0 billion annually.

In total the net economic benefits could well exceed \$9.0 billion annually.

3. The land and resources of this country have never been shared as originally contemplated by the First Nations. Section 9 of the *British North America Act* transferred ownership of natural resources to Quebec, Ontario, New Brunswick and Nova Scotia in 1867. The *Natural Resources Transfer Act, 1930* did the same for the Western provinces. Resource revenues for the First Nations were not entrenched in either piece of legislation and so the First Nations have never had control over resource revenues rightfully owing to them.

It is useful to put the area of the land set aside for reserves for the 600+ Indian bands into some context in order to gain a better understanding of the issues surrounding land claims. Canada has a land mass of 6.5 million square kilometers. Over 130,000 square kilometers have been set aside for National Parks (2% of the total land mass).

There are currently only 26,300 square kilometers of reserve lands (0.4% of the total land mass). In comparison, registered Indians comprised 1.9% of the total population in Canada in 1996.

Canada has prospered from the lands and resources. For example, in 2001, resource-based exports (agriculture and fishing products, energy products and forestry products) totaled \$125 billion or 29% of total exports from Canada. Trade in resource products generated a trade

surplus for Canada of \$84 billion. Trade in all other products produced a deficit of \$20 billion.

The resource sectors directly generated almost \$50 billion in gross domestic product (GDP) in 1999 (5.5% of total GDP). Resource-based manufacturing industries accounted for an additional \$40 billion in GDP (4.7%). So at least 10% of Canada's economy is driven by resources.

In fiscal 2001-02, the provincial governments of Alberta, British Columbia and Saskatchewan raised almost \$11 billion in revenues from the resource sectors. This total does not include corporate income taxes paid by companies in these sectors. Resource sector revenues accounted for 32%, 13% and 20% respectively of the total revenues of the Alberta, B.C. and Saskatchewan Governments.

The provincial governments of Manitoba, Nova Scotia, New Brunswick and Newfoundland raised an additional \$1 billion in revenues from the resource sectors in 2001-02, while the federal government received \$4.7 billion from excise taxes on energy. The federal government's revenues exceed the net transfers from INAC to the First Nations, and the resource sector revenues of the three Western provinces far exceed the total expenditures by all levels of government on the First Nations.

Contrast the position of the First Nations with one of the fundamental principles of the constitution; namely, that to finance and exercise power of self-government, an adequate resource base is essential. If the First Nations were to receive annually only 25% of all the revenues generated by the federal government and the provincial governments from the resource sectors, they could receive in excess of \$6 billion. At 50%, they would receive well in excess of \$12 billion annually.

The sharing of resource revenues would have gone a long way towards allowing the First Nations to govern themselves, pay for basic services and support an array of economic development initiatives, without any need to impose an income tax on their citizens and their enterprises.

4. The lack of development and economic opportunities on reserves has pushed many of the more highly educated and possibly more of the risk takers off the reserves in search of better prospects elsewhere; and has created a culture of dependency on reserves. A welfare economy is both seductive and destructive. And the loss of many of the "brightest and the best" erodes the human capital and dynamism of the First Nations communities, encouraging others to leave as well. This produces a vicious cycle that threatens the long-term viability of these communities.

5. The federal government is not inter-

ested in spending any more money in total in dealing with the First Nations.

In 2001-02, most of the money spent by the federal government for the First Nations (primarily through Indian and Northern Affairs Canada and Health Canada) was spent on education, health, housing and social programs. While all are important in creating the foundation for strong communities, they all involve services, which are provided to all people in Canada. Moreover, these levels of expenditures only have kept the economic opportunities gap from widening. Either not enough is being spent or it is not being spent wisely or there is insufficient flexibility in designing the programs and spending the money.

The expenditures for health, education and social programs averaged approximately \$2,500, \$2,200 and \$2,000 per registered Indian respectively in 2001-02. Per capita health expenditures in 1997-98 averaged \$1,800 across Canada. Per capita expenditures by the provinces on education averaged \$1,300 in 1997-98. Per capita expenditures on vocational and post-secondary education averaged an additional \$800. In 1998-99, the provinces spent collectively \$30 billion on social services or approximately \$1,050 per capita. *If the economic status of the First Nations began to approach that of non-Aboriginals, spending on health care for the First Nations would decline (health and incomes are positively correlated) - if spending declined to \$1,800 per capita, the aggregate annual savings could be approximately \$350 million; and spending on social programs also would decline sharply - if spending declined to \$1,050 per capita, the aggregate annual savings could exceed \$500 million.*

It is important to consider the following:

- More is spent annually to prop up the incomes of farmers than is spent on education for First Nations' children. The farm income assistance program spending swamps the spending on direct economic development initiatives for all First Nations.
- Canadian Heritage spends on subsidies for the cultural industries about 50% of what Health Canada spends annually on health care for Aboriginal peoples. The Canadian Film Development Corporation receives almost as much as is spent on direct economic development programs for the First Nations.
- Total expenditures on international agencies run about \$100 million below the annual expenditures by INAC on capital facilities maintenance on reserves and in the North.
- CIDA's annual budget almost exceeds total INAC spending on education and social programs for Aboriginal peoples.
- The financial assistance provided by Human Resources Development through subsidies for post-secondary education is equal to the total spending on education by INAC for all First Nations peoples.

• The non-taxation of business-paid health and dental benefits costs governments \$1.6 billion annually exceeding Health Canada's expenditures of \$1.4 billion for health care for Aboriginal peoples.

• The charitable donations credit produces an additional cost of \$1.3 billion. Compare this to INAC's expenditure of \$1.0 billion for social programs for Registered Indians and Inuit.

• The foregone tax revenues for personal expenditures for education (tuition fee credit, education credit, transferred credits, carry-forward of credits, student loan interest credit, RESPs, partial exemption of scholarship, fellowship and bursary income) are \$1.4 billion - an amount well in excess of INAC's annual expenditures for education.

6. The federal government wants new treaties to limit its financial exposure and risks. Canada's continued refusal to respect the spirit and intent of the historic treaties, while they implement "modern day treaties", which are extinguishment agreements rather than treaties, are part of this strategy.

Modern day treaties are extinguishment agreements rather than treaties.

7. Paternalism has been and continues to be the basis for the relationship between the federal government (and provincial governments as well) and the First Nations. The *Indian Act* smacks of the worst excesses of colonial paternalism. The First Nations Governance Initiative is no better.

8. The Chretien government's ultimate goal still appears to be assimilation as originally spelled out in the 1969 "White Paper". The 2001-02 "White Paper" model is just more sophisticated and is being sold to the public more effectively than the original. It also builds upon the failure of 30 years of policies with the failures presented to give credence to the paternalistic view of Canada towards Aboriginal peoples.

Chretien's governments' ultimate goal is assimilation and is being sold to the public more effectively.

Consequently, the goals of the First Nations must include:

- Getting rid of the *Indian Act*;
- Negotiating constitutionally entrenched and protected sovereignty, including appropriate compensation;
- Creating a First Nation government and economic development strategy.

What is the strategy to achieve these goals?

EXECUTIVE SUMMARY

It must consist of several components.

One involves public education, especially of the history of the relationships between the First Nations and the white settlers. **The Report of the Royal Commission on Aboriginal Peoples should become required readings in all Canadian History courses at all levels of education.** It is also critically important that the public is made aware of the conclusive findings of the Harvard Research project on the need for sovereignty.

A second component involves attacking the federal government with its own words. There are numerous examples one could use.

The third component involves the international community. A road trip by the AFN leadership to meet with the major energy and forestry companies abroad with interests in Canada, major fund management companies and the three major credit rating agencies in the U.S. to spell out clearly the current situation regarding control/ownership of lands and resources in Canada and the potential liabilities of resource companies and governments in Canada should be a priority.

Moreover, it is of utmost importance for the First Nations to recognize that they are entitled to multiple income streams from the federal government and they should not compromise on this in their negotiations.

First Nations must recognize that they are entitled to multiple income streams from the federal government.

First Nations and their peoples receive some or all of the following sources of money from the federal government:

- Grants/transfers for education, health, social services, housing, cultural activities, infrastructure, "economic development";
- Cash payments (one-time or spread out over period of years) for land settlement claims or extinguishment of treaty rights
- Resource revenues (royalties, etc.); and
- Tax exemption.

The First Nations are entitled to all four sources. There should not be any trade-offs made in negotiations. That is, First Nations should not be willing to take a little bit more of one type of payment in return for reducing the amount of another type. This type of trade-off will never work to the advantage of the First Nations.

Grants/transfers are required to fund the basic foundation required for sustained economic development. The First Nations should conduct an inventory of minimal acceptable requirements for education, health care, housing, government services, communications/

transportation/environmental infrastructure, and determine the current financial gaps to meet these minimal standards. The federal government should then commit to top up the existing transfers so as to finance the minimal standards. The transfers should be maintained indefinitely in real per capita terms. The transfers also should be unconditional - how they are spent should be determined entirely by the First Nations' governments.

The federal government could increase the transfers in part by greatly reducing the current administration expenses of INAC that are in the range of \$600 to \$650 million.

This source of money should be viewed as partial reparations to compensate for the wealth taken from the First Nations. These transfers, even if provided indefinitely, would represent but a fraction of the income and wealth generated from the resources and the lands that should have been shared between the First Nations peoples and the immigrants to this country.

The one-time cash payments generally attached to a land claims or treaty settlement represents an arbitrary value. It does not represent compensation for past damages. The grants/transfers should be viewed in this way.

These one-time payments, even if spread out over a number of years, provide a trust fund that could be used either to provide pension benefits to First Nations peoples or to finance economic development initiatives. The transfer payments should be used for either of these purposes.

Resource revenues are compensation for development by non-Aboriginal companies of resource wealth located on reserves. These revenues could be used to augment the services provided by First Nations' governments. As well, they could be put into trust to pay future pension benefits.

Tax exemption is an Aboriginal or treaty right or both and is critical for economic development and integral for the sovereignty of First Nations.

TAX EXEMPTION

Tax policy should be viewed from the point of view of incentives rather than as a source of revenues for First Nations governments. This latter perspective plays into the hands of the federal government and runs counter to the view that the federal government should maintain, if not expand, its financial support of First Nations communities.

There are at least three lines of argument to support tax exemption for all First Nations peoples and their companies, whether they are collectively or individually owned.

One line of argument follows from the fact that the right to set tax rates and formulate tax policy belongs to a government and is an important instrument for a sovereign nation to control governments.

If First Nations are to have self-government and eventually be treated as equals, they alone must determine how their people should be governed, and this includes how they should be taxed.

The second line of argument follows from the fact that tax policies have long been considered and used for a wide range of economic and social objectives, and as such, they can play a key part of a First Nations economic development strategy. The current and former Ministers of Finance in the Chretien government have made tax cuts a major component in their economic growth strategies.

Further, the federal government continues to have in place a large number of tax incentives to stimulate economic growth and these measure cost the government billions of dollars annually in foregone revenues.

Thus, at a minimum, First Nations peoples should not be subject to an income tax since economic development is critical to reduce and eventually eliminate the income gaps that exist between the First Nations peoples and non-Aboriginal peoples in Canada.

Incentives do matter, regardless of cultural and historic differences.

Higher after-tax incomes create the incentive to invest in education and training.

A more highly educated and skilled work force is essential for the First Nations to have the talent to govern themselves and to have the talent that will be necessary to drive their economies. Tax exemption produces higher after-tax incomes, as long as employers do not try to capture some or all of the tax benefits.

Small businesses generally rely on personal savings and those of family and friends, as well as on internally generated cash flows, to finance the early years of their start up and growth. Higher after-tax personal incomes provide the cushion for savings, which could be invested in small businesses. Higher after-tax business incomes translate into larger cash flows, which can be re-invested in the business. Tax exemption, especially when extended to companies and their profits, could play a major role in addressing the capital barriers faced by small business and especially those started by and owned by the First Nations peoples.

So, if tax cuts and tax incentives are considered important by the federal government and the Department of Finance, they are even more important for First Nations trying to develop their economies. **It makes no sense from an economic perspective, nor should it from a political perspective, to try to raise tax rates for First Nations peoples, many of whom fall below low-income cutoff levels, when the thrust of fiscal policy is to cut tax rates and when tax incentives continue to be integral to the federal government's policies to make the country more competitive and wealthier.**

Once the tax powers are fully transferred to the First Nations, a tax model based on "citizenship" should be chosen; that is, all registered Indians should be eligible, regardless of residence and this would include all companies owned and/or controlled by registered Indians, collectively or individually.

Finally, the third stems from the proper definition of property and income generated by property. In economics, property is viewed as the wealth of an individual or family, and as such, consists of all the assets possessed by an individual or family less any liabilities owing. Assets include human capital, financial assets, equity in one's business, real estate, art, etc. The link between property/wealth and income can be seen more clearly in the definition of personal income. In the National Accounts, personal income consists of the following:

- Wages, salaries and supplementary labour income;
- Accrued net income of farm operators from farm production;
- Net income of non-farm unincorporated business;
- Interest, dividends and miscellaneous investment income; and
- Current transfers from government, corporations and non-residents.

If the Courts had defined property correctly and if they had been cognizant of what comprises one's personal income, then the connecting factors test would have been unnecessary and most, if not all, cases under section 87 would have ruled in favour of tax exemption.

BOTTOM LINE

There are two global options available for the First Nations: constitutionally-entrenched First Nations' governments with specific responsibilities similar to those enunciated in the *BNA* setting out provincial and federal responsibilities; or local/municipal type governments under the control of the provinces without any further protection of treaty and Aboriginal rights.

The path the First Nations take at the crossroads is theirs to choose.



