

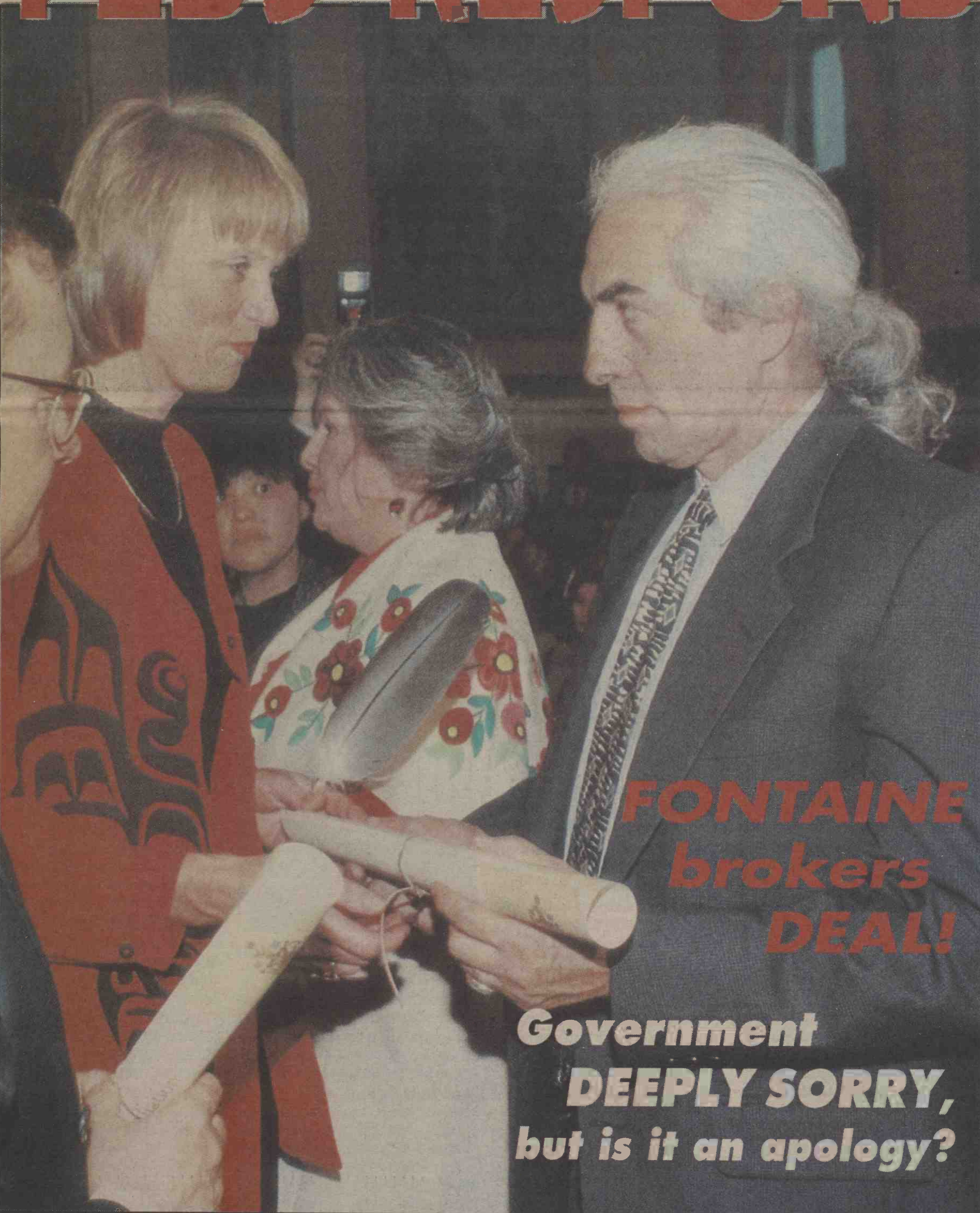
Windspeaker

February 1998

Canada's National Aboriginal News Source

Volume 15 No. 10

FEDS RESPOND



**FONTAINE
brokers
DEAL!**

**Government
DEEPLY SORRY,
but is it an apology?**

Phil Fontaine, national chief of the Assembly of First Nations, is presented with a copy of the federal government's Statement of Reconciliation by Minister of Indian Affairs Jane Stewart. The government handed down its response to the Royal Commission on Aboriginal Peoples report in Ottawa on Jan. 7. The response, entitled *Gathering Strength, Canada's Aboriginal Action Plan*, promises a more effective working relationship between Canada and Aboriginal people.

Have your say!

Windspeaker wants to hear from you. Call our response line and tell our readers what you think of the government's response to the RCAP report. **DETAILS INSIDE.**



WHAT'S INSIDE

QUOTABLE QUOTE



Gerald Morin, president of the Métis National Council.

"It's quite obvious the AFN and the Government of Canada have been involved in painstaking negotiations which have resulted in an active First Nations agenda. What bothers us is there's no similar process for Métis, off-reserve people, Inuit people or Native women. Indian Affairs' traditional focus has been on-reserve and this new direction simply perpetuates past policy."

STATEMENT OF RECONCILIATION

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APOLOGY OR COMPROMISE?

.....PAGE 3.

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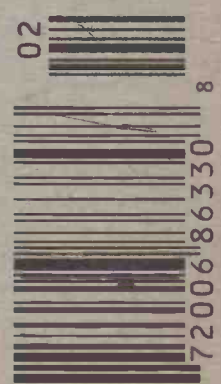
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Statement of Reconciliation Learning from the Past

Editor's note: Windspeaker has reprinted, in its entirety, the federal government's statement of reconciliation which was presented to the Aboriginal people of Canada on Jan. 7.

As Aboriginal and non-Aboriginal Canadians seek to move forward together in a process of renewal, it is essential that we deal with the legacies of the past affecting the Aboriginal peoples of Canada, including the First Nations, Inuit and Métis. Our purpose is not to rewrite history but, rather, to learn from our past and to find ways to deal with the negative impacts that certain historical decisions continue to have in our society today.

The ancestors of First Nations, Inuit and Métis peoples lived on this continent long before explorers from other continents first came to North America. For thousands of years before this country was founded, they enjoyed their own forms of government. Diverse, vibrant Aboriginal nations had ways of life rooted in fundamental values concerning their relationships to the Creator, the environment, and each other, in the role of Elders as the living memory of their ancestors, and in their responsibilities as custodians of the lands, waters and resources of their homelands.

The assistance and spiritual values of the Aboriginal people who welcomed the newcomers to this continent too often have been forgotten. The contributions made by all Aboriginal peoples to Canada's development, and the contributions that they continue to make to our society today, have not been properly acknowledged. The Government of Canada today, on behalf of all Canadians, acknowledges those contributions.

Sadly, our history with respect to the treatment of Aboriginal people is not something in which we can take pride. Attitudes of racial and cultural superiority led to a suppression of Aboriginal culture and values. As a country we are burdened by past actions that resulted in weakening the identity of Aboriginal peoples, suppressing their languages and cultures, and outlawing spiritual practices. We must recognize the impact of these actions on the once self-sustaining nations that were disaggregated, disrupted, limited or even destroyed by the dispossession of traditional territory, by the relocation of Aboriginal people, and by some provisions of the Indian Act. We must acknowledge that the result of these actions was the erosion of the political, economic and social systems of Aboriginal people and nations.

Against the backdrop of these historical legacies, it is a remarkable tribute to the strength and endurance of Aboriginal people that they have maintained their historic diversity and identity. The Government of Canada today formally expresses to all Aboriginal people in Canada our profound regret for past actions of the federal government which have contributed to these difficult pages in the history of our relationship together.

One aspect of our relationship with Aboriginal people over this period that requires particular attention is the Residential School system. This system separated many children from their families and communities and prevented them from speaking their own languages and from learning about their heritage and cultures. In the worst cases, it left legacies of personal pain and distress that continue to reverberate in Aboriginal communities to this day. Tragically, some children were the victims of physical and sexual abuse.

The Government of Canada acknowledges the role it played in the development and administration of these schools. Particularly to those individuals who experienced the tragedy of sexual and physical abuse at residential schools, and who have carried this burden believing that in some way they must be responsible, we wish to emphasize that what you experienced was not your fault and should never have happened. To those of you who suffered this tragedy at residential schools, we are deeply sorry.

In dealing with the legacies of the Residential School system, the Government of Canada proposes to work with First Nations, Inuit and Métis peoples, the Churches and other interested parties to resolve the longstanding issues that must be addressed. We need to work together on a healing strategy to assist individuals and communities in dealing with the consequences of this sad era of our history.

No attempt at reconciliation with Aboriginal people can be complete without reference to the sad events culminating in the death of Métis leader Louis Riel. These events cannot be undone; however, we can and will continue to look for ways of affirming the contributions of Métis people in Canada and of reflecting Louis Riel's proper place in Canada's history.

Reconciliation is an ongoing process. In renewing our partnership, we must ensure that the mistakes which marked our past relationship are not repeated. The Government of Canada recognizes that policies that sought to assimilate Aboriginal people, women and men, were not the way to build a strong country. We must instead continue to find ways in which Aboriginal people can participate fully in the economic, political, cultural and social life of Canada in a manner which preserves and enhances the collective identities of Aboriginal communities, and allows them to evolve and flourish in the future. Working together to achieve our shared goals will benefit all Canadians, Aboriginal and non-Aboriginal alike.

Feds offer new deal

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The federal government wants a fresh start in its relationship with Aboriginal people in Canada. On Jan. 7, two federal cabinet members unveiled the action plan they say the federal government will follow to make that new beginning a reality.

Indian Affairs Minister Jane Stewart and Ralph Goodale, the federal Interlocutor for Métis and non-status Aboriginal people, were present during a noon-hour ceremony on Parliament Hill to make the announcement. Prime Minister Jean Chretien did not attend, though he was in Ottawa at the time of the announcement.

Assembly of First Nations National Chief, Phil Fontaine, accepted a copy of a *Statement of Reconciliation* that was offered to Aboriginal people on behalf of the federal government by Minister Stewart.

During the speech from the throne on Sept. 23, which marked the debut of the re-elected Liberal government, the government pledged to respond to the report of the Royal Commission on Aboriginal Peoples "as soon as possible." Minister Stewart said the January announcement was that response. She added that the commission report was the inspiration for the federal government's decision to re-invent the way it deals with Aboriginal people.

"The action plan responds to the Royal Commission and sets directions for a new course based on greater co-operation with Aboriginal groups and provinces," Stewart said. "At the heart of the action plan is a commitment to address the needs of

communities by building a real partnership with Aboriginal people, including the development of mechanisms to recognize sustainable and accountable Aboriginal governments and institutions. An essential aspect will be to work closely together with Aboriginal people to define that partnership and shape a common vision of the relationship between us."

Federal negotiators had been meeting with the AFN team (Chief Fontaine, Aboriginal lawyer Mary Ellen Turpel-Lafonde and Winnipeg lawyer Jack London) for several months to work out the starting points of the plan.

"The Assembly of First Nations is proud of the role it played in laying the foundation for today's federal response to the landmark report of the Royal Commission on Aboriginal Peoples," Fontaine said. "It took some courage on the part of the minister and the government to take this historic step, to break with the past, and to apologize for the historic wrongs and injustices committed against our people. It is therefore a great honor for me, on behalf of the First Nations, to accept the apology of the government and people of Canada."

If the government follows through on the commitments contained in the plan, Jan. 7 will become known as one of the most important days in the history of Aboriginal people in Canada. As important as the promises the minister made that day, was the apology which overshadowed all other parts of the announcement.

As she read the plan's *Statement of Reconciliation*, Stewart apologized on behalf of the federal government for the physical and sexual abuse suffered in Canada's residential schools.

"The Government of Canada acknowledges the role it played in the development and administration of these schools. Particularly to those individuals who experienced the tragedy of sexual and physical abuse at residential schools and who have carried this burden believing that in some way they must be responsible, we wish to emphasize that what you experienced was not your fault and should never have happened," the Indian Affairs minister read. "To those of you who suffered this tragedy at residential schools, we are deeply sorry."

The government's response to the royal commission's five-volume, 4,000-page report is outlined in a 36-page booklet entitled *Gathering Strength — Canada's Aboriginal Action Plan*. In describing the details of the plan, Stewart said it is built around four main objectives: to renew partnerships; to strengthen Aboriginal governance; to develop a new fiscal relationship; and to support strong communities, people and economies.

A \$350 million healing fund for the victims of abuse at residential schools will be established. Few details were released about how that money is to be used, although all parties agree it will be used to support the development of a community-based healing system.

Details in other sections of the plan are equally sketchy, but some of the initiatives the government will explore as it seeks to fulfil each of *Gathering Strength's* four main objectives, suggest that Cabinet has decided to introduce new money for Aboriginal issues — not as much as the royal commission recommended, but still a significant amount.

Ottawa acknowledges mistakes

The report of the royal commission called for "a great cleansing of the wounds of the past" to pave the way for any possible future harmonious relationship between Aboriginal people and the Government of Canada. Ottawa's response to that recommendation was the *Statement of Reconciliation*, in which the government admitted that assimilation measures were, and are, racist and disrespectful.

The main element of the government's attempt to cleanse past wounds was the \$350 million healing fund that "will be delivered in the broadest possible fashion to all Aboriginal people, including Métis and off-reserve individuals and communities that have been impacted by the residential school system."

Psychologists have told *Windspeaker* that even people who were not direct victims of physical and sexual abuse have been impacted by the residential school system, yet the apology was extended only to the victims of physical and sexual abuse. (A more thorough look at this subject is featured elsewhere in this edition. See *Apology, a compromise*, page 3.)

That apparent inconsistency is the first suggestion of the conflict the federal government is experiencing as it seeks to balance



Minister of Indian Affairs, Jane Stewart.

what it feels is politically possible with the demands of the recommendations of the royal commission.

Aside from the first step of apologizing and setting up a healing fund, as part of the first phase of the government's plan, Ottawa affirmed the legitimacy of the treaty-based relationship between the Crown and First Nations.

The federal government also issued an invitation to other governments within Canada to work co-operatively in the new partnership. Ottawa also recognized that "Aboriginal people must participate fully in the design and delivery of programs affecting their lives and communities."

The federal government, in *Gathering Strength*, noted that the royal commission called for sweeping changes to federal institutions, but any indication that changes were coming on the scale recommended by the commissioners was missing. Instead, the government limited its response to agreeing with "the underlying view that policy development and implementation, and the delivery of programs and services" should be revamped.

"We are also open to further discussions on the departmental and institutional arrangements that could improve existing systems," the federal plan stated.

In an announcement made jointly by National Chief Phil Fontaine and Indian Affairs Minister Stewart in Winnipeg on Jan. 13, the parties announced which of the proposals in *Gathering Strength* they would tackle first.

They have committed to work on establishing joint federal-First Nations initiatives to create a formal set of rules governing the way First Nations interact with the federal government, joint federal-First Nations measures to preserve and protect Aboriginal languages, heritage and cultures, and joint federal-First Nations action to educate the Canadian public about Aboriginal issues. (See *Governance issues* page 4.)

Apology

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

The federal government attempt to "deal with the legacies of the past" is being subjected to very close scrutiny this month. Aboriginal people can't help but feel that the government's apology and its attempts to change its way are good to be true.

Residential school and Aboriginal leadership are suspicious of the way the government's *Statement of Reconciliation* was worded. Some suspect that a fine line was split when the government chose to express "found regret" for its actions and then say "deeply sorry" for the and physical abuse suffered in residential schools.

Many are wondering if the words which were included in the statement intentionally avoided any direct admission of guilt by the government.

Some of the suspicion is related to comments made by the minister on Oct. 31 which were reported in this newspaper. At that time the minister left reporters with the impression that an apology would not be forthcoming.

"Not only do I not think it's the wise thing to do, but the able thing to do to have there, I apologize' have to go on. It does that way, for me," she said at the time.

The Jan. 7 apology of physical and sexual abuse looks like the changed her mind. Stewart told *Windspeaker* wasn't the case.

"I was never adamant wouldn't be an apology," she said on Jan. 16. "I was on it."

AFN and government negotiators spent several days going over the form of the government's response to the commission would source who spoke on condition that his or her name not be revealed, said negotiators had to pressure the government in several ways to get a direct apology to the victims. The AFN started with demands for a more comprehensive and a more detailed apology to the royal commission.

Minister of Indian Affairs, Jane Stewart, the day after the announcement in Edmonton.

