

# Minority rights recognition missing from sport bill

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Federal legislation that is within days of being passed into law does not protect the equality rights of Aboriginal, female or disabled athletes.

That's what a Liberal Party member who works in the federal bureaucracy has told

*Windspeaker.* Paul LeMay broke the unwritten rule of bureaucratic silence to speak out on a government position that he says violates Canada's Constitution.

"I felt it was my moral duty to alert a number of Aboriginal news outlets about [the bill] as its passage could have a number of beneficial impacts on various under-represented groups, if its wording is amended," he said.

"Few people can be reasonably aware of the fine details that go into every piece of legislation that makes its way through Parliament, even those that can have a direct impact on Aboriginal communities throughout Canada."

The Ottawa resident contacted this publication to inform us that, as presently worded, Bill C-1—an act to promote physical activity and sport—

leaves the decision to provide equal funding for minority athletes to the discretion of the secretary of state responsible for Sport Canada. LeMay said the wording of one section of the bill has been the subject of a lot of political backroom dealing. It has become apparent, he believes, that the Liberal government wants to avoid committing itself to spending money on minority athletes—women, the

disabled and Aboriginal people—even though the rights of minorities to equal treatment is enshrined in the Charter of Rights and Freedoms.

LeMay was a policy advisor to Senator Joseph Day when Bill C-12 (formerly Bill C-54) was introduced into the House of Commons in April 2002. He has followed the bill closely ever since.

(see Minister page 21.)

## Sport bill tip of the iceberg

By Paul Barnsley  
Windspeaker Staff Writer

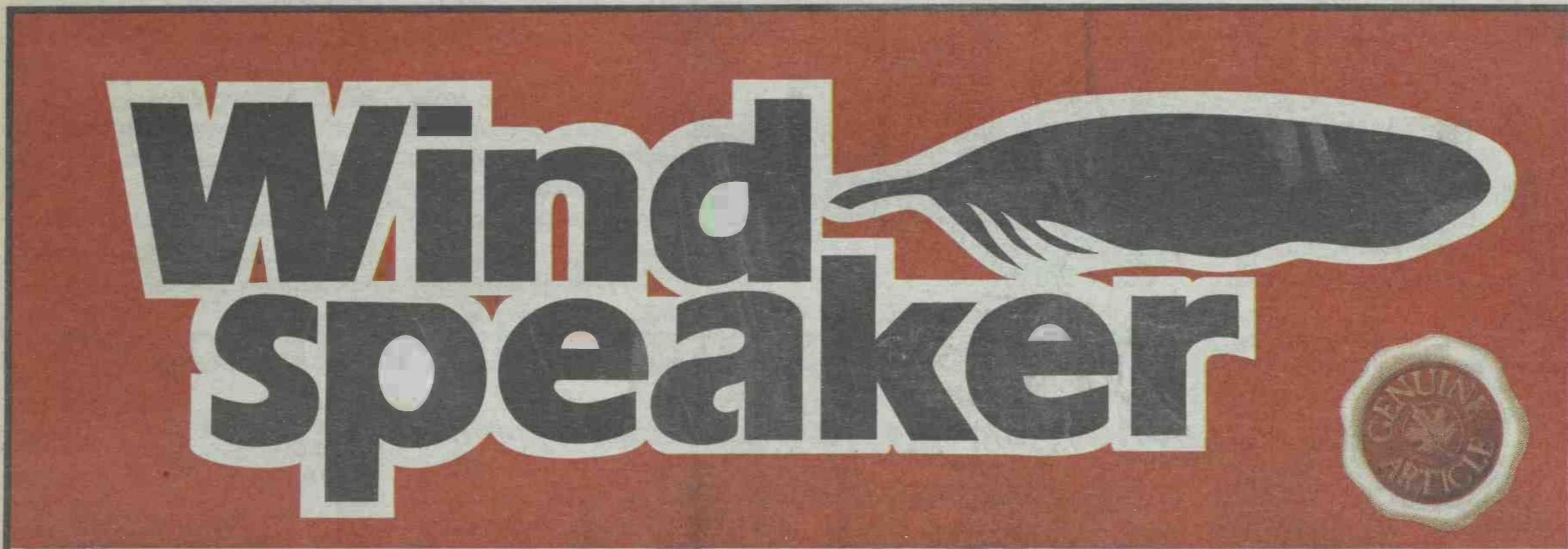
OTTAWA

Paul LeMay works inside the system and is a member of the Liberal Party of Canada, but that hasn't stopped him from coming to the conclusion that the party is in need of serious reforms.