Tom L

(Continued from page 17.)

After reading the Mac issue, Batten spent a chunk of his time during the next few months at a Toronto library, looking at microfilm searching for stories on Longboat.

He originally pitched the book idea to McClelland Stewart. After rejecting it, the publisher took the proposal to their children's book division, Tundra Books. About 20 minutes later, Batten received a phone call informing him that Tundra was interested.

The finished product is a paperback suitable for reading 10 and up.

Batten said he thoroughly enjoyed the work he did while searching and writing this book.

"The most satisfying part of finding out details that folded his career and his life," he said. "I really came to know him a lot."

Article by Sam L.

Ancestral Portraits
The Color of My People
By Frederick R. McDonald
University of Calgary Press
105 pages, 61 color reproductions (sc)
\$29.95

This first book by a Cree artist and writer Frederick R. McDonald is a multi-media offering that weaves together the artist's life, travels, and



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Employer _____
Address _____
Postal Code _____
Gross Income: _____

Sources of other income _____
Amount \$ _____
Previous Credit _____
If this is a joint _____

Tom Longboat story wins national award

(Continued from page 17.)

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Article by Sam Laskaris

Ancestral Portraits

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By Frederick R. McDonald
University of Calgary Press
105 pages, 61 color reproductions (sc)
\$29.95

This first book by Alberta Cree artist and writer Frederick R. McDonald is a multi-layered offering that weaves together the artist's life, travels, and per-

sonal reflections in prose, poetry and painting.

McDonald is a conservative writer who embraces Native spirituality and Christianity and straddles the rails in his views about 'getting along' with the dominant culture while celebrating his own rich Woodland Cree culture.

His stories and poems take a firm middle ground, not dwelling on pain and past injustice, but on the job of getting on with everyday life.

Where McDonald really braves up and spills his guts is in his paintings, reproduced in all their bold glory throughout *Ancestral Portraits*.

The job of a great artist is pretty simple: get there before the rest of us and shock us out of our complacency. With a palette as rich and vibrant as the culture he paints, McDonald takes a strong, in-your-face stance in his work.

This artist is full of gusto. He's alive and kicking up his heels, stomping out gauzy romanticism and airbrushed Hollywood stereotypes. His bold combinations of image and pigment have created a resonant new language in the Canadian art scene.

He calls them 'The Color of My People' canvases that are strong and vibrant enough to dance on. His portraits include such famous subjects as Elvis, Chief Dan George, Riel and Sit-

ting Bull. His settings are the fields and forests, streams and lakes that are home to his family in northern Alberta.

We meet Elders, warriors, children, animal helpers and ancestral spirits with real and powerful connections to the earth, sky, sun, moon and starry night. They are at home in their own world, on their own terms, past and present.

McDonald's first book is to be recommended as a decent read and a real visual tour de force.

Review by Pam Sexsmith

As Long as the Rivers Flow
By Larry Loyie
with Constance Brissenden
Illustrated by
Heather D. Holmlund
A Greenwood Book-Douglas & McIntyre
36 pages (sc)
\$18.95

As Long as the Rivers Flow is a poignant story of a 'golden Indian summer' in 1944 and how good it was to be a young Cree boy living a traditional life with his family on Slave Lake in northern Alberta.

It is a magical childhood for 10-year-old Lawrence, living in a log cabin, eating rich rabbit stew, fishing and camping on the banks of a wide river, playing hard with friends and working hard to learn the skills his parents are teaching him.

Lawrence has a baby owl

named Ooh-Hoo, orphaned after falling out of his nest near a trapline. Lawrence's papa brought the little creature home to teach his children how to care for a wild thing until it could survive on its own.

Frustrated that he is not old enough to join a real hunting expedition, Lawrence learns to stalk a beaver by camouflaging himself in the tall grass on the riverbank.

A close encounter with a grizzly bear almost ends in disaster, but the quick thinking and bravery of his grandmother saves both their lives. She teaches Lawrence how to use every part of the bear, including the meat, the grease, claws, teeth and the hide, which is made into a prize rug.

A Cree naming ceremony is held to commemorate Lawrence's bravery and his family's pride that he has become Oskiniko, a fine young man.

With fingers stained purple from the sweet juice of Saskatoon berries and chokecherries, the children gather around the evening fire to hear stories of the old days and learn from their Elders.

This most wonderful of all childhoods ends abruptly when the children are taken away in a truck by scary looking men in black who resemble "giant crows" to attend residential school far away.

Terrified and tearful, Law-

rence and his brothers and sister find themselves ripped from their secure, cozy nest and, like the baby owl, have no parents to watch over them.

As *Long As The Rivers Flow* ends with a short history describing the harsh realities of residential school life and a collection of black and white photos, circa 1944, of author Lawrence (Larry) Loyie with his brothers, sisters and the nuns and priests at St. Bernard's Mission in northern Alberta.


Lavishly illustrated with quiet, subtle watercolor paintings on every page, this bitter-sweet story is as beautifully told in pictures as it is in words.

Loyie, winner of the 2001 Canada Post Literacy Award for Individual Achievement, has penned a small masterpiece of unsentimental storytelling that bridges the richness of traditional Cree culture with the intergenerational havoc wrecked upon Native people by the residential school system. Highly recommended reading.

Review by Pamela Sexsmith

Angelique: Buffalo Hunt
By Cora Taylor
Penguin Books
85 pages (sc)
\$7.99

Angelique Dumas, 10, lives with her family near Batoche in northern Saskatchewan. (see *Angelique* page 18.)



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Province _____ Postal Code _____ How Long (Years) _____ Rent \$ _____ (Month)

Home Phone _____ Work Phone _____

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Address _____ City _____ Province _____

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Angelique Dumas joins Our Canadian Girl family

(Continued from page 17.)

When we meet her in the spring of 1865 she has joined the family in the twice-yearly buffalo hunt. This year she will be playing an active part.

She is now old enough to join the other children who follow the hunters and look for the markers thrown next to the fallen buffalo. It will be Angelique's job to find her father's marker and let her mother know which animal to butcher and prepare for their family.

Angelique is excited at her new, important role, but that excitement is mixed with other emotions—worry over whether she will do well at this new job, and a feeling of apprehension. A dream she's had about coming face-to-face with a buffalo, wounded but not yet dead, comes creeping into her mind over and over again.

She knows the dangers of the hunt. Horses and hunters are sometimes killed. She worries about her father, and of Michif, her father's new horse, a buffalo runner she named herself and has come to love.

Angelique's story is set in a time when the buffalo, which once covered the Prairie as far as the eye could see, are growing more and more scarce, which puts pressure on everyone involved to make sure the hunt is a good one.

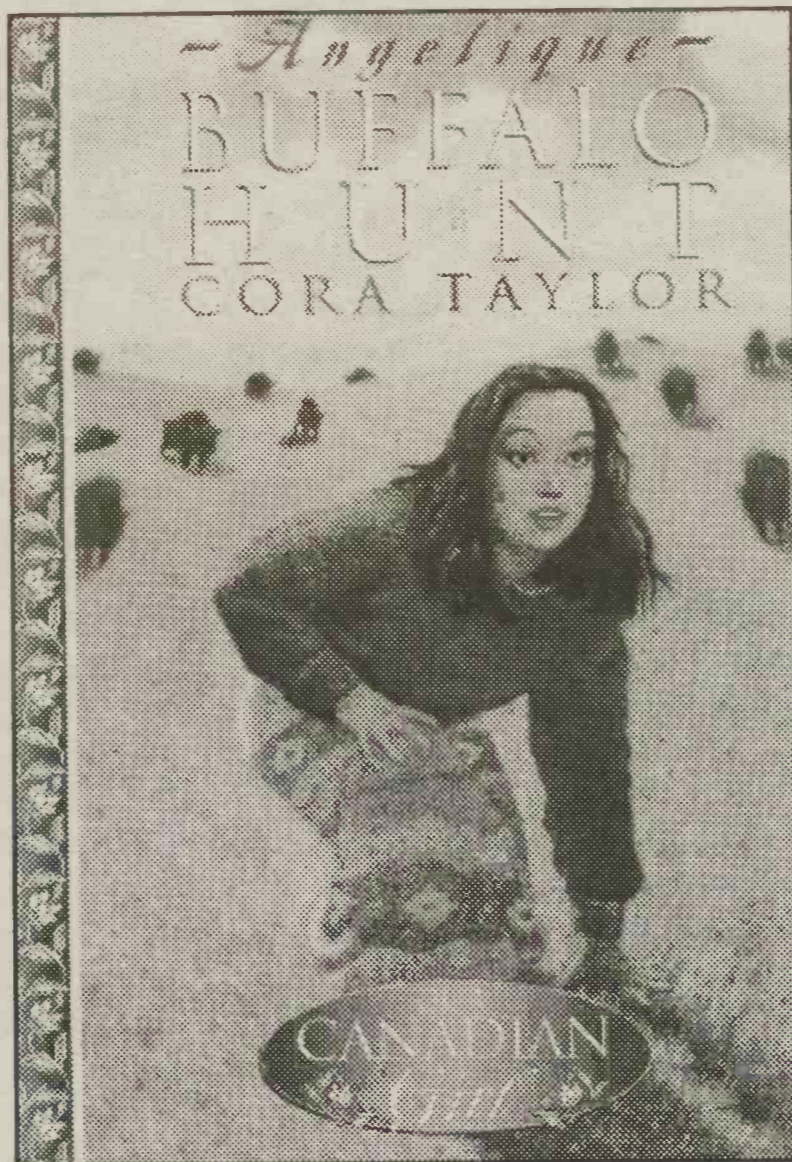
Through her experience on the hunt, Angelique learns an

important lesson about responsibility, and about the serious consequences that come when responsibility is taken too lightly.

Angelique: Buffalo Hunt is part of the Our Canadian Girl series of books, works of historical fiction that set their young heroines in different times and places within Canadian history. The books allow readers to look at what life and events in history might have been like through the eyes of a young girl.

There are 12 books in the series, which deal with large disasters that rocked the country, as well as crises on a more personal level.

Not only can readers go on a buffalo hunt and learn about Métis culture with Angelique, they can live through a smallpox epidemic in Montreal in 1885 through the eyes of Marie-Claire, and experience the Halifax explosion of 1917 through the eyes of Penelope. They can also learn about what life in northern Nova Scotia might have been like in the late 1700s



for 10-year-old Rachel after escaping from slavery in South Carolina, or see how Emily's outlook on life changes when she befriends a Chinese immigrant in Victoria in the late 1800s.

For young readers who want to go beyond just reading the books in the series, Our Canadian Girl also has a Web site where fans of the books can find out about the award-winning authors of the series.

Angelique author Cora Taylor, who grew up in Sas-

katchewan, has a number of literary honors to her name. She won the Canada Council Children's Literature Prize in 1985 and the CLA Book of the Year in 1986 for her book Julie. In 1988 she won the Ruth Schwartz Children's Book Award for The Doll, and won the CLA Book of the Year for Children in 1995 for Summer of the Mad Monk.

The Web site—www.ourcanadiangirl.ca—also has an activities page where fans of the books can learn to make bannock like the kind Angelique makes in Buffalo Hunt, along with other activities linked to the other books in the series.

Review by Cheryl Petten

The Good Path: Ojibwe learning and activity book for kids
By Thomas Peacock and Marlene Wisuri
Afton Historical Society Press
127 pages (sc)
\$17.95 (US)

The book *The Good Path* is many things: It is an introduction to the history, culture, and oral storytelling of the Ojibwe people. It teaches the nine values of the Ojibwe. And it is a tool to get young people to go beyond simply reading the words on a page; to get them to think about, and apply what is written in the book to the world.

While it may seem difficult to believe that all this can be accom-

plished by a book of 100 or so pages, *The Good Path* does it.

Each of the nine values of *The Good Path*—Honor the Creator, Honor Elders, Honor Women, Honor Our Elder Brothers (the plants and animals), Be Peaceful, Be Kind to Everyone, Be Moderate in Our Thoughts, Words, and Deeds, Be Courageous, and Keep Our Promises—are dealt with in the nine chapters of the book. Lessons about the values are intertwined with a story that begins with Ojibwe creation stories and ends in the present day.

In between is a history of how the Ojibwe people migrated westward from their home on the East Coast of North America in response to the Seven Fires Prophecies, and of how the Ojibwe people were affected by European contact, which brought disease and death, Christianity, alcoholism, boarding schools, and a loss of connection to Ojibwe culture, language and traditions.

The book stresses the importance of staying on the good path for the Ojibwe people, using history to illustrate how the people have always suffered whenever they've strayed off the path.

The book ends on an optimistic note, however, pointing to a resurgence in interest in Ojibwe language, culture and tradition among the younger generations, and a return toward the values of the good path.

(see *Walking* page 19.)

2003 Calendar Photo Contest Winners

Congratulations to our Photo Contest winners:
Paul Aardenburg and Tina Paul
Each has received a prize award of \$1500.00.



Celena Aardenburg
Photographed by:
Paul Aardenburg
Vancouver, BC

Windspeaker and Scotiabank would like to thank the many entrants in our Aboriginal Calendar Photo Contest.

The decision is getting tougher each year, but one look at the two selected photos will convince you that our judges made excellent choices.

The contest for next year will open on July 1, 2003... SO GET SNAPPIN'!



Selena Paul
Photographed by:
Tina Paul
Duffield, AB

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

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Author pens an explanation

For Joshua: An Ojibway Father Teaches His Son
By Richard Wagamese
Doubleday Canada
228 pages (hc)
\$32.95



Richard Wagamese

Novelist and former *Windspeaker* columnist Richard Wagamese was born Ojibway, but only recently became a "real Indian."