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Apology, a compromise

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

The federal government's attempt to "deal with the legacies of the past" is being subjected to very close scrutiny this month. Aboriginal people can't help but feel that the government's apology and promises to change its ways are too good to be true.

Residential school victims and Aboriginal leaders are suspicious of the way the federal government's *Statement of Reconciliation* was worded. Some suspect that a fine legal hair was split when the government chose to express "profound regret" for its past actions and then say it was "deeply sorry" for the sexual and physical abuse suffered in residential schools.

Many are wondering if the words which were included in the statement intentionally avoided any direct admission of guilt by the government.

Some of the suspicion is related to comments made by the minister on Oct. 31 which were reported in this newspaper. At that time the minister left reporters with the impression that an apology would not be forthcoming.

"Not only do I not think it's the wise thing to do, but the responsible thing to do to say 'OK, there, I apologize' and then have to go on. It doesn't work that way for me," the minister said at the time.

The Jan. 7 apology to victims of physical and sexual abuse looks like the minister changed her mind. But Stewart told *Windspeaker* that wasn't the case.

"I was never adamant there wouldn't be an apology," she said on Jan. 16. "I was working on it."

AFN and government negotiators spent several months going over the form the government's response to the royal commission would take. A source who spoke on the condition that his or her identity not be revealed, said AFN negotiators had to pressure the government in several ways to get a direct apology for abuse victims. The AFN team had started with demands for a more comprehensive apology and a more detailed response to the royal commission report.

The Indian Affairs minister, in a one-on-one interview with *Windspeaker* in Edmonton on Jan. 16, said the apology was simply that — an apology. When she was asked if suggestions were true that earlier versions of the government's response were more strongly worded, Stewart said, "No."

"No, there was nothing like that," the minister said. "It was more — having listened to the words that people used when they talked to me and you read it in the press over and over again — people just say 'Why can't the government say we're sorry? Why can't they say we're sorry?'"

"And so that's what I wanted to do. So that's where it came from."

Stewart could accept that Aboriginal people are looking

for the catch in her announcement. But she wanted to emphasize that the apology is sincere.

"If 'we're deeply sorry' isn't an apology, I don't know what is," she said.

Most Aboriginal leaders believe that the apology would have been made a long time ago if government lawyers hadn't advised against it because they believed an apology would expose the government to a number of civil lawsuits. Stewart said that isn't an issue.

"We're already settling claims out of court," she said, "and this is just a recognition that we are and have been a party to residential school systems."

National Chief Phil Fontaine told *Windspeaker* he feels *Gathering Strength* is a compromise that contains some significant victories for First Nations people.

"Let's keep in mind that we were involved in a negotiations process," the national chief said. "All of the discussions and negotiations were really from our part designed to ensure that the federal response was in keeping with the interests of First Nations people. In any process of negotiation there's give and take and you have to compromise when its appropriate to do so. In the end, the *Statement of Reconciliation*, the apology on residential schools, the \$350 million fund, all of those are very significant advances for First Nations people."

(see *Pain remains* page 4.)



ROB MCKINLEY

Minister of Indian Affairs, Jane Stewart, and Assembly of First Nations National Chief, Phil Fontaine, toured the newly opened Syncrude Gallery of Aboriginal Culture in Edmonton on Jan. 16.

Gathering Strength not strong enough

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

The two main proponents of the federal government's response to the report of the Royal Commission on Aboriginal Peoples have been traveling the country, explaining the Jan. 7 announcement to chiefs, Aboriginal people and the media.

Assembly of First Nations National Chief Phil Fontaine and Indian Affairs Minister Jane Stewart are spreading the word that *Gathering Strength — Canada's Aboriginal Action Plan* is the first step in a new enlightened direction in dealings between Aboriginal peoples and the federal government.

Both say the *Statement of Reconciliation*, which contains the government's apology to victims of sexual and physical abuse in Indian residential schools and promises a \$350 million healing fund, are important first steps in the development of a new partnership between Aboriginal peoples and government.

But critics say the apology was too narrow and the healing fund is not nearly enough.

Mental health practitioners say \$350 million is just a drop in the bucket when it comes to treating the on-going, multi-generational symptoms of what the authors of the report of the Royal Commission on Aboriginal Peoples called "the silent tortures that continue in our communities."

And one Oneida Nation member with a doctorate in psychology says the whole commission report and government response process is a sham.

Roland Chrisjohn gave up his practice in psychology and now works as a researcher in health and education issues for the Treaty 7 chiefs. He wrote a paper dealing with residential schools for the royal commission that was rejected as too extreme.

"I'm a psychologist by training and for years I worked at a suicide prevention clinic in Toronto," Chrisjohn said. "After years of dealing with depressed people I found the best thing I could do for my people was to open up my wallet and tell them to take what they needed. I was getting paid all this money to look after these people because that was cheaper than actually doing something about the real problem. If you're an Aboriginal person in Canada and you're depressed, there's nothing wrong with you. The economic and cultural oppression you feel is real. You're perfectly all right. You have a reason to feel depressed"

Chrisjohn disagreed with the royal commission report and he has serious reservations about the government response.

"There are cables attached to *Gathering Strength*, not just

"We do not know the extent of the damage or the costs that will be involved in repairing it. Unless the monies identified are to be used for that process of defining the problem and the cost of repairing it, it creates the danger of a band-aid solution."



Marilyn Buffalo, president of the Native Women's Association of Canada.

strings — cables!" he said. "One of the first things I notice is the word manipulation: When the minister talks about lost lands and lost cultures, it's easy to miss the reality that the lands and culture weren't lost — they were stolen. When the government puts up \$350 million for healing and therapy and we accept it, it's easy to miss the most important point. We need to say 'Wait a second. We're not sick. We were poisoned.' That raises a whole series of questions that don't get asked or answered if we buy into the idea that we have a problem."

While he grants that Aboriginal leaders are right to say that *Gathering Strength* is an important first step, Chrisjohn doesn't want the government document to go unchallenged on its basic viewpoint which, he said, is more of the same old paternalism and cultural insensitivity.

"*Gathering Strength* speaks in honey words while delivering a sting," he said. "Once again we are demonized as suffering from dependency and being in need of professional help with a pathology. . . as if it was our fault!" he said.

Chrisjohn wrote a response to the government plan which he entitled *A Page Turned All Too Quickly*. In that paper he suggests the government is giving a very limited, and limiting, recognition to the federal policies

which created residential schools so that it can skip over a shameful past without fully dealing with it.

"Marilyn Buffalo [president of the Native Women's Association of Canada] is right. It's not an apology," Chrisjohn said. "Nowhere in the *Statement of Reconciliation* does the government admit it was the intention of the federal policies to assimilate. *Gathering Strength* is an attempt to turn that page before anyone can read it."

He sees many examples of the cultural bias and paternalism which the government admitted was wrong and promised to end in the *Statement of Reconciliation*.

"In 1952 Canada signed the United Nations convention against genocide," he said. "The residential schools were not a mistake. They were deliberate policy. Canada signed the convention. They knew what they were doing. There are ways of committing genocide without killing people."

Everywhere in the report, he said, are assumptions that Canada's standards are the right standards. That's more paternalism and evidence of on-going assumptions of cultural superiority, he said.

Chrisjohn and other mental health professionals are worried about the implementation of the healing fund.

(see *Healing fund* page 4.)

Have your say!

If you have a comment regarding the federal response to the Royal Commission on Aboriginal Peoples report that you would like to see published, call the *Windspeaker* Reader Response line. You have three minutes to state your point of view. Remember to record your name, place of residence and a phone number where you can be contacted during the day. We'll print your responses in the upcoming issues.



1-800-661-5469
ext. 223

Healing fund contribution limited

(Continued from page 4.)

"Consultants even now are gathering in a feeding frenzy to transfer the fund into their own pockets using the desperation of Aboriginal people as the conduit," Chrisjohn said. "There's not that many Indian psychologists, not that many Indian social workers, and the others haven't been nice to us at all. We're just a funnel. The idea that psychologists and social workers are above the ideology of the mainstream is wrong."

Mohawk psychologist Rod McCormick, an assistant professor of counselling psychology at the University of British Columbia, believes traditional values must be at the core of any effective healing strategy.

"We need to look at our own way of natural healing and give it the credit it deserves," McCormick said. "In my research, I interviewed 50 people

who had gone through their own healing journeys. What worked was not seeing a psychologist. It was reconnecting with the natural world, with our own culture."

The psychology professor doesn't believe the \$350 million healing fund is enough to do the job.

"My feeling is it's a symbolic gesture. It falls far short of what was recommended in RCAP and that leaves me feeling disappointed. The process that created the problem was not symbolic, it was quite systemic and the solution needs to be systemic as well," he said. "If we're relying on the government to fix it, \$350 million isn't going to do it. There are a lot of resources that we as First Nations people have to facilitate our own healing. Our traditional ceremonies, our connection with our own cultural identity need to be given the

credibility they deserve."

This is a job that will take time to complete and a sound approach should be worked out before the task is even begun, he said.

"The government has a habit of throwing money at hot-spots without knowing what actually works. If I can put forward a case for research, I'd say first we have to find out what works. We have to focus on a solution. I think we've done enough looking at the problems."

Psychologist Linda Hill has been involved in the fight for compensation for deaf students in British Columbia who were also exposed to a residential school system. She said her experiences lead her to believe that \$350 million is not enough money to undo the immense harm that the residential school system has done to Aboriginal people in Canada.

"It costs \$5,000 to \$10,000 for one Life Skills course," she said. "How far would \$350 million go?"

"There are interesting parallels between residential schools for deaf children and other residential schools," Hill said. "In both situations, the children were devalued. The purpose of the schools was to make them into something else. They were set up to overcome either deafness or Indianness."

Hill said it's common knowledge within the profession that the trauma experienced within such institutions as residential schools has "ripple effects." Family members and even neighbors of victims can be exposed directly or indirectly to the harm done to the actual victims. Entire communities can be affected.

McCormick and Chrisjohn agree, saying the multi-

generational effect of the schools has damaged far more people than those people to whom the government has apologized.

Native Women's Association of Canada President Marilyn Buffalo was quick to remind the government of that fact after the Jan. 7 announcement.

"The Royal Commission on Aboriginal Peoples and the Assembly of First Nations chiefs recommended a public inquiry into the residential schools with a particular emphasis on the multi-generational effects on Aboriginal families and communities," Buffalo said. "We do not know the extent of the damage or the costs that will be involved in repairing it. Unless the monies identified are to be used for that process of defining the problem and the cost of repairing it, it creates the danger of a band-aid solution."

Governance a priority in action plan

(Continued from page 3.)

Minister Stewart and Chief Fontaine also announced several joint initiatives to strengthen the government-to-government relationship between First Nations and Ottawa.

They include work to establish a formal method for conducting intergovernmental relations that spells out where First Nations jurisdiction ends and federal jurisdiction begins. Also in the planning stage is a governance transition centre, operated at arm's length from the federal authorities, where

First Nations officials can develop or improve on the skills required to govern.

An independent claims body will be developed. The government and First Nations will work as equal partners, the two leaders said. The comprehensive claims process will also be reviewed with First Nations involved in the review as equal partners, Stewart said.

First Nations will also be allowed to participate in the development of a strategy to deal with lands and resource issues.

New fiscal relationship

"New fiscal relationships will allow First Nations governments to exercise increased autonomy and greater self-reliance through expanded new transfer arrangements, First Nations fiscal authority, resource revenue-sharing and incentives for enhancing First Nations own source revenue capacity," the joint AFN-federal news release read.

A government-to-government transfer system, similar in ways to the system currently in place between Ottawa and the provinces, is planned. New First Na-

tion tax jurisdictions will be negotiated with incentives for First Nations that find ways to generate their own revenue.

Ottawa also wants to help First Nations become more accountable to their membership.

Supporting people

The federal government said it wants to work with First Nations to break the cycle of poverty that afflicts many First Nations people and communities.

Initiatives announced in Winnipeg by Stewart and Fontaine are as vague as proposals in other

areas. The two leaders pledge to look at ways to remove impediments and increase economic activity on reserve. A new First Nations Social Assistance program will reform the on-reserve welfare system in an attempt to cut welfare costs and increase employment.

New programs and services for Aboriginal children and youth will be explored and health concerns such as diabetes and HIV/AIDS, which afflict the Aboriginal population more than the Canadian norm, will receive special attention.

Pain remains for abused residential school students

(Continued from page 3.)

Gerald Morin hopes that there will also be significant advances for his people.

"It's quite obvious the AFN and the Government of Canada have been involved in painstaking negotiations which have resulted in an active First Nations agenda," the president of the Métis National Council said. "What bothers us is there's no similar process for Métis, off-reserve people, Inuit people or Native women. Indian Affairs' traditional focus has been on-re-

serve and this new direction simply perpetuates past policy."

Morin said he was satisfied with the *Statement of Reconciliation* but concerned that the apology, and many other parts of the government's response, fell far short of the royal commission's recommendations.

"The apology isn't as strong as the one the Mulroney government gave to Japanese Canadians who were interned during the Second World War. It's just directed at residential schools," he said. "It's really very narrow.

The experience of Aboriginal people in residential schools is really just one very small aspect of our dealings with Canada."

Willie Blackwater and his fellow former residents of the Port Alberni Indian Residential School in British Columbia will be taking their civil lawsuit to court in early February. Blackwater was unimpressed with the apology.

"They can grab every penny in this universe and put it in front of me and it won't make a bit of difference," he said. "It won't

take away the pain."

The former school residents are suing Arthur Henry Plint, the former principle of the school who was convicted in 1995 of sexually assaulting 18 former residents. Blackwater said he didn't feel anything when he heard the Indian Affairs minister offer her apologies.

"Nothing. If any kind of apology is going to have any meaning, it's got to come from the top," he said. "It meant nothing because one of Prime Minister Chretien's flunkies gave it. Our

group is going to settle for nothing less than an apology from the prime minister."

Marilyn Buffalo, president of the Native Women's Association of Canada, was also critical of the government's announcement.

"This *Statement of Reconciliation* does not include an apology," she said. "An apology is more than an expression of regret. What is missing is the most important component — an admission of error — made in good conscience, without any reservation."

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Easter

By Rob McKinley
Windspeaker Staff Writer

KANESATAKA

The January ice storm shut down many parts of Ontario and Quebec affected almost three million Canadians, including several First Nations communities.

Although plunging darkness from the winter electrical outages caused ice downing power lines, many Aboriginal communities took the crisis in stride to make the best of it.

Two First Nations communities dealt with their ordeal by becoming close-knit. Without heat, the communities themselves drawing communal strength.

"In our community one is working to help themselves and each other," said Lindsay Leborgne, the elected chief of the Mohawk Council of Kahnawake.

Those with generators and wood burning stoves up their homes to the reserve of 7,500 people.

"People are doubling up in the tent city," said Leborgne.

Large family groups on reserve have helped improve the living conditions.

"Almost everybody related in some way," Leborgne said, "probably a lot of people through the blackouts."

"We are always close-knit. We know who's who and other people are at the big city where you know 30 or 35 people."

For those who could not find a warm place to be, an evacuation centre was complete with 200 beds.

The local radio station, to operate on its own, had enough juice to cast information to the community to help it cope with the situation.

Leborgne said the community showed a lot of

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Eastern reserves make best of icy situation

By Rob McKinley
Windspeaker Staff Writer

KANESATAKE, Que.

The January ice storm which shut down many parts of central Ontario and Quebec affected almost three million Canadians, including those in several First Nation communities.

Although plunged into darkness from the widespread electrical outages caused by ice downing power lines, many Aboriginal communities took the crisis in stride and tried to make the best of it.

Two First Nations near Montreal dealt with their two week ordeal by becoming more close-knit. Without power or heat, the communities found themselves drawing on their communal strengths.

"In our community, everyone is working to look after themselves and each other," said Lindsay Leborgne, one of the elected chiefs at the Mohawk Council of Kahnawake.

Those with generators or wood burning stoves opened up their homes to others from the reserve of 7,500 residents, he said.

"People are doubling up or tripling up in the houses," said Leborgne.

Large family groups on the reserve have helped to ease the living conditions, he said.

"Almost everybody is related in some way," he said. People know each other, unlike in the larger cities where, Leborgne said, there were probably a lot of people going through the blackout alone.

"We are always close and know who's who and where other people are at. Unlike the big city where you might only know 30 or 35 people."