The bureaucrat lobbied hard against the government position on Bill C-12, which seeks to modernize the legislation governing Sport Canada, because he sees it ignoring the constitutional provisions that guarantee equal rights to minorities. He described the response from government officials to his efforts as thin-skinned and bullying.

"I've been a Liberal all my life and I have to tell you there's a lot of Liberals who feel that way about the style of leadership that's been used on Parliament Hill. And it's no coincidence that Paul Martin came out with his agenda to reform the way things are done in terms of more democratization of the process."

(see Respect page 20.)



February 2003

AMMSA, Canada's largest publisher of Aboriginal news

Volume 20 No. 10

## Harvard Study group finds fault with FNGA

By Paul Barnsley  
Windspeaker Staff Writer

TUCSON, Arizona

The team of academics that conducted the highly-respected Harvard University study of Native American governance and economic development has examined the First Nations governance act (FNGA) and found it lacking.

The Harvard Project on American Indian Economic Development produced conclusions about what works—and what doesn't—in Native American communities in regards to governance and self-sufficiency, so the British Columbia office of the Assembly of First Nations asked the four professors to analyze the FNGA. Their recently released report has caused a sensation among the First Nations technicians fighting the federal legislation.

Dr. Stephen Cornell, professor of sociology and public administration and policy at the University of Arizona, is also the director of the school's Udall Center for Studies in Public Policy. He and Dr. Joseph P. Kalt were the co-directors of the Harvard Project.

Dr. Miriam Jorgenson and Dr.

Manley Begay were the other team members. They are scheduled to appear before Canada's House of Commons Standing Committee on Aboriginal Affairs by teleconference in early February.

*Windspeaker* reached Cornell at his office in Arizona. He began by making the limitations of the team's FNGA report quite clear.

"We're not qualified to analyze the legislation from the point of view of Canadian law or Aboriginal relations with the Crown or anything like that," he said. "All we can do is say, 'Given what we know, here's what we think.'"

The report concluded that there are three central requirements that are essential for sustainable economic development:

1. Practical sovereignty, meaning genuine decision-making power over internal affairs, governance, resources, institutions, and development strategies;
2. Capable governing institutions, which exercise power effectively, responsibly, and reliably; and
3. Cultural match-formal institutions of government that match Indigenous conceptions of how authority should be organized and exercised.

(Accountability page 2.)



SHARI NARINE

Sooney Little Blume of Two Medicine, Man, competed in the traditional dance competition at the Napi powwow on the Piikani Nation in southern Alberta on Jan 19. The powwow was the culmination of events that took place during Community Friendship Week.

## Leader charged with assaulting woman

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Gerald Morin, then president of the Métis National Council (MNC), was charged with assault and mischief by Ottawa police after a complaint was filed on Dec. 11, 2002.

But that's just the beginning

of a long and complex story that ended with Métis Nation of Alberta President Audrey Poitras succeeding Morin as national Métis leader, at least in the interim.

It was 20 days before the Ottawa press corps learned of the charges, which became public after the incident was reported by a Saskatchewan radio station on Dec. 31. Reporters in the na-

tion's capital spent New Year's Eve seeking confirmation of the radio report. Just who leaked the story or how the radio station learned of it is still a mystery, because nobody at the station is talking.

The first national news coverage mentioned only the charges against Morin. On Jan. 8, a *National Post* story revealed the alleged victim was a woman. The

next day, James Parker, the reporter who broke the David Ahenakew story, wrote in the *Saskatoon Star Phoenix* that the alleged victim was the vice-president of the Métis Nation of Saskatchewan, Lorna Docken. She and Morin had had a personal relationship for several months, Parker reported, citing unnamed sources.

(see MNC page 3.)

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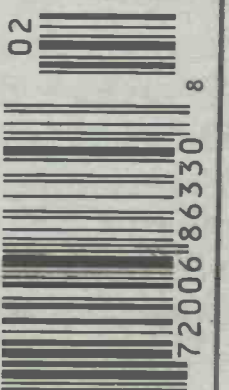
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INSIDE—You count: Census reveals new face of Aboriginal Canada

# Aboriginal achievers to be recognized

Fourteen exceptional people will be honored in Ottawa March 28, as the tenth annual National Aboriginal Achievement Awards are handed out at the National Arts Centre.

This year, two awards will be given out in the arts and culture category, with both Métis fiddler John Arcand and writer Tom King receiving the honor.

Arcand has worked to preserve Métis music from the past, and help promote it among future generations.

King has written four best-selling novels, although he is best known for CBC Radio's

Dead Dog Café Comedy Hour.

Dr. Judith Bartlett will receive the health services award. A Métis doctor from Manitoba, Bartlett is chairperson of the National Aboriginal Health Organization (NAHO).