"A real Indian is a person who lives by their feelings," Wagamese writes in his new book, *For Joshua: An Ojibway Father Teaches His Son* (published by Doubleday Canada). A real Indian is someone who uses the teachings to travel deep inside his soul, and "having made that sacred journey, discovers their own truth—their self."

For most of his life, Wagamese did not know himself. He was unspeakably lonely, in and out of jail, living in poverty, trapped by addictions, suffering from depression, and troubled by thoughts of suicide. He felt unwanted, unlovable, and he did not think he was good enough. He didn't know where he belonged.

He got his first insights during a four-day fast, around which Wagamese has structured the book. For *Joshua* follows the author on each of the four days that he sat on a hill facing the Rocky Mountains with only a blanket, a canteen of water, some cloth, and some tobacco. These four main chapters—which recall the four sections of a medicine wheel, or the four stages of life—describe his life story, and also contain Ojibway stories that illustrate and illuminate the various con-

cepts and teachings the author had to understand on his journey toward a whole self.

Wagamese's self began in Minaki, Ont., where he was born into an extended family that lived on the land. He was taken into the custody of the Children's Aid Society as a toddler and placed in a Kenora foster home. When he was adopted at age nine, he moved to the flat farm country of southern Ontario, which was radically different from the rocky North.

"I felt like I'd landed on Mars," he writes in the book.

Growing up, he tried different identities: smart kid, sports hero, tough guy. He knew nothing about his culture, so he became a caricature, grunting in an invented language for his non-Native classmates, trying to gain their approval. As a young adult, he became a super-Indian with an AIM-style militancy. He associated only with other Natives.

"I became racist in my thinking," Wagamese writes. "It was easy to blame the white man... for my struggles."

During this period, Wagamese learned about the injustices of colonialism. Later, he learned another lesson: that "understanding is not healing." He still carried the old feelings of shame and worthlessness. So he drank to kill those feelings.

By the time Wagamese won a National Newspaper Award for his *Calgary Herald* column, he had become what he calls "an Indian of convenience." He had the hair, the feathers, and the rhetoric, but he was afraid to really explore his soul, because he was afraid he might not like the person he found there. He ran away from relationships when people got too close, and he ran across Canada trying to find a place he might fit. Then he made a discovery, which he relates in the book: "To find where you belong, you really only have to travel in one direction. . . . You have to travel inside yourself."

"Blame is only a step toward healing," Wagamese said in an e-mail interview. "Blame does not empower anyone and healing is about empowerment. Blame is the ego's way of saying, 'I'm afraid to look deeper.' It's only through the process of looking deeper within ourselves that we move on to the next step in healing—letting go."

Once he let go, he became responsible for his own happiness. He grew up. He lived by his feelings, instead of drowning them in alcohol.

That binge drinking—which he has beaten with the help of a detox program and AA—has cost him his relationship with his now six-year-old son, Joshua.

(see Wagamese page 27.)

Walking the good path

(Continued from page 18.)

Each chapter begins with a quote from author Thomas Peacock, where he shares a special experience he has had relating to the chapter to come, and ends with an activities page that asks the reader questions about what they have just read, and serves as a jumping off point for additional learning, providing suggestions of activities the reader can do to learn more about both the history and value covered in

the chapter.

The book contains a number of photographs and illustrations, including historic photographs of the Ojibwe people.

In writing the text for the book, Peacock, a member of the Fond du Lac Band of Lake Superior Chippewa, and an associate professor of education at the University of Minnesota—Duluth, captures the story of the Ojibwe people, and *The Good Path*, and conveys them in a

way that is easy to follow for young readers, but at the same time, not too simplistic for older readers. And the activities at the end of each chapter are effective.

In the end, *The Good Path* is a good book because it does what all books designed to teach should do—it makes the lessons interesting, it gets the reader involved, and it encourages them to think. You can't ask much more of a book than that.

Review by Cheryl Petten

Legal drugs are misused as well

By Cheryl Petten
Windspeaker Staff Writer

VANCOUVER

While most of the focus on addressing addictions problems in Aboriginal communities has been on alcohol and street drug use, there is another type of drug addiction that hasn't received as much attention—addiction to prescription medication.

It is easier for prescription drug misuse to go unnoticed. Prescription drugs are legal, easy to access, and there is no social stigma attached to taking a drug prescribed to you by a doctor. However, as with street drugs and alcohol, people misusing prescription drugs can become dependent, and that dependence can have dire consequences.

Dennis Wardman is a community medicine specialist with a special interest in addiction medicine. She works for Health Canada's First Nations and Inuit Health Branch, Pacific Region. Wardman said the rate of prescription drug abuse on First Nations communities in Canada is about the same as it is in the general population, although it may be more of a problem on some specific communities. It's not until you begin to look specifically at First Nations people who already have an addictions problem that any increases in misuse rates can be seen.

"There was a study that I was involved with, it was published

last summer, that considered prescription medication misuse among an addicted population, among people that basically enter into an alcohol and drug treatment program. And basically, it was a problem among that population, compared to the general population of addicts," Wardman said.

"So compare the population of people that go to AADAC (Alberta Alcohol and Drug Abuse Commission), versus the population that went to a Native treatment program in Calgary. It was about 50 per cent of the clients at the Native treatment centre that have misused medication. And when I say misuse, I'm referring to using the medication for purposes other than intended by a prescribing physician."

During 18 years as a social worker, Ellisa Loucks saw many of her clients battling addictions to prescription medication.

"I used to do therapeutic counselling with Aboriginal women, and a consistent issue was always overmedication," said Loucks, who now works as the Justice Co-ordinator—Corrections with the Native Women's Association of Canada.

One of the main reasons these women were being overmedicated, Loucks said, was because many of them had emotional issues, and the first reaction of the medical profession is to deal with those issues through medication.

(see prescription page 21.)

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Prescrip

(Continued from page 20.)

"When we look at the women who were being medicated, most of them were on anti-depressants. That's the first thing they tended to be stuck with because nobody could answer their questions around sexual abuse. So what I found doing my counselling was the majority of people, in particular women, who were on medications, anti-depressants, altering, basically, was based on that, that there was no fundamental way of addressing healing needs," said Loucks.

By 'stabilizing' their emotions, the medication creates a vicious circle, Loucks said, because it makes them emotionally flat, and therefore unable to deal with the emotional issues that led them to be medicated in the first place.

What makes the problem even worse is that many of the women see the prescription medication as their only way to cope, and so they over-medicate themselves by going to more than one doctor, and using more than one prescription at a time.

These women are not harming themselves by overmedicating, Loucks said, but many of them are modeling and are teaching their children by example that over-medication is the best way to cope.

"So we're raising a whole generation of people who are necessarily are into street drugs and alcohol, but are very comfortable and aware and familiar with medication that's prescribed. So even in our communities... I'm finding that of the young men are into taking pills. So if you get a pain for your teeth, you say, 'I lost the prescription.' You go to a pharmacy, you get it filled at another pharmacy, and so they're taking them because it's like, 'OK, I don't know how to deal with this.'"

One of the ways to tackle the problem of prescription drug misuse is education, Wardman explained. As part of the study he was involved in, Wardman looked at where people were getting the medication they were misusing, and most of it was coming from family and friends.

"So that says to us that we need to look at individuals, like family members,

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Prescription drug abuse is a community problem

(Continued from page 20.)

"When we look at the women who were being medicated, most of them were on anti-depressants. That's the first thing that they tended to be stuck with. The major reason for all of that was because nobody could answer their questions around their sexual abuse. So what I found in doing my counselling was that the majority of people, in particular women, who were on medications, anti-depressants, mood altering, basically, was based on that, that there was no fundamental way of addressing their healing needs," said Ellisa Loucks.

By 'stabilizing' their emotions, the medication creates a vicious circle, Loucks said, because it makes them emotionally flat, and therefore unable to deal with the emotional issues that led them to be medicated in the first place.

What makes the problem even worse is that many of these women see the prescription medication as their only way to cope, and so they over-medicate themselves by going to more than one doctor, and using more than one prescription at a time.

These women are not only harming themselves by overmedicating, Loucks said, but many of them are mothers and are teaching their children by example that over-medication is the best way to cope.

"So we're raising a whole new generation of people who not necessarily are into street drugs and alcohol, but are very comfortable and aware and familiar with medication that's prescribed. So even in our communities... I'm finding that a lot of the young men are into taking pills. So if you get a pain pill for your teeth, you say, 'Oh, I lost the prescription.' You get it filled at one pharmacy, you get it filled at another pharmacy... and so they're taking them because it's like, 'OK, I don't need to deal with this.'"

One of the ways to tackle the problem of prescription drug misuse is education, Wardman explained. As part of the study he was involved in, Wardman looked at where people were getting the medication they were misusing, and most of it was coming from family and friends.

"So that says to us that the individuals, like family mem-

bers, or community members, really ought to be educated that they shouldn't share their medication with people. And they actually should consider putting it in a secure location, so people can't get at it."

Another avenue to address the problem of prescription drug misuse is a legal one, Wardman said, because some of the people misusing prescription medication are buying it on the street.

"I think what this means then is this is really more of a community action. The community really has to take ownership and responsibility of this issue. Like having stricter bylaws for not allowing this. An example is the Siksika Nation did this, to have more consequences if a person is caught selling medication. Police enforcement, they need to crack down on the selling of illegal medication. And a lot of community members in general, they need to take this more seriously. I do recognize that it is family and friends that are selling the medication, and people are reluctant to report these people. But I hear all the time when I go to communities, people are upset that people are doing these wrong things. It's killing people," he said.

"The communities have to just take responsibility and say, if we're going to do something about it, this has to be done, action has to occur by everyone in the community. So they have to get tough on it."

Pharmacies and doctors must also play a role in addressing the problem, with pharmacies checking to make sure clients are not "double doctoring," getting the same prescription from more than one doctor. Doctors can prescribe smaller amounts at a time so their patients can't sell the medicine on the street.

While some might be quick to point the finger at doctors for the problem of prescription drug abuse, Wardman said the blame can't be placed so easily.

"Now it is true that some MDs may not be prescribing as well as people think they should in terms of not screening tightly enough, but there's a lot of issues here. I don't want to be blaming anybody, but physicians are busy, and in a rural practice maybe see 60 people a day... So they're very busy and

they don't have time to address a lot of the issues that patients come in with... the physical or the emotional pain."

One solution to this problem is to have a community health representative or NADAP (Native Alcohol and Drug Addictions Program) worker in the doctor's office to talk to the patients and find out about other issues, and then pass this information on to the doctor, Wardman suggested.

Aboriginal health profession-

als also have a role to play in the solution, Loucks said, by talking to other medical professionals and letting them know what is important to Aboriginal people.

Another part of the problem, Wardman said, is the attitude that prescription medication is the answer to all of life's ills.

"There seems to be a real attitude that if we have any pain, if we have any anxiety, or something is not right, we should take medication to make us feel better. So that attitude has to change

as well. We need to be more aware of all the non-medication therapies that could be just as effective, such as relaxation techniques, stress management, exercising, support from family and friends and counselling."

Wardman would welcome inquiries from people wanting information on how to address the problem of prescription drug misuse in their communities. His e-mail address is dennis_wardman@hc-sc.gc.ca.

Noise causes hearing loss

Dr. Gilles Pinette

Windspeaker Health Columnist

Millions of people each year are exposed to noises that can cause hearing loss. The ear is one of the body's delicate instruments and after enough abuse, it will break down.

What causes noise damage?

Noise damage can occur at work, home, and play. Common causes of hearing damage include machinery, power tools, engines, recreation vehicles, music, and firearms.

The ear consists of three basic parts. Sounds must travel through these parts for you to hear. First the sound must go through the auditory canal of the outer ear. This part funnels the sound into your head. Next the sound wave vibrates a thin membrane called the ear drum that in turn moves several tiny bones in the middle ear.

One of the bones is attached to a special structure in the inner ear called the cochlea. When a sound wave causes the ear bones to move, this stimulates fluid and special "hair" cells in the cochlea. Finally, each hair cell sends a message to the brain that indicates the sound that you hear.

Hearing is lost when any of these basic structures are affected. Wax plugging your outer ear canal can cause hearing loss. Fluid and infection in the middle ear can prevent sound waves from traveling through. Infections in the inner ear can "stun" the tiny hair cells and cause hearing loss. Damage in the nerve to the ear can prevent the sound signals from reaching the brain, also resulting in hearing loss.

Noise that is too strong or too loud can damage the structures



of the middle and inner ear. Ear drums can burst. The tiny hair cells in the inner ear can become damaged from the strong vibrations or from too much "wear and tear" on them.

Am I going deaf?

Damage to the ear stops when the noise stops. As long as you are continuously exposed to the noise, the "wear and tear" damage causes slow loss of hearing.

The following clues may mean the noise you are exposed to is too loud or your hearing is being damaged: If you have to shout to talk to someone next to you. If you start getting ringing in your ears after the noise stops.

If you have trouble hearing normal conversation, especially in a crowded room. If you need to turn the TV or stereo volume louder in order to hear it. If you can't hear certain sounds like a telephone ringing, a baby crying, or someone whispering. If your family complains about your poor hearing.

In the early stages of hearing loss, these symptoms only last minutes or hours after the noise stops. As the damage worsens, the symptoms last longer and can become permanent.

Restoring hearing

Unfortunately, once the ear is damaged by noise, it is usually permanent. Hearing aids help by

amplifying the sound to make it louder but they don't restore the hearing back to normal. Depending on the damage caused, surgery can sometimes help restore some of the hearing.