For those who couldn't find a warm place to bed down, an evacuation centre was set up, complete with 200 cots donated by the Red Cross. The local radio station, barely able to operate on its one generator, had enough juice to broadcast information to the community to help it better deal with the situation.

Leborgne said the community showed a lot of spirit in

getting through the difficult time.

"They are uncomfortable, but I don't think that anyone was in desperation," he said.

At the Kanestake Mohawk Nation, Barry D. Bonspille, a technician with the Mohawk Roundtable, said his community has also come out well despite the hardships of going more than a week without electricity.

An emergency evacuation centre was set up, fully equipped with cots and a cafeteria, at the local La Maneis High School. Donated food from the cafeteria was delivered to shut-ins who could not make it to the emergency shelter. Everyone was taken care of, said Bonspille.

He said the community of 600 made the best of the situation.

"The people here showed that they are really resilient and quite self supportive," he said.

Like at Kahnawake, many of the reserve's residents moved in with family and friends who had generators or wood stoves. He said many people actually made it an opportunity for quality family time.

Since almost all businesses were closed down due to the power outage, just about everyone on the reserve stayed within the community for the week.

Bonspille's own family moved into a relative's house. The experience was better than expected.

"There were 10 people in a single household. It was great. We played a lot of backgammon, cards and Monopoly," he said.

Bonspille also managed to walk his dog several times a day, something he enjoyed just as much as the family pooch.

The time indoors even proved to be an opportunity for Bonspille to learn something new.

"I now know how to play Solitaire," he said with a laugh.

It is that sense of humor in the wake of the disaster which helped many Aboriginal people overcome the hardships.

Some, Bonspille continued, may have actually had too much of a good time while



PHOTO COURTESY OF THE EASTERN DOOR

The ice storm that left its mark on areas of Ontario and Quebec, made its presence known on the Kahnawake reserve near Montreal. Despite the beauty of the natural disaster, ice downed power lines, left reserve residents looking for light and warmth.

cooped up inside their homes.

"I think a lot of people are actually well-rested and I expect to see a baby boom next August," he said.

Despite the loss of power, the region was spared further hardships because the temperatures didn't drop down too far below freezing. Temperatures throughout the region hovered around the minus five degrees Celsius range for most of the two week storm.

Bonspille said the moderate temperatures mixed with freezing rain produced some very spectacular scenery.

He said there was no structural damage to the buildings on the reserve, and the freezing rain hanging from branches was actually quite picturesque.

Kenneth Deer, the editor of the *Eastern Door*, a regional newspaper based in Kahnawake, said his staff has taken more than six rolls of pictures of the damage and beauty of the ice storm.

"With the ice coating everything, it's really very, very beautiful to look at, but there are all the broken trees," he said.

The lack of electricity

caused the *Eastern Door* to miss producing an issue of its paper during the storm. It was the first time the paper has missed production in six years.

But through all the difficulties, Deer said he was most impressed with the way people in the community worked through the crisis themselves. "The community of Kahnawake is one of the few that did not declare a state of emergency," he said.

The ice storm hovered over the Ontario and Quebec area until Jan. 14. It then moved to the western part of New Brunswick and then south into the state of Maine.

Brenda Fields, the sub chief of the Penobscot Indian Reservation near Bangor, Maine, said the community of 525 people lost electricity on Jan. 8. There had been some partial re-connections, but for the most part, the community was in darkness, she said.

Fields said the community has handled the crisis very well, but the isolation and boredom was starting to weigh heavy on the younger members.

"A lot of the kids are really

stressed," she said. "Probably because they have never had anything like this to deal with before."

For the reservation Elders, going without power has been a trip back in time, she said.

The community set up an emergency shelter and took advantage of generators and wood stoves, but Fields said resources are getting stretched to the limit.

"People used wood stoves, but then we couldn't purchase wood anywhere," she said.

Food and supplies in the community have been depleted.

"Even the local grocery market is out of food. You can't purchase the basic things you need. You can't even find 'D' batteries for flashlights, and you can't find candles anywhere."

As more rain and freezing temperatures are expected in the region, Fields said the people can only watch the sky and hope things get back to normal soon.

Damage caused by the storm in Canada have been estimated to be as high as \$1 billion. There have been 14 reported deaths as a result of the storm.

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Mr. Keith LeClair Senior Policy Analyst Kahnawake

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Mr. Roy Morin Chief Negotiator of Transfer Peter Ballantyne Cree Nation
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Give us strength

Like the new plan or don't, there were lots of new ideas to get your head around this month after the federal government and the Assembly of First Nations announced they'd hammered out the government's answer to the report of the Royal Commission on Aboriginal Peoples.

We get the nasty job of wading through the heavy pressure applied by charismatic, intelligent and powerful people to get to the heart of the matter. As easy as it would be to say: "Wow, Minister Jane Stewart and her government colleagues have done something, have gone further than anyone else ever has before and they should be congratulated and isn't this a great, enlightened country we live in?" well... that kind of cheerleading is not journalism.

The minister went miles ahead of where other colonial governments have gone. That much is true.

But, as Treaty 7 researcher (and former psychologist) Roland Chrisjohn points out, if the goal was to really put paternalism to bed and call an end to cultural suppression, we've still got miles and miles to go.

The apology to victims of sexual and physical abuse in the Indian residential school system was welcome, but it wasn't enough. The apology should have been for the racist, genocidal policies that created the system in the first place. There should have been an admission of error.

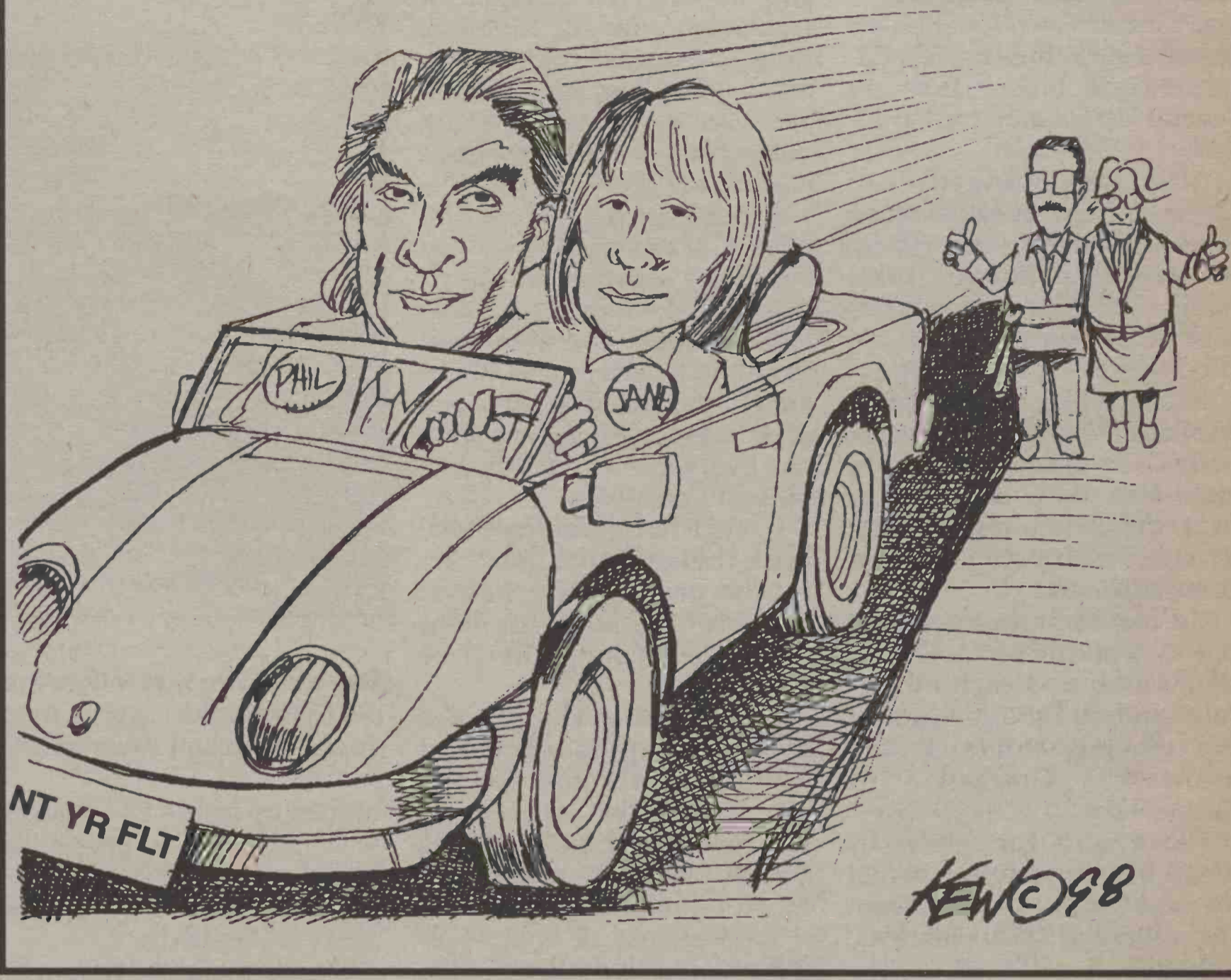
The government either missed the royal commission's point on this or they wimped out.

The government tipped its hand that not all that much has changed in this "renewed partnership" by not having the Native Women's Association, the Congress of Aboriginal Peoples and the national Métis and Inuit organizations involved in the negotiations that led to the finalization of *Gathering Strength—Canada's Aboriginal Action Plan*.

The excluded groups have complained long and loud that the Indian Affairs focus on First Nations on-reserve members is a dereliction of the Crown's fiduciary responsibility and nothing changed on that front on, or since, Jan. 7.

As the national chief said, there's still a long way to go. As the Indian Affairs minister told this newspaper, her plan's not perfect. But it's a start and it's about time. PB

Well Phil, it looks like our action plan is getting a big thumbs up from the Metis and Native women's groups.



Money is not the issue

GUEST COLUMN

By Kenneth Williams
Windspeaker Columnist

So Canada is trying to assuage its guilt. Yet, once again, the federal government's calling the shots. I am referring to the Statement of Reconciliation that Jane Stewart presented to an assorted group of Aboriginal leaders on Jan. 7. It is an 11-paragraph statement that is the federal government's initial response to the five-volume Royal Commission on Aboriginal Peoples report. All of the Aboriginal leaders at the press conference, except for Phil Fontaine, were upset or disappointed with the statement. They felt it did not go far enough or address specific issues clearly, whereas Fontaine felt that it was a good step.

"The government of Canada acknowledges the role it played in the development and administration of these schools. Particularly to those individuals who experienced the tragedy of sexual and physical abuse at residential schools, and who have carried this burden believing that in some way they must be responsible, we wish to emphasize that what you experienced was not your fault and should never have happened," said Stewart. "To those of you who suffered this tragedy at residential schools, we are deeply sorry."

Well, they should be deeply sorry! But if Canada thinks that this is enough to cleanse its spirit of the great harm residential school inflicted, it's got another think coming. Part of this package is a \$350 million-dollar healing fund. There was speculation prior to the release of this State-

ment of Reconciliation that the Assembly of First Nations and the Department of Indian Affairs were negotiating the amount and administration of the fund.

Even if this is true, Canada is dictating the terms. It's like a rapist determining his own sentence and the victim is given no choice in the matter. The rapist can sincerely be sorry, but it doesn't automatically heal all of the damage done. And that damage effects more than just the abused person. It's like a virus that spreads from the infected victim to others around him. The trauma the abused person experienced will spread to other family members for generations.

Money, however, seems to have attracted most of the attention in the mainstream press concerning the Statement of Reconciliation. The editorial cartoon in the Jan. 9 issue of the *Toronto Sun* showed a well dressed Indian male, with a briefcase full of cash, grinning and saying "... feeling better already, apology accepted." The *Globe and Mail's* editorial on Jan. 8 welcomed Stewart's statement, but warned Canadians to be vigilant about how the money would be spent.

This enrages me. What is the price of a life ruined by physical or sexual abuse? Is there even enough money available to heal all of the damaged people? And as Stewart obviously points out, it's not our fault. So we have the scenario where the rapist is about to cough up a little cash to his victim, but the rapist's family is saying that they're going to carefully watch how the victim will spend the money. If they see any inappropriate or frivolous spending, then they'll threaten to stop the payments. This is ridiculous!

As much as that money is needed for healing the thousands of residential school victims, I think there should be an educa-

tion fund set aside to teach Canadians, preferably while they're still in school, about the legacy of residential schools. Sadly, most don't know about them or just have a vague idea. If Canadians knew just what their government did on their behalf, many of them would change their tune about so-called special privileges.

Money should also be put aside to keep the last remaining schools standing as monuments. If we don't have long term reminders of this horror, than future generations will not have any tangible reminders of it. This is necessary so we can properly grieve for the people forever harmed by this tragedy, but also so we can celebrate the determination of Aboriginal people to overcome and heal themselves. Keeping the residential schools buildings intact will also prevent Canada from trying to eliminate them from our history.

We have monuments to remember the sacrifice of veterans, so we must have monuments to remember those who were sacrificed in the name of assimilation.

To give Stewart some credit, the statement did refer to a new relationship between Canada and the Aboriginal people.

"We must instead continue to find ways in which Aboriginal people can participate fully in the economic, political, cultural and social life of Canada in a manner which preserves and enhances the collective identities of Aboriginal communities, and allows them to evolve and flourish in the future," said Stewart.

Healing and reconciliation will not be accomplished with just money. Canada must acknowledge its past crimes openly and honestly. It cannot continue to creep around like a criminal evading exposure for its crime, hoping the victims will be silenced by time.

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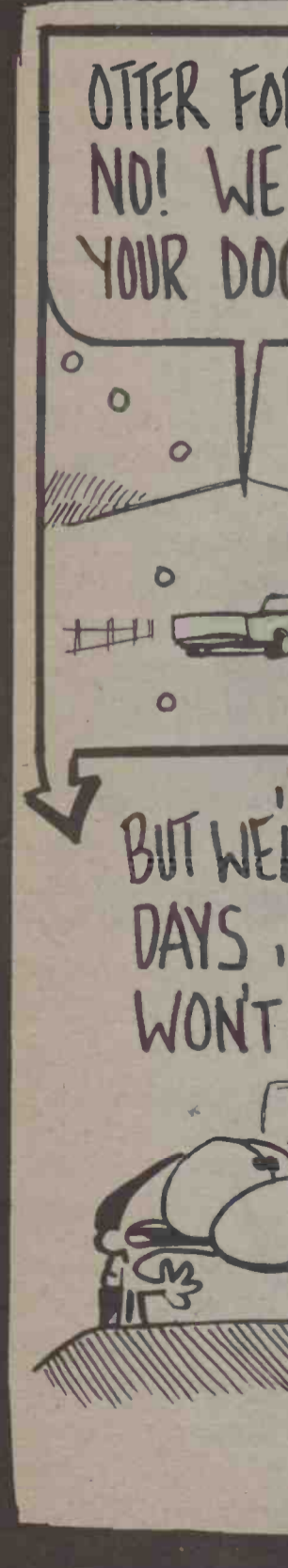
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Who you are, is not who you are with

Dear Editor:

I would like to make a comment concerning Drew Hayden Taylor's "Color-blind love: Practitioners will be questioned" article in the December 1997 issue.

Next time someone asks why Native men/women seem to marry Caucasian men/women when they get successful, remind them of this:

Who you are with is not a reflection of who you are. It has nothing to do with race, color or culture, but everything to do with who the Creator sends your way.

It is our hearts and souls that are "color-blind". It's just our minds that sometimes get in the way of love.

Respectfully yours,
Shannon Belcourt
Grande Prairie, Alta.

Partnership unique

Dear Editor:

It is worthwhile to point out some of the unique features in last month's article "Fontaine uses bank time to demand apology." The article revealed that Chief Phil Fontaine used a symposium in Toronto last October (on the economic recommendations in the Royal Commission) to send a message to the Government of Canada. The article refers to the symposium as a partnership between the Council for the Advancement of Native Development Officers (CANDO) and the Royal Bank.

This unique partnership between a national Aboriginal organization and a major Canadian corporation to underscore the value of the Royal Commission's work was indeed a unique feature. CANDO had approached the Royal Bank many months ago in an attempt to involve corporate Canada in the need to pay attention to the recommendations of the commission.

In addition to the two presentations by Chief Economics

John McCallum and Senior Vice President Charlie Coffey, CANDO's President and member of CANDO's Standing Committee of Education, Angie Stewart, presented four papers.

