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A Walkerton waiting to happen?

By Joan Taillon
Windspeaker Staff Writer

OTTAWA

Contamination of the town of Walkerton's water system by E. coli in May 2000 that resulted in seven deaths and 2,300 ill people, some of whom may experience permanent health effects, raised an outcry nationwide.

When the facts came out that this disaster probably could have been prevented had the provincial government not cut its approvals and inspections programs and if water plant operators had been properly trained, certified and supervised, it brought home to many First Nations what they have worried about for years: water-borne catastrophes could occur on their reserves.

It's not mere idle speculation. Parallels to Walkerton may be identified on some reserves: mechanical problems with treatment plants, contaminants leaching into water supplies from outside sources, lack of trained operators or insufficiently trained operators, lack of inspection and testing, lack of legislation to deal with water and wastewater management on reserves and insufficient money for maintenance. What is worse, on some reserves there isn't any functional water treatment plant at all.

After Walkerton, the Ontario government set up a commission headed by Ontario Court of Appeal Judge Dennis R. O'Connor to examine what occurred there and how it can be prevented from happening in other communities.

Part 1 of the report, detailing the findings and containing some recommendations, was released last month.

On Jan. 18, the Ontario government made a commitment worth \$52,730,000 to Walkerton, to provide compensation for injuries and losses and to repair and restore the town's water supply system.

Spurred on by the spectre of Walkerton, municipalities are reviewing their water management practices and procedures and initiating remedial action where necessary.

(see Water page 6.)

Dene curler Ken Trainberg is off to the Olympics in Salt Lake City as part of the Kevin Martin rink looking for gold. See page 19 for the story.

Photo by Brad Crowfoot



Chiefs, business leaders challenge INAC

By Paul Barnsley
Windspeaker Staff Writer

WINNIPEG

When Indian Affairs Minister Robert Nault decided to change his instructions to third party managers in late November, business owners immediately discovered their bills weren't getting paid.

On Jan. 25, about 40 people packed a conference room on the second floor of the downtown Winnipeg Assembly of Manitoba Chiefs headquarters to see what they can do about it. Manitoba Vice-chief Ken Young chaired the meeting. Most of the rest of the people at the Friday morning meeting were non-Native lawyers,

bankers, business owners and consultants. All seemed unhappy with, or concerned about, Indian and Northern Affairs Canada's (INAC) new third party intervention policy.

Previously, third party managers arranged a band's affairs so that all creditors were in line for repayment. More recently, the policy was changed so that the third party manager is limited to only paying for essential services. Under the third party management system, the government appointed trustee has all the power and complete control over the band's assets.

Native leaders say the policy puts them into what amounts to bankruptcy and

then makes it impossible to ever get out.

"The third party management portion of the policy really cripples the ability of the First Nations to meet their obligation to the business community," Vice-chief Young said. "We need to fix this policy so that appropriate arrangements can be made to have the debts that are out there attended to in a responsible way. The third party management aspect of this policy prohibits that from taking place because it states that the manager who is appointed by government has the final say in how the monies that are there are to be used and who gets paid. There's no room there for the business commu-

nity to be a factor and that's wrong. While the government says that the responsibilities of the debt are the First Nation's, there's no money to service the debt and there's nothing that First Nations can do."

Young asked for help in lobbying the minister to change the policy.

"We need your help," he said. "We need the business community to help in terms of a lobby effort. Write your MPs, write to the minister of Indian Affairs, explain to the government that this policy's not working, it's having a negative impact on the partnership concept that you continually talk about through the media."

(see New policy page 2.)

WHAT'S INSIDE

HEALTH REFORM

British Columbia is changing the way it does business and is putting Aboriginal self-directed health care under the knife. Industry insiders say they have little hope in the new order, and little confidence that Aboriginal health care will get the focus it deserves under a system where the bottom line is the master.

.....Page 7.

HOME PLEASE

Two traditional healers from Ecuador are charged with criminal negligence causing death, administering a noxious substance, as well as importing and trafficking in a controlled substance in the death of a 71-year-old during a healing ceremony on Manitoulin Island. They have asked the court to be allowed to go home so they can support their families until their case is heard. They were denied, despite assurances they would return to Canada to defend the use of Indigenous medicine. The Ecuadorans have been getting much support from the Aboriginal community, which has begun a fund for their defence.

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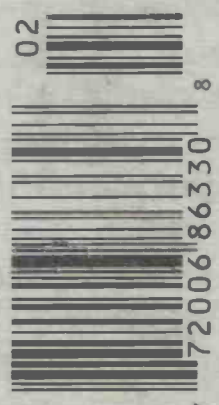
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New policy endangers nation/business efforts

Continued from page 1.

The intervention policy actually has three phases. When a band experiences financial difficulties, a financial management plan is worked out by government officials and the First Nation. Should problems persist or worsen, a band goes into co-management, dealing with a third party that is appointed jointly by the First Nation and the government. If the band's debt exceeds eight per cent of its budget, the government appoints a third party manager who has total control.

"It's at that time the business community and the First Nation become strangers in terms of getting the debt attended to by the First Nation," Young said.

The minister, as he did with the Pikangikum First Nation last year, can also arbitrarily order a First Nation into third party management.

Many business people were critical of the way the policy is implemented. Don Pearson, a Winnipeg consultant who is owed about \$250,000 by Manitoba First Nations, rapped the government for its unwillingness to even listen to him and others who are owed money, saying there was a "closed door policy" in effect.

"All the people that I work with, they call the co-manager and they say, 'No, we can't talk about your bill.' The same thing with the department when you call them," he said.

Graham Steiner, the president of the Manitoba Chamber of Commerce, said he's willing to contact other chambers around the country to inform them of this situation. He asked Young how many First Nations were caught up in the system.

That question was a point of discussion between Canadian Alliance Indian Affairs critic Reed Elley and the minister at a standing committee on Aboriginal affairs meeting on Nov. 28.

Elley consulted the department's own performance report that stated 16 per cent of bands were in some form of remedial management. He asked if that meant that 16 per cent of the more than 600 bands—about 96 bands—were in third party management. The minister said only 25 bands were in third party management with 11 in Manitoba. Nault added that the 16 per cent figure probably included bands in the other two stages of the intervention policy.

The minister was then asked about the government's obligation to those who are owed money by First Nations in third party management.

"The government of Canada and the department of Indian Affairs have no legal obligation to third parties. We hire a third party manager with the intent of assuring ourselves that our legal obligations to First Nations citizens are met, that is, the delivery of core services. That's their obligation and that's their directive when they are hired as a third party manager," the minister said. "You can imagine, Mr. Chairman, what it would be like if this minister and this government were responsible for every interaction between the private sector and the band, or some en-

"The minister is saying he expects First Nations to be accountable. On the other hand, he's saying when I, as the minister of Indian Affairs, take over control of a First Nation, I'll choose what I'll be accountable for. This is driving a wedge between First Nations and private sector business. It will become a cash only process for doing business. Is that what the minister wants?"



—Alan Isfeld

tity within the band, with over 600 First Nations across the country. The department would then virtually have to run the whole community.

"So we have no legal obligation, and every single business enterprise across the country should be aware of that if they're not. We do suggest to the third party manager that it would be helpful to work with the business community in the sense of trying to assure them that after the core services and programs are delivered through the process, there could be arrangements to pay back. But there's no legal obligation to do so. I think that's important to know, because on many occasions, I have had letters written to me by members of Parliament on behalf of a business person who believes it's the obligation of the government of Canada to deal with a bill that has not been paid, when in fact it's not our obligation, because we didn't enter into that agreement; the band council did. They can take the legal route."

Elley told *Windspeaker* he believes the policy threatens future economic growth for First Nations.

"We've always been very concerned that the government sort of just abdicates its responsibility to businesses out there who are trying to work cooperatively with First Nations and who run into financial problems," he said. "They simply say, 'Look, we just aren't liable.' And so they put it into third party management and, you know, what they're doing is quite legal but it's not morally right. We've had probably over 40 complaints from business people dealing with this kind of thing. If you want legitimate businesses to partner with First Nations to either provide some kind of economic renewal at the reserve level or if you want them to partner with them to build arenas and schools and stuff, you've got to have some kind of certainty there."

No one yet has done the research on how much money is owed by bands managed under the intervention policy. Estimates are all in the millions of

dollars.

"I would imagine that it's quite substantial and it's debilitating not only for our people but for the business community," said Young.

Former Manitoba Liberal leader Paul Edwards, a lawyer, also attended the meeting. He suggested that a delegation of business and First Nation leaders should meet personally with senior government officials. He said he was worried that many First Nations would soon find that nobody would do business with them.

"They just can't function on a cash basis, which is the natural repercussion of this policy," he said.

Young was first approached on this issue by Birdtail Sioux First Nation Chief Murray Clearsky. Clearsky also approached Alan Isfeld, a local consultant who has become well known in Manitoba for championing the cause of Wing Construction, an Ontario company that claims it is owed \$3 million for an aborted construction project. Don Wing, the proprietor, is now suing members of the former Sagkeeng council over that matter. Isfeld and Clearsky organized the meeting with the written support of the vice-chief.

In an interview, both men told *Windspeaker* they see the change in policy as an indication that the minister is exercising all of the power and authority while taking none of the responsibility.

"The minister is saying he expects First Nations to be accountable. On the other hand, he's saying when I, as the minister of Indian Affairs, take over control of a First Nation, I'll choose what I'll be accountable for," Isfeld said. "This is driving a wedge between First Nations and private sector business. It will become a cash only process for doing business. Is that what the minister wants?"

Clearsky said the problem only began to surface in early December and many First Nations and businesses aren't yet aware of the policy change.

"A lot of First Nation communities don't realize what's happening. Not only the leadership



—Birdtail Sioux First Nation Chief Murray Clearsky

but the membership," he said.

Both men believe the Liberal government is jealously protecting its relationship with the business sector and is making sure that First Nations don't push their way into that picture. Clearsky said the Indian Affairs bureaucracy doesn't want healthy First Nations businesses that would build thriving economies that would have no need of the department. He said the strategy of creating welfare dependant societies with no economic activity is one that serves the department's need to exercise control over his people very well.

"The only place the minister's talking about economic development for First Nations is where there are unexploited resources. Economic development for whom?" Isfeld asked.

Bill Wilson, an executive member of the British Columbia First Nations Summit agreed. He said the situation is becoming a problem in his province as well.

"That money comes out of the limited budget that caused you to over-spend in the first place to create the situation," Wilson said. "So what they're really doing is exacerbating the situation in there at the expense of the band. I wouldn't mind if the trustee was there at the expense of the department, which would mean extra money, and the budget remained the same. And all budgets are limited. It seems to me to be a way of including this new initiative that Nault is on to empower the department with more policing ability. In other words, taking away what little authority the bands have is now being done by these so-called initiatives in regard to self-government. It's really a scam to simply have the department continue to control Indians." Clearsky agreed.

"They put in a person who Indian Affairs hires with no input from the band and it comes out of your money," he said.

Isfeld stressed over and over that the government had a role to play in the events that led to the imposition of third party management and it's wrong for

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the minister to wash his hands of the problem.

"It sticks the band in a position of being unable to be accountable under the same redeemable plan that was put in place by Ottawa for the co-manager," Isfeld said. "A business plan is put in place that's approved by Ottawa for the co-manager and the chief and council. Along comes Indian Affairs and they say, 'Hold it. You guys are falling behind. We're going to put you into third party management.' And then the same redeemable plan that was approved by Ottawa is cast aside and minister says, 'I will pick and choose what I will pay for now.' Even though he agreed that the redeemable plan would have to be followed. He's not willing to follow the rules himself."

Isfeld said that the minister told the creditors to take the First Nations to court but his government—through an appointed trustee—was running the First Nation up to and during the time when things get to that point.

"Having said that, Mr. Minister, I want to know how is anyone going to collect when you have a band in third party management, you have control and you told the First Nations that you were going to be responsible and accountable for their community?" he said.

Clearsky and Isfeld charge that the government pays a lot of money to co-managers and uses the position to pay political debts and reward party faithful, profiting in one sense from the First Nations' financial troubles.

"They're paid an exorbitant amount of money and they're always political appointees. These guys are over-paid for the services that they provide. You can't justify going to a community for one day out of a week and then charge \$500,000 for financing. It's ridiculous. There's nowhere in the private sector you get that."

Clearsky made that point during the meeting.

"Maybe I should jump on the other side and be a co-manager," he said. "That seems to be where the money is."

Lakota

By Paul Barnsley
Windspeaker Staff Writer

REGINA

Charlie Smoke may be a man without a country, but he's not a man without a nation.

Of Mohawk and Lakota ancestry, the 39-year-old faces a charge under the Immigration Act for working without a visa after he was found to be employed as a science teacher's assistant in Regina without proof of Canadian citizenship. He also faces a provincial charge for using a false social insurance number (SIN) to land the job.

His legal troubles began when an Immigration Canada investigator asked him if he was a Canadian citizen. He said, "No," but he meant that he was not a citizen of an European nation but a citizen of an Indigenous nation.

That statement unleashed the immigration department's regulatory processes that require non-citizens to have work visas. Immigration officials in Regina attempted to have him deported on Jan. 9. He even faced being held in jail indefinitely while the investigation into his status was conducted, until a judge ruled he was not a flight risk or danger to the community.

Smoke says he was born at home—not at a hospital—at Akwesasne, a Mohawk territory on the international border between Ontario and New York State. His lawyer, Donald Worme of Saskatoon, said his client is one of "hundreds" of traditional Native people across the country that refused to be drawn into the Canadian mainstream and its interconnection of registration forms and bureaucratic processes.

"It's very clear that a lot of people have not registered for a variety of different reasons, primarily because they did not want their children to be grabbed and subjected to sexual predators at residential school," the lawyer told *Windspeaker*. "His parents of course would have been exposed to what was going on in that day. As you know, it was obligatory to attend residential school. It was mandatory to send your children to residential school at the risk of your own liberty."

Smoke used his wife's SIN to land the job at the Regina public school where he was working when he came to the attention of Immigration Canada officials. He told *Windspeaker* that Native children make up 90 per cent of the student body. He received his first visit from government officials at the school two days after he showed Robert Redford's documentary *Incident at Oglala* in class in late June of 2001. The movie makes the case that Native American activist Leonard Peltier was wrongfully convicted of killing two FBI agents during the 1974 conflict between American Indian Movement traditionalists and the FBI at the Pine Ridge reservation in

s efforts

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Sioux First Nation
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Lakota man challenges immigration rules

By Paul Barnsley
Windspeaker Staff Writer

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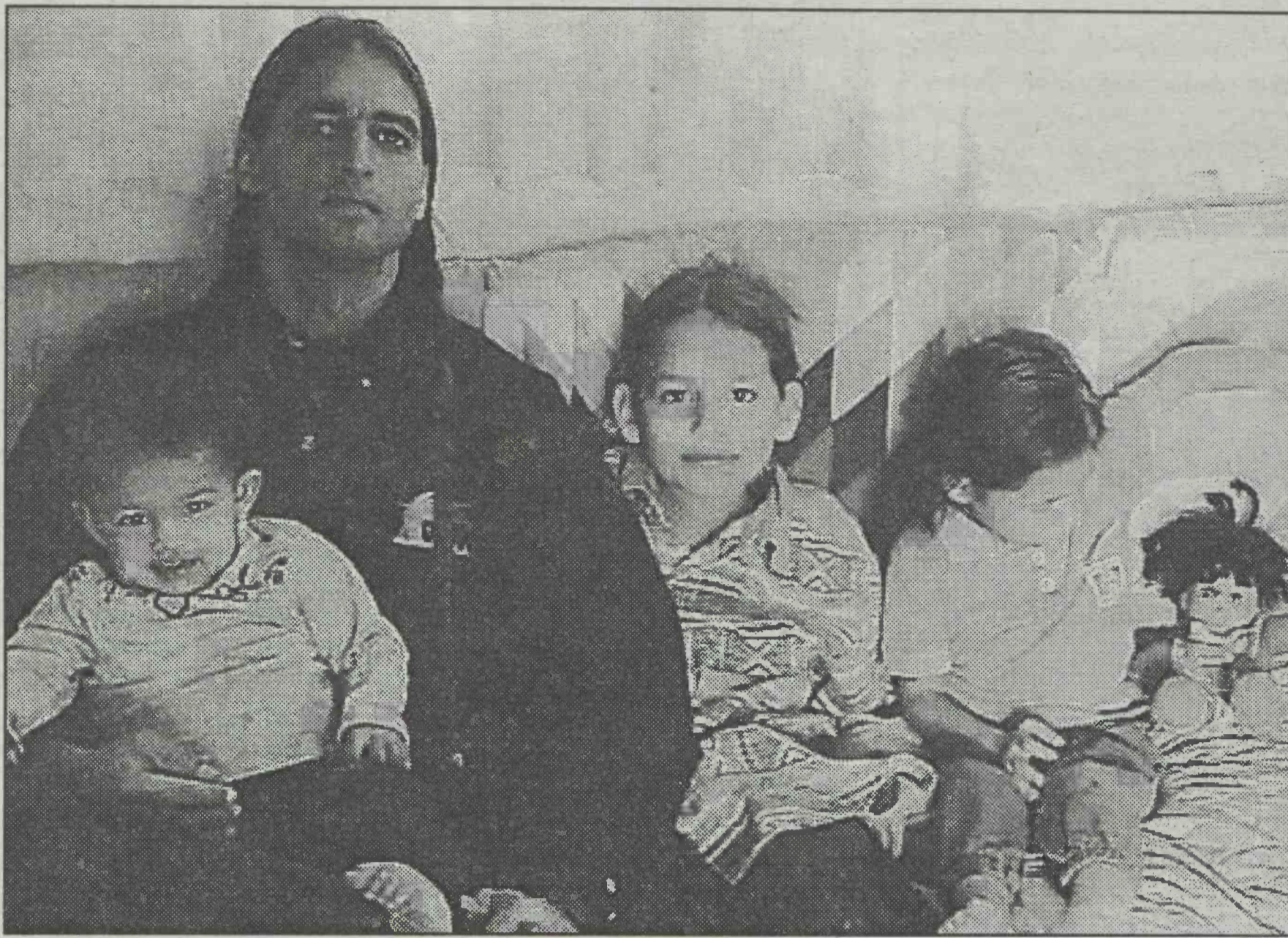
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Charlie Smoke, seen with his children, will challenge Canada's official stance on the Jay Treaty when he goes to trial on Immigration charges.



South Dakota. Peltier remains in Leavenworth Prison after serving more than 20 years for the killing of those agents, even though human rights organizations all over the planet are convinced he was wrongfully convicted.

Smoke believes a member of the school's staff was offended by the showing of the movie and turned him in. He said he had been working for several months with a Human Resources Development Canada employee to secure a SIN, but he was having difficulty.

"He wasn't able to get a social insurance number because it required him, first of all, to have a birth certificate. And having not had his birth registered, there was no birth certificate to issue," Worme explained.

The ensuing investigation eventually led to an inquiry on Sept. 20 that in turn led to a deportation order. Smoke refused to leave and was taken into custody on Jan. 8.

The situation became a high profile story for the local media and Saskatchewan Grande Chief Perry Bellegarde asked Worme to go to Regina and represent Smoke at the expense of the Federation of Saskatchewan Indian Nations (FSIN), Smoke said.

Worme was able to convince the judge not to incarcerate his new client. But the lawyer is

"His crime, of course, is that he was working 'unlawfully' under provisions of the Immigration Act. He didn't have a social insurance number. He used his wife's social insurance number and had acted criminally by feeding his young family. They call it unlawful employment. I call it feeding wife and family..."

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— lawyer Donald Worme

not impressed with the actions of Immigration Canada in prosecuting an Indigenous person for being an illegal immigrant.

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The lawyer thinks he has a number of legal options that he can employ to defend Smoke. Since Canada and the United States had already decided to open up the border with the 1982 North American Free Trade Agreement (NAFTA), Worme believes that, even if it was proven that Smoke was born in the United States (a fact he is not conced-

ing) it would be punitive for Smoke to be forcibly removed from Canada and prevented from earning a living when the Jay Treaty allows Canadian-born Native people to work in the U.S.

"Primarily, we think there is a NAFTA issue here, that is, the consistency of the application of law in Canada and the U.S. Obviously that is not the case with the Jay Treaty. In the United States the Jay Treaty is given full recognition and implementation and in Canada that is not the case," he said. "That's certainly the approach that we're investigating at this moment. That's the approach that, in my respectful submission because I had nothing to do with the Mitchell case, that Chief Mitchell should have actually pursued."

"Certainly we would rely upon the Jay Treaty as to suggest that there is an existing treaty and/or Aboriginal

right. It necessitates a re-think or re-look at position on the Jay Treaty by Canada."

Mitchell argued that his people have the right to freely cross the international border that was imposed on their community. He pushed the case all the way to the Supreme Court of Canada where, after an uninterrupted string of victories in lower courts, the nine high court justices ruled against him.

Investigators are now looking for proof that Smoke was born at Akwesasne. He also claims that he received financial assistance from the Department of Indian Affairs several years ago, something that would vindicate his claim to have been connected with a band on the Canadian side of the border.

Smoke is a colorful individual with a quick wit. He's eager to use this case to make some political points for Aboriginal people in Canada. A member of the American Indian Movement in his youth, the idea of being a political activist is one that doesn't intimidate him. Worme, a careful lawyer who in other high profile cases has kept his clients from speaking to the press, admitted he had no chance of keeping Smoke from making his case to the press and public.

"He tried to play the game as fairly as he could but he was not met with any kind of reciprocal behavior by Immigration Canada. What I found astounding is that they are fully aware of war criminals who have gotten access into this country under false pretenses but have done nothing about it," Worme said.

In light of the many scandals surrounding law enforcement officials and Native people in Saskatchewan in recent months, Worme worries about a comment he said an immigration officer made to his client, telling Smoke just after the Sept. 11 terrorist attack that they would deport him to Pakistan.

Worme said he would welcome any help that Indian Affairs Minister Robert Nault might be willing to offer in government circles to explain that the cross-border issue is political and not criminal.

"That would be quite useful at this moment because clearly the bureaucracy, judging by some of the comments that they've made, are well beyond this and would seem to have some kind of personal interest, a very vindictive personal interest in this. Their suggestion that they would deport Charlie to Pakistan, I thought that was horrendous for a public official to say such a thing," he said.

Smoke said, on Jan. 29, that he is worried that Bellegarde is having second thoughts about funding his defense because he hadn't heard from the vice-chief for three weeks. Local media reports say the FSIN executive will decide the future of the organization's involvement when they meet in early February.



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Drink deep, the water's fine?

It's the eternal struggle in politics: "Yeah, it's a great idea. But how do we pay for it?"

In a perfect world everybody would have everything they need and lots of it. Those on the political left would like to work towards that ideal in this astral plane. Those on the political right, it seems to us, are more inclined to keep it all and share it only with their friends, and the heck with everybody else.

Yes, we're talking about the Mike Harris government and Walkerton. With markets all over the world hobbled by fears created by the Enron scandal, where well paid "watchdogs," supposedly on the lookout for financial impropriety appear to have been willing to tell the stockholders—the regular folks—anything the big guys wanted them to say in exchange for a piece of the action, we're seeing the bitter fruit of the free market system. Walkerton and Enron are what happen when self-interest and hard-hearted political ideology are allowed to go unchecked.

We see some of that in the Indian Affairs approach to water quality. In big cities,

where the "real people" live, according to Ontario Deputy Premier Jim Flaherty, another Harris inner circle member, there are highly trained people with good-sized staff and big budgets to keep microbial death out of the water. On First Nations, the person with responsibility may (or may not) have a bit of training but that person certainly doesn't have a lot of help and, as several of sources told us this month, the First Nation water quality system sure doesn't have much of a budget.

Nobody can argue that Native people have been marginalized and excluded from the pursuit of wealth in this country for a long, long time. The wealthy in this country are in that enviable position because resources were—and are being—removed from lands that belonged to the Indigenous people. It's time to share.

Saying there's no money is no excuse for the less than optimal water management regimes on too many reserves. And bringing in the lawyers to make sure the government can't be held responsible if or when things go wrong with a marginally

funded system is just sinister. Especially when you know the system is so rickety, it's just a matter of time.

Find the money. Fix the problem. Create budgets that ensure the system can sustain itself.

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Windspeaker note:
We "threw down the gauntlet" last month and said we were going to look into just how much money the department of Indian Affairs is expending on the governance push. We didn't forget that promise, but the job turned out to be quite a bit bigger than we thought and... well, as many of us used to tell the teacher when our work wasn't done on time: the dog ate it. We'll get it too you soon, and we hope you'll find it worth the extra wait.

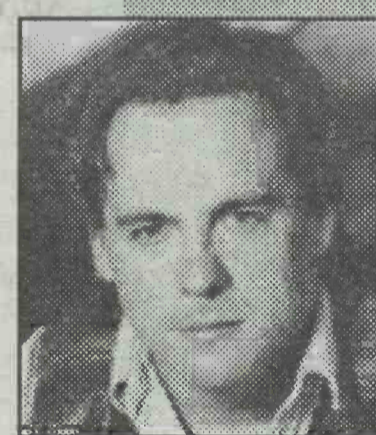
There's no place like home

The first 18 years of my humble life were spent frolicking in the wilds of the Curve Lake First Nations, a small Ojibway community located in central Ontario. It was fairly a happy existence where I climbed trees, played in the lakes and, at the appropriate age, was shocked to discover most of the girls on the reserve were my cousins.

Then, as a struggling young writer intent on changing the world, I was also shocked to discover that my reserve did not have a thriving film or theatre industry. So, citing those two reasons, it wasn't long before off I left, seeking my fortune in the big city. Since that fateful day when I spread my wings, I have found myself living almost constantly in an urban environment.

With that being said, it reminds me of a slightly augmented proverb: "You can take a boy out of the rez, but you can't take the rez out of the boy (or girl for those politically correct types)." Though I return home, practically every month for several days, the government and the Native community at large would no doubt classify me, officially, an "urban Indian."

Yet, when I meet and talk with the real "urban Indians", those born and raised in the city, it becomes quite obvious the slight differences in priorities and knowledge we share. I mean no disrespect to my more metropolitan brothers and sisters with whom I share good Thai restaurant and Martini bar locations, but the knowledge from my childhood—the stuff you think everybody would know—occasionally bubbles to the surface.

**Drew Hayden Taylor**

For instance, a friend from the big city of Hamilton was visiting me in Curve Lake a few years back. I took her out for a walk that night, to show her the community. We found ourselves down by the lake, a dark flat space in a quiet moonless night, when we heard a noise coming from the shoreline. I immediately recognized it as the throaty and haunting call of a bullfrog.

My friend cocked her head curiously and started walking towards the lake. I asked her where she was going, to which she replied "I want to go to this field and see the cows." I quickly explained the "field" and the "cows." After we stopped laughing, she defended her rural faux pas by exclaiming "What do I know, I'm a city Indian!"

Another time in Vancouver, an actress and I had finished work at a local theatre. We were walking down the street and she excitedly asked me if I wanted to see a part of town she called "the skids", an economically disadvantaged section of town where she grew up. I shook my head explaining I grew up on a reserve, and that "urban decay doesn't really fascinate me." She laughed and said "Oh yeah!"

Several years later, I visited this same woman, who had just recently been in another

play of mine. In that play was a line about somebody cooking something called a chokecherry parfait for her character. A week after the production ended, we were back in Toronto where I found a chokecherry tree. I picked a handful and offered her some. As she ate them, she said, "So these are chokecherries. Where did you find them?"

"In your backyard." I took her out back and showed her the tree and the berries. She was fascinated.

Again, this is not a reflection or comment on any of my good friends. It's more or less one about myself. This land we call Turtle Island has many different types, kinds, and varieties of Native people. And in the struggle to classify, for the sake of argument, an urban or rez Indian, we forget to appreciate whatever we personally decide to classify ourselves. I've explored a lot of my own background as a mixed blood Native Canadian. However, I often forget I'm a mixed environment Native Canadian—half rez, half urban. I guess that makes me a reban.

I'm proud to say I know of both bullfrogs and Vietnamese cuisine. Chokecherries and how to buy a house in the big city. And most importantly, I accept the fact that life can be good, regardless of where you take your evening walks.

Government laziness

Dear Editor:

As usual the environmental protectionists are using a pneumatic hammer to kill a flea, and as usual they are pointing it in the wrong direction.

The solution to fish farm capes is not to shut them down, but government action to allow indigenous species to farmed in British Columbia.

B.C. is the only place, possibly on the globe, that does not allow farming of local species. Instead fish and game farmers must import buffalo from the prairies, salmon from the Maritimes, deer from Britain and elk from Montana.