Preventing hearing loss

Avoid noise that is loud or that lasts for a long time (hours). Keep the music volume lower. Wear headphones or earplugs when you operate noisy machinery, equipment, tools, firearms, or attend loud sporting events. Some professions have higher risk of hearing loss: construction, factory workers, musicians, people that wear headsets, woodcutters and farmers, people around noisy motors, or military working with firearms.

If you suspect hearing loss, ask your doctor to get your hearing professionally tested.

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Dr. Pinette is a Métis family physician in Manitoba and host of APTN's Medicine Chest. Contact Dr. Pinette at pinette@shaw.ca

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Governments invest in north

By Scott Boyes
Windspeaker Contributor

LA RONGE, Sask.

The Canadian and Saskatchewan governments are each putting \$10 million over five years into a fund aimed at strengthening and diversifying the northern Saskatchewan economy.

The Canada-Saskatchewan Northern Development Agreement will provide opportunities for northerners to improve infrastructure, training and education, and increase research and business investment.

The new fund is part of the Northern Development Accord, which provides a framework for federal, provincial and northern authorities to work together to improve living conditions and economic opportunities in the north.

"Northerners want to see action in this agreement... and they also want to see action quickly," said Saskatchewan's Northern Affairs Minister Buckley Belanger. Authorities say about \$1 million will flow

before the end of the fiscal year next spring, although details on the application process for projects have yet to be announced.

The fund will be managed by a committee of two members each from the federal and provincial governments and the Northern Development Board (NDB), which represents northern First Nations, the Métis Nation of Saskatchewan (MNS) and the municipalities of New North. Each party will have to agree before a project proceeds, essentially giving each party a veto.

To be eligible for funding, recipients must be legal entities, such as non-profit corporations, post-secondary institutions, hospitals and regional health care centres engaged in research, or other provincial agencies or legal entities created by the provincial government. Commercial businesses will not be eligible for support, except in circumstances where the community would benefit substantially from the investment.

Churchill River MP Rick Laliberte likened the support of provincial and federal govern-

ments to two snowshoes, and said it was now up to the NDB to wear those snowshoes and head in its own direction.

"We have new trails to make," he said, emphasizing that northerners needed to create wealth for themselves, not share wealth with other powers.

"This (accord) is a uniqueness in Canada," said Cumberland MLA Keith Goulet, who remarked that the NDB may need five-legged snowshoes, given all the partners—the Prince Albert Grand Council, Meadow Lake Tribal Council, MNS and New North.

"What I like about it is the partnership," said MNS president Clem Chartier, though he said the accord falls short of what was envisioned four years ago during development of the Northern Strategy, a similar accord between the province and northern leaders.

"This is truly an experiment in partnership and collaboration," said Goodale, noting that the accord demands that governments abandon the usual hierarchies of placing one government above another."

Speak the language

If you are going into the music business you had better learn the lexicon. Here are a few examples:

CanCon—It is not what you think! Canadian law requires at least 30 per cent of the music that AM and FM radio stations broadcast to be by Canadian artists. The CBC is required to air 50 per cent, and 10 per cent by all other special format radio.

Each release in Canada must include the MAPL logo. For CanCon to apply to the music choice, two of the four criteria qualify. The music (M) or lyrics (L) is written by a Canadian. The artist/performer (A) or production (P) is Canadian.

Hit—This refers to the number of units sold in Canada as in gold (50,000), platinum (100,000), diamond (1 million). Each market has its own yardstick based on the country's population. In Hong Kong 10,000 units is gold and in Belgium and Chile gold is 15,000.

Copyright symbol—The copyright notice for sound recordings is the letter P in a circle, year of publication and the copyright owner's name. For all other copyright notices, it is the familiar c within a circle, year of publication, and name of copyright owner.

Bar Code—This is not how you should act in a bar. It is the Universal Product Code (UPC) to identify products for inventory control to track shipment and sales. The bar code is the vertical patterned lines printed on the back labels for computer scanning. It costs about \$800 to get your own UPC.

Rotation—This refers to radio airplay as in heavy (30-plus), medium (15-29) and light (less than 15) rotation by a radio station's weekly playlist.

SRO—standing room only.
O-card and J-Card—The envelope to package "cassingles" that are open ended on both sides.



MUSIC BIZ 101

The J-card is inserted in the cassettes plastic casing.

MIDEM—An annual music tradeshow held in Cannes, France held each January. MIDEM is the oldest international music tradeshow and convention and attended by music industry heavy weights from more than 90 countries. The Canadian Independent Recording Production Association (CIRPA) has a Canada stand at all of the major music tradeshows, including POPKOMM in Cologne, Germany. CIRPA acts as the liaison between independent record labels and foreign publishers, record label, presenters, etc., but does not conduct business for the individual record labels.

Media Buyer—The person responsible for buying broadcast time and print space for advertisement in a particular market segment.

LOA—This refers to a letter of acceptance or letter of agreement.

Last refusal—This refers to one party having the right or option to offer the same or better deal by another party such as, licensing deal or distribution deal. It is also called first refusal.

Release—Timing is everything, including when you release your CD. Why is it that some artists get airplay and others are banging at the door? Without getting into the actual mechanics of how and what to include in a good promo kit (that's for another issue) there's the issue of release date. No-

member and early spring is the optimal time to release a new CD: witness Faith Hill's and Shania Twain's current mid-November releases among others. Why? Well, it has to do with your buying dollars for Christmas gift giving. With a strong promotional budget to back up a new release, it all translates into more radio airplay and CD sales. How it works is a single has only eight weeks of shelf life at retail before it gets sent back to the manufacturer or record label. So during the eight-week period, a publicist is shipping the single to radio and securing print, radio and television interviews and the artist must be available to promote their product.

My music biz 101 lesson is never, never sign anything without having the chance to sit and think about what you're about to sign. Get advice when trying to decide; legal advice when you do sign; and always get a copy of the signed statement.

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

Ann Brascoupe owns What's Up Promotions, a company specializing in promoting, booking, and managing Aboriginal artists across Canada. She can be reached at abracoupe@hotmail.com

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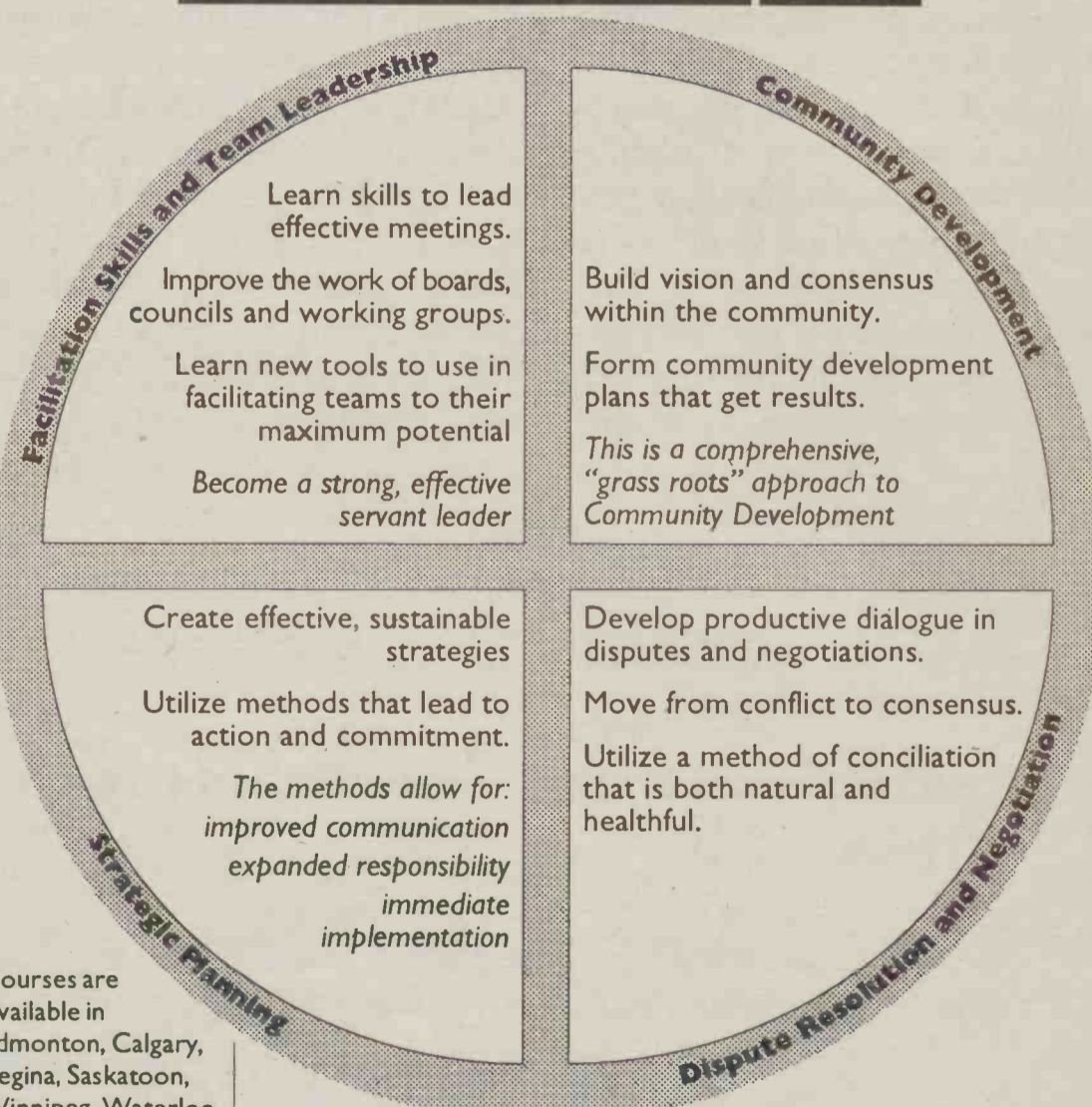
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Linking A

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

Deborah Pelletier has a busy exciting time ahead of her. She became the first person to be named as co-ordinator of Aboriginal resources and services at the National Library of Canada on Oct. 4. The new position is designed to develop and promote the library's collection, and encourage more people, communities and organizations to access the library's resources, especially the Aboriginal resources.

As co-ordinator, it will also be Pelletier's responsibility to recommend and co-ordinate future National Library initiatives relating to its Aboriginal resources, and to help develop partnerships between the library and Aboriginal communities across the country.

Pelletier brings to the position a background in library service and education, and in working with Aboriginal communities.

"I've been working in education as a teacher. And then I worked as a teacher librarian and then, most recently before this came up, I was working with Saskatchewan Learning, the Aboriginal education unit where I was working in curriculum development and Aboriginal content and perspective with material, resources, books, videos, all that kind of thing."

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Linking Aboriginal communities to the National Library

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

"This working group about a year or so ago said we really need to have an Aboriginal person hired to look closer at what the needs are, the information needs, what services exist, and ensure a presence in the activities that go on here, an Aboriginal presence."

—Deborah Pelletier



Deborah Pelletier has a busy, exciting time ahead of her. She became the first person to be named as co-ordinator of Aboriginal resources and services at the National Library of Canada on Oct. 4. The new position is designed to develop and promote the library's collection, and to encourage more people, communities and organizations to access the library's resources, especially the Aboriginal resources.

As co-ordinator, it will also be Pelletier's responsibility to recommend and co-ordinate future National Library initiatives relating to its Aboriginal resources, and to help develop partnerships between the library and Aboriginal communities across the country.

Pelletier brings to the position a background in library services and education, and in working with Aboriginal communities.

"I've been working in education as a teacher. And then I worked as a teacher librarian... and then, most recently before this came up, I was working with Saskatchewan Learning in the Aboriginal education unit where I was working in curriculum development and Aboriginal content and perspective with material, resources, books, videos, all that kind of thing,

suggesting and recommending what would be appropriate to dispel the myths and get teachers and teacher librarians to restock their shelves with more appropriate content."

Originally from Lebret, a Métis community in southeastern Saskatchewan, Pelletier spent most of her life in Regina where she did her undergraduate work. She completed her master of library and information studies degree at the University of Alberta and was recipient of the National Library of Canada's Library Science Trainee Program Award, which involved hands-on training at the National Library.

"So I worked here in '96 and '97, and then I went home to my community. But when I was here before, certainly, I fell in love with

Ottawa and the library and all that we do here. So when this advertisement came out, it was, 'Wow. It would be an interesting opportunity, a challenge.' And again an opportunity to work with Aboriginal people."

While she said she was "quite pleased" to be chosen for the position, Pelletier stressed that more important is the fact that the position has been created, which came out of the work of an internal working group looking at what programs and services were being provided by the National Library.

"This working group about a year or so ago said we really need to have an Aboriginal person hired to look closer at what the needs are, the information needs, what services exist, and ensure a presence in the activi-

ties that go on here, an Aboriginal presence," Pelletier said.

Pelletier said her background will serve her well, helping connect the National Library with Aboriginal communities.

"I think it provides a link. It provides a link between the institution, the federal institution, with the Aboriginal communities. I worked with parents and people at the grassroots. I've worked with communities. As well, I'm aware of the different organizations, from my work in the Aboriginal education unit, of the people who make decisions, the policy makers, both at provincial and federal levels. I don't necessarily know all of them, but I'm aware of how things work. And I think what it does then, it provides a focal point, me as an Aboriginal per-

son within this federal institution. But it's really linking the community with this institution and sort of hoping to work toward more of a collaboration and co-operation on the different initiatives. Even in terms of collection policies, and how we can work with that to make it more meaningful and accepting and responsive to Aboriginal communities, if it's meeting their needs as well."