Corinne Jetter (Concordia University) moderated the event; Kelly Lendsay (University of Saskatchewan); Wanda Wuttunee (University of Manitoba) presented an Aboriginal historical overview; Fred Wien (Dalhousie University) presented "Nine Steps to Rebuilding Aboriginal Economies;" David Newhouse (Trent University) presented on the need for a renewed relationship. Also, the attendance was not 100 but rather more than 200 and the response CANDO has had for requests of the document "The Cost of Doing Nothing" has been great.

While the article was focused on Chief Fontaine, I thought this unique arrangement at a mutually beneficial partnership was worthy of readers' attention.

Thomas Droege
CANDO Executive Director

Apology too late for dad

Dear Editor:

For some time now I have had burning words within me needing to be released, and now they are flooding out. Firstly, let me introduce myself. I was born in Sidney, B.C. My father was a fisherman. My mom stayed with her parents until I was born, then we went directly back up island by boat when I was just a few days old.

So much suffering has gone on for some of our people. I speak entirely of the residential school survivors. I myself attended the Alberni Indian Residential School from 1945 to 1957, known to us as A.I.R.S.

Recently, much publicity has shown up in our local newspaper about the abuse inflicted on our people. Picture this; very young children, scared and very lonely, far from home and abused at the hands of some very sick Europeans. I haven't a clue who screened the positions for supervisors for us as children. This was a haven for child abusers.

Abuse came in different forms; some was physical, some was sexual, and I must add that there was also mental abuse. No matter what kind of abuse it was, it was very wrong and there was absolutely no excuse for it.

Stories were told, and if you happened to be the one who had to listen to them, it was as if these abuses were inflicted on you as well. We were all so helpless because we were only children. Who believes children? They would say we had an over-active imagination or it wasn't really that bad anyway.

I can clearly remember one episode of abuse I suffered. I used to have very long hair and wore my hair in pig-tails. Well, one day it was time to "fix" up anyone who had long hair. My pig-tails were snipped off, no styling, just chopped off. I was only eight years old and became very self

conscious and began to wear a kerchief on my head. The teachers told me I couldn't wear the kerchief because I wouldn't be able to hear properly. If my hair has been styled to a nice short cut it wouldn't have been such a terrible ordeal and it wouldn't stand out in my memories of my childhood.

I always say I was taught well at boarding school. I was taught to sit still and keep my mouth shut, keep my arms folded and sit still, no talking. Sounds like some kind of reform school? Well, that was reality. That was how we were treated.

I can remember lingering around corridors to catch a glimpse of my brother or uncles. We were not allowed to talk to them. If we were lucky we could talk to them for 10 minutes on a Sunday afternoon, in English, only English. We were not allowed to talk in our Native tongue.

Hunger was also what I remember of my ordeal at A.I.R.S. I remember an episode when my aunt and I would "sneak" downstairs to "steal" food. She took some bread, but I figured I would steal something else, so I took a package of walnuts. Being so hungry, I ate the whole package and became very ill. To this day I hate walnuts.

I wrote in our newsletter once of how I hated the fall season. September meant that we had to return to boarding school. This was the worst time of my life. I hated boarding school, but the friends I made was something else though. If it were not for Alberni, I would not have met the friends I made from Massett, Prince Rupert, Bella Bella or the ones from the local tribes. My best friend was from Massett. She still writes periodically.

I have been writing a few paragraphs whenever I felt the need to say something. There have

been several write ups in the daily newspaper, and now the government has decided to offer a fund for native healing. I guess this is supposed to make everything right again. This was like a slap in the face for me. What good will it do me, all the damage has been done? Culture and language are a priority to our people and they took all that away from us as children. I spent from 1945 to 1957 in those brick prisons. I lost quality time with all of my family, great-grandparents, grandparents, parents, brother, aunts, uncles and cousins. Family meant everything to me and I was deprived of this.

Summer vacations spent with my family are the most pleasant memories I have of my childhood. We lived on the boat my grandfather and father built, and traveled to different fishing grounds.

Now, for those of us who spent the majority of our youth in those detention-type schools, what good is money given to others to manage who perhaps did not even step foot in a boarding school? We do have cultural centres all across Canada. Why don't they put this money to good use because they are already preserving the language and culture. Now that would be a good gesture on the part of the government to do just that.

I always feel bad when I think of my close relatives who spent time in residential schools. My late Uncle Dave spoke of the physical abuse he faced from [Arthur] Plint. At least Mr. Plint is behind bars living on a schedule and eating slop like we had to as children. Two of my late uncles and my father went to their eternal resting place not hearing an apology from the government for having been sent to the residential school system.

Adelynne (nee Louie) Claxton
Tsaowut Nation

By Karl Terry

OTTER

PANEL 1: OTTER FOR THE LAST TIME, NO! WE ARE NOT TAKIN' YOUR DOG ON THIS TRIP!

PANEL 2: THE DOG WILL SLOWLY GET COLDER AN COLDER TIL HE IS UNABLE TO MOVE... NOT BEFORE SHIVERING AN SHAKING LIKE A LITTLE EARTHQUAKE, IF HE DON'T STARVE FIRST !!

PANEL 3: PLEASE GRANMA! PLEASE! PLEASE! C'MON PLEASE! GET DA DOG!..

PANEL 4: ... YOU JUST NEVER KNOW, WE COULD GET STRANDED IN THE MIDDLE OF NOWHERE & I DIDN'T PACK NO EMERGENCY FOOD...

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Favel goes to Ottawa

By Allison Kydd
Windspeaker Contributor

OTTAWA

Blaine Favel, in his second term as chief of the Federation of Saskatchewan Indian Nations, has resigned in order to take on an important diplomatic role. He has been appointed Counsellor on International Indigenous Issues for the federal Ministry of Foreign Affairs. On Jan. 9, when the appointment was announced, Minister of Foreign Affairs, Lloyd Axworthy, said "Mr. Favel will provide myself and the Minister for International Trade with an important viewpoint on a broad range of international issues affecting Indigenous peoples worldwide."

Favel sees the appointment as proof the federal government is "serious in its efforts to improve its relationship with First Nations." At the Ottawa press conference, he went on to say, "my appointment is in the new spirit of partnership that can work to promote Aboriginal rights."

Minister of Indian Affairs and Northern Development, Jane Stewart, also spoke of the government's commitment to new partnerships. She calls the appointment an example of the changes outlined in the document *Gathering Strength: Canada's Aboriginal Action Plan*, the just released federal response to the Royal Commission on Aboriginal Peoples report.

Phil Fontaine, national chief of the Assembly of First Nations, was present at the press conference. He felt Favel's appointment would "support the strengthen-

ing of First Nations' initiatives in the fields of economic and business development, not only in Canada, but also around the world."

According to the news release put out by Foreign Affairs, Favel's appointment is part of a "strategy on Indigenous economic and cultural development that will be undertaken by the Government of Canada in cooperation with the Canadian Aboriginal community."

Other stated objectives of the strategy are to "bring together Canadian federal departments and Canadian Aboriginal organizations in new international activities" and "promote awareness among Canada's Aboriginal Peoples of the programs and funds available to them, both inside and outside Canada."

The Saskatoon office of the FSIN is being inundated with congratulations for its former chief. Though his fellow First Nations chiefs join Favel's family in their expressions of pride, the federation is discovering that



Newly appointed Counsellor on International Indigenous Issues, Blaine Favel.

one political appointment can mean a lot of changes.

The first order of business was Favel's resignation, tendered Jan. 15. First Vice Chief Morley Watson of Ochapawace, Sask. will take Favel's place until a byelection can be held. That byelection will take place in Saskatoon on April 28, said Angela Chief, executive secretary in Chief Watson's office. The interim chief will probably work out of the federation's Regina office because of its proximity to Ochapawace. This may involve some shuffling of staff, since Watson will be taking on new responsibilities.

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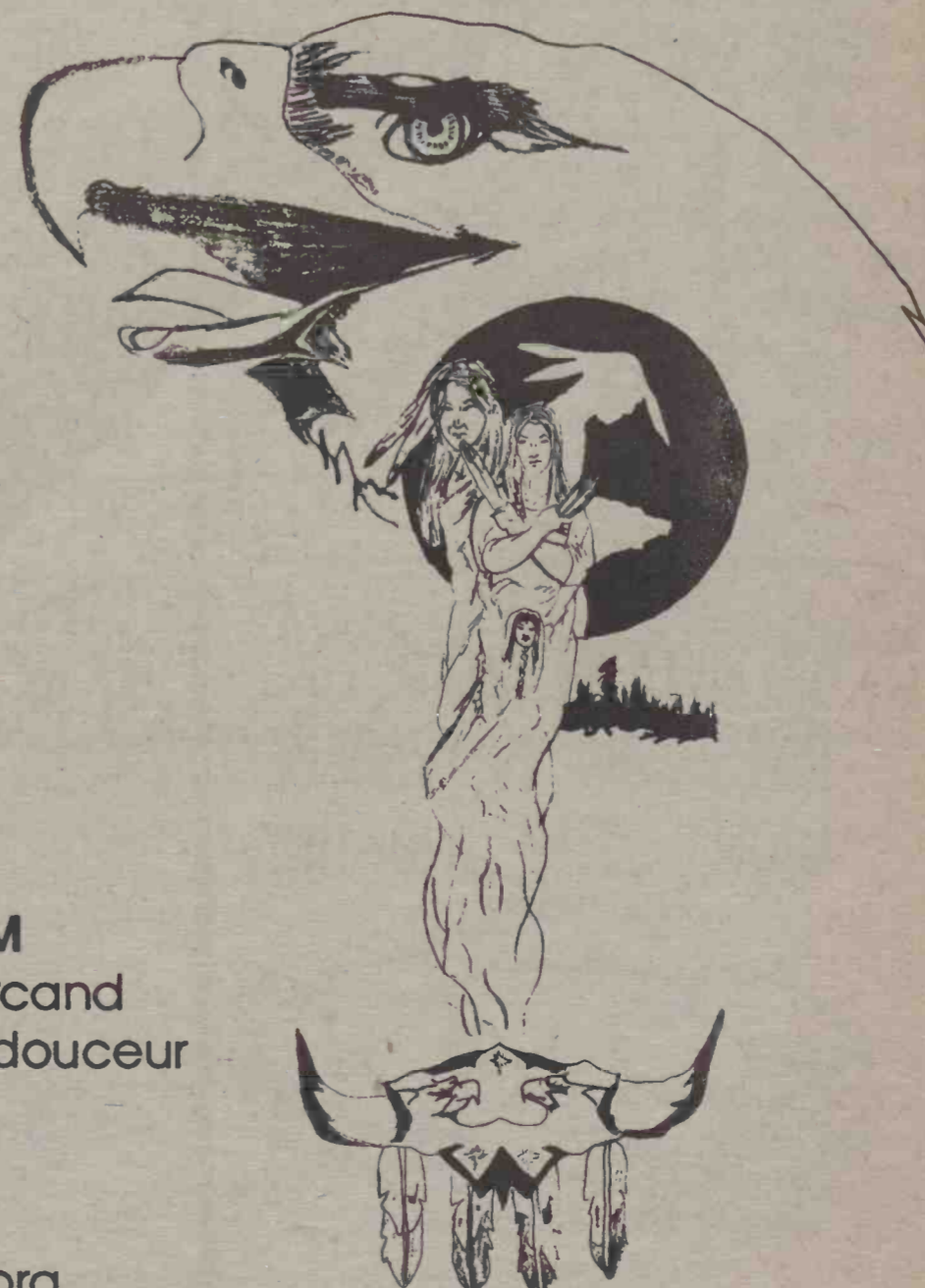
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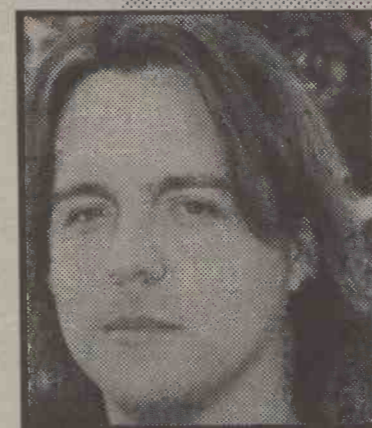
It's supposed to be a good thing that the national unemployment rate is hovering somewhere around nine per cent or so. Unless of course you're one of those nine per cent. And I am.

Several months ago, I resigned from my job as the artistic director of Native Earth Performing Arts, an Aboriginal theatre company. Since then, I've been faithfully checking out all the newspaper want ads and, unfortunately, there haven't been exactly a lot of job listings for Native artistic directors. There must be a glut in the market or something.

So what's a humble ex-A.D. to do in his spare time when he has time to kill and no money to spend? An interesting question. One that I've been examining lately in some detail.

For instance, perhaps I could just do the noble starving artist thing. You know, just hang out drinking wine on the Left Bank. I guess we would be talking the left bank of Lake Ontario, not Paris. Somehow the romance seems to lose something in the translation. And I'm not sure the Seine had a wind chill factor of minus 10.

How about . . . I could become a squeegee kid? It's a growing industry. Then again, I don't have the right kind of hair. Besides, there's



Drew Hayden Taylor

the ethics involved. I don't even clean my own windows, let alone a total stranger's.

I could write the great Canadian Aboriginal novel! Picture it, a touching and romantic story taking place during a time of war and conflict, specifically the Oka Crisis. It's the tale of a wounded warrior in a hospital in Montreal, tenderly being looked after by a French-Canadian nurse. It would be called. . . *The Mohawk Patient*. On second thought, sounds a bit derivative.

I could devote all my spare time to selfless causes of charity and good will in an effort to make this world a much better place for me and others. Now what would that involve? No more meat, can't oppress the animals now can we? To help save the forests I'd have to cut down on the amount of paper I could use to write my works of art. Oh great, just what a playwright needs!

What else? Of course my

air conditioner would have to go, those annoying fluorocarbons mucking up the atmosphere and all. It's winter, I can live with that. One question though, are latex condoms bio-degradable, or better yet, maybe recyclable? Never mind, I don't want to even think about it.

As a last resort, I could go into politics. An ex-playwright was elected President of Czechoslovakia several years ago. Never mind, there's enough tragedy happening in politics as it is.

You can't even count on Harris's Workfare. If he had that up and running properly, I could be enjoying a flourishing career as a hall monitor in Scarborough, Ont.

But that would require that I be on welfare first, and most of the provinces have really tightened the applicability requirements for social assistance in recent years. And since my people have only been here for the last 40,000 years, I just might not be eligible.

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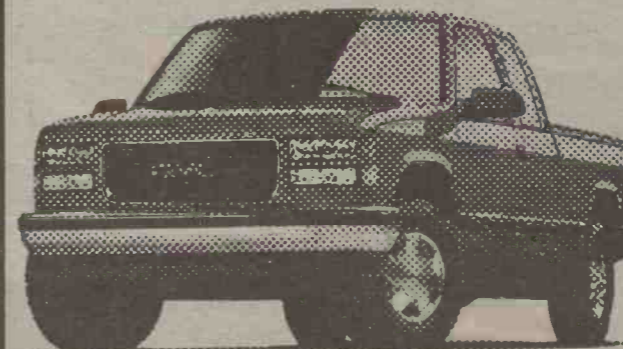
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Kwakiutl artist selected

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

Every two years, the artists who represent the "cutting edge of the contemporary Native American Fine Art movement" are invited to display their work at the Heard Museum in Phoenix, Arizona and this time around a British Columbia man has gotten the call.

David Neel, 37, is the sole Canadian artist to be selected for the 7th bi-annual Native American Fine Art Invitational by a committee of senior artists and curators. The Vancouver resident impressed the selection committee: he was a unanimous choice for the show which will run until this July.

The Kwakiutl photographer and carver will exhibit seven diptych photographs and three of his contemporary masks. In the past his work has been on display at the Canadian Museum of Contemporary Photography, The National Gallery of Canada, the University of British Columbia Museum of Anthropology, The Burke Museum, The Smithsonian and The Vancouver Museum.

Currently Neel's work appear in seven North American venues.

The Heard Museum curator, Margaret Archuleta, said this year's works are "unique and provocative."

"This is an exhibition of some of the most innovative contemporary Native American artists in the United States and Canada," she added.

During the 10 years that Archuleta has overseen the invitational event it has gained a reputation for showcasing the works of artists with an interest in exploring new ground. Neel said he is interested in bringing traditional art forms together with contemporary ideas. His series of masks which deal with basic human emotions.