The award for business and commerce will be given out to Mel E. Benson, currently a director with Suncor Energy Inc..

John J. Borrows will be receiving the award for law and justice. A member of the Chippewas of Nawash First Nation, Borrows has taught more than 400 Aboriginal law students, and has helped non-

Aboriginal students see law from an Aboriginal perspective.

The award in science and technology goes to Gary Bosgoed, an engineer from Saskatchewan's Peepeekisis First Nation.

Charles Edward Lennie will receive the heritage and spirituality award. Lennie is founder of the Northern Games.

The award for education will be given out to Leroy Little Bear, who counts founding the Native American studies department at the University of Lethbridge among his accomplishments.

Chief Simon Lucas of the

Heqviat First Nation in B.C. will receive the award in the environment category, for his work in the area of fisheries conservation.

St. Mary's Chief Sophie Pierre has been named recipient of the award in the public service category, for her work over more than two decades on behalf of her community.

The award for community development goes to Mary Richard for helping preserve Native languages, establish Native housing, and promote Aboriginal business.

Dr. Jay Wortman has been se-

lected to receive this year's award in the medicine category, in recognition of his work in the fight against AIDS. The youth recipient is Matthew Dunn, a fourth year student in the mechanical engineering program at the University of Saskatchewan.

The lifetime achievement award this year will be given to Robbie Robertson. The musician and singer from Six Nations reserve in Ontario first rose to prominence in the 1960s as a member of The Band. More recently, he has begun to explore his Aboriginal roots in his solo recordings.

# Accountability goes hand-in-hand with authority

(Continued from page 1.)

Comments in the report about ask if the conclusion reached was that the FNGA does not make the fundamental changes needed to start the growth of self-government.

"I would start from a different place," Cornell said. "Part of our criticism of the act is that it says that it respects First Nations' right to self-governance, but it seems to have a very modest conception of self-governance. The act then goes on to specify all sorts of things about First Nations government that First Nations have to or should adopt. Our research suggests that a crucial piece of self-government is having some control over how you're governed. If some outsider is going to specify how you govern yourself, that doesn't look much like self-governance to us."

The United States has legislated a form of Native sovereignty, but it appears to Cornell and his fellow researchers that Canada doesn't want to go down the road of sovereignty, even dependant sovereignty, and that shows through clearly in the act.

"The act to us doesn't address issues of jurisdiction. The U.S. research says that issues of jurisdiction are critical. And when I talk about jurisdiction what I really mean is, who is calling the shots? Who's deciding what governmental form will look like? Who's deciding how resources will be used? Who's deciding what development priorities will be? Who's deciding how internal affairs shall operate? The research from the U.S. shows very decidedly that where outsiders are making those decisions, you shouldn't expect to see much in the way of sustainable development," he said.

"When First Nations are making those decisions, it's no guarantee of development, but it does open the door to development. In other words, moving significant jurisdiction—this doesn't mean everything—but significant jurisdiction into the hands of Native nations tends to open up the possibility of sustainable development. One of the concerns about the act is that it doesn't address jurisdictional issues and in fact the act itself constitutes a kind of an imposition of particular governmental models on Native nations which seems to be the opposite of substantive jurisdiction."

Minister Robert Nault's pub-



*"Accountability is a great buzzword, but it is a complicated business and it has links to other things. And the idea that you can keep decision-making power in your hands and make somebody else accountable, that's simply escaping responsibility."*

—Dr. Stephen Cornell, co-director of the Harvard Project.

lic comments about the bill and the bill itself emphasize improved accountability for First Nation governments. Cornell said there's an important element of accountability that's missing from the FNGA.

"I'm an American Indian nation and I get some money from Washington to run a program that's designed in Washington, reflects Washington bureaucrats concerns and interests, reflects their need to justify what they do to the U.S. Congress or to higher ups within their agencies. It reflects their needs for certain budgetary procedures and concerns," he explained. "Yet I am told that I am accountable for whether or not this program actually works and or whether or not it meets their expectations of how it should perform. Furthermore, I know that is probably the only source of significant resources that I'm going to receive to address a serious problem."

"So I'm being held accountable for whether or not this program I did not design that reflects somebody else's interests, solves my problem. Now I think accountability is critical. But I don't know why the Indian nation in that case should be held accountable for the performance of the program. They had no decision-making power. If they designed the program, then I think they should be held absolutely accountable. And I fully understand that they should have some accountability for how funds are used. I'm not saying we should hand out money and just say, 'Do what you want.' But there is a big range between my giving you money and saying you don't have to account for it and my demanding absolute accountability for you but retaining decision-making power in my own hands."