With Canada such a big country and with so many different jurisdictions responsible for library services for Aboriginal people, Pelletier expects there to be challenges. But one of the biggest challenges is raising the awareness of Aboriginal people to the importance of using libraries and resource centres to preserve information about Aboriginal culture and language, and of developing ways that information can be shared.

Once people are aware of the importance of preserving and sharing this information, the next challenge is getting the different players involved in the preservation process to start working together.

"Whether it's Indian and Northern Affairs that has a role, whether it's the tribal councils, whether it's public libraries, whether it's school libraries, there's so many different players, and it all varies from region to region.

(see New perspective page 25.)

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 CREATING OPPORTUNITIES FOR THE NEW MILLENNIUM

Talking treaty in the classroom

By Heather Andrews Miller
Windspeaker Contributor

SASKATOON

Children in Saskatchewan schools in Grade 7 up to Grade 12 are learning about an important part of their history. The Office of the Treaty Commissioner (OTC) and their partners have developed curriculum, material and resources to study treaties and the treaty relationship.

These units feature the treaty-making process and the events leading up to it, as well as the impact of treaties on the people of Canada.

Judge David Arnot is the Treaty Commissioner. He said the Office of the Treaty Commissioner in Saskatoon is an independent and impartial office that played a vital role in laying a foundation for the Treaty Land Entitlement Agreements forged recently between 28 Saskatchewan First Nations and the provincial and federal governments.

"Public education has become a challenge because few people in this province understand what treaties are all about" said Judge Arnot.

In 1999 an Angus Reid study was done and 78 per cent of non-Aboriginal people said they knew nothing about the treaties. Many also said that if they knew more about the treaties, the relationship between non-First Nation people and the First Nations would improve, he said.

The Canadian treaties weren't being taught in the school, although the various agreements that ended wars in Europe and other worldwide events were part of the curriculum. The central historical features that actually created this country were largely not studied in the classroom.

Arnot explained that the treaties were negotiated for mutual benefit based upon mutual respect.

"Originally First Nations wanted to learn the ways of newcomers and the government of Canada wanted access to the land for settlement. This harmony that was envisioned hasn't happened," he said.

With projected demographics showing that by 2045, more than 30 per cent of Saskatchewan residents will be Aboriginal, the need to educate the public is obvious and it was determined that beginning in the schools was a logical step.

A number of partners put the project together, including First Nations, Elders, the governments of Canada and Saskatchewan, and the Federation of Saskatchewan Indian Nations (FSIN).

Susan Beaudin is an educational specialist for the OTC.

"It was exciting to develop this material, which doesn't represent additional work for teachers because the information is an integral part of the existing curriculum. In-services are delivered to the teachers who will be using it," she said.

"Over the next few years we

need to visit over 800 schools. The treaty resource kit contains several books that were used in developing the curriculum, as well as three videos and, of course, the teachers' guide for curriculum delivery," she said. The federal and provincial governments and the FSIN funded the development and disbursement of the materials for every school.

"We've already in-serviced over 150 teachers in 60 schools and the teachers love it. They recognize the need to build better relationships but most never fully understood the Indian Act, or the effects of colonization. In the in-service we recognize that we are partners and that we are not the ones who were there at the treaty-making times. Those of us who are here today are not to blame and we can change the way we view each other," she added.

Elders are an important part of the process and are included in the in-services.

"The Elders help us all to see how the people lived at the time of the treaties, and long before. We learn how they viewed their world and their historical beliefs. We also examine the British world view and how these two peoples were feeling when they sat down to sign the treaties," she explained.

There's often a personal and emotional ambience present in the in-services and as a Cree-Saulteaux from Cowessess reserve in Saskatchewan, Beaudin said she's had to work through her own anger and feelings of negativity.

"Now I'm able to see the bigger picture. Teachers and students alike have to put their personal issues aside and recognize the potential that exists to make things better," said Beaudin.

Michael LeClaire is director of education.

"Many partnerships made this project successful, such as the one with Elders Alma and Simon Kytwayhat and Danny Musqua who travel with us to in-services. We also work with Elders from local communities who can continue to be a resource to teachers in the classroom," he said.

OTC is asking each of the seven educational districts and 10 tribal councils in the province to identify key educational leaders within their communities who will attend a four-day in-service.

"When we put the teams together it becomes a true embodiment of partnership, First Nations and non-First Nations going out and working together," he said.

LeClaire points out that when you look at the treaty medal you can see two people, one is First Nations and one Euro-Canadian. They are holding hands, signifying mutual respect, mutual understanding and mutual benefit. As a former principal for many years in Saskatoon, he believes that it takes an entire community today to meet the holistic needs of children and youth.

(see New page 27.)

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Strong work ethic earns respect

By Brenda Koller
Windspeaker Contributor

PRINCE GEORGE, B.C.

Sixteen-hour days are not unusual for Margie Chingee, a Tsek'ehne Native born and raised at McLeod Lake in northcentral British Columbia.

As the safety co-ordinator and First Aid person for Duz Cho Logging Ltd., a major contractor in the McKenzie forest district, Chingee spends her work week in the bush and weekends at home in Prince George, 185 kilometres south of McKenzie.

A typical day for Chingee begins before six a.m.

"The first thing I do in the morning is to find out who is working and where they are located. I have to say good morning to the guys, or I get flack," she said with a laugh.

Her list of responsibilities reads like a legal document. A major part of the job is teaching and ensuring compliance with environmental and safety policies. Compliance with laws and regulations, minimizing environmental impacts, and sustaining a healthy environment all fall under her mandate.

Accordingly, Chingee trains Duz Cho employees to be certified to their licensees' standards.

"At Duz Cho we have met all expectations," she stated



BRENDA KOLLER

Margie Chingee

proudly, referring to ISO 14001, a worldwide environmental quality standard.

Chingee represents Duz Cho employees on the safety committee and conducts safety meetings once per month. She shows off a list of rigorous safety-related questions she has developed that she asks each employee. Preventing accidents is her goal, but should a mishap occur, she is the first person on site and is also responsible for the subsequent accident investigation.

She takes her job seriously. After almost 10 years on the job, she has earned the respect of co-workers and management alike.

Working in a male dominated industry hasn't affected her job performance, though.

"I'm the only woman on the

team (that works in the bush), but it doesn't matter... I get the job done." And she does it well, according to her boss, Al Humphreys.

"Our safety and environmental management system are two things we have to ensure are in order before we start work. Margie is forefront (in those areas). We put a lot of faith in her and she does an excellent job for us."

Duz Cho is presently expanding into oil and gas. Chingee will be responsible for training that division's safety and environmental personnel.

If all of that doesn't seem enough, Margie owns a road sign company and is 50 per cent owner of a steel company. She also sits on a housing committee for the McLeod Lake Indian Band.

Chief Harley Chingee, who is Margie's first cousin, speaks very highly of her.

"She's conscientious, very reliable and determined. If she starts something, she likes to follow it through. Traditionally, she is also very strong. When someone needs her help she's there, with food or medicine—that means a lot."

I ask Margie how she manages everything.

"I miss every, but that's part of the job. I have a wonderful husband and I try to be a positive role model."

New perspective gained

(Continued from page 23.)

"Whether one library has been set up as a research library as part of a lands claims negotiations or whether it's a library that has been set up by an educational institution such as GDI (Gabriel Dumont Institute), whether it's, say, a little school library on a reserve, there's different players involved. So I think that'll be the big challenge there again, just to start saying these are important for preservation, for sharing our knowledge, for ensuring it's available for the next generation," Deborah Pelletier said.

She is looking to involving the communities in what happens at the library.

"I'm hoping we'll be able to pull together an external group where we can work then to-

gether, so that we're not seen as this federal institution, we're not seen as making decisions in isolation. We're involving people in the communities, we're involving particularly the Aboriginal community who are already doing work in this area, who have done a lot. And hopefully, with their advice, they will be sort of our key people in the different provinces to keep the lines of communications open and develop plans together."

She is also hoping to put together a database of the people and organizations across the country working in the area of Aboriginal library services or resource management.

"So first of all, I'm trying to identify the people in the different areas, and then hopefully, like

in libraries, language institutions, like, say, the Aboriginal education unit in Saskatchewan. In Edmonton, who's at Alberta Learning? Who works in this area that can be a contact person for whomever in the region at least just to ask questions? Because if you're out in some little community and you don't even know who to call... so if you can't get any information from your school library or there isn't a public library for maybe 200 miles... So I'm hoping to be able to identify people and their services, as well as the directories of say University of Saskatchewan or GDI who have substantial collections of Aboriginal materials and resources. And hopefully we'll be able to make that available to the public."

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Piikani woman inspired by need to share, teach

By Shari Narine
Windspeaker Contributor

LETHBRIDGE, Alta.

"When I was a child of five years, a bracelet and necklace from a Medicine Pipe Bundle were transferred to me. Since then, I have followed traditional Blackfoot customs, such as praying and fasting, Sun dances and other sacred ceremonies. This way of living has been a source of strength throughout my life and it will continue to be so in the future. I have not lost my Blackfoot culture, traditions and beliefs."

So writes Caroline Yellow Horn in her first collection of short stories about traditional Blackfoot ways and what they mean in her life.

Yellow Horn was given the name of Naatoyiohsokaakiiwa (translated it means Medicine Trails Woman) in honor of her great grandmother, whose name was Medicine Trails.

Yellow Horn's book *Niipaitapiyssin (Life)* was published in November and launched with a book signing at a small book store in Lethbridge, Alta., just east of the Piikani Nation from where Yellow Horn hails.

The book is the result of nearly 20 years of planning and thinking.

It was in 1983 when her grandfather passed away that Yellow Horn began toying with the idea of writing her people's stories.

In 1986 when she moved to Red Deer, the need became obvious.

"That was when I realized how many Aboriginal young people and children didn't know anything about our culture, our traditions, our beliefs."

Yellow Horn had assumed because she grew up knowing her people's ways that others in the Piikani Nation were also tuned into their Blackfoot traditions and way of life.

"I had an epiphany... and it motivated me to write the book," she said.

Helping her along the way were university papers, which



SHARI NARINE

Caroline Yellow Horn signs copies of her new book, *Niipaitapiyssin* at a launch in Lethbridge, Alta. in November.

said that her people had lost their ways and lost their traditions.

"I hadn't lost it. This book is about how the Blackfoot way is the way of me, my children and my grandchildren."

Niipaitapiyssin is a collection of 38 stories, some of which are a single page. All are interwoven with Yellow Horn's experiences and how the traditional Blackfoot ways are an integral part of her life.

In *Helping Yourself*, Yellow Horn relates the importance that fasting and praying plays in her life.

"I sometimes have difficulty in letting go of past injustices of what was said or done to me. I feel that fasting helped me gain the courage and strength to let go... I still fast but usually to energize and keep balance in

my life." In *Rituals*, she talks about smudging.

"I find doing this means that your home feels peaceful and I sleep better when I smudge my house and myself consistently. I also smudge my car regularly."

After graduating from the University of Lethbridge in 2000 with a degree in Arts and Sciences, having double majored in English and Native Studies, Yellow Horn returned to the Piikani Nation. She began working in home care at the Piikani Health Services.

"I missed the thinking. I started typing my stories then."

In 2001 she attended a Sun dance ceremony on the Blood reserve. There she met someone from *Vision Images*, a publishing company out of Edmonton. (see Blackfoot page 27.)

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Blackfoot traditions alive

(Continued from page 26.)
"I just had a good feeling. I don't know if that's how you choose someone to publish your book," she said.
But she did and hasn't regretted it. Working closely with two editors, Yellow Horn holds that her book "sounds like me. To me that was important."
Yellow Horn, written in English, sees her target audience as the Blackfoot children and youth, who don't know their language or their ways.
But, she added, "I think it will appeal to just about everybody."
Eventually, Yellow Horn would like to translate the book into Blackfoot, so it can be read in Blackfoot classes.
With 50 books sold at her signing when the book was launched, Yellow Horn has been thinking about writing more.
Her second book will be about her grandfather John Yellow Horn, who was lifetime chief for the Piikani Nation. She's working with her father Ed Yellow Horn on this project. And another book of short stories is in the works.

Wagamese goes deep for answers

(Continued from page 19.)
As the title implies, Wagamese wrote this book for his son, to teach him the life lessons every Aboriginal man is responsible for teaching his children. He also wrote it to explain.
"When my son picks up this book at any point in his life," Wagamese said, "he will know that his father loved him enough to write it. He will know that his father was, at one time in his life, honest and courageous enough to tell him the story. He will see his father as human, as prone to failure as anyone else."
"Joshua will know that his father fell, and fell often, but never gave up the fight; [that I] always struggled to [my] feet and wanted more than anything to spare him the agony of the same tumble," Wagamese said.
Wagamese did his with the assistance of a true healer, someone who helped him develop an ability to understand the teachings and apply them to his life.
"My choices are very deliberate," Wagamese said. "'Does this move me closer to the best and fullest possible expression of who I was created to be, or does it move me farther away?' That is the question I pose before making any kind of move. It's vastly different from the way I used to live, when I existed only for the esteem of others."
Making decisions that are good for him doesn't mean he's abandoned other people, though. The author is currently living in Vancouver and working on a new novel about home-

New enlightenment in schools

(Continued from page 24.)
"The terms of our educational mandate are broad and encompass more than schools. We've developed a speakers' bureau of 30 to 40 people of both Aboriginal and non-Aboriginal heritage who are conducting a massive public education campaign. They speak to service clubs, corporations, organizations and individuals," he said.
LeClaire looks ahead to the success of Teaching Treaties in the Classroom.
"A whole host of kids will exist who have an informed, deeper understanding and mutual respect for our history and people. These students will become our leaders who will take these valued understandings into their adult lives."