"Through applying a traditional art media to contemporary issues I attempt to press the boundaries of First Nations art and the viewer is asked to consider what is traditional art," he said.

Other artists with works on display in Phoenix include: painter Joe Baker, Delaware sculptor Gerald Clarke, Cahuilla sculptor Nora Noranjo-Morse, Tewa painter and Mateo Romero-Cochiti.

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- eager to learn and committed to completing the work required in the program; and
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For more information, please contact:

Karen Wastasecoot, Program Coordinator
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OFFICE OF NATIVE STUDENT SERVICES

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— APPLICATIONS DEADLINE: MAY 1, 1998 —

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Stabbing resolved

By Roberta Avery
Windspeaker Contributor

OWEN SOUND, Ont.

Chippewas of Nawash Chief Ralph Akiwenzie says a non-Native man who was sentenced to eight months in jail for assaulting two band members got off lightly.

"The wounds were very serious. It was pretty damned close to attempted murder. If the police had conducted a proper investigation, I think we would have seen a very different result," said Akiwenzie.

In a sudden change of tactics in a trial fraught with delays that included a witness freezing on the stand for fear of repercussions from the accused, Kelly Kirkwood, 29, of Owen Sound, Ont. entered a guilty plea Jan. 15. He pled guilty to one count of aggravated assault for stabbing Aaron Keeshig, 21, and one count of assault for hitting Lee Jacobs, 23, with a beer bottle on Sept. 3, 1995.

Co-accused Darrell McGregor, 32, of Owen Sound, Ont. pled guilty to possession of a dangerous weapon in return for the charge of aggravated assault in connection with the stabbing of Jeff Keeshig, 23, being withdrawn. McGregor, who is Kirkwood's stepbrother, is serving a sentence on unrelated charges and was sentenced to another 45 days in jail.

"So justice was achieved, but it wasn't totally met," said Akiwenzie. "One of our young men (Jeff Keeshig) will bear the scars for life, but that hasn't been addressed at all."

The incident came during a brawl that broke out at the height of the tension between Natives who fish Georgian Bay commercially and non-Native sports anglers.

"No charges were ever laid in the many incidents of property damage against Nawash fishermen. The Nawash community sees the stabbings as part of the backlash against our fishing rights," said Akiwenzie.

During the trial, Jeff Keeshig told court he believed the fight in the dark alley was fuelled by racism. He questioned why police, who watched the attack for as long as 20 minutes, didn't intervene.

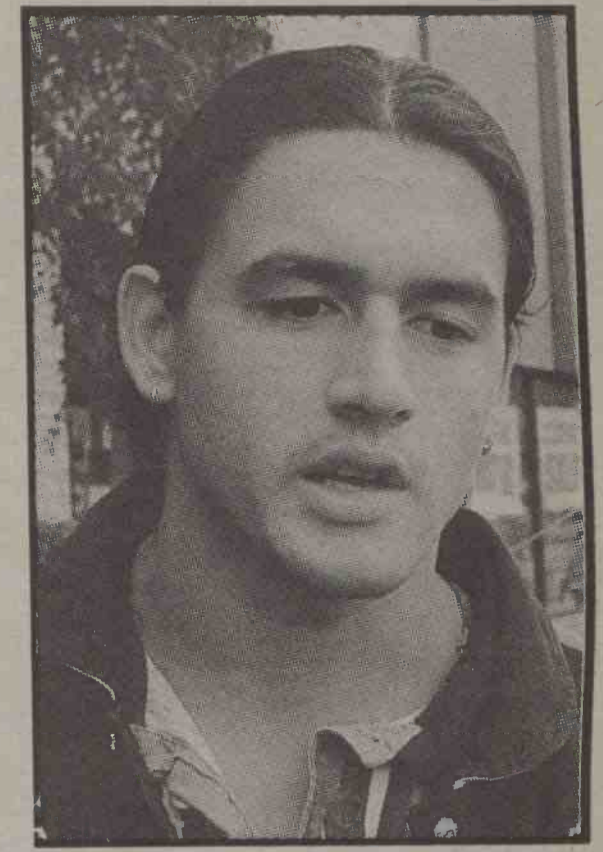
At the time, Owen Sound police said they were badly outnumbered, partly because 10 minutes earlier two officers had been assaulted in another incident.

It took almost a year and a lot of pressure from the Nawash band before any charges in the incident were laid, though there were dozens of witnesses to the attack, said Akiwenzie.

"It was nine months before police interviewed some of the witnesses," he said.

A year later, on Sept. 29, 1997, when it appeared the Crown, citing a lack of evidence, was planning to drop the charges, Akiwenzie and about 80 supporters protested outside the Owen Sound courthouse.

But just as the drummers began beating the drum, it was announced a trial was scheduled for the next week in the Ontario Court, provin-



TED SHAW

Jeff Keeshig, above, will bear the scars of the stabbing attack for life, yet the man accused of assaulting him was pled down to the lesser charge of possession of a dangerous weapon.

cial division.

The trial came to an abrupt adjournment after three days when Rebecca McGregor, 27, the cousin of the men accused, fell silent while telling the court that she was with Kirkwood and McGregor on the night in question.

After much prompting by Judge Bruce Frazer, McGregor said she had been subpoenaed to testify but feared repercussions from her family if she testified against her cousins.

When it became evident she was unable to continue, Crown Attorney Owen Haw, to the protests of the defence, asked that a statement she gave police nine months after the incident be entered as evidence.

The trial resumed Jan. 12, but the judge hadn't handed down his decision on Haw's request when Kirkwood and McGregor entered their guilty pleas.

Akiwenzie said he was upset by a suggestion from the defence that the band's communications co-ordinator, David McLaren, had acted improperly by sitting in when police interviewed witnesses.

"There was an implication that he coached them, but he was only there to make the witnesses feel more relaxed. The stabbings are something our people find very difficult to talk about," said Akiwenzie.

Because the trial had become bogged down in legal arguments over McLaren's involvement, Akiwenzie and the victims were not in court when the guilty pleas were entered.

"The sudden turn of events took us by surprise," said Akiwenzie.

Haw told the judge he had agreed to withdrawing one count of aggravated assault against Kirkwood and two counts of aggravated assault against McGregor in exchange for the guilty pleas. He said there was no eye witness or circumstantial evidence that McGregor had stabbed anyone. Akiwenzie said he's not sure if the band will lay a complaint about what he calls the "improper handling" of the case by the Owen Sound police.

"What follow-up there will be, if any, will be decided at the council level," he said.

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Festival draws crowds from Canada, States

By Lisa Young
Windspeaker Contributor

TORONTO

As morning came to a close, the excitement at Toronto SkyDome intensified. Up in the stands, heads turned toward the gate where hundreds of dancers would soon emerge in an unforgettable pageantry of color and sound.

As the first dancers appeared and the drumming began, a ripple of appreciation ran through the crowd. The grand entry of the Canadian Aboriginal Festival had begun.

In its fourth year, the festival — formally known as the Toronto International Powwow — continues to draw more people every year. Ron Robert, a volunteer with Indian Art-I-Crafts of Ontario who organized the event, said about 25,000 people attended the two-day festival. The number increased by 5,000 from last year.

"I thought the ambience this year was excellent," Robert said. "The layout was excellent and we were very happy with it."

Organizers honored Native veterans with a special grand entry on the second day of the event. Head veteran Richard Lyons led the crowd in prayer and remembered other Native people who fought in wars.

Throughout the event, crowds milled around the art booths, information tables and tourism displays. The booths were set up around the edge of the 43,000 sq. m baseball field, and, in the middle of the stadium, master of ceremonies Dale Oldhorn explained each dance. High above the stands, a JumboTron video screen ensured that everyone had a clear view of the events.

(see Toronto powwow page 13.)



RICK MCMULLIAN

Dancers came from across Canada and the United States to compete at the Toronto powwow.

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Toronto powwow uplifts

(Continued from page 12.)

A tent was also set up on the field to give amateur performers a place to practise and observe one another.

"The performance tent was a new addition," Robert said. "And that was more for the emerging artists, because we get so many requests for people to perform during the event that we decided we had to make more space... and that seemed to go over very well."

In total, about 600 dancers attended the festival from Canada and the United States. One thing that surprised Robert was the number of people from the western provinces.

"I would say about a third of them were from out West," he said. "In fact, we were really pleased with the western participation this year."

The Stoney Park Singers of Morley, Alta. drew crowds when they performed, and were awarded first prize in the singing category. Brandon Daniels, also of Morley, won first prize for the Senior Men's Grass dance.

Some contestants were more interested in the experience of dancing rather than the prizes. Standing on the fringe of the field, 14-year-old Nyla Carpentier, wearing a traditional shawl dress, summed up her feelings.

"It's not about winning," said Carpentier, who traveled from Ottawa to take part. "It's more about dancing and expressing

your spirit."

The same attitude was obvious throughout the event. Spectators were invited to join in the social dances with the performers, and the teaching area (designed by Ontario Elders) gave non-Native people a chance to learn about the culture.

"We get so many people asking so many questions about the spirituality and the healing traditions," Robert said. "We felt it would best come from the Elders, so we decided we should have that centre for them."

Attracting more non-Native people to the event was also what prompted the name change to Canadian Aboriginal Festival, Robert said.

"There are still lots of non-Native people that feel they're not allowed to go to the powwow."

He says the new name is more welcoming and has a "better connotation of what the event is about."

Many parents seemed to view the powwow as a fun, visual way to teach their children about Native culture. Seven-year-old Kristen Anderson and her little brother Evan watched quietly as a Native artist brushed bold colors onto his canvas.

"What I really enjoyed was the grand entry," said mom Anna Anderson, originally from Regina, Sask. She gestured to her daughter. "I couldn't tear her away from the dancing. She loved it."



Young people came to express their spirit through dance and music.

The First Nations fashion show was another highlight of the powwow, and the variety show and theatre group kept participants and spectators entertained. Next year, the organizers want to expand on the teaching centre and implement an international trade show for arts, crafts, performing arts, fashion and tourism.

With drummers as young as five-years-old, and tiny dancers who had barely learned to walk, the Canadian Aboriginal Festival promises to draw crowds for decades to come.

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Black belt takes on the world

By Rob McKinley
Windspeaker Staff Writer

SASKATOON

Chico Peepeetch can kick vertically over his head.

The 14-year-old Native youth from Saskatoon is a world class competitor in Sikaran, a martial art of the Philippines.

Peepeetch, who is in Grade 9 at E.D. Feehan School in Saskatoon has been invited to show off his talents on March 14 at a black belt-only invitational tournament in Rizal, located just outside the Philippine capital of Manila.

The tournament, which will feature competitors from Germany, Australia, Canada, New Zealand, Saudi Arabia and the United States, will highlight the very best the sport has to offer.

Peepeetch has been taking Sikaran classes for three years and is a junior black belt. By the time the tournament rolls around, he will be a full black belt.

Sikaran is a foot-fighting sport where competitors also use sticks called Arnis to attack and defend.

Peepeetch's invitation to the tournament is as unique as the sport itself. The youth is the only Canadian Aboriginal going to the exclusive tournament.

"I feel honored to represent the Native people here," said Peepeetch.

He hopes he can act as a role model for other Aboriginal youth who are looking for an exciting and productive hobby.

There are many benefits to Sikaran, he said.

"It gets me in good shape. It keeps me going and it keeps me out of trouble," he said. "It teaches self-confidence in yourself and it makes you more respectful."

But does it make you hurt, you might want to ask the athletic youngster. After all, fighting with the feet and retan sticks coated with bamboo is likely to leave some bruises, isn't it?

"You don't think about that



Chico Peepeetch demonstrates his flexibility which is a big part of the Sikaran martial art. He is holding one of the many trophies collected in his young career.

when you are fighting," said the confident young man.

Peepeetch will likely be one of the youngest competitors at the Philippine tournament, but that doesn't phase him either.

"I just want to do my best. I am honored to be invited," he said.

Other competitors may be more fearful of the 5'3", 105 lb youth than he is of them. And if they are, there is good reason.

Peepeetch can dish out a full force kick at a target almost a metre directly above his head. He is a whirling dynamo when it comes to jumping, spinning kicks.

"I can do a 540," he said with pride, indicating a spinning kick following a full spin-and-a-half.

"It's mostly balance," he said, trying to explain how he can do it.

Peepeetch's credentials are as impressive as his moves. He is ranked second in sparring for his age in Canada and third in the country in the forms category. "Form" is judged on the combined movements of his body as it goes through the series of motions involved in a match.

His form will have to be near-perfect for the Philippines tournament in particular. It is a full contact tournament with competitors wearing no protective gear. But that doesn't bother the teenager. He is confident with his feet and with the Arnis sticks, which he said he uses

"like another set of hands."

The youth is looking forward to his trip and is also looking for sponsorship to help pay for some of the costs. He said he has been saving up, but could do with some help.

His mother, Dianne, said Chico lives and breathes the sport.

"That's all he does. When he comes home from school, besides his homework, he practices," she said.

The chance to go to the tournament and get some international focus is great for her son, she said.

"We are very supportive of him and, of course, very proud."

If Peepeetch can get to the tournament and win some matches, people may begin to see his name in lights.

Along with wanting to teach in his own Sikaran school when he gets older, Peepeetch wants to be a movie star.

"I would like a karate career in the movies, not like that Tom Cruise stuff, like Jackie Chan and Bruce Lee," he said.

Sponsorship questions for Peepeetch can be directed to Diane Peepeetch at (306) 683-0842 or Joyce Sasbrink-Harkema at (306) 384 6612.

The trip to the Philippines would be the first time Peepeetch has been out of Canada. The furthest he's ventured away from Saskatoon has been to a Sikaran tournament in Winnipeg.

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**Community Events
are on page 8.**

Chuckin' Connie is Chattanooga bound

By Rob McKinley
Windspeaker Staff Writer

EDMONTON

Connie Ness can toss heat at 100 km-h, and the 18-year-old Edmonton softball pitcher's talents have been realized by a university south of the border.

Ness, a 5'9" right-hander has been signed to the University of Tennessee at Chattanooga as a serious prospect for the school's softball team.

In the states, collegiate softball is taken very seriously. Tennessee has recently built a multi-million dollar, 5,000-seat softball stadium. The school's team, the Moccasins, has only been in the U.S. collegiate league for three years, but has managed to finish at the top of the southern conference in each of those years.

Moccasins' coach Ralph Weekly can see the team finishing in the top 15 nationally.

Weekly said Ness is the first Canadian recruit to play for the Chattanooga team. He is excited at the prospect, but said despite her talents, Ness will need some grooming.

"She's not going to walk right in and be a star, but she has got the skills and she will be learning a lot in the first little while," said Weekly.

Ness was spotted when Weekly, who is the U.S. Olympic team's hitting coach, was in Edmonton for a softball clinic. A letter of recommendation from Ness' current club team softball coach and a video of the pitcher in action were sent to Weekly after the clinic. The Chattanooga softball coaching staff liked what they saw.

Ness was offered a comprehensive scholarship and a spot on the team.

Weekly said Ness shows great potential and is just what the team needs.

"I'm looking for players who can do all parts of the game, not just hitting or being on the offensive. I want them to be able to do it all," he said.

Weekly said Ness is a strong

pitcher, can field well and is a good hitter.

"I think she is going to be very successful," he said. "She is a big, strong girl and she is very mature."

Ness is handling the whole thing in a mature manner. She knows her first season in Tennessee will be for training and learning. She looks forward to the opportunity although she still has some youthful optimism.

"I guess I'll have to work hard. I mean they don't expect a freshmen to be the top pitcher — but who knows," she said.

Ness said her strongest windmill pitches are her fastball and has "a pretty good change-up."

She has been playing ball since she was five years old and, in that time, she has been a major component in several winning teams.

She has been top pitcher at the Western Canadian finals two times, has played at the Canada Summer Games and was a member of Canada's women's softball team.

For the next few months, until she graduates from W.P. Wagner High School in Edmonton, Ness will complete her entrance exams for the Tennessee university. She is expected to start the university this September.

Ness said she is looking forward to the experience for the schooling and the opportunity to take her softball career further than she could if she stayed in Canada.

"You can keep moving up in the club level teams during the summer, but you can't go anywhere in the schools," she said.

That opportunity made Ness' choice to go to school in the United States an easy one. Ness was actually recruited by the top 10 ranked University of Massachusetts softball team initially, but instead selected the Moccasins team.

Ness said she just liked the Tennessee school. When she's not hitting the catcher's mitt, Ness will be hitting the law books as she sets her sights on criminal justice.

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New policy allows braids in military

By Rob McKinley
Windspeaker Staff Writer

VICTORIA

The Canadian military is allowing Aboriginal servicemen to let their hair down.

The top military brass has adopted a policy to allow Native servicemen to wear their hair in traditional braids.

The change in the military's ethno-cultural policy stems from a request by Leading Seaman Stanley Prince, a nine-year member of the Canadian Forces Navy.

In the summer of 1996, Prince, a Native serviceman stationed at CFB Esquimalt in Victoria, put in a request to his immediate supervisors to wear his braids.

The request went up the ladder and ended up at the Department of National Defence's headquarters in Ottawa.

According to a spokesman at the Ottawa headquarters, the change in policy, although not yet adopted, is expected to be formally accepted in upcoming months.

Prince, who is part Native and part Scottish, said the braids will help to comfort him and make him feel at ease.

"[The military] is a high risk job and it's important to be spiritually prepared for anything," he said.

Without braids, Prince, a marine engineer mechanic, said he feels "spiritually lacking."

"The braid is the centre of the mind, body and spirit, and I felt lacking in my spiritual life."

The response to his request has been taken well by military officials and members of the Esquimalt base, he said. His family, based on the Peguis First Nation in Manitoba, has also been supportive, he said.

Prince has already begun to grow his hair out from the crew cut style. He was given immediate permission to begin growing braids last November. Al-

ready it has grown more than six cm.

The new policy, coming from the military's employment equity department will allow for three different types of hair styles for Native servicemen.

Long hair, to the lower edge of the shirt collar, a single braid or a double braid are expected to be allowed once the new policy is adopted. In the case of the braids, the maximum length will be restricted to the top of the armpit.

Prince said he is happy with the changes and hopes it will allow more Aboriginal people to enlist in the armed forces.

Arthur Eggros, the office manager for the British Columbia chapter of the National Aboriginal Veterans' Association, is happy with the planned change of policy.

Eggros said the braids issue has been on the burner for a number of years.

The absence of any policy on braids has stopped many Aboriginal people from entering the military, he said. Many of the Native youth interested in a military career have dropped the idea because they would have had to cut their hair.

Because of that, many Aboriginal people have missed an opportunity to learn interesting trades and live a more disciplined life, he said.

The new policy will open the door to the military a little wider to interested Native recruits, Eggros said. The new policy also brings pride to Native soldiers.

"[Braids] are a way of our warriors. It has always been that way. We never cut our hair because it is a part of our body. It's something that is sacred," said Eggros, who himself has braids. "The braid symbolizes power. We grow our hair in pride."

The Canadian veteran of the Korean War does have some concerns that the new policy may bring about repercussions within the military.

(see Braids allowed page 17.)

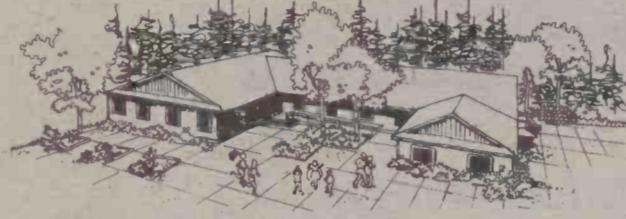
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Imposing self-order

By Rob McKinley
Windspeaker Staff Writer
EDMONTON

First Nation chiefs from Alberta's Treaties 6, 7 and 8 want to rewrite the book on band accountability. Representatives from Alberta's First Nations met in Edmonton on Jan. 16 to announce their intentions to produce their own way of handling accountability on their reserves.

In August of last year, the federal government announced it was distributing a 92-page handbook with more than 300 questions which Canada's First Nations were to answer. The answers would show how each band would handle accountability of administration from financial accounting, leadership selection and the administration of social programs to education and housing issues.

The chiefs' new plan will see them setting the criteria for establishing their own accountability procedures.

George Arcand, a technician working on the chiefs' proposal, said Alberta's First Nations want to make their own decisions and not to be dictated to by the federal government.

Arcand didn't say the chiefs were completely scrapping the government's accountability questionnaire, but said the proposed accountability framework

"is going to be an Alberta First Nations directive," with some parts being "comparable and others not" to the government's attempt to define accountability.

The new proposal will give Alberta's First Nation's more control over their own destiny, he said.

The status of current financial accountability, the standards of accounting practices, financial by-laws and budget meetings are just some of the areas outlined in the draft discussion paper.

Other areas may include the communication between band administration and the membership and media relations.

Arcand said the new accountability document has been in the works for some time, but its implementation was due in part to recent reports of band mismanagement and the less than positive portrayal of several Alberta First Nations in provincial and national news reports.

The new proposal, so far in the very early stages of discussion, will go through several stages of further discussion with Alberta's chiefs before being presented to the federal department of Indian Affairs at the end of March. It will be discussed at the government level to arrive at a mutually acceptable document.

The accountability framework will be further revised at Alberta's Chiefs' Summit in Calgary on April 2.

Braids allowed

(Continued from page 16.)
"There's going to be a lot of people in there against it. They will say, 'Why can you have that, when we can't get that,'" he said.

To combat any potential problems, Eggros suggested more cultural programming for the armed forces. He said the military needs to educate its members on the importance of all cultures and traditions, not just the Aboriginal ones.

"As a whole, the military needs to get more culturally sensitive," he said. "That's the only way we are going to understand each other."

He hopes the acceptance of braids will lead to more cultural awareness in the armed forces.

After all, he noted, "there's a

mixed nation within our defence and everybody should have the right to their culture."

An organization which realizes the cultural differences of its members can only get stronger with understanding, he said, leading to "a better fighting machine in order to protect our country."

According to statistics only available up to 1995, there were 1,395 people claiming Aboriginal ancestry serving in Canada's military, making up 1.4 per cent of the total military membership. The new policy may help to bring the military recruitment numbers up to meet employment equity standards of about 3.5 per cent Aboriginal membership.

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Murders preventable

By David Stapleton
Windspeaker Contributor

GORE BAY, Ont.

Could the most vicious domestic killing spree on Ontario's Manitoulin Island have been prevented? Are revisions needed to the provincial mental health system to get further help to those threatening injury to themselves or others?

These questions hung in the air as Ontario Court Judge Richard Trainor sentenced Ian Long, (born Eli Nahwaikeshik), 45, to 15 years in jail for the Aug. 1, 1996 second degree murders of his former girlfriend Gloria Morden, 34; his longtime friend Eugene Cada, 37; and his parents (by adoption) Arthur, 88, and Isobel Long, 89.

Cada and Morden were shot on Shesheganing Reserve, 16 km west of Gore Bay, while the Longs were killed at their Elizabeth Bay farmhouse west of the reserve.

The tragedy has resulted in Chief Alberta Cada of Shesheganing, along with Crown prosecutor Greg Rodgers and defence lawyer Dan Brodsky, calling for a coroner's inquest.

Brodsky said his client seeks an inquest because "a referral to a therapist might have prevented four deaths," said Brodsky.

Chief Cada said people in Shesheganing, including the late Eugene Cada's family, ask how the murders could have happened and why Nahwaikeshik was allowed to walk around in his fragile mental state.

During the trial, court learned that Arthur Long had expressed concern over Nahwaikeshik's mental state, but no hospitalization was ordered. Gore Bay's Dr. Shelagh McRae did prescribe Prozac as a treatment, but no non-chemical mental health intervention was suggested.

Nahwaikeshik had been hospitalized under the Mental Health Act for attempting suicide a week before the slayings, but by law people may only be

held against their will for three days unless in "imminent" danger of hurting themselves or others.

Psychiatrist Dr. Graham Glancy testified Nahwaikeshik wasn't a psychopath, and his diagnosis suggested major depression or adjustment disorder with a depressed mood. A second diagnosis showed alcohol abuse and dependence.

The murder spree has focused attention on the plight of the mentally ill and society's consternation over the issue.

In Ontario, when a person sees a doctor and is suicidal or homicidal the physician can put him on what is called a 'form one.' The person is recommended for psychiatric assessment, and in 99 per cent of the cases, according to Linda Deshevy, director of Clinical Information Systems at Sudbury's Algoma Hospital, he is admitted.

The system also has a 'form two,' an order by a Justice of the Peace for assessment. In this case, family will usually approach the court and request police be directed to pick up an individual, and take him to an emergency ward where he may be referred for psychiatric assessment.

The last level is 'form three,' a certificate of involuntary admission, similar to 'form one' in terms of symptoms of suicide or violence, but different in that the individual wouldn't voluntarily admit himself and must be compelled by law.

It should be noted the forms are usually administered in stages.

For instance, a person could go to emergency, be given a 'form one,' spend a day in hospital, stabilize, leave and not wish to return. The family might then watch the person deteriorate, cease to function, live to an extreme degree or do harm to himself, but refuse treatment.

The family might then approach the court and the system would move the individual through a 'form two' to a 'form three.'

'Form three' can only be given in what Ontario terms a

Schedule One hospital designated as a psychiatric facility, operating not just under the Public Hospitals Act but the Mental Health Act as well.

Regardless of the mechanisms of forms, hospitals, and assessment, the underlying issue appears to boil down to the state trying to walk a fine line between the rights of an individual and the community.

As Olive Girard of Ontario's Schizophrenic Society puts it, that line can become a crack so wide that a person must be in the act of killing himself or committing a crime before intervention can happen.

Manitoulin's murders, like others around the country, stir those who are victimized by violence to cry out to the state for better protection. It usually takes a tragedy for parents or other family of patients to learn that the approaches of the mental health system are often inadequate.

Girard, a Sudbury resident, said the Mental Health Act needs to be reviewed and amended.

"Families stand by and watch as a relative deteriorates. Attempts are made to get help, yet no one can pick the individual up because he isn't a threat to himself or others."

Girard said the catch-word here is 'imminent.' Imminent does not mean immediate, but is misinterpreted as such, said Girard.

"When the word is used, in my estimation, it doesn't mean today, but that the person is on the way." If the individual doesn't look violent or suicidal, he won't be picked up, she said.

She believes the act should include a preamble spelling out the balance between the individual's rights and the rights of the community.

"We want to make it easier for a person to get treated."

She would also like the act amended to include the phrasing "substantial mental or physical deterioration of a person that is likely to be alleviated by treatment."

(see Mental health page 21.)

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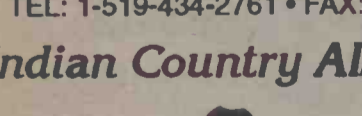
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Simple goal for 1998 — live

Dear Creator:

New Year's has come and once again I wonder what will it bring for me. Many nights of thinking of my personal goals. Have they been met. What new challenges should I welcome? 1997 was a busy year what with promoting AIDS Awareness, participating in conferences, producing a video and book of poetry. Come to think of it, I average 75 to 100 community presentations a year. And to think dear readers, I have AIDS. So what's holding you back in the goals that you seek to achieve?

While there is a desperate search on to find a cure for AIDS, I decided that prayer and the will to survive would show through my work. It certainly has kept my sicknesses at bay.

1997 was the year when I chose to involve myself in bringing the concerns of inmates and prostitutes in regards to HIV and AIDS to your attention. What stories I have gathered! I tell you I am very honored and blessed that I am trusted to hear from you all while being on the road.

My goal for this year is to contend with this disease. Somewhere out there is a medicine



Ken Ward

person for me. I must keep looking.

There is a very frightening hold that grips our people, even on the reserves. It is the rapid growth of HIV infection in cities as big as Vancouver and as remote as to Prince Albert, Sask. The rise in numbers of people infected with HIV is related to drug use.

You see Creator, I am angry at one particular drug. I allowed it to control me, and my family is affected by cocaine use. I had to let go of my partner who went back to using the drug. I can't fall in love with a needle that has no soul. It's sad because I really loved the person.

One band member calls it, "Devil's dandruff" and it's so true. I can only suggest that a hard core drug treatment centre be developed in the prairies. A blunt straight-forward

awareness campaign about the dangers of hard core drugs use, of it's symptoms and the negative effects and consequences of drug use needs to be addressed. Enough is enough — WE HAVE A DRUG PROBLEM people.

With the numbers of people infected with HIV/AIDS in the Aboriginal community and the widespread use of drugs, I wonder when are we to take a stand.

I am at war with this "Devil's Dandruff." When the RCMP tell me young kids are being introduced to cocaine on reserve's as young as 11 and 12 years old, while those who heartlessly prey on children to sell their bodies and feed the drugs to them. I am angry.

Maybe the pimps, the pushers may not like or hear what I do, but lives are at stake.

*In good spirit. In good life.
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Plight of Mexican Indians won't stop Team Canada

By Rob McKinley
Windspeaker Staff Writer

CHIAPAS, Mexico

On Jan. 9, 100 protesters, many from Quebec's Mohawk Nation at Kahnawake, decorated a Christmas tree in Montreal's Mexican consulate with 45 name tags for people killed in a Dec. 22 massacre in the southern Mexican state of Chiapas.

The marchers braved the ice storm that hit the city of Montreal in January to walk from the Montreal Native Friendship Centre to the Mexican consulate. The march was to protest a scheduled Team Canada trade mission by Canadian politicians and business groups to Mexico and to bring attention to the fight of Aboriginal people living in Chiapas for basic human rights.

The protest didn't stop the delegation's trip, but it did shed light on the plight of Indians living in the southern part of the Mexico.

The Indigenous people of Mexico's southern Chiapas state have been exploited and victimized by Mexico's government-driven military force, said protester Violet Quinney.

The march and consulate demonstration came two weeks after the massacre of 45 people in the small village of Acteal. Of those killed most were Indians, including 21 women, 14 children, one infant and nine men. In the Dec. 22 massacre, most of the victims were killed inside a church where they had sought shelter from the armed force which raided the village.

The attack followed years of unrest in the southern state. The Acteal community, as well as others in the area, is believed to be supporting government opposition forces, including the Zapatista National Liberation Army. The ruling Institutional Revolutionary Party, which has been in power in Mexico for 70 years, is believed by many to be behind the massacre.

Amidst the controversy about who initiated the attack, Mexico's President Ernesto Zedillo expressed shock and disgust over the incident.

"What happened in Acteal was a criminal act; a cruel, absurd, unacceptable criminal act that requires the strongest and most severe application of the law," he said the day after the massacre.

So far, 40 people, including the mayor of a neighboring village, have been arrested in connection with the massacre.

According to Mexican government sources, the investigation is continuing. The role of the state police is also being investigated.

Quinney, a Kahnawake member, said the protest walk was to raise awareness of the poor treatment of the Chiapas people and their struggle to attain even the most basic human rights.

The walk, which lasted about 15 minutes, took the group to the doors of the Mexican consulate in Montreal and then inside the building.

Quinney said the group converged on the consulate doors and, when officials opened the

doors, almost half of the group swarmed inside. They hung name tags of the people killed in the massacre on a Christmas tree and told consulate officials they would not leave until a fax was sent to the Mexican government which told of the protesters anger over the government's role in the massacre.

"We had to get a strong message to them," said Quinney.

The protest was the second initiative of the Kahnawake community regarding the massacre and Canada's involvement in the trade mission.

On New Year's Eve, the community organized a fundraising campaign for the Chiapas people.

Band member John Goodleaf said donation jars were put out in Kahnawake stores, and a door-to-door collection was taken in the community of 7,500 members.

Goodleaf said more than \$4,100 was collected, and there is still more money coming in.

"We should top the \$5,000 mark, and it's all going to the survivors of the people who have died," he said.

The Kahnawake community has had strong ties with the people of Chiapas since 1994, when the Zapatista forces rose up to fight the oppressing government forces.

Goodleaf said the community has had several visitors from the Chiapas region over the years, and the stories of human rights violations are horrifying.

Adding to Kahnawake's involvement with Mexico is the band council's recent decision to join the trade mission to Mexico in order to sign an agreement with the city of Oaxaca and its 2.5 million Indian people.

The decision by Kahnawake Mohawk Grand Chief Joe Norton to go to Mexico caused a rift in Kahnawake.

Goodleaf said he isn't against the signing of any agreements. He just wants to see the agreements being signed with the right people at the right time.

"I'm in full support of making trade agreements, but I want to make sure it's with people that have respect for human rights," he said.

Grand Chief Norton altered plans to sign the agreement shortly after the trade mission arrived in Mexico.

The recent massacre and the exploitation of Mexican Indians were what triggered Norton to want to sign an agreement with the Mexican city. He wanted to strengthen ties between Canada's Aboriginal people and those in Mexico. It was the same massacre and a second act of violence during Norton's visit to Mexico, however, which forced the cancellation of the signing.

"We require a clear and tangible commitment from Mexico and Canada to address the underlying cause of the massacre. Despite constitutional and other legal rights, Indian lands are being alienated, Indian governments are being usurped and terror is being given free, silent sanction," said Norton.

The Mohawk leader said news reports of a Jan. 12 killing of an unarmed Mexican woman by a Mexican army patrol in an attack that was caught on live television "was a shock — appalling. It was the straw that broke any hope of our participation in the Team Canada mission."

Norton isn't ruling out signing an agreement with the Mexican people further down the road, however. He said the agreement and the support it will bring is vital. It's just that the timing isn't good right now.

"We will try again in February, when the crisis situation in Chiapas, in Oaxaca and here in Kahnawake [the ice storm] are hopefully behind us," he said.

That doesn't sit well with Louise Boivin, a member of Canada's Mexico Solidarity Network.

"In February, what will have changed?" she asked from her Montreal office.

Boivin said any agreements or partnerships with the Mexican government is like dancing with the devil.

"It is not time to invest in a country where the basic human cries are not being heard or addressed," she said.

By signing agreements during times of unrest where Mexican Aboriginal people are being exploited and killed, the Canadian government is condoning the Mexican government's actions and human rights violations, she said.

If the Canadian government can do that in Mexico, what does that say for the treatment of Aboriginal people in Canada, she asked.

"If we accept what that country is doing, we will live it here," she said. "If we tolerate what is going on in Mexico... I think the situation will be much worse here."

Although Prime Minister Jean Chretien did not make it to the Mexican leg of the Team Canada trade mission, his office said it wasn't the protests or the news of the massacre which kept him away.

Chretien stayed back to provide assistance to the southern Ontario and Quebec areas devastated by the early January ice storms.

The prime minister's office said Chretien was aware of the unrest in the Chiapas state and is "vigorously condemning the violence," but has recognized the Mexican president's commitment to bring humanitarian aid to the Chiapas region.

According to the Mexican government, the Chiapas state has become a high priority in the budget of all federal agencies. Since 1994, investment and infrastructure has increased 40 per cent in the region, elementary school enrollment is up 11 per cent, transfer payments to the state from the federal government have totaled \$7 billion (US) and 160,000 children have been receiving free milk rations. The government also reports that resources to the Chiapas state will be increased.

(see Chiapas page 22.)

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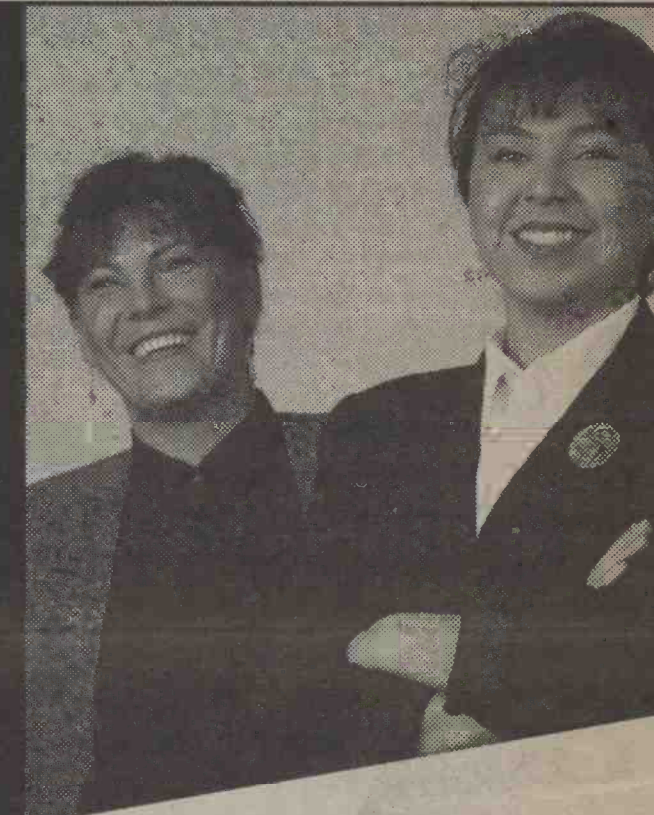
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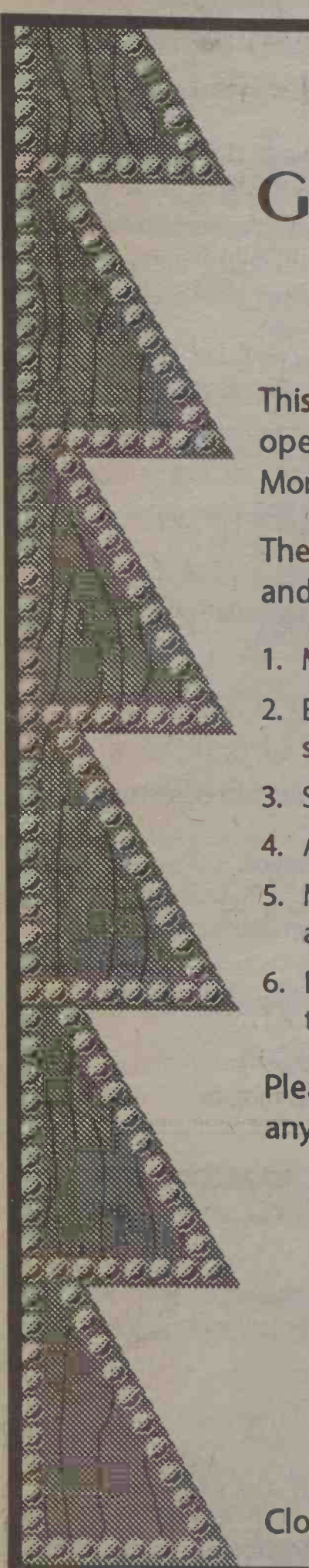
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Traveling through the Canadian legal system can be a long and lonely journey for many Aboriginal people, especially those in the system for the first time.

The formality of court paper work and the attention can make a day as harrowing as the process of committing a crime.

Paul Laliberte has changed all that. Laliberte is living in Calgary and is an Alberta business guide Aboriginal through the legal system.

The Aboriginal People Consulting Service is an organization that will help people plan for conviction offenses, violations and the process for wills and estates.

Laliberte has spent seven years as a court worker in Saskatchewan. He has an extensive background in human resources and uses his knowledge to help people in court together.

"I give them some ideas. Ideas that include mediation principles with a person accused of a crime. I encourage the victim to come to court agreement."

By opening up the communication, Laliberte is confident that many Aboriginal people can avoid the statistics of Natives in the

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Closing Date: **Friday, February 13, 1998**

Mental health

(Continued from page 18.)

This phrasing is necessary, she said, because presently the act is allowing a sick brain to make a judgment call.

"In each case, people don't get seriously ill in one day. They deteriorate, but because they aren't at that moment doing something rash, they aren't picked up."

Psychiatrists are over a fence here, she said. They can't force anyone to stay or take medication.

Girard feels Sudbury needs a 24-hour crisis line and that further training is needed for all police, psychiatrists and mental health workers.

Barb Verdunst, a mental health advocate and committee member on the Sudbury-Manitoulin District Health Council's mental health sub-committee, said the area is underfunded compared to the rest of Ontario, with Manitoulin lacking services.

That means a shortage of doctors, inaccessibility of home care for exhausted family members and fundamental funding differences between the North and the rest of Ontario, amounting to \$73 per capita spent in Ontario generally compared to only \$46 per capita in the North.

About 50 per cent of the mentally ill are addicted, Verdunst said, but there is only one detox centre in the area. Though it is for Native people, Al Shawana of Wikwemikong's Nqwaan-Gamig Centre said people like Nahwaikezhik wouldn't have

been admitted because of his violence and inability to engage in group therapy.

Verdunst said mental health practitioners are more oriented towards prescribing drugs and counselling, but are also placed in a legal bind and unable to look at alternative forms of treatment.

Shawana of Nqwaan-Gamig feels assessment can be very helpful. He also believes cross-referencing of a patient is very important. But he doesn't see sentencing a mentally ill person to time in prison as an answer. Native-oriented organizations like the National Native Alcohol and Drug Program are becoming available.

Derek Day, a man involved with various levels of the mental health system in Sudbury, said psychiatrists don't predict dangerousness in an individual well.

"Coroner's juries want more stringent treatment of the mentally ill, but psychiatrists don't have insight or distinguish between routine fantasy and intense personal crisis."

Day said he doesn't see a lot done to help people cope with their own emotions.

"Drugs are used because they're low cost. But that doesn't deal with the basic problem," said Day.

Day believes a way is needed for people to open up their fantasies. This will help ground them in reality.

ADVERTISING FEATURE

Help offered to reduce Aboriginal legal maze

Traveling through the maze of the Canadian legal system can be a long and lonely journey for many Aboriginal people, especially those entering the system for the first time.

The formality of court, the paper work and the public attention can make a day in court as harrowing as the penalty for committing a crime.

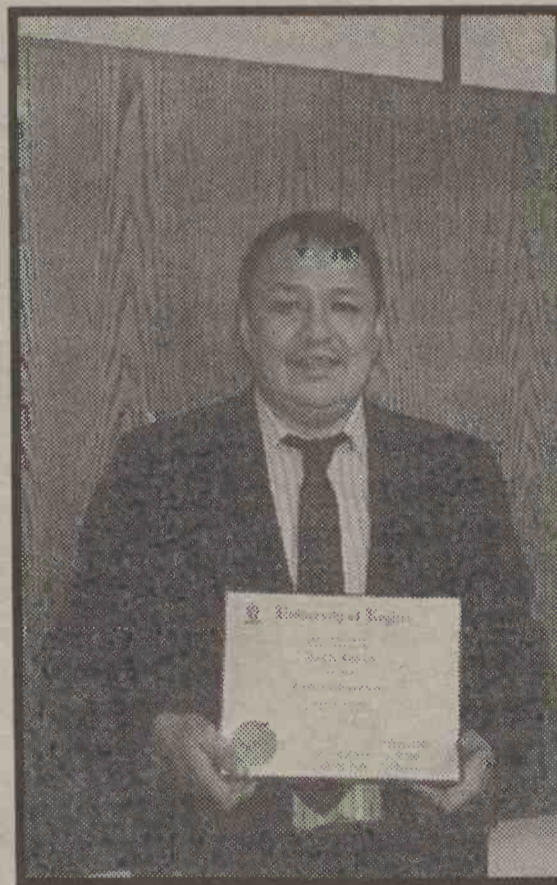
Paul Laliberte hopes to change all that. Laliberte, a Métis from Green Lake, Sask., is living in Calgary and starting an Alberta business to guide Aboriginal people through the legal system.

The Aboriginal Paralegal Consulting Service is an organization that will help Native people plan for summary conviction offenses, traffic violations and the planning for wills and estates.

Laliberte has spent almost seven years as a criminal court worker in Saskatchewan. He has an extensive background in human justice and uses his knowledge to help people in court or avoid court altogether.

"I give them some ideas," he said. Ideas that include dispute mediation principles where the person accused of a crime is encouraged to communicate with the victim to come to an out of court agreement.

By opening up the lines of communication, Laliberte is confident that many Aboriginal people can avoid being added to the already high statistics of Natives in the justice



Paul Laliberte.

system.

"The courts are piling up. There's an over representation of Aboriginal people in the court system," he said. "I started this to see how I could be of assistance. . . I am trying to help the client and help the system."

Laliberte stresses that he is not a lawyer, instead he is more of a liaison between the system and his client.

For instance, Laliberte can speak with police officials, representatives of the victim, other lawyers or even a judge in hopes of providing alternative methods of repayment or sentencing.

Sentencing and healing circles are one option available to a client using the aid of the Aboriginal Paralegal Consulting

Service.

Rather than put a client through the system for a summary conviction, a sentencing circle of Aboriginal peers may be the best answer, he said.

In a sentencing circle, the punishment for a crime committed by a person is decided by community members, not the courts. The punishment may be one that the accused can better relate to instead of a fine or jail time.

In many cases, the Aboriginal coming to the legal system isn't comfortable with the strange surroundings.

"I found that a lot aren't good English speakers and they are shy or very scared," he said. Using members from their own community to pass judgment can make them more comfortable.

Laliberte said he isn't trying to get his clients out of making amends for their errors, he just wants them to have a better understanding of what is going on and perhaps offer them some alternatives to going to court they have not thought about. The end result is to bring down the number of Native people entering the legal system.

Many cases he has worked with are alcohol or drug related.

So instead of putting the person into court and fining them, why not put them into rehabilitation and try to clean them up.

"I want to focus on the healing and the mediation," he said.

Laliberte said his services will assist a client, but he added that he will not do all the work. Let-

ting a client take on some of the responsibility is part of their journey to wellness.

"I'm not going to do everything for them, but I'm going to tell them where they can go for the help and that's a part of their healing process," he said.

Not all the cases will involve the courts, he said. If a person has legal questions or is planning to make out a will or their estate, Laliberte can help there

also.

Laliberte's services are designed for Aboriginal clients, but he will help anyone who needs assistance with summary charges or minor legal matters.

The Aboriginal Paralegal Consulting Service is based in Calgary, but offers assistance across the province. Laliberte can be reached at (403) 207-1168 or at (403) 361-9557.

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Chiapas

(Continued from page 20.)

Those skeptical of the government line and siding with the Chiapas people and the Zapatista opposition forces continue their fight to have the rights of the Chiapas people heard.

In Montreal, Carmen Moral with the Human Rights Committee For Mexico, said reports on the Internet, letters and reports from humanitarian aid workers in Mexico continue to show human rights violations.

She said government tanks and armed military are parading through the Chiapas villages, and the people are still asking for basic rights like education, health, and a land base. The people are fighting for their survival, she said.

Support groups for the Chiapas people will continue to spread information about the situation in Mexico. The support group at the Mohawk Nation of Kahnawake is planning to contact First Nation chiefs across Canada and into the United States to form a strong networking link and a unified force to assist the Mexican Indians.

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LAC STE ANNE PILGRIMAGE - July 25 - 29, 1998 PICTORIAL THEME CONTEST

The Lac Ste Anne Pilgrimage Board is offering an open contest to select the pictorial theme which will be incorporated as part of the promotion of this year's event.

The theme of this year's Pilgrimage is: **"The year of the Holy Spirit"**



Guidelines:

- Interested participants are to submit an original creation, in the form of a drawing or sketch in reproducible form.
- The drawing should in some way represent the spirit, history, and/or current theme of the pilgrimage - with an emphasis on aboriginal content.
- Artists should consult the comments of Pope John Paul II (please contact address below).
- Artists should include a written interpretation of their work.

Drawings or sketches can be sent to: Pictorial Theme Contest, Lac Ste Anne Pilgrimage Board
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Grande Cache Institution, Grande Cache, Alberta

The Correctional Officer supervises and controls inmate movement and activities within the Institution and performs Institutional security checks; is actively involved in the case management process for inmates and participates in a correctional team responsible for the development and implementation of progress. Salary on appointment is \$29,321.

Successful completion of secondary school education or equivalent is essential. Preference may be given to applicants who possess post-secondary education in such disciplines as criminology, criminal justice, social services and social sciences. You require significant experience working with people where good interpersonal skills are important in performing the job, or an acceptable combination of education and experience may be considered. Current certification in Standard First Aid and CPR - Level C and a valid Class 5 driver's licence are needed. Shift work is required.

Selected candidates will be required to successfully complete the eight-week Correctional Training program before being considered for employment. An allowance of \$280 per week is paid during training. Any offer of training is subject to satisfactory medical clearance by Health Canada and successful completion of the Correctional Officer Physical Aptitude Test. An Enhanced Reliability Security Clearance will be conducted.

Proficiency in the English language is essential.

If you are interested in this position, please submit your application/resume and proof of education, by **February 13, 1998**, quoting reference number **98-CSC-GCI-OC/CAS 01**, to: **Chief Personnel, Grande Cache Institution, P.O. Box 4000, Grande Cache, Alberta T0E 0Y0.**

We thank all those who apply and advise that only those selected for further consideration will be contacted. Preference will be given to Canadian citizens.

We are committed to Employment Equity.
Vous pouvez obtenir ces renseignements en français.



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WALTER PHILLIPS GALLERY

in collaboration with
THE-ABORIGINAL ARTS PROGRAM
a partnership of the Aboriginal Film and Video Art Alliance
and The Banff Centre for the Arts

GOT LOST/A'JANA'ZHAYA: Traditions/New Visions
February 12 - April 5, 1998



A'jane'zhaya (Got Lost), Mrs. Kitty Smith

Contemporary art by Yukon artists

Keith Wolfe Smarch, Ann Smith, Mrs. Kitty Smith and Jacqueline Worrell
Guest curated by Ann Smith

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Wellness focused health in partnership with individuals and community;
promoting dignity and independence.

Aboriginal Health Project Facilitator (Full-Time)

Reporting to the Community Development Specialist the Aboriginal Health Project Facilitator will promote improved health for Aboriginal residents of Lakeland Regional Health Authority. Liaise with Aboriginal individuals and groups interested in promoting health; identify health issues and solutions in consultation with members of the Aboriginal population and Lakeland staff; facilitate partnership opportunities to promote health; create links to existing services.

Qualifications: Certificate in health or a social science with considerable experience in working with Aboriginal people; an equivalent combination of education and related experience will be considered. Knowledge of First Nations culture and ability to communicate in Cree; valid driver's license and own vehicle required for travel; ability to work independently.

This is a full-time position which will primarily be based in St. Paul, Bonnyville and Cold Lake.

Closing Date: February 27, 1998

Please apply by mail or fax to:

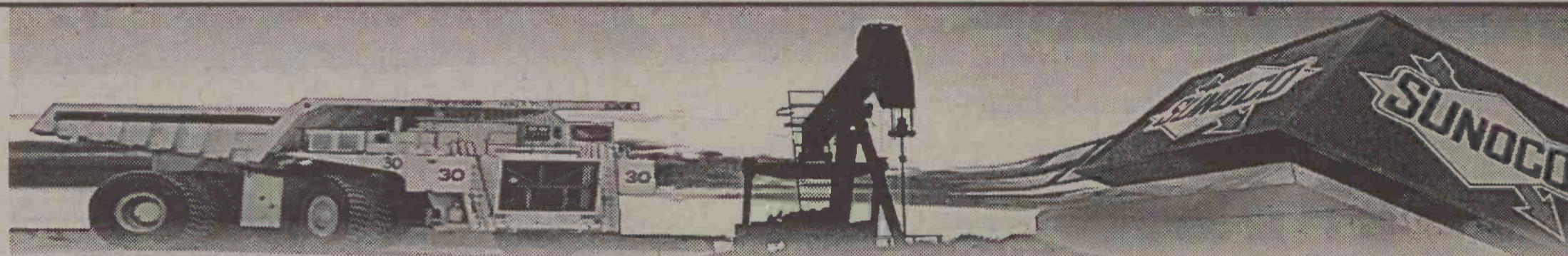
LAKELAND



Mary James
Director of Human Resources
Lakeland Regional Health Authority
Box 248, Smoky Lake, Alberta T0A 3C0
Fax: (403) 656-2033

Due to anticipated response,
only applicants chosen for an interview will be contacted.

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OIL SANDS

Senior Engineer, Market Development

Competition No. 97-171 - Reporting to the Director, Market Development, you will be accountable for assisting in the development of new markets and customers to ensure optimal value capture for Project Millennium. You will construct and implement new market development programs for Strategic Development and Sales initiatives, and execute a market communication strategy.

A degree in Chemical Engineering and 8 years of experience in a refining/petro-chemical industry augment your business and planning background and exceptional communication, organizational, interpersonal and, preferably, marketing skills. The successful candidate will hold, or be eligible for, APEGGA membership.

Planner/Senior Planner

Competition No. 97-169 - Working under the direction of the Area Supervisor, Maintenance and Engineering, you will be accountable for mechanical maintenance planning, scheduling, reporting, and control of day-to-day maintenance activities within the business unit.

You hold a valid Alberta Journeyman Mechanical Trade Ticket, or are a technical school graduate and, preferably, have experience in planning using CMMS. Your excellent communication and interpersonal skills are complemented, ideally, by knowledge of refinery facilities.

Senior Control Analyst

Competition No. 97-167 - A skilled leader, you will direct and support the improvement of management control practices, processes and systems through audit and internal control reviews, under the direction of the Manager, Expenditure Accounting and Control. You will identify internal control requirements for the development of new systems, audit vendors, as well as develop recommendations to effectively resolve key issues.

Possessing an Accounting designation (CA, CMA, CGA), 10 years of accounting experience with a focus on auditing and internal control, strong business acumen and exemplary interpersonal and team-building skills, you are a self-starter with solid technical and analytical abilities. Ideally, you have a good knowledge of contract management.

Senior Systems Analyst

Competition No. 97-172 - Accountable for Open VMS system management, HP-UX system administration and Oracle database administration, you will report to the Manager, Application Services. Additional duties will entail managing system upgrades and software installations by evaluating/recommending various products, developing and implementing infrastructure design and standards, and managing/co-ordinating hardware implementation and software maintenance agreements for Digital AlphaServer and MicroVax.

You have a degree in Computer Science, Information Technology or Engineering, combined with at least 5 years of experience in a disciplined IS environment. A proactive team member with proven project leadership, analytical and organizational abilities, you combine 2 to 5 years of Oracle experience in Open VMS operation with a background in system management, administration of change management processes, and the development/implementation of policies and standards. Ideally, you will be ISP certified, have proven skills with Real Time Data Interfaces support, and be knowledgeable about Laboratory Information Management Systems (LIMS).

Accounts Payable Analyst

Competition No. 98-001 - You will report to the Manager, Expenditure Accounting and Control, and be responsible for ensuring that efficient, effective processes are in place for the timely, accurate administration of employee expense reports and invoice payments to vendors. This mandate will include identifying internal control issues, monitoring systems to ensure data integrity, staying current with industry trends and system changes, co-ordinating the work load among the Accounts Payable personnel, and working with various groups to improve both Suncor and vendor productivity.

An accounting designation -- CMA, CGA, CA -- complements your minimum of 5 years of accounting experience, strong analytical, interpretive and computer skills, and excellent communication abilities. Preferably, you have a back-ground in EDI, Oracle and Accounts Payable, in addition to some supervisory experience.

Suncor Energy offers above-average compensation, top benefits and genuine opportunities for professional growth. If you have what it takes to be part of an innovative, aggressive organization, please forward your resume quoting the appropriate Competition Number.

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Suncor Energy Inc.
Oil Sands
P.O. Box 4001
Fort McMurray, AB T9H 3E3
Fax: (403) 791-8333
Email: bcartwright@suncor.com

For additional information on employment opportunities at Suncor, visit our web site at: www.suncor.com.

Suncor Energy is committed to employment equity and encourages applications from all qualified individuals. While we sincerely appreciate the interest of all applicants, only those selected for an interview will be contacted.

EFFECTIVE STRATEGIES

12th National Conference on Native Education

Aboriginal Children & Youth: Empowerment/Self-Determination

Crowne Plaza, Winnipeg, Manitoba

April 30 & May 1, 1998 Pre-Conference Workshops April 27 - 29, 1998



▶ WORKSHOPS ◀

TWO-DAY PRE-CONFERENCE WORKSHOPS • MONDAY & TUESDAY, APRIL 27 & 28, 1998

- A. How to Get Funds for your Education Programs - Mr. Randy Johnston, Dir. of Education, PBCN
Ms. Julia Johnston, Education Consultant
- B. Nurturing Teacher Success - Ms. Jeanette Tootoosis-Villeneuve, Dir. of Education, Poundmaker FN
- C. Working With Difficult People - Dr. Harold Mahatoo, Dir. of Education
- D. Rebuilding the Spirit: Healthy Recovery for Native People - Mr. Don Burnstick, Consultant
- E. How to Survive (and really enjoy) the Modern Day Workplace - Mr. Don Shinski, Dove & Assoc.
- F. From the Inside Out: Abuse, Addiction & Transformation - Ms. Val Monk
- G. Suicide Prevention & Grieving - Mr. Ron Thorne-Finch, Counselor

THREE-DAY WORKSHOP • WEDNESDAY - FRIDAY, APRIL 29 - MAY 1, 1998

- H. Aboriginal World View - Ms. Joan R. Jack, L.L.B. Ms. Jess Wiebe, B. Comm. (Honours) Dibenindzomin Consulting

ONE-DAY PRE-CONFERENCE WORKSHOPS • WEDNESDAY, APRIL 29, 1998

- I. Language Policy for First Nation Communities - Dr. Richard Ruiz, U of Arizona
- J. Self-Esteem Building - Art More, Ph. D., U of BC
- K. Strategies for Assessing and Remediating Learning Problems in Adolescents and Young Adults
Dr. James Chalfant Dr. Margaret Pysh, U of Arizona
- L. Curriculum Development - Ms. Anne Alphonse, Black Lake, SK
- M. Multiple Intelligences - Ms. Claudia C. McArthur, DISCOVER V Project, U of Arizona
- N. The One-Size Fits All Curriculum Doesn't Fit --- What Do I Do Now?
Ms. Leslie Tomporowski, Education Consultant, PAGC
- O. "Strategy of the Dolphins": Leadership Coaching - Ms. Val Monk
- P. Band-Operated Schools and the Law - Pier de Paola, Ph. D., Dir. of Education, O'Chiese
- Q. Sexual Abuse: Recovery and Healing After the Trauma - Mr. Ron Thorne-Finch, Counsellor
- R. Career/Life Planning for Aboriginal Youth - Dr. Rod McCormick, Dir. Native Indian
Teacher Ed. Prog., U of BC, Mr. Harly Neuman, Graduate Student, U of BC, Peguis Indian Band
- S. Planning Workshop - Ms. Rheena Diabo, Org. Dev. Services, Kahnawake
- T. Board Training for New and Experienced Members - Dr. Harold Mahatoo
- U. Entering the Circle - Team Building - Don Burnstick, Consultant
- V. School Staff Dynamics: Creating a Collegial Environment in First Nations Schools
Ms. Jeanette Tootoosis-Villeneuve, Education Consultant, Poundmaker FN
- W. Appropriate Evaluation and Instruction of 2nd Language/Diverse Learners: Implications
Todd Fletcher, Ph. D., U of Arizona
- X. Quality Workplace (Your Place or Mine) - Mr. Don Shinski, Dove & Associates

WORKSHOPS • THURSDAY & FRIDAY, APRIL 30 & MAY 1, 1998

TWO-DAY WORKSHOPS (Thursday & Friday)

1. Creating Optimal Learning Environments for All Children - Todd Fletcher, Ph. D.
2. Exploring the Medicine Wheel: A Multidisciplinary Approach
(Seven Views of the Medicine Wheel) - Mr. Joe Mercredi, Counsellor
3. Board Training Workshop - Ms. Rheena Diabo, Kahnawake
4. Educational Leadership in a Multicultural School Environment - Dr. Richard Ruiz, U of Arizona

ONE-DAY WORKSHOPS (Thursday & repeated Friday)

5. Building a Mentor-Ship Program for First Nations Middle School Students
Mr. Morris A. Manyfingers, Tatsikisaapo'p Middle School, Kainai FN
6. Understanding and Managing Behavior from a Wholistic Perspective
Ms. Jennifer Janzen, Principal, Marymount School
7. Finding Success in the Classroom for Children with Fetal Alcohol Syndrome/Fetal Alcohol Effects
Ms. Kathy Jones Ms. Dorothy Schwab, Interagency FAS/FAE Program
8. Aboriginal Traditional Knowledge Systems - Mr. Campbell Papequash, Seventh Generation Helpers
9. Assessment, Accountability and Testing - Mr. Harold Mahatoo, Dir. of Education
10. Anger and Rage: How Violence Has Shaped Our Lives in Our Homes and Communities
Mr. Frank Whitehead, Cree Nation Tribal Health Centre
11. Community-Based Counselling: Taking back Control of Their Own Lives
Mr. Roy Mason, Counsellor, Brandon School Division
12. Adapting Teaching to the Learning Styles of Native Students - Art More, Ph. D., U of BC
13. Why We Should Teach Our Students in Their First Language? - Ms. Anne Alphonse, Black Lake, SK
14. Discovering Strengths and Nurturing Multiple Intelligences Among Elementary Students
Ms. Claudia C. McArthur, The DISCOVER V Project, U of Arizona
15. Give Them A Gift For Lifetime: Teach Them To Read
Ms. Yvonne DePaola, Early Childhood Teacher, O'Chiese

16. Lets Teach Reading and Meaning Together - Ms. Lesley Tomporowski, Ed. Consultant, PAGC
17. My Classroom is a Pleasure to Be In! - Ms. Val Monk
18. Pathways: Effective Strategies For Working With Youth - Mr. Don Burnstick, Consultant
19. 101 Suggestions for Making Students Successful - Pier de Paola, Ph. D., O'Chiese Ed.
20. Improving Students' Performance by Enhancing Their Self-Esteem
Mr. Bill Macfarlane, Assist. Dir. of Ed., Saskatoon West Sch. Div.
21. Listening With Two Ears: Student and Parent Perceptions of Teacher Success
Ms. Jeanette Tootoosis-Villeneuve, Education Consultant, Poundmaker FN
22. Restitution: Restructuring school Discipline - Mr. Don Shinski, Dove & Associates
24. Preventing Suicide Amongst Aboriginal Youth
Dr. Rod McCormick, Mr. Harly Neuman, U of BC
25. Bringing Aboriginal Traditions/Culture into the Classroom - Mr. Calvin Pompana, Elder

THURSDAY ONLY

26. Making Children Successful in Math - Ms. Lillian Smith, Manitoba Depart. of Ed.
27. The Sharing Circle: Ancient Medicine for a Troubled World - Mr. Art Shofley
28. Learned Helplessness - Dr. Margaret Pysh Dr. James Chalfant, U of Arizona
29. Integrating Art into the Elementary Curriculum - Mr. Jamie Lafond, Calgary Academy

FRIDAY ONLY

30. Effective Administration of First Nations Schools - Mr. Edwin Jebb, Opaskwayak Ed. Authority
31. Literacy Intervention Strategies - Ms. Rosana Montebruno, Fort Garry School Division
32. Differentiating Instruction in Middle Years Math - Mr. Keith Murray, Souris Valley Sch. Div.
33. Teachers Helping Teachers - Dr. James Chalfant Dr. Margaret Pysh, U of Arizona
34. Teaching Strategies for Students With Learning Disabilities - Mr. Jamie Lafond, Calgary Academy

EFFECTIVE STRATEGIES CONFERENCE PRE-REGISTRATION FORM

- HOTEL ACCOMMODATIONS**
- CROWNE PLAZA - 1-800-227-6963 • SHERATON WINNIPEG - 1-800-463-6400
 - PLACE LOUIS RIEL - 1-800-663-0569 • CHARTER HOUSE - (204) 942-0101

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Pre-Conference (GST included):

	Pre-registration	On-site
Two-Day Workshops (Mon - Tue, A - G)	\$250.00	\$350.00
Three-Day Workshop (Wed - Fri, H)	\$400.00	\$500.00
Wednesday Workshops (I - X)	\$100.00	\$150.00

Conference (GST included)

	Pre-registration	On-site
Workshops (Thurs - Fri, #1 - 34)	\$150.00	\$250.00
One-Day Workshop (Thurs or Fri) Circle day Th. or Fri.	\$100.00	\$150.00

Name: _____

Mailing Address: _____

Town/City/Prov.: _____

Postal Code: _____ Phone: (____) _____

Workshop Selections Indicate Your Choices

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TOTAL ENCLOSED:
\$ _____

SAVE TIME AND MONEY BY PRE-REGISTERING BY FRIDAY, APRIL 17, 1998. Pre-registrations post-marked after April 17, 1998 will not be accepted. On-site registration will be available on a space available basis beginning at 7:00 a.m. each day in the conference registration area of the Crowne Plaza Winnipeg. WRITTEN REQUESTS FOR REFUNDS, minus 25% administration costs will be honoured only if post-marked no later than April 17, 1998.

To pre-register, mail this completed form along with your cheque, money order or purchase order, payable to:

R.S. Phillips & Associates, 517 Bower Blvd., Winnipeg, MB R3P 0L7
Phone: (204) 896-3449 Fax: (204) 889-3207