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CANADA'S NATIONAL ABORIGINAL NEWS SOURCE

The Saskatchewan government isn't dictating who should lead

administered property. — Minister of Métis Relations Maynard Sonntag.



the MNS, but I have a responsibility as the minister who

Resurrecting Riel's Rebellion

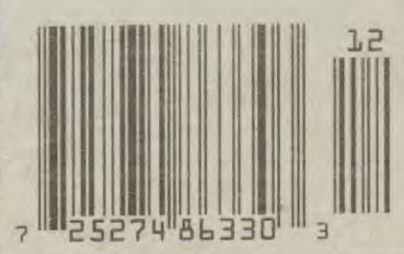
Saskatchewan Métis group at odds with province

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Photo by Stephen LaRose

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12



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Paul M.

Debora
Steel
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Ellen

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Keven Kantan.

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and a healthy
and prosperous
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All the
best in
2005!
Judy Anonson

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Cheryl
Petton
Season's
Greetings
Shirley
Olson

Happy Christmas,
Paul Macdo

Merry Christmas!
Lona McLeod

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Features

Panel the cat's meow 8

The Assembly of First Nations report on Canada's residential school dispute resolution process is a scathing indictment of the efforts of the federal government to live up to the promises as set out in the 1998 statement of reconciliation presented to Aboriginal people by then Indian Affairs minister Jane Stewart.

New rebellion promised 9

A controversial election won't stop Saskatchewan Métis leader Dwayne Roth from strutting his stuff for 250 kilometres. That's how far Roth walked to protest the provincial government's decision to stop the flow of money to his organization.

Crown obligated to consult 11

Chock one up for the good guys—the Supreme Court of Canada, which brought down a decision that confirms what many had guessed all along. It's the Crown's obligation to consult with First Nations before making decisions that would disrupt Aboriginal interests on their territory.

Round three for financial institutions act 13

First it was Bill C-23, then C-19, now it's before Parliament as Bill C-20. But what's in a name? The financial institutions act smells as sweet as ever to its proponents, and is stinking up the joint to those who oppose its passage into law.

Departments

[rants and raves] 5

Hats off to the Assembly of First Nations who did a top notch job in gathering a learned group of individuals to lay bare the residential school alternative dispute resolution process. Is that positive development we see on the horizon?

[what's happening] 7

Community events in Indian Country for December and beyond.

[windspeaker confidential] 14

Debbi Eisan has spent 30 years serving Canada in the Forces. Her work and dedication was recognized with an Aboriginal Women in Leadership Distinction Award. She tells us how she hopes to be remembered and what goals she still wants to reach.

[radio's most active] 15

[strictly speaking] 17

Drew Hayden Taylor is an Indian in India.; Law columnist Tuma Young talks about the Jay Treaty and how to get across the U.S. border to work; and Inuit commentator Zebedee Nungak says his official language is Inuktitut, and government should come to terms with dealing with Inuit in their own words.

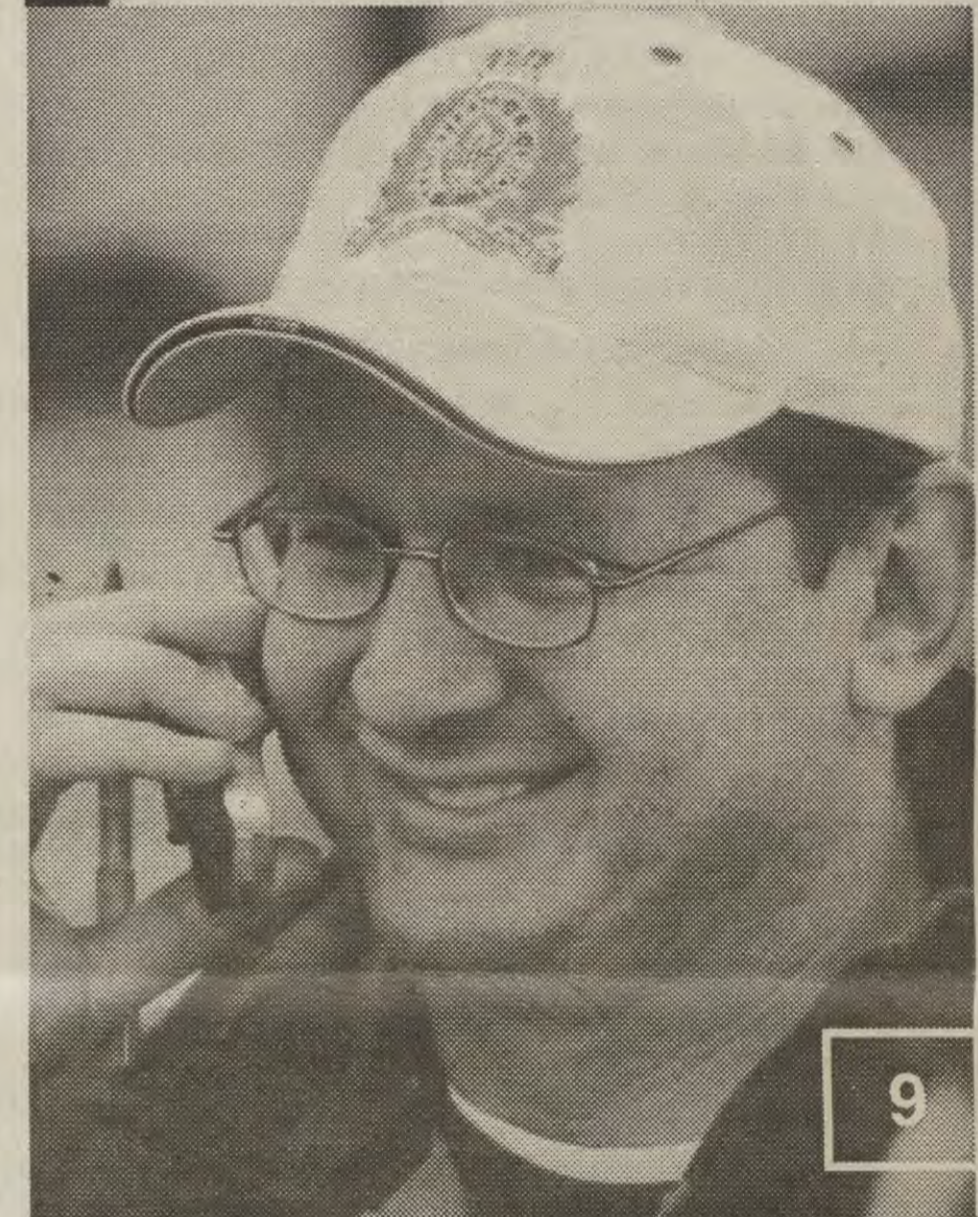
[canadian classroom] 20

The idea of incorporating Aboriginal knowledge, perspectives and content into the Canadian school curriculum isn't a new one, but it hasn't taken off like the rocket that some thought it would. Is building an igloo out of sugar cubes in art class the best that we can do so our children can see themselves in their education?

[education & careers] 21-25

[footprints] 26

Clarence Campeau would have given you the shirt off his back if you were in need. He'd also have given you a place to stay. He was personally committed to the individual, but he was enthusiastically committed to the whole of society and the betterment of the Métis people. If he wasn't encouraging young people to stay in school he was helping Métis people to find advantage in the mainstream Canadian economy. Windspeaker looks at his short, but impressive life of accomplishment.



Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA) Canada's largest publisher of Aboriginal news and information. AMMSA's other publications include:

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Enumeration Project Manager
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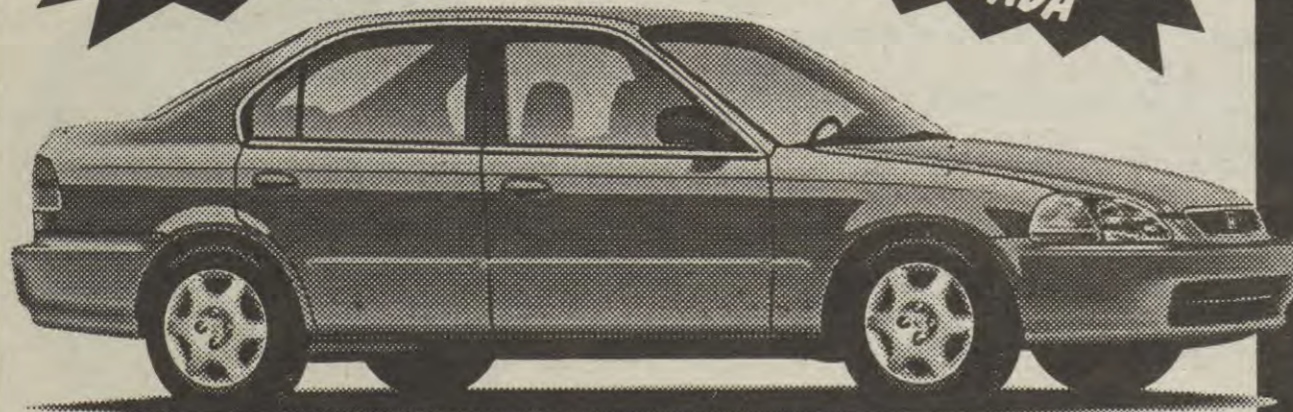
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windspeaker

A ray o

Is that the faintest hint... see discussed in our page... your attention on page 8... a remarkable report by the... 18-member panel of exper... native dispute resolution... survivors. There it is. Po... in the background on al...

We also saw it in the... authored by Supreme... tice Beverly McLaughlin

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A ray of hope

Is that the faintest hint of positive development we see discussed in our pages this month? Let us focus your attention on page 8 where we bring you news of a remarkable report by the Assembly of First Nations' 18-member panel of experts that dealt with the alternative dispute resolution process for residential school survivors. There it is. Positive development, lurking in the background on almost every page.

We also saw it in the Haida judgement (page 11) authored by Supreme Court of Canada Chief Justice Beverly McLaughlin.

Reconciliation, real reconciliation between Native and non-Native people in Canada is suddenly on the radar screen in this country. It might only be visible when you look to Canada's best and brightest. But there's good reason to begin to believe that the idea of reconciliation will survive, thrive and eventually makes its way down to those lesser souls who thought they might continue to bully and bash Aboriginal people until the end of time.

Justice McLaughlin invoked it—reconciliation—in her reasons for the decision in the Haida case. She and her colleagues concluded that the honor of the Crown means dealing honestly and fairly with First Nations. And when the province tried to argue that only the federal government is responsible for maintaining the honor of the Crown, the highest court in the land called that idea "im-poverished."

That should put an abrupt end to that kind of Stone Age, bullyboy thinking that's a noxious leftover from the colonial era. That doesn't mean there won't be mean-spirited, devious and amoral bureaucrats who won't try to find a way around the court's pronouncement. But that kind of thing just went very suddenly out of style.

We hear from reliable and knowledgeable sources that a more progressive approach is emanating from the top levels of the Canadian government. Particularly at the international level where noted human rights lawyer turned law professor turned federal Justice minister Irwin Cotler is exercising a certain amount of benevolent influence on Indigenous affairs. It won't be long before the "Indian fighter" type of government official becomes a relic of the past if that kind of thinking prevails.

And since we're always willing to slap the Assembly of First Nations around when they mess up, we feel it only fair to be just as willing to commend them when something works out extraordinarily well. The report on the ADR process was a masterful work. All who worked on it should be congratulated.

To date, Canada's response on the residential school question has been to minimize the damage to itself, even if it means re-victimizing the survivors. The assembly's report lays that out for all to see in stark detail. We don't see how the federal government could possibly keep doing something as nefarious as that after this very bright light has been shone on it.

Some of the most distinguished thinkers in this country contributed to that report and it shows. As Chief Justice McLaughlin did, the AFN expert panel relied on Canada's own words to paint the federal government into a corner. Canada has said it wants reconciliation, so here's what it actually looks like.

Re-victimizing people who are now old and frail and facing the end of their lives, people who when they were victimized the first time were innocent children, shows a level of hatred and a dehumanization that should be unthinkable in a country that considers itself a progressive liberal democracy.

That hatred has to stop. People on both sides of the divide have got to walk out to the edge and extend their hands. Hatred, suspicion, resentment and racism have got to be wrung out of all areas of Canadian life. Respect has to be paid, sincere apologies made and new bridges built.

The AFN report recommends a truth and reconciliation process regarding residential schools. We support that whole-heartedly. It will be the beginning of the end of a national disgrace.

—Windspeaker

Sympathetic ear

Dear Editor:

After reading the story about schizophrenia (November *Windspeaker*), I can sympathize with the writer, because I too have a family member who is schizophrenic. He pretty well goes through the same thing day in and day out. He is currently in a group home, which seems to be helping him cope with the outside world. He's been there for about five years now, since my mom passed away.

I believe in him. I know he is a good person, but sometimes I feel really bad for him, because I know he is a lonely person. He wants to work, but there isn't too much in the way of work for him. Mostly only piddly jobs. I wish I could help him but I don't know how. I'm hoping that I can encourage him to complete his education and then maybe he will be more confident with himself.

—Ivy

Expose the cops

Dear Editor:

I just want to comment about all the stuff you guys have been writing about the injustices to Native people. I think it's great that you guys are doing this, but you've got to remember the cops have all the power and power corrupts. That's all there is to it. Whatever happens they are going to get away with it.

I found the story on the Stonechild inquiry quite interesting. What I would like to propose to you is that perhaps you might do a series of stories on the relations between the police and the Native communities, because it is not good. I myself am Native and I have run into racism on many occasions. I'd just like to see more on that, because the more this is exposed the better it is for all of us.

—Rod

More on Stonechild

Dear Editor:

First: We have a culture of anti-Aboriginalism in Canada.

Second: We, as Canadians, are very skilled when it comes to concealing our true thoughts if there is any chance those thoughts might be politically incorrect or controversial. We are known around the world for our diplomacy.

Third: Most non-Aboriginal Canadians have the arrogant and false notion that they are better than Aboriginal people. They wrongly believe that Aboriginal people have nothing of value unless it was given or taught to them by non-Aboriginal people. They close their minds and choose to remain ignorant about this.

Fourth: Most non-Aboriginal Canadians harbor anti-Aboriginal thoughts and attitudes. We nurture anti-Aboriginal thoughts and attitudes within our cultures. However, we skillfully avoid the ugly "racist" title by being careful not to say, write or do anything that reveals our hidden negative thoughts and attitudes about Aboriginal people.

Fifth: Our racism is expressed in less obvious and subtle ways like indifference, non-involvement, neglect and distancing. We build psychological, social and physical walls between ourselves and Aboriginal people.

Sixth: Many of us take great pains to display ourselves as being involved with Aboriginal people by touting our compliance with affirmative action hiring policies, by displaying selective photos of Aboriginal people in our schools and workplaces, and by treating Aboriginal people as novelties at best.

Seventh: Whenever any non-Aboriginal is publicly identified or even suspected of being anti-Aboriginal, we immediately disassociate ourselves from them. We make scapegoats of them.

I submit that the terrible actions that are now attributed to the Saskatoon policemen in the Stonechild incident and by association with their colleagues in the Saskatoon Police Department, should be attributed to all Saskatoon, Saskatchewan and Canadian residents. Our policemen are members of our communities and their values and attitudes are very strongly influenced by the overall values and attitudes held in our communities.

Finally, I believe that our indifference, non-involvement, neglect and distancing from Aboriginal people has made us all responsible for Neil Stonechild's tragic death, and for the pain and suffering to his family, to the Aboriginal community and to our larger communities. We've hurt ourselves.

—Denis Hall

[rants and raves]

Chief demands apology from prime minister

An Open Letter to Prime Minister Paul Martin:

Samson Cree Nation has long been in the forefront of the struggle against the government of Canada to achieve respect for the principles and values of Treaty No. 6 and its place as the means by which Canada was extended to the Western Plains.

Our 15-year-old court challenge respecting the treaty and trust obligations of the Crown has taken 351 days of trial in the Federal Court. Final arguments in phases one and two of the case began Nov. 30.

The case has involved extensive evidence, particularly from our respected Elders about Plains Cree society, its spirituality, values, practices and traditions, the Cree account of Treaty No. 6 and the fundamental importance of Treaty No. 6 as a partnership between the Plains Cree and the Crown.

Consistent with our position in court that the Crown has not respected its treaty or trust obligations to us, we have asked that the Federal Crown be dismissed as trustee of Samson royalty monies.

A linchpin of the federal defense is the discriminatory, archaic, abominable and colonial Indian Act, to use words from the testimony in this case of three distinguished former ministers of Indian Affairs and Northern Development. Your predecessor as prime minister also referred to the paternalism of the same Indian Act during his testimony in these proceedings.

A few days ago in the Haida Nation case, the Supreme Court of Canada confirmed once again that the honor of the Crown is a real principle of substance that should drive the Crown's conduct. I am writing to you because of recent Crown conduct that I can only qualify as dishonorable.

I refer to the briefs submitted by counsel for the federal government to the court. These briefs contain disparaging and demeaning descriptions of the testimony of Plains Cree Elders and of many other witnesses who testified on behalf of our nation in court.

Several passages in the argument submitted on behalf of the government of Canada reflect disrespect, if not contempt, for our culture, protocol and traditions.

I have difficulty believing that you and your Justice minister could possibly endorse such aggressive and shameful conduct. Nor do I think that the majority of Canadians would support this unethical behavior.

It is one thing to disagree and put forward a case; it is another to disrespect our people and our culture.

A second dishonorable gesture that I wish to bring to your attention is a letter from the Crown's negotiator to me dated Nov. 5 (which I received 10 days later.) This letter, which I view as classic Indian Affairs intimidation, withdraws offers of settlement supposedly made in good faith. It is the additional patronizing position of the Crown towards Cree society reflected in this letter that concerns us and not the withdrawal of the offer as such.

In this regard, your government has not recognized that the treaty must be the framework for any resolution of the serious, historical and long-standing disputes between us. In addition, the parties are not close on the subject of suitable compensation.

The government has appropriated and borrowed our trust monies without our consent, has unilaterally and arbitrarily set a rate of interest currently at the lowest point in decades, has not managed our trust monies and is attempting to make us beg for the transfer of our own trust monies to a trust established by and for the benefit of the Samson Cree Nation.

As chief of the Samson Cree Nation I request an apology from you and the Justice minister for this dishonorable conduct.

Needless to say, no climate of confidence exists or can exist in these circumstances between your government and Samson Cree Nation and, I sincerely believe, many other First Nations.

—Chief Victor Buffalo



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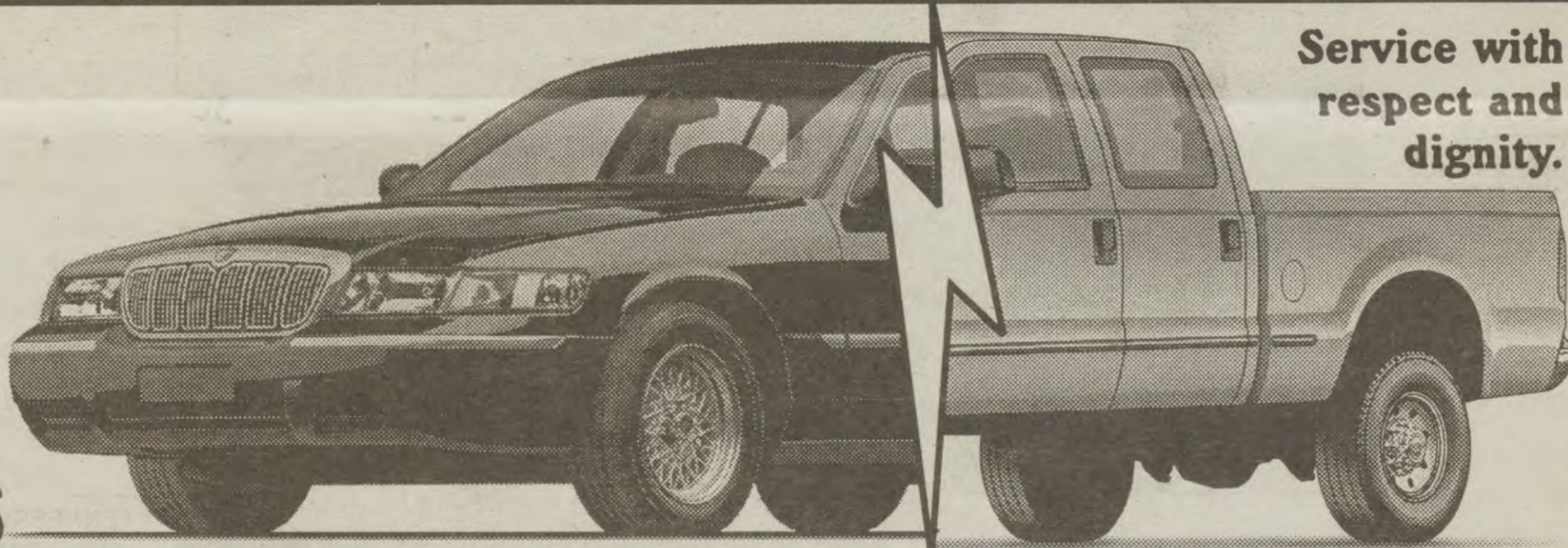
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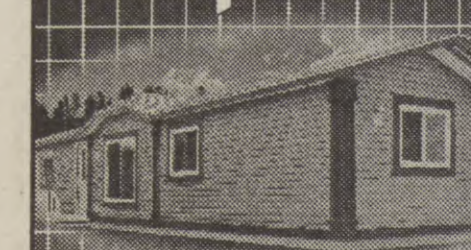
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	5	INSIG ABORIG GAMIN TOUR CONFER Dec. 6-7 Calgary, 1-888-777
	12	
	19	WINDSPEAKER HAS MORE EVENTS ONLINE AT: www.ammsa.com
	28	
January	1	HAPPY NEW YEAR FROM THE MANAGEMENT AND STAFF OF WINDSPEAKER
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Sunday	Monday	