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Bow Valley College has worked with Aboriginal peoples for over 15 years. Our Aboriginal programming places great emphasis on culture and community. Located in Calgary, Alberta, we offer the following courses with an Aboriginal focus.

ABORIGINAL ADVENTURE TOURISM INTEGRATED TRAINING PROGRAM
Aboriginal peoples are uniquely qualified to initiate and develop environmentally friendly wilderness tours. This certificate program incorporates Aboriginal heritage alongside experiential, traditional and e-based learning systems.

ABORIGINAL PRACTICAL NURSE PROGRAM
This program provides you with the skills to work as a practical nurse in your community. There is particular emphasis on Aboriginal culture, spirituality and traditional healing methods.

ABORIGINAL ADULT UPGRADING AND PRE-EMPLOYMENT TRAINING PROGRAM
This full-time pre-employment training program features academic upgrading, career and life management skills, job shadowing and work experience with a strong Aboriginal cultural focus.

ABORIGINAL PRE-TRADES PROGRAM
With strong Aboriginal cultural support and Bow Valley College's expertise in training and testing for apprenticeship programs, this program prepares Aboriginal peoples for rewarding careers in the trades.

FOR MORE INFORMATION, CALL 1-866-4-BVC-NOW (ALBERTA ONLY) OR VISIT US ONLINE.

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SASKATCHEWAN INDIAN FEDERATED COLLEGE/ NATIONAL SCHOOL OF DENTAL THERAPY

Now accepting applications for 2 year Dental Therapy training course in Prince Albert, Saskatchewan.

Application deadline: March 31, 2003

For more information on this excellent career opportunity, please call 1-800-359-3576.



PROCESS OPERATORS

An expansion of Consumers' Co-operative Refineries Limited's (CCRL) Regina Refinery is now under construction with completion scheduled for March 2003. This project will result in significant employment opportunities.

CCRL requires **PROCESS OPERATORS** for the Refinery and Heavy Oil Upgrader complex in Regina. The Heavy Oil Upgrader is jointly owned by CCRL and the Province of Saskatchewan. CCRL is responsible for the management and operation of the Heavy Oil Upgrader and is a manufacturer and supplier of petroleum products to the Co-operative Retailing System.

DUTIES:

- Operating Refinery/Upgrader processing units
- Semi-skilled work in our Maintenance Department
- Shift work is involved

QUALIFICATIONS:

- Grade XII Diploma including Physics, Chemistry, and Algebra or Math 30
- 4th Class Power Engineering Certificate is desirable
- SIAST Process Operator Certificate or equivalent is desirable
- Excellent interpersonal and communication skills
- Ability to work effectively as a member of a Process shift crew

Qualified applicants should forward their resume and high school transcript by December 15, 2002 to:

Trevor Jones
Human Resources Department
Consumers' Co-operative Refineries Limited
P.O. Box 260
Regina, SK S4P 3A1
Email: ccr1-hr@fcl.ca



CCRL thanks all applicants for their interest. Only those candidates selected for an interview will be contacted.



Aboriginal Film and Television Production

This intensive 20-week certificate program provides students with an opportunity to learn film and television production from the Aboriginal perspective with Aboriginal instructors, all respected professionals in the industry. Graduates of the Aboriginal Film and Television program are now working in production in Toronto, Whitehorse, Halifax, Winnipeg, Yellowknife, Iqaluit and Vancouver.

Students receive instruction in the following areas:

- Development of Aboriginal film and television
- Skills and crafts of production — writing, producing, directing, camera, sound, lighting, and editing.

In addition, students will gain work experience on a practicum with a production company.

April to August, 2003

Applications are now being accepted.

For further information, contact:

Peter Crass, Program Developer

Tel: 604.990.7904

Fax: 604.990.7867

E-mail: pcrass@capcollege.bc.ca

Web: www.capcollege.bc.ca/mtec



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1-800-263-4220

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Canadian Executive Service Organization (CESO Aboriginal Services)



REGIONAL MANAGERS
Alberta & Ontario (Two Positions Available)

CESO is a unique, volunteer-based, not-for-profit organization founded in 1967. Its mission is to promote and extend the economic and social growth and well-being of the Aboriginal peoples of Canada and of the peoples of the developing nations and emerging market economies.

With six regional offices across Canada, CESO Aboriginal Services handles requests for assistance from Aboriginal businesses, organizations and communities. Our volunteer experts provide a wide range of capacity building programs, including advice on governance, financial management and business planning and mentoring.

DO YOU HAVE:

- Experience working with Aboriginal businesses and communities?
- Proven management and leadership skills?
- Strong interpersonal skills?

We require two dynamic individuals to work out of our Edmonton and Toronto offices. Reporting to the Vice-President and COO, you will be responsible for developing and maintaining relations with sponsors and clients; promoting CESO within the region; administering regional funds and budgets. You will also be responsible for the Roster development within the region. There are two direct reports to these positions.

QUALIFICATIONS:

- Aboriginal heritage an asset
- Knowledge of issues surrounding Aboriginal organizations and communities
- University degree or equivalent experience
- Knowledge of basic principles of program and project management
- Knowledge of basic principles of accounting and statistics
- PC competency (MS Word, MS Excel, MS PowerPoint, Windows 95 or higher)
- General administration experience including budget management, report writing, etc.
- Excellent oral and written communication skills (Bilingual French oral & written an asset)

Please submit a covering letter, stating salary expectations, and your resumé, to CESO Human Resources: Fax: 416-961-9874 or by e-mail to cnersisian@ceso-saco.com.

CESO is an equal opportunity employer. Only those selected for an interview will be contacted. Web site: www.ceso-saco.com



Office of First Nations and Inuit Education Faculty of Education McGill University

The Faculty of Education at McGill University, Montreal, seeks to fill a tenure track appointment at the Assistant or Associate Professor level beginning July 1, 2003 for the position of:

Director Office of First Nations and Inuit Education

The University seeks candidates with doctoral degrees and with expertise in teacher education programs which target the preparation of First Nations and Inuit peoples. The Office delivers field-based teacher education and Aboriginal literacy programs in partnership with Algonquin, Cree, Inuit, Mi'kmaw and Mohawk communities.

The successful candidate will have experience in teaching at the elementary or secondary level; student teaching evaluation; course and program planning, implementation and evaluation. A research program, administrative experience, excellent leadership and communication skills, willingness and ability to travel regularly to partner communities are required. Knowledge of English and French, or of English and an Aboriginal language are assets. The candidate is expected to conduct research, to teach at both undergraduate and graduate levels and supervise graduate students.

Preference will be given to applicants of Aboriginal heritage.

Salary will be commensurate with qualifications and experience.

Complete dossiers to be submitted by February 15, 2003.

Applications should include a current curriculum vitae, a statement of research experience and interests, and evidence of teaching experience and effectiveness (e.g., a teaching portfolio). In addition, the candidate should supply names, addresses, phone numbers and e-mail addresses of three referees who can attest to the candidate's scholarship, administrative experience and community involvement.

Direct applications to:

Chair, Selection Committee
Office of First Nations & Inuit Education
Faculty of Education, McGill University
3700 McTavish, Rm. 614
Montreal, QC H3A 1Y2

Phone 514-398-4533; FAX 514-398-2553; e-mail: directorsearch.education@mcgill.ca



SASKATCHEWAN INDIAN FEDERATED COLLEGE

The Saskatchewan Indian Federated College (SIFC) is a member of the Association of Universities and Colleges of Canada (AUCC) and the Association of Colleges of Applied Arts and Technology of Canada (ACCAT). The SIFC offers undergraduate and graduate programs in Communications, English, Indian Studies, Language, and Social Work.

Work on campuses located in Regina, Saskatchewan and on the reserves of Indigenous communities across Canada. Since 1976, the SIFC offers undergraduate and graduate programs in an environment that celebrates and affirms diversity. Over 2,000 students enrolled in on-campus programs. The SIFC is an innovator in the development and delivery of undergraduate and graduate levels geared towards Indigenous peoples.

Vice-President Academic (3-year term)

Reporting directly to the President, the Vice-President Academic leads the management team. As leader of the Academic Council, the Vice-President Academic is responsible for setting goals and long-range policies and procedures; program evaluation; application of policies and procedures across diverse needs of the different campuses; and the efficient use of resources and/or revenues for the academic programs.

The ideal candidate must have a terminal degree in education, academic leadership, confirmed commitment to the SIFC community, strong administrative skills, and a proven track record. S/he will have a distinguished academic record. S/he will have superior communication skills to support an environment where teamwork is valued and where the SIFC community as a whole. Salary is negotiable.

Dean of Regina Campus (3-year term)

Following the leadership of the Vice-President Academic, the Dean is responsible for the operations of the Regina Campus. Responsibilities include participating in the budget process; liaising with other education institutions; planning long range goals for the campus; participating in the President's Council and the SIFC Board of Governors.

The successful candidate will have a terminal degree in education, demonstrated Indigenous university education, demonstrated administrative skills, outstanding human relations and leadership skills, and a good working knowledge of computer systems. The candidate must have strong administrative decision-making skills, strong communications skills. Salary is negotiable.

Cree Language Studies (Regina)

The Department of Indian Languages, Literatures and Cultural Studies is seeking candidates with a specialization in Cree (tenure-track) position at the rank of Assistant Professor. The successful candidate will be fluent in Cree language and have at least two years experience in teaching Cree. A Ph.D. or terminal degree, although not required, will be given to applicants with a strong commitment to research, and a willingness to enter into a Master's degree and a willingness to enter into a Ph.D. program.

Education (Regina)

The Department of Indian Education is seeking candidates with a commitment to excellence in its field. The Department invites applications for two positions at the rank of Assistant Professor. Preference will be given to applicants with a Ph.D. or terminal degree and/or secondary system experience, and a Ph.D. or terminal degree and a willingness to enter into a Master's degree and a willingness to enter into a Ph.D. program.

Indian Studies (Regina)

The Department of Indian Studies is inviting applications for two probationary (tenure-track) and/or term positions in undergraduate and graduate programs. The successful candidates will provide a background that includes a Masters in Indian Studies, an indigenous perspective and work in legal systems; research methods; Canadian and geographic systems; community development. Preference will be given to applicants with a Ph.D. or terminal degree, or a Master's degree and a willingness to enter into a Master's degree and a willingness to enter into a Ph.D. program.

Nursing (Prince Albert)

The Northern Campus Health Sciences is seeking candidates for two probationary (tenure-track) positions at the rank of Assistant Professor. The successful candidates will provide a background that includes a Masters in Nursing, progress towards a Masters, a minimum of two years experience in a wide range of nursing practice, Care, Medical-Surgical Nursing, Gerontology, or a Master's degree and a willingness to enter into a Master's degree and a willingness to enter into a Ph.D. program.

Social Work (Saskatoon)

The Department of Indian Social Work is inviting applications for two probationary (tenure-track) positions at the rank of Assistant Professor. Preference will be given to applicants with a Ph.D. or terminal degree, although not required, will be given to applicants with a strong commitment to teaching and scholarship, and a willingness to enter into a Master's degree and a willingness to enter into a Ph.D. program.

A strong knowledge of Indigenous cultures and languages would be assets for all positions. All positions are subject to budgetary approval. A relocation assistance will be provided if necessary. Nations candidates (S.H.R.C. #E-93-13); their resumes and a covering letter. Please send an up-to-date curriculum vitae, a teaching dossier, and the names of three referees.

Jan Cyr
SIFC, Human Resources
CW Room 118
University of Regina
Regina, SK S4S 0A2

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three referees who can
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**SASKATCHEWAN INDIAN
FEDERATED COLLEGE**

The Saskatchewan Indian Federated College is a university college with AUCC membership owned by the First Nations of Saskatchewan. The SIFC offers programs in Business, Communications, English, Education, Fine Arts, Health Studies, Indian Studies, Languages, Linguistics, Nursing, Science, and Social

Work on campuses located in Regina, Saskatoon, and Prince Albert and in a number of Indigenous communities across Canada. Federated with the University of Regina since 1976, the SIFC offers undergraduate and graduate university courses and programs in an environment that celebrates and affirms Indigenous cultures and knowledges. With over 2,000 students enrolled in on-campus and community-based programs, the SIFC is an innovator in the development and delivery of academic programs at both the undergraduate and graduate levels geared to meeting the unique needs of Indigenous peoples.

Vice-President Academic (3-year term)

Reporting directly to the President, the VP Academic is a key member of the senior management team. As leader of the Academic team, which is comprised of the Campus Deans, Registrar, SIFC Librarian, and Director of the Student Success Centre, the VP is responsible for setting goals and long-range planning; developing and implementing policies and procedures; program evaluation and follow-up; ensuring consistent application of policies and procedures across the College while being cognizant of the diverse needs of the different campuses; and developing strategies for generating resources and/or revenues for the academic units.

The ideal candidate must have a terminal degree, demonstrated capacity for outstanding academic leadership, confirmed commitment to advancing the goals of Indigenous people, strong administrative skills, and a commitment to the development of the whole person. S/he will have a distinguished academic background with a strong research record. S/he will have superior communication skills and the ability to build relationships, to support an environment where teamwork is fundamental, and to work collegially with the SIFC community as a whole. Salary is negotiable.

Dean of Regina Campus (3-year term)

Leading the leadership of the VP Academic and as a member of the Academic team, the Dean is responsible for the operations of the 8 academic departments and students services on the Regina Campus. Responsibilities include promoting the SIFC mission; participating in the budget process; liaising with First Nations, Tribal Councils, U of R, and other education institutions; planning, developing and implementing of short and long range goals for the campus; participating in unit reviews. The Dean also serves as a member of the President's Council and is responsible for implementing policy set by the SIFC Board of Governors.