Then escapes become food for the hysteria of the protectionists who can't grasp the shutting down the fish farms will increase the food fish pressure on the Pacific salmon they claim to be protecting.

If B.C. would end shortsighted policy on game

Debate

Dear Editor:

Although there was never a historical identifiable group the Métis in Eastern Canada the word is now used for political purposes in those regions the question of who is a Métis in Canada is a debate that has long overdue. Historically, the Métis of yesteryear were once self-identified and recognized here in Western Canada and the northwestern states. I understand now that to get recognition of so-called Métis rights (and dollars) the Métis population numbers have to be increased and that the organizations in the past and today allow virtually anyone to be Métis.

Gabriel Dumont must be resting in his grave today considering we have people with names that have no connection to the historical Métis. You can meet people everyday who are

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On Ground Hogs Day will be a real shadow of Robert Nault please stand up!

An Open Letter to Bob Nault

Hi Bob:

In the time-honored tradition of my Elders, I have decided to bestow upon you a Native name: Bubba of Rideau Canyon. But before we make the ceremony, a few points I'd like to cover.

You've got to tone down that tough guy facade. What we are seeing in our image-conscious world is that you are a big bull picking on the small guys. Be enough that you have taken a triumph out of the AFN, now you are saying that their budgets are a mere down-payment, as if the money was yours to dole out. And now it looks like you've got Southam News in its post-liberal editorial makeover, backing your plans.

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If B.C. would end its shortsighted policy on game

and fish farms, a policy no doubt entrenched in old guard bureaucratic laziness, and allow farmers to raise species natural to B.C. we could ensure a steady supply of desired food products while lessening the pressure on the wild, drastically reduce the impact of any possible escapes and enroll the private sector (and their money) in endangered species renewal.

The counter claim the protectionists will put forth that indigenous farmed escapees would pollute the wild population is laughable when you consider elk, deer, moose and other game species already winter on B.C. farms, often among domesticated imported stock. Farms are in more danger from diseases brought in from the wild than any wild species could ever be from healthy farm stock.

D. Simpson
McBride, B.C.

Debate continues

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Gabriel Dumont must be rolling in his grave today considering we have people with names that have no connection to the historical Métis. You can meet people everyday who are of

Eastern European stock, German ancestry, etc., going around claiming to be Métis. They even have cards to prove it!

Let's get real here. A segment of the Métis people today is identifying as Métis or as Aboriginal for political and/or economic purposes only: nothing more. The cultural integrity of Indian-French ancestry is of little consequence to these people. This doesn't include, of course, the true Métis people in communities of Manitoba, Saskatchewan, and Alberta.

The true Métis people have to be careful at this point in time because if the Métis don't watch it, the meaning of what it is to be Métis will be defined, hijacked, and appropriated by spurious people claiming ties to a history and people that are not of their own.

Craig K. Fontaine
Sagkeeng First Nation

Just a few suggestions for Minister Bubba

On Ground Hogs Day will the real shadow of Robert Nault please stand up!

An Open Letter to Bob Nault

Hi Bob:

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On top of that you are threat-

ening Indians by saying you'll recruit the Métis to help you change the Indian Act. John A. McDonald will turn in his grave for this one (I am sure he must be mummified). Befuddled to learn that he might have recruited a fierce Dumont or fiery Riel to square off against Big Bear and Poundmaker, McDonald may well come back to life for one last go at the Indian problem.

I heard the other day that it cost \$47 billion to run the INAC (Indians and Natives after Caucasians) program. I also read you bragging about not being affected by federal program cuts. Yet education, health and housing monies have all been sparse in our communities. Many of our Elders died off because of sloppy housing and infrastructure on your Indian reserves, the rewards of a typically good residential school education. So, where's all your money going?

I'm telling you, Bob, take a

A history lesson for Nault

Dear Editor:

It looks as though our esteemed minister longs for a return to the halcyon days when the Indian Act prohibited Indians from meeting, raising funds or hiring legal help to pursue our rights and land questions. The only other reasonable explanation I can come up with for his recent comment that First Nations leadership has become too "politicized" is that Mr. Nault is profoundly ignorant of historical fact, and thus dooming himself to endlessly repeating the mistakes of his predecessors.

I can cite many examples that contradict this bizarre assertion, but will stick to one I am most familiar with: from the turn of the 20th century until 1927, B.C.'s First Nations sent their leaders on numerous trips to

Ottawa and London [England] to petition for recognition of Aboriginal title and rights under the Royal Proclamation of 1763. This was achieved entirely without any public support (i.e. taxpayers' dollars), and the Indian Act revisions noted above were specifically aimed at putting a stop to it.

These prohibitions were in effect from 1927 until 1951, when international disgust with Hitler's excesses, and the growing awareness of human rights finally made it too embarrassing for Canada to keep them on the books.

Mr. Nault also conveniently forgets that federal funding for Aboriginal organizations was initiated in the 1960s by the Right Honorable Pierre Trudeau, considered by many to be the most brilliant and misun-

derstood Liberal Prime Minister of the 20th century. He correctly saw the significance of the underlying constitutional questions raised by the history of First Nations/Canadian relations, and was courageous enough to allow them to be pursued.

To deny that First Nations societies have always been politicized is to deny our basic humanity.

Sincerely,
Lynne Jorgesen
Merritt, B.C.

P.S. As "sexy" as Jeff Bear is, and as "funny" as Drew Hayden Taylor is, I still miss the breath of fresh air I used to get from Taiaiake Alfred's *tos:ke*. A note of appreciation to Windspeaker editorial staff for raising the standards of Aboriginal journalism in this country.

Where do our bodies end?

By Jack Forbes
Guest Columnist

Most of us have been taught to think of our body as a physical structure, isolated from everything else. But if we think of it as a living system, then a different picture emerges.

Traditional Indigenous thinking points towards an open system, connected with the universe and the Creator.

In the mid-1970s I wrote down what I had been saying in many Indian gatherings:

"I can lose my hands, and still live. I can lose my legs and still live. I can lose my eyes and still live. I can lose my hair, eyebrows, nose, arms, and many other things and still live. But if I lose the air I die. If I lose the sun I die. If I lose the earth I die. If I lose the water I die. If I lose the plants and animals I die. All of these things are more a part of me, more essential to my every breath, than is my so-called body. What is my real body?"

We are not autonomous, self-sufficient beings as European mythology teaches.... We are

rooted just like the trees. But our roots come out of our nose and mouth, like an umbilical cord, forever connected to the rest of the world.... Nothing that we do, do we do by ourselves. We do not see by ourselves.... That which the tree exhales, I inhale. That which I exhale, the trees inhale. Together we form a circle."

When I was growing up, I had a strong feeling of relatedness to the earth, to the animals, and to the trees and plants. At age 22 I wrote a poem which expressed my feelings of wonder, and of relatedness, as regards the non-human world. But it wasn't until I read some of the teachings of Black Elk, the Lakota holy man, that I started thinking deeply about "nature" as being part of us, and we being part of nature. He told a British writer, John Epes Brown, in 1947, that "...peace comes within the souls of men when they realize their relationship, their oneness, with the universe and all of its powers, and when they realize that at the centre of the universe dwells Wakan Tanka, and that this centre is everywhere, it is

within each of us.

As published in *The Spiritual Legacy of the American Indian*, as well as *Sacred Pipe*.

He also said, on many occasions, that humans and animals are to be relative-like and that we humans were like a suckling child, all of our lives, in relation to the Mother Earth. And then, too, I remember reading of what Pete Catches and Lame Deer both said: that all of nature is in us. (Lame Deer: Seeker of Visions)

Gradually, I began to understand that our relationship with the earth, with the air, with the water, and with all of the living creatures of the world, is more than simply a relationship of mutual dependence, kinship, and respect. I began to see that "our body" is bigger than what we normally think of as our physical body; that we have such absolutely essential connections with air, water, plants, earth, and animals, and also with the Sun and Moon, that we literally have a physical body which embraces all of these things.

(see Beyond page 18.)



Meganumbe
by Jeff Bear

look at the legacy of the honored ministers of the immediate past of INAC and you'll find the key that will unlock the mystery to getting along with Indians. A run through the vintage list of Indian agents is a good start.

Take Ran Irwin (please). Wasn't it he who loved to overlook the AFN in consultation with Indians. Unlike Jay n Stewart who caddied for the AFN at government soirees, Ran was more like you. He couldn't stand the former National Chief. But he didn't run from him like you ran from

Ovide in Burnt Church. When we saw you run from him, we all thought it was quite bizarre and cowardly. It was a key turning point for your image.

I still have an old video of the day your boss, the venerable Jean Crouton, another vintage Indian agent, made the announcement of the White Paper policy. He said that he wanted us to be able to live lives like other Canadians, to be equal citizens—to be more like whitemen. Sounds familiar. Maybe now you might understand why I want to name you Bubba.

A couple of years ago I was entertained by a comedy skit. The Indian comedian said that he'd had a nightmare. He dreamt he was a whiteman and finally equal to everyone else.

During the fleeting moment of the dream world, he had to file all kinds of taxes. When he went to pull out his Indian status card, it had turned into a credit card. He had bills up the yin yang. There was the health club, the Jaguar, the suits, the wine and the women! He looked at his bills and discovered that he was already paying for his headstone. He had a sailboat and a condo in Whistler, a cellphone ringing in every pocket. People stopped calling him "chief". Everywhere he went he stood in line. Worst of all, he had to shave twice a day.

No one was laughing in this sparse audience. I was killing myself, saddled with stomach convulsions.

(see Bubba page 34.)

Water treatment training voluntary for reserves

(Continued from page 1.)

Indian reserves, which come under federal jurisdiction, are getting some help from the federal government to build or modernize their own treatment facilities and to train operators. But many of them have been waiting years for substantial help and some have had to drink bottled water just as long.

A 1995 Health Canada water and wastewater study identified 171 reserves, about 20 per cent, whose water systems had the potential to affect the health and safety of community members. About 10 per cent of the sewage treatment systems posed the same threat.

Indian Affairs spokesman Ian Corbin is the director of housing and infrastructure with the Community Development Branch. He said his latest information, which is now about a year old, shows that "corrective action" was taken with respect to most of the systems "where we had direct influence" on the 171 reserves. In some cases, water is being supplied by an off-reserve municipality, which the department must work with to improve systems.

"Similar to what it is off-reserve," said Corbin, "water is a shared responsibility." He said INAC, Health Canada, First Nations and the private sector (engineering firms that design water systems) all have a role.

He said INAC is now "looking at the recommendations in the Part 1 (Walkerton) report, in terms of assessing basically the system, the process on reserve... because it does impact more broadly even in the province than just the Walkerton situation."

The department, however, "is not responsible for ensuring that there's trained operators there," said Corbin. But they do provide funding to train operators. In cooperation with Health Canada and the Assembly of First Nations (AFN), he said they have developed a "circuit rider training program" that has been in place since 1995.

A trained operator and trainer visits a reserve and provides hands-on training to the facility operator "on the proper operation and maintenance of the equipment." The trainer stays about a week, goes out to an-

other community, and returns a month or so later for follow-up.

The program is voluntary and it is up to the First Nation to request it.

Corbin said now they are looking at expanding the program so it is available to all operators and making it mandatory. They're also in the process of identifying the operators who need training. He said it wouldn't necessarily come from the circuit rider program because community colleges often offer comparable operator training. Bands would pay for it out of their general revenues from the department.

Corbin doesn't know how many trainers are available presently or how long a wait there may be to meet the demands of First Nations for operator training. One problem since Walkerton is that a lot of municipalities have also been looking for training for their operators.

Their goal is to get all operators who don't have any training into a program by "sometime next year—as soon as possible, as soon as we can get them scheduled into it." Depending on the skill level of the operator and the complexity of the plant, it can take up to two years to complete the training, because of the intermittent nature of the program.

"We're trying to encourage First Nations to hire operators with Grade 12 education, which would normally be the standard," to train to run a water plant. But because literacy is often a problem, part of the circuit rider program provides some basic math and science.

The circuit rider program provides enough of "the essentials in terms of the basic operation of the facility" to keep the community safe while upgrading is going on, he said. The operator, however, is only one piece of the picture, which is why monitoring programs test the water regularly.

"Those are operated by Health Canada."

Corbin believes testing, while it varies with the type of system, is normally done four times a month "for microbiological." But other types of testing are done, perhaps daily, such as for E. coli, by the community. Examples of other types of testing are for chemical and radiological parameters.

Remote communities may have

community monitors take the samples and send them to laboratories for testing.

Support for water and sewer needs by the department is normally \$100 to \$125 million a year, he said. This year the department is investing another \$50 million through funds from Gathering Strength.

Corbin says he anticipates a lot of that money will support the upgrading of water and wastewater facilities. The latter program is proposal driven.

Corbin adds the department, in conjunction with Health Canada, Environment Canada and First Nations, is working on a "First Nation water management strategy." It may take "a while" to complete and implement it.

Part of that involves looking at various components of the "multi-barrier approach" suggested in the Walkerton report. In other words, a system of checks and balances and including protection for the water source.

Currently there are no regulations, only standards, on reserves. But INAC is telling First Nations that if they are designing new water facilities they must meet federal water guidelines or provincial standards, whichever are more stringent.

Bill Marion, a member of the First Nations Water and Wastewater Advisory Committee and manager of public works for James Smith Cree Nation in Saskatchewan, says he is aware of the national water and wastewater assessment study that Indian Affairs is doing now. The study in his community was completed last fall.

"But aside from that, Indian Affairs is also doing a study on O and M (operating and maintenance) to determine the adequacy of O and M."

A lot of bands say they're not getting adequate O and M dollars to operate water and wastewater facilities, according to Marion. And he had only just recently become aware of a new clause INAC has inserted in First Nations funding agreements, which isn't so favorable to the First Nations. The clause limits government liability if a problem occurs with a water or wastewater treatment facility on reserve. If the bands want their

federal money, they have no choice but to sign the agreement.

"Definitely, from the First Nations perspective, it gives substance to not only, for example, improve the standards and conditions of these water and wastewater facilities, but more so it opens the door up to training and having qualified personnel." That points to certification, which is what Marion is striving to develop a program for. He is participating in putting a draft certification program together for First Nations water and wastewater facility operators, based on provincial and North American highest standards.

"We want this program to be First Nation-driven. We want it to be administered by the First Nation group, and by doing so, it will create an eleventh certifying authority in Canada (along with the other provinces)."

Lawyer Michael Sherry spoke to *Windspeaker* on Jan. 30 about the clause INAC has added to recent First Nations funding agreements. He said he believes many bands have signed the agreement without realizing the liability clause was there. If a water plant fails and there is a Walkerton-type problem, bands are legally on the hook.

The language of the clause says bands have to put in place "measures to ensure that satisfactorily trained personnel are available at all times to operate and maintain technical systems according to the design standards of the specific plant or equipment."

Sherry pointed out that many First Nations are in no financial position to accept full responsibility for the safe operation of water and wastewater treatment plants.

"Two-thirds of communities in the extreme North are under co-management agreements because of (insufficient) federal funding," he said.

Legal loopholes and getting certified operators aren't the only concerns, though. Marion added that not only do operators need the support of chief and council to get trained, but they need the support of INAC's O and M dollars afterward to ensure they are paid a comparable wage to off-reserve facility operators. That's the only way to keep them on reserve.

Poplar River First Nation in Manitoba got its new water and sewer system more than a year ago, but the ceremony to celebrate the grand opening was delayed until Jan. 14 this year.

Chief Vera Mitchell said that day the new system "will further strengthen the health and safety of our children, which is of utmost importance to us. I am very proud of my community's achievement."

At the end of the month she said "what I'm not satisfied with is the amount of money they (INAC) give us for O and M. They basically give us enough money to pay the hydro bill and pay the salary for a guy to turn on the switch, because they assume everything is automatic."

"If you're in a town, for example, you'd get enough money to hire an engineer to run a big plant such as that. If you're a person in a reserve, they give you enough money to hire somebody off the street basically with no experience or no training."

She said she knows INAC gives the tribal council money to do the "circuit rider" training program, but "it's not what it should be."

She added, "They use a formula to calculate how much O and M we should receive. But what's not calculated in that formula is the actual cost, say, of that chemical that we need." The chemical they need comes in 45-gallon drums, which costs "probably \$400 per drum." But to fly it in may cost \$1,000 to ship it to their isolated reserve. They have winter road access and a barge in summer.

"It's nice that we have a new system, but what happens 10 years down the road when everything starts deteriorating and we have to replace parts?"

The chief said they are fortunate that their water plant operator is "a good guy, who trained himself, I guess you could say. We're just lucky enough that he's knowledgeable enough," despite not having a lot of formal education, she said.

Regional chief for Ontario Charles Fox holds the drinking water portfolio with the AFN. He could not be reached for comment.

B.C. guts

By Joan Taillon
Windspeaker Staff Writer

VICTORIA

The British Columbia government's massive restructuring plan for the delivery of health services has predictably raised the ire of people who work for some of the agencies affected, who will be out of a job April 1. In health, as in other sectors, the economy being mauled by the majority Liberal government's austerity measures, it's predictable that many are hostile to the changes.

The government says money targeted to Aboriginal people's health that are now flowing through the Aboriginal Health Council of BC (AHCBC) and six Regional Aboriginal Health Councils (RAHC) will not be cut. Effective April 1, five new regional health boards headed by senior corporate-style managers will administer the money.

It is not clear, however, whether the same Aboriginal-specific services will continue, whether Aboriginal leadership will have any say in how any of the total \$9.5 billion health cap pot is spent.

Cecilia Teneese, health administrator with the Kwakiutl District Council Health Office, expressed these concerns *Windspeaker*:

"The B.C. provincial cutbacks and layoffs will have a huge impact on our First Nations health organizations as we will no longer have representation on local health councils and health societies as they no longer exist. First Nations who relied on the provincial health services will now be turning to our First Nations' health organizations for services; and although we can continue developing working relationships with the local health organizations, the regionalization of health authorities will make it even more difficult to receive prompt responses and decisions."

Health Services Minister Colleen Hansen, who was named as the person delivering the bad news to the First Nations Dec. 18, did not respond to our request for an interview. Health Planning Minister Sindi Hawkins did, prior to entering an early morning cabinet meeting Jan. 30.

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reserves

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If you're in a town, for example you'd get enough money to hire an engineer to run a big project such as that. If you're a town in a reserve, they give you enough money to hire somebody off the street basically with no experience or no training."

She said she knows INAC uses the tribal council money for the "circuit rider" training program, but "it's not what it should be."

She added, "They use a formula to calculate how much O & M we should receive. But it's not calculated in that formula is the actual cost, say, of the chemical that we need." "The chemical they need comes in 55-gallon drums, which costs probably \$400 per drum." But if you buy it in may cost \$1,000 to get it to their isolated reserve. They don't have winter road access to their barge in summer."

It's nice that we have a new road, but what happens 10 days down the road when evening starts deteriorating and we have to replace parts?"

The chief said they are fortunate that their water plant operator is "a good guy, who I've hired myself, I guess you could say. We're just lucky enough that he's knowledgeable enough," despite not having a lot of formal education, she

regional chief for Ontario Les Fox holds the drinking water portfolio with the AFN. He cannot be reached for com-

B.C. guts Aboriginal health delivery systems

By Joan Taillon
Windspeaker Staff Writer

VICTORIA

The British Columbia government's massive restructuring plan for the delivery of health services has predictably raised the ire of people who work for some of the agencies affected who will be out of a job April 1. In health, as in other sectors of the economy being mauled by the majority Liberal government's austerity measures, it is predictable that many are hostile to the changes.

The government says monies targeted to Aboriginal people's health that are now flowing through the Aboriginal Health Council of BC (AHCBC) and its six Regional Aboriginal Health Councils (RAHC) will not be cut. Effective April 1, five new regional health boards headed by senior corporate-style managers will administer the money.

It is not clear, however, whether the same Aboriginal-specific services will continue or whether Aboriginal leadership will have any say in how any of the total \$9.5 billion health care pot is spent.

Cecilia Teneese, health administrator with the Kwakiutl District Council Health Office, expressed these concerns to *Windspeaker*:

"The B.C. provincial cutbacks and layoffs will have a huge impact on our First Nations health organizations as we will no longer have representation on local health councils and health societies as they no longer exist. First Nations who relied on the provincial health services will now be turning to our First Nations' health organizations for services; and although we can continue developing working relationships with the local health organizations, the regionalization of health authorities will make it even more difficult to receive prompt responses and decisions."

Health Services Minister Colin Hansen, who was named as the person delivering the bad news to the First Nations Dec. 18, did not respond to our request for an interview. Health Planning Minister Sindi Hawkins did, prior to entering an early morning cabinet meeting Jan. 30.



Adam North Peigan

The province's restructuring goals are threefold: eliminate administration duplication and costs; minimize inter-jurisdictional overlaps and ensure that health boards are accountable to the public.

Hawkins said the Liberals are standing behind a "government-wide commitment to improve the day-to-day lives of Aboriginal people. That is a key priority, and the premier has made that commitment."

"We are moving to a system of better management, and certainly accountability for money spent, and I know there are groups that would be concerned, but I can tell you right now that the funding remains at the same level in the coming fiscal year. It is protected; that means the funds can't be used for anything else. They have to be used for Aboriginal health services."

"We have some really good working tables. In fact, the premier, myself, the health services minister and the minister responsible for community Aboriginal women's services met with the First Nations Summit health committee just the day before yesterday (Jan. 28) and they are right on side with this. They feel if there's money going to be spent, we have to take a business-like approach and we have to make sure there's accountability, and the accountability has to show that there's been an improvement in health outcomes. And that's the system we're moving to in all areas of health services delivery. We are moving towards health authorities that will have accountability measures. They will be held to account to

show that they are improving the lives of not only Aboriginal citizens, but all citizens in the communities that they're responsible for.

"The health authorities are in the process of developing Aboriginal health plans and they continue to work with our Aboriginal communities to ensure that those services are accessible and they meet the needs of residents."

She said the chiefs' health committee has been "doing some very good work" with what is known as the "senior officials' group," which includes members of both the chiefs' health committee and the health ministry.

"They (chief's health committee) have had a very happy working relationship with the ministry; they want, they say, a business-like approach to health services delivery; they have made some significant progress in actual deliverables-in projects I think you'll see later this spring. There is a companion document to the B.C. health guide, which is a self-care guide for healthcare for our citizens. There is going to be a companion document for Aboriginal people—it is absolutely a first-class piece of work and they're very proud of it. I'm very proud of it."

In addition, Hawkins said the officials' group has invested work and time in informing the public what its aims are. It has held 10 information sessions across the province that included the health authorities and these were well attended. One of the educational tools that stemmed from that collaboration was a pamphlet on the rights and responsibilities of Aboriginal citizens regarding healthcare in B.C. They're also working on a tele-health project for rural and remote communities, the minister said.

"We're moving to more accountability, and we're going to flow those dollars through the regional health authorities that are going to be accountable to government and we're going to demand accountability." She added, "so there is more of a focus on outcome-based service delivery."

Hawkins said part of the responsibility put on the health authorities is to show in their service plans how they met the needs of all citizens. Whereas the



Planning Minister Sindi Hawkins

previous NDP government thought it prudent to have representatives of various sectors—unions, physicians, Aboriginals—planning service delivery, "what we're looking for in our boards," said Hawkins, "are very high-level, business-like people that manage multi-million budgets. That's the kind of expertise we were looking for."

The government has appointed board chairs. Criteria for board members is being handled through the government's resourcing office with input from the CEOs and the chairs, she said.

"If people meet the criteria, they will be appointed. . . . We're not looking for specific groups, per se; we're looking for specific skills."

Hawkins said the chief's health committee "was quite happy and quite excited to work with us on this process."

First Nations Chiefs Health Committee executive director Shaune Pointe could not be reached by press time.

"Government's going to get out of the business of micro-managing health care—out of the service delivery—that is the job of the health authorities," Hawkins concluded.

Mike Burns, director of AHABC, counters that setting up a new administrative system will not save money or benefit people.

"Our point of view is that they're taking away the path that we've been on towards self-determination."

He said it is well known that the more control one has over health resources and health spending, "the better health you

have." He said both the current and previous medical health officers have publicly stated that.

"So through our Aboriginal health councils and through our Aboriginal health association, we've been making decisions in our communities about the types of programs that will benefit the community." Burns said the system has been working for them for 10 years.

When the five new boards take over, Burns said, although they've received assurances that money is targeted to Aboriginal people, "we still don't have a clue as to how that will be done."

He added that the Aboriginal councils have not directly been told their systems were not working or that anything is wrong administratively speaking.

"We've received nothing in writing as to why this is happening."

Burns said they've only had Minister Hansen's remarks passed along second-hand through the government's Aboriginal health director.

The minister apparently said at least two things that upsets them.

"The first thing, and we only learned this last week, is that the minister himself has decided that he does not want to see an Aboriginal health practice continue on. Now prior to that, we were led to believe that all we have to do really is align ourselves with new health authorities and we can continue on in our work, but that is not the deal." Indirectly, they have heard they are not operating cost-effectively. But Burns said especially the past couple of years they have worked to keep their administrative budget "within proper limits" of 10 to 15 per cent.

Adam North Peigan, whose position as governor of a health authority was eliminated through the restructuring, is director of health and social development for the Tsawwassen First Nation in the lower mainland. That position is federally funded. His job isn't threatened by the provincial cuts, but in his community, there are contracts that are affected.

"We're looking at laying off frontline staff. That's probably the only option that we as First Nations have. Unless we want to carry the deficit."

(see Health page 14.)

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Manitoba Métis join prairie coalition to pursue land rights

By Joan Taillon
Windspeaker Staff Writer

WINNIPEG

Manitoba Métis President David Chartrand said he expects the Manitoba Court of Queen's Bench to rule the federal government can have more time to prepare its side of the land claims case that is on the docket for May 13, but he's not worried.

"We'll win," said Chartrand emphatically.

Although the Métis say they have been waiting 130 years to have their day in court over land that was taken from them, he's confident their case is so strong that last minute stalling tactics on the federal side of the table isn't going to change the outcome.

A decision on a motion to adjourn is expected within a week or so, Chartrand said Jan. 28.

Whether the case proceeds in May or later, the Manitoba Métis aim to have Canada admit it permitted, through dubious legislation and otherwise, the Métis to lose possession of 1.4 million acres of land they were promised as a consequence of Manitoba joining Confederation.

Chartrand added that once the government accepts responsibility, not before, will be the time for the Métis, the federal government and other affected parties to negotiate compensation for the land taken.

In the meantime, the Western

"The crux of this case is that Canada is going to be put on trial here. And the history of Canada, it's unfortunate, it's not a good one for the Métis."

—Manitoba Métis President David Chartrand

provincial Métis organizations are finding they have issues in common where the government's alleged duplicitous dealings are concerned.

In the last weekend in January, the Manitoba Métis Federation, the Saskatchewan Métis Nation and the Métis Nation of Alberta met and decided to seek legal means to address their outstanding land and harvesting rights issues together. In addition, the three delegates representing their respective nations, Will Goodon, Kathy Hodgson-Smith and Lisa Wendland, agreed to develop a joint political strategy and awareness campaign to highlight the injustices done to Prairie Métis people.

The meeting "should have happened 20 years ago, but it's great that it's happening now," said Chartrand in a telephone interview a day later.

"Our legal cases have somewhat different focuses, but listening to some of the information, for instance, out of Saskatchewan as to the review of how scrip was transferred and how scrip was

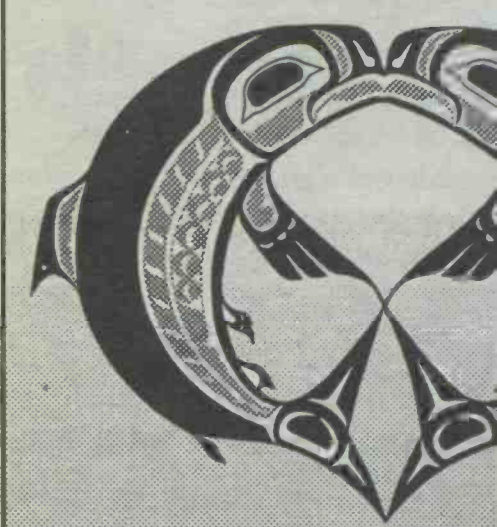
purchased... it had a lot of similarities to Manitoba's land claims, how it was fraudulently taken away from us and what processes they used... It was great to have the opportunity to share amongst each other, and in sharing this information also when research is being done it will make all of our cases much stronger."

Clem Chartier, minister for Métis Nation government in the Métis National Council cabinet, revealed his views in a prepared statement.

"We are working together because these issues affect us all equally, as the governments of the Métis Nation within the Prairies. Our legal and political strategies will focus on getting our people's land back."