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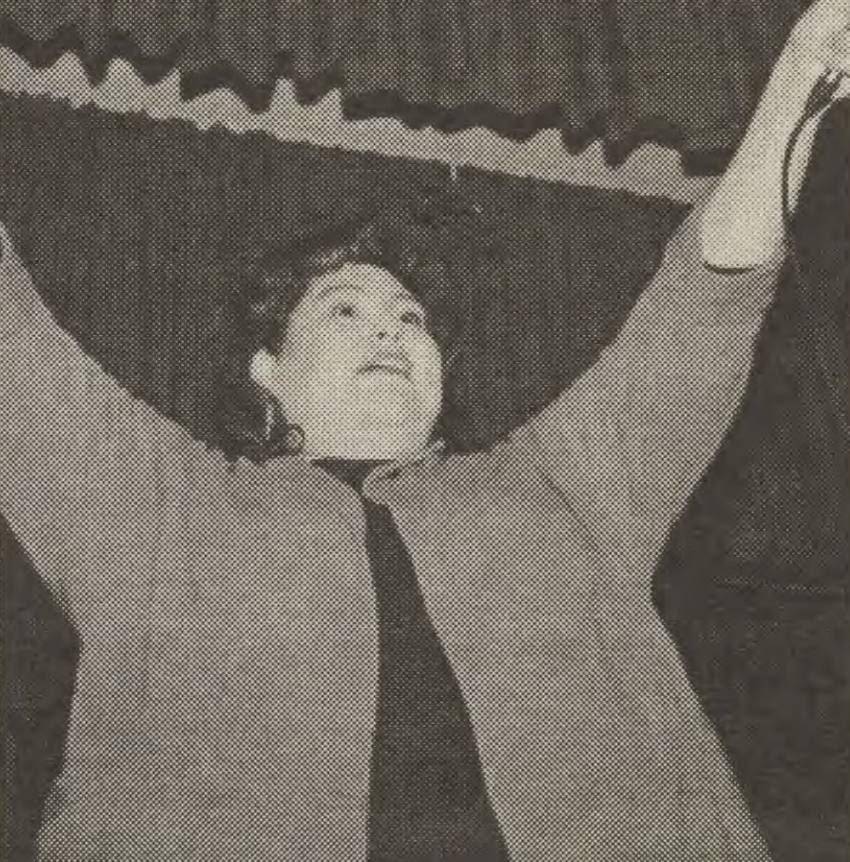


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December 2004

[what's happening]

November		December			
28	29	30	1	3	4
INSIGHT: ABORIGINAL GAMING & TOURISM CONFERENCE Dec. 6-7, 2004 Calgary, Alta. 1-888-777-1707		GAMES OF LA FRANCOPHONIE Dec. 7-17, 2004 Niamey, Niger (613) 789-3562		DEADLINE FOR SUBMISSIONS FOR REELWORLD FILM FESTIVAL Dec. 3, 2004 Toronto, Ont. www.reelworld.ca	
5	6	7	8	10	11
WINDSPEAKER HAS MORE EVENTS ONLINE AT: www.ammsa.com		ABORIGINAL FINE CRAFTS AND ARTS GIFT SHOW Dec. 16-19, 2004 Thunder Bay, Ont. (807) 475-7112 WINDSPEAKER ADVERTISING DEADLINE 16		DANCING THROUGH TIME EXHIBITION Dec. 10-March 19, 2004 Barrie, Ont. (705) 721-9696	
12	13			JAM AT CHIEF DAN'S (GEORGE) Dec. 11, 2004 Vancouver, B.C. (604) 268-7872	
19	20			JOE P. CARDINAL MEMORIAL ROUND DANCE Dec. 18, 2004 Edmonton, Alta. (403) 350-7009	
28	29	30	31	NEW YEAR'S POWWOW Dec. 31, 2004 -Jan. 1, 2005 Cass Lake, Minn. (218) 335-7400	
HAPPY NEW YEAR FROM THE MANAGEMENT AND STAFF OF WINDSPEAKER				TENNESSEE AMERICAN INDIAN WINTERFEST AND POWWOW Jan. 14-16, 2004 Shelbyville, Tennessee tuhaniesia@charter.net	
1	8	9	10	14	
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
				Saturday	

- SIXTH ANNUAL CANADIAN IMMUNIZATION CONFERENCE**
Dec. 5-8, 2004 Montreal, Que. Fax: (613) 998-6413
- GUIDING CIRCLES (ABORIGINAL HUMAN RESOURCE DEVELOPMENT COUNCIL)**
Dec. 6-7, 2004 Ottawa, Ont. www.guidingcircles.com
- UBC: CURATOR'S TOUR OF ROBERT DAVIDSON: THE ABSTRACT EDGE**
Jan. 11, 2005 Vancouver, B.C. (604) 822-5087
- DEADLINE: NATIONAL EXPOSURE AMATEUR MOVIE CONTEST 2005**
Jan. 14, 2005 www.nsi-canada.ca/filmexchange/exposure/
- BEARSPAW FIRST NATION POWWOW**
Jan. 14-16, 2005 Morley, Alta. (403) 881-2731
- RAPA NUI EASTER ISLAND TOUR**
Feb. 1-14, 2005 (306) 966-2027
- AFOA CANADA ANNUAL NATIONAL CONFERENCE 2005**
Feb. 8-10, 2005 Ottawa, Ont. (819) 827-5931
- EXPRESSING OUR WORLD - ABORIGINAL LANGUAGE EDUCATION**
Feb. 11-12, 2005 Chase, B.C. (250) 679-8837
- PUKATAWAGAN YOUTH CONFERENCE**
Feb. 11-13, 2005 Pukatawagan, Man. (204) 627-0334
- BI-ANNUAL FUNDING & INFORMATION CONFERENCE**
Feb. 16-19, 2005 Edmonton, Alta. (780) 423-3138
- NATIONAL INDIGENOUS SEXUAL ABUSE CONFERENCE**
Feb. 21-24, 2005 Edmonton, Alta. 1-866-334-1294
- DREAMCATCHING 2005: WORKSHOPS IN MATH AND SCIENCE FOR TEACHERS**
Feb. 23-26, 2005 Montreal, Que. (514) 848-2424 ext. 7824
- NATIONAL FASD CONFERENCE - EQUALITY OF ACCESS**
Feb. 24-26, 2005 Victoria, B.C. (604) 822-2801
- LAWRENCE WEEENIE CUP V - 35+ REC HOCKEY CLASSIC**
March 18-20, 2005 North Battleford, Sask. (306) 771-4787
- JUNO AWARDS**
April 1-3, 2005 Winnipeg, Man.
- REELWORLD FILM FESTIVAL**
April 13-17, 2005 Toronto, Ont. www.reelworld.ca
- INTERNATIONAL STUDY TOUR: GUATEMALA**
April 28-May 7, 2005 (510) 884-0710 ext. 2240
- ALBERTA SCENE**
April 28-May 10, 2005 Ottawa, Ont. albertascene.ca
- NATIVE NATIONS, NATIVE VOICES**
July 24-July 30, 2005 Albuquerque, NM (505) 256-0260
- GATHERING OF THE GOOD MINDS**
Sept. 23-26, 2005 London, Ont. (519) 659-4682
- NATIONAL CANDO CONFERENCE AND AGM**
Oct. 17-21, 2005 Sault Ste. Marie, Ont. 1-800-463-9300
- WORLD INDIGENOUS PEOPLES CONFERENCE ON EDUCATION**
Nov. 27-Dec. 1, 2005 Hamilton, New Zealand
www.wipce2005.com (see ad page 24.)
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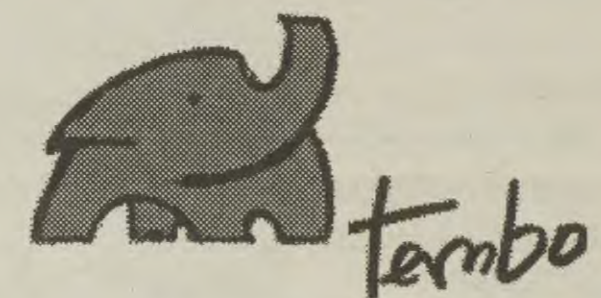


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Cat's meow of a panel denounces ADR process

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The Assembly of First Nations' report on Canada's dispute resolution plan to compensate for abuses in Indian residential schools was released on Nov. 17 and presented a scathing indictment of the federal government's alternative dispute resolution (DR or ADR) process.

The report was commissioned and released by the Assembly of First Nations (AFN), but more than half of the members of the expert panel that prepared it are non-Native people who hold law degrees. Many are eminent law professors and two are judges.

In page after page of the report, the various tactics and strategies employed by the government of Canada to minimize financial liability arising out of the residential school system are laid bare by the 18-member blue ribbon panel. Then the report presents an extensive list of recommendations that, if followed, would dramatically change the direction of ADR.

The wheels were set in motion

for the report in March at the University of Calgary's National Residential Schools Legacy conference. All parties in the legal and political disputes arising out of residential schools issues were in attendance, including Mario Dion, the deputy minister in charge of the Office of Indian

Residential Schools Resolution Canada. Dion agreed to let the AFN put together a report on the ADR process at that time. National Chief Phil Fontaine said

Dion has admitted there are problems and has committed himself to respond to the report after three months.

"We're confident that our proposition will receive a favorable response from the federal government," Fontaine said. "If we continue with the current system, it's going to take 53 years to settle all of the claims. It's going to cost at the minimum \$2.3 billion. And we're saying there's a better way of doing this. Something that's more fair and more cost efficient. Something's that geared to healing and reconciliation. This current process can't achieve that."

The panel emphasized that the present approach worsens the divide between Native and non-Native Canadians and urged a kinder, gentler approach based on reconciliation. They urged the government to initiate a public education process with this aim in mind.

"The churches are a large part of this process and they're particularly interested in the truth and reconciliation. We hope that the federal government will accept the offer that we made that there be truth and reconciliation as part



Phil Fontaine

of it," Fontaine said. "It's worked in Ireland; it's worked in other jurisdictions very well. And the churches are on board and we're proceeding with work to establish the truth and reconciliation body."

That includes the Catholic Church, the

lone church that has refused to sign an agreement with the government to pay its share of judgments to residential school survivors, Fontaine said.

"The thing that's not getting the play that it deserves is that [the report was written] by a dozen of the most prestigious law professors in the country. Nobody's really absorbed the fact that this isn't just a report by lawyers or survivors. This is by objective professors. This is the cat's meow when it comes to the authors."

—Darcy Merkur



"The report also highlights the amount of waste and red tape in the government's existing approach to settlement. Ottawa spends more than three times as much on overhead as it does on compensation."

—Vaughn Marshall

Federal court tactics abused the abused

There are two categories of harm in the federal government's residential school alternative dispute resolution (ADR) process: Category A and Category B.

The first category is for survivors claiming physical abuse with injuries that lasted more than six weeks or that required hospitalization. It also includes sexual abuse.

Category B involves claims for less serious injuries and for wrongful confinement. Category B claims are capped by the government at \$1,500 unless there are aggravating factors. In that case the cap is set at \$3,500.

Compensation in Category A cases is determined by a points system. An adjudicator can set the point value for sexual abuse at up to 60 points. Physical abuse has a maximum point value of 25 points. Loss of opportunity is rated on a

range from zero to 15 points. Aggravating factors can raise the compensation amount by a maximum of 15 per cent. If future care is required to deal with the lasting effects of physical or sexual abuse, the government has limited that amount to \$25,000.

The task force that conducted the Assembly of First Nations review of the ADR process concluded that the point system is "problematic." They concluded it treats survivors unequally because award limits are lower in some regions than in others and focuses on the injuries, rather than on the consequences of the injuries.

"The First Nation perspective is largely absent" from all of these processes, their recently released report stated.

A list of common complaints heard from survivors was compiled:

"The current model does not address emotional abuse, neglect, forced labor, loss of family life and parental guidance and their consequences. The present measure of compensation does not consider the injuries and consequences associated with racism, forced assimilation, and destruction of culture. The provisions for compensating survivors from abuse by other students are too limited. Survivors, regardless of health or age status, cannot access interim awards. The application form is complicated, confusing, and intimidating.

"The process takes too long. The model does not take into account the healing needs of survivors, their families, and their communities. The model does not take gender differences into account, neither for the gender-specific injuries inflicted nor for the gender-specific conse-

quences of the injuries. The model errs in its evaluation of abuse by referring to the standards of the time it was administered. The model does not address the need for truth sharing, public education, or awareness of the Canadian public about residential schools."

The very first recommendation from the task force panel is that, because school policy "was based on racial identity" that every person who attended a school should be awarded \$10,000 plus \$3,000 for every year of attendance.

That money would "recognize the duration and accumulation of harms, including the denial of affection, loss of family life and parental guidance, neglect, depersonalization, denial of a proper education, forced labor, inferior nutrition and health care, and growing up in a climate of fear, appre-

hension, and ascribed inferiority."

The panel also suggested that Canada follow the Irish model and adopt a new definition for abuse of a child.

"The willful, reckless or negligent infliction of physical injury on, or failure to prevent such injury to, the child. The use of the child by a person for sexual arousal or sexual gratification of that person or another person. Failure to care for the child which results in serious impairment of the physical or mental health of the child or serious adverse effects on his or her behavior or welfare. Or any other act or omission towards the child which results in serious impairment of the physical or mental health or development of the child or serious adverse effects on his or her behavior or welfare."

(see Crumbling page 12.)

New re

By Stephen LaRose
Windspeaker Contributor

REGI

At the very least, Dwayne F will be in shape for the prom upcoming battles.

At the end of a 250-kilom march from Saskatoon to Re, to challenge the provincial government's refusal to recognize results of a controversial elec that made Roth president of Métis Nation—Saskatchewan (MNS), he declared the con of a second Saskatchewan M rebellion.

Planned protests, he said, include occupation of lands M claim as their own, and dis tion of official ceremo planned for Saskatchewan's tennial celebrations.

"We will continue to fight are a nation of fighters," he

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Métis e

By Cheryl Petten
Windspeaker Staff Writer

REGI

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The review was conducted former Saskatchewan chief of toral officer Keith Lampard. C plaints he examined ran the s trum from polling locations b moved without notification community members to a vo list being added to with more 100 names of people no one in community had ever heard of, even the local post mistress.

Lampard heard reports of I



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Vaughn Marshall

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can force the government to
anything is the court. We
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what the bully says. We're
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he report will be a useful piece
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ee Crumbling page 12.)

New rebellion promised by Métis leader

By Stephen LaRose
Windspeaker Contributor

REGINA

At the very least, Dwayne Roth will be in shape for the promised upcoming battles.

At the end of a 250-kilometre march from Saskatoon to Regina to challenge the provincial government's refusal to recognize the results of a controversial election that made Roth president of the Métis Nation—Saskatchewan (MNS), he declared the coming of a second Saskatchewan Métis rebellion.

Planned protests, he said, include occupation of lands Métis claim as their own, and disruption of official ceremonies planned for Saskatchewan's centennial celebrations.

"We will continue to fight. We are a nation of fighters," he said.

Roth launched his march Nov. 7 and ended it with a meeting with government officials, hop-

"We're not going to stand for provincial government interference in our electoral process."

Dwayne Roth, president of the Métis Nation—Saskatchewan

ing to persuade the province to release funds for Métis people frozen since the election in May.

Roth was escorted into the city on Nov. 16, Louis Riel Day, by a small contingent of supporters on horseback, in cars and in campers and met a small group at the legislature gathered to commemorate the end of his trek.

Some picketed the building's front doors; others ate soup and bannock on the legislature steps while Roth saw Saskatchewan's deputy minister of First Nations and Métis Relations. Roth said

the discussion was fruitless. "We talked with someone who had no ears," he said.

The new rebellion is a battle of wills between a provincial government hoping for another Métis organization to spring from the wreckage of the MNS, and Roth, who is seeking to unite, under his leadership, a badly divided Métis organization.

"This is not about the money issue," Roth said. "This is about respect, our right of self determination."

But the money's no small thing.



After the MNS election, the provincial government suspended \$410,000 of annual funding to the organization, withdrawing official recognition. The federal government halted its tri-partite funding in response.

Saskatchewan's former chief electoral officer, Keith Lampard, was commissioned to review the MNS election and issued a scathing report on it in November, citing dozens of irregularities that Lampard believes should put in doubt election results.

Roth said the provincial gov-

ernment has no choice but to accept the election results because the MNS senate ratified them.

"We're not going to stand for provincial government interference in our electoral process," he persisted.

Roth called for the resignation of First Nations and Métis Relations Minister Maynard Sonntag for his handling of the situation.

"The Saskatchewan government isn't dictating who should lead the MNS," Sonntag said, "but I have a responsibility as the minister who oversees \$410,000 of taxpayers' money that it's administered properly. I also have a responsibility to the Métis people of Saskatchewan."

Roth said the money the province is withholding doesn't go to fund MNS core operations, but to youth, urban, women's and northern councils.

"It's really hurting Métis people at the grassroots level."

Roth said that 2005 will be a year of protest for the province's Métis people and no MNS election will be held until 2008.

Métis election results suspect, report finds

By Cheryl Petten
Windspeaker Staff Writer

REGINA

A review of the 2004 election of the Métis Nation—Saskatchewan (MNS) found that activities at some polling stations were so questionable that the people of the province could not trust the election results.

The Saskatchewan government decided therefore to continue to withhold funding to the MNS and refuse to recognize the MNS provincial council that was sworn into office on Oct. 7 with Dwayne Roth as president.

The review was conducted by former Saskatchewan chief electoral officer Keith Lampard. Complaints he examined ran the spectrum from polling locations being moved without notification to community members to a voters' list being added to with more than 100 names of people no one in the community had ever heard of, not even the local post mistress.

Lampard heard reports of large

numbers of votes being cast by non-Métis people. He heard that large numbers of signatures in poll books appeared to have been written by the same person. In one case, 150 people voted at a polling station in an inactive Métis local when only 10 people had voted there in the last election when the local was active.

At another local where there were no eligible voters, 37 ballots were cast. Addresses of bowling alleys and ball diamonds were listed in poll books as places of residence of those people casting votes.

Roth has assumed leadership of the MNS despite concerns raised about the validity of the election outcome. Roth has described Lampard's review a "witch hunt" and the report a "one-sided account based on hearsay."

Two days after the Nov. 1 release of Lampard's report, Roth announced that legal action had been initiated in the Court of Queen's Bench against Lampard and the provincial government. The MNS seeks general damages in excess of \$410,000. This is the amount of money designated to

the Métis frozen by the province. The MNS calls the province's actions a "callous disregard for the rights of the plaintiff, including its right to self-determination as recognized and affirmed by section 35 of the Constitution Act, 1982, as part of a scheme designed to undermine the rights of the plaintiff and its citizenship."

Roth is acting as lawyer for the MNS in the case.

Robert Doucette is one of the other candidates that ran for the MNS presidency during the election held in May. Doucette had been declared president after the official count was finalized on June 3, only to have that decision overturned hours later when it was discovered some ballot boxes hadn't been included in the count. Once those ballots were figured in, Doucette was out and Roth was president.

"Well, I'll say this for the record, that I want to thank Keith Lampard for his unbiased, well-written report about this election," Doucette said. "He's a third party. He has no interest in who wins or loses."

Doucette questioned Roth's assertion that the Lampard report was one sided. Roth had a chance to have his side of the story heard, Doucette said, but he refused.

"Dwayne Roth can't have it both ways. When the government said that they were hiring a third party to investigate this, Mr. Roth was the first person ... to say 'We're not going to help Mr. Lampard out. We don't accept this investigation and we're not going to participate.' So now he's coming out and saying 'This report is one-sided and it's all hearsay.' You can't say you're not going to participate and then say, 'Well, it's no good because we didn't participate.' They made a decision not to participate."

Ralph Kennedy, who sits as secretary on the MNS provincial council, said the council made its decision not to co-operate in Lampard's investigation to protect the MNS constitution and right to self-government.

"We don't go tell the Saskatchewan government how to run their elections. We don't tell the First Nations how to run their

elections. We are not a bingo committee or legion committee. We're a nation of people," Kennedy said, adding the province has become involved in the election to further its own agenda.

"They're trying to put in their own president and have a puppet Métis Nation because of our Powley rights," he said, referring to the Supreme Court decision that recognized Aboriginal hunting rights for Métis people. "The Powley decision will probably amount to quite a few dollars in rights for Métis people, and I think they're a little afraid of that. They're the last province in Canada, in our Métis homeland, to allow hunting rights for Métis people, in Saskatchewan. So they are trying to block whatever they can."

Doucette, who has maintained that he, not Roth, won the election, said the Lampard report supports him in his claim.

"It proves that I actually won as president in the 2004 election for the Métis people of Saskatchewan. I am the rightful president," he said.

(see Battle brews page 12.)



The Opawikoscikan Dancers of Pelican Lake, Sask. performed for an appreciative crowd at the Louis Riel Gala held in Edmonton Nov. 18 hosted by the Edmonton Metis Cultural Dance Society.

Photo by Debora Steel

Okanagan chiefs declare war on drugs

By Paul Barnsley
Windspeaker Staff Writer

PENTICTON, B.C.

The seven chiefs of the Okanagan Nation are not willing to watch more of their young citizens die tragically.

A week after three young men were killed and three others injured on the Pentiction Indian Band's reserve in a dispute over drugs, the chiefs of the seven southern British Columbia Interior communities met in Kelowna to discuss the tragedy.

On Nov. 10, they issued a public statement titled, "Confronting the problems of drug use and trafficking in our communities."

The chiefs are taking action on a number of fronts to crack down on criminal activity in their communities. More and better policing and public education about the dangers of using or selling drugs top their list of priorities.

Criminal activity on reserves is a matter that has been the subject of a lot of whispering in recent years. The Nov. 10 announcement was the first major public acknowledgment of what many chiefs across the country agree is becoming a major problem. Drug use on reserves is growing dramatically and crime organizations are increasingly seeing reserves as safe places to do business.

A number of sources told this publication that the Hell's Angels biker gang is active in the Kelowna area and on the surrounding reserves. In its 2004 annual report on organized crime, Criminal Intelligence Service Canada said the "Hell's Angels remains the largest and most powerful outlaw motorcycle gang in Canada."

The report also states that "Aboriginal-based street gangs and criminal groups typically support and facilitate other organized crime

groups, such as the Hell's Angels and Asian-based networks."

Sources say investigations into the ownership of two helicopters seized after landing on the Pentiction reserve after the shootings are pointing to organized criminal elements.

Pentiction Chief Stewart Phillip told *Windspeaker* that low levels of funding for fully functioning tribal police services have led to a situation where First Nation communities, including his own, have become havens for criminal activities.

And with cutbacks to RCMP funding, the Mounties are stretched very thin. More than a dozen Pentiction citizens received police training, but Phillip said that when they were hired by the RCMP they ended up being used in areas off reserve.

His community has a volunteer tribal police force with one marked police car that was donated by the RCMP.

"Because of the universal situation of poverty in all First Nation communities and the fact that the government of Canada and the provinces are unwilling to allocate the necessary resources to establish a national tribal police force, we have to endure the circumstances of having improperly policed communities," Phillip said. "First Nation communities have become attractive venues for organized crime to use as drug distribution networks."

Phillip said his council has authorized raids on three sophisticated marijuana grow operations on Pentiction Indian Band territory in recent months. But he said the fact that First Nation communities are tightly knit and inter-related makes it hard to get the evidence required to obtain search warrants.

Provincial government cutbacks in services under Premier Gordon Campbell's government have stretched things to the point where

Crown prosecutors will not approve prosecutions unless there is a very strong possibility of a conviction. And since First Nations are difficult places to police, they have fallen lower down on the list of priorities, Phillip said.

"We're being told by law enforcement that the drug trade is so pervasive throughout the Interior at large that they don't have the resources to address the problems within our reserve communities," he said. "The RCMP drug section has a limited budget and they identify high priority targets that reflect large volumes, I presume. And we're being told that our community drug trade doesn't measure up. We can no longer accept that."

Phillip said that all the leaders of the Okanagan Nations admitted on Nov. 10 that the shooting "could have happened in any one of our communities. These leaders are on public record making these statements. During the course of the meeting, they openly admitted that the drug problem was completely pervasive and was a huge concern in all of our communities. I think it's right across this country."

Phillip said that he sees the drug trade as an underground economy.

"And you find underground economies in, generally speaking, areas where there's economic depression," he said.

Sources in Pentiction say family based politics are making it difficult for chief and council to bring the drug situation under control. Phillip admitted that it's difficult and even traumatic to take hard-nosed enforcement action in small communities where most people are related either by blood or by marriage. But he would not discuss details.

First Nations Summit task force member Grand Chief Edward John commended the Okanagan chiefs for committing to take on this difficult problem.

"In B.C., it's a difficult problem and a very serious one as you can see from what happened. I don't think that Pentiction is isolated. I think it's really the tip of the iceberg. I'm glad to see that they're taking a stance, saying that these matters need to be dealt with," he said.

He also pointed to the problem of family relationships getting in the way of enforcement.

"These communities aren't all that big so everybody's related to somebody else. The fact that the council stepped forward and said no—it's an important position that they've taken," he said.

It's an increasingly important point. One chief, who wouldn't comment on the record, said that the biggest danger created when council members protect or choose not to go after relatives who are involved in criminal activity is that eventually those people will run for and get elected to council. Once the criminal element infiltrates First Nation governments, the real challenge for law enforcement will begin and more grassroots people will be at risk of violence and intimidation.

tion.

John said it was a tragedy that three young men lost their lives, but the chiefs were wise to use the shock and outrage of the moment as a tool to make their community members take a close look at the problem and decide to do something.

"When that teachable moment occurs, and it's unfortunate that a number of people lost their lives, but you make sure you drive home the point and start putting into place the kind of strategies that are needed to combat these drug problems. They are serious," he said.

John also believes that poor economic factors have made First Nations vulnerable to criminal activity.

"The first step is to recognize there's a problem. The second thing is to say no to drugs. The third thing is to make sure that you can provide your community members with an alternative to this. If you have economic activity and people with jobs and a good degree of self-esteem, you've won the battle," he said.

Chief fires cops

Saskatoon Police Chief Russell Sabo fired Constables Larry Hartwig and Bradley Senger on Nov. 12. The officers had been suspended with pay since just after Stonechild Inquiry Chief Commissioner Justice David Wright concluded that Neil Stonechild had been in their custody shortly before his frozen body was found in an industrial area on the outskirts of the city.

Wright did not rule specifically that the officers played a role in the 1990 death of the 17-year-old, but the chief commissioner did write in his report, which was released Oct. 26, that he did not believe the officers' testimony at the inquiry.

Sabo fired the officers for not "diligently and promptly" disclosing information that Stonechild was in their custody "as was their duty to do so."

The officers maintain they had no contact with the Native youth on the night in question, even though records say they were dispatched to a disturbance call involving Stonechild.

Federation of Saskatchewan Indian Nations Vice-chief Lawrence Joseph commended the police chief "for doing the right thing."

"There can be no doubt that dismissing constables Hartwig and Senger was the only thing to do," he said.

Crown

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Two decisions handed down by the Supreme Court of Canada Nov. 18 were cheered by First Nation leaders across Canada.

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Crown's duty to consult established

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Two decisions handed down by the Supreme Court of Canada on Nov. 18 were cheered by First Nation leaders across Canada.

In *Haida Nation v. British Columbia* and *Taku River Tlingit First Nation v. British Columbia*, Canada's court of last resort was unanimous in firming up gray areas in Aboriginal law.

In the *Haida* case the Haida Nation argued that the province and lumber giant Weyerhaeuser should have consulted its members before starting to log on their ancestral homeland, the Queen Charlotte Islands (known as Haida Gwaii). The province said it did not have to consult with First Nations until after an Aboriginal right to land claimed had been proven in court. The company argued that the province should be dealing with such matters.

"I would say there's really no one complete victor. I think the court kind of slapped everybody around and said get these things straightened out and deal with them."

—Edward John
First Nations Summit, B.C.

The court ruled that only the province had a duty to consult before title has been proven if the province can see there is a legitimate claim in place.

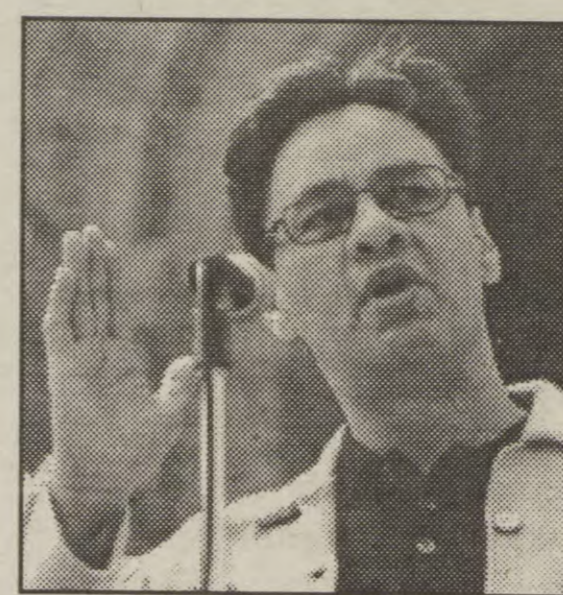
First Nation leaders and their lawyers say that was a significant step forward.

"The government's duty to consult with Aboriginal peoples and accommodate their interests is grounded in the principle of the honor of the Crown, which must be understood generously," Chief Justice Beverly McLaughlin wrote in the *Haida* decision. "[T]he Crown, acting honorably, cannot cavalierly run roughshod over

Aboriginal interests where claims affecting these interests are being seriously pursued in the process of treaty negotiation and proof," she wrote.

The court ruled the Crown's duty to consult "arises when the Crown has knowledge, real or constructive, of the potential existence of the Aboriginal right or title and contemplates conduct that might adversely affect it."

The court also decided that third parties, like Weyerhaeuser, "cannot be held liable for failing to discharge the Crown's duty to consult and accommodate. The honor of the Crown cannot be



delegated, and the legal responsibility for consultation and accommodation rests with the Crown." The decision cautioned, however, that the judgement did not mean that "third parties can never be liable to Aboriginal peoples."

In a bit of legal rarity, the court applied the law established in the *Haida* case in the *Taku River* case, even though they were both handed down at the same time.

In the *Taku River* decision the court dealt harshly with British Columbia's position that it did not have to consult with the Tlingit until their land claim was proven in court.

"The province's submissions present an impoverished vision of the honor of the Crown and all that it implies," the court said.

In *Haida*, the Supreme Court said "Put simply, Canada's Aboriginal peoples were here when Europeans came, and were never conquered. Many bands reconciled their claims with the sovereignty of the Crown through negotiated treaties. Others, notably in British Columbia, have yet to do so. The potential rights embedded in these claims are protected by Section 35 of the Constitution Act. The honor of the Crown requires that these rights be determined, recognized and respected. This, in turn, requires the Crown, acting honorably, to participate in processes of negotiation. While this process continues, the honor of the Crown may require it to consult and, where indicated, accommodate Aboriginal interests," the chief justice wrote.

Grand Chief Edward John, a member of the three-member First Nations Summit task force in British Columbia, predicted that the two cases would be turning points in Aboriginal law. He was asked if the decisions could be seen as a victory.

"I would say there's really no one complete victor. I think the court kind of slapped everybody around and said get these things straightened out and deal with them," he said.

"We have now a Section 35 duty on the Crown to consult and accommodate. And this is before Aboriginal rights or title are proven. That's a significant step for us and also for the government. I think it's clarified that matter. Both governments, and in particular the B.C. government, have said we really have no duty to consult before Aboriginal rights or title are proven. That argument's been completely thrown

out. The court called it impoverished."

Chiefs in British Columbia have complained for more than 10 years that resource companies, with the consent of the province, have been looting the land they're seeking to prove title to at the treaty table or in court. They called for what are known as "interim measures" to ensure that resources will not be depleted by the time they sort out their claims. John said the ruling will pressure B.C. and Canada to be more co-operative in working out interim measures.

"Interim measures become significant in the pre-treaty period. [The justices] didn't say interim measures as such but they did say that if governments proceed as they were, the lands that are subject to negotiation might not be there or the resources in the forest might be denuded," he said. "They understood that so they called on all parties to be more understanding of each other's interests. The court made it clear that what was happening here in the bigger picture was to reconcile the pre-existing sovereignty of Aboriginal peoples with the assumed sovereignty of the Crown."

And the court's repeated admonitions that the Crown must act in good faith could change the way treaty negotiations are conducted, John added.

John met with Premier Gordon Campbell on Nov. 19 and arranged for his Summit colleagues to meet with the premier and his cabinet to discuss the case on Nov. 26 (after publication deadline).

"I think he understands the implications politically regarding this," John said of the premier.

While they lost their case when the court decided they had been properly consulted over the construction of a mine and mining road in their territory, the Taku River Tlingit First Nation received assurances they will be included in all future decisions. The community is made up of fewer than 500 people and is located in the far northwest corner of B.C.

"The court recognized some important standards for accommodation that we will be holding British Columbia and Canada to," said John Ward, spokesperson for the Taku River Tlingit. "We have always argued that land use planning had to happen before this project goes ahead, and the decision supports that."

Weyerhaeuser also welcomed the *Haida* decision.

"By providing greater certainty about the process of balancing Aboriginal interests with others, the ruling will encourage reconciliation and economic activity," said Sandy McDade, president of the lumber company. "The decision reflects a reasoned balancing of interests and shows how Aboriginal interests can be addressed in a meaningful way."

Drugs

John said it was a tragedy that three young men lost their lives, but the chiefs were wise to use the shock and outrage of the moment as a tool to make their community members take a close look at the problem and decide to do something.

"When that teachable moment occurs, and it's unfortunate that a number of people lost their lives, it's important to make sure you drive home the point and start putting into place the kind of strategies that are needed to combat these drug problems. They are serious," he said.

John also believes that poor economic factors have made First Nations vulnerable to criminal activity.

"The first step is to recognize there's a problem. The second thing is to say no to drugs. The third thing is to make sure that you can provide your community members with an alternative to this. If you have economic activity and people with jobs and a good degree of self-esteem, you've won the battle," he said.

Res cops

Sabo fired the officers for not "diligently and promptly" disclosing information that Stonechild was in their custody "as was their duty to do so."

The officers maintain they had no contact with the Native youth on the night in question, even though records say they were dispatched to a disturbance call involving Stonechild.

Federation of Saskatchewan Indian Nations Vice-chief Lawrence Joseph commended the police chief for doing the right thing.

"There can be no doubt that dismissing constables Hartwig and Senger was the only thing to do," he said.

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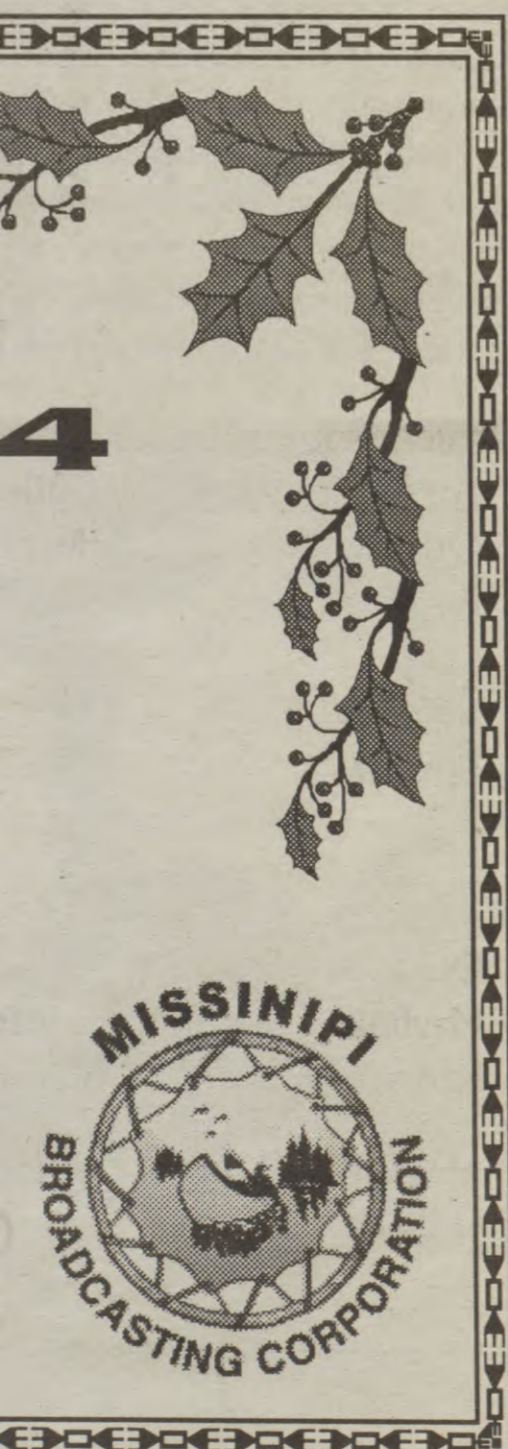
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INAC heads back to the woodshed

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Sheila Fraser and her staff released a report card on Indian education and have given the department of Indian and Northern Affairs Canada (INAC) a failing grade.

The auditor general said INAC does not know whether funding to First Nations is sufficient to meet the education standards it has set or whether the results achieved are in line with the resources provided. The budget for this program is over \$1 billion annually.

The auditor general's office concluded that "a significant education gap exists between First Nations people living on reserves and the Canadian population as a whole and that the time estimated to close this gap has increased slightly, from about 27 to 28 years."

INAC has not done the work necessary to "ensure equitable access to as many students as possible, and the department does not know whether the funds allocated have been used for the purpose intended. In addition, the information available on the performance of the program is inadequate. As a result, the department does not know whether program funds are sufficient to support all eligible students, and it has no assurance that only eligible students taking eligible courses are receiving funding."

The report criticized the way INAC accounts to Parliament

as well.

"We also noted discrepancies in the information that the department provided to the Treasury Board about the way the program operates. Moreover, Parliament is not receiving a complete picture of the program and how effective it has been in narrowing the gap in post-secondary education between First Nations and the Canadian population as a whole."

The auditor general noted as fact that "First Nations students and communities face fundamental issues and challenges that are more prevalent for them than for other Canadians and may impede their educational achievement."

The issues mentioned were "health problems, poor economic conditions, racism, and issues related to geography and demography."

Elementary and secondary education is INAC's largest program area, with the \$1.1 billion in expenditures representing over 20 per cent of the department's budget for 2003-04. INAC also spends about \$213 million annually on educational facilities.

"During the 2002-03 fiscal year, education funding supported about 120,000 students, of whom about 60 per cent attended schools located on reserve while the other 40 per cent attended provincial or private schools. Devolution of education to First Nation control is nearly complete nationally. Of the 503 schools on reserve, INAC now manages only seven. (see INAC page 25.)

Crumbling skull doctrine

(Continued from page 8.)

Underscoring how Canada's approach is seen around the world, the report quotes Tom Boland, deputy minister formerly in charge of the Irish compensation plan for industrial school survivors in Ireland, who stated the Canadian compensation for Indian residential schools was "de minimus and grudgingly given."

The idea that certain forms of abuse are not worthy of compensation because they were the "standards of the day" was attacked with great vigor by the task force.

"To require that physical and emotional punishment be judged by the standards at the time the abuse occurred considers only the perspective of non-Aboriginal people and what they thought was reasonable at the time, incorporating a race bias into the calculation of compensation. The reasoning that supports use of the accepted standard of the time defeats the whole purpose of reconciliation for it could be similarly argued that it was also considered reasonable at the time to assimilate First Nations children by means of residential schools," the report states.

The report notes that non-Native people are being compensated at a higher rate in comparable cases and suggested there is, at the very least, the appearance of racism.

A case was cited where non-Native plaintiffs who were sexually abused by a priest were awarded \$400,000, well above the absolute maximum ADR award of \$245,000.

One other tactic employed by federal lawyers in court cases brought by Native residential school victims was addressed by the experts.

Called the "crumbling skull

doctrine" by legal scholars, Canada argued that the damages of sexual and physical assault should not receive high compensation because the harms would have happened anyway as a result of being in the highly harmful residential school setting.

The experts cited the British Columbia Law Institute's opinion that someone "who takes advantage of a pre-existing condition for his own personal gain

should not then be permitted to argue that the existence of this condition relieves him of full responsibility for paying damages.

The institute further points out that the 'thin skull doctrine' is the more appropriate doctrine, saying not only does the defendant take the victim as he finds him or her, but where the plaintiff's prior condition was already vulnerable, he actually exploits the plaintiff's pre-existing condition of vulnerability," the report states.

ADR process report

(Continued from page 8.)

Vaughn Marshall is a Calgary lawyer who until recently represented members of the Blood Tribe.

"The AFN has come out with it and I think its having come out with it is going to go a long way towards solidifying the position of the Aboriginal peoples' claims," he said.

Marshall said the ADR process as it now exists is "a compensation program for bureaucrats, not residential school survivors."

"The report also highlights the amount of waste and red tape in the government's existing approach to settlement," he added. "Ottawa spends more than three times as much on overhead as it does on compensation."

And while the expert report shied away from making accusations, Marshall stated bluntly that he sees all of the points raised in the report as indications that the government created a process that is "intentionally and shamelessly unfair."

The task force's report is broken down into three parts—compensation for residential school abuses; truth-sharing, healing and reconciliation; and feasibility

and costs.

Part I is a 24-page analysis of government tactics and policies that makes 30 recommendations. Part II makes five more recommendations on how to get the full story of the residential school legacy into the public record and before the general Canadian population to, in part, "ensure that another state committed atrocity does not take place."

Part III chides the government for trying to cut corners on paying for the harm it caused.

The very last paragraph of the 42-page report sets out a challenge for Canada.

"If implemented, we believe our proposed reforms to the DR model will make it one for which Canada and Canadians can be proud. It will enhance Canada's reputation as a leader in the world for the respect of human rights at the same time increasing the stature and respect for First Peoples at home and abroad. It would also set an international standard and methodology for dealing with mass violations of human rights and will finally put behind us, in an honorable way, the most disgraceful, harmful, racist experiment ever conducted in our history."

Battle brews over Métis election results

(Continued from page 9.)

On Oct. 30 Doucette and fellow presidential candidate Alex Maurice formed a provisional Métis council. The goals of that council are to try to force a new election and to ensure anyone who committed election fraud during the last election is charged. Doucette stressed the group isn't trying to replace the MNS, but wants to work to tackle the problems that arose during the recent election before a new election is held. A big part of the solution involves revamping the MNS registry, Doucette said.

Kennedy agreed that improvements to the registry are needed. He said the current registry is out of date and, as provincial secretary he'd like to bring in a new system. His plan would be to attend general assemblies, local and regional meetings to update membership lists over the next couple of years, and to have an accurate membership list completed before the next election.

"I was hoping with my position

here that I could work with the provincial government. And if they wanted me to work with somebody like Lampard, I certainly wouldn't object to sitting down with him and taking his recommendations and looking at them and seeing how we could best implement a system that's, I guess, as best as it can be," Kennedy said.

"I'm hoping the provincial government would come to their senses and say 'Let's sit down with the Métis leadership.' I'm hoping Mr. Sonntag [minister of the department of First Nations and Métis Relations] would say, 'OK, Mr. Ralph Kennedy, you're the provincial secretary. Come and have a meeting with me and let's me and you discuss how we can resolve this, you know, what systems that we have to put in place to make sure this never happens again,'" he said.

"We're far from saying that our system is a perfect system. But we're saying that system belongs to the Métis people. The Métis

people are the ones that control it and are the ones that run it."

Doucette doesn't think letting that system deal with the election question is an option. He questions the impartiality of both the election's commission, which had ruled to uphold the election results after an appeals process, and the MNS legislative assembly, comprised of local presidents. Roth has said the assembly should be the forum for further appeals.

Both Doucette and Maurice have accused the sitting MNS executive of stacking the deck in their favor within the legislative assembly by hand-picking people who support them and making sure they are elected as local presidents, an allegation Kennedy denies.

"It's ridiculous. We have absolutely no control over the locals. Whenever a local decides to call a general meeting and have their elections, that's entirely up to them."

This isn't the first time the impartiality of the election's commission or the legislative assembly has

been called into question. According to Minister Maynard Sonntag, changing the current appeals system was one of the recommendations made in the report by Métis lawyer Marilyn Poitras following the 2000 election, which was also plagued with problems.

"She recommended that this commission, even if it was functioning exactly the way it should be, still there is a perception that it is not at arms length and it's not independent because it's made up of senators that could be easily in one camp or another and are in fact appointed to that commission by whoever or whatever the current MNS is of the day. So that's why she's critical of it," Sonntag said. "To allow the processes that I think Lampard generally says are in some ways creating the problem, to say that we'll let those processes fix the problem I think doesn't really work very well."

While both the sitting MNS provincial council and the provisional Métis council want the ear

of the minister, Sonntag now wants to hear from the Métis people of Saskatchewan who don't have a direct stake in the election outcome. And if what they tell him is that the province has no role in fixing the problems, Sonntag said he will accept that recommendation.

"It would be my intention to first of all sit down with a group of Métis leaders from across the province, unelected and with no apparent affiliation to any one of the candidates, to hear their suggestions about what we should do ... and determine what, in fact, the role of the government really is here in terms of facilitating a fair and independent election. If it becomes apparent to me that the government should not be involved at all, then there's nothing that I'll do. I would be surprised if that's what comes out of this, but again, I really am reluctant to pre-empt any recommendations from what won't be scientific but what will be, I hope, a fairly clear direction from Métis people from across the province," he said.

Financial

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Former Kamloops Indian Band chief Manny Jules and his co-leagues are hoping it'll be their time lucky for the First Nations financial institutions legislation. Bill C-20 (previously C-19 and then C-23), the First Nations financial and statistical management act was reintroduced for first reading in the House of Commons Nov. 2.

Windspeaker spoke to the main supporters of the legislation—the leaders of the four institutions that will be legislated into law.

Squamish Nation council Harold Calla is chairman of First Nations Financial Management Board advisory panel. Chippewas of Kettle and St. Point Chief Tom Bressette is chairman of the First Nations Statistical Institute. Deanna Hamilton is president/CEO of the First Nations Finance Authority which bonds and debentures will be raised. Siksika Nation Chief Strater Crowfoot is chairman of the Indian Taxation Advisory Board (ITAB). These four spoke to the media via conference early November. Jules, who served as a spokesman for the proposed institutions, met with Windspeaker's editorial board on our offices on Nov. 14.

"This is a very important step for us as First Nations. It allows us to break away from the Indian Act, which was never designed to grow as First Nations. It was designed to control us," Crowfoot said.

"The tools that are outlined in this legislation are important for First Nations. They're tools that are used by other governments and have been for years. So we're just trying to catch up with what's going on around us so that we can get into Canada. There is no future in the Indian Act. There is no growth within the Indian Act. So for us, it's imperative that we take this step. I know it's a pain



Canadian Nuclear Safety Commission

Public Hearing Announcement

The Canadian Nuclear Safety Commission is available at www.nuclearsafety.gc.ca. COGEMA Resources Inc. has requested authorization to operate the JEB Mill at the McClean Lake uranium mine. The Cigar Lake mine could be re-opened. Public Hearing Room, 14th Floor, Ottawa, Ontario, K1P 5S9, and April 6, 2005.

Persons who wish to participate in the Commission by March 7, 2005, should contact a public hearing process or the Commission at www.nuclearsafety.gc.ca.

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Doctrine

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Financial institutions act back in Parliament

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

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"How do you get rid of the Indian Act? Those that say you can't tinker with it, well, it's like... How do you eat an elephant whole? You can't. You eat it a bite at a time. . . Right now, people panic. They say, 'Oh God, if we let go of the Indian Act what's that going to mean?'"

—Manny Jules

digm shift for some people. There's a mindset we've got to change within government, within ourselves, within our people, that we start to take control of our lives and start to take responsibility for ourselves. We can't sit back and let another generation go into poverty, into a cycle of dependency," he argued.

Part of the opposition to previous incarnations of the act, Jules told us, was that they were touted as being optional, though many suspected that they really weren't because the bills struck down Section 83 of the Indian Act.

So a change was made to keep Section 83, which provides limited bylaw-making power to band councils.

"We think that the legislation as it is now cast, with a clear non-derogation clause, and retention of Section 83 of the Indian Act, clearly demonstrates the optionality of the legislation as we see it today," said Calla.

Bressette laid out his argument in favor of the bill. First Nation governments don't have access to vital information and that affects the quality of services that can be provided, he said.

"One of the things I've realized being a chief and sitting under these funding formulas of government is if the stats and numbers are not adequate, the funding you receive is not adequate," he said. "There's no way to attract business because they don't know the exact numbers of the workforce. We have problems with housing because we don't have adequate

information to put forth a valid argument."

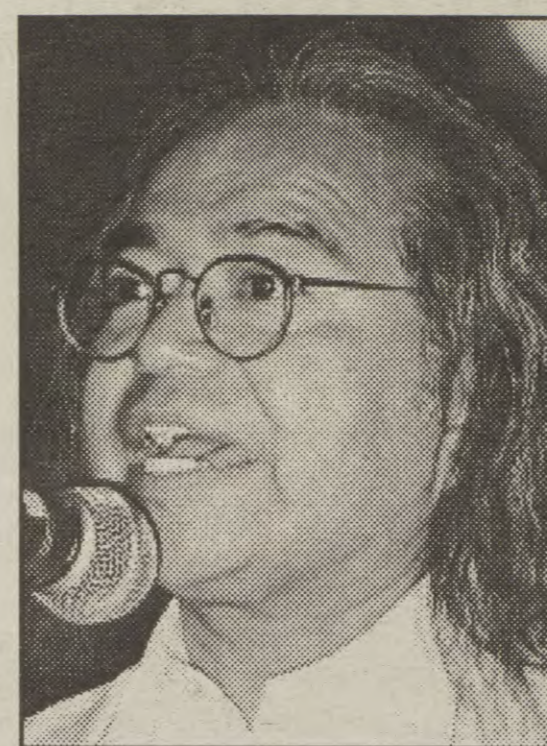
Many First Nation leaders and citizens worry that working with the federal government to create taxation regimes for First Nation governments threatens their tax exempt status. All five support-

Opponents don't buy arguments

One of the most vocal opponents of the First Nations fiscal and statistical management act during the last attempt to get it passed into law was Dr. Fred Lazar, an associate professor at the Schulich School of Business at York University in Toronto.

Lazar believes that the money being put toward the creation of the four First Nation financial institutions—almost \$25 million a year some have estimated—is being used to co-opt Native leaders.

"I suspect the numbers may end up being larger than that. But, also, the individuals that run them will be well compensated and they'll have a fair degree of autonomy in hiring decisions. So it's creating a sort of a perk here for individuals to support this," he said. "If you go back and look at the strongest supporters of this particular measure, they're probably leaders in the community that have been offered key positions in the various institutions that will be created. You can't hide that. You can try and sort of beat around the bush and try and hide it but at the end of the day that will



ers of the bill say that fear is groundless.

Critics fear the bill will lead to the municipalization of First Nations and could undermine the all-important nation-to-nation relationship with the Crown that is the underpinning of Aborigi-

nomically will make First Nation communities stronger politically.

Lazar believes Bill C-20, introduced in the House of Commons Nov. 2, will let the government off the hook for more than 100 years of neglect of First Nations communities, but that's only one of its faults.

"It was the federal government's intent to accomplish three important things here. One was get the First Nations used to taxation even though it's property taxation to begin. Then, it's not that great a step to look at income taxation. And if you look at all the new treaties that the federal government is trying to negotiate, they're all expanding taxing powers for First Nations but at the expense of their tax exempt status," he said.

"The second objective was, once they move towards property taxation and they're taxing on their current reserves, well, after a few years you're developing precedents. Basically the First Nations have acknowledged that these are their lands. And if they continue with their land claims they're going to have a more difficult case to prove in court that their lands extend beyond the reserves to the traditional lands because the precedent's been set. They've only taxed the property on reserves. They haven't attempted to tax beyond the reserve. So it sets a very dangerous precedent for land claims," he added.

"The third concern is that by introducing this initial form of taxation and later moving to more general forms of taxation, you get the governments of the First Nations conditioned to raising their own source revenues to govern. Over time, not only do the First Nations lose their tax-exempt status, but the federal government will find it easier to reduce the current transfers that are rightfully owing to all First Nations."

Harold Calla is chairman of the First Nations Financial Management Board advisory panel. He asserts that growing strong eco-

nal and treaty rights.

"I don't have that fear," Calla said. "We're looking at transition. We're looking at means by which we can achieve our ultimate goal and that is recognition of Section 35 rights in a form that we can all appreciate. I think, if there is any attempt by government to try to municipalize First Nations, we will all walk away from it. There isn't one person who's associated with this initiative that believes in that concept. If we don't seize this opportunity, it'll be another 10 years [before it comes along again]. And it's our estimation that every minute that this legislation isn't passed costs us \$68 in private sector investment in First Nations in this country. And that number's going to grow exponentially."

(see Financial page 18.)

but cautions the bill is not the only way to do that.


"There are better ways to do it. You can start to charge user fees to all individuals, companies and institutions operating on your traditional lands, the land subject to land claims. You can try to embarrass the government into expanding the transfers to First Nations and do it on a basis where it's not subject to annual budget considerations," he said. "And use the argument that 'Look, this land was stolen. Here are the amounts you owe us. Don't consider this a gift to us. In fact, this is partial compensation for theft.'"

He said Deanna Hamilton, president/CEO of the First Nations Finance Authority under which bonds and debentures will be raised, will find that it won't be easy to attract investors because the First Nation bond and debenture market will be relatively small.

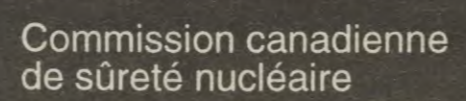
"You're not going to be able to securitize these revenues to all of a sudden issue hundreds of millions of dollars in bonds. I've talked to people in the financial community. They're not even interested in the small amounts of property tax revenues that will be generated and they wouldn't securitize them unless there's a federal government guarantee and there will not be," he said.

Lazar was retained for the fight against C-19, a previous incarnation of the current bill before Parliament, by Roger Obonsawin whose company has been under attack by the Canada Customs and Revenue Agency for offering a way for First Nations people to keep their tax-exemption while working off reserve. Lazar questions the federal government's motives for supporting this legislation.

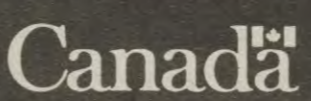
"Why would Ottawa promote this? To back out of their particular commitments and the fact that you've got really under-developed infrastructure across all First Nation communities," he said.



Canadian Nuclear Safety Commission



Commission canadienne de sûreté nucléaire



Canada

Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a two-day public hearing on an application by COGEMA Resources Inc. for the renewal and amendment of the operating licence for COGEMA's McClean Lake uranium mine and mill operation in Northern Saskatchewan. COGEMA has requested authorization to continue the currently permitted activities, and to make modifications to the JEB Mill at the McClean Lake Operation so that uranium ore slurry from Cameco Corporation's Cigar Lake mine could be received and processed at the Mill. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **January 12, 2005**, and **April 6, 2005**.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by March 7, 2005. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2005-H-1, or contact:

L. Levert, Secretariat	Tel.: (613) 996-9063 or 1-800-668-5284
Canadian Nuclear Safety Commission	Fax: (613) 995-5086
280 Slater St., P.O. Box 1046	E-mail: interventions@cnsccsn.gc.ca
Ottawa, Ontario K1P 5S9	

[windspeaker confidential] — Debbi Eisan

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

Debbi Eisan: I would say just to be there ... dependability.

W: What is it that really makes you mad?

D.E.: People who don't treat people with respect and consideration. And it doesn't matter who you are. You need to do unto others as you would have others do unto you. And it just makes me angry when people are disrespectful to other people.

W: When are you at your happiest?

D.E.: When I'm with my husband and my daughters and my grandson and we're just doing family things together because there's so little time for that.

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

D.E.: Frazzled.

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

D.E.: My husband because he is so calm, cool. He's able to think things through without getting all frazzled. And he just has that air about him.

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

D.E.: In my job sometimes I need to give people heck for things or to, you know, talk to them about stuff that they haven't done. And I find that very difficult. I know it's my job, that I have to do it, but I find it very difficult to be able to, as a supervisor, to be able



to talk to that person and tell them, you know, that they need to improve.

W: What is your greatest accomplishment?

D.E.: My daughters and my grandson.

W: What one goal remains out of reach?

D.E.: I don't think I have any goals that are out of reach. I think any goal is attainable, it just takes a little longer to get to them. So I

think any goal that you set for yourself is within reach. It may take a little longer than some others, but eventually you'll get there.

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

D.E.: Oh my gosh, that is a difficult question to answer. I really don't know. If I couldn't do what I'm doing I maybe would like to go back to school and take some courses in human resources, but

Chief Petty Officer Debbi Eisan with the Canadian Forces is from Batchewana First Nation of Ojibways near Sault Ste. Marie, Ont. She works as the national diversity recruiting officer at the Canadian Forces Recruiting Centre for the Atlantic. Her efforts over her 30 year career were recognized on Oct. 21 with the Aboriginal Women in Leadership Distinction Award given by First Nations Training & Consulting Services.

I could still do that, so I don't know. There's so much in my life that is so positive right now that I can't really see me doing anything else.

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

D.E.: I would say that it is to just persevere. Stick to it and know that I can do it. Earlier in my career I tended to give up and feel that I wasn't good enough to do the job that I'm doing and that I couldn't accomplish it. But the advice that I got was to stick to it. And the person who gave me that advice gave me also the confidence, made me have the confidence that I could do it.

W: Did you take it?

D.E.: Absolutely. Because every

now and then I still lack the confidence, thinking that I'm not good enough or I need more of this to do the job that I'm doing or to speak in front of people.

W: How do you hope to be remembered?

D.E.: Through my stories, through my children, through my grandson. And if years from now and after I'm gone my grandchildren and my daughters are still talking about the time that Grandma did this or Mom did this, I mean, how better can you be remembered? Through stories ... I don't want to be immortalized or anything but just remember me in your hearts and that will be enough for me.

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Telephone: 416.368.9627 Toll-Free: 1.866.701.1867 Fax: 416.368.2111 Email: staff@dominion.ca

Courtesy of the Department of Canadian Heritage and its Canadian Culture Online Program.

ABO MOS

ARTIST

Heritage
Eagle & Hawk
Shaun Roulette
Carl Quinn
Jesse Lee
Rayne Delarond
Remedy
Billy Joe Green
Donna Kay/Little Island Cr
Crystal Anne
Jay Ross
Los Lonely Boys
Ashley Green
River Gypsies
Kimberly Dawn
Lucien Spence
Wayne Lavallee
Mike Gouchie
Conrad Bigknife
Dawn Marquis

CONTRIBUTING STATIONS:

BEAR



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How do you hope to be re-
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ould, please contact:

f@dominion.ca

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Heritage	Can't Take This Anymore	Evolution
Eagle & Hawk	Sundancer	Mother Earth
Shaun Roulette	Here Without You	NCI Jam 2004 Winner
Carl Quinn	Ni Ototem	Ni Ototem
Jesse Lee	Born In The North	Born In The North
Rayne Delarond	A Little On The Wild Side	Rayne
Remedy	Into The Daylight	When Sunlight Broke
Billy Joe Green	Wi-Ni-Beeng Blues	Muskrat Blues and Rock & Roll
Donna Kay/Little Island Cree	Beat Goes On	Single
Crystal Anne	Bye-Bye	Single
Jay Ross	Tough On The Outside	Old Town
Los Lonely Boys	Heaven	Los Lonely Boys
Ashley Green	Like No Other	Me Desire
River Gypsies	Honky Tonkin' Cougar Woman	Single
Kimberley Dawn	Return To Madawaska	Healing Jane
Lucien Spence	He's An Indian	Indian Man
Wayne Lavallee	Sacred Journey	Green Dress
Mike Gouchie	One Of A Kind	One Of A Kind
Conrad Bigknife	Run Where You Want To	This World
Dawn Marquis	Choosin' To Lose You	Single

CONTRIBUTING
STATIONS:



[radio's most active]



Artist—Various
Album—Music from
Turtle Island—
Heart of Nations
Song—Spirit Flies by
Leonard Adam

Label—Turtle Island Music

Producers—Ray Villebrun, Greg Edmunds
and Kelly Parker

Compilation album delivers on its promises

The liner notes of Music from Turtle Island—Heart of Nations call the CD "a diverse mixture of traditional and contemporary" music and the 13 cuts on the album deliver just that. From first to last the songs bounce from traditional to country to rock and back again, with many songs, such as Leonard Adam's Spirit Flies, taking components from more than one style and meshing them into a sum that is greater than its parts.

The CD also offers up a mixture of artists, featuring old favorites Edmund Bull, Winston Wuttunee, Ray Villebrun and Delia Waskewitch, new favorites such as Jay Ross and soon to be

favorite Greg Edmunds. The songs are a sample of the music put out by Saskatchewan-based Turtle Island Music over the last five years and although the majority of the performers featured on the album hail from Saskatchewan, some imported talent is also featured.

One of those imports is Shawn Micheal Perry & Only the Brave, who contribute their song Freedom to the mix. Perry, a musician and actor whose roots are Salish and Panamanian, is based out of Los Angeles.

Also featured on the album are Jocelyn Michelle, Curtis Cardinal and Denise Lanceley, three other talented performers on the Turtle Island Music label.

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Kanesatake Mohawk makes it big overseas

By Steve Bonspiel
Windspeaker Contributor

MACAU, South China

All the Indians are dead in America. They killed them all. There's no more.

"The guy who said that to me didn't understand what Native people were," said Alexander Binette, the 25-year-old Kanesatake Mohawk member of a band called Peaches 'n' Cream currently touring Asia.

"People over here are surprised that we still exist and that we have our own language and culture," said Binette, who has taken his band to play in a hotel in Guanzhou in mainland China, a disco in the former Portuguese colony of Macau, and the Hyatt in Oman in the Middle East. Peaches 'n' Cream is back at Dee Dee's Disco in Macau for a gig that started in mid-November and was scheduled to keep them there for at least three months.

"It's become sort of a second home to us. This is our second contract here and the band feels comfortable living here. Staying fresh, however, is going to be a challenge. When a crowd gets to know you, well, it's hard to keep them entertained night after night."

Peaches 'n' Cream, has been playing four sets of 45-minutes each six nights a week for the past nine months. Their repertoire includes hip-hop, rhythm and blues, classic rock and roll, and anything else that happens to be topping the charts at the time.

"We started playing all over Quebec to a Western audience who are very receptive to different versions of songs. In Asia the only thing they get is the very top hits, like Eminem, Michael Jackson, Beyoncé, etc. Anything more underground they won't get so you kind of have to forget playing it over here," said Binette. "When people go out here they just want to let loose and dance to something they can recognize."

Binette seems on top of the world, but it's been an uphill bat-

tle. His father was an alcoholic who would sometimes take his frustrations out on him and his mother.

"It's not something I like to talk about. I don't want people to feel bad for me but it's something I want to put out there so the kids growing up know that I had to go through this too and I made it nonetheless," he said.

He credits his mother and his grandparents on his father's side with helping him get through the tough times.

"They were always waiting for me with open arms and I really appreciated it. They never expected anything out of me. Just being there with them was enough."

"Musically, my grandfather helped me a lot. He took a lot of time to teach me how to play the

guitar, even though he played the fiddle. He would play a melody and encourage me to learn the chords to it. He was the first influence as far as playing with somebody else, which is key in this business," said Binette.

The Asian circuit is a means to an end for the core of this five-piece band. Binette plans on coming back to North American soil in the spring with band mates to hopefully cut original tracks. Tagging along will be bass player John, drummer Simon and Phil the keyboard player.

"We do want to record (originals) but not right away. At first we'll be blending in original live stuff with popular songs. If you come out as an original band, you won't get any exposure. You kind of have to prove that you can play in front of a crowd and please the

crowd, and then slip something in original and adjust from there. From the crowd's reaction you'll know if it worked or not."

The band had been playing the club scene in Quebec when they got a call one day that changed their lives. There was a market for these types of bands in Asia. The question was were they willing to pick up and go? It was a question they didn't take long to answer.

"We jumped at the chance," Binette said. "We love to travel and to be able to play music and see different cultures at the same time. It was a no-brainer."

Peaches 'n' Cream is represented by Casey Boyle, an agent with S.L. Feldman & Associates. He told *Windspeaker* there are many reasons why the market has been receptive to groups from North America.

"The hotel gains a certain pres-

tige from being associated with a Western style group in their venue. Also, the local acts, while being very good musically, do not have the look that the market wants, that being what the locals see on MTV," said Boyle.

"There's a lot of talent on the rez," Binette said. "I would say there's more talent on the rez per capita than in most other places. The problem is if they're good on the rez, they might not be the big fish when they go off the rez and it discourages some people."

"Even for myself I knew there were better musicians out there but there came a time when I asked myself if I was going to be satisfied with the way things were or was I going to work even harder? I soon realized that I loved music enough to do something about it."



Government of Canada / Gouvernement du Canada

What Canada's New Health Care Investment Means to Aboriginal Peoples

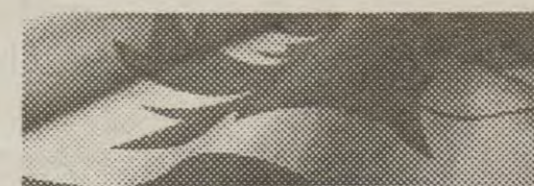
The Government of Canada recently committed an additional \$700 million over 5 years to meet the health needs of Aboriginal people, including First Nations, Inuit and Métis, which brings the total investment to over \$10 billion. This additional money will be used to:

- Improve health services to better meet the needs of Aboriginal peoples
- Increase the number of Aboriginal doctors, nurses and other health professionals in Aboriginal communities
- Support health promotion and disease prevention programs that focus on
 - suicide prevention
 - diabetes
 - maternal and child health
 - early childhood development

In addition, the Prime Minister, Premiers and Aboriginal Leaders have agreed on the need to develop a blueprint to improve health services and improve the overall health of Aboriginal Peoples.



To obtain a copy of the "2004 Health Care 10-Year Action Plan at a Glance", call 1 800 0-Canada (1 800 622-6232) or, to see it on the web, click www.canada.gc.ca/healthplan



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What h

The gods of Air Canada deemed it necessary to place in the most uncomfortable possible; the one in the row of four. There I sat, all 196 lbs. of me for 16 hours including the two hours waiting on the runway waiting to take. Maybe the crowded airplane would serve to acclimate passengers to a country with a population of about 1 billion.

After fighting claustrophobia all the way, I landed half a world away from home, primed for a series of conferences. The first was in Jaipur where I was introduced as Professor Drew Hayden News to me! I didn't bother to correct them. I tried to be smarter.

Here I encountered Dalits. The Dalits, also known

Blood q

Dear Tuma:

I'm a non-status Native off reserve in Canada. My mother is a status and lives on reserve. Now I had heard I can work in the United States and wanted to know how I can do this.

Unemployed Sna

Dear Unemployed:

There are a couple of ways to obtain a job in the United States. For many Indigenous folks that is required is to declare you will be entering the country under the Jay Treaty, but that is not the only way to work in the U.S.

The Jay Treaty is a trade agreement between Great Britain and the U.S. One of the clauses deals with "Indians" being able to cross the border freely and without hindrance. In order to take advantage of this clause, what you need to do is to declare that you are crossing the border under

Linguist

Recently, the federal Department of Transport sent me a postcard containing a mail-back card asking a simple question: "Which language do you prefer to use in your department to communicate with you?"

There were two choices, marked with small box squares where the language of your preference could be marked—French or English. Without any hesitation I drew a line in the third box, wrote Inuktitut in the first, marked its square and sent it away.

I wonder how the bureaucrats in Transport Canada process these postcards will react when they look at mine?

"Who is this smart aleck? Do they know there are only two official languages in Canada? How dare they write in another language? How dare we be expected to communicate with a single person in Inuktitut? Where will we find someone to help us do this?"

I would be nothing but

erseas

m being associated with a n style group in their Also, the local acts, while ery good musically, do not e look that the market hat being what the locals MTV," said Boyle. re's a lot of talent on the nette said. "I would say more talent on the rez per han in most other places. blem is if they're good on they might not be the big en they go off the rez and urages some people. n for myself I knew there etter musicians out there ere came a time when I myself if I was going to be l with the way things were I going to work even I soon realized that I loved enough to do something t."

What happens when an Indian goes to India?

The gods of Air Canada had deemed it necessary to place me in the most uncomfortable seat possible; the one in the middle row of four. There I sat, all six feet, 196 lbs. of me for 16 hours, including the two hours we spent on the runway waiting to take off. Maybe the crowded airplane seats would serve to acclimatize the passengers to a country with a population of about 1 billion.

After fighting claustrophobia all the way, I landed half a world away from home, primed for a series of conferences. The first was in Jaipur where I was introduced as Professor Drew Hayden Taylor. News to me! I didn't bother to correct them. I tried to act smarter.

Here I encountered Dalit literature. The Dalits, also known as



THE URBANE INDIAN

Drew Hayden Taylor

the Untouchables, are the lowest caste in Hindu society. They used to do all the menial work for the higher castes and were considered unclean. Some had to walk with a broom tied to their backs to sweep the ground where they'd walked.

The caste system was officially abolished in the Indian constitution back in the 1950s, but prejudices like this die hard. Dalits make up a quarter of the population. Much like the Native peo-

ple of North America, they've discovered literature as a means of liberation, beginning to write their own stories, tragic survival narratives of an oppressed people finding their voice.

One of my travelling companions, Alok Mukherjee, a high-caste brahman, translated a book titled *Towards An Aesthetic Of Dalit Literature* by Sharankumar Limbale, and was discussing it at the conference. At one point a

woman stood up and asked him, "Now that (the Dalit) are being appeased by the government, why are they still complaining and upset?" Boy, did this sound familiar to my Aboriginal ear.

Wandering around Jaipur, I began to develop a strange sense of "otherness." I did not belong and was indistinguishable from any other white tourist. I saw a Caucasian couple that looked and dressed like me riding an elephant. They even waved to me. On the drive up to see a fort, a man came running up to the car and banged on my window, shoving his guide's license against the glass, begging us to hire him. He picked my window because my fellow travellers were obviously South Asian. My companions told me to "get used to it. You're white here."

A few days later we flew to Hyderabad, the location of the conference on post-colonial commonwealth literature in English.

The first controversy hit when conference-goers fumed that no Dalit writers had been invited to present papers. E-mails flew all over the place like bats in an insect frenzy. Later that night, at the official book launch of Mukherjee's translation, it was pointed out that the author, a Dalit, had not been invited. Kind of awkward, to say the least.

As we got ready to return to our hotel, a conference volunteer asked if we needed a ride. I asked if he was our driver, and he laughed, saying, "No, I'm upper-caste." As they say, you can cut the tree down, but the roots run pretty deep.

Blood quantum the important thing to U.S. customs

Dear Tuma:

I'm a non-status Native living off reserve in Canada. My mother is a status and lives on reserve. Now I had heard that I can work in the United States of America and wanted to know how I can do this.

Unemployed Snowbird



PRO BONO

Tuma Young

Dear Unemployed:

There are a couple of ways to obtain a job in the United States. For many Indigenous folks, all that is required is to declare that you will be entering the country under the Jay Treaty, but this is not the only way to work in the U.S.

The Jay Treaty is a treaty of commerce between Great Britain and the U.S. One of the clauses deals with "Indians" being able to cross the border freely and without hindrance. In order to take advantage of this clause, what you need to do is to declare that you are crossing the border under the

Jay Treaty and that you have more than 50 per cent Indian blood. Your band membership clerk or someone who has significant authority in your band council can write a letter on band letterhead stating that you are indeed a band member and that you have more than 50 per cent Indian blood.

U.S. customs relies more on blood quantum than on status cards to ascertain whether you can enter under the Jay Treaty. Under Canadian law you can be status without having any Indian blood or you can be a full-blooded Indian without having any status. Once you have crossed the border under the Jay

Treaty, you will be seen as a legal alien and eligible for a social security number. This will enable you to work in most occupations except for the ones that require U.S. citizenship or an enhanced security clearance.

Other ways of entering the U.S. to work are to take out U.S. citizenship, work under the North America Free Trade Agreement, be a professional in certain occupations, or have an employer declare that they have searched high and low in the U.S. and could not find anyone to fill the position.

If you do get a job in Arizona,

email me and I will visit around January or February when it is minus 30 here in Canada.

Dear Tuma:

I'm an Aboriginal person living with HIV and just recently I did a stupid thing. I got caught stealing and because I have a previous record, I'm looking at some jail time. Jail does not scare me and I think I will get about one to three months. What I'm worried about is my long-term disability benefits. Can they cut me off for going to jail for even a month?

Poverty Makes Me Do Strange Things

Dear Poverty:

You are right. Poverty does make people do strange and desperate things. Eliminate poverty and you will have eliminated a lot of problems in our communities. Now for your question.

Long-term disability is usually a social service program of the

provincial government. Welfare on reserves is delivered either under provincial rules and regulations or under the Department of Indian Affairs. Long-term disability is an assistance program for folks who are unable to work because of a disability and HIV infection is considered to be a disability. The amount of assistance is minimal, which makes it difficult for folks to live on the assistance.

You are correct in assuming that once you are incarcerated that your long-term disability assistance will be cut off. The rationale will be that you do not need the assistance for rent, food, clothing, etc., because the correctional institute will be providing for all of your basic needs. The problem will be when you come out and try to reapply. You will have to go through the entire application process again, with repeated visits to doctors for letters and confirmation forms.

(see Request page 22.)

Linguistic comfort in Canada's North a must have

Recently, the federal Department of Transport sent me a notice containing a mail-back postcard asking a simple question: "In which language do you prefer the department to communicate with you?"

There were two choices, with small box squares where the language of your preference could be marked—French or English. Without any hesitation I drew in a third box, wrote Inuktitut beside it, marked its square and sent it away.

I wonder how the bureaucrat in Transport Canada processing these postcards will react when he looks at mine?

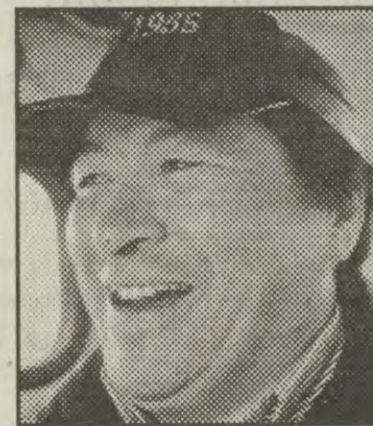
"Who is this smart aleck? Doesn't he know there are only two official languages in Canada? How dare he write in another language? How on earth are we expected to communicate with a single person in Inuktitut? Where will we find Inuit to help us do this?"

I would be nothing but help-

ful to the civil servant who has to file a report on the results of this survey. The Department of Transport knew where they were sending these postcards. But I would have shown them a map of Arctic Canada, and given them a short, sharp lecture.

"This is Inuit country. Older Inuit still speak only Inuktitut. Scores of Inuit are now fluent in English or French, and many are tri-lingual, but even educated Inuit primarily speak Inuktitut."

Inuit ability to speak English or French should not be interpreted as automatic willingness to bend over to government imperatives on language of communication, just because Canada has only two official languages. Inuit are Inuit and should be regarded and respected as such. Governments should never make the assumption that Inuit who can speak English or French are required to deal with government services in those languages.



NASIVVIK

Zebedee Nungak

What makes these points valid? I am first and foremost an Inuk. Inuktitut is my mother tongue. My thought processes operate in Inuktitut. My facility in English is handy, but I should never be forced to communicate in it with government. If the government wants to have genuine interaction with me, they should employ competent interpreters and translators. The government has to figure out accommodations for communicating with Inuit in Inuktitut.

Official languages have the legal character of armored bulldozers in their relation to other lan-

guages. But in Canada's Arctic territories, it should be determined that Inuktitut will always be spoken to Inuit, official language or not. I would've said all this if there were space on that postcard for other comments.

The matter of regard for the Inuktitut language is often illustrated when government officials travel to Inuit communities to explain one or another of their important programs to municipal councils. The councilors are Inuit and many do not speak English. The government officials are Qallunaat (white men) who do not speak Inuktitut. Although

they're travelling in Inuit territory, they do not bring an interpreter with them.

This often forces municipal councils to improvise for a way for interpretation to be provided. A bilingual municipal staff member is often shanghaied to do the job. Government presentations tend to be technical and would require properly trained interpreters familiar with such terminology to ensure accuracy.

Whose fault is this defect in communications? Two theories can be presented.

The community is at fault because it benefits from such programs and has a responsibility to provide good, general-purpose interpreters. Unfortunately, nobody knows this is the protocol until the need dramatically crops up. Interpreters are not kept on payroll for the just-in-case arrival of important government officials requiring their services.

(Language page 22.)



Canada

[rare intellect]

Why do they write?

Storykeepers: Conversations with Aboriginal Writers
By Jennifer David
Ningwakwe Learning Press
\$14.95 (sc)

If you really want to know what it means to be a writer in Canada—an Aboriginal writer—give *Storykeepers: Conversations with Aboriginal Writers* a read. It's more than just a collection of pretty profiles of some Métis, Dené or Ojibway authors. It's a story from beginning to middle and to end. It's well written, thoughtful and thought-provoking. Even before you realize it, you discover that something subtle and mysterious is happening.

You'll find yourself listening to how people speak, basking in the cadences and rhythms of the "road allowance" people. You'll feel the awesome power of a free spirit reach out as you look down upon a grave of the man they called "the last holdout." You'll be guided by visions and dreams. You'll find yourself in the middle of an intelligent conversation about things we all talk about in our own thoughts and amongst ourselves. This is as much a book about who we are as it is about the writers who are interpreting and shaping our cultures around us.

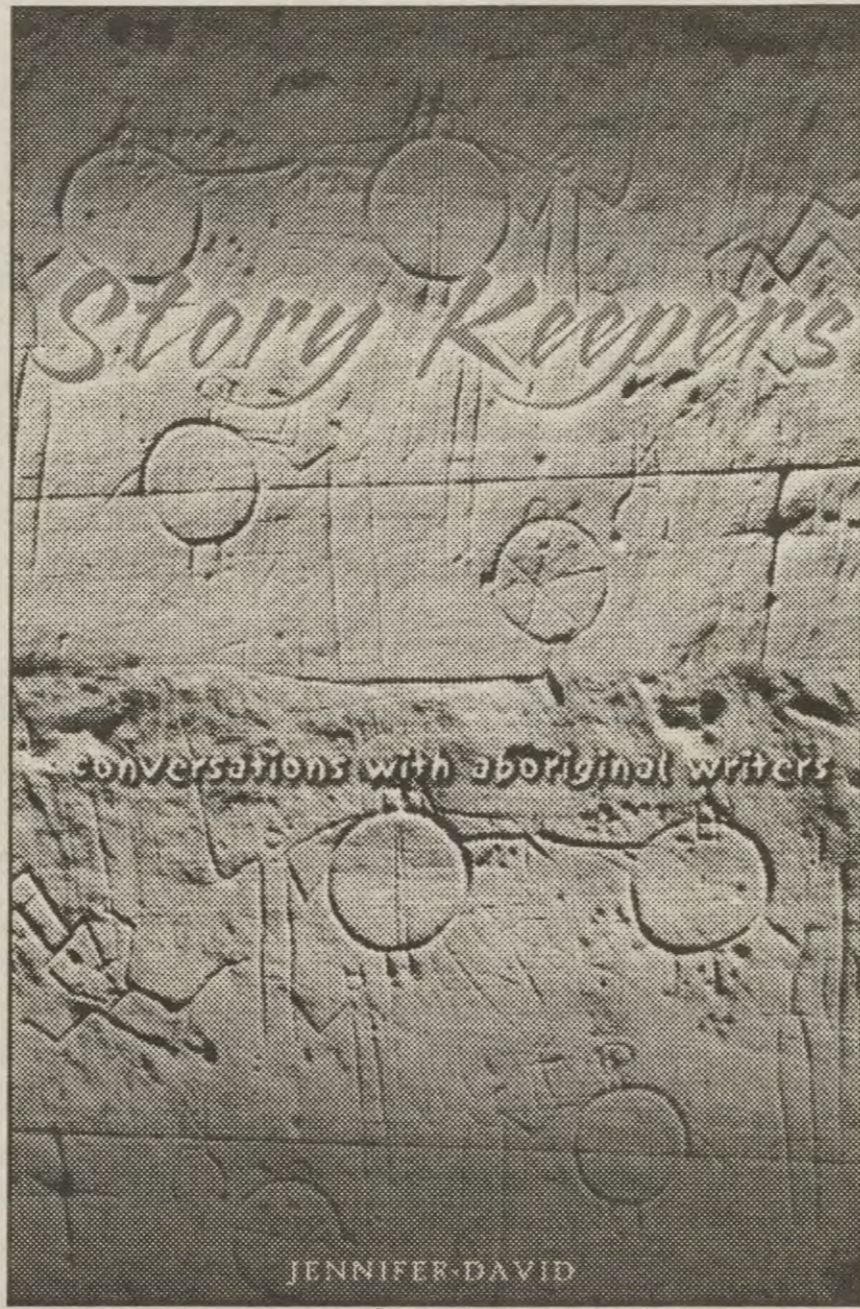
One of the authors in this book has a couple of favorite sayings. He delivers them all of the time when speaking about his use of humor in his writings. He quotes or paraphrases (we're never sure which) some long-dead, stand-up comic (we're never given a name) who apparently said, "Dying is easy. Comedy's hard." Which leads to another of his favorite quotes (without proper attribution), "Never let the facts get in the way of a good story." This may explain why he was summarily dismissed from journalism and pushed into fiction; probably a good thing for Canadian journalism but a much better thing for Aboriginal literature in Canada.

This same person has a few

more sayings. Among them, "It's not called writing. It's called re-writing." Which flows nicely into one of my favorites. "Writing's easy. You just sit in front of a blank page, stare at it for hours or days, slit your wrist and let the words flow." Yet, reading this book, you might get the impression that writing—and success—came easily for many of them. As with the person I describe, it may appear that they just sat down at a keyboard one day and a world of opportunity opened before them. Knowing some of the authors profiled in this book, I can say nothing could be further from the truth.

Writing, as some of the authors hint, is a solitary, lonely, often painful occupation. The best writers, and the best writing, delve into those deep, dark places in the soul often best left buried. Yet, a common theme throughout Jennifer David's book is that each of the writers feels compelled to explore these dark shadows, their anxieties, their fears and insecurities, because in so doing they are exploring the everyday, the banal, the ordinary lives of Aboriginal people in Canada.

Some do so by creating characters based on friends, relatives or acquaintances. Just as often, though, they expose their own flawed, far from perfect lives for all to see. Some do so with breathtaking eloquence. Others use the humor that, as Tomson Highway once said, allows us to "laugh like sonsabitches even in the worst squalor and poverty." When they



succeed, they make us all feel a little more human. When it doesn't quite work, however, they endure whispers that brand them one-hit wonders or has-beens.

Yet, as this book shows, each writer refuses to meekly accept confidence-shattering, ego-destroying criticism. They persevere. Stubborn? Maybe. Driven might be more accurate. Each has his or her own reasons to write. Some want to reach out across cultural boundaries for more universal understanding. Others fight to be published because they're tired of white men trying to tell their stories for them. Or it's because their histories are relegated to the bottom shelf at the back of the store, if they're on the shelf at all. Others simply want to celebrate precious life.

Regardless, writes Jennifer David in her Introduction, "...their stories—the ones they write, and the ones they live—all share certain characteristics. A passionate belief in the power of words to heal, to wound, to create."

*Review by Dan David
(No relation to the book author.)*

Financial institutions

(Continued from page 13.)

Harold Calla said the bill will help the fight for Aboriginal rights.

"I have a personal belief that political power and economic power work hand in hand," he said. "And the stronger we become economically, the stronger we'll become politically."

Some say using Canadian law to create First Nations institutions is a slippery slope away from fully recognized Aboriginal rights.

"It's a very slippery slope to sovereignty," said Deanna Hamilton. "No sovereign government does not collect tax or some form of revenue to be able to work towards their self-sufficiency and their autonomy."

The most commonly raised objection to the bill is that it appears to let Canada off the hook for more than 100 years of government neglect of First Nations people and their communities. The hefty price tag for repairing the damages caused by this neglect will be paid for by First Nations.

Strater Crowfoot said that's no reason to do nothing.

"We're missing out on millions. It's an opportunity to collect the revenue, not forgiving the past but taking what's on the table. Who wouldn't pick up money off the ground? First Nations want to sit back and say you owe me a living, you owe me, and do nothing about it and just expect whatever they can get from the government," he said.

Remaining mired in poverty and waiting for the government to see the error of its ways is just not smart, Calla argued.

"There's no one more anxious to see government fulfil its responsibilities to our people than I. But what in the future gives anyone who's putting this argument forward any confidence that government is going to treat us any differently? The only time that we've made advances within the Squamish Nation is when we've done it ourselves and not depended on government," he said. "We absolutely agree that the fiduciary duty, the catch up, everything that's there needs to be dealt with. It can't be ignored. The

investment in First Nation communities through transfers has to be increased. We absolutely agree with that. But I have no confidence that in the next 30, 40 or 50 years we're going to be dealt with any differently than we are being today. [Waiting] requires that we look opportunity in the face and see it pass us by and we're not prepared to do that anymore."

Manny Jules sees the legislation as a way to effect the "orderly transfer of federal powers to First Nations powers."

He said the Indian Act has to go. The only question is how.

"How do you get rid of the Indian Act? Those that say you can't tinker with it, well, it's like [former Mississaugas of the New Credit chief] Maurice LaForme said: How do you eat an elephant whole? You can't. You eat it a bite at a time," he said. "The other thing we're doing in the longer term, I hope, is freeing everybody's imagination so that we'll have an ability to imagine life on our own. Right now, people panic. They say, 'Oh God, if we let go of the Indian Act what's that going to mean?'"

Jules' success (as the former chair of the ITAB) in changing the Indian Act in 1988 to allow the Kamloops band council to tax non-Native entities operating on the reserve is seen as the first step toward the larger financial institutions process. He believes strongly that this is the way of the future for First Nations.

"If C-20 falls then those of us who truly believe in it are going to advocate it again and there'll be another number. This isn't going to go away. We've got a solid base of support from First Nations right across the country," he said, adding that more than 100 First Nations are already taxing in some form.

Critics worry that since Canada is investing big money in the bill, it's a sign the bill is in Canada's interest, not the interests of First Nations. Jules said federal funding is provided because he and his colleagues convinced the government that this is the way to end poverty and misery in First Nations.

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Institutions

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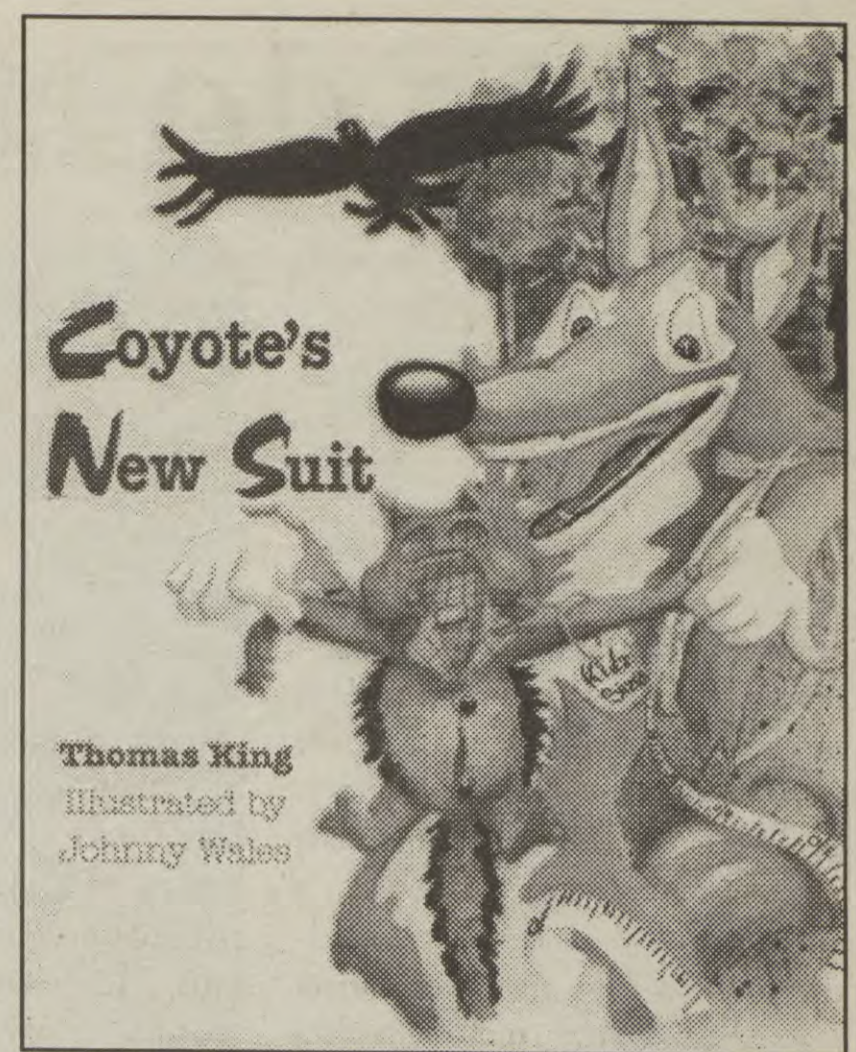
"Marilyn is one of several thousand people who every day go hungry in Calgary, a city regularly and loudly trumpeted as a city blessed with abundant riches..." (Calgary Herald, December 15, 2002)

Call it what you will, the homeless and street people of Calgary have been marginalized, ghettoized, victimized and rejected by our society. The reasons for their suffering are complex, and more often than not, the fault is not theirs. Whoever they are and whatever their plight, The Mustard Seed opens its doors to them and offers food, a warm and safe place to stay and, if requested, a helping hand to make a fresh start.



Coyote's New Suit by Thomas King Key Porter Books (\$19.95)

If you have a young reader in the family and you want to start him or her off with a quality author, then there is no better writer than Thomas King. In this, King's second children's book, Coyote brags about his toasty brown suit, but his confidence that it is the finest fur in the forest is shaken by Raven. Coyote "borrows" a bathing bear's impressive skin, then makes off with Porcupine's sporty model. He then gives the hides of Raccoon, Beaver and Moose a try. Soon the forest is in an uproar. When all the animals have nothing to wear, it is left to Raven to sort matters out. Coyote's New Suit is a wise and witty tale about the consequences of wanting more than you need.



Miracle on Centre Street The Story of Calgary's Mustard Seed Ministry by Gerald W. Hankins Essence Publishing (\$20.00)

The publisher suggests that by reading this book you will be changed. A book about Calgary's Mustard Seed Ministry was a departure for Gerald W. Hankins, author of four biographies. Hankins had seen poverty while working in a hospital in Nepal, but only since he began researching this book has he come to understand the reasons for burgeoning homelessness in prosperous Canada.

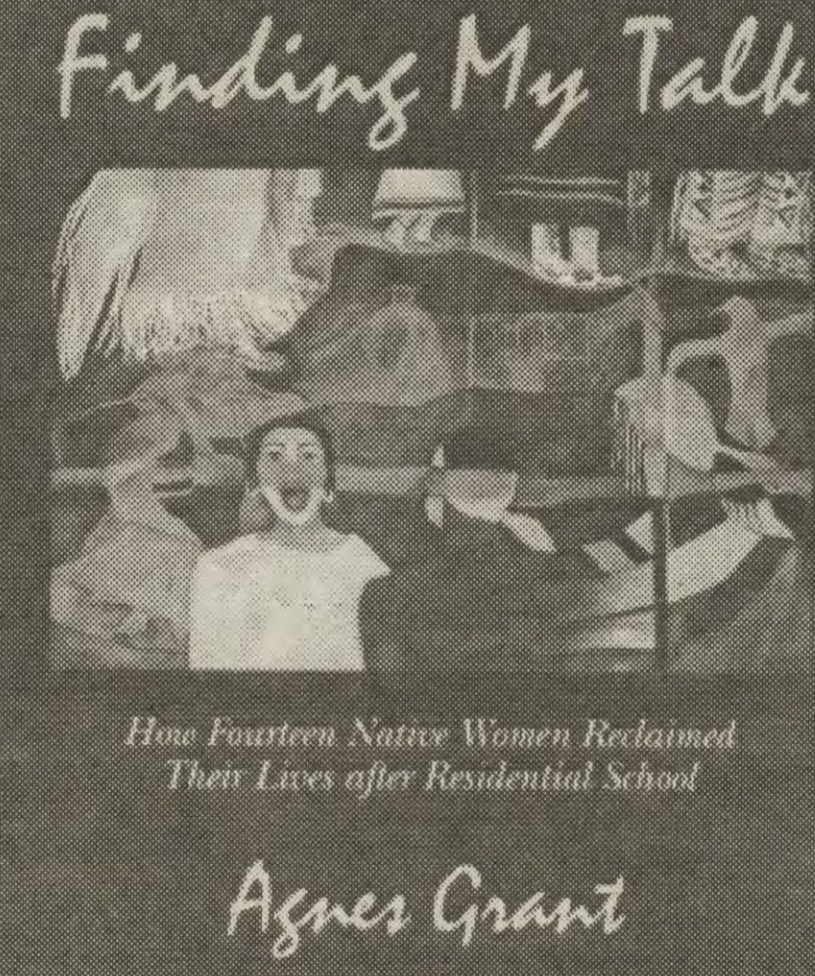
The Moccasins
by Earl Einarson
illustrated by Julie Flett



The Moccasins by Earl Einarson Theytus Books (\$10.95)

This slim little book features a young Aboriginal foster child who is given a special gift by his foster mother that encourages self-esteem, acceptance and love. The story is based on the author's personal experience. Earl Einarson is a member of the Ktunaxa First Nation. The sweet illustrations are the effort of Julie Flett of Cree/Métis descent.

Finding My Talk
How Fourteen Native Women Reclaimed Their Lives after Residential School
by Agnes Grant



Finding My Talk How Fourteen Native Women Reclaimed Their Lives after Residential School by Agnes Grant Fifth House Ltd. (\$19.95)


Included in this book about triumph over the emotional, physical, mental and spiritual abuses suffered in residential schools is Mi'kmaq poet Rita Joe's account of how she overcame obstacles to become a strong and independent member of society. The women's stories in *Finding My Talk* speak of the resilience of the human spirit and will serve to inspire others. Agnes Grant is the author of *No End of Grief: Indian Residential Schools in Canada*; and *Our Bit of Truth: An Anthology of Canadian Native Literature*.

"Real" Indians and Others Mixed-Blood Urban Native Peoples and Indigenous Nationhood by Bonita Lawrence UBC Press (\$34.95)

Bonita Lawrence is an assistant professor of women's studies and Native studies at Queen's University in Kingston, Ont. In *"Real" Indians and Others*, Lawrence draws on the accounts of 30 Toronto residents of Native heritage and discusses federal legislation that divides Aboriginal people into different legal categories and the effect that has on the individual. The book looks at how Natives with Indian status react and respond to non-status Natives and impose an identity on urban Natives.

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Long way to go to meet student needs

By Cheryl Petten
Windspeaker Staff Writer

The idea of incorporating Aboriginal perspectives, content and knowledge into the school curriculum isn't a new one, but it's one that has taken time to catch on. And the extent to which it is being done varies from province to province, and from school district to school district and from school to school within each province.

Incorporating Aboriginal content and perspectives doesn't mean making a tipi or igloo in art class. It doesn't mean learning to do an Aboriginal dance in phys. ed. or reading one book written by an Aboriginal writer in Language Arts. It needs to be done in a way that Aboriginal students see their culture, their experiences and their world views reflected in what they are learning within all core subjects and on an ongoing basis.

Seeing themselves reflected in what they're learning in school is important for Aboriginal students, said Dr. Jo-Ann Archibald, associate professor in the University of British Columbia faculty of education, who specializes in First Nations education.

"Various research has shown that ... having more of the curriculum reflecting the child's culture has a positive impact on self-esteem, identity. Just the awareness that there's something that that child is familiar with that he or she can connect to in school. And so I think it certainly is pretty important."

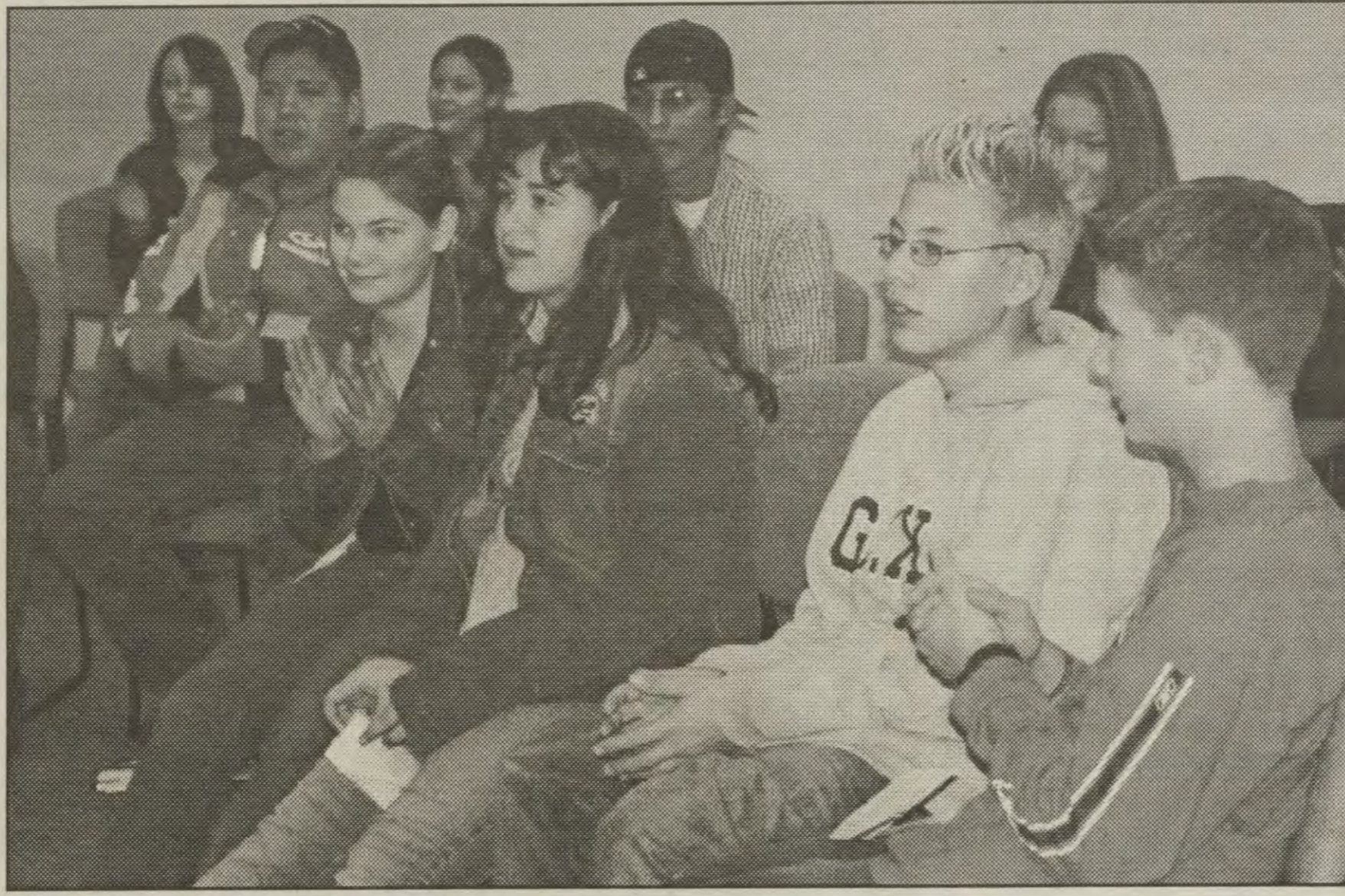
Currently in Alberta's public schools, Aboriginal content and perspectives within the curriculum are limited to the Aboriginal 10, 20 and 30 courses offered to high school students. Resources for those courses are being developed in conjunction with the province's Aboriginal community.

In 2005, Alberta Learning will be introducing a newly revised social studies curriculum that will reflect Aboriginal perspectives and, according to Josepha Vanderstoop with the department's communications branch, similar curriculum revisions are in the offing for other areas of the curriculum as well.

Edmonton Public Schools has just completed a report for the department called Infusion of Aboriginal Perspectives into Alberta Core Curriculum, which Alberta Learning will use to guide it toward creating curriculum that Aboriginal students can better identify with.

"Certainly it's a high priority," Vanderstoop said. "So this report is going to help sort of build a foundation of moving ahead on that."

In Saskatchewan the department of Learning has had a policy in place since 1989 that calls for Aboriginal content and perspectives to be integrated across the curriculum.



Aboriginal input into creating or revising curriculum is provided through Aboriginal membership on the reference committees involved in the process, and involvement of the department's Aboriginal education unit, which works with the curriculum writers to ensure curriculum appropriately reflects information about Aboriginal people and Aboriginal world views, explained Edith Nagy. She is acting executive director of the Strategic Partnerships and Aboriginal Education branch of Saskatchewan Learning.

The department also works to ensure that teachers are comfortable with teaching the Aboriginal content of the curriculum, Nagy said. Through the Indian and Métis Education Development program and an Elders outreach program, schools access resources and resource people to help teachers provide culturally relevant information to their students. Teachers are also provided with supports through professional development activities.

The teachers, Nagy said, are on the whole, very receptive. "There just seems to be a real thirst for knowledge and information and how to do this, how to do things better. And I think teachers are becoming more comfortable in wanting to learn more, asking the questions that they need to ask and bringing the folks into their classrooms that they need to bring in," she said.

"What I note is just a thirst for more and not so much people saying, 'Well, I can't do this.' It's more 'How do I do this and what can you do to help us.'"

That growing acceptance and willingness on the part of teachers, coupled by continued improvements in the curriculum development process are translating into education experiences that better meet the needs of Aboriginal students, Nagy said.

But all of these efforts aren't taking place in isolation. The department works to promote partnerships between its school division and First Nations and Métis

organizations, Nagy said, "because we feel it's important for First Nations and Métis people to have an opportunity to participate in the decision making around education at the school division level. And often out of those partnerships there are new ways of looking at the program in school, the curriculum, the environment, the instructional approaches, even the assessment that's used."

Those types of partnerships have been making a difference, something that's been noticed by the community people involved in the process, she said.

"They're seeing their schools change and they're seeing that they have a voice in what the priorities of the school are. And they're also seeing more Aboriginal people as resource people in the school, and those sorts of things."

Work is also being done in Saskatchewan to help the next generation of teachers so they can better meet the needs of Aboriginal students by working with teacher training institutes, which Nagy said are very interested in incorporating Aboriginal content and perspectives into the training they are offering.

In British Columbia, efforts to provide Aboriginal students with culturally relevant school curriculum are in the early stages. But, according to B. C. Minister of Education Tom Christensen, improving Aboriginal education in the province is a priority for the government.

"We recognize that there's a problem," Christensen said. "What the government is doing to try to address that problem is developing Aboriginal education enhancement agreements between the ministry, the individual school districts and the First Nation and Métis communities served by the district."

"And the intent of that is to better involve First Nations communities in determining what we should be doing, or what we should be doing better, for Aboriginal students."

The department doesn't have a

policy in place regarding having Aboriginal content within school curriculum. What it does have is dollars for schools and school districts to work on making those types of improvements on their own. For each Aboriginal student it has enrolled, Christensen said, a school district gets \$950 in additional funding from the province, earmarked for providing programs specifically for its Aboriginal students.

"And many of those programs then involve significant cultural elements to try and better tailor the programs to Aboriginal students and to provide them additional support so they do stay in school and they do as well as non-Aboriginal students," he said.

This approach allows districts to meet the specific needs of the Aboriginal communities they serve, something that is important in a province where so many different nations are represented. And the goal, Christensen said, is to ensure that those communities play a role in deciding how to use that money to best serve those students.

Currently, 14 of the province's 60 school districts have Aboriginal Education Enhancement Agreements in place, with another 30 close to being finalized.

The First Nations that have agreements in place are pleased that they will have input into what goes on in the schools their students attend but, Christensen said, no one believes these agreements will make all the problems within the school systems go away.

"I think everybody's cautiously optimistic that it'll make a difference in terms of outcomes for those students, but I don't think anybody's ready to sit back and say the job is anywhere close to being done yet. It's a very good start and we're certainly seeing, say versus five or 10 years ago, we're seeing better outcomes for Aboriginal students, but we have a long, long way to go. And the fact that it's taken us, as a society, that it's taken us this long to recognize the problem and get to

work on it is shameful. It's long, long overdue."

Archibald agrees that much more needs to be done. While efforts are being made to create curricula with Aboriginal content, particularly by Aboriginal organizations, not enough of that curriculum is making its way into the core curriculum. Part of the problem, she said, is resistance from some teachers who see Aboriginal curriculum content as being cultural curriculum rather than academic, and from others who think that, because the number of Aboriginal children within their classes is so small, they don't need this type of content to be taught. Yet others don't understand that Aboriginal knowledge is as valid as Western curriculum or knowledge.

"There isn't an awareness that you could have Aboriginal knowledge as part of math and science, social studies, reading, art, all of the subject areas. Because our knowledge covers all those areas," she said.

One way to help support efforts to include more Aboriginal perspectives and content into what is being taught in the classroom is to get more Aboriginal teachers into those classrooms, Archibald said, something that many of the provinces are actively working to do. In B.C., for example, the provincial government has just put \$80,000 into a plan by the Kamloops/Thompson school district to add two new Aboriginal teachers to its teaching complement in each of the next five years.

What will help drive improvements to curriculum in B.C., Christensen said, is support at the ministry level, at the school board level and from the Aboriginal community to make it happen.

"I think it's an issue that in the past has sometimes been swept under the rug and nobody really wanted to address it. And there's a widespread recognition now that it is completely inappropriate to just ignore it," he said.

Archibald, too, believes that efforts to improve school curriculum will need to come from the top down and from the bottom up. A commitment is needed from the ministry level, and from the parents of these students and the members of their communities.

Parents must play a role in taking more control of what's taught in the schools by getting involved.

"It's more than having voices heard ... it's being a part of that school and being a part of the decision-making process," she said. That can be done by joining the school/parent council, or just by establishing a good relationship with your child's teacher and their school.

"Because that's the big thing," Archibald said. "If you have a good relationship, that way you create a comfortable learning atmosphere that still challenges students and has high expectations. That goes a long way."



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needs

...on it is shameful. It's long, overdue."

Chibald agrees that much needs to be done. While efforts are being made to create curricula with Aboriginal content, particularly by Aboriginal organizations, not enough of that curriculum is making its way into the core curriculum. Part of the problem, she said, is resistance from some teachers who see Aboriginal curriculum content as being academic, and from others who think that, because the number of Aboriginal children in their classes is so small, they don't need this type of content to be taught. Yet others don't understand that Aboriginal knowledge is as valid as Western curriculum or knowledge.

There isn't an awareness that you could have Aboriginal knowledge as part of math and science, social studies, reading, art, all of those subject areas. Because our knowledge covers all those areas," she said.

The way to help support efforts include more Aboriginal perspectives and content into what is being taught in the classroom. "We get more Aboriginal teachers into those classrooms," Chibald said, something that many of the provinces are actively trying to do. In B.C., for example, the provincial government has just put \$80,000 into a plan for the Kamloops/Thompson school district to add two new Aboriginal teachers to its teaching complement in each of the next five years.

That will help drive improvements to curriculum in B.C., Stensens said, is support at the ministry level, at the school board level and from the Aboriginal community to make it happen. "I think it's an issue that in the past has sometimes been swept under the rug and nobody really wanted to address it. And there's widespread recognition now that it is completely inappropriate to just ignore it," he said.

Chibald, too, believes that efforts to improve school curriculum need to come from the top down and from the bottom up. A commitment is needed from the ministry level, and from the parents of these students and the members of their communities.

Parents must play a role in taking more control of what's taught in the schools by getting involved. "It's more than having voices heard ... it's being a part of that decision-making process," she said. "That can be done by joining the school/parent council, or by establishing a good relationship with your child's teacher at their school.

"Because that's the big thing," Chibald said. "If you have a good relationship, that way you create a comfortable learning atmosphere that still challenges students and has high expectations. That goes a long way."

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The Justice Institute of British Columbia launched a new Aboriginal leadership diploma program on Nov. 19 with an elaborate Coast Salish ceremony. Chair of the Board of Governors of the institute, Bruce Hall (right), is presented with a framed print of the program logo during celebrations.

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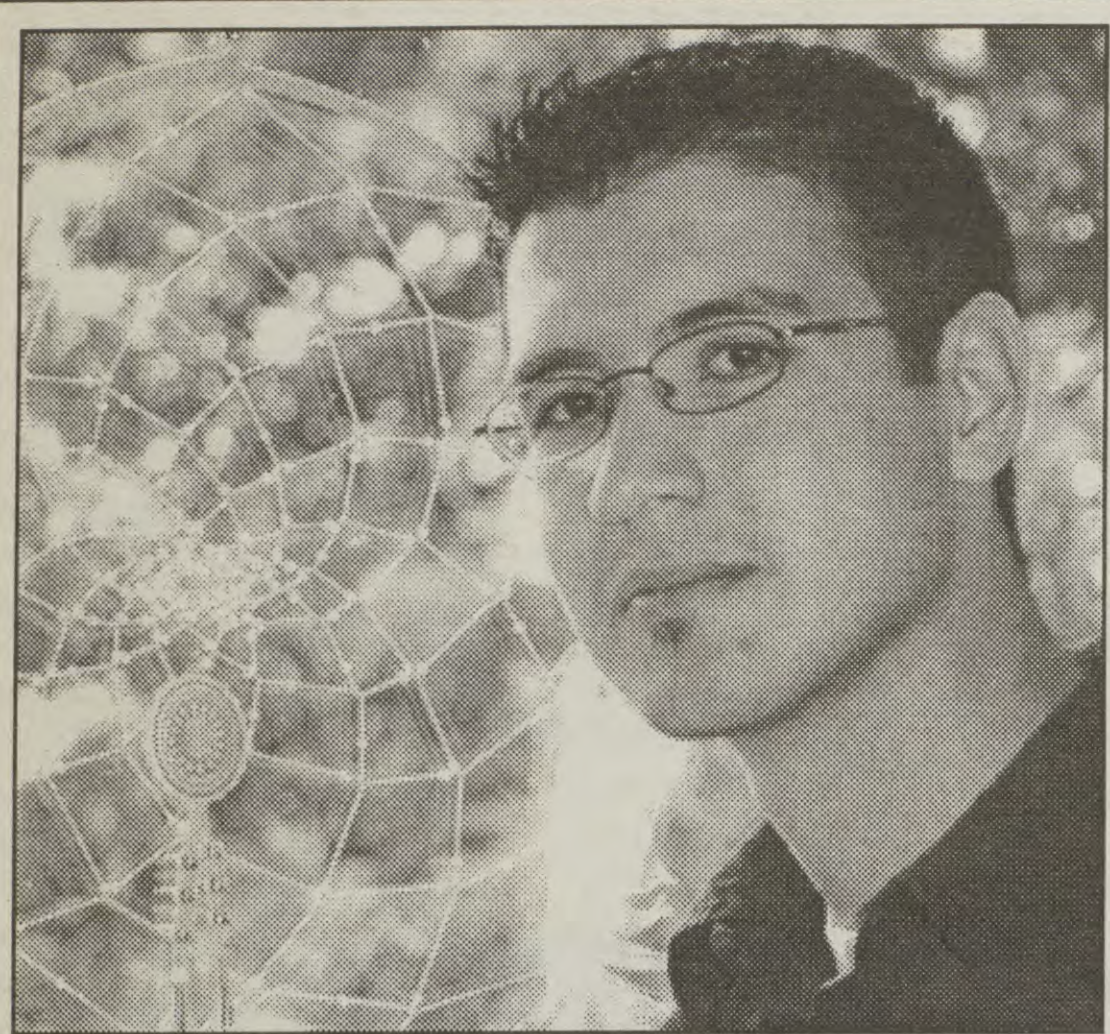
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Brent Wesley of Thunder Bay, Ont. is the winner of the 2004 MuchMusic Aboriginal Youth Scholarship, created in partnership with the Aboriginal Youth Network (AYN). The scholarship provides the recipient with \$3,000 towards tuition for the school year paid directly to the educational institution of choice. Wesley is pursuing a future in the broadcast industry at First Nations Technical Institute.

Request house arrest

(Continued from page 17.)

Ask your lawyer to request house arrest. House arrest will mean that you will serve your sentence in your home or other suitable place other than a correctional institution.

You may be able to keep your long-term disability assistance by making the argument that you still need to pay for shelter, food and other basic needs.

You can also request other

conditions, such as permission to leave the house for medical appointments, etc.

Good luck.

This column is not intended to provide legal advice but rather highlight situations where you should consult with a lawyer.

Tuma Young is currently studying for a PhD in law at the University of British Columbia and questions can be sent to him via e-mail at: puoin@telus.net

Language accomodation

(Continued from page 17.)

The government is at fault because in the Arctic it serves a clientele, which is mostly Inuit. It has a duty to train and employ interpreters and translators to provide this vital link of communications. Unfortunately, the government is totally oblivious to this need, and therefore never prepares for it. Or, it has an attitude of "Let the Inuit tailor their lives around Canada's official languages."

These days, governments behave as if Inuktitut is a language of no significance. Their attitude seems to be, 'Don't most Inuit now speak English? Let them speak English! They owe it to Canada to communicate in one of its official languages!' This goes for everything from straightening

out tax problems to filling out Firearms Acquisition forms to appearances in a court.

When government officials show up in Inuit communities without an interpreter, they should be told to find a good interpreter at their cost. Failing this their meeting should be postponed until they can come back with a competent interpreter in tow.

The great objective of life for Inuit should never be for every Inuk to become so proficient in English or French as to make interpreters obsolete. Inuit dealings with governments should ensure that Inuit can communicate in linguistic comfort, in Inuktitut. Here, in Inuit territory, linguistic comfort should not be exclusive to English and French people.

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Please direct applications, including evidence of appropriate qualifications, by January 15, 2005, referring to Posting #2004.58

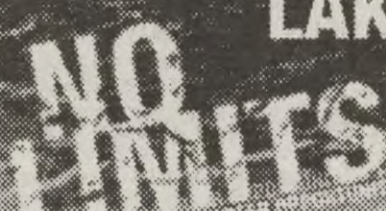
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For more information about this position or the Department of History, please contact Dr. Sylvie Murray at 604-504-7441, Ext. 4494 or email at sylvie.murray@ucfv.ca

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By Deirdre Tombs
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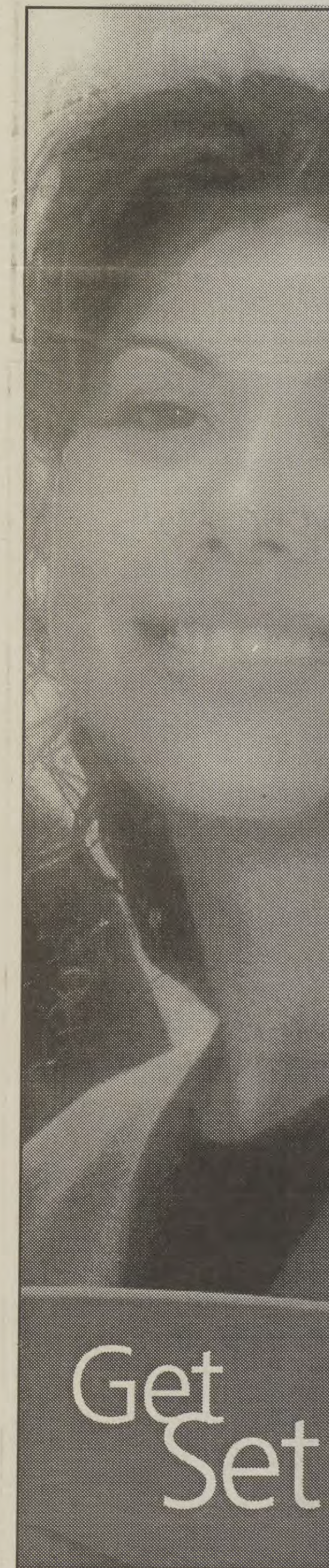
GATINEAU, QU

An agreement signed Nov will focus the efforts of nursing associations to encourage the participation of Aboriginal people in the nursing profession.

The agreement was signed by the Aboriginal Nurses Association of Canada (ANAC), the Canadian Federation of Nurses Unions (CFNU), and the Aboriginal Workforce Participation Initiative.

The agreement promises that programs will be developed to identify barriers that discourage or prevent Aboriginal people from entering and staying in the occupation. It also promises that action will be taken to promote new employment opportunities that include Aboriginal people.

There is a severe nursing shortage in Canada. Smaller communities, like reserves, have a hard time attracting and retaining health care workers.



Get
Set

Nursing agreement signals job access

By Deirdre Tombs
Windspeaker Staff Writer

GATINEAU, Que.

"Until we have Aboriginal people in decision making positions about our own health issues, then we're really not going to move forward too much in terms of dealing with the health issues we have to face."

**Lisa Dutcher, president
Aboriginal Nurses Association of Canada**

An agreement signed Nov. 5 will focus the efforts of nursing associations to encourage the participation of Aboriginal people in the nursing profession.

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There is a severe nursing shortage in Canada. Smaller communities, like reserves, have a hard time attracting and retaining health care workers.

"We want to fix the shortage, and to fix the shortage in isolated areas, rural areas and on reserves, we need Aboriginal people to go into nursing," said Linda Silas, CNFU president.

The union plans to work with ANAC to build a nursing education fund and to ensure that Aboriginal students are receiving adequate education to get into university nursing programs.

Lisa Dutcher is president of ANAC. She said the agreement is a positive step towards improving the state of health care in Aboriginal communities.

She also said that an important

goal of the agreement is to provide greater opportunities for more Aboriginal people to fill management positions in the field.

"Until we have Aboriginal people in decision making positions about our own health issues, then we're really not going to move forward too much in terms of dealing with the health issues we have to face."

Dutcher said Aboriginal communities are facing social and cultural upheaval.

"I think that the only way to approach dealing with a lot of our issues is to have an approach that's very culturally specific for our

communities. I think that's the angle that we want to be able to take and that's why we feel it's very important to have Aboriginal nurses at decision making tables," said Dutcher.

Seeds of the agreement began to grow at the annual general meeting of ANAC last June. The association invited Silas to speak about ways to protect nurses in employment situations on reserve where unions have failed to take root. But it was also acknowledged that unions had to rethink their role to enable Aboriginal participation in opportunities in nursing.

"For example, a job posting under most collective agreements is under seniority. Well, you can't get seniority if you're not working in the place," explained Silas. By making the language in collective agreements more inclusive Aboriginal people are better able to enter unions.

Unions want to ensure Aboriginal people are employed, but because of collective agreements, the only jobs available are entry level, said Rick Hansen, the national

manager for the Aboriginal Workforce Participation Initiative, a program run through Indian and Northern Affairs Canada.

"Aboriginal people aren't against unions, and aren't against seniority and the framework of seniority. Aboriginal people are against not being able to have the opportunity to get into a union and not being able to get the opportunity to gain seniority. This is where we have to do a better job," said Hansen.

Saskatchewan is being put forward as a model of inclusiveness. In 1996, the Saskatchewan Association of Health Organizations signed the first agreement to work with a union—the Canadian Union of Public Employees—on Aboriginal employment issues. It was the first example of Aboriginal specific wording in collective agreements and, according to Hansen, it broke down barriers. Since that signing, 56 partnerships in the healthcare, education and private sectors have emerged across the province, Hansen said.

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The Director of Studies works with the Associate Dean (Academic) in ensuring the proper functioning of the Law School exam grading and grade reporting system and in applying the School's academic regulations. She/he oversees the School's course scheduling and selection process, and deals directly with students on a day-to-day basis, ensuring that they receive full information and effective counseling on course selection and other academic matters. The Director of Studies acts as Secretary to Faculty Council, the Academic Committee, and the Studies Committee of the Law School and is a voting member of Faculty Council and of these two Committees.

Applications should include a curriculum vitae, university transcripts, and three letters of reference; academic references are preferred, and at least one is required.

The closing date for applications is January 12, 2005.

Forward applications to:

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Tel. (902) 494-2114
Fax: (902) 494-2102

Email: Heather.MacLeod@Dal.Ca

In accordance with Canadian Immigration requirements, all qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority. Dalhousie University is an Employment Equity/Affirmative Action employer. The University encourages applications from qualified Aboriginal people, persons with a disability, racially visible persons and women.

If you are a member of one of the designated groups noted above and you wish to self-identify, please include a complete Self-identification Questionnaire with your application. The Questionnaire can be obtained from Heather.MacLeod@Dal.Ca.

[education & careers]
**Early childhood
 resource debuted**

A new Web site has been developed for practitioners of Aboriginal early childhood development. The first of its kind, www.accel-capeaca.com, is a clearinghouse of information including a bulletin board, calendar of events and database of research resources on best and promising practices and links to training and mentorship opportunities.

"This is the first time that those of us working in early learning and child care in Aboriginal communities have access to such a wide variety of resources on the Internet," said Margo Greenwood of the Aboriginal Children's Circle of Early Learning, the group overseeing the Web site and its promotion. "Many of us work

in communities isolated from each other. This Web site allows us to communicate and look at ways we can improve the work we are already doing."

The Web site was launched in Ottawa with funding from Health Canada and was developed by the First Nations Child and Family Caring Society of Canada in partnership with the Canadian Child Care Federation.

"The information on the new Web site will also be a resource for all early learning and child care practitioners," said Barbara Coyle, executive director of the federation. "These Aboriginal leaders will play a key role as Canada develops a pan-Canadian early learning and child care system in the coming months."

Call for papers

The University of New Zealand will host the seventh annual World Indigenous Peoples Conference on Education Nov. 27 to Dec. 1, 2005. The conference will be opened by the Moari Queen Dame Te Atairangikaahu who visited southern Alberta in 2002 when Morley hosted the event.

The event includes keynote speakers from around the world, seminars, workshops, and an array of activities and sight seeing

opportunities.

The theme of the 2005 conference is Te Toi Roa which calls for a celebration of Indigenous stories and beliefs, values and history.

TeToi Roa calls for presenters to share stories about leadership and what leadership is needed in the 21 century.

Abstracts from those wanting to present papers are being accepted until Dec. 31. For further information, visit www.wipce2005.com.

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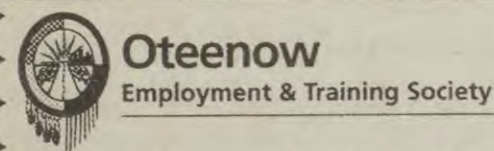


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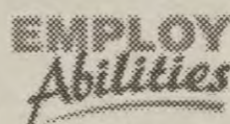
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Te Toi Roa calls for us to celebrate our stories and beliefs in our principles, our values and our histories, the quintessence of our uniqueness as indigenous people. It is these beliefs that enhance our experiences and knowledge to guide us to strive for excellence in education.

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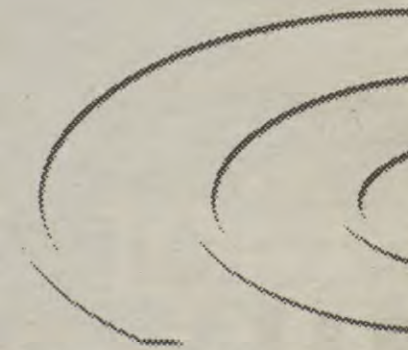
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INAC aware, but doing little

(Continued from page 12.)

The report mainly centres on the fact that INAC is well aware of the problems that have been identified and has done little to address them over the last four years.

In April 2000, the auditor general reported that "the progress in closing the education gap between First Nations people living on reserves and the overall Canadian population had been unacceptably slow and that immediate action needed to be taken to close this gap."

The Standing Committee on Public Accounts issued a report to Parliament in June 2000 that, the report said "expressed serious concern about the unacceptable state of First Nations elementary and secondary education and criticized the department's 'hands-off' management approach. While agreeing with the principle of devolution, the committee insisted that this principle must be accompanied with clearly defined roles and responsibilities agreed to by all parties.

The department's response to the

auditor general's most recent criticisms was included in the report.

"First Nations education is one of the highest priorities of Indian and Northern Affairs Canada. The gains in education have accounted for the single biggest contribution to the closing of the gap in the Human Development Index between Aboriginal Canadians and Canadian society as a whole. The department recognizes the importance of the issues raised in this chapter and reiterates its commitment to working with First Nations and other stakeholders to improve educational outcomes for First Nations' students. Nearly all of the department's education programs are delivered either directly by or in consultation with First Nations. Since devolution of program delivery to First Nations also assumes devolution of some accountability for management and results, [INAC] acknowledges the need for the department, First Nations, and other partners to clarify their respective roles and responsibilities within a context of shared accountability."

INAC also said that follow-up work to the April 2004 Canada-Aboriginal Peoples Roundtable may help to guide the work "in support of improved First Nations educational outcomes in the broader context of Aboriginal life-long learning."

Assembly of First Nations National Chief Phil Fontaine responded to the report by noting that "educational parity is still a long way off for First Nations."

"The lack of progress on First Nations education is alarming," Fontaine added. "In the last four years there has been literally no progress in closing the gap in graduation rates between First Nations and Canadian citizens. At the current rate, it will take 28 years for First Nations to catch-up to the non-Aboriginal population. If this is left unchecked it's going to create a crisis in Canada's economy."

He said the funding increases for INAC's core programs (which includes education) were capped in 1996 at two per cent per year, an amount that does not match inflation or population growth.

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[footprints] Clarence Campeau

Metis visionary leader, promoted education success

By Cheryl Petten

When people say someone is so generous they'd give you the shirt off of their back, they are usually speaking figuratively. With Clarence Campeau, that statement could be taken at face value.

Campeau was a man known for his generosity, for his sense of humor and for his dedication to improving the lot of the Métis people of Saskatchewan.

Campeau was born in 1947 near Rose Valley, Sask. The community he grew up in was predominantly white, but he never noticed any differences between himself and the rest of the people living there. That changed when he was in his early teens and he began dating. He was very handsome and all the girls in town had crushes on him, which made the local boys jealous. Whenever he would go out with a girl the boys would tease her, calling her an Indian lover. Campeau began to feel that he didn't fit in within white society so he decided to try living on reserve. Then, after being thrown off more reserves than he could remember, he discovered that he didn't belong there either. He wandered for a while, lost, without a sense of identity, turning to alcohol to help escape from his problems.

Then when he was 18 he met Napoleon LaFontaine, who was working to establish the Association of Métis and Non-Status Indians of Saskatchewan, the forerunner of today's Métis Nation—Saskatchewan (MNS). LaFontaine told Campeau he was of mixed blood. He was

Métis. He now knew who he was, where he fit. He gave up drinking for good and, once he got his life back on track, he began dedicating himself to helping other Métis people do the same.

Campeau was area director of the MNS Eastern Region II on an off over the years. He left the

position once while he was sick with cancer, other times after unsuccessful election bids, but he always came back to it.

While area director he worked to bring in a number of programs designed to improve the lives of Métis people in the region. Looking for ways to create economic opportunities, Campeau formed a construction crew that built homes for Sask. Housing. When that ended, the region branched out into cabinet-making and other ventures. But Campeau aspired to move beyond these types of projects, wanting instead to work toward having Métis people become full and active participants in the mainstream economy.

What Campeau envisioned was to see economic development among the Métis people integrated into mainstream society. That didn't mean assimilation, and it didn't mean segregation. What it meant was continuing to protect and promote Métis culture while working with non-Métis people in true partnership arrangements, where each partner has equal ownership and equal control. He knew the province couldn't afford to run three parallel structures, one for the Métis, one for First Nations and one for non-Aboriginal people. What was needed was one integrated structure shared equally by all three groups, and designed to work for everybody.

He was a strong supporter of the idea of Métis self-government, but he knew that for self-government to work first the Métis people would have to be self-sufficient. And before they could be self-sufficient, they had to deal with the social challenges facing Métis people, addictions and family violence among them.

Under Campeau's leadership the region began offering programs that addressed all of these needs. Social programs were started, along with education and training pro-

grams that took a holistic approach, dealing not only with the students but with their families and communities to help students overcome the challenges they faced in trying to get an education.

Campeau, who only had a Grade 8 education, was by and large a self-taught man who could hold his own with anyone regardless of how educated they were or how highly placed. But he knew the value of an education, and spent much time and effort getting the message out to Métis youth that they needed to stay in school. They needed to get an education in order to be successful. He'd often tell them that once you had an education, no one could take it from you.

The region started offering a preparatory class, then added a two-year business administration class and a social work program.

Someone once asked Campeau why the region would run a social work program when there were already too many social workers. He answered that there may have been too many social workers, but there weren't enough Métis social workers.

His dedication to the Métis people went far beyond just offering programs. He also got personally involved in helping people as well. It wasn't uncommon for him to give a person down on their luck clothes right out of his own closet, or to bring a young person who had lost their way into his home until they could get back on their feet.

Those who knew him call him a statesman and a visionary. He was a gifted negotiator, able to diffuse even the tensest of situations. He had a great sense of humor and loved to tell stories. He treated everyone with respect, with no regard to skin color or social standing. And he brought out the best in everyone he had dealings with. He had a way of

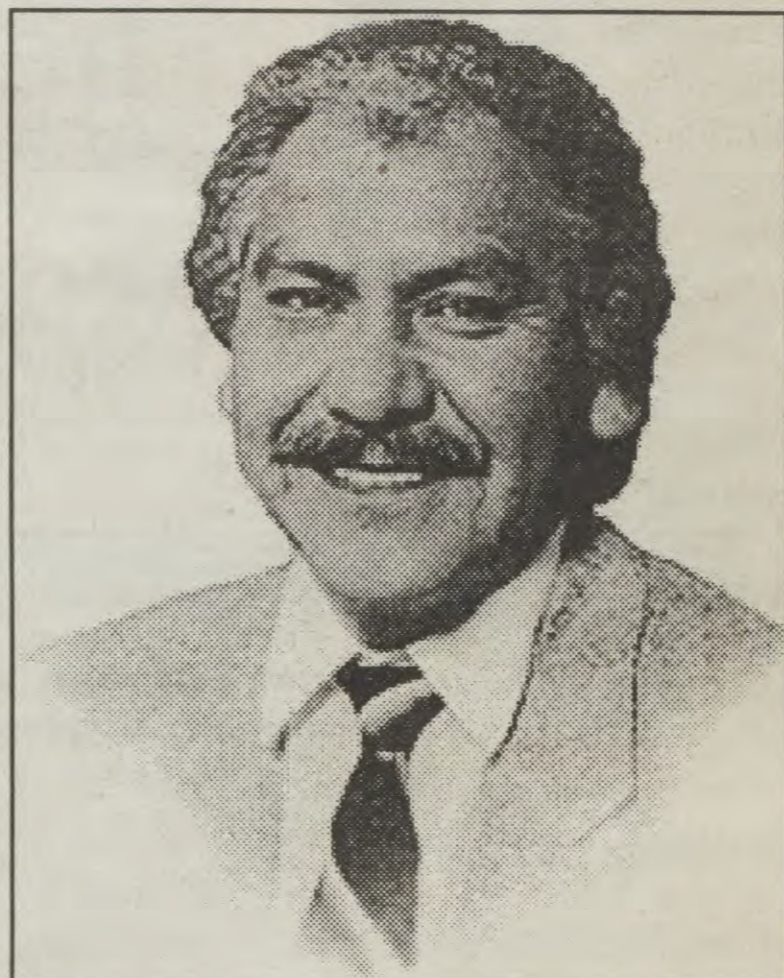
making everyone feel special, from his wife and children to the people he dedicated his life to helping.

In 1997 Campeau was having problems with his heart. His arteries were clogged and he needed bypass surgery. He went into the hospital for tests and doctors injected dye into his veins so they could see where the blockages were, but it proved too much for him and his arteries collapsed.

He was only 50 years old when he died. When family and friends think back on what he'd accomplished, they also wonder how much more he could have done if he'd only had more time.

Campeau's name and legacy live on through the Clarence Campeau Development Fund (CCDF), which was established by the Métis Society of Saskatchewan in 1997. Campeau had been involved in the negotiations with the provincial government that would lead to creation of the fund, but passed away before the organization became a reality.

The aim of the CCDF, which gets funding from the province's gaming revenues, is to help improve the economic circumstances of Métis people in the province by providing funds for business development and community economic development. It also provides assistance with business planning and training to help new Métis-owned businesses succeed. It provides a first step towards Campeau's goal of self-sufficiency



The Clarence Campeau Development Fund is named after the late Clarence Campeau, Métis political leader and promoter of Métis self-sufficiency through business and economic development activities.

for the Métis people.

His legacy also lives on in the cultural camp he started 10 years ago for Métis youth age eight to 12 where they go and learn about who they are, where they fit in, and what the future holds for them if they stay in school and get an education.

It lives on through his friends, family and colleagues who still speak of him often, remembering the way he touched their lives. And it lives on through the many programs that he started and that others have carried on out of their own commitment to the Métis people and their commitment to Campeau himself. His picture still hangs in the main office of the Eastern Region II office and, even though he's been gone for seven years, in a way the people working there feel like they still report to him. Even now, they don't want to let him down.

2005 A

If you hold this publication up and give it a shake you'll find the 2005 Aboriginal History Calendar should fall out from the pages.

The calendar is an annual December insert in Windspeaker, much anticipated by the readers, who look forward to seeing which Aboriginal smiling faces will grace the walls of their office, school classrooms and homes for the next 12 months.

This year, competition for the photo contest held to choose the models for the calendar was stiff. Hundreds of photos were sent to the Aboriginal Multi-Media Society (AMMSA) offices in Edmonton, where a panel of judges chose a number of finalists on the technical and aesthetic merits of the photos submitted.

The finalists were forwarded to a panel of judges at Scotiabank, proud sponsors of the calendar since 1999, who chose two winners and provided two prizes of \$1,500 each.

On the January to June side of the history calendar, Scotiabank chose a picture of 11-year-old Leahann Kakke of Qikiqtarjuaq, Nunavut. She is dressed in traditional clothing made from seal, caribou and wolf skins made for her by her mother Sarah.

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2005 Aboriginal History Calendar inside

If you hold this publication up and give it a shake your *Windspeaker* 2005 Aboriginal History Calendar should fall out from the pages.

The calendar is an annual December insert in *Windspeaker*, much anticipated by the readers, who look forward to seeing which two Aboriginal smiling faces will grace the walls of their offices, school classrooms and homes for the next 12 months.

This year, competition for the photo contest held to choose the models for the calendar was stiff. Hundreds of photos were sent to the Aboriginal Multi-Media Society (AMMSA) offices in Edmonton, where a panel of judges chose a number of finalists on the technical and esthetic merits of the photos submitted.

The finalists were forwarded to a panel of judges at Scotiabank, proud sponsors of the calendar since 1999, who chose two winners and provided two prizes of \$1,500 each.

On the January to June side of the history calendar, Scotiabank chose a picture of 11-year-old Leahann Kakkee of Qikiqtarjuaq, Nunavut. She is dressed in traditional clothing made from seal, caribou and wolf skins made for her by her mother Sarah.



Leahann is a shy young girl, but Sarah told *Windspeaker* her daughter was happy to take part in the photo contest and was happy to have been chosen for the calendar. Leahann purchased new clothes with the prize money and is looking forward to seeing the reaction of friends, neighbors and classmates when the calendars get into national circulation.

On the July to December side of the calendar is a picture of a young cowboy named Jordan Louie of Keremeos, B.C. The picture of Jordan is an old one submitted by his foster mom Gloria. In it, the now 11-year-old is only about 11 months old. He's decked out in cowboy boots, a cowboy hat and

is sitting on his horse Wrinkie. Gloria is proud of her guy who loves to work with his horses on the little hobby farm where 33 foster children have been placed over time. Jordan helps out at a horse clinic near home to help teach other children how to ride and care for horses. His prize money bought him a new trail bike and helmet.

Michele Baptiste is national manager of Aboriginal relations at Scotiabank, which first got involved with the calendar to bring Aboriginal history to a wider audience.

"We continue to be involved because I believe it is just an excellent opportunity to not only partnership with an Aboriginal business, AMMSA and *Windspeaker*, but also it just

brings so much excitement to the community. It's everywhere, it's everywhere across the country and it's an excellent opportunity to not only get Scotiabank's name out there, but in a way that the community really appreciates."

Baptiste says the calendar is in every corner of Canada. "You go into a band office anywhere, and it's there. I even see some from 1999 still hanging in some of the offices I go to."

Baptiste says she gets requests for the calendar from people she hasn't even met but who know Scotiabank puts the calendar out. Many request 25 to 30 calendars at a time. Paul Macedo is director of marketing for AMMSA, publisher of *Windspeaker*.

"There are two main elements the calendar brings. There's human interest information, historical information that makes up some of the content on a day-by-day basis, but even before anyone gets to see that, it's the imagery from a variety of Aboriginal communities that draws people to the calendar... People are very proud of showcasing that calendar on their walls."

Next year the contest opens July 1 and it closes Sept. 30. And Macedo of-

ferred some tips to people thinking about entering the contest.

"My advice is to take pictures whenever you can. These are fleeting moments and if you are not able to capture that image it's really hard to try to set something up. And what we are looking for are photos that represent a variety of Aboriginal culture. It's not just one typical shot or one typical pose or setting. If you look at the last couple of years, what's made the calendar, we've tried to do something different every year, which still captures the essence of Aboriginal people out in the community. If we had a child in buckskin last year, we are probably not going to lean to that this year. We want to mix things up a little bit."

In choosing the photos, Baptiste says the Scotiabank panel tries not to be too stereotypical in their selections.

"We want to respect a traditional component of it, but we don't want to take ourselves too seriously either... There are so many negative things that depict Aboriginal people. This is something that's so very positive and it's nice to see that a corporation is sponsoring or supporting something like that."

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JANUARY - 2005



2005 Aboriginal History Calendar

Sponsored by Scotiabank

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1977 Jan. 30 - Edith Brant Munture, the great, great, granddaughter of Mohawk warrior Joseph Brant, dies. Born on the New Credit Reserve near Bramford, Ont. in 1874, she wrote several books.			Q. It began when four hungry Santee Sioux stole some eggs from a homestead near Acton in the Minnesota River valley. It ended with hundreds of settlers killed, 1,700 Sioux imprisoned and more than 300 Sioux men condemned to death.			1999 1 Vive die in observance of New Year's Eve celebrations in Kangiqsuaq, QC.
1984 2 Native Foster child Wayne Ballard travels to death-walking from Fort Chip to Fort McJoy.	2005 3 Start the year right with your own WindSpeaker subscription. Call 1-800-661-5469.	2002 4 Launch of AMMSA's fifth publication: Ontario Birdbook.	1985 5 The Lubicon Lake Indian Band receives \$1.5M from federal gov't to defray legal costs.	1966 6 The Drum, a new independent newspaper, begins publishing in the western Arctic.	1984 7 Albertan Douglas Cardinal selected to design National Museum of Civilization.	1949 8 Distance runner Tom Longboat dies of St. Nicholas in Ontario.
9 Check out the Essential Aboriginal Resource: www.ammsa.com	11 Scottiabank becomes sole sponsor of the National Aboriginal Career Symposium.	1997 12 Chief Big Bear dies on the Poundmaker reserve.	2001 20 President Bill Clinton, fails to pardon Indian rights activist Leonard Peltier.	1991 28 Native trapper Leo LaChenais is shot and killed by white-supremacist Carney Nerland.	1999 22 ESU is transferred from EK Island Park to traditional lands of Montserrat Lake Cree Nation in SK.	1989 29 Hibernian boxer Danny Stonekiller wins the Canadian light-heavyweight title.
1995 23 30 Time to subscribe to WindSpeaker! Call 1-800-661-5469	2000 24 31 Premiere of AMMSA's cultural publication: Buffalo Spirit	1870 25 First meeting of Louis Riel's provisional government is held.	2001 26 Supreme Court dismisses appeal of Ont. police officer convicted in Dudley George shooting.	1945 27 Harold Cardinal, Indian leader, and outlaw, is born of High Prairie, Alberta.	1991 28 Native trapper Leo LaChenais is shot and killed by white-supremacist Carney Nerland.	1989 29 Hibernian boxer Danny Stonekiller wins the Canadian light-heavyweight title.

FEBRUARY - 2005

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1989 February 4 - Quebec - A study of breastmilk from Inuit mothers from northern Quebec shows it contains the highest levels of PCBs of any mother's milk in the world.		1958 1 James Gladstone, 71, the first Indian Senator, is appointed in Ontario.	2	1985 3 Radio station, CWBE The Native Perspective, is launched in northern Alberta by AMMSA.	1999 4 James William Ignace, known as Wolverine, is released from custody after serving time for his part in the month-long occupation of Goussens Lake, B.C.	5
1976 6 Leonard Peltier is arrested at Smalloy's Camp in Alberta.	7	2005 9 Check out the Essential Aboriginal Resource: www.ammsa.com	1870 10 Louis Riel is elected president of the new provisional gov't in Red River, Man.	1975 12 Parliament votes to grant amnesty to Louis Riel for his role in the execution of Thomas Scott in 1870.	11	1875 12
1992 13 Benjamin Chie Chie, renowned Ojibway artist, commits suicide in Ontario jail cell.	1992 14 Davis Inlet, six children die in a house fire.	2005 16 Time to subscribe to WindSpeaker! Call 1-800-661-5469	1693 17 The governor of New France, Bourke de Frontenac, attacks three Mohawk towns.	18	1991 18 As many as 30 Mohawks are killed, 300 taken prisoner.	19
1941 20 Butty Sainte-Marie, folk singer and song writer, is born of Pigeon Point reserve in Sask.	21 CRTC approves the first-ever, national, Aboriginal TV network: APTN.	2001 23 The Ontario Court of Appeal confirms Métis hunting rights.	1994 24 James Bay Cree claim a victory against the development of future hydro-electric power projects in the James Bay area.	25	1957 26 Group of 14 Inuit formed to focus on local issues (see full description on the right).	26
1998 27 11 Harper Day observed throughout Manitoba.	1985 28 Bill C-31 amendment to the Indian Act restores treaty rights.	1987 February 27 - Tanco Cardinal and Tom Jackson are nominated for Genie awards for their roles in "Loyalties".	1987 February 26 - Group of 14 Inuit formed to focus on issues such as waste disposal, clean water, fire protection, education and the local economy. It's objective is to give the Native people of the area a voice in decisions.			

MARCH - 2005

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1977 Benjamin Chie Chie, renowned Ojibway artist, commits suicide in Ontario jail cell.		1862 1 Smelton arrives on Vancouver Island and spreads throughout BC killing thousands.	1983 2 The Lubicon Lake band granted permission to proceed with injection to stop resource development in their traditional territory.	2001 4 Pioneered by Volant was Just in the Beat Music of Aboriginal Canada category.	1991 5 Milton Rom With a Tooth convicted on 7 weapons charges. He receives 18 month sentence.	6
1934 6 Architect Douglas Joseph Cardinal is born at Red Deer, Alberta.	1913 7 Renowned Mohawk poetess Pauline Johnson dies.	1999 8 In the Blue Ground: A North of 60 Movie aired on CBC.	1988 9 John Joseph Harper first and killed by Robert Cross of the Winnipeg Police Dept.	1960 10 Indian people are given the right to vote in national elections, but many don't want it.	1986 11 Elaine Jamme, a white woman, is elected chief of Cold Lake First Nation in Alberta.	1984 12 Former Alta. Lt. Gov. Ralph Schirmer of Saddle Lake is inducted into the Hall of Fame.
13	1621 14 Samuel greets the Mayflower pilgrims with the words: "Welcome Englishmen."	1983 15 Agreement to recognize the Métis Nation of Alberta is signed. Randy Layton witnesses the signing after trekking to Ottawa from Edmonton.	1876 17 US Army of 1,400 men attacks Indian camp. Defeated by Crazy Horse and 200 warriors.	1983 18 Launch of the AMMSA newspaper - later to be named: WindSpeaker.	1885 19 Gabriel Dumont is chosen to head the new armed forces of the Métis government.	20
2005 20 Time to subscribe to WindSpeaker! Call 1-800-661-5469	1885 21 Louis Riel demands people of Fort Carlton surrender during the North-West Rebellion.	1989 22 A whooping cough epidemic hits Hobbema, Alta. and 250 residents are infected.	1874 23 Fugitive Louis Riel sneaks into House of Commons and is sworn in to represent Manitoba.	2003 25 WindSpeaker and AMMSA celebrate 20th Anniversary!	1885 26 Gabriel Dumont engages Mounties and settlers in battle at Duck Lake.	27
27	1999 28 Tina Keeper stars in television movie in the Blue Ground: The North of 60 Movie on CBC.	1993 29 WindSpeaker celebrates its 10th Anniversary by becoming national news publication.	Q. Indigenous people of Hobbema who waged war against the Russians and Aleut in the late 1700s.	A. The Tilting.	1980 March 5 - Mahawk Jay Silverheels, who played Lone Ranger's sidekick Tonto dies. From Six Nations Reserve near Bramford, Ont. he was founder of the Indian Actors Workshop.	

APRIL - 2005

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1960 April 14 - Fossilifer Bay, N.W.T. - Inuit donate works of art to the United Nations to help refugees in need of food, shelter, and warmth.		1876 April 11 - Canadian Parliament passes the Indian Act - designed to assimilate Indian people.	1710 London, England - Four Inocopia leaders are greeted by Queen Anne. They have come to persuade the Queen to bolster the British war effort against the French.		1999 1 The new territory of Nunavut is officially established - "no loitering".	1885 2 The Frog Lake Massacres of the North-West Rebellion.
1975 3 Renowned Native artist Gerald Tailfeathers dies on Blood Reserve, Alberta.	1887 4 Chief Big Bear released from jail. He was imprisoned for his part in the North-West Rebellion.	5	2005 6 Check out the Essential Aboriginal Resource: www.ammsa.com	Q. 1950, sportswriters name him the greatest all-around male athlete of the half-century.	A. Jim Thorpe.	1999 9 First Nations chiefs in northern Ontario begin on 11-day fast to draw attention to...
10 Inadequate health care services in their communities.	1991 11 Conroy Harbord sentenced to 4 year term for killing Leo LaChenais.	1967 12 Alex Decoteau, who was inducted into Edmonton's Sports Hall of Fame.	1991 13 WindSpeaker columnist Richard Wogamese receives national newspaper award.	1885 14 Battle of Fort Pitt, North-West Rebellion.	1983 15 Opening of the Sawridge Hotel Jasper, 100 per cent owned by the Sawridge band.	1786 16 Mohawk clan mother Molly Brant dies.
1986 17 Eight Harper is named minister without portfolio in the federal government.	1907 19 An Onondaga Indian from the Six Nations Reserve near Bramford, Ont. wins the...	1907 19 Boston Marathon. Tom Longboat is 19.	1885 20 Father Reginald Kelly, Native activist and leader, is born at Skidegate, B.C.	1999 21 around the legislature to emphasize the province's responsibility in the death of...	1999 23 Aboriginal people rally outside Queen's Park in Toronto, strapping crime scene tape...	24
24 Iqerwahwah protector Dudley George, dies at age 60.	1890 25 Crowfoot, Chief of the Blackfoot (Siksika), dies at age 60.	1987 27 Actor Will Sampson, best known for his role as the silent Indian in One Flew Over the...	1987 27 Cuckoo's Nest, is given a new heart and lungs.	Q. Current Grand Chief of the Assembly of First Nations?	A. Phil Fontaine	1994 30 Droit agreement government to establish Nunavut Government.

MAY - 2005

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1996 1 Frank Calder receives a Lifetime Achievement Award for process to deal with land claims.	1670 2 The Hudson Bay Co. is established and given sole authority over the lands in the New World.	3	1998 4 The Healing Foundation, a non-profit corp. run by Aboriginal people, is formed.	1950 5 Aboriginal efforts between Micmac and British diminish when Micmacs kill the crew of English.	1754 6 Peace efforts between Micmac and British diminish when Micmacs kill the crew of English.	7 Hoop. Micmacs burn a peace treaty signed with English in 1753. They take revenge for...
8 The murder of their members after they beheaded two shipwrecked British sailors.	1983 9 Donald Marshall sentenced to 11 years in jail for the death of Soudy Seale.	1885 10 May 9-12 - Riel and 300 Métis, 500 troops at Battle of Batoche North-West Rebellion.	1973 11 American Indian Movement members at Wounded Knee surrender.	1885 12 Battle of Batoche ends, North-West Rebellion.	1985 13 Section 97 of the Indian Act is unconstitutional. Dry reserves are outlawed in Manitoba.	1997 14 AMMSA launches 4th newspaper Row's Eye to serve Native people of BC and Yukon.
15 Riel surrenders, North-West Rebellion.	2005 16 Check out the Essential Aboriginal Resource: www.ammsa.com	1999 17 Malach whalers harvest gray whale in Neah Bay, Wash., respecting a whaling tradition.	1996 18 Minister Ron Irwin tells Native they can remain on the coast of Quebec separately.	1999 20 Supreme Court decides off-reserve members of band of Canada if on-reserve elections.	1999 20 Supreme Court decides off-reserve members of band of Canada if on-reserve elections.	1887 21 James Gladstone, Canada's first Native senator, is born at Mountain Hill, N.W.T.
1998 22 Scotiabank sponsors the "Futures in Business" Aboriginal Youth Scholarship in...	23 In conjunction with the Canadian Council for Aboriginal Business (CCAB).	24	1959 25 Ottawa - George Koneuk addresses the Eskimo Affairs Committee asking for...	1977 May 3 - Willy Adams of Rankin Inlet is the first Inuit to sit in Parliament when appointed senator for N.W.T.	1972 Frank Colby, a member of the Niisiga, is appointed to NDP leader Dore Scheraga's new cabinet. He is the first Native Cabinet Minister in B.C.	1885 28 May 28: Birthday of Olympic gold medalist in basketball, Jim Thorpe.
1733 29 The right of New France colonial to buy and sell Natives as slaves is upheld.	1988 31 RCMP raid stores on the Kahnawake Reserve and seize cigarettes.					

JUNE - 2005

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1951 Indian Act gets first major overhaul in more than a century. Its objective remains assimilating Indian people. The revised Act ends prohibition of Indian ceremonies and dances; gives Indian women right to vote in band elections.		1873 1 1873 - A band of Assiniboine Indians is attacked by American wolf hunters at...	1905 8 Ralph Steinhauser, Lt. Gov. of Alberta from 1974 to 1979, born at Morley, Alberta.	1970 3 "Red Paper" presented to gov't proposing that Indian Nations be responsible for Native people.	1763 4 A lacrosse ball lobbed high over the stockade wall during an exciting game...	4
5 Fort Michilimackinac, north of Detroit, helps Ojibway Indians seize the British fort.	1829 6 Shonashkibi, the last known member of the Beothuk Indians of Newfoundland, dies.	Q. Which dance has been called the Lambada of the powwow? A. Jingle Dance	1995 15 Skidmore in Toronto before a Blue Jays' baseball game.	1746 10 French spread typhus to Micmac Indians killing up to 75% of the Micmac population.	1983 11 First Annual Alex Decoteau Fun Run is held in Edmonton.	18
1990 12 Eight Harper holding an eagle feather for strength, votes "no" to the Meach Lake Accord.	1996 13 A proclamation is issued declaring June 21 as National Aboriginal Day.	2005 14 Check out the Essential Aboriginal Resource: www.ammsa.com	1995 15 Alexandria & Natasha Moody sing Canadian National Anthem in Cree at the...	Q. Named on the greatest all-around male athlete of the half-century. A. Jim Thorpe	1876 17 Gen. George Carter and his men die at Lake St. John. A horse named Comanche is only survivor.	25
1816 19 Contraband between the Métis and settlers results in 21 deaths. Battle of Seven Oaks.	1969 20 The federal gov't approves an Indian Affairs plan to abolish the department.	1996 21 The first official National Aboriginal Day is celebrated.	1813 22 Indians guide Laura Secord to British camp to the can worn from an American attack.	2001 23 Brandon Nelson, son of Ted Nelson, is picked in 1st round of NHL draft by New Jersey Devils.	2001 24 Rankin Inlet's Jordan Tootob is selected by Nashville Predators in the 4th round of NHL draft.	25 Micmacs and the British formally conclude a peace treaty signed a year earlier.
1975 26 Leonard Peltier is charged in the shooting deaths of two FBI agents.	1754 27 Anthony Henday, of the Hudson Bay Co. is sent to make contact with the Blackfoot.	2005 28 Time to subscribe to WindSpeaker! Call 1-800-661-5469	1922 29 Flora Indians gather at Samson Reserve, Alta. to form League of Indians of Canada.	1969 Indian Affairs Minister Jean Chrétien recommends that Indians not have special status and the gov't no longer be responsible for them.		



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Qikiqtaaluk, Nunavut