The successful candidate will have a terminal degree, a record of achievement in Indigenous university education, demonstrated commitment to advancing the goals of Indigenous people, strong administrative skills and experience in an academic setting, outstanding human relations and leadership skills. The successful candidate will have a good working knowledge of computers, budget management and control, administrative decision-making skills, proven skills in policy development, superior communications skills. Salary is negotiable.

Cree Language Studies (Regina)

The Department of Indian Languages, Literatures, and Linguistics is inviting applications from candidates with a specialization in Cree Language Studies for a probationary (tenure-track) position at the rank of Assistant Professor in its undergraduate program. The successful candidate will be fluent in the "Y", "Th", or "N" dialect of the Cree language and have at least two years experience teaching the Cree language. Preference will be given to applicants with a strong commitment to both teaching and scholarship and a Ph.D. or terminal degree, although candidates with a Ph.D. in progress or a Master's degree and a willingness to enter Ph.D. program could be considered.

Education (Regina)

The Department of Indian Education is a small but dynamic community of educators with a commitment to excellence in its elementary and secondary programs. The Department invites applications for two probationary (tenure-track) positions at the rank of Assistant Professor in the areas of Math/Science education and Special Education. Preference will be given to applicants with at least two years teaching experience in the elementary and/or secondary system and a current teaching certificate, a strong commitment to research, and a Ph.D. or Ed.D. although candidates with a Ph.D. in progress or a Master's degree and a willingness to enter Ph.D. program could be considered.

Indian Studies (Regina)

The Department of Indian Studies is inviting applications from candidates for two probationary (tenure-track) and/or term positions at the rank of Assistant Professor in its undergraduate and graduate programs. Candidates will be expected to instruct from an indigenous perspective and work in interdisciplinary contexts including political/legal systems; research methods; Canadian Indian history, economic, environmental and geographic systems; community development and international indigenous issues. Preference will be given to applicants with a strong commitment to both teaching and scholarship and a Ph.D. or terminal degree, although candidates with a Ph.D. in progress or a Master's degree and a willingness to enter Ph.D. program could be considered.

Nursing (Prince Albert)

The Northern Campus Sciences is inviting applications for four probationary (tenure-track) positions at the rank of Assistant Professor in its undergraduate programs. The successful candidates will provide clinical and classroom teaching based on a background that includes a Masters in Nursing or a related discipline, or a BScN with progress towards a Masters, a minimum of two years relevant nursing experience, be eligible for registration with the Saskatchewan Registered Nurses Association (SRNA) membership, have experience in a wide range of nursing, including Maternal Child Care, Medical-Surgical Nursing, Gerontology, northern nursing and previous teaching experience (including the use of distance education technology).

Social Work (Saskatoon)

The Department of Indian Social Work is inviting applications for three probationary (tenure-track) positions at the rank of Assistant Professor in its undergraduate and graduate programs. Preference will be given to applicants with a strong commitment to teaching and scholarship, knowledge of Indigenous cultures, and a Ph.D. or terminal degree, although candidates with a Ph.D. in progress or a Master's degree and a willingness to enter Ph.D. program could be considered.

A strong knowledge of Indigenous cultures and/or the ability to speak an Indigenous language would be assets for all positions. All appointments are effective July 1, 2003, and are subject to budgetary approval. All positions will remain open until filled. Relocation assistance will be provided if necessary. Preference will be given to First Nations candidates (S.H.R.C. #E-93-13); therefore, please indicate clearly your FN status on your covering letter. Please send an up-to-date Curriculum Vitae, transcripts, teaching evaluations, a teaching dossier, and the names of at least three referees to:

Jan Cyr
SIFC, Human Resources
CW Room 118
University of Regina
Regina, SK S4S 0A2

Fax: 306-584-2921
Phone: 306-790-2241
Email: jcyr@sifc.edu



employment opportunity



PTI Group Inc., a growing Edmonton based company is North America's leading integrated supplier of lodging and food service to remote locations, in the natural resource sector and other industries, is currently seeking interested candidates for the position of:

ABORIGINAL AFFAIRS MANAGER

PTI Group Inc. is committed to providing a long term strategic initiative which will include Aboriginal Communities to better support our clients in achieving their goals.

Reporting to the Director, Northern & International Operations the successful candidate will be responsible for leadership, expertise, coordinating and supporting our northern business development initiative. Working with other departments the candidate will be responsible for: initiating, developing and maintaining best practices for Aboriginal communities, participate with client and community issues, and represent PTI Group Inc. and our clients at various meetings, events and educational institutions.

The preferred candidate should possess a relevant graduate degree, be a seasoned professional in First Nation stakeholder relations/consultation either gained from a natural resource industry such as oil & gas, mining or forestry companies or from Government. Positions previously held could include First Nation's Affairs, communications and public affairs or environment consulting. The candidate also understands the current regulatory and legislative issues affecting First Nations people.

If you fit this profile, are willing to travel extensively, have excellent written and verbal communication skills and have knowledge of Microsoft products and email, please forward your resume to: **Attention: Director, Human Resources, Alan Konkin, 3051 Parsons Road, Edmonton, Alberta, T6N 1C8, or fax to: (780) 463-1015 or e-mail to: akonkin@ptigroup.com.**

We thank all applicants for their interest but only those selected for an interview will be contacted.



**Employment Opportunity
CHIEF EXECUTIVE OFFICER**

Due to the resignation of the incumbent, the Mikisew Cree First Nation is seeking to recruit a qualified individual to fill the position of **CHIEF EXECUTIVE OFFICER**. Mikisew Cree First Nation is located in Fort Chipewyan in northeastern Alberta on the shores of Lake Athabasca.

The successful candidate will report to the Chief & Council and oversee and direct all MCFN departments on reserve and in Fort Chipewyan. The CEO will be responsible for the planning, implementation, delivery and evaluation of all MCFN departments and will work closely with the Chief & Council and CFO.

A highly skilled individual, the incumbent will preferably have a degree in administration, management or commerce, and at least five to ten years of demonstrated experience in a senior management position. The successful candidate will also have an in-depth working knowledge of First Nations communities and the various programs and resources available to the same.

A strong team player, the Director will be responsible for managing the human, technical and financial resources assigned to the department and supervision of all personnel. Equipped with effective organizational and planning skills, the incumbent will also have strong leadership and analytical abilities and the ability to work effectively with Chief & Council, the membership and industries.

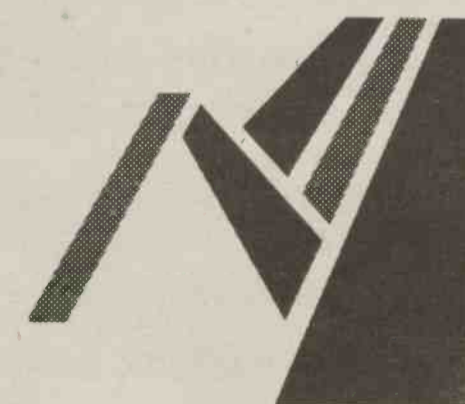
The MCFN offers a wide range of benefits and a competitive wage package. The individual will reside in Fort Chipewyan but must travel as required. Must be able to work effectively in a cross-cultural context and previous experience in working in a First Nation setting is highly desirable.

Closing date: December 10, 2002

Please mail or fax resume with three professional references and copies of degrees, diplomas or other professional designations to:

Director
Administration &
Human Resources
P.O. Box 90
Fort Chipewyan,
Alberta T0P 1B0

Fax: 780-697-3826
or E-mail:
manager@mikisew.ca



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Yanke is an equal opportunity employer and a recipient of Human Resources Development Canada's Employment Equity Merit Award. We are also an active member of the Federation of Saskatchewan Indian Nations Corporate Circle and Employers Circle.

LUTHER COLLEGE UNIVERSITY

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Luther College

Tenure-track position in Musicology at Luther College, University of Regina, Canada

The successful applicant will teach introductory courses in music appreciation and/or world music, as well as courses in own area.

Further information, including application expectations, can be obtained at www.luthercollege.edu

Deadline for applications: February 15, 2003

Luther College is committed to employment equity and encourages applications from all qualified candidates including women, aboriginal people, visible minorities and people with disabilities.

KEYANO COLLEGE

Keyano College in Fort Chipewyan, Alberta is strongly committed to aboriginal education and has been involved with the community of Fort Chipewyan since 1976. Under the management of the Community and Upgrading Education Division, credit instruction is offered in Academic Foundations and College Preparation through two sixteen-week semesters each year.

PACE PROGRAM INSTRUCTOR (Project Position)

Keyano College is currently seeking an energetic, self-directed individual to prepare and deliver quality instruction to adult students at our Fort Chipewyan Campus. The PACE program is designated to prepare students to enter and succeed in upgrading programs and career paths. PACE will assist students who have been away from school for a long time or who have faced barriers in past school situations. **This is a project position from January 6, 2003 - May 7, 2003.**

QUALIFICATIONS: Relevant Bachelor's degree required with 2 - 3 years of related teaching experience preferably in an adult learning environment. Life skills facilitation training and experience is considered a definite asset. An excellent understanding of northern aboriginal communities and cultures is required for this position.

SALARY: \$3,772.50 - \$5,906.00 per month plus benefits.

PLEASE SUBMIT YOUR CURRENT RESUME TO THE HUMAN RESOURCES DEPARTMENT BY EMAIL AT humanresources@keyano.ca OR BY FAX AT 780-791-1555 BY DECEMBER 4, 2002.

We sincerely appreciate the interest of all applicants; however, only those individuals selected for an interview will be contacted.

www.keyano.ca

Keyano College, 8115 Franklin Avenue
Fort McMurray, AB T9H 2H7

UNIVERSITY OF ALBERTA
EDMONTON, ALBERTA, CANADA

www.careers.ualberta.ca

School of Native Studies (www.ualberta.ca/NATIVE_STUDIES/home.htm) and Department of Rural Economy (www.re.ualberta.ca)
Faculty of Agriculture, Forestry and Home Economics
University of Alberta

Assistant Professor

Appointment: Tenure track joint appointment in the School of Native Studies (0.5) and the Department of Rural Economy (0.5)

Starting Salary: Commensurate with qualifications and experience.

Qualifications: PhD in social science (Anthropology, Sociology, Rural Sociology, Economics, Native Studies Geography or Resource Management) with a background and/or field experience in Aboriginal communities and/or issues related to Native Studies. Demonstrated ability to conduct and publish high quality research that serves community needs. Willingness and capacity to develop and deliver new undergraduate and graduate courses appropriate to Rural Economy and Native Studies.

The School of Native Studies was established in 1986 to foster the integrative study of Aboriginal experiences. The School contributes to BA, BA (Honours), combined BA/BE and BA/BSc in Environmental and Conservation Sciences programs, and has a research program aimed at benefiting Aboriginal communities. The Department of Rural Economy was established in 1961 with a focus on the discovery, application and dissemination of knowledge of economic, sociological, and business dimensions of agriculture, food, forestry and the environment. The Department contributes to BSc

programs in Agriculture, Agricultural/Food Business Management, and Environmental and Conservation Sciences. The Department offers MSc and PhD programs in Agricultural and Resource Economics, Forest Economics and Rural Sociology, as well as degrees in MAg, combined MBA/Mag, and a joint PhD in Environmental and Natural Resource Economics.

Applications: A letter of application, with a statement of research and teaching interests, transcripts, curriculum vitae, and the names of three referees, should be sent to:

Dr. Ellen Goddard, Acting Chair
Department of Rural Economy
515 General Services Building
University of Alberta
Edmonton, Alberta, Canada
T6G 2H1
or
Dr. Frank Tough, Director
School of Native Studies
5-182 Education North
University of Alberta
Edmonton, Alberta, Canada
T6G 2G5

Deadline: All applications should be received by February 28, 2003.

All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority. The University of Alberta is committed to the principle of equity in employment. As an employer, we welcome diversity in the workplace and encourage applications from all qualified women and men, including Aboriginal peoples, persons with disabilities, and members of visible minorities.

The records arising from this competition will be managed in accordance with provisions of the Alberta Freedom of Information and Protection of Privacy Act (FOIPPA).

City of Saskatoon

The City of Saskatoon Community Development Program. Applicants must complete the program. Upon completion of the program season. The field of Aquatics is an instructional setting with the City of Saskatoon. Other interesting young people as well as safety and instructional skills and gain completion of the program.

RESPONSIBILITIES:
Make a commitment to attend life safety with Health and Safety procedures.

QUALIFICATIONS:

- Self identify as being of Aboriginal descent
- Grade 10 education and 18 years of age
- Minimum completion of Bronze CPR, Level C Certification
- Able to work towards Canadian Red Cross
- Able to work towards First Aid
- Able to work towards WSI/LSI

ALL APPLICANTS MUST MEET THE QUALIFICATIONS WITH ABOVE LISTED REQUIREMENTS.

For further information regarding the position, please contact the City of Saskatoon at the Cosmo Civic Centre (306) 975-3073.

Please forward your resume to the City of Saskatoon Human Resources Department. Applications are to be received at the Cosmo Civic Centre (306) 975-3073.

City of Saskatoon
Human Resources Department
City Hall
Saskatoon, SK S7K 0J5
Fax: (306) 975-3073
Email: www.city.saskatoon.sk.ca

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DEAN, COLLEGE OF EDUCATION
University of Saskatchewan

The University of Saskatchewan, with 17,500 degree students, offers a full range of curricula in thirteen colleges, including the full range of health sciences colleges. The College of Education comprises the Departments of Educational Administration, Curriculum Studies, Educational Foundations, and Educational Psychology and Special Education, and demonstrates leadership in First Nations education offering four programs designed to meet the needs of First Nations and Métis students. Enrollment in the four year Bachelor of Education program for 2001-02 was over 1,200 students. There are also 450 full and part-time graduate students. For more information please consult www.usask.ca (University) or <http://www.usask.ca/education/> (College of Education).