The federal Department of Justice's chief general counsel, Ivan Whitehall, said the reason Canada is seeking a delay is because the Métis have figuratively changed horses in mid-stream. They have changed their statement of claim.

(see Métis page 15.)



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—Manitoba Métis
David Chartrand

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(see Métis page 15.)

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**Resign or face
dismissal, officer
Deane told**

By Dan Smoke-Asayenes
Windspeaker Contributor

LONDON, Ont.

On Jan. 18, in a landmark police tribunal, Ontario Provincial Police (OPP) officer Ken Deane was ordered to resign for breaching the province's policing code of conduct and for being convicted of criminal negligence in the death of unarmed Native protestor, Dudley George.

Adjudicator Loyall Cann delivered her decision to the 150 spectators at the hearing, which was held at the London Hilton Hotel. The hearing room was clearly divided over Deane's fate.

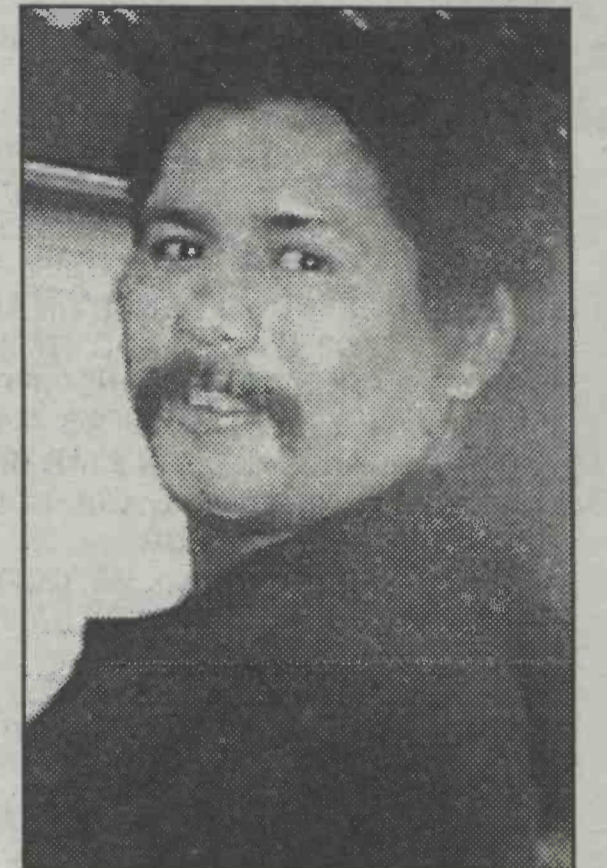
Deane was asked to submit his resignation within seven days or face dismissal. In September 2001, he pleaded guilty to a charge of discreditable conduct under the Police Services Act. He was convicted of criminal negligence causing death in 1997 and was sentenced to two years less a day to be served in the community. Both the Ontario Court of Appeal and the Supreme Court upheld the ruling.

Of the ruling, Cann said Deane's continued presence on the force would damage the police organization's reputation. "What could possibly be more shocking to society than to have a sworn, fully-trained and experienced police officer, while on duty, in full uniform, using a police-issued firearm, kill an unarmed citizen?... This is further aggravated by the fact that the sworn police officer was found to have concocted and fabricated his evidence," she said, referring to a finding by Judge Fraser in Deane's criminal trial.

Cann noted Deane's exemplary service record, "however, I am convinced, based on the evidence of the two First Nations chiefs (Bressette and Maness), that there is still much to be done to repair the damage inflicted on First Nations peoples, on the night of Sept. 6, 1995," Cann said. "A police officer who can serve some, but not all of the public, can no longer be considered useful."

She cited one of the defense witnesses being approached by the Aboriginal community in the eastern region of the province and "they told him they did not want Ken Deane in their territory."

Pierre George, one of Dudley's brothers present for the decision, said "my belief is that he got away with murder, even though he got fired, but I do feel that Dudley did get jus-



Dudley George

tice today."

His cousin, Cathy George, added: "Deane never showed any remorse."

OPP Superintendent Rick Kotwa said the OPP accepts the adjudicator's decision.

"We respect due process and the officer has 30 days in which to appeal the decision."

Brian Adkin, OPP association president said, "We are disappointed with today's decision and will file an appeal."

Deane's lawyer, Ian Roland said, "Understandably, we're very disappointed in how little weight the hearing officer gave to the extraordinary career of Sgt. Deane, both before and after the incident, and we're going to appeal."

Sam George, Dudley's brother, said, "This is a small piece of justice that's taken place here today, with (Deane) finally being asked to leave. But there has to be more... and a public inquiry would be a good starting point." Pierre agreed.

"A public inquiry would be nice. But also, I feel sad for a fellow that has so recklessly thrown away his whole career just because he felt he could get away with shooting an unarmed man. He hurts not only our family, he hurts his own family. I feel sad for both families. No one is a winner."

Stoney Point Elder Clifford George said, "It was inevitable that the OPP had to get rid of Ken Deane. Otherwise it would be a black mark against the OPP. He is done with the OPP and that's the way it should be."

Reaction was swift from other George family supporters.

"The decision to remove Deane from the police force is a good one and a fair one," the Coalition for a Public Inquiry said in its public statement. "It sends a signal to all police in Ontario that they must respect the human rights of Indigenous peoples."

See Pierre's story page 10.

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Train the Trainer

Pierre's story: One brother's search for the truth

By Paul Barnsley
Windspeaker Staff Writer

LONDON, Ont.

Pierre George was overcome with emotion as he listened to the decision of a police tribunal in the case of Ontario Provincial Police officer Kenneth Deane. Pierre's brother Dudley was fatally shot by Deane in 1995 at Ipperwash Provincial Park during a land claim protest. Deane had been convicted of criminal negligence in Dudley's death, and now was being ordered to quit his job or be fired. Pierre was worried that some deal would be made that would allow the OPP officer to keep his job.

"I prepared myself for the worst case scenario," he told *Windspeaker*.

Immediately after the decision was handed down, a spokesman for the OPP Association, the officers' union, said the last appeal would be filed. Pierre George plans to be there to oppose any argument that the decision should be reversed.

"I'm going to mount my case against an appeal," he said. "I've already started doing that."

Sam George, another of Dudley's brothers, and other members of the family have filed a wrongful death civil action against Premier Mike Harris and other senior Ontario



Pierre George

government and police officials for their part in Dudley's death. Pierre George does not support that lawsuit because he believes other tactics should have been employed to start at the bottom and work up the chain of responsibility. He has mounted a campaign to apply pressure in places he believes the lawsuit does not target.

George believes the reality must now be sinking in for Deane that he—and perhaps he alone—is going to pay the price for all the decisions that were made that led up to the killing. He sees an opportunity to break down the blue wall of silence that has prevented others from being held accountable for their

actions that night.

"Deane's lawyer (Ian Rowland) also stated that if the appeal fails they're going to sue the OPP. He said it right on TV. I guess it would be a way of making them talk, too, eh?" George said.

Deane also faces a \$300,000 legal bill he must repay to the officers' union. Originally the legal bill was paid for him, but that was found to be improper and Deane was ordered to repay the money. George wonders how the disgraced officer will be able to make good on that debt and whether rank file officers will resent the financial cost they've been saddled with if he can't repay it.

"I'm not sure if the rest of the regular guys on duty will end up biting the bullet over it or what. I've heard it from a couple of sources that a lot of cops are upset that their dues have been raised to pay for Deane's defense," he said.

In another in a series of ironic coincidences that have marked the six years since the tragic death of Dudley George, on the same day as the decision on Deane was handed down, Premier Harris apologized to the town of Walkerton for the government's role in the tainted water scandal. Seven people died and 2,300 of the town's residents became ill in May of 2000 when *E. coli* bacteria contaminated the water supply.

The deaths of the non-Native people in Walkerton have, in the space of less than two years, prompted a public inquiry and an apology from the Ontario premier while the George family enters the seventh year of their wait for a similar response from government.

Pierre reacted angrily when questioned about the premier's relatively quick response to the Walkerton crisis.

He was also angered that the Walkerton inquiry was so open while all aspects of the Ipperwash investigation have been conducted behind closed doors. Harris' testimony regarding Walkerton was televised. But when the premier was examined by family lawyers in the Ipperwash case, it was conducted in private and no information of what was discussed has been made public.


"I've had people express that to me down here. More so, non-Native people. Expressing the idea of how come nobody gets to know what's going on there. That's the people's money and it's the people's right to know. When it's held behind closed doors... well you know what I mean about closed doors. There's things going on that are not right as far as I'm concerned," George said.

George spends a great deal of his time sifting the bits of information that have surfaced over the last six years.

He seized on one item that was revealed in *One Dead Indian*, the book about Ipperwash by *Toronto Star* reporter Peter Edwards. The reporter discovered that Kettle and Stoney Point Chief Tom Bressette received a warning call from a "friend in Queen's Park (the Ontario legislature)" that something was going to happen that fateful night. Bressette contacted a Sarnia radio station to broadcast a warning to the park's occupiers. George would like to know who that person was.

And he questioned what he sees as the inaction of Ontario's chief coroner, who he asked to call an inquest into his brother's death to see if police actions at the hospital that night may have prevented hospital staff from providing the best possible care.

"I've got to write him a letter. I haven't heard boo from him and that's since Sept. 6 last year. The least he could have done is let me know either 'we're going to call one or we're not.' People are not telling me nothing," George said. "Maybe it's time to go visit them again. Their motto and it's right in there, as soon as you go in the door: 'The dead can't speak for themselves. We have to speak for them.' Well, they aren't even speaking for their own live selves never mind speak for the dead."



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The conference, to be held over a period of 2 1/2 days, will have a strong focus on the positive achievements of Aboriginal groups and organizations in the area of Aboriginal governance in urban settings. The first day of the conference will centre on visioning, the second will deal with current issues related to Aboriginal Governance in urban settings, and the third day will involve looking to the future and action planning. On the afternoons of the first and second days there will be a total of fourteen workshops offered, each dedicated to an issue central to Aboriginal urban Governance issues. Possible topics include health, justice, education, housing, family and children, employment and training, urban reserves and business development.

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World off t

By Paul Barnsley
Windspeaker Staff Writer

When the chiefs-in-assembly rejected Indian Act-sanctioned governance consultation work-plan a December Confederation whether they realized it they were also rejecting two other work-plans had no problem with.

A meeting between the assembly of First Nations' executive members and the ter of Indian Affairs on showed that any hope AFN may have had of ing ahead with the social economic conditions and t herent right of self government work-plans is gone less the organization agree to join in the governance c tations.

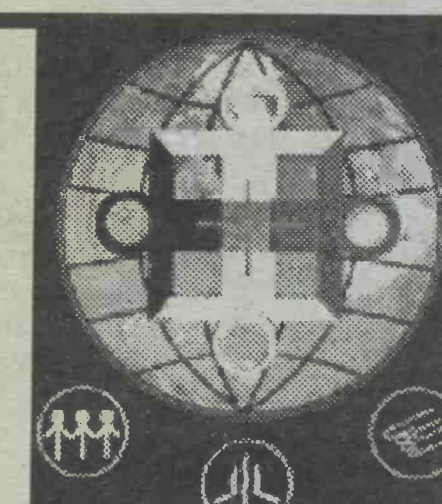
Nault told this public he still believes in the plans, but he clearly is ing to let the AFN take two without taking all t

"I still believe the work-plan is a good one I committed myself the executive and the na chief. I've signaled to a political organizations senting First Nation across country we'd be willing this work-plan as sort of plate that we all agreed t we can work on a regional sis," he said

The minister said several regional groups are ready to break ranks and join the ernance consultation process.

"I'm told that the BC Su has passed a resolution committing itself to allow George and others to p pate. I understand Saskatchewan has a mandate, Alberta Treaty 6 and I think 8 and 2 a mandate and then there ers, but I won't get into until they formally recon that by putting out a press lease," he said.

But two well-placed sources who asked not to be named



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seized on one item that was revealed in *One Dead Indian*, the book about the perwash by *Toronto Star* reporter Peter Edwards. The reporter discovered that Kettle and Stoney Point Chief Tom Pessette received a warning call from a "friend in Queen's Park (the Ontario legislature)" that something was going to happen that fateful night. Pessette contacted a Sarnia radio station to broadcast a warning to the park's occupants. George would like to know who that person was. And he questioned what he sees as the inaction of Ontario's chief coroner, who he asked to call an inquest into his brother's death to see if police actions at the hospital that night may have prevented hospital staff from providing the best possible care.

"I've got to write him a letter. I haven't heard boo from him and that's since Sept. 6 last year. The least he could have done is let me know either 'we're going to call one or we're not.' People are not telling me nothing," George said. "Maybe it's time to go visit them again. Their motto and is right in there, as soon as you go in the door: 'The dead don't speak for themselves. We have to speak for them.' Well, they aren't even speaking for their own live selves never mind speak for the dead."

Work-plans off the table

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

When the chiefs-in-assembly rejected Indian Affairs' sanctioned governance consultation work-plan at their December Confederacy in, whether they realized it or not, they were also rejecting the two other work-plans they had no problem with.

A meeting between the Assembly of First Nations' executive members and the minister of Indian Affairs on Jan. 28 showed that any hope the AFN may have had of pushing ahead with the social-economic conditions and the inherent right of self government work-plans is gone, unless the organization agrees to join in the governance consultations.

Nault told this publication he still believes in the work-plans, but he clearly isn't going to let the AFN take one or two without taking all three.

"I still believe that that work-plan is a good one. It's one I committed myself to, to the executive and the national chief. I've signaled to all the political organizations representing First Nation across the country we'd be willing to use this work-plan as sort of a template that we all agreed to that we can work on a regional basis," he said.

The minister said several regional groups are ready to break ranks and join the governance consultation process.

"I'm told that the BC Summit has passed a resolution committing itself to allow Herb George and others to participate. I understand Saskatchewan has a mandate, Alberta's Treaty 6 and I think 8 and 7 have a mandate and then there's others, but I won't get into that until they formally recognize that by putting out a press release," he said.

But two well-placed sources, who asked not to be named,

confirmed that the minister rejected any notion of setting up a joint DIAND/AFN process to push forward on the social-economic and inherent right issues, telling the executive members that the three work-plans were a package deal.

National Chief Matthew Coon Come was scheduled to be at the meeting with the minister, but travel problems preventing him from attending. One First Nation source said he didn't miss much, saying the minister clearly demonstrated he didn't want to accommodate the AFN on governance.

"[Nault's] driving the agenda, you know," the source said. "He feels like he's got 400 First Nations in his hip pocket and it'll grow some more. It's going to grow some more because the Atlantic First Nations are going to agree to go into it. Not because they want to; they want to protect their interests in case they have to go to court to challenge the legislation."

There will be a special chiefs' assembly in Winnipeg on Feb. 25 and 26, the source said. Throughout the month of January there had been speculation all over the country about whether that assembly would be held. The cost of holding such a gathering was one point that seemed to weigh against it. Originally, the special assembly was requested to discuss the two work-plans. Speculation by First Nation technicians now is that the organization has reached a key moment in its history. The AFN is going to have to make a firm decision on its future direction at that meeting, they say, because the split is a threat to the credibility of the organization.

In some corners, the national chief is seen as having lost a vote of confidence when the governance consultation work-plan was rejected.

(see Meeting page 16)

Aboriginal community loses a friend

By Abby Cote
Windspeaker Contributor

TORONTO

Peter Gzowski, one of Canada's most respected journalists, succumbed to lung disease on Jan. 24. He was 67.

Gzowski warm, gravelly voice came across the airwaves and into Canadian homes for more than 15 years as host of CBC Radio's Morningside, and prior to that on the same network's This Country in the Morning.

His respect for Aboriginal people made him many friends in this community. He made a point of speaking regularly with as many Native artists, musicians, politicians, activists, Elders, writers, journalists, and actors as he could.

Tom King, author, photographer, actor and creator of the Dead Dog Café Comedy Hour, heard on CBC, will miss his friend.

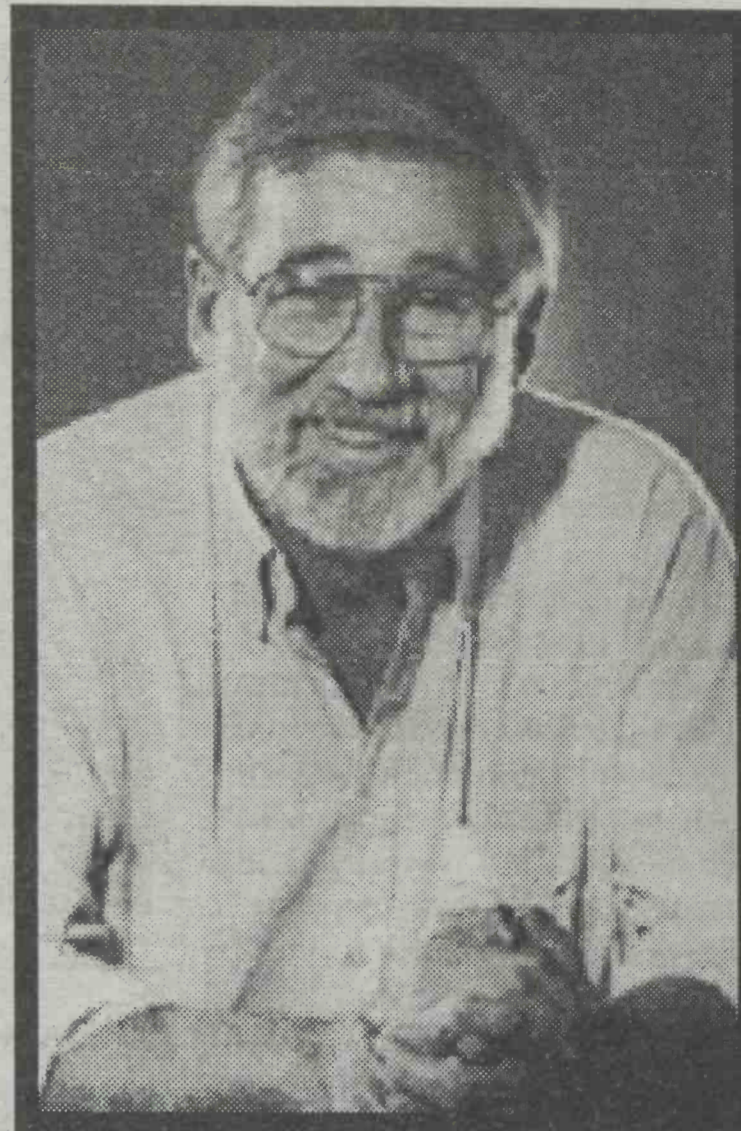
"Peter interviewed me as a writer on his show a couple of times. . . He did a great interview. It was wonderful to be interviewed by a man who had such a unique style and who was such a great interviewer. He let you know that not only was he prepared for your interview, in my case he had read my books, but he also let you know that he was truly interested in what you had to say. He was very generous, had a great sense of humor and never made anyone feel less than he was. You were his equal. . ."

"Once the Dead Dog Café had debuted on CBC and ran weekly during Morningside, I created a character—Spike—whom I wanted Peter to do. I discussed this idea around the CBC studio, but I was unsure of actually approaching Peter with the idea. I didn't think that he had even listened to the show. I was told to just call him up, that he wouldn't bite. I got up the courage and called saying, 'Peter, this is Tom King.' He immediately said, 'I'll

do it, I'll do it, I'll do it,' before I said another word. He did, however, suggest spelling Spike with a 'y' and that he be called 'Spyke with a y'...

"His character of 'Spyke with a y' haunted him to this day. As chancellor of Trent University in Peterborough, Ont., someone put his name-tag on his office door as 'Spike with a y' and with his great sense of humor he loved it and left it up. I will miss him."

Singer/songwriter Susan Aglukark has been called by colleagues of Gzowski's "one of Peter's favorites." She spoke emotionally about



Peter Gzowski, 1934—2002

Gzowski's passing.

"It was too early. What a loss. If I could just for a moment try to explain to people back home in Nunavut or even across the country realize what he gave us just in the Morningside morning show, just the few moments we'd

turn the radio on in a blizzard, that was all we had; we'd listen to Peter Gzowski's voice on the radio, and it's gone. It's a loss.

"Even in the studio, one of the things that was calming was the sparkle in his eyes. He had this way of making things settle when you were in the studio. It's your first interview and you're very nervous and he winked at me and said, 'it's going to be OK'. When we took him up to

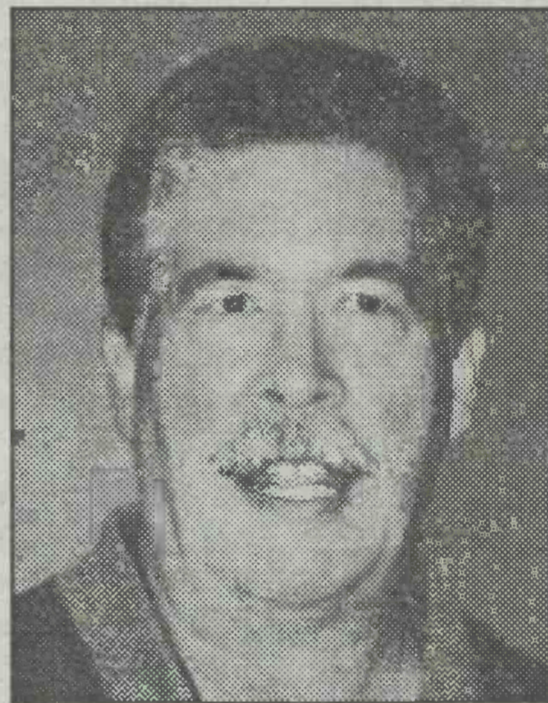
the Arctic, it was like a little boy had come out. It's very flattering when it's your world, and it's your land, when somebody like Peter Gzowski comes up there, three, four times and keeps coming back. It was like the little boy would come out of this person and he was free of something and he was very comfortable there and we welcomed him there. . .

"I remember when I got the call from Peter, an invitation to come on the Morningside program. I have the little cassette tape with his voice on it because I just could not believe that Peter Gzowski called my apartment and asked if I could be on Morningside.

The first thing I did was call my mom and told her, 'you'll never guess whose voice I have on my answering service'."

Singer/songwriter, actor, Tom Jackson had a longtime friendship with Gzowski and shared these thoughts:

(see Gzowski page 13.)



Tom King



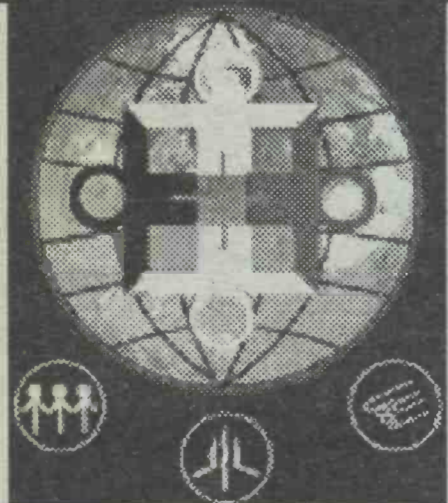
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Man devotes his life to better the lives of youth

By Joan Taillon
Windspeaker Staff Writer

EDMONTON

It took 50 years, but the government of Canada finally took notice that Gordon Russell is doing a lot to help youth, especially youth without a lot of other supports.

On Jan. 14, Governor General Adrienne Clarkson appointed him a Member of the Order of Canada, to come in effect from last Oct. 18. The honor bestowed on this selfless promoter of young people and their dreams over the last half century is in the category of sport.

"It hasn't really sunk in yet," his wife Frances said four days after the announcement. "It's totally unbelievable. All I'm going to do is share with Gordon in his happiness."

All Russell said was, "Well, I guess it's pretty big."

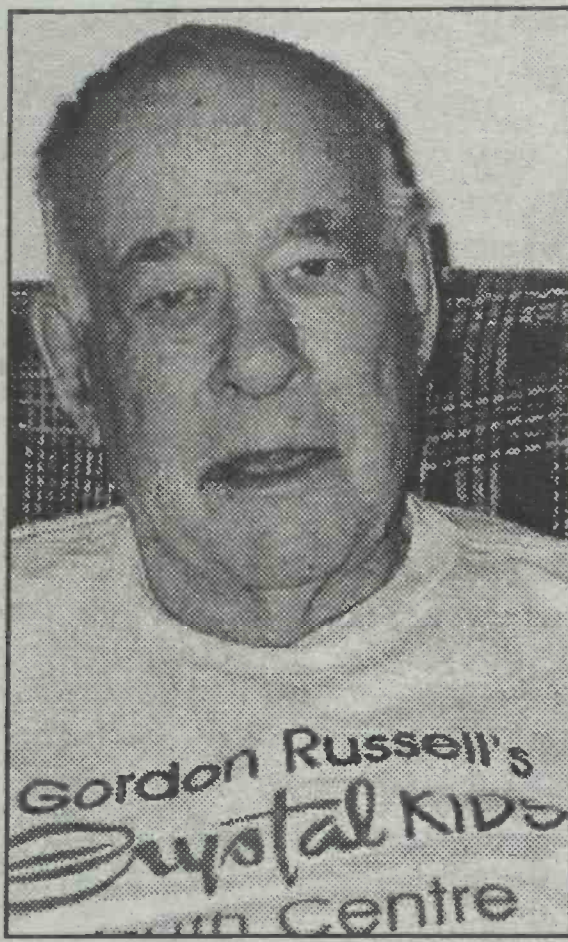
Aboriginal people thought it was Russell's contribution to them that was big, which is why in 1994 he became the first non-Aboriginal person to be inducted into the Aboriginal Hall of Fame.

In 1997, he was also the first non-Aboriginal to receive the Métis Nation Citation for his contributions to Métis youth.

As a former boxer and trainer who also coached a girls' softball team to a streak of wins internationally, Russell is more often cited for his work with homeless street kids. He has taken more than a few to live with him—"he might still be doing it, for all I know," one admirer said—helping them to make sense of life, establish routines, get an education, a job and helping them out any way he could.

He's never made any distinction about race or nationality, but as it happens, many who Russell has tried to help build up their self-esteem through sports have been Native youth.

Chester Cunningham, who had a long career with Native Counselling Services of Alberta



JOAN TAILLON

Gordon Russell

and himself is a recipient of the Order of Canada, said Russell "did a tremendous job with them (kids)" not only coaching them in sports, but counselling and guiding them.

About 75 per cent of the young people who hang out at the Crystal Kids Youth Centre that Russell helped found and which opened last year are of Native origin.

Russell himself was born in Bath, England and came to Canada when he was four. At age 20, he was a town policeman in Hannah, Alta.

In the 1950s, he embarked upon a brief professional boxing career and opened his first gym with a partner in 1950 and another in 1959 in the basement of a hardware store.

Among his coaching successes were Ralph Hozak, who boxed his way to the Olympics in Australia in 1956. Two years later, Russell trained Roy Garnett from Rocky Mountain House, Alta., who became the youngest fighter to win a Canadian Championship, but who was two weeks under the age to go to the Commonwealth Games.

By 1970, Russell and his wife were hosting an average of 13 youth who trained two to three times a week in the basement of

their house.

In two years, he moved the gym to the Canadian Native Friendship Centre, where he was program director. For 17 years, Russell coached the Native Boys Boxing Club, from which came Canadian Champions Guy Boutin and Denis Belair, as well as Randy Jackson (Golden Boy, Seattle).

He didn't neglect the girls either. Russell coached the Native Daughters ball team, which won four out of seven North American Indian Championships in which they played.

Shelley Gadoury was one of those girls. The 36-year-old mother of three was recently recognized herself with an induction into the Alberta Amateur Softball Association Hall of Fame and also the Canadian Softball Hall of fame.

Gadoury said she met Russell at about age 15 and played on his girls' softball team until age 18.

"He's a great guy. He allowed us to see the United States—he took us all over. He really cared for us and looked after us; our parents must have really trusted him. He's very trustworthy—a great man," said Gadoury.

It wasn't all sunshine along the way, however. Russell has had his disappointments, but he doesn't dwell on them. In 1989, he opened the Adrian Hope Centre drop-in place for inner city children, but it closed in 1992 because of lack of funds.

But the same year Russell partnered up with Phil Klein and Dr. Les Willox to create the Greater Edmonton Sports and Recreation Association, to provide a safe environment for inner city children. The storefront centre offered pool, crafts, movies, and a small boxing ring. There was one part-time employee. Russell's position as executive director was unpaid. During this time, Crystal Glass Ltd. paid the rent and Motor Village Ltd. paid the utilities.

At the end of 1998, Motor Village Ltd. donated three vacant

lots next to the original location to build a new recreation centre. A year later they had the sod-turning ceremony in anticipation of a 9,000 square foot building. In December 1999, Russell resigned his position because of failing health and eyesight and his wife Frances assumed his responsibilities.

On Oct. 1, 2000, the first children came through the doors of the new centre. It opened debt-free thanks to Crystal Glass Ltd., Motor Village Ltd. and Saturn Isuzu of Edmonton South. Other financial help came from the Alberta Lottery Fund and the people of Edmonton.

Nearly 10,000 visits by youth occurred in the first year of operation. They now enjoy an Olympic-sized boxing ring, a gymnasium, commercial kitchen, a large foyer with pool table, and a computer-equipped

room in which to do homework.

The new place got an official name change on Nov. 1, 2000: that's when the Greater Edmonton Sports and Recreation Association was registered with Alberta Corporate Registry as the Gordon Russell's Crystal Kids Youth Centre.

It's only fitting. After all these years of working on behalf of other people's kids, Russell is still there every afternoon keeping a kindly watch over his youthful visitors.

Although physically he can't join in their games as he once did, he's still integral to the operation of Crystal Kids, unique in its simple formula for success and the envy of some who would like to have such a great youth gathering place where they live.

Gordon Russell has been asked to consider starting up a similar centre in Calgary.

Order of Canada promotion for Alanis Obomsawin

By Joan Taillon
Windspeaker Staff Writer

MONTREAL

When you think of Alanis Obomsawin, what comes to mind? Singer, songwriter, performer, storyteller, director or producer of films? Activist or women's advocate maybe? Probably the Order of Canada is not near the top of your list.

Born in New Hampshire and raised in Quebec, a member of the Abenaki Nation, Obomsawin was appointed to the Order of Canada in 1983. But she is probably better known for her documentary film-making career that began with Christmas in Moose Factory in 1967.

Now with more than 20 documentaries to her credit, all framing Indian Country issues in a social consciousness-raising way that few for-

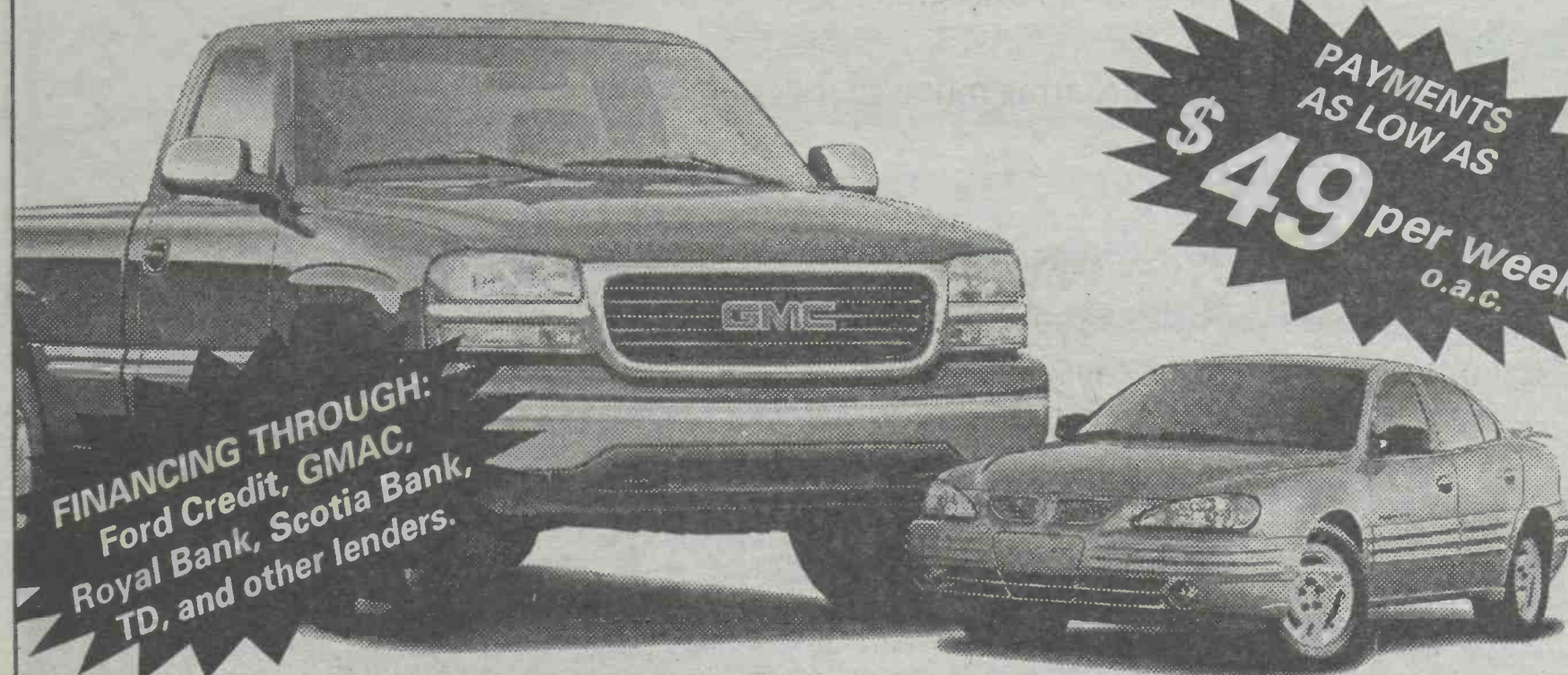
get, Obomsawin got the most attention with her 1993 film Kanehsatake: 270 Years of Resistance. In all, she made four documentaries reflecting on the 1990 Mohawk standoff against the Canadian military in Kanehsatake. It won her 18 international awards.

This month Obomsawin was recognized again for her achievements in film, when Governor General Adrienne Clarkson elevated her within the Order of Canada from Member to Officer status. On Jan. 14, Clarkson announced the appointment of five Companions (C.C.), 29 Officers (O.C.) and 62 Members (C.M.), the appointments to be in effect from Oct. 18, 2001. It is Canada's highest honor for lifetime achievement and excellence in the various fields of endeavor within Canadian society.

(see Order page 32.)

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Gzowski

(Continued from page 11.)

"He wanted to find a way to discover talent that hadn't had a lot of exposure, myself being one of those fortunate ones. We had many good times together and have been involved in each other's charitable events. For many years we've been tighter than peas in a pod. My life has just been absolutely blessed. You know, I hate death for taking my good friend, but I love life for having been blessed by his presence."

In 1986 Gzowski founded the Peter Gzowski Invitational Golf Tournament for literacy. Hoping

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Gzowski's friends pay tribute to his memory

(Continued from page 11.)

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In 1986 Gzowski founded the Peter Gzowski Invitational Golf Tournament for literacy. Hoping to

raise \$1 million for literacy, his golf tournaments have raised more than \$6 million to date and have been played in every province and territory in Canada.

Stan Dixon, former chief of the Sechelt Nation of British Columbia (1983-87), managing editor of *Kahtou, The Voice of B.C.'s First Nations* newspaper and city councillor for the District of Sechelt, B.C., had this to say about Gzowski:

"He was very interested in our fight for self-government and did a great interview. He was a really fair person who you knew had done his research before talking with

you. He approached all our interviews with common sense and logic. We talked about religion, self-government and many other things. He praised and supported our efforts for attaining self-government. He was a really fair person whom I both liked and admired.

"I remember him asking me what level of education I had, and we talked about literacy and the importance of people learning to read and write properly. He said, 'if a person learns to speak properly, they can be heard. If you learn to read, you can get your message through to people, and

if you know your literature, you can make history'.

"Peter Gzowski was a rare individual who lived his beliefs on a daily basis and that is an example that I try to live by. He was a huge influence on Canada, all over this province. We got the CBC station and we were all able to listen to the same stories on his program. He was a role model who has left us a legacy of teaching us about the incredible importance of literacy. He had a huge influence on Native people in this country and on me personally. I'm truly sorry he's gone. We'll miss him."

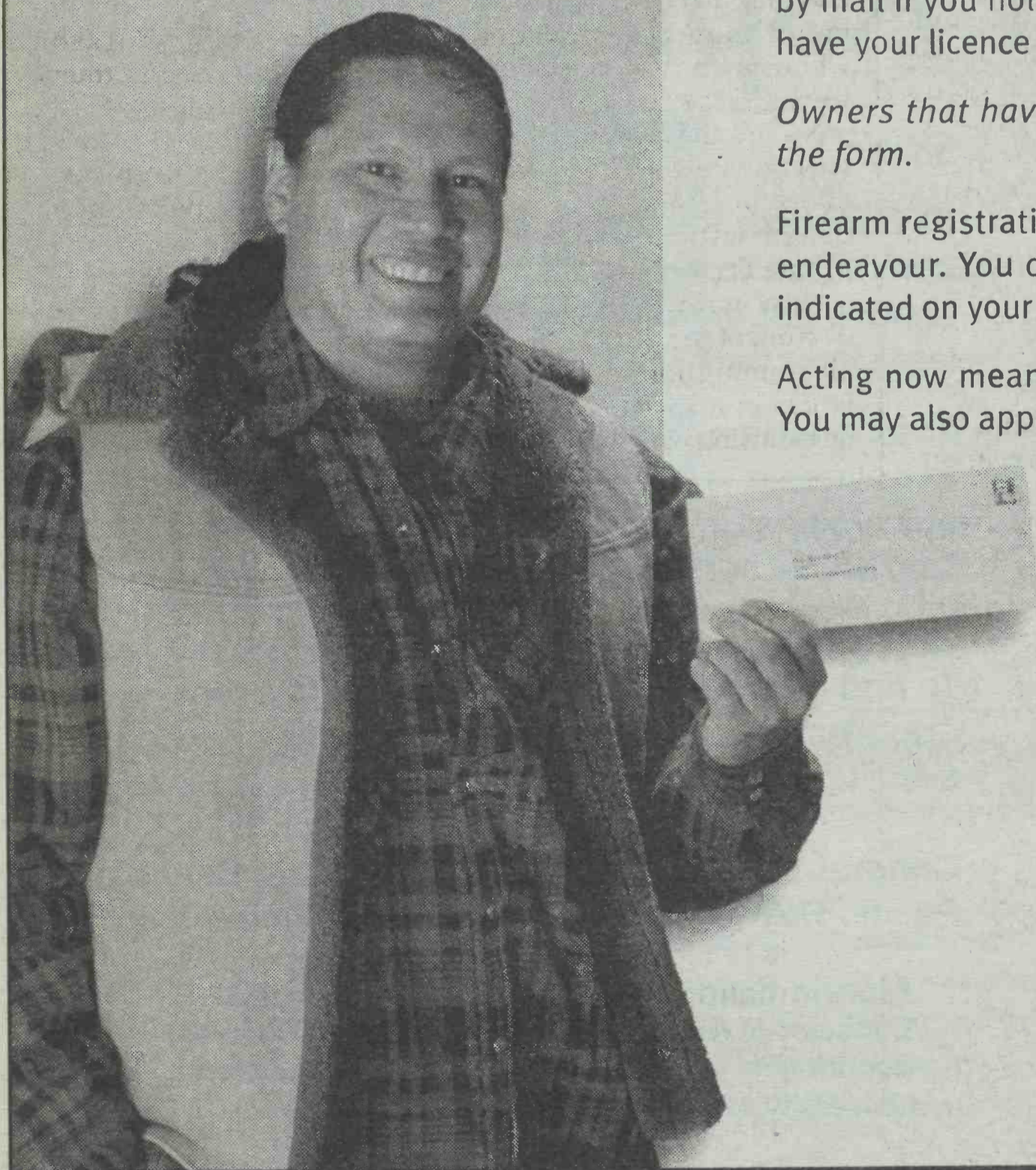


Tom Jackson

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Reforms put self-directed health care on hold

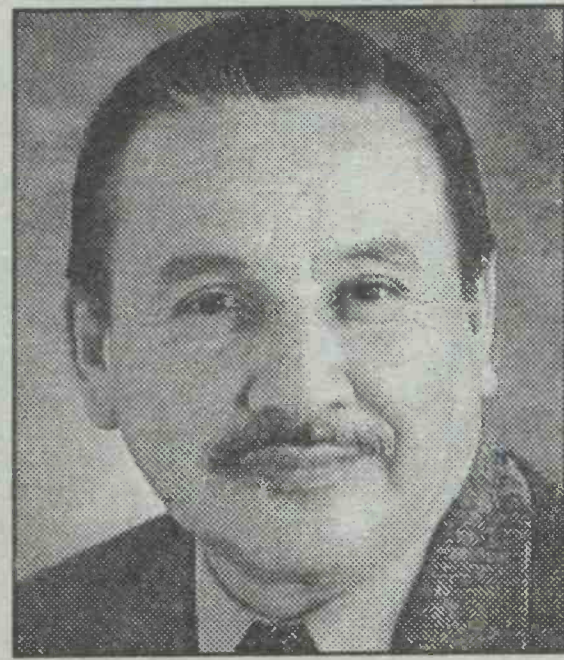
(Continued from page 7.)

He recommends citizens should write to their MLAs to voice their concerns and explain how the changes are affecting their communities. In addition, he thinks people should write to the health authorities "strongly encouraging that they sit down and meet with the Aboriginal community in developing some kind of mechanism to ensure that these dollars continue to flow to the Aboriginal communities. There needs to be some kind of mechanism in place; there isn't one right now." He said about \$10 million a year is at stake.

Chief Stewart Phillip, president of the Union of British Columbia Indian Chiefs, said on Jan. 29 that he and chief negotiator and task group member on the First Nations Summit Kathryn Teneese had met that morning. She told him the Summit had met with the premier "a day or so ago."

According to Phillip, "she was telling me that almost all of the questions that they had, they didn't get an answer. And the reason for that is this government's moving so quickly that in a sense they're making it up as they go along." He called the measures "an accounting exercise."

The chief added that while health care was "generally



Stewart Phillip

speaking an extremely volatile issue" in the final days of the NDP government, "I think it's going to worsen under this government because of the cutbacks." He said that it is outside of Victoria where the cutbacks will hurt the most.

"Probably all this will do is revitalize the solidarity between ourselves and all the groups that are suffering the same kinds of oppressive policy. So I think you'll probably see coalitions building."

Cathy McGregor, a former MLA for the constituency of Kamloops in the NDP government from 1996 to 2001 has returned to teaching.

She says she's no expert on Aboriginal health and that all she knows about it she got from "ordinary Aboriginal people

"Probably all this will do is revitalize the solidarity between ourselves and all the groups that are suffering the same kinds of oppressive policy. So I think you'll probably see coalitions building."

who are trying to deliver programs at the local community level" who spoke to her about it.

"I became very convinced on the basis of the evidence and stories they told me that it was really important issue for us to address through programming that was driven by and for Aboriginal people. . . . These are not people who sit behind a desk and talk about it; they are people who live the experience in the field."

As to replacing the Aboriginal health model with a corporate one, McGregor said, "Anyone who thinks that others can speak for Aboriginal people is badly mistaken. I believe that it's very important for Aboriginal people to take leadership on significant issues of Aboriginal

health.

"It's no surprise, across Canada, and certainly here in British Columbia, Aboriginal health, the life expectancy and other serious disease issues for Aboriginal people—it's appalling, and we need to make sure we have responses that are appropriate for Aboriginal people."

She said when she was on the Aboriginal Standing Committee she visited the Nisga'a and the Nass Valley. The northern, isolated parts of B.C. have much reduced access to health services.

"But the model they've developed there is Aboriginally based. They have Aboriginal people working in a health clinic with physicians and other health professionals, as well as traditional Aboriginal healing and other things. It was clear that they had a lot of services focused within the community that were addressing the immediate health needs of Aboriginal people in those areas, and I became convinced that that was the model we needed to use to engage in health improvement outcomes for Aboriginal people."

The cost savings may not come as the Liberals expect either, said McGregor.

"I think what they assume, and this is often an assumption of people of privilege, that sim-

ply by putting a representative on a board that that is an adequate response and that individual then will have responsibility for raising issues, and an authority or an agency will then be able to appropriately act. I know that that's an assumption people work under. But I can give you one direct example why that doesn't work.

"Take diabetes, which is rampant."

Her regional health authority came up with a plan "and that involved Aboriginal representatives from the regions, but it was driven by the bureaucrats and the staff within the health authority. . . . So what they decided to do was to send a nutritionist into a number of these Aboriginal communities—and that seems like a pretty good idea, to put someone out in the field to talk about proper nutrition—but of course this person was non-Aboriginal, and they had no knowledge of the traditional foods and the usual diet of a number of these bands. . . . And so they were preaching a dietary message that was simply unattainable for people who lived in those communities. So it was an absolute waste of money."

McGregor concluded, "I think we have taken huge steps backwards on relationship building."

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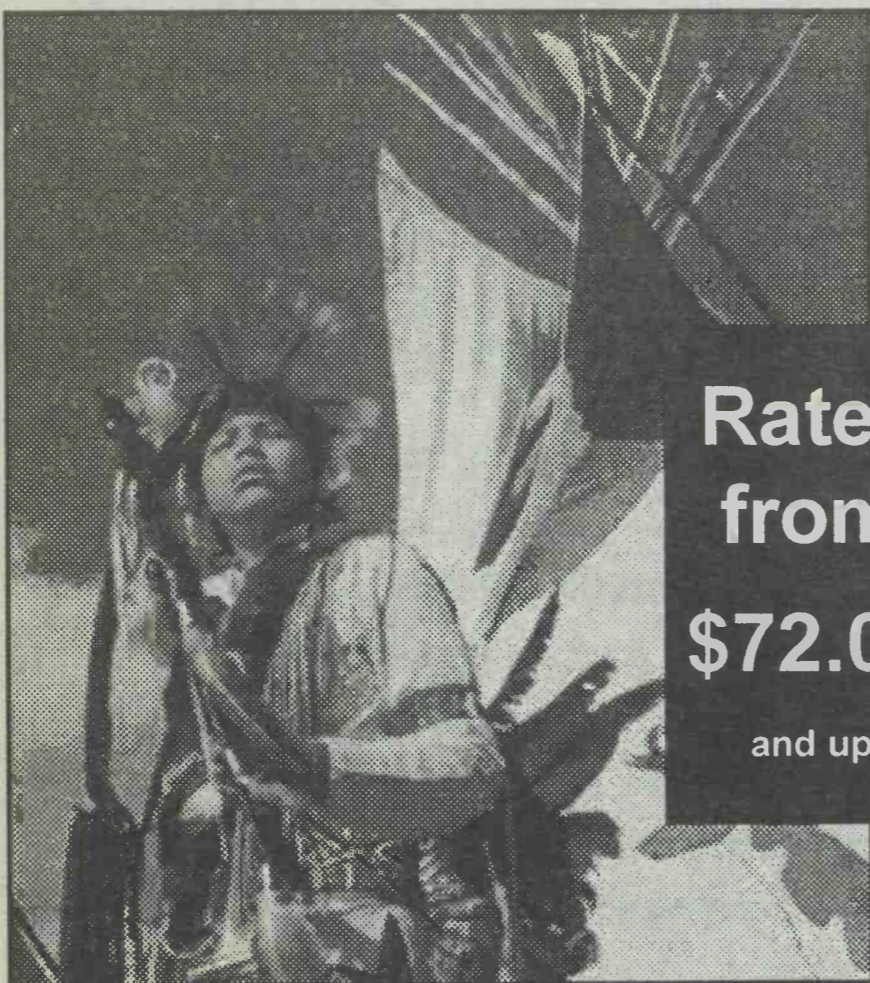
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Métis land rights

(Continued from page 8.)

"They are trying to file their new statement of claim now. This new statement of claim hasn't been filed yet," he said on Jan. 24. "Our position is that the new statement of claim requires extensive new evidence and certainly we cannot deal with it until the statement of claim is actually filed. And we have an advance copy, but they don't have the permission of the court to file it.

"So there were really two applications before the court a few weeks back. One application was by the plaintiffs, by the Manitoba Métis, to file a new statement of claim, and the second one was our reply, in effect, saying 'yes, you may file the new statement of claim, but we need more time.'"

Whitehall added that he had recommended to the court that no specific date be fixed. Instead, he wants the court to "case manage" or "shepherd" the case through the process. This would involve taking "a number of questions" back to the court for direction from the court.

He said it is "completely untrue" that governments have been stalling hearing Métis grievances in the courts.

"The case was started by the Métis and then they didn't do anything with it for about six years. And then we have a number of interim applications, including we have gone all the way to the Supreme Court of Canada. They won in the trial division; we won in the Court of Appeal; the Supreme Court of Canada reversed that, so it was obviously a very contentious issue.

"Then once we had that, clarification from the Supreme Court of Canada, we went back to the Manitoba courts—again we had to go through the trial (court) and the Court of Appeal, and the Court of Appeal agreed with the position of Canada, ordered them (the Métis) to provide particulars.

"They took about a year to do so, and then, because of a variety of reasons, they haven't progressed with the case." A change in the management of the Manitoba Métis may have delayed instructions going to counsel, Whitehall suggested.

In the last couple of years the Métis have "pressed on" with the case, he said and "I think the case has moved forward. I think the progress is that they now have a statement of claim that is sufficiently enlightening that we can deal with it."

Whitehall said he is not blaming anyone for the delays.

"This is a very, very difficult law suit. We are dealing with events that occurred over a hundred years ago, so anybody who thinks this is like a motor vehicle case, simply doesn't understand the case."

The biggest problem they face, in Whitehall's view, is that "we need extensive, additional historical research to meet some of

"This is a very, very difficult law suit. We are dealing with events that occurred over a hundred years ago, so anybody who thinks this is like a motor vehicle case, simply doesn't understand the case."

—Federal Department of Justice's chief general counsel, Ivan Whitehall

the points that they are making." For example, the Métis have argued that federal promises to them have the nature of a treaty "and obviously we are going to have some fairly extensive evidence from that point."

Regarding Whitehall's assertion that more research needs to be done, Chartrand was indignant.

"He tried to convince the government once already that the people that had a right to take this case forward are all dead and gone, so their rights are now no longer in existence.

"Now he's taking the other approach, which is 'well, let's just say their descendants are alive, so let's do research on them for another hundred years. By then maybe they will fade away or disappear.' Ivan Whitehall's philosophy comes from John A. Macdonald and he can't hide under that shell anymore. "The crux of this case," Chartrand asserted, "is that Canada is going to be put on trial here. And the history of Canada, it's unfortunate, it's not a good one for the Métis."

By example, he said the government amended legislation to allow children to sell land so the government could take it from the Métis. According to Chartrand, it later changed the law to revert back to the constitutional protections that were in place for children. In addition, orphaned Métis children had their rights to property stripped away.

In the weekend forum, delegates heard that the agreements that transferred provincial land and resources to the three Prairie provinces did not address Métis harvesting rights. In addition, the land and scrip grant system effectively bilked Native people of the Northwest out of their land. Finally, there is no mechanism now to redress these wrongs, federally or provincially.

The leaders passed a resolution by consensus that outlines their joint position and action plan.

Their legal team has been asked to come up with litigation and research options that will be presented in a Prairie Métis leaders' forum in six months.

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Meeting in Winnipeg may make or break AFN

(Continued from page 11.)

Leading up to the Ottawa confederacy, Coon Come was careful not to say whether or not he supported it. Remarks by the minister and internal documents seem to suggest the entire executive, which includes the national chief, were satisfied with the contents of the work-plan and prepared to implement the plan if the membership approved it.

The organization is now markedly (and perhaps terminally) split along the governance line.

The Inherent Rights Coalition, a group of First Nations leaders who adamantly oppose participating in any way in the minister's governance initiative, were able to hijack the agenda and de-

feat the work-plan at the Ottawa Confederacy. But the group, consisting of chiefs from the British Columbia Interior, southern Manitoba, Barriere Lake in Quebec and many or even most of the chiefs in Ontario, does not have a clear majority nationally, and it does not have the influence to keep other chiefs' organizations from breaking the AFN boycott of the governance consultations.

Matthew Coon Come, so far, has not shown he is able to broker the kind of accord that will unite the chiefs, observers say.

The minister may have rejected the idea of working with the AFN on the social-economic conditions work-plan, but one chief pointed out that that agenda is a

government-wide agenda that's related to the promises of the speech from the throne. It appears right now that the AFN is in danger of being left out of any process related to the promises in throne speech unless it embraces the governance initiative.

Nault, meanwhile, was in high spirits when he met with the Native press on a conference call on Jan. 16.

"I very pleased to be continuing on as minister of Indian Affairs and Northern Development," he said. "I lobbied for this job when I first became minister and I continued to lobby to stay here when others were, I'm sure, out lobbying and looking for other positions in this last (cabi-

net) shuffle. I'm very pleased with the vote of confidence the prime minister has given me in allowing us to continue on with this very rewarding and valuable work that we're undertaking."

The Prime Minister appointed Stephen Owen as Secretary of State responsible for Indian Affairs and Northern Development. Although the Hill Times, a well-connected publication that deals only with developments on Parliament Hill, reported Nault was "less than delighted" with the news that he was getting an assistant and that some observers see it as an indication that the prime minister isn't convinced Nault can do the job without some help, Nault told the Native

press he welcomed Owen's appointment.

The minister continues to press ahead with the governance reform agenda. He said he hopes to have legislation creating an independent claims body in the House this year. He is also looking at introducing the Fiscal Institutions Act and allowing more First Nations to get involved with the First Nation Land Management Act "in the not too distant future." All of this is in addition to the First Nations Governance Act that could go to the drafting stage as early as the end of February.

All this activity may be the reason the Prime Minister appointed Owen, Nault said.

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Three native males, one named Jamie Cole, (other two names not known at this time) the three males could be related or travelled together.

Last seen July 28, 1955 on a farm in Brock Township near Cannington, Ontario, Canada.

At that time the males were in their early twenties or late teens. They were travelling by rail and hitch hiking to farms, working as field labourers.

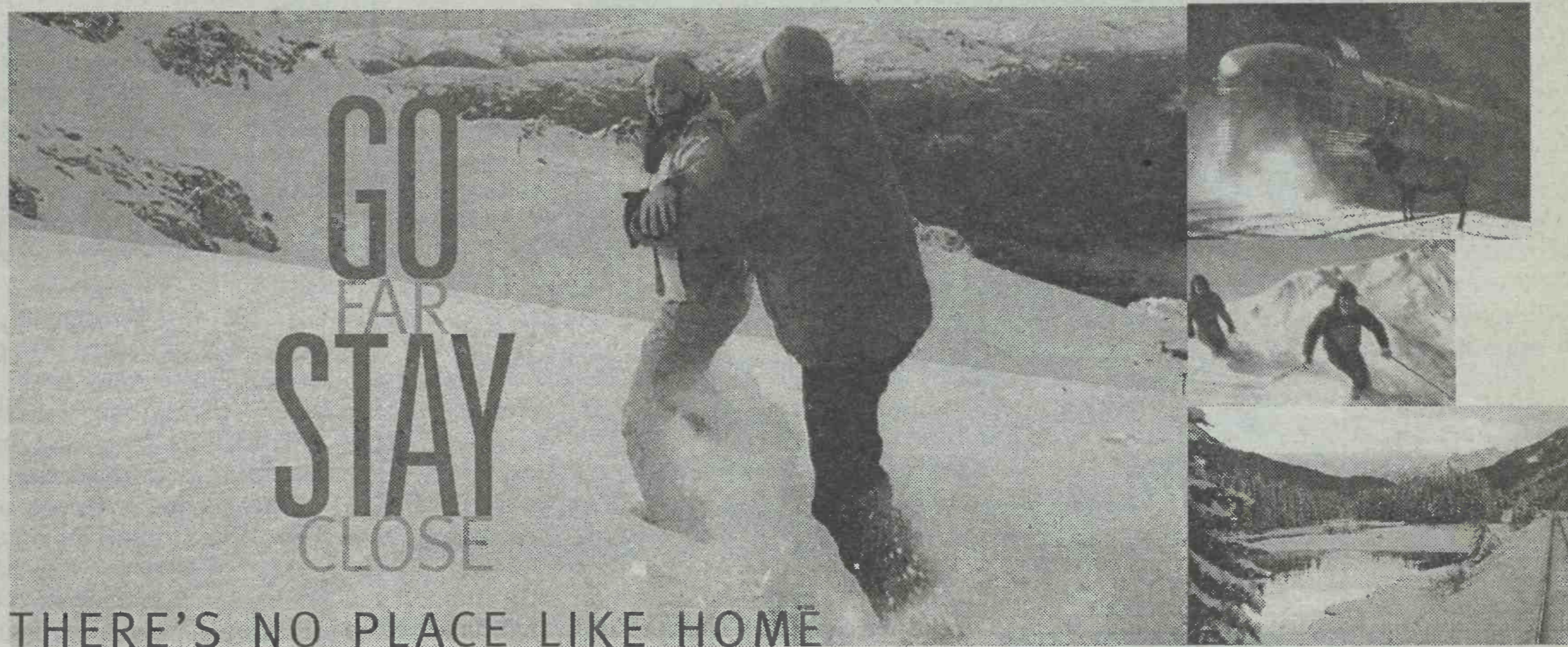
The men stayed for a short time with Mr. and Mrs. Thomas who at that time were a foster home for boys named Don, Wayne and Tom, ranging in age from 8 - 16. Thomas' lived on the 11th concession of Brock Township.

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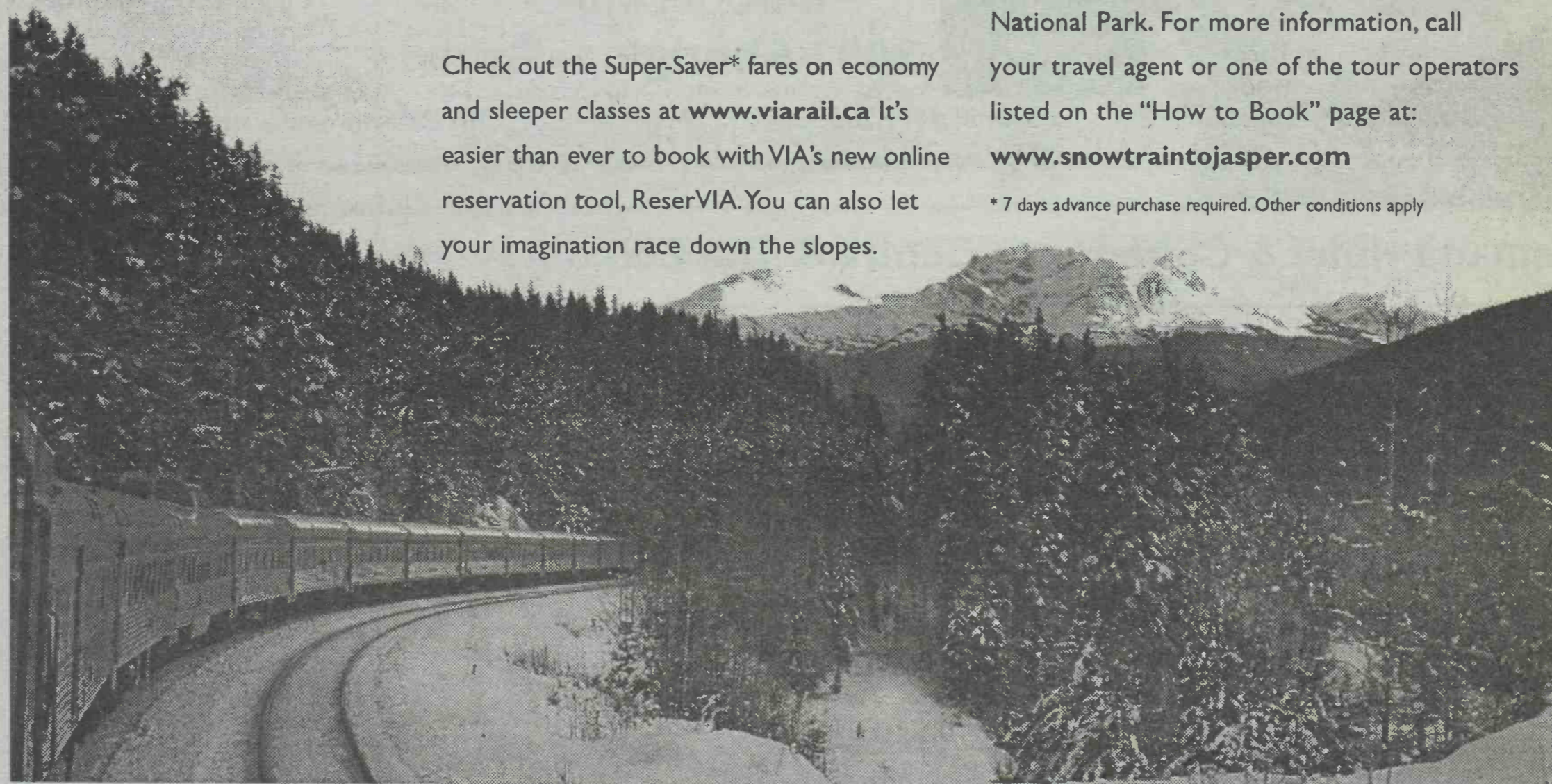
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Ablake

By Brian Lin
Windspeaker Contributor

VANCOUVER

How much can be done through a pair of hands? A whole lot, if those hands belong to Lakota film-maker and media artist Dana Claxton. In her recently released CD/CD/DVD, Ablakela, Claxton takes a innovative approach to presenting her art far beyond the live performance experience, stringing together video, music and written word in an eclectic carnation of her 1999 performance in Vancouver.

Ablakela, which means "to see" in Lakota language, was named Best Multimedia work at the ImagineNATIVE Media Festival last December for its clever use of various media to present the notions of sacredness. With songs and prayer by Peyote singers V. Primeaux and Johnny M. Claxton sits in front of a video projection of her h

Film-maker

By Cheryl Petten
Windspeaker Staff Writer

SASKATCHEWAN

Saskatchewan film-maker Dennis Jackson has added another honor to his long list of accomplishments in the business. Jackson's latest film, Christmas at Wapos Bay, had its premiere in January at the annual Sundance Film Festival in Park City, Utah.

The claymation film—produced in two versions, one in English and one in Cree—tells the story of three Aboriginal children who go to spend Christmas holidays with their grandfather on his trapline in northern Saskatchewan.

"And he's teaching them the way of life. There aren't any animals to trap this year, because of a previous forest fire, so the children, upon hearing this

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Denver March

Play delivers gambling message

By Inna Dansereau
Windspeaker Contributor

EDMONTON

Cross-Cultural Families of Native Children was host to an unusual, loose adaptation by the Free Spirit Theatre Troupe of Charles Dickens' popular *A Christmas Carol* story. A dozen vibrant youth put on the play about gambling. Aptly titled "A Nechi Christmas Carol," the performance was held the evening of Dec. 18 at the Progressive Academy.

In a poor neighbourhood, Kukoom Greedy manages a bingo hall. People keep coming to gamble in hopes to win a lump of money, but Kukoom seems to be the only one winning and she never shares. With Christmas coming, people's needs and frustration grow. Children sing on the streets to earn some change.

One night, three apparitions visit Kukoom in her sleep. The Spirit of Many Moons Ago is the

spirit of the past. It tells Kukoom how addictions can seize a person's mind.

The Dancing Spirit of Reality is the spirit of the present and it shows how Kukoom's employees' families suffer without the money she owes them.

The Bingo Orphan is the spirit of the future. It shows the suffering of a gambler's daughter, who is neglected by her addicted mother. The mother commits suicide because she can't handle her life.

When Kukoom wakes, she feels happy to be alive. She decides to pay her employees and to help everyone she can. Everyone ends up having a nice Christmas dinner and presents, thanks to Kukoom's changed personality.

The play was put together by Janice Croome, leader of the troupe, and Gerry Potter, the troupe's theatre instructor. But everyone in the group contributed to the play's content, Croome said.

The script is a changed ver-

sion of the original *A Christmas Carol* with the main character Scrooge, said Croome. The word "nechi" means "friend"; it was added in the name to make it sound more Native, she explained.

Half the proceeds from the eight dollar admission price will go to the Youth Emergency Shelter Society of Edmonton; the other half will go towards the troupe's expenses.

The troupe consists of about 20 mostly Aboriginal youth aged 10 to 29. Croome, who is a youth facilitator with the Oskaya Family Society, and Johnathan Jagt, the society's program co-ordinator, lead the group in rehearsals twice a week at the Canadian Friendship Centre and at the Progressive Academy.

"We actively promote the culture, do smudging ceremonies, take kids to sweats and to workshops in the community," said Jagt. Anyone can join the troupe. Youth don't have to be Aboriginal, he added.

Beyond ourselves is us

(Continued from page 5.)

From about 1967 on I began to give lots of talks to Native audiences, from Virginia and New Jersey to Seattle and the Southwest. In these lectures I often focused on the "Greatness of the Native Mind," and one of the major aspects of this greatness was the idea of unity between humans and other living creatures.

"If we lose the water we die. If we lose the plants and animals we die."

In the early 1970s, while struggling with racism in the university, I experienced a spiritual transformation. I began to write in a manner quite different from most of my earlier books, incorporating many of my deepest feelings and insights even if they might be very displeasing in Eurocentric and materialistic academic circles. I wrote a book which was originally

called "The Wetiko Psychosis" (about the cultural disease of cannibalism, or conscious exploitation of others, which I believed was dominating much of the world). When published it was called *A World Ruled by Cannibals*. This book was to have been printed by Akwesasne Notes in 1976 but they had insufficient funds. It came out in 1978 instead (from D-Q University).

In this work I gave written expression to the idea that our bodies included more than simply our arms, legs, head, and trunk. It is certainly true that we can lose part of our "flesh" and go on living, but we cannot lose the air, the sun, the animals, the plants, or pure water. These gifts are not simply added to us, they are the core of our flesh. We are made of these things.

Still further:

"Our eyes are not clear-glass

windows. We do not look directly out upon ... the world surrounding us...." We must therefore eliminate "...the border between mind and universe...." (*What is Space?* by Jack Forbes). I have also written that "We and all the animals and living things, we complete the world. If the world be a drum, we are its taut skin vibrating with its messages...." (Forbes, "The Universe is Our Holy Book," unpublished poem, 1993).

We are, indeed, bodies without borders.

[Professor Jack D. Forbes, Powhatan-Delaware, is the author of *Red Blood, Africans and Native Americans, Only Approved Indians* and other books. He is professor emeritus, University of California, Davis. His Web site is www.cougar.ucdavis.edu/nas/faculty/forbes/jfhome.html

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Dene curl

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

As Ken Tralnberg showed off his new uniform top with the big red maple leaf on the back and his name spelled out across the shoulders, he just couldn't stop himself from breaking into a huge grin.

The veteran of more than 20 years of top-level competitive curling is going to the 2002 Salt Lake City Winter Olympics as a member of Team Canada. Even though his Edmonton-based Kevin Martin rink clinched the right to represent their country back on Dec. 10 in a qualifying bonspiel in Regina, Tralnberg admitted on Jan. 28 that the enormity of that had yet to fully sink in.

"I've dreamt of this all my life," he said. "It's amazing that this is happening to me at age 45."

The former resident of the Lac La Ronge First Nation (Saskatchewan) was selected to be the alternate or fifth member of the Martin rink just before the team's big push to



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Dene curler to compete for men's Olympic team

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

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"I remember reading about Dick and Jane and houses with white picket fences and big old oak trees in the front yard and all. We didn't have any of that. . . Now, if kids in places like that can see what's happening to me and realize it could happen to them, that's great. If people know I'm Aboriginal and I can be a positive role model, great."

—Ken Tralberg

earn the Olympic spot began in May, 2001. Since Canada is considered a world power in the sport, the five-man rink had to knock off some pretty tough competitors along the way to get the Olympic nod, coming from behind to defeat Winnipeg's Kerry Burtnyk 8-7 in a last rock win in the Olympic trials final. They join Kelley Law's women's squad from New Westminster, B.C. to form the Canadian Olympic curling team.

The son of Don and Marie Tralberg of Prince Albert, Sask., a Bill C-31 father and non-status mother, is proud of his Dene heritage. He lived in the remote community of

Fond du Lac on the shores of Lake Athabasca in northern Saskatchewan until he was eight years of age, when his family moved to La Ronge. He started curling in his early teens and also excelled at basketball and long distance running.

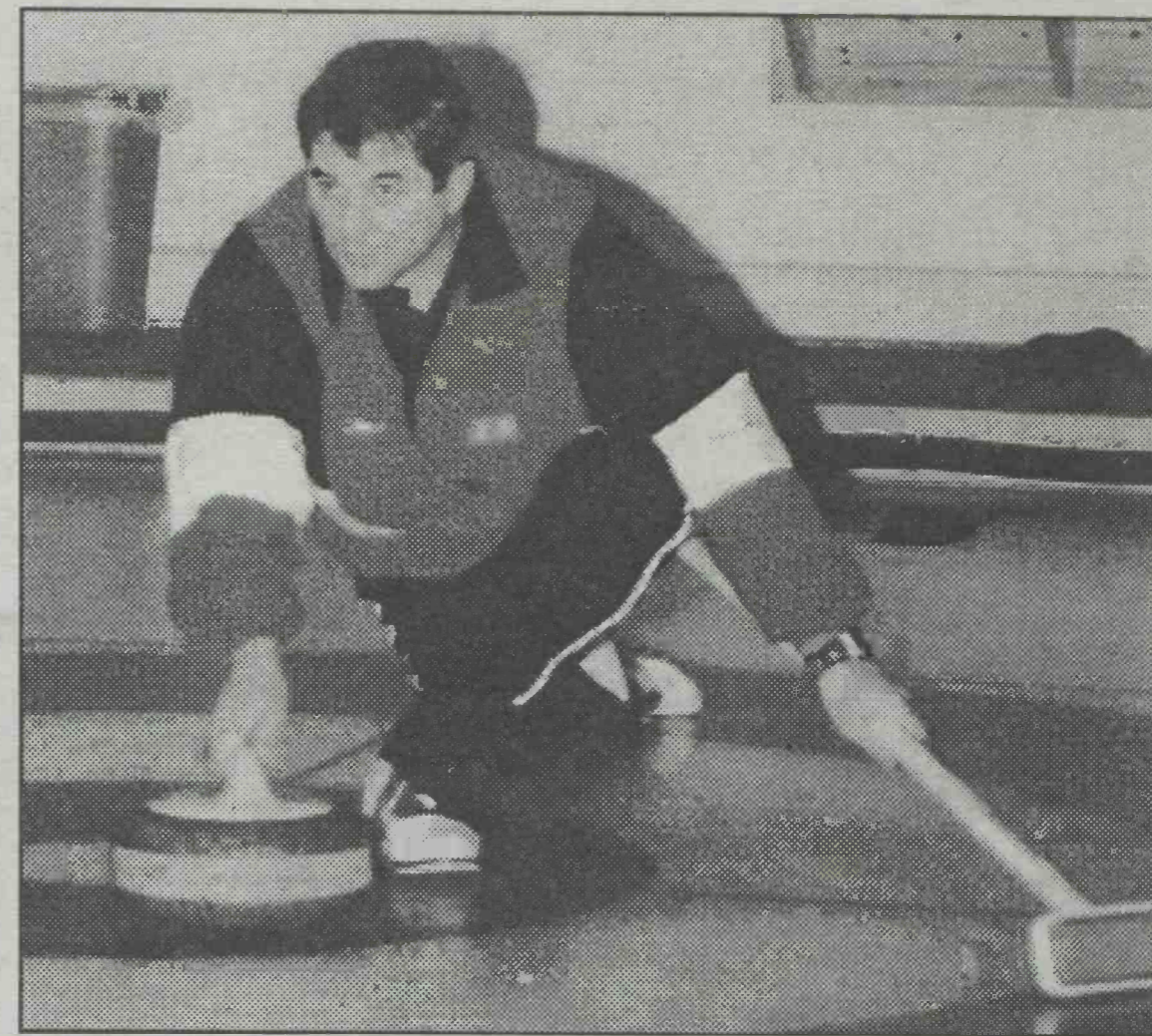
"I was the La Ronge jock at Churchill High School. In fact, one of my friends said, as we were graduating and predicting where we'd be years from now, he predicted I'd be in the Olympics and now it's happening," he said.

After a frustrating career of near misses at the top level of his sport, a career Tralberg himself described as one of "multiple disappointments," he finally found himself in the right place at the right time when his skip made that last shot in Regina. He said it's hard to decide who is more excited about the trip to Salt Lake City, himself or his family and friends.

"It's a little bit numbing for those of us who are going. But it was really fun watching them approach me after we won, seeing the look on their faces. I think they were more excited than I was but I don't think they would have felt as bad as me if we'd lost," he said.

Tralberg said it was a huge honor to be selected by the Martin rink, which had many top-level curlers to choose from. He believes it was his reputation for performing under pressure that probably gave him the edge.

"I don't feel the pressure. I



BRAD CROWFOOT

Off to the Olympics with the Kevin Martin rink is Ken Tralberg, proud to be a role model for Aboriginal youth.

just want to perform," he said. "The higher the pressure, the better."

The resident of the Edmonton suburb of St. Albert is employed as a children's advocate by the provincial government. He said he's the only person in Canada to do that job in two provinces; he helped set up the programs in Saskatchewan and Alberta. His wife, Teri, and their three daughters, Jaymie, 23, Keri, 13, and Brynn, 12, as well as friends and family all over western Canada, will be watching as Canada goes for its first gold medal in curling. Despite its traditional dominance in world curling, Canada has yet to win gold. A loss to Switzerland in the finals in 1998, the first Olympics where curling was a medal sport, has Tralberg and his teammates hungry for the big prize.

"We want to win gold," he said bluntly. "There's no way you can ever guarantee you'll get another kick at the can and this is the pinnacle of all sports."

He and his teammates have been working out at the gym and then throwing rocks every

day for the last six months, knowing this opportunity could come their way. They feel they're ready and can't wait for their first game on Feb. 11.

Before that, the excitement of the opening ceremony and the sheer majesty of the Olympic experience will be theirs to relish. Tralberg said he can't help but think of the Grade 2 student in Stoney Rapids on the shore of Lake Athabasca and how far it is from that world to the world stage in Salt Lake City.

"I remember reading about Dick and Jane and houses with white picket fences and big old oak trees in the front yard and all. We didn't have any of that," he said. "I think about my grandparents and my great-grandparents and I'm incredibly proud to be of Aboriginal descent. I have a major in Native studies in school. I did that out of pride and love for my grandmother, paying respect for her. Now, if kids in places like that can see what's happening to me and realize it could happen to them, that's great. If people know I'm Aboriginal and I can be a positive role model, great."

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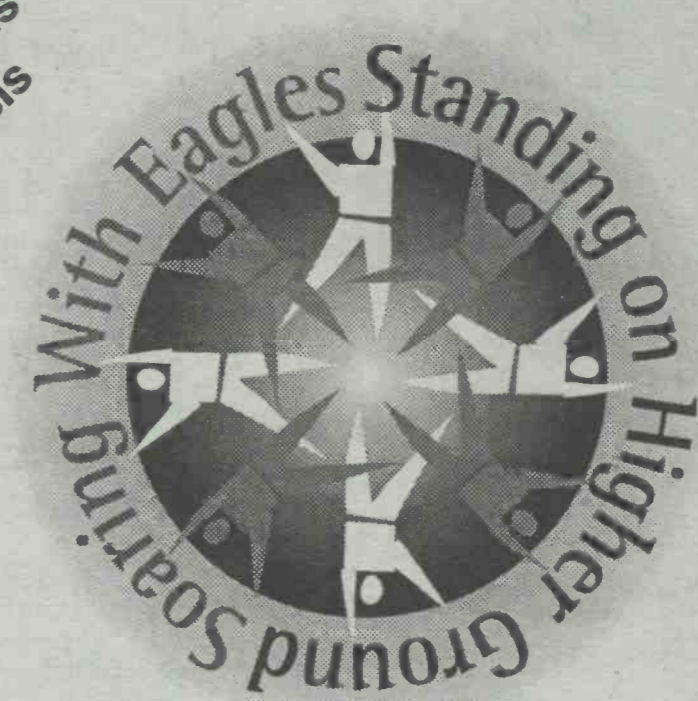
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Three levels of government support Indigenous games

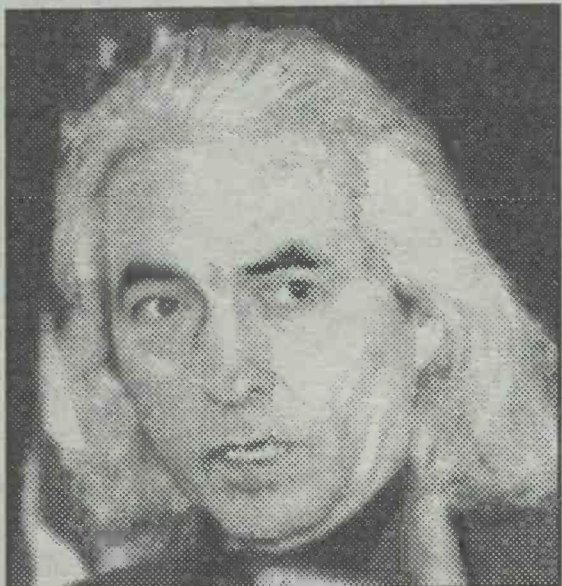
By Paul Barnsley
Windspeaker Staff Writer

WINNIPEG

The North American Indigenous Games host society invited the press to a Jan. 21 ceremony at the Centennial Concert Hall in downtown Winnipeg where representatives of the federal, provincial and municipal governments signed a multi-party agreement that will see all parties work together to make this summer's games a success.

The games in Winnipeg will be the first since the successful Victoria games in 1997. Organizers in the Manitoba capital city expect their version to be the biggest and the best ever incarnation of the sport and cultural celebration. The games scheduled for 1999 in Fargo, ND were cancelled when the host community ran into financial problems.

Sheila Copps, federal minister of national heritage, Ron Lemieux, Manitoba minister of culture, heritage and tourism and minister responsible for sport, Eric Robinson, provincial minister of Aboriginal and northern affairs and Winnipeg Mayor Glen Murray joined games co-chairs, former national chief Phil



Phil Fontaine

Fontaine and former Manitoba lieutenant governor, Yvon Dumont, in signing the partnership agreement.

"This agreement is laying the groundwork for future Indigenous Games," Fontaine said. "Never before have the three levels of government and the host society of a North American Indigenous Games formed such a partnership."

"Our mission of the games is to build bridges between Aboriginal and non-Aboriginal communities," said Dumont. "This is an example for the rest of Canada and North America."

Up to 7,000 participants are expected to arrive in Winnipeg for the games that will last 11 days from July 25 to Aug. 4.

Samson trial adjourned until April

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

Three scheduled weeks of hearings in the Samson Cree First Nation's \$1.5 billion claim against the federal government were cancelled on Jan. 9 after Federal Court of Canada Judge Max Teitelbaum was diagnosed with cancer.

Judge Teitelbaum, 69, has presided over 149 days of hearings so far with the trial expected to last at least two more years. The judge is expected to make a full recovery, sources say, although he was expected to have surgery in late January. He was appointed judge of the Federal Court of Canada on Oct. 29, 1985.

The revelation of the judge's illness came at the beginning of what was to have been the third day of cross-examination of Dr. Thomas Flanagan, a University of Calgary political science professor who the Crown wishes to have the court accept as an expert in the history of Aboriginal-federal government relations. The announcement that the trial had been adjourned until April was made about an hour after court should have begun.

Samson Cree lawyer Ed Molstad, Q.C. made the infor-

mal announcement to a courtroom half-full of Native observers who were there to see Molstad make the argument that Flanagan was not qualified to be an expert witness in the case.

The dozen or more people who made the hour-and-a-half trip south from Hobbema to downtown Calgary were looking forward to seeing the cross-examination of Flanagan completed. More than one observer said the scheduled events of Jan. 9 promised to be the most interesting day of the trial so far.

Flanagan, a former policy advisor to former Reform Party leader Preston Manning and author of *First Nations, Second Thoughts*, the Donner Prize winning book that is critical of what the author calls "Aboriginal orthodoxy," is seen by most First Nations leaders as an arch political foe. He is currently the campaign manager for Stephen Harper, an Albertan who will seek to replace Stockwell Day as the leader of the Canadian Alliance.

Molstad spent six hours of court time narrowing down the areas where Flanagan can claim to have expertise in Native issues, getting him to admit that he has never done research on reserve and has never spent any time working directly with Native people.

Flanagan, who holds a PhD in political science from Duke Uni-

versity in North Carolina, also admitted he has never taken a single course in Canadian history or Canadian Aboriginal history.

The Samson lawyer forced the professor to admit over and over again that in many areas he was not an expert, and in some areas had no knowledge at all, such as in the constitutional issues of the case.

Flanagan admitted he had no expertise in linguistics, law, anthropology, ethnology, ethnohistory and other areas. Molstad carefully narrowed the limits of the professors expertise to support the lawyer's contention that Flanagan had been asked by the Crown to assess the validity and relevance of reports prepared by Samson's expert witnesses when he had no expertise in those experts' fields. The lawyer also argued that Flanagan was usurping the court's role by stating that information in those reports was irrelevant.

Before the lawyer could conclude his cross-examination, the judge abruptly adjourned the session for the day. It will be several months before Molstad can complete his work. When court reconvenes, one more full day is expected to be required before the judge will be asked to decide if Flanagan's testimony will be admitted as evidence.



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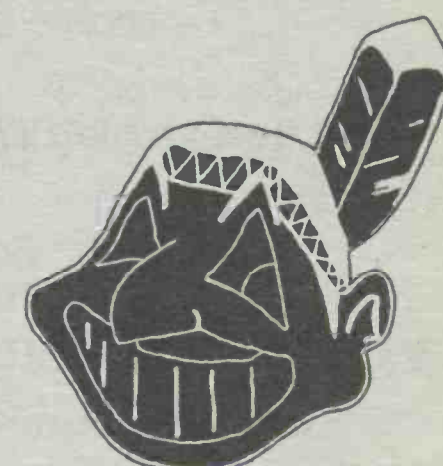
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Manitoulin Court dismisses application of Ecuadoran healers

By Margo Little
Windspeaker Contributor

GORE BAY, Ont.

A father and son team of traditional healers appeared in the Superior Court of Justice in Gore Bay, Ont., Jan. 24 to request permission to go home. Juan and Edgar Uyunkar have been detained on Manitoulin Island since their arrest on Nov. 24. The two practitioners of Indigenous medicine have been charged, along with their interpreter, with a series of offences that could lead to lengthy terms in Canadian jail if convicted.

Conditions of bail imposed last November forbid the Uyunkars from conducting healing ceremonies until the matter is settled. The men are accused of criminal negligence causing death, administering a noxious substance as well as importing and trafficking in a controlled substance. The charges are related to the sudden death of 71-year-old Jean (Jane) Maiangowi during a healing ritual Oct. 19, 2001.

The Crown alleges that the Uyunkars provided a mixture of water, nicotine and harmaline known as *natum* to Mrs. Maiangowi. The Wikwemikong Elder died as a result of "acute nicotine poisoning," states the pathologist's report. A post-mortem examination revealed that "the concentration of nicotine in the heart and blood were in the range to cause toxic effects," according to the toxicologist's findings.

Co-accused translator Maria Ventura did not attend the recent bail review hearing. She is a landed immigrant in Canada and bound by bail terms imposed Dec. 18. A newly appointed court-certified Spanish interpreter, Claudia Lambert, performed translation duties for the Uyunkars.

Defence counsel Lloyd Greenspoon told presiding Justice Robert Del Frate, "My client wants to go home to support his family. He is very concerned since one of his children is ill. Both Edgar and Juan would agree that neither would be away from Canada at the same time." Since they would buy non-refundable return tickets, Greenspoon added, there would be "no temptation to flee."

Greenspoon further argued that, under the Canadian Charter of Rights, everyone, whether citizen or not, has freedom of religion. He tried to convince Justice Del Frate that the traditional healers could be trusted to return from Ecuador for the upcoming preliminary hearing and trial.

"His word is the truth," Greenspoon said. "Juan Uyunkar comes from a people who will die for the truth. If he doesn't come back, he's considered a traitor to his people, to his medicine and to his family."

"Extradition is not a major issue," Greenspoon responded to the judge's inquiry about flight risk. "I understand that when Britain has an extradition treaty with Ecuador, then Canada has a treaty with Ecuador. I don't think anything turns on it. He wants to go home, but for Juan this is a sacred fight; he's defending an important principle for his culture and his people; they feel he's needed in Ecuador but he's obligated to come back," Greenspoon assured the court.

The Crown, represented by Lorraine Ottley, opposed the application to modify the bail terms originally set out by Justice C.S. Sanders Nov. 26. "It is unheard of to allow the accused to leave Canada and go to a country where there is no possibility of extradition," she said. "When we looked into the matter, the Department of Justice told us that Ecuador does not extradite their nationals."

She also countered the defence's argument that financial problems were creating an urgent need for the defendants to return to Ecuador. Ottley produced documents showing that Juan Uyunkar received \$1,500 from the Wikwemikong Health Centre on Oct. 1 and another \$1,500 on Oct. 5, 2001. Then on Oct. 17, according to the Crown, he was given \$3,100 to go back to Ecuador to obtain more medicine.

"You have received \$7,100 so far for expenses," she said.

Ottley pointed out that \$20,000 cash bail had been raised for the Uyunkars in a short period of time in November.

"You are not rich but you have received some money for your services," she told the shaman when he took the stand.

The Crown introduced a letter

"I represent my people and, if I lie, I am betraying my people. I have to defend the truth and my medicine. For us this truth is very profound and lives within our hearts and souls."

—Juan Uyunkar

"Clearly justice is only available for those who can afford it. It's obvious that if they'd had lots of money they would have been allowed to go home. There is so much community support here today; I am sure lots could have been done to guarantee their return."

—Norman Aguonie

intercepted from the internet outlining on-going efforts to raise funds for the Uyunkar and Ventura legal defence. The elder Uyunkar had written that \$60,000 is needed to prepare the case now and another \$2 million will be required for research, international experts and legal expenses in the future.

"There are now powerful people working on our behalf to raise the money," he reported.

"You have ways to get money," Ottley said. "You have the means to raise substantial amounts of money."

Speaking through interpreter, Claudia Lambert, Juan Uyunkar told the court, "I want to go home for the sake of my family. It is very important to tell my people whether I am dead or alive; they don't know if I'm alive; if they can't see me they don't believe it; they don't believe white man's words."

He described his arrest and two night incarceration in Sudbury District Jail as "like living in hell." In the beginning, he "thought that everything would be solved quickly." He trusted the authorities and stayed in Canada because he felt "a need to clarify everything," he told Justice Del Frate. "I didn't know it would take so long; I thought it would be short. But I have to go back now if it is convenient with the court."

In his plea for permission to return home to the Amazon, Uyunkar said, "I represent my

people and, if I lie, I am betraying my people. I have to defend the truth and my medicine. For us this truth is very profound and lives within our hearts and souls."

Uyunkar sought to persuade the court that 12 children, including a four-month-old baby he has never seen, anxiously await his return.

"Right now I have no money," he said. "The families down there are very big and there is very little money. The Elders here are using their connections to raise defence money. They say there is a way to get money but to date there has been nothing."

He claims that now that he is "a prisoner" in Canada, his family is without his usual support. Normally his family members make handicrafts to sell, with children as young as seven involved in the production. Sometimes they guide tourists on Amazon tours, he explained. Because of the court case, the elder Uyunkar is not permitted to conduct the healing ceremonies that often generate "donations" of food and small amounts of cash. He repeatedly maintained that funds received from the Wikwemikong Health Centre and academic institutions were "donations" and not payment for services.

A letter of recommendation from a university dean translated before Justice Del Frate characterized Juan Uyunkar as "a very sincere person" with "high pro-

fessional standards." The document praised his "profound knowledge of Indigenous medicine" and expressed appreciation for the lectures he delivered on shamanism at the academic centre in Quito. A second letter from the department of citizenship in Ecuador stated that Uyunkar is "a wise man" who has been practising the medicine of the Shuar people for 30 years. The officials confirm that he shares his medicine throughout the world and is known for "high standards of conduct both in and out of Ecuador."

In the end Justice Del Frate turned down the request to travel.

"I see all kinds of difficulties if the accused don't come back. The cost and effort of trying to extradite them doesn't seem reasonable. Ecuadoran citizens are not extraditable and that would cause a lot of problems if they were not present for the hearing and the trial. The defence has not succeeded in convincing me that they would be in attendance at future proceedings," he concluded.

In addition, the judge noted that "the family of the deceased and the community need to see finality to the case." He commended the community members who provided sureties for the Ecuadoran visitors.

He advised community supporters that instead of buying costly plane tickets to South America, money raised could be sent to Ecuador to assist the families of the accused.

Outside of the court house a clearly frustrated Juan Uyunkar waved away television and press cameras saying, "We're not criminals; we came here to help."

Norman Aguonie, a practitioner of traditional medicine from the Sheguiandah First Nation, has been observing the prosecution of the visiting healers. After the application was dismissed, Mr. Aguonie commented, "Clearly justice is only available for those who can afford it. It's obvious that if they'd had lots of money they would have been allowed to go home. There is so much community support here today; I am sure lots could have been done to guarantee their return."

(see Fund page 23.)

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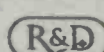
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und page 23.)

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Why get a Pap smear?

Cervical cancer is the second most common cancer in women throughout the world.

Thirty years ago in Canada, one-third of all women who had cervical cancer would die from it. Today, there is 50 per cent less cervical cancer in Canada and the deaths from cervical cancer have been cut by two-thirds.

What has caused this success? Pap smear screening.

Cervical cancer
The cervix is the opening to the uterus (or womb). Women that have had children will remember the doctors or nurses talking about the changes in the cervix, dilating and getting softer as the opening got larger so a baby could pass through. The cervix is also a place where cancer cells can develop. The cells lining the cervix can slowly change and eventually this area can become abnormal. If left untreated, the cervical cells can develop into a deadly cancer.

Dr. Pap
The Pap smear detects abnormal cells so that we might treat them. The Pap smear actually comes from the name of the famous Greek Doctor Papanicolaou, the founder of this life-saving procedure.

During your gynecological exam, your family physician or



The Medicine Bundle

Gilles Pinette, B.Sc, MD

gynecologist will use a specialized instrument to take a gentle scraping or brushing of the cervical lining. The scraping is then put onto a glass slide and sent to a specialist who will look at the sample under a microscope to detect any abnormalities.

Abnormal Pap
If your Pap smear is abnormal, your doctor will make an appointment to do a repeat smear or ensure that you see a gynecologist to do further tests or treatment. Some doctors feel that cervical cancer is a sexually transmitted disease. That is because women who have sexually transmitted diseases or genital warts now or in the past have a high risk of showing Pap smear abnormalities. Women who smoke and those who have had more than two lifetime sexual partners also have a higher risk of getting cervical cancer.

Other people at higher risk include recent immigrants (especially from developing countries), Aboriginal women, those who have lower income, and women with a suppressed immune system.

Pap planning
It is recommended that any woman who has had sexual intercourse should have a Pap smear done and repeated every year. If you have had two normal Pap smears in a row, your doctor might suggest that you repeat your Pap smear every 3 years until you are 69. Your doctor will advise you if you need to continue to have Pap smears beyond age 69. If you change your sexual partners or are exposed to a sexual transmitted disease or genital warts you may need to continue to have yearly Pap smears.

(see Beat Cancer page 35.)

Fund established for healers

(Continued from page 22.)

He believes the "human side" of the situation was ignored in rendering the decision.

"The idea of honesty and trust didn't carry much weight in the courtroom today," he said. And since the case carries many implications for the future practice of Indigenous medicine, Mr. Aguonie urges "anyone who is using or has used traditional medicine to jump on board and show their support" for the Uyunkars.

All three defendants made a brief appearance in Wikwemikong court January 29. Greenspoon applied for a delay in the proceedings to allow time

for his clients to arrange for legal aid.

Justice L. Serre granted the request and the matter has been rescheduled for March 12. The Crown agreed that several weeks are needed for the defence to analyse seven volumes of interviews and reports compiled by the Ontario Provincial Police and Wikwemikong Tribal Police.

Meanwhile, a support group known as The Uyunkar Defence and Support Fund has been established. According to steering committee member Jeanette Corbiere-Lavell, the Uyunkars were "invited into our community to share their medicine with us. They came to us in a spirit

of sharing, but now they are held here with no way of making a living, no benefits or support. Even if only in a spirit of human rights or compassion, we can't just abandon these people."

The Anishnaabek in Support of Indigenous Medicines International has been formed to promote the use of Indigenous natural medicines internationally and to protect Indigenous medicine and practitioners throughout the world, according to Corbiere-Lavell. A formal bank account has been opened at the Bank of Montreal in Manitowaning to receive donations.

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Healing Lodge restores hope and provides inspiration

By Yvonne Irene Gladue
Windspeaker Contributor

YELLOWKNIFE

A number of treatment programs have found a new home in the Somba Keí Healing Lodge. The Grollier Hall Residential School Treatment Program is just one. It provides a safe environment for people who are addressing issues that stem from residential schools.

"Eight beds are set aside for both men or women who are interested in taking the 40-day Residential School

Trauma Treatment Program. The other 20 beds are set aside for Corrections Services Clients," said Norman Yakalaya, executive director, Grollier Hall Healing Circle.

"We had an all women's program last month and it went really well. We are looking forward to holding another program for the women as soon as we get enough interest in the program. Women who have children find it a bit hard to attend because they have to find babysitters before attending the 40-day program," he said.

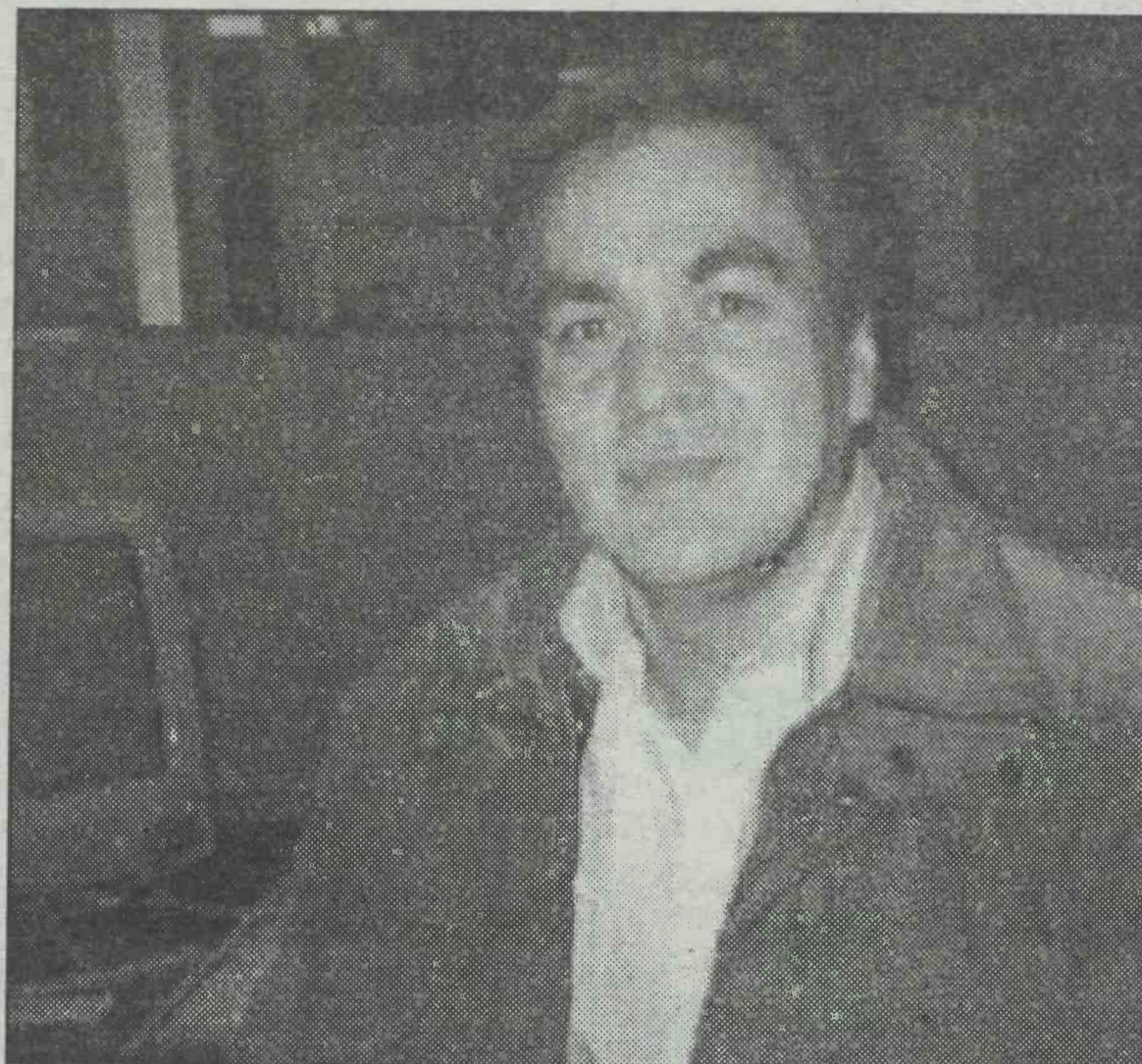
In 1999, a 28-day residential treatment program for alcohol and drug abuse was terminated by the territorial government. Shortly after, the federal government and Corrections Services Canada approached Northern Addictions Services and talks

began on programs for Aboriginal inmates who were from the North.

Under Sections 81 and 84 of Justice Canada's regulations, more emphasis was put on Aboriginal inmates who needed to be integrated back into their communities.

"One of the things that we noticed about the clients that were coming through Corrections Services was that their issues were no different than residential school issues. Trauma is trauma. We are working with some of the clients who have done certain things in society and ended up in southern institutions. We are noticing that the only thing that separates the trauma treatment clients from Corrections Services Canada is the name," said Yakalaya. "What we do is put them in a facility structure with a really strong program with some really good counselor's and some really good staff and the clients get a second chance. Some of these clients who are in the program have a lot of good things to offer back to their communities. It just takes some time and patience. We require them to look at some of their own issues," he said.

On Dec. 20, eight men graduated from the program. Some of the graduates were emotional as they disclosed some of their experiences before attending the



Norman Yakalaya, executive director, Grollier Hall Healing Circle.

program. An Aboriginal drum group and local musicians rounded out the evening's entertainment, as family members and friends shared in the clients' celebration.

"The Trauma Treatment Program is definitely needed in Canada. It is definitely needed in the North West Territories. If you look at the number of years that the residential schools have been in existence in the North West Territories you will find that it's been

over 100 years. A lot of people have been in residential schools in the N.W.T.," said Yakalaya. "So you look how many people have been affected by residential schools and the amount of damage that's been done that has not been properly addressed. Instead people have been addressing their hurts and pain through addictions, dysfunctional relationships or suicide," he said.

Yakalaya said ours has be-

come a non-feeling society.

"We do not know how to react to strong feelings such as anger, love or hurt. We were not allowed to feel our emotions when we were children. I think that in terms of healing, we as Aboriginal people are just starting at the tip of an iceberg. We are trying to understand what it is like to have a fairly healthy life with decent relationships with other family members and our spouses and society. We encourage the clients to not always point fingers at the church or at the federal government, but for them to start looking at themselves and what it takes for making healthy choices. Even if it means some gut-wrenching stuff has to come out knowing that healing needs to be done," he said.

Harold Cooke, executive director of the lodge fondly remembers a particular client who not only healed from emotional pain, but from a physical ailment as well.

"There was a client who was asthmatic for nine years when he entered the program, however, after completing the trauma program he was no longer asthmatic," said Cook. "That is what can happen after a person begins to deal with their issues. When people start to heal emotionally they can heal physically as well," he said.

Six Nat

By Ross Kimble
Windspeaker Contributor

SIX NATIONS,

Growth, innovation prosperity are goals shared virtually all Canadian provinces, and provincial governments across the country increasingly recognizing importance of Aboriginal businesses and putting programs to foster their success in these areas.

The Ontario government through its extensive Building Aboriginal Economy strategy, is at the forefront of this trend. One aspect of the strategy is to increase number of Aboriginal/corporate partnerships within province, and to recognize, successful partnerships that might be used as models for future ventures.

In November 2001, the partnership between Six Nations Natural Gas Company L

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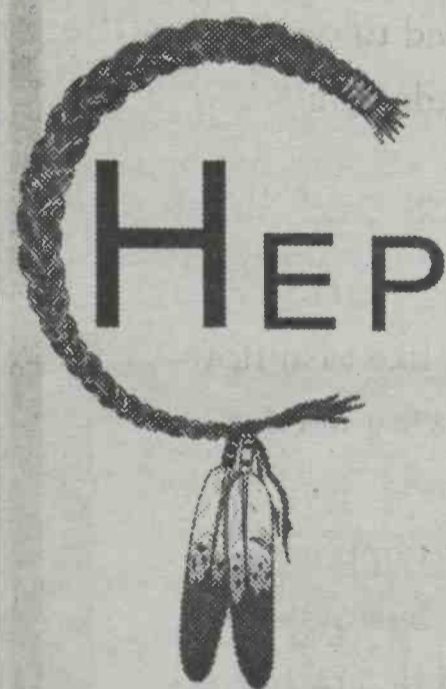
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Inspiration

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Six Nations Natural Gas a model of success

By Ross Kimble
Windspeaker Contributor

SIX NATIONS, Ont.

Growth, innovation and prosperity are goals shared by virtually all Canadian companies, and provincial governments across the country are increasingly recognizing the importance of Aboriginal businesses and putting forth programs to foster their success in these areas.

The Ontario government, through its extensive 'Building Aboriginal Economies' strategy, is at the forefront of this trend. One aspect of their strategy is to increase the number of Aboriginal/corporate partnerships within the province, and to recognize existing, successful partnerships that might be used as models for future ventures.

In November 2001, the partnership between Six Nations Natural Gas Company Lim-

ited and Union Gas Limited was chosen as the winner of the second annual Ontario Aboriginal Partnerships Recognition Award.

"This partnership has had a very positive ripple effect throughout the community," said Ontario's Attorney General and Minister Responsible for Native Affairs, David Young. "Ontario is working with Aboriginal communities and the corporate sector to build market-driven partnerships to support our mutual goal of Aboriginal self-reliance, entrepreneurship and the creation of long-term employment."

Government's own research certainly demonstrates the need for such initiatives. The Royal Commission on Aboriginal Peoples has reported that the continuing fast Aboriginal population growth and the need to address high Aboriginal unemployment will require approximately 500,000

Aboriginal jobs by 2016. Although there are at present some 4,000 Aboriginal-owned businesses in Ontario, most of them are small, home-based operations in primary and traditional sectors such as fishing and trapping, transportation, agriculture, and contracting.

Six Nations Natural Gas, on the other hand, is one of a growing number of Aboriginal companies operating successfully in a more value-added economic sector. It is the first natural gas utility owned and built by a First Nation community in Canada, and as outlined by its General Manager, Nick Petruzzella, its achievements certainly warrant the recent recognition.

"We sell in excess of 4.5 cubic metres [of natural gas] a year, compared to our first year when we sold 250,000 cubic meters. At the end of our first business year we had about 150 customers, and now we have over 1,800."

The first year for Six Nations Natural Gas was 1989, when the council's then economic development manager put forth the idea of building a natural gas pipeline across the reserve. The utility company that had previously served the community was not particularly effective or efficient, and the need was certainly there.

"Prior to Six Nations Natural Gas being formed, there was another gas company that operated on one geographic portion of the reserve—about a quarter of the reserve was covered by it," explained Petruzzella. "It was old, and it was not well-maintained. It had reached its capacity in terms of gas that could be put through its system, and subsequently the number of customers that it could sell to.

"Our first invoices went out in January of 1991. We sent out 10 invoices at that time, and we've been growing ever

since. In 1994, the Six Nations council eventually bought out the original gas company and merged it with Six Nations Natural Gas.

"Then, in 1995, the chance for a partnership with Union Gas developed—Union wanted to put a high pressure line across territory that was disputed in a land claim between Six Nations Band Council and the federal government. To circumvent any possibility of Six Nations getting this land and going to them later saying 'get your line out', Union Gas went to council and asked, 'Is there anything we can do to prevent this from happening?' The partnership was legalized in 1996.... Revenue and growth for both entities increased as a result of it, and there have also been increased learning and training opportunities for our Aboriginal businesses and people."

(see Gas page 27.)

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Partnerships equal business opportunities

By Cheryl Petten
Windspeaker Staff Writer

MEADOW LAKE, Sask.

Since its first foray into the world of business more than a decade ago, partnerships have played a major role in Meadow Lake Tribal Council's economic development initiatives.

Its first major business venture was the purchase of a 40 per cent interest in NorSask Forest Products, a stud mill located near Meadow Lake.

"We bought into it with the employees who were working in the mill," said Vern Bachiu, director of research and development with Meadow Lake Tribal Council (MLTC). "It was a failing business, and we bought into it in 1988, and were involved in the turn around of that business. And in 1998, we purchased 100 per cent of the mill. So that's really our flagship business."

While not all of the tribal council's current business ventures are partnerships—they also own 100 per cent of Polar Oils, a bulk fuel distribution company that sells home heating fuel and provides fuel to the logging industry, as well as Northern Trucking, a firm that hauls wood chips from the saw mill to Weyerhaeuser's pulp mill in Prince Albert—many of MLTC's other business ventures do involve partnership arrangements.

The tribal council has 50 per cent ownership in Ceres Fertilizers, a company that processes ammonium sulfate tailings from uranium mines into agricultural fertilizers, and is involved in a joint venture with TransGas Limited, Saskatchewan's Crown gas utility company, which involves MLTC storing natural gas in underground caverns.

Two of the tribal council's future business investments will involve partnerships as well, Bachiu explained.

"We've just made the decision to participate in two other businesses. And one is the oriented

"The separation of business and politics is absolutely critical. When political interests start to interfere in a business, it can just be devastating."

—Vern Bachiu, director of research and development, Meadow Lake Tribal Council

strand board (OSB) plant being proposed for Meadow Lake. And it would see us being approximately a 10 per cent participant . . . so we're hoping to not only be equity participants, we're hoping it'll be a good source of employment, as well as contracting opportunities for our First Nations," Bachiu said. Construction of the new \$220 million mill is expected to create 200 person years of employment. Once completed, an estimated 260 jobs will be created, half in the mill, and the other half in spin-off areas such as harvesting and trucking.

B.C.-based Tolko Industries will own 75 per cent of the mill. Saskatchewan's Crown Investments Corporation (CIC) will own the remaining 25 per cent, but will be making part of its share available to the MLTC, as well as to a North West Communities Wood Products Ltd., a group of five area communities that have formed a partnership in order to get involved in the mill project.

"The Northwest Communities and the Meadow Lake Tribal Council both have the opportunity to take up to just under 10 per cent of a share in this project. And that would come out of CIC's share," explained Ted Boyle, executive director of communications for the CIC. "So what they can do is get involved in it in a very small way to start with, and build up their ownership to 10 per cent over a period of time if they want to."

The other new partnership the MLTC is getting involved in is buying into West Wind Aviation. The company, founded in 1984,

has charter operations in Saskatoon, Regina and Winnipeg.

Joining the MLTC in the venture is Prince Albert Development Corporation, economic development branch of the Prince Albert Grand Council (PAGC).

"So between us, we'll own 51 per cent," Bachiu said of the joint venture with the PAGC. Although the two tribal councils have worked together on programming in the past, this will be the first time they have come together for a business venture, as well as being MLTC's first business venture with any other tribal council.

So many of the MLTC's business investments are partnerships, Bachiu explained, because of the advantages a partnership offers—buying into an entity with a proven track record and the knowledge needed to run the business successfully.

"Our strategy has been to buy into existing, profitable businesses that have a strong financial track record, as well as a proven management team," Bachiu said. "We, as an example, don't have pilots, don't have the experience needed to run an aviation company. But if we're participating with a strong management group, then they can continue to operate the business that they have been doing so successfully. Over time, we learn the business and become more involved. And we also look at growth potential - would having a First Nation participant in the business give it an increased opportunity for growth? Otherwise, if you go in

on your own, then you're counting on having all the experience, as well as the finances necessary to run a successful business."

Another advantage is that the partnership arrangements the MLTC has been involved in have allowed them to buy into the businesses slowly.

"We don't have a big bank account to buy into businesses and pay cash for them and so on. And the businesses we've been getting into are ones where we have the opportunity to earn in over time. So in the next five to 10 years, most of our present businesses will be paid for completely. Which will put us in a much stronger position to grow those businesses, or get involved in new ones."

The main drawback to this approach is that the tribal council's member First Nations have to wait to see business successes translate into direct benefits for them.

"And this is the difficult thing," Bachiu said. "Because a lot of the primary benefits are longer term. Because what we're looking for are businesses where we can make money without having to put a lot of money down. So that means that it'll take us a while to get profits to distribute to our member nations. Because our profits are going against our purchase price. So right now our First Nations aren't seeing sizable

dividends.

"In terms of employment, we're making incremental improvements, but we're not going into businesses and making household changes. We're looking at employment through either attrition or growth, but not replacement. So really, it is a strategy that demands a high degree of patience. And sometimes it is difficult, because some of the First Nations that have immediate priorities and issues to deal with sometimes don't see the profit levels that they'd like or the employment levels that they'd like in the immediate term. We're just asking for people's patience, to bear with us over the next five to seven years."

Although all the current businesses the tribal council is involved in are successful, there have been some business failures along the way. But with those failures came some valuable lessons learned.

One of the most important lessons, according to Bachiu, is the importance of keeping business separate from politics.

"The separation of business and politics is absolutely critical. When political interests start to interfere in a business, it can just be devastating," he said.

Another important lesson—don't over leverage the business.

(see Tips page 27.)

Gas co is a na

(Continued from page 25.)

The partnership has benefited both parties, as well as the neighboring community. Six Nations Natural Gas is able to meet its mandate to provide service to all community members and Union Gas has been able to expand its market and the gas line network. Goods and services are also purchased locally by the partners, helping the area's economy.

Located roughly one hour's drive away from many of Ontario's major centres (Toronto, Hamilton, Kitchener, and Fort Erie), Six Nations of the Grand River is the most populous Aboriginal community in Canada, with more than 20,000 members. This large customer base means the Six Nations Natural Gas is poised for continued growth.

"Our customers are mainly on Six Nations Reserve, but we also sell gas in Mississauga of the New Credit, which is an adjoining First Nations community," said Petruzzella. "Growth

Tips for

(Continued from page 26.)

"If you have too much debt and not enough equity in a business, you're just not well positioned to manage in the downturn market."

As for other First Nations thinking about getting involved in business partnerships as part of their economic development initiatives, Bachiu has a few pieces of advice.

"I think that you really have to make sure that there's some compatibility in the values of the existing business owners and yourselves; that you have a common sense of direction, and a belief in some similar thing," he said.

"Go into business knowing why you're doing it. Because you go in with the goal of making money, then that's the right motivation. If you go in saying



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tegy that demands a high
ree of patience. And some-
es it is difficult, because
e of the First Nations that
e immediate priorities and
es to deal with sometimes
t see the profit levels that
d like or the employment
ls that they'd like in the im-
iate term. We're just asking
people's patience, to bear
a us over the next five to
n years."

though all the current busi-
es the tribal council is in-
ed in are successful, there
e been some business fail-
along the way. But with
e failures came some valu-
lessons learned.

ne of the most important les-
s, according to Bachiu, is the
ortance of keeping business
ate from politics.

he separation of business
politics is absolutely criti-
cal. When political interests start
to interfere in a business, it can
be devastating," he said.

Another important lesson—
not to over leverage the busi-

(See Tips page 27.)

Gas company is a natural

(Continued from page 25.)

The partnership has benefited both parties, as well as the neighboring community. Six Nations Natural Gas is able to meet its mandate to provide service to all community members and Union Gas has been able to expand its market and the gas line network. Goods and services are also purchased locally by the partners, helping the area's economy.

Located roughly one hour's drive away from many of Ontario's major centres (Toronto, Hamilton, Kitchener, and Fort Erie), Six Nations of the Grand River is the most populous Aboriginal community in Canada, with more than 20,000 members. This large customer base means that Six Nations Natural Gas is poised for continued growth.

"Our customers are mainly on Six Nations Reserve, but we also sell gas to Mississaugas of the New Credit, which is an adjoining First Nations community," said Petruzzella. "Growth is

ongoing, because we still don't cover 100 per cent of our community. Also, with the way the energy markets are evolving in Ontario, we're looking, as a strategy for the future to become an energy distributor rather than just a natural gas distributor."

"Partnerships between Aboriginal and Ontario companies and entrepreneurs are a fine example of how joint ventures can bolster economic development and growth for Aboriginal communities," said John Kim Bell, founder and President of the National Aboriginal Achievement Foundation, which established the Aboriginal Partnerships Recognition Award in co-operation with the provincial government.

"I am pleased that this initiative provided job training, real jobs and revenue generation for the community. By recognizing successful business partnerships through this award, it is an effective means for encouraging further joint ventures."

Tips for success

(Continued from page 26.)

"If you have too much debt and not enough equity in a business, you're just not well positioned to manage in the down market."

As for other First Nations thinking about getting involved in business partnerships as part of their economic development initiatives, Bachiu has a few pieces of advice.

"I think that you really have to make sure that there's some compatibility in the values of the existing business owners and yourselves; that you have a common sense of direction, and a belief in some similar things," he said.

"Go into business knowing why you're doing it. Because if you go in with the goal of making money, then that's the right motivation. If you go in saying

'well, we really don't care about making money, what we really care about is creating employment,' then chances are that business will fail, so you'll get neither. If you're in it to make money, then you usually get both the profits and the employment, or at least the chance for employment."

"Separate business from politics. And I guess, take a long-term view. There are no overnight successes. If there were any overnight sensations, then everybody would be doing it. But being in business is a lot of very hard work, and you've got to be very, very cautious and careful. But it's certainly worth it. Our business interests now, our annual revenues are about \$65 million a year in gross sales. So it's really worth it in the long run to do it right."



An agreement was signed between the North Thompson Indian Band and Mike Wiegele Helicopter Skiing during a ceremony in December. The memorandum of understanding commits the two parties to jointly contribute to and participate in the development of the long term stability of the regional and local economy, specifically within the eco-tourism industry. "Concern for ensuring the integrity of the environment and the utilization of natural renewable resources at a sustainable level are a shared objective," the agreement also states. North Thompson Indian Band Chief Nathan Matthew, Elders and council members, along with Mike Wiegele Helicopter Skiing chairman Mike Wiegele, Kamloops and North Thompson MLA Kevin Krueger, Thompson-Nicola regional district director Steve Quinn attended the signing ceremony. Members of the Blue River and area community were in attendance at the Thunder Ridge Centre at the resort.

Web site supports partnership creation

TORONTO

Promoting and supporting Aboriginal partnerships with non-Aboriginal firms is just one of the goals of Aboriginal Business Development Online, the Ontario government's Web site dedicated to helping to strengthen Aboriginal economies across the province.

The site, located at www.aboriginalbusiness.on.ca, is part of the province's Building Aboriginal Economies strategy, launched in 1998. The strategy outlines four approaches to encouraging economic growth among Aboriginal people—removing barriers, improving access, creating opportunities, and increasing the number of Aboriginal/corporate partnerships.

A major part of the strategy is the Working Partnerships Program, designed to

support the creation of more Aboriginal/corporate partnerships. Among the initiatives that have been launched as part of the program is a series of forums organized to promote partnership opportunities and encourage networking between potential partners, as well as establishment of the annual Ontario Aboriginal Partnership Recognition Awards, which recognize successful joint ventures involving Aboriginal and private sector partners.

In order to further support and encourage these partnerships, a number of supports have been put in place, including the Web site, and a resource kit.

The Partnership Development Resource Kit, launched in November 2001, examines the advantages of developing partnerships and looks at the inner workings of the partnership process. It also provides profiles of both Ontario's Aboriginal

communities, and its corporate sector, to give potential partners a better understanding of each other.

Case studies about successful Aboriginal/corporate partnerships are also included in the resource kit, along with a list of resources on partnership development. The kits are available on the Web site.

In addition to the resource kit, the site also includes links to directories of Aboriginal businesses in Ontario, links to sources of financing and economic development support for Aboriginal businesses, facts and statistics about Aboriginal businesses, and additional case studies highlighting partnership successes.

Tips on how to start and run a successful business, and links to other government business development initiatives are also online on the site.

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Partnership tutoring helps students learn

By SHARI NARINE
Windspeaker Contributor

PEIGAN NATION, Alta.

Funding from a utility corporation is helping the Peigan Nation tackle the problem of illiteracy both in the school and in the community.

Last November, the Peigan School Committee received \$15,000 from UtiliCorp to purchase the literacy program that their Napi Playground Elementary School had been borrowing for five years, and to hire a co-ordinator.

Being able to purchase the Partnership Approach to Learning program has allowed new co-ordinator Henrietta Yellow Horn to adapt it to meet the needs of her learners.

"The goal is to have our own Aboriginal reading program," she said, "to have our own Aboriginal content books."

"The goal is to adapt it to work within our own environment," said Hazel Big Smoke, who is a member of the advisory committee that was instrumental in obtaining funding and purchasing the program.

PAL, a literacy program that has been operating successfully for years in the neighboring town of Pincher Creek, is based on tutors working within the school system to help students who are having difficulty reading.

Yellow Horn already has 21 tutors in place and has upper grade elementary students helping the younger elementary children at their school. This year tutoring will be expanded into the junior and senior high school levels.

As well, a Literacy and Parenting Skills program will be launched.

"This is geared towards par-

ents of students being tutored," said Yellow Horn. "It's a support group to help them encourage their children more, to work with their children."

"Our plans and intentions," said Big Smoke, "are also to help the adults. There is a great need for our community members."

Big Smoke said they hope that in the fall of 2002 the literacy program will be ready to be taken out into the community.

In the meantime, Yellow Horn is making some practical changes in order to make the program more appealing to the Peigan membership.

Cruising the internet, she found a literacy site where a teacher from Saskatchewan listed her reading resources for the program she ran for another First Nations group. While Yellow Horn holds that young children aren't as discriminating about what they read, she believes that older readers want to

read about things and people they can identify with.

While the program has received only enough money to carry it through to the end of March, Big Smoke is confident that UtiliCorp will continue funding it. Before the funding came through, she said, the advisory committee met with UtiliCorp officials five times. Project planning took nearly a year.

Both the elementary school and Piikani Nation Secondary School principals were fully in support of the program, said Big Smoke, who noted that both principals and a number of teachers served on the advisory committee.

"This project is huge," she said. "We have to redesign it. It's a slow process, but with all of us working together, I'm sure we'll redevelop it with the needs of our community."

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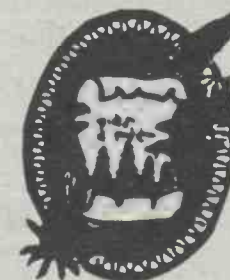
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The annual AWASIS Conference is supported by educators, counselors, social workers, child welfare and health care workers, and parents. 2002 conference attendance is expected to top 1200 delegates. The majority of participants and presenters are of First Nations and Métis ancestry. The 2002 conference theme supports wellness, learning, community empowerment and continuing to learn from one another: kakiskimitotan.

The Awasis Conference is supported by Joe Duquette High School, the Saskatchewan Teachers' Federation and Saskatchewan Education.

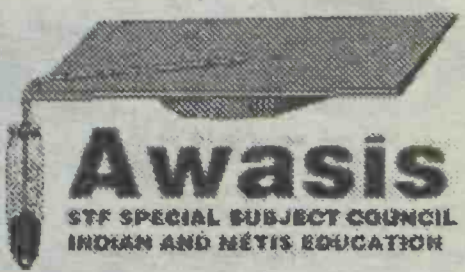
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Photo by Ben Marra

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- ▲ Native American Church Cedaring ▲ Daily Roll Call of Tribal Youth Groups ▲ Hand Game Tournament ▲ Tribal Government Symposium & Luncheon ▲ College & Career Fair ▲ Welcoming Reception Pow Wow with Cultural Gift Exchange ▲ Fashion Show ▲ Talent Show
- ▲ National All Indian High School Basketball Tournament (Boys & Girls) ▲ Scholastic Bowl ▲ I.Wa.Sil Celebration Pow Wow ▲ Crow Fairgrounds Parade ▲ Horseback Rides ▲ Arrow Throws ▲ Horse Races ▲ Eagle Staff Relay Race Through Little Bighorn Battle Site
- ▲ Tours of Battle Site with Lakota, Cheyenne, and Arapaho Descendants of the Battle ▲ Teepee Contest ▲ Sweats ▲ Banquet Dinner (Buffalo Feast) ▲ Awards Ceremony ▲ Championship Basketball Game ▲ Most Active Group Competition ▲ Essay Contest ▲ Tribal Banner Competition
- ▲ Honoring of Inaugural Class of Inductees into Northwest Indian Youth Conference Hall of Fame ▲ Vote for 2004 Northwest Indian Youth Conference Site ▲ Arts & Crafts / College Booths ▲ Tribal Sovereignty Rally ▲ Open Mike ▲ And much more!

KEYNOTE SPEAKERS

- Sherman Alexie Spokane ➤ Kelsey Begey Navajo ➤ Dave Anderson Ojibway ➤ Chick Big Crow Oglala Lakota
- Howard Rainier Taos Pueblo ➤ Notah Begay Navajo ➤ Tex Hall Three Affiliated Tribes ➤ Carol Juneau Blackfeet
- Nathan Chasing Horse Lakota ➤ Haida Northern Arapaho/Haida ➤ Jonathan Windy Boy Chippewa-Cree ➤ Randy'L Teton Shoshone-Bannock

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- ❖ Jeri Brunoe-Sampson ❖ Chance Rush ❖ Brian Frejo ❖ D.J. Vannes ❖ Arlie Neskahi ❖ Moe Smith ❖ Clayton Small
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- ◆ E-mail Exchange and Internet Café ◆ Inaugural Northwest Indian Youth Conference Hall of Fame Induction

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CONFERENCE AGENDA

| Monday, April 15th | Wednesday, April 17th | Friday, April 19th |
|--|--|--|
| <p>Pre-Registration Montana State Convention Center 5:00 p.m.</p> <p>Pizza Party Open Mike Karaoke Contest Picture Night Address, Phone, E-mail Exchange Closing 10:30 p.m.</p> <p>Tuesday, April 16th</p> <p>American Indian Business Leaders' Association & Bacone College—Career Day 8:00 a.m.</p> <p>Opening Ceremonies Opening Grand Entry—Banners & Tribal Flags Northern Cheyenne, Crow, Shoshone-Bannock, Navajo ROTC Youth Color Guards Native American Church Traditional Cedaring Welcome Presentation—Crow & Northern Cheyenne Tribes 1st Roll Call Stretch Activity— Lodge Grass vs Plenty Coups Hand Game Demonstration State of Northwest Indian Youth Conference Address—Ryan, Wilson Keynote Address Introductions College & Career Fair Lunch Afternoon General Assembly—2nd Roll Call Break Into Groups With Team Facilitators Chaperones' Meeting Break Evening Activities National Indian High School Basketball Tournament Miss Northwest Indian Youth Conference Presentation Welcoming Pow Wow—Parade of Banners Cultural Gift Exchange Closing—11:00 p.m.</p> | <p>National Indian Education Association Day 8:00 a.m.</p> <p>3rd Roll Call Opening Prayer—Youth & Elder Keynotes First Round of Workshops Lunch Second Round of Workshops Afternoon General Assembly—4th Roll Call— Language Demonstrations Scholastic Bowl Break Evening Activities Miss Northwest Indian Youth Conference Presentation Basketball Tournament Teen Dance With Superman & Dow Boy Closing—11:00 p.m.</p> <p>Thursday, April 18th</p> <p>Montana-Wyoming Tribal Leaders Council & National Congress of American Indians Youth Commission—Tribal Government Symposium Day 8:00 a.m.</p> <p>5th Roll Call Opening Prayer—Youth & Elder Keynotes Tribal Government Presentation— UNITY Youth First Round of Workshops Montana-Wyoming Tribal Leaders Council Youth Luncheon Second Round of Workshops Third Round of Workshops Afternoon General Assembly—6th Roll Call— Tribal Sovereignty Rally Break Into Groups— Work on Tribal Youth Blueprint Break Evening Activities Fashion & Talent Shows Championship Basketball Game Crowning of Miss Northwest Indian Youth Conference Closing—10:00 p.m.</p> | <p>I.Wa.Sil Culture & Spirituality Day 8:00 a.m.</p> <p>Caravan through Billings Arrive Crow Fairgrounds Parade, Horse Exchange, Flags & Banners Culture Workshops Hand Game Tournament Eagle Staff Run Through Little Bighorn Battle Site Tours of Battle Site With Lakota, Cheyenne and Arapaho Guides Teepee Contest Sweats Arrow Throws Horse Races</p> <p>Awards Ceremony & Buffalo Feast Multi Purpose Center, Crow Agency 4:00 p.m.</p> <p>Election of Youth Council for Northwest Indian Youth Conference and Board of Directors Passing of Resolutions and Blueprint Vote on 2004 Northwest Indian Youth Conference Site Passing of NWIYC Eagle Staff to Seattle, Washington Honoring of Northwest Indian Youth Conference Hall of Fame Inductees</p> <p>Grand Entry—I.Wa.Sil Celebration Pow Wow 7:00 p.m.</p> <p>April 19th, 20th, 21st</p> <p>I.Wa.Sil Celebration Come enjoy one of North America's best Pow Wows!</p> |

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Unconventional choices

By Cheryl Petten
Windspeaker Staff Writer

KAMLOOPS, B.C.

If you're an Aboriginal woman considering a career in the trades, the Secwepemc Cultural Education Society has a program designed for you.

The Aboriginal Women in the Trades (AWIT) course is offered as part of the society's Aboriginal Apprenticeship and Industry Training programming, (AAIT), aimed at increasing the number of Aboriginal people in the trades and technology workforce.

The AWIT program is 20 weeks long, and provides participants with a basic introduction to a variety of trades. At the end of the program, students will have gained entry-level skills in plumbing and pipefitting, welding, automotive service, wood processing, residential electrical, power engineering, motion picture and theatre, carpentry and finishing carpentry, and small engine repair.

"It's an introduction to all the different trades, and what's available," explained Don Pongracz, programs co-ordinator with AAIT.

Safety training and certification are also offered as part of the program, along with trades-related math, computer training and blueprint reading.

The AWIT program also provides participants with information they'll need to get a job, such as how to research and write a covering letter and resume, and how to research the labor market.

A number of personal development courses are also included as part of the program, including self-defence, self-esteem, practical assertiveness and time management.

The student's time during the program is divided between in-

class studies, and hands-on learning. Students also go on field trips to work sites to see the trades in action, and have people involved in the various sectors come in and make presentations.

Participants in the program should have at least completed their Grade 10, because that is the minimum educational requirement for entering into most trades.

Pongracz, along with program director Rob Egan, came up with the concept of offering the AWIT program.

"We thought it would be a great thing to introduce the Aboriginal women to non-conventional trades," Pongracz said.

He spoke about the anticipated shortage of employees in the trades, with the number of trades people retiring in the next few years expected to outstrip the number of new workers coming on line, and how that shortage could translate into more job prospects for Aboriginal women.

"There's going to be 700,000 new jobs in the province of British Columbia by 2008, they figure. And so I thought it would be a great opportunity to get the Aboriginal women involved into the trades. They'll make a decent living then," Pongracz said.

The second group of students to take the course is wrapping up their studies, and will be graduating Feb. 15. The first class graduated last June and, according to Pongracz, a majority of those 12 graduates are either working in a related job, or are continuing their training. Two are just completing their training to become welders, one got a job as housing co-ordinator for her band, and many of the others are working to upgrade their skills.

"It's amazing the change in the participants from the first time you meet them until now when



Participants in the Aboriginal Women in Trades program are given an introduction to a number of different trades, including small engine repair, welding, carpentry, and plumbing, and electrical.

they're just ready to graduate. It's really great," he said. "They're less shy and they're more confident in themselves, in their ability."

For more information about the AWIT program, or any of the other programs offered by AAIT, visit the AAIT Web site at <http://www.aboriginaltrades.com>, e-mail Don Pongracz or Rob Egan at trades@aboriginaltrades.com, or call them at 250-828-9842.

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ABORIGINAL EDUCATION PROJECT

The Aboriginal Education Project offers an Upgrading/College Preparation Program (UCEP) located at Mount Royal College in Calgary, Alberta.

- ▶ This program offers quality education to adult students of Aboriginal Ancestry
- ▶ We are currently accepting applications for the Fall Semester 2002, which starts in September
- ▶ Weekly information sessions are being held for prospective students
- ▶ Deadline for applying for the Fall Semester is May 15, 2002

For more information, or to book yourself into an information session, please call (403) 240-6285.

Mount Royal College
Faculty of Continuing Education & Extension

Aboriginal Education Project
Rm A146 Mount Royal College
4825 Richard Road SW,
Calgary, AB T3E 6K6

www.mtroyal.ca/aborignaleducation/

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This innovative interdisciplinary honours program marries economic and social approaches to community development. Small towns and communities, including those in Aboriginal settings, face unique economic and social challenges. Graduates of this program will possess the qualifications and background to address these challenges.

Make a difference in your community

This program prepares graduates for certification as economic developers or development officers with both the Council for Advancement of Native Development Officers (CANDO) and the Economic Developers' Association of Canada (EDAC). Ask about the certificate version or our Co-operative Education option with placements in smaller communities, including First Nations. The CESD initiative has been developed in partnership with FedNor.

Algoma University College
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Agenc

By Bruce Weir
Windspeaker Contrib

Lynda Cockerill, court worker with Counselling Services berta, is one of 10 do violence workers re chosen to be a recip one the first Jerry P. S awards.

The awards, nam Calgary's former chief prosecutor who passed

Advertising Feature New Indige

VICTOR

Royal Roads University is ing two new indigenous unc ate certificate programs to h riginal communities move greater freedom and auton

The Distributed L Facilitator for Indigenous Co ties program will enable lea develop and manage distribut ing and specific First Natio tion for First Nation comm while the Indigenous Corpor tions program will help First develop greater financial in ence by forging economic ships with the public and pri tors.

The program is unique in th include both indigenous le well as representatives from lic and private sectors who wi prove and strengthen relations digenous communities. It wi first accredited undergradu cate program of its kind in C history.

"Indigenous leaders and co ties frequently find themse: lenging positions when faced prospect of resource developr management projects within ditional territories," said Wortman, the program's seni ciate professor.

The program will attract the non-indigenous commu cluding government officials rate relations officers, presid chief executive officers from vate sector - who wish to imp strengthen relations with Ind communities.

"The Indigenous Corpora tions Program is a timely cr tural business course that co both First Nation and corpor spectives," said Andy Thoma of the Esquimalt Nation and of the advisory board that hel velop the new programs.

The board includes represer from on- and off-reserve First communities, Metis Comm the Federal and Provincial C ments, educators and represer of the natural resource sectors

"I'm confident the progr meet an urgent national ne graduate level learning for both ising community leaders and e es in the public and private se said Les Horswill, president of One Remote Communities and ber of the indigenous program sory board.

The Distributed Lea Facilitator for Indigenous Com ties Program will enable lea develop and manage distribut eding and specific First Nation's tion for First Nation commu and off reserve. The learning is ered using a variety of medium

Agency bestows bursary on court worker

By Bruce Weir
Windspeaker Contributor

CALGARY

Lynda Cockerill, a family court worker with Native Counselling Services of Alberta, is one of 10 domestic violence workers recently chosen to be a recipient of one the first Jerry P. Selinger awards.

The awards, named for Calgary's former chief crown prosecutor who passed away

in May 2000, are administered by Homefront, a Calgary agency working to prevent domestic violence. The ceremony was held Nov. 7.

Cockerill was cited for her 16 years of service in the field, during which time she has worked in a variety of areas including suicide prevention and parole supervision. She started with Native Counselling Services 17 years ago but took a year off.

The award consists of a

\$4,000 bursary to be applied to further training so, in addition to the recognition, Cockerill is also presented with a decision about what sort of professional development to pursue. She was also awarded a certificate of achievement from Minister of Children's Services, Iris Evans.

Cockerill said the formal recognition is almost as welcome as the training bursary. "The kind of work we do with people and with the

community can be a thankless job, but we believe in it and are committed to it wholeheartedly."

At Native Counselling Services, a non-profit agency, that work takes place in the areas of restorative justice, social programming and community development. The agency handles referrals to lawyers and legal aid and generally ensures its clients are aware of all available options. As a family court worker, Cockerill is in

court every weekday morning handling a variety of issues including mediation agreements.

She has not made a decision about what sort of training she will use the award money for, but she has a general idea. "Anything that will give me more tools to help clients," she says. "Healing never ends when it comes to domestic violence and neither can my own growth and understanding of family violence."

Advertising Feature

New Indigenous Programs at Royal Roads University support Aboriginal Autonomy

VICTORIA, B.C.

Royal Roads University is launching two new indigenous undergraduate certificate programs to help Aboriginal communities move toward greater freedom and autonomy.

The Distributed Learning Facilitator for Indigenous Communities program will enable learners to develop and manage distributed learning and specific First Nation education for First Nation communities while the Indigenous Corporate Relations program will help First Nations develop greater financial independence by forging economic partnerships with the public and private sectors.

The program is unique in that it will include both indigenous leaders as well as representatives from the public and private sectors who wish to improve and strengthen relations with indigenous communities. It will be the first accredited undergraduate certificate program of its kind in Canadian history.

"Indigenous leaders and communities frequently find themselves in challenging positions when faced with the prospect of resource development and management projects within their traditional territories," said Robin Wortman, the program's senior associate professor.

The program will attract many in the non-indigenous community - including government officials, corporate relations officers, presidents and chief executive officers from the private sector - who wish to improve and strengthen relations with Indigenous communities.

"The Indigenous Corporate Relations Program is a timely cross-cultural business course that combines both First Nation and corporate perspectives," said Andy Thomas, chief of the Esquimalt Nation and co-chair of the advisory board that helped develop the new programs.

The board includes representatives from on- and off-reserve First Nation communities, Metis Communities, the Federal and Provincial Governments, educators and representatives of the natural resource sectors.

"I'm confident the program will meet an urgent national need for graduate level learning for both promising community leaders and employees in the public and private sectors," said Les Horswill, president of Hydro One Remote Communities and member of the indigenous programs advisory board.

The Distributed Learning Facilitator for Indigenous Communities Program will enable learners to develop and manage distributed learning and specific First Nation's education for First Nation communities on and off reserve. The learning is delivered using a variety of mediums, in-

cluding video and audio conferencing and other emerging technologies, including the Internet.

Graduates will learn to develop programs that will allow indigenous people to remain within the communities while taking advantage of the tools and resources of the information age. Learners will develop skills and knowledge including everything from the design and development of First Nation's instructional curriculum to the technical considerations required for implementation of new and existing online curriculum.

The Assembly of First Nations has recognized the need for indigenous communities to move toward more independence - and for the need to develop strong educational content that will further this development.

"The need to establish self-reliant First Nation communities is dependant on relevant post secondary education that builds human resources for the devolution of agreements concerning the Federal Government and First Nations, self-government and sustainable economic development. Post secondary education content should include areas of leadership, professional development, governance," said the AFN in a 1999 report.

"The two certificate programs began as a collaborative initiative between many partners," said Darcy Mitchell, associate professor at RRU. "These included representatives of on and off reserve First Nation communities, provincial and federal governments, educators and members from the mining community. This led to an extensive consultation process that encouraged many more collaborators to explore the multi-faceted and complex issues that, we as communities of people, are facing."

The B.C. Ministry of Advanced Education Skills and Training initially funded the program consultation process.

"These two programs are very special," said Gregory Claeys, the Indigenous Programs Coordinator at Royal Roads. "They combine indigenous and non-indigenous perspectives and viewpoints about how First Nations communities can work toward independence and self-sufficiency, both through economic development and through the development of educational opportunities."

Indigenous and non-indigenous educators will be equally represented in both programs and each will encourage the development of harmonious and mutually beneficial relationships among participants.

Royal Roads University is uniquely qualified to offer courses to indigenous learners who wish to remain in First Nation communities. The university has specialized in offering distributed education programs for people not able to

attend courses full-time. Royal Roads also maintains close links with the corporate world, which is vital to the success of the Indigenous Corporate Relations program.

"Royal Roads is uniquely qualified to offer these two new programs," said Gerry Kelly, university president. "Our university is recognized for academic excellence in leadership, environmental sustainability, conflict resolution, and management - as well as for a focus on practical, problem-solving approaches. These are all key elements for addressing the complex issues facing Canada's aboriginal communities."

Kelly notes Royal Roads has pioneered many distributed learning techniques for students throughout B.C. This form of program delivery - coupled with short residency periods at the Royal Roads campus in Victoria, B.C. - allows people to learn from anywhere in the world and creates an extended

learning community that reaches beyond a single geographical region. It also allows for extended networking.

"Distributed education technologies can be very effective in First Nation communities," said Claeys. "Through well-designed learning environments, technology and on-site facilitation, it's possible to combine traditional cultural values with skills related to modern job requirements. Learners can also work at their own speed and avoid the negative associations many have picked up from centralized institutional learning environments."

The two new courses are built on a strong historical foundation that acknowledges the profound implications of European colonization on First Nation culture. Through an increased awareness of the effects of colonization, all learners will become enabled to support and to create vibrant economies.

The modern treaty process is na-

tional and international in scope, with many legal and political similarities involving indigenous and non-indigenous communities throughout the world. Canadian indigenous peoples have much to learn from each other and from indigenous people in other countries. Because of this, the study of case histories involving indigenous communities and the private sectors will play an important part in the indigenous Corporate Relations program.

Courses in the Indigenous Corporate Relations Program start March 3rd, 2002. The Distributed Learning Facilitator Program starts March 25, 2002. Both programs are expected to be popular, so early enrollment is recommended. For more information, call the Coordinator of Indigenous Programs at 1-250-391-2677 or visit the Indigenous Programs web site located at www.royalroads.ca/ste/indigenous

Royal Roads Indigenous Programs



Enrol in our programs...

Royal Roads University recognizes the need for partnerships between Canada's business sectors and Indigenous communities. We support these relationships through education that empowers Indigenous communities and sustainable economic development.

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- The indigenous Corporate Relations Certificate starts on March 3rd, 2002.
- ICR will provide participants with the knowledge, abilities and skills to build and maintain successful and mutually beneficial relationships in the natural resource sector.

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(Continued from page 12.)

The ceremony will be held Feb. 22 in Quebec City. Obomsawin's 32-year-old daughter Kisos is driving from her home in Vancouver to attend.

Obomsawin can't identify any one piece of work as her greatest achievement to date.

"I can't think of one thing as such. For me, I would say that the best thing when I think of my work is the fact that my films and all I've done is used in universities and schools for education.

"That was my first fight from the very beginning, to fight for changes in the educational system concerning our people, and I wanted to see our history being taught and to try and do our

own programs and get it in there as part of the curriculum. So for me, that's my biggest victory."

She's working on two projects now, films about Restigouche and Burnt Church. She is aiming for the spring release of Burnt Church.

In her spare time—"There's not that much time that I don't work"—she does etchings for relaxation.

From her home in downtown Montreal, Obomsawin said about the new appointment, "It's a large honor. You do a lot of work; you don't think of these things. And all of a sudden people recognize you officially. It's a very moving experience; it's not something that you expect."

Come Teach in the Yukon

The Yukon Department of Education is anticipating vacancies for teaching positions in both public and Roman Catholic schools in the 2002/2003 school year. It is seeking applications from experienced teachers with training in:

- Elementary classroom teaching, Grades K-7
- Reading Recovery
- Special Education
- Counseling
- Senior English, Math, Chemistry and Physics
- French Immersion, Grades K-9
- French First Language Education, Grades K-12
- French as a Second Language
- Experiential Education
- Technology Education (automotive mechanics, metal work, carpentry)

Candidates should have a minimum of three years experience and willing to teach in an isolated rural setting.

If you are interested, please send your resume by February 23, 2002 to:

Teacher Recruitment Officer
Yukon Department of Education
Government of Yukon
Box 2703
Whitehorse, Yukon Y1A 2C6

E-mail: education.recruitment@gov.yk.ca
www.education.gov.yk.ca



DIRECTOR OF COMMUNITY SERVICES



Please mail or fax resume with three professional references and copies of degrees, diplomas, or other professional designations to: Director Administration & Human Resources Mikisew Cree First Nation Box 90 Fort Chipewyan, Alberta TOP 1B0 Fax (780) 697-3826 or E-mail: manager@mikisew.ca

The Mikisew Cree First Nation is seeking to recruit a qualified individual to fill the position of Director of Community Services. Mikisew Cree First Nation is located in Fort Chipewyan in northeastern Alberta on the shores of Lake Athabasca.

The successful candidate will report to the Chief Executive Officer and oversee and direct all Community Services department on Reserve and in Fort Chipewyan. The Director will be responsible for the planning, implementation, delivery and evaluation of all program functions that have been integrated into the department including education, employment, child welfare, social development, income security reform and the elders and youth programs.

A highly skilled individual, the incumbent will preferably have a degree in education, community development, social work or the social sciences and at least five to ten years of demonstrated experience in an equivalent management position. The successful candidate will also have a working knowledge of conditions in First Nations communities and the various programs and resources available to the same.

A strong team player, the Director will be responsible for managing the human, technical and financial resources assigned to the department and supervising of all personnel. Equipped with effective organizational and planning skills, the incumbent will also have strong leadership and analytical abilities.

The MCFN offers a wide range of benefits and a competitive wage package. Individual will reside in Fort Chipewyan, but must be able to travel as required. Must be able to work effectively in a cross-cultural context and previous experience in working in a First Nation setting is highly desirable.

Closing Date: March 8, 2002 at 5:00 p.m.

We thank all applicants but only those selected for interviews will be contacted.

REPRESENTATIVE WORKFORCE

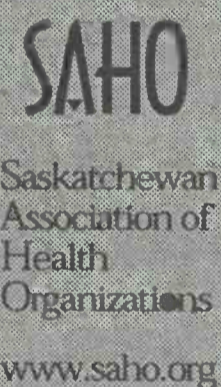
"where Aboriginal people are employed..."

The Saskatchewan Association of Health Organizations (SAHO) is a non-profit, non-government association providing a range of programs and services for close to 180 health-related member agencies throughout the province.

SAHO also supports a Representative Workforce where Aboriginal people are employed in all classifications and at all levels (entry level, middle and senior management) in proportion to their potential labour force numbers in the population.

In support of a Representative Workforce, SAHO would like to provide employment opportunities for Aboriginal people and encourage them to send their résumé to us if they have skills in the following areas:

- Aboriginal Cultural Awareness
- Communications
- Employee Benefits
- Payroll
- Finance (Accounting)
- Human Resource/Labor Relations
- Workplace Health & Safety
- Administrative Assistants for all areas



Please forward your résumé referencing "Representative Workforce-Windspeaker" in your cover letter to Susan Antosh, Vice-President, 1445 Park Street, Regina, SK S4N 4C5; facsimile: (306) 525-0223; email: deannan@saho.org.



UNIVERSITY OF REGINA

Faculty of Arts—School of Human Justice

The School of Human Justice invites applications for the position of Practicum Coordinator, commencing July 1, 2002. The appointment will be at the Instructor level, and will be renewable annually as a three-year term appointment, contingent on satisfactory performance. The successful applicant will have the primary responsibility of coordinating the Introductory and Advanced Practicum placements of students in the Bachelor of Human Justice program.

The successful candidate will have a graduate degree in a social science, human service, or justice-related discipline, and will have expertise in one or more areas of social, legal, criminal, or community service. She/he will have in-depth practical knowledge of the types of agencies and programs in which students can be placed for their practicum experiences. The successful candidate will also have demonstrated ability to teach from an adult education perspective in a professional educational context.

Responsibilities of this position include setting up practicum placements for Human Justice students; ongoing liaison with host organizations and practicum students in the field, including frequent visits to the community settings where students are placed; conducting Practicum Seminars on a bi-weekly basis during the academic semesters in which students do their practicum courses; co-ordination of end-of-semester papers and presentations, in conjunction with other faculty members; and the assignment of academic grades for practicum students. The Practicum Coordinator will also be involved in expanding the range of practicum opportunities available to students. Travel is required within the Regina area, and occasionally to out-of-town practicum settings where students are placed.

Descriptions of the School's programs are available upon request (306 585 4779), or from the University of Regina website <http://www.uregina.ca/arts/human-justice/>

Applications must be received no later than March 31, 2002 and should include a curriculum vitae, a statement of teaching and research experience, and a thorough description of practical and professional experience involving programs and agencies in social and community services. The candidate must also arrange to have three letters of reference sent directly from the referees to the Dean of Arts at the time of application. Applications should be sent to: Dr. M. Knuttila, Dean, Faculty of Arts, University of Regina, Regina, SK S4S 0A2 (FAX: 306 585 5368).

All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority. The University of Regina is committed to the principles of employment equity.

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Tenure-track position in University of Regina, Canada "Horizons" Program, and application expectations Deadline: February 28, 2002 equity and encourages women, aboriginal people,



It is anticipated that there will be openings in this K-12 school division. Quality education, through its students in 43 elementary schools in Saskatoon.

Teachers currently employed on temporary status positions, are advised that they are required to file their resumes by February 20, 2002 to ensure their file is not confused with separate applications. New applicants to the system should refer to the application sheet available at the address below. Students and others seeking employment should apply now, anticipating that the positions are accepted throughout the year. Applications should be submitted to:

2002 to: Human Resources
Saskatoon Public Schools
310-21st Street
Saskatoon, Saskatchewan
S7K 1M7

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SEEKING UNIVERSITIES

If you are Aboriginal and interested in public service

The Aboriginal Public Service has been developed to provide a pool for management and professional services in the public service. The public service is the foundation for future service. In this position, you will be involved in the delivery, human resources and planning.

To learn more about the position and rewards of a public service contact:

Aboriginal Public Service
Tel: (306) 525-5368
e-mail: apublicservice@uregina.ca
Web site: <http://www.uregina.ca/abpublicservice/>



Saskatchewan Public Service Commission

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na, Regina, SK S4S 0A2 (FAX:

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LUTHER COLLEGE University of Regina

Tenure-track position in Interdisciplinary Studies at Luther College, University of Regina, Canada. Successful applicant will be responsible for our "Horizons" Program, and courses in own area. Further information including application expectations can be obtained at www.luthercollege.edu Deadline: February 28, 2002. Luther College is committed to employment equity and encourages applications from all qualified candidates including women, aboriginal people, visible minorities and people with disabilities.



THE SASKATOON PUBLIC SCHOOL DIVISION NO. 13

Invites applications for
**TEACHERS FOR THE
2002-2003 SCHOOL YEAR**

It is anticipated that there will be vacancies in all grade levels and subject areas of this K-12 school division. The Saskatoon Public School Division provides a high quality education, through its 2,400 professional and support staff, to 22,000 students in 43 elementary schools, 8 secondary schools and an associate school in Saskatoon.

Teachers currently employed by the system as substitute teachers or holding temporary status positions, as well as previous applicants not yet employed, are advised that they are required to submit a new application form every calendar year to ensure their file is complete for regular positions. This should not be confused with separate application forms that are required for substitute teaching. New applicants to the system should obtain an application form and a procedure sheet available at the address below or on our website.

Students and others seeking provincial certification should apply for employment now, anticipating that the certification will be obtained when required. Applications are accepted throughout the year, however to ensure maximum consideration, applications should be obtained and submitted no later than February 15, 2002 to:

**Human Resources
Saskatoon Public School Division
310-21st Street East
Saskatoon, Saskatchewan Phone: (306) 683 8214
S7K 1M7 Website: www.spsd.sk.ca**

Discover the Possibilities!

SEEKING ABORIGINAL UNIVERSITY GRADUATES

If you are Aboriginal, a recent graduate from a university degree program, and interested in work experience in the public service, we'd like to hear from you!

The *Aboriginal Public Service Internship Program* has been developed to increase the Aboriginal candidate pool for management and professional positions in the public service. This program will provide a strong foundation for future careers in the provincial public service. In this paid, two-year work experience, interns will be involved in policy development, program delivery, human resources, communications, finance and planning.

To learn more about this program, and the benefits and rewards of a career in the public service, please contact:

**Aboriginal Public Service Internship Program
Tel: (306) 787-0080
e-mail: aimdc@psc.gov.sk.ca
Web site: www.gov.sk.ca/psc**



Saskatchewan
Public Service
Commission



HOME CARE NURSE

The File Hills Agency (FHA) requires a Home Care Nurse for the Home and Community Care Program (HCCP). The HCCP provides home care services to four First Nation communities of the FHA - Peepeekisis, Okanese, Starblanket and Little Black Bear.

Duties and Responsibilities:

- Reporting directly to the FHA Nursing Supervisor, the Home Care Nurse will carry out efficient and effective home services to the FHA First Nation communities by:
- Implementing the FHA Home and Community Care Service Plan, providing direct nursing services and completing client assessments.
- Providing relevant home care workshops, clinics and educational training seminars to clients, care givers and the community at large.
- Consulting and making referrals to other health professionals as necessary.
- Provide supervision to Home Care Aides.

Qualifications:

- A member in good standing with the Saskatchewan Registered Nurses Association
- A baccalaureate degree, certificate or diploma in nursing from a Canadian university or recognized equivalent.
- Effective and full force insurance protection with the Association for Malpractice and Negligence
- Direct home care nursing and assessment experience.
- A valid drivers license.
- Practical experience and an understanding of the social and economic conditions of First Nation people and communities.

Salary and Benefits:

- Starting salary for this position is \$47,581.00 per annum plus education bonuses for accrued recognized education and/or training.
- The successful candidate will receive a sign-on bonus of \$1,000.00 and will be eligible for retention bonuses after one year of continued service as a permanent employee.
- An attractive group insurance plan and pension plan are available upon completion of a mandatory six month probation period. The group insurance plan consists of life insurance, short and long-term disability, extended health care, vision care, dental care, out of province accident coverage and an Employee and Family Assistance Program.
- The FHA HCCP has leased vehicles available to employees for work related travel.

Please submit a detailed resume including 3 references to:

**Dorothy Alexson, Human Resource Coordinator
File Hills Agency
P. O. Box 608
BALCARRES, SK S0G 0C0
Fax (306) 332-4222**

All employees of File Hills Agency must undergo a criminal records check in accordance with the File Hills Agency Operations Manual.

Deadline for Applications: Must be received by February 19, 2002 at 4:30 p.m.



SASKATCHEWAN INDIAN FEDERATED COLLEGE Faculty Positions

The SIFC is a First Nations controlled University in Canada with approximately 1300 students enrolled. Since inception in 1976, SIFC has earned an international reputation as a visionary academic leader. SIFC is now accepting applications, subject to budgetary approval for the following departments.

Department of Indian Studies—Regina Campus

Two (tenure track) faculty positions at the level of Assistant Professor. The successful candidates will have the ability to instruct from an interdisciplinary foundation in Indian/Native Studies including Introductory Indian Studies as well as two or more of the following areas: political/legal systems; research methods; Canadian Indian History; Indian economic, environmental and geographical systems; community development; international indigenous issues. Successful candidates will possess a Masters degree, (Ph.D. preferred) and have a proven scholarship and research record.

School of Indian Social Work—Saskatoon Campus

SISW is seeking a Director and invites applications from experienced academics to provide effective leadership, teaching and scholarship to this growing and exciting cultural program. Applicants for this senior academic (tenure track) position should possess a Ph.D. in Social Work (A Masters degree could be considered with a commitment to enter a Ph.D. program). It is essential that applicants have strong First Nations knowledge base and experience in the areas of philosophy, spirituality, treaties, self government, residential schools and healing. Administrative experience preferably at the university levels, is essential. Qualified individuals are required to provide a statement of research interest, documentation of teaching and administrative experience, and a copy of a current CPIC (Canadian Police Information Check).

Department of Science—Regina Campus

One (tenure track) Faculty position, at the level of Assistant Professor. The successful candidate will possess a Ph.D. in Natural Resource or Environmental Science with a background in the pure/applied sciences. Candidates with a Masters degree and a commitment to enter a Ph.D. programme will also be considered.

Preference will be given to First Nations applicants (S.H.R.C. #E-93-13). Please indicate your First Nations status on your covering letter. Fluency in a First Nations language and ability to work with Elders is an asset. Start for all appointments will be July 1, 2002. More information about SIFC & the above departments may be found at: <http://www.sifc.edu>

Qualified individuals are invited to send a letter of application complete with Curriculum Vitae, transcripts and/or degrees, the names, address and contact numbers of three references by

April 1, 2002 to: Jan Cyr

SIFC Human Resources
Rm. 118, CW Bldg.; U of R
Regina, SK S4S 0A2

Ph: (306) 790-2241
Fax: (306) 584-2921
Email: jcyr@sifc.edu



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Fax: (780) 425-7169.
E-mail: scott.williams@greyhound.ca



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Saskatchewan Careers

Child Care/ Protection Worker

(Level 8)

NOTE: This position has been designated in accordance with the PSC/SGEU Collective Agreement's Employment Equity Program for qualified candidates who self-declare in writing that they are persons of Aboriginal ancestry.

As part of a Family Services team in the Fort Qu'Appelle office, you will provide a family-centred approach in child protection. You will investigate child abuse/neglect referrals, assess risk for child safety, provide preventative services to families in crisis, attend family service hearings and work in partnership with community and aboriginal agencies. You will cover child protection intake on a rotating schedule. You will be required to travel and work flexible hours and a criminal records check will be required.

To qualify, you will possess:

- a Bachelor of Social Work, Bachelor of Indian Social Work or an alternate bachelor level social work degree from an accredited University, as approved by the CASW/CASSW.

You will have knowledge of:

- child abuse and neglect indicators and affects;
- poverty and other socio-economic issues and how they impact on people;
- multicultural beliefs, values and perspectives with particular emphasis on First Nations and Métis.

You will have the ability to:

- plan and conduct interviews with individuals who may display a broad range of emotions to gather and evaluate relevant information, assess risk factors/family dynamics and the need for services;
- organize, present and record information in a clear, concise, complete, accurate and timely manner;
- apply a case management model when assessing, developing, implementing, evaluating and adjusting case plans in collaboration with the client and others to reduce risk and enhance individual/family functioning;
- work independently, interdependently, and participate as a contributing member of a variety of teams within the workplace, community and other government departments/agencies;
- independently plan and balance diverse and conflicting workload pressures in a timely manner accomplishing program goals while meeting client needs;
- access, retrieve, input and process information using various electronic systems;
- recognize symptoms of stress and take steps to minimize their impact on job performance, well-being and safety of self and others.

You will be:

- client service orientated, focused, respectful, non-judgmental, and flexible in approach.

No.: 08HCP-2-DH33WSK, Fort Qu'Appelle, Saskatchewan Social Services

CLOSING DATE: FEBRUARY 15, 2002

A NOTE TO APPLICANTS: Within four weeks of the closing date, applicants being interviewed for these positions will be contacted. Your interest in a public service career is genuinely appreciated. Should you not be contacted for an interview, we encourage you to apply for other suitable positions.

Forward résumés, quoting position, department and competition number to the:

Saskatchewan Public Service Commission,
2100 Broad Street, Regina, Saskatchewan, S4P 3V7
Phone: (306) 787-5078 Fax: (306) 787-7578
Deaf or Hard of Hearing TTY: (306) 787-7576
Visually Impaired info: (306) 933-7079
Internet: <http://www.gov.sk.ca/psc/>
Email: careers@psc1.gov.sk.ca

We are committed to Employment Equity and encourage applications from qualified persons of Aboriginal ancestry; persons with disabilities; members of visible minority groups; and women seeking management and non-traditional roles.

Bubba Nault's new Indian name, Meganumbe

(Continued from page 5.)

Suddenly I noticed everyone staring at me as though the comedian and I were in cahoots. That's when I realized the paradox of being Indian in Canada. So I pulled out my Indian status card, put it to my head and everyone looked away.

Can't we all live together and appreciate the fact that we are different? I mean, who are you fooling about all this Indian Act stuff anyway? You can't change things until individual dignity is reconciled with that of the whole.

Personally, I like the meaning of the two-row wampum treaty, wherein we are supposed to live equally. Side by side we take a

similar journey through life, maintaining and nurturing a mutual respect for our institutions.

So, like them or not, you're gonna have to put up with the AFN. I hate to say it, but they are the ones our chiefs put in place. Such is the double face of Canadian justice and western democracy. Whether we like them or not is irrelevant. If we cast a vote then we buy into the process. A chief is a chief is a chief. We support the efforts of the nation if we believe in public order and civic governments. To give with one hand as the other takes away is a rotten way to govern. And that's what we see you doing Bubba!

Now, the name giving ceremony:

As Meganumbe, I hereby exercise my "Nativeness" to grant you a Native name: Bubba of Rideau Canal. The name carries with it an aura of bulliness and chivalry. The name will stay with you as long as you continue to cast the shadow of your bosses and until you realize that it's the simple things in life that count.

Hold your head high when the Indians walk all over you. Just tell them that you are Bubba of Rideau Canal and that your motto is: Ask not what you can do for the Indian Act, but what the Indian Act can do for you.



LITTLE RED RIVER HEALTH DEPARTMENT

Is Recruiting a Full Time Nurse for Home Care, To provide Home Care for Fox Lake. This Community is on a Reserve East of High Level in Northern Alberta.

Qualifications required:

- Registered Nurse in good standing in a Canadian Province or eligible to be registered with the AARN.
- Previous acute care or hospital experience, community health, home care with strong emphasis on patient teaching.
- Excellent communication and inter personal skills.
- Knowledge and understanding of First Nations people.
- Valid Alberta Driver's License

Forward applications to : Mary Lou Nielson, Coordinator of Home Care Health Dept.
Box 150
John D'or Prairie, AB T0H 3Z0
PHONE: (780) 759-2000 OR FAX RESUME TO: (780) 759-2281



Council for the Advancement of Native Development Officers

Suite 200, 10404 - 66 Avenue
Edmonton, AB T6H 5R6
Phone: (780) 990-0303
Fax: (780) 429-7487
Website: www.edo.ca

Executive Director

The Council for the Advancement of Native Development Officers (CANDO), is a federally registered non-profit organization that is Aboriginal-controlled, community-based, and membership-driven.

CANDO is seeking a motivated, dynamic individual with excellent knowledge and understanding of Aboriginal community economic development with previous experience as an Executive Director or Senior Manager of an organization similar in structure, objectives and operations to those of CANDO.

Reporting to the CANDO Co-Presidents, the Executive Director will work with the CANDO Board, Executive Committee, all other committees, membership and stakeholders to identify, develop and provide leadership to projects that will further CANDO's mission, vision and mandate.

The successful candidate will possess excellent organization, interpersonal, communication and teamwork skills, with solid experience of community economic development issues and opportunities from a Canadian pan-Aboriginal perspective. You will have superior budgeting, financial management, accounting, and business analysis skills. Accordingly, you will be able to function as a true consensus leader, with a demonstrated ability to achieve positive measurable results in a team-oriented environment.

Salary and benefits, application deadline:

Salary is commensurate with education (Master's or Bachelor's degree in a related field, i.e. business administration or in the absence of a degree, seven years related experience).

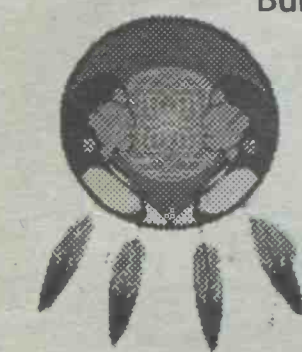
Closing date for the position is February 22, 2002. CANDO thanks all applicants in advance for their interest; however, only those applicants selected for interviews will be contacted. Telephone enquiries will not be accepted.

Please forward resumes to:

CANDO (Council for the Advancement of Native Development Officers)
Attn: Ms. Geri Collins, CANDO Co-President
CFDC of Central Interior First Nations
#215 - 345 Yellowhead Highway
Kamloops, BC V2H 1H1

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ICA ASSOCIATION

Meganumbe

Now, the name giving ceremony:
I hereby exercise my "Nativity" to grant a Native name: Bubba of Eau Canal. The name carries an aura of bulliness and valry. The name will stay with you as long as you continue to cast the shadow of your sins and until you realize that the simple things in life that hold your head high when the devils walk all over you. Just remember that you are Bubba of Eau Canal and that your motto is: Ask not what you can do for the Indian Act, but what the Indian Act can do for you.

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or eligible to be

health, home care

Care Health Dept.

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Fax: (780) 429-7487
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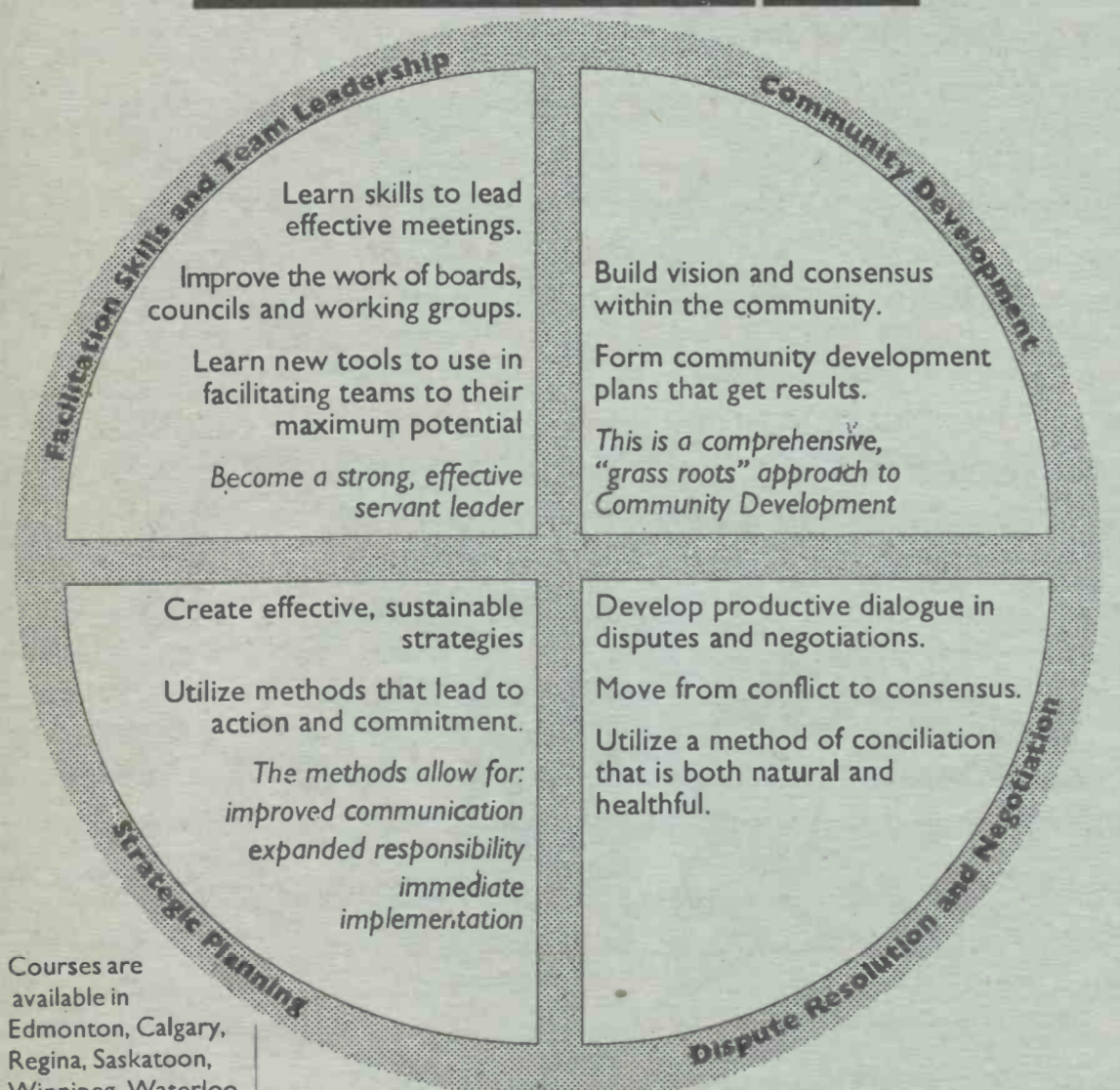
The partnership is also offering a ten-month
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First Nations Employment and Training Centre - FNET

For information contact: Peter K. Manywounds - President/CEO
Tel: (403) 238-6097 Fax: (403) 281-4351 Cell: (403) 819-5018
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EMAIL ica@icacan.ca
please visit our website at www.icacan.ca

Grants for Montreal youth

By Cheryl Petten
Windspeaker Staff Writer

MONTREAL

Applications are now being accepted for a new \$5,000 grant being awarded to help fund cultural projects created by First Nations youth in Montreal.

The grant is a joint initiative by Land InSights—organizers of Montreal's annual First Peoples' Festival—and the Mayor's Foundation for Youth.

Land InSights was founded in 1990, and works to promote Aboriginal culture and increase understanding between First Nations and other cultures.

The Mayor's Foundation for Youth was created in 1994 by then Montreal Mayor Pierre Bourque. When he was elected, Bourque relinquished his salary to form the foundation, which helps young, low income Montrealers start their own businesses, or take on cultural projects. The foundation, with the help of a long list of partners and donors, does this both by providing

grants, and by offering technical and professional services and advice to grant recipients.

The first grant will be awarded in June during the First Peoples Festival.

According to Benoit Loyer, a member of the Land InSights team, the criteria for the grant has been set to reflect the mandate of the organization.

"Because we're in the cultural area with Land InSights, and our festival, we wanted to stimulate that sector a little bit more, the cultural sector," he said.

"The criteria is to develop a project in cultural or artistic means. It can be a photographic exposition for instance. It can be a Web site company. It can be anything related to the cultural environment."

The project can be a new initiative, or a portion of an ongoing activity.

In addition to receiving the \$5,000, the grant recipient will also receive support and advice regarding their project.

Applicants must be Aboriginal, a Canadian citizen between the ages of 18 and 35,

and must have lived on Montreal Island for at least six months. To qualify, applicants must also have a personal income at or below the low-income level.

Applicants must submit a brief description of their project, as well as proof of age and residency, along with a recommendation from their First Nations council or Inuit community, or from an Aboriginal organization. Applicants who meet all the eligibility requirements will then be required to submit a more detailed project proposal for the consideration of the jury. Assistance in preparing the project proposals will be available from Land InSights or the Mayor's Foundation for Youth for all eligible applicants.

The deadline for submitting applications is March 15. Project proposals from eligible applicants will then have to be submitted by April 15.

For more information about the grant, visit the Land InSights Web site at www.nativelynx.qc.ca, or call 514-278-4040.

Beat cancer

(Continued from page 23.)

It is important to have a Pap smear done. Even though the exam is uncomfortable, thousands of women's lives are saved every year because of it. You might be the next life saved.

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

omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above.

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



serving children,
youth, families and
communities across Alberta

Youth Workers:

We are seeking individuals to work on providing support and skill development for aboriginal children/youth.

Hours would include: days/
evenings/weekends.

Qualifications:

- * Degree/Diploma in the human services field
- * 6 months experience working with youth/families
- * Strong counselling, program planning, communication skills
- * Current Standard First Aid/CPR certificate
- * Current Suicide Intervention Training Certificate
- * Valid Driver's License
- * Aboriginal Awareness Training

Deadline: March 1, 2002

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Summer Jobs IMPORTANT NOTICE To Employers

Summer Career Placements is a wage subsidy program that enables employers to hire students during the summer for a period of 6 to 16 weeks. Private, public and not-for-profit employers are invited to submit their application by:

April 2, 2002*

The objective of the program is to provide students with work experience related to their field of study. Applications will be evaluated based on the quality of the experience offered, local and regional priorities as well as available budgets.

To apply or to find out more about this program, please contact your nearest Human Resources Development Canada office or call 1 800 206-7218.

Internet: www.hrdc-drhc.gc.ca

* Please note that the application deadline for the Northwest Territories and Nunavut is April 9, 2002.



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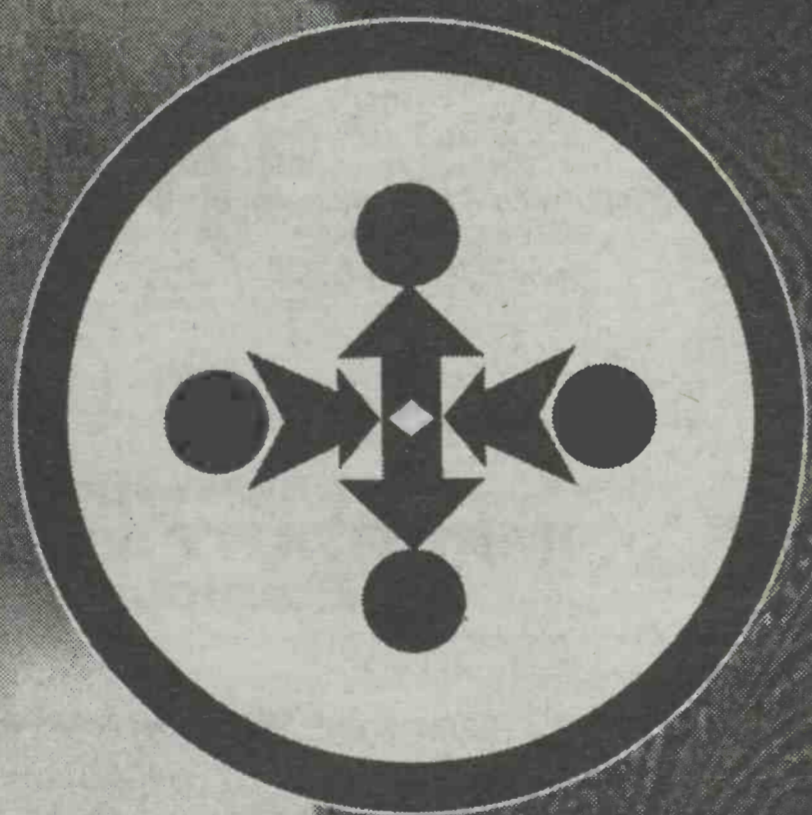
Canada

Lisa Meeches

In the aboriginal world there is a place where people can go to share important information.

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