And there is a second issue

related to accountability, he said.

"We are not critical of the concern with accountability, although we think there's a second issue with accountability other than the decision-making power link and that is: to whom are you being accountable? I firmly believe in accountability upwards but we also have to think about accountability downwards and sometimes those two get into conflict," he said. "If I'm a First Nations government, I'm trying to be accountable to my own citizens, I'm trying to be accountable to funders because of the regulations under which I'm operating. And there are times when those things conflict. My citizens are going to be saying to me, 'Why are you running a program like this? It doesn't make sense.' Accountability is a great buzzword, but it is a complicated business and it has links to other things. And the idea that you can keep decision-making power in your hands and make somebody else accountable, that's simply escaping responsibility. The right wing talks a lot about responsibility. Well, that's what we're talking about. If you're going to take the decision-making power you better take some of the responsibility for what happens."

The report also stated that Canada has tried to fit all First Nations into the same box. Cornell said that can be very harmful.

"I think this is something that often the mainstream part of a large society like the United States or like Canada has some difficulty in recognizing. There's enormous diversity out there. People think, 'Oh sure, there's diversity. These guys do this kind of dance and these guys do that kind of ceremony.' We're talking about a more fundamental kind of diversity than

that, which is that the citizens of these nations see themselves as peoples. They have distinctive ways of life. They make, in some cases, different assumptions about things. Culture can reach fairly deeply. It's not just a matter of what kind of ceremonies you put on or what kind of art you like," he said. "There's a critical challenge for any government. The people you are governing have to have some fundamental faith in the institutions by which they're being governed. They've got to believe that these institutions resonate somehow with their own sense of what is an appropriate way to govern. In the United States, there's a lot of diversity in those values and in that sense of how it's appropriate to govern. A lot of governing institutions become the objects of rip-off artists and corruption and so forth because people don't believe in them. People think, 'These aren't our institutions, why should we respect them? We didn't plan these institutions.'"

Accommodating diversity is essential for success, he added.

"In the United States we see successful Indian nations governing themselves in radically—and I mean radically—different ways. From traditional pueblos in the American Southwest who have no written constitutions and no electoral codes, not even any elections, but who are doing a very professional and productive job of economic development. They may not have written constitutions and elections codes but they have deeply imbedded cultural rules that manage people's behavior and the people in the community believe in those rules and treat them with respect," he said. "And we have successful Indian nations whose governing institutions look like they came out of my high school civ-

ics textbook. What these nations have in common is that in each case the people have respect for the institutions by which they're being governed."

"The danger in a one-size-fits-all solution to these governing problems is that you go out there and impose, fundamentally, a single template of how to govern, paying very little attention to whether or not this template resonates with the Indigenous conception of what government ought to look like. And where it doesn't resonate, I think what you're buying is a whole lot of trouble because within that community what you're effectively going to do is reduce respect for government. You're going to frustrate people who feel, 'We're supposed to be governing ourselves, but we cannot do it in our own ways.' It can lead to kinds of problems where if people don't respect the institutions, they'll use them to their own advantage."

So the corruption that the mainstream press and right wing in Canada loves to point to as evidence that First Nations can't govern themselves can be explained by a lack of respect for diversity? Windspeaker asked.

"It is certainly a factor in corruption. I don't think it's the only factor. I mean, the City of Chicago when I was living there, had it. You know, name the community. But this is one of the factors that leads in that direction," he said. "It's a classic mistake that decentralizers make. They say, 'Oh yeah, you guys can govern yourselves. Here's the model that you all have to use.' That's fine if we're all on the same cultural wavelength. I think the First Nations governance act seems to make this assumption that we're all Canadians, we all share the same values, we all look at the world the same way so, of course, this form of government is just perfect for everybody. That's a pipe dream. It's just not true. There are a lot of First Nations out there that might find it perfectly congenial, but there are a lot of First Nations that might scratch their heads and say, 'We have to operate this way? Who came up with this? This isn't us.' So if you pull it out over the long run, the one-size-fits-all approach to the diverse situation is going to buy you inefficiencies, probably increased costs, lots of frustrations. I don't think it's in the government of Canada's interest."

# MNC su

(Continued from page 1.)

The couple had attended Liberal Party of Canada Christmas party at the downtown Westin Hotel on the evening the alleged assault occurred. Sources say G. Morin was arrested and charged at the Albert on Bay Hotel, located several kilometres from the Westin in downtown Ottawa, the next day Dec. 2002.