Leading at a time of significant change in the educational needs of the Province of Saskatchewan, the new Dean will direct program revitalization, faculty renewal, opportunities for research development, and heightened interdisciplinary collaboration, and will enhance the profile and reputation of the College, on and off campus.

The successful candidate will have a Ph.D. or Ed.D., be an energetic and creative leader, able to capitalize on funding opportunities, an effective administrator and an exemplary educator, committed to scholarship, collegiality and diversity, and will possess a strong record of research and publication.

All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority. The University of Saskatchewan is committed to employment equity. Members of designated groups (women, Aboriginal people, people with disabilities and visible minorities) are encouraged in their applications to identify themselves as members of these groups.

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Should you want to learn more about this unique leadership opportunity, call Libby Dybikowski or Jill Tolliday at (604) 913-7768 or forward your CV, a letter of introduction and the names of three referees in confidence to Provence Consulting, Suite 202 - 1555 Marine Drive, West Vancouver, BC V7V 1H9
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Deadline for advertising in the next edition of Windspeaker is December 12, 2002
...see page 4 for details

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ABORIGINAL LIFEGUARD DEVELOPMENT PROGRAM

The City of Saskatoon Community Services Department is now accepting applications for Aboriginal Lifeguard Development Program. Applicants must be self-motivated, reliable and dependable with an interest in completing the program. Upon completion of program requirements, applicants must be available throughout the summer program season. The field of Aquatics provides a unique employment opportunity, especially in Lifeguarding and in an instructional setting with the City of Saskatoon. It offers an outstanding opportunity to meet and work with other interesting young people as teamwork is practiced and stressed throughout the field of aquatics. This program will appeal to those individuals who like to be around people and the water. Learn some first class water safety and instructional skills and gain potential work opportunities at outdoor and indoor pools on successful completion of the program.

RESPONSIBILITIES:

Make a commitment to attend lifeguarding and instructional lessons in an aquatic environment in accordance with Health and Safety procedures and standards established by the City of Saskatoon.

QUALIFICATIONS:

- Self identify as being of Aboriginal Ancestry
- Grade 10 education and 18 years of age
- Minimum completion of Bronze Medallion
- CPR, Level C Certification
- Able to work towards Canadian Swim Patrol Instructor Certification
- Able to work towards Red Cross Aquaquest Instructor Certification
- Able to work towards First Aid Certification
- Able to work towards WSI/LSI Certification

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

ALL APPLICANTS MUST SUBMIT WRITTEN VERIFICATION OF CURRENT AQUATIC QUALIFICATIONS WITH APPLICATION FORM.

For further information regarding this training and employment opportunity, contact the Recreation Technician II at the Cosmo Civic Centre (306) 975-8486.

Please forward your resume in confidence by 5:00 P.M. FRIDAY, DECEMBER 20, 2002.

Applications are to be received at the:

City of Saskatoon
Human Resources Department
City Hall
Saskatoon, SK S7K 0J5
Fax: (306) 975-3073
Email: www.city.saskatoon.sk.ca

or:
Cosmo Civic Centre
3130 Laurier Dr.
Saskatoon, SK S7K 5J7



Aboriginal Frontline Worker

Our Aboriginal Frontline Program requires a **FRONTLINE WORKER** starting as soon as a suitable candidate is found. Our program supports, encourages and provides culturally appropriate early intervention and educational services to Aboriginal students and families attending the Red Deer Public Schools or Red Deer Catholic Regional Division. We are seeking a full-time Frontline Worker to act as a liaison and support system to ensure students are successful within their schools, families and communities.

For a description of the duties and qualifications, please refer to the "JOBS" section of our website at: www.rdpsd.ab.ca

Resume including written references should be forwarded by 12:00 Noon, Tuesday, December 3, 2002 to:

Red Deer Public Schools • Human Resources
4747 53 Street • Red Deer, Alberta • T4N 2E6
Phone 342-3788 • Fax 342-3780

Heritage Family Services



Heritage Family Services provides care for children and youth who require structured support and treatment. Family care, counselling and community advocacy are some of the services provided by highly trained staff. Heritage Family Services is an equal opportunity employer. We look forward to processing your application to become a member of our team. For more information on any of our programs, we can be reached at the following:

#300, 4825 - 47 Street, Red Deer, AB T4N 1R3
Telephone: (403) 343-3422
Fax: (403) 343-9293



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Movie-making gets down and dirty with 100 Days

(Continued from page 13.)

"Like every time I saw a bug it was a new bug I'd never seen before, and some people would say, 'yeah, watch out for those bugs. You don't want them to get in your ears. You don't want them to get in your system...'"

He said the conditions worked against the morale of the actors, but helped them capture the essence of the roles they were hired to play.

"We used it, every bit of it, what was going on in the show. We all looked tired and haggard. We actually were.... We were all pretty down and out about it. We were all trudging around in muck that smelled like shit all the time. It was a constant everyday for two weeks, two-and-a-half weeks, and beside the threat of being kidnapped for real, which I thought was kind of crazy. We were told not to go out anywhere unless we were in a group."

Oh yes, the kidnapping threat. It was made online, and considering the material they were in South America to shoot, the producers took the possibility seriously.

"After it was said, I noticed that we had more guards," said Nathaniel Arcand. "These guys are like something right out of a movie like Columbian drug lords. And they're all carrying these M-16s on their sides, you know, ready for action."

And the earthquake? A 6.9 on the Richter scale, according to Arcand, and his first.

"There was about 20 of us at this big table and we were all having dinner and everything just started shaking, and you could hear that sound like the whole ground shaking, everything shaking...." he described. Then everyone scattered, except for a guy called Adrian and him-

Skinwalkers

(Continued from page 14.)

"A lot of people back home are rooting for me. That's not just for me personally, but as a member of the Aboriginal community, because I represent all of us. My success is our success," Adam Beach said.

Beach hopes to initiate some projects himself, hopefully back in Canada as often as possible.

"We are starting production shortly in Winnipeg on a film about J. J. Harper which will be released in December," he said. Harper died from a gunshot fired by a Winnipeg police officer in 1988, and his death led to an inquiry into how Manitoba's Aboriginal peoples were being treated by the justice system.

Skinwalkers was funded by PBS and Carlton International and shot on location near Phoenix, Arizona. Skinwalkers premiered on local PBS on Nov. 24, but is to be rerun. Keep an eye on local listings for dates and times.

self. "...and Adrian's saying 'Everybody just stay calm, just stay away from the chandeliers and stuff above you.' And then he looks up and he's sitting underneath a fan. It was so freaky."

His role in 100 Days required real physical strength, not just to get through the shoot, but because his character is a rough and tumble guy that doesn't take too much abuse from any-

one, even hostage-taking guerillas. In one scene there is a chin-up contest that put Arcand's long-time weightlifting training to the test.

"We did that (scene) about 10 times, so I'm like trying to do 17 every take. It was really tough. After about the fifth take, you know, that's like 60 chin-ups already. By then, I'm like arrrrgh."

Arcand gets physical in the

Lone Ranger movie as well. His martial arts training comes in handy in his role as Tonto with what he describes as a nod to the spirit of Bruce Lee and humor of Jackie Chan. But that's a story for another day.

CTV's 100 Days in the Jungle is a well-told tale of real life adventure. Be sure to check out the local listings for viewing times in your area.

Germany can blow your mind

(Continued from page 5.)

Oddly enough, as I exited the bathroom, she shook her head in what seemed to be pity and handed me back my .20 Euros.

Suffering from jet lag, don't be surprised if you find yourself wandering about your room at 3 a.m. wondering what to do until breakfast. Be even less surprised if, when turning the television on, you see a television show broadcasting all night, featuring nothing but female strippers. For five-and-a-half hours. Or so I was told.

If you're lucky, you might be taken for a ride in a new generation of computerized cars. Everything is automatic, including a display screen on the dashboard featuring maps and driving co-ordinates, a compass, temperature and various other cool instrumentation. Instead of a key, you use a plastic card-like thing that just slides into a slot

and the car starts automatically. Just imagine that car sitting derelict on your front lawn!

Motorcycles in Germany have taken a quantum leap ahead. There is one model driving up and down the Autobahn that is touted as eliminating the need for a crash helmet. In case of an accident, the designers have built into the frame the equivalent of a roll bar. It is attached from the rear of the machine extending in a half-circle forward where it meets the handlebars and windshield. Not only that, the seat includes a seatbelt. Darn clever those white people.

When you see signs posted saying "ausfahrt", do not do what you think it is asking you to do. It is merely a traffic sign saying "exit."

If you want to get on the German people's good side, just wear your standard ribbon shirt, but make sure the ribbons match

the German national colors—black, gold and red. Then tell them you had planned that all along, even when you bought it at a powwow on Manitoulin Island in 1989... in honor of the Berlin Wall coming down. Tell them it was your way of demonstrating solidarity with them and your heart will always be with the German people... sort of like "Polka With Wolves."

Beware of cities like Munich, where at beer garden (and there are hundreds of them in the city, some seating as many as 1,300) people suggest you have a "couple of beers" with them.

Being friendly and no stranger to beer, you order such a liquid and the waitress gives you a litre stein. Then you remember saying you were invited for a "couple of beers." Four days later you wake up in Finland trying to teach the Laplanders how to play bingo.

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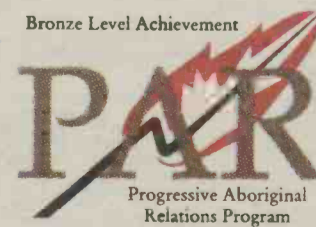
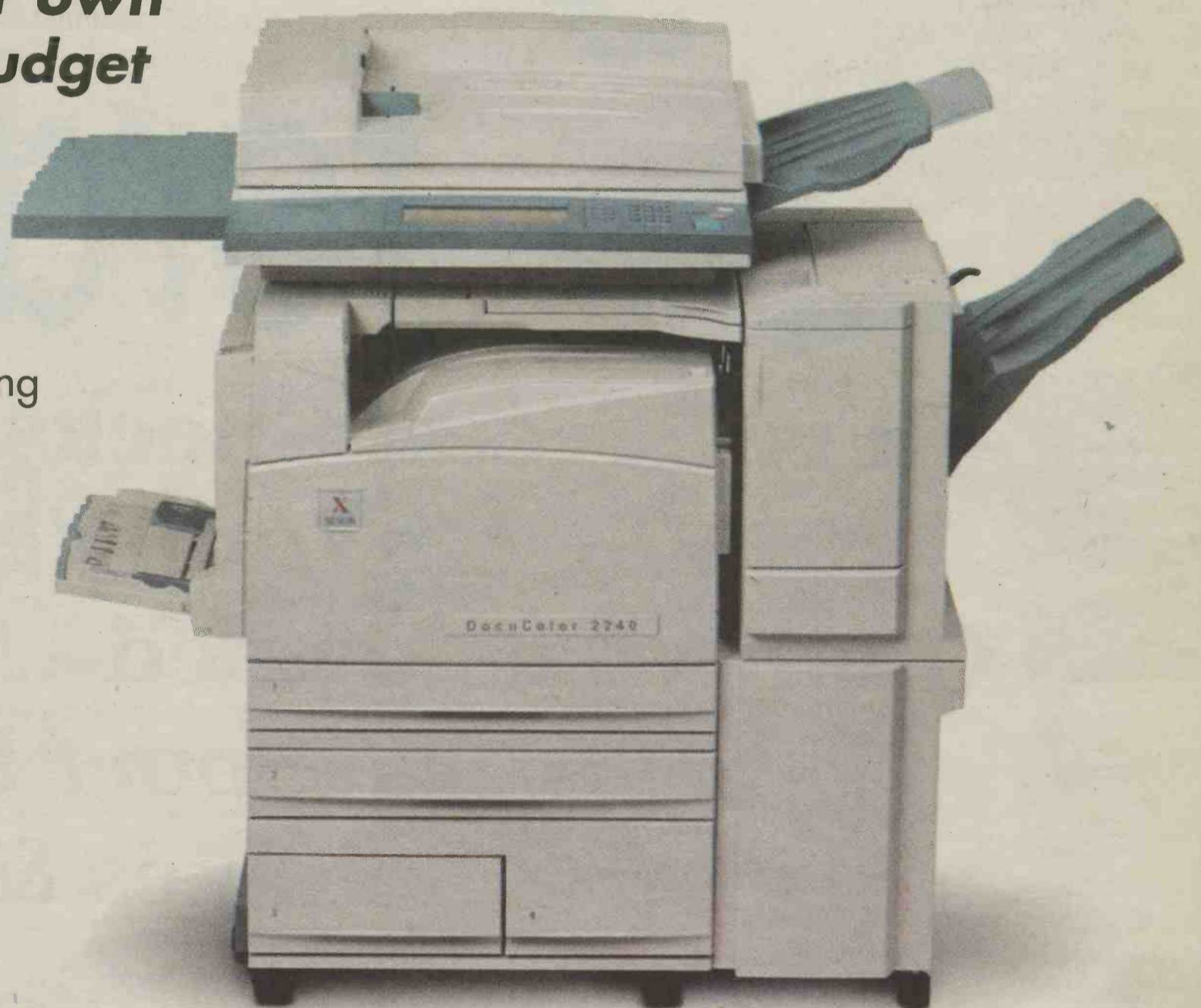
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