When he was contacted for comment on Dec. 31, Morin issued a statement saying, "The actions were reprehensible. I take full responsibility for my behavior. I apologize to the Métis people for any embarrassment that I have caused and do whatever I can to earn their trust and respect once again. I understand that alcohol has become a destructive factor in life and this incident is the warning sign for me to work with this problem."

Morin, a 42-year-old lawyer, did not offer specific details of the actions he admitted were reprehensible, nor did he mention the name of the alleged victim or her gender. For the most three weeks between his arrest and his statement, Morin remained on the job. During that time he issued a statement on behalf of the MNC condemning the anti-Semitic remarks of a former Federation of Saskatchewan Indian Nations Secretary David Ahenakew.

On Jan. 6, a week after the charges were made public, the MNC board of governors announced that Morin would be entering a professional treatment program for health reasons for a six-week period in the near future. The board of governors also stated that C. Charrier, vice-president of the MNC and president of the Métis Nation of Saskatchewan, would be assuming the role of international spokesperson and chair of the Métis Nation network. The announcement said Morin would be resuming his responsibilities and duties as president of the MNC on March 3.

But then the identity of the alleged victim was made public and the board of governors issued another statement on Jan. 13.

"The board of governors of the MNC deeply regrets to announce that it has, by unanimous decision, asked G. Morin to resign as president

# Métis le

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

Lyle Donald and Brennan Blyan Calliou are trying to force a recount in the election that saw Audrey Poitras returned as president of the Métis Nation of Alberta.

The two were unsuccessful candidates in the most recent election. Blyan Calliou was the MNA vice-president in the last administration. She ran again for the top job and was defeated. Donald ran for a zone presidency this past summer and

# MNC suspends Morin as assault charge looms

(Continued from page 1.)

The couple had attended the Liberal Party of Canada Christmas party at the downtown Ottawa Westin Hotel on the evening the alleged assault occurred. Sources say Gerald Morin was arrested and charged at the Albert on Bay Hotel, located several kilometres away from the Westin in downtown Ottawa, the next day Dec. 12, 2002.

When he was contacted for comment on Dec. 31, Morin issued a statement saying, "[M]y actions were reprehensible but I take full responsibility for my behavior. I apologize to the Métis people for any embarrassment that I have caused and will do whatever I can to earn their trust and respect once again. I understand that alcohol has become a destructive factor in my life and this incident is the final warning sign for me to deal with this problem."

Morin, a 42-year-old lawyer, did not offer specific details of the actions he admitted were reprehensible, nor did he mention the name of the alleged victim or her gender. For the almost three weeks between his arrest and his statement, Morin remained on the job. During that time he issued a statement on behalf of the MNC condemning the anti-Semitic remarks of former Federation of Saskatchewan Indian Nations Senator David Ahenakew.

On Jan. 6, a week after news of the charges was made public, the MNC board of governors announced that Morin would be entering a professional treatment program for health related reasons for a six-week period in the near future. The board of governors also stated that Clem Chartier, vice-president of the MNC and president of the Métis Nation of Saskatchewan, would be assuming the role of interim national spokesperson and chair of the Métis Nation cabinet. The announcement said Morin would be resuming his responsibilities and duties as president of the MNC on March 3.

But then the identity of the alleged victim was made public and the board of governors issued another statement on Jan. 8.

"The board of governors of the MNC deeply regrets to announce that it has, by unanimous decision, asked Gerald Morin to resign as president,"

the statement began. "On Jan. 7, the board of governors received details of Mr. Morin's actions on Dec. 11, 2002, which were not initially known to the board of governors at their meeting of Jan. 6, after which their initial press statement was issued. These actions involved a woman and have resulted in the pending charges of assault and mischief against Mr. Morin. The board of governors will not condone, in any way, any violence by its leadership and has zero tolerance for any violence against women within our communities and within society as a whole."

The board of governors, made up of the five provincial Métis association presidents—British Columbia's Harley Desjarlais, Alberta's Audrey Poitras, Saskatchewan's Clem Chartier, Manitoba's Dave Chartrand and Ontario's Tony Belcourt—then revealed that Morin had refused their demand to resign.

"It is extremely troubling to the board of governors that Mr. Morin has refused this request. The board had hoped that further discredit and undue grief to the Métis Nation could be averted by Mr. Morin's resignation. The board will now review all legal options open to it at its meeting in Vancouver scheduled for this weekend," the statement read.

The five governors also went on the record on the subject of family violence, even though their president is presumed innocent until proven guilty and convicted in a court of law.

"This incident also brings important attention to the issues of lateral and family violence. Flowing from this situation, the leadership of the Métis Nation will focus attention to address these issues within our communities," the board stated.

At the Vancouver meeting, Morin was removed from office



Gerald Morin, charged by Ottawa police in December with assault and mischief, was asked by the Métis National Council to resign as president. He refuses, according to a statement by the council. He is suspended and replaced by Métis Nation of Alberta President Audrey Poitras.

and Poitras was named his interim successor. The MNC must now hold a leadership convention within 90 days.

Sources say Morin has been in a treatment centre operated by the Métis Nation of Saskatchewan during all this time. He has not been available for com-

ment. Many Métis political veterans suspect he may try to re-gain office when his treatment is completed.

There are many questions about the board's handling of this affair. Foremost among them is the board's assertion that they knew nothing of the identity of the alleged victim until after it appeared in the press. In order to accept the board's version of events, one must believe that Lorna Docken, the vice-president of the Métis Nation of Saskatchewan, did not mention the events of Dec. 11 to her colleague Clem Chartier, a close friend of Morin's and the president of the Métis Nation of Saskatchewan, for 27 days.

One must also believe that the board did not ask for any details from Morin when he informed them of the criminal charges laid against him.

Windspeaker tried to get someone on the board of governors to speak to our concerns surrounding this matter. Before he heard our questions, MNC communications director Miles Morrisseau, said Audrey Poitras, the organization's acting president and spokesperson, was too busy to deal with

the questions. After hearing the questions, he called back to say he had discussed them with Poitras and she had agreed to call us and provide comment. Though our deadline was made amply clear, she did not call.

As for Morin, legal sources say it's possible, even likely, that he could escape this situation without a conviction or criminal record even if he actually committed the acts with which he is charged—something that has not been and may not ever be proved.

One reason the press had such a hard time discovering the name of the alleged victim is that the Crown prosecutors and police try to keep the name of alleged victims secret in cases where spousal abuse is alleged. A lawyer with experience in this kind of law, who asked not to be identified, explained that that's because they know many women in that situation are reluctant to testify when the case gets to court many months later. By then, apologies have been made, promises to get help issued and pressure to not go forward with criminal action applied.

The lawyer also said the justice system feels tremendous pressure to convict a man charged with spousal abuse because of an effective campaign mounted by the feminist movement to draw attention to a phenomenon that used to be tolerated in less enlightened times.

It is a popular misconception that someone who calls the police and complains of being assaulted can later withdraw the charge. The Crown lays the charge and the Crown expects the complainant to repeat the allegations made at the time of the complaint when the matter gets to court. That has led to the Crown being forced to charge reluctant witnesses with obstruction of justice if they refuse to testify, meaning the alleged victim suffers legal consequences while the original accused does not.

Rather than allow this potentially unjust series of events to unfold, in cases where no serious injury or bodily harm was inflicted and the accused has no previous criminal record, deals are made where conditional convictions are entered and then expunged when an agreed upon treatment is completed by the alleged offender.

## Sequence of events

- Dec. 11, 2002  
Liberal Christmas Party—alleged assault committed
- Dec. 12, 2002  
Gerald Morin arrested by Ottawa city police
- Dec. 31, 2002  
Saskatchewan radio station reports charges
- Dec. 31, 2002  
Gerald Morin releases statement regarding his "reprehensible" actions, but no details given of the alleged incident
- Jan. 6  
Board of governors announce that Gerald Morin will be entering a professional treatment program for health-related reasons for a six-week period in the near future. Clem Chartier, vice-president of the MNC and president of the Métis Nation—Saskatchewan will be assuming the role of interim national spokesperson and chair of the Métis Nation cabinet. Board said Morin would resume his responsibilities and duties as president of the MNC as of March 3.
- Jan. 7  
Date MNC said it learned alleged victim was a woman
- Jan. 8  
National Post reports alleged victim was a woman
- Jan. 8  
Morin asked to resign by board of governors, refuses
- Jan. 9  
Saskatoon Star Phoenix reports alleged victim is Lorna Docken, Métis Nation—Saskatchewan vice-president
- Jan. 12  
After meeting in Vancouver, board of governors suspend Morin, appoints Audrey Poitras as "interim president and national spokesperson."

# Métis leader's provincial election challenged

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

Lyle Donald and Brenda Blyan Calliou are trying to force a recount in the election that saw Audrey Poitras returned as president of the Métis Nation of Alberta.

The two were unsuccessful candidates in the most recent election. Blyan Calliou was the MNA vice-president in the last administration. She ran against Poitras, the MNA incumbent, for the top job and was defeated. Donald ran for a zone presidency this past summer and

was likewise defeated.

Both Donald and Blyan Calliou suspect there was corruption at the polls that favored Poitras. They believe a recount will provide evidence to back up their suspicions. They say Poitras was only in a position to succeed Gerald Morin when he was removed by the Métis National Council board of governors (of which Poitras became a member upon her re-election) because of this alleged corruption.

There are always disgruntled losers in elections. But these two stand out from that crowd because they did something that's fairly unusual; they went to court seeking an order for a recount.



Audrey Poitras

"It was basically to challenge the election. The way things were handled. To show that [Chief Electoral Officer] Stan

Plante did not run the election properly," Donald alleges.

He alleges that the people who ran the polling stations were relatives and friends of incumbent office holders.

Donald and Blyan Calliou petitioned the Court of Queen's Bench in Edmonton to look at allegations of improper monitoring of polling stations and possible voting irregularities. Knowing it could well be after the end of Poitras' term by the time the matter made it to court, the lawyers representing the MNA, the chief electoral officer and the two petitioners agreed to let the MNA judicial council attempt to settle the matter.

The judicial council is a group of people appointed to rule on conflicts between members of the MNA. The council called a recount after hearing Plante admit that some mistakes had been made in conducting the polling. Plante later recanted.

A hearing was held in Edmonton on Jan. 18. Donald and Blyan Calliou were hoping the judicial council would explain why the ruling that a recount be conducted had not been carried out. But Howard Sniderman, the lawyer acting for the MNA, asked the judicial council to put the matter on hold while his client's counter complaint was heard. (see MNA page 15.)



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**What's wrong with inclusiveness?**

Last month, dozens of Aboriginal people—including many leaders—used the pages of this publication to express their outrage at the hatred-based statements of David Ahenakew. And we were extremely proud to provide that space.

But let's not be hypocritical, folks. *Windspeaker* has over the years, and is still, following stories where First Nations leaders don't want Bill C-31s in their communities, and where Métis organizations don't want mixed blood people who aren't linked to the Red River Métis in their groups. In the past we've reported that the Kahnawake Mohawk council only want people who possess a certain amount of Mohawk blood and there have been many other similar examples across this land.

We've seen many Aboriginal leaders and many grassroots people condoning such exclusion, so this isn't going to make us any friends, but we've got to say it: this is racism, plain and simple. It would be hypocritical not to say that after last month's outpouring of anti-racist sentiment on our letters and editorial pages.

**Snoop and lie: The U.S. destroys democracy**

By Jack Forbes  
 Guest Columnist

With the internal plans in the Department of Defense and the creation of the new Department of Homeland Security, the United States has embarked upon a program of spying on citizens and deceiving them at the same time, a program unprecedented even during times of total war (as in the Second World War).

William M. Arkin, a military affairs analyst, has written an article entitled "Lies enshrined: Pentagon making deception a major, stated goal." And these lies are not designed to simply fool an enemy, but also to fool the citizens of the United States.

Whether or not we have a right to accurate information for decision-making as the voters of the country, we have always assumed that we do have a right to be presumed innocent until proven guilty and to be immune from the violation of our personal integrity and privacy until charged with a crime or until a search warrant has been issued based on "probable cause." But the Pentagon honchos have decided that they must be able to ferret out every bit of personal and private information about our lives in an operation called "Total Information Awareness."

This KGB-like intrusion into our lives will monitor passports, visas, work permits, airline tickets, rental cars, gun purchases, chemical purchases, and other activities involving electronic transactions such as, presumably, credit card purchases.

Significantly, perhaps, the TIA snoop program is being run by Admiral John Poindexter, who

This publication has always been an enemy of racism. We've attacked it wherever we found it, including on reserves or in other Aboriginal communities. And we again state, as is always the case, not only is racism evil and hurtful and unfair and destructive, it's stupid.

It's stupid, because, in each of the instances mentioned earlier, it plays into the hands of the federal government. We believe all public governments in this country believe they have an "Indian problem." In most public policy we've seen there is at least a hint of resentment of Aboriginal rights and entitlements. An unspoken aim of most public policy is to reduce the cost of Aboriginal rights and entitlements to the point where one day they disappear. We're convinced of that. So excluding any Aboriginal person from any Aboriginal community is helping that agenda.

We noticed the undisguised tone of glee in all the press releases from all the Aboriginal political organizations that responded to the 2003 census numbers when they were released on Jan. 22. With numbers up 22 per cent since 1996 and the

percentage of people in Canada who claim some Aboriginal ancestry now at 4.4 per cent, leaders were feeling that their political clout had risen along with those numbers and they weren't shy about demanding more attention. That's the way things work in a democracy.

Want to make the numbers rise faster and higher? Stop the exclusion.

Exclusion keeps the numbers down in the marginal range. Inclusion could take you into the 10 to 15 per cent range. In case you haven't been following the polls, that would put us in the company of the New Democratic Party, the Canadian Alliance, the Progressive Conservative Party and the Bloc Québécois.

During an often-repeated public service announcement that was meant to discourage Native kids from committing suicide, Buffy Sainte-Marie years ago concluded "We need all the Indians we can get." She was right.

Excluding people because they are not quite Indian-enough for this group or that is suicide of a different kind—political to say the least.

was convicted of lying to Congress in 1990 in connection with the Reagan-Bush terrorist war against Nicaragua and the illegal secret dealing with Iran (the Iran-Contra scandal).

These snoop and lie programs must be viewed within the context of the FBI's "Carnivore" device which can examine everyone's email, the USA Patriot Act's provisions extending authority for intrusions into one's communications and private life, the Department of Transportation's secret "no-fly lists," and the legislation which recently created the Department of Homeland Security.

The latter includes a provision calling for the creation of "the Directorate for Information Analysis and Infrastructure Protection." This agency will be responsible for creating a database on citizens and residents, which could be used to spy on domestic critics of government as well as any "terrorists" who might be foolish enough to talk about their plans (or persons unlucky enough to have had contact, however innocent, with some "suspicious" person).

It is not clear just how the DIA-IP and the TIA will interface with each other, but it is possible that two separate databases will exist on each of us. Will our medical records and our federal and state tax returns be part of the data collected? Since such records are now digitalized and often sent via email, it is very possible that they will be caught up in these huge filing systems (and, incidentally, matched with our telephone conversations captured by satellites overhead, especially our overseas conversations). It is

hard to imagine Admiral Poindexter not wanting to pour over the lists of charitable donations reported by Arab-Americans, for example, or to match their files with telephone calls to Yemen et al.

The new Homeland Security legislation (which should really be called State Security since it protects the government bureaucracies more than it does the land), also broadens the ability of government spies to monitor our email messages, since it changes the criteria for searching from an "immediate danger" to simply one of a "reasonable belief" that a crime might occur.

It seems that the Founding Fathers and Sons of Liberty of U.S. Revolution days are being replaced by Adolph Hitler and Josef Stalin. The Pentagon and the White House are creating a totalitarian system of internal spying and lying which far exceeds any so-called War on Terrorism, and which, in fact, becomes a form of terrorism against the people of the country.

For those dear souls who believe that the FBI et al, will never try to trample upon the rights of patriotic citizens, just recall the Bureau's war against the civil rights movement, the FBI's harassment of the critics of U.S.-backed massacres in El Salvador, Guatemala, and Nicaragua, and the Bureau's Cointelpro operation against the American Indian Movement and the Black Panther Party.

[Jack Forbes, Powhatan-Delaware, is an historian, social critic, and poet, who has covered issues of international and inter-ethnic relations for 45 years. His web site is <://cougar.ucdavis.edu/nas/faculty.html>

**Double**

A lot of Native American Indians in the United States, fer to be called, have been p ing abuse upon a couple TIME Magazine reports last month. TIME, one of world's most influential powerful newsmagazines, lished a two-part series on dian casinos in the U.S. It the headlines "Dirty Deal" and "Wheel of Misfortune" draw readers into the sto You can guess why Na Americans hit the roof.

In short, the special series over two weeks in mid-De ber, took aim at the money p ing into the casinos, the way money is spent, the lac monitoring by the regula body overseeing reserva based casinos, as well as power and influence these found riches afforded a fe dians.

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**Life as**

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I am of course talking a the many controversial th that seem to be constantly veloping our communities. recently, Native people their issues have been crop up on the evening news way too much frequency. S

**RCMP**

Dear Tuma:

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Knocking At My D

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Forbes, Powhatan-Dela-  
an historian, social critic,  
, who has covered issues of  
ional and inter-ethnic re-  
or 45 years. His web site is  
gar.ucdavis.edu/nas/  
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# Double-standard at work in *TIME* articles

A lot of Native Americans, as Indians in the United States prefer to be called, have been pouring abuse upon a couple of *TIME* Magazine reports from last month. *TIME*, one of the world's most influential and powerful newsmagazines, published a two-part series on Indian casinos in the U.S. It used the headlines "Dirty Dealing" and "Wheel of Misfortune" to draw readers into the stories. You can guess why Native Americans hit the roof.

In short, the special series, run over two weeks in mid-December, took aim at the money pouring into the casinos, the way that money is spent, the lack of monitoring by the regulatory body overseeing reservation-based casinos, as well as the power and influence these new-found riches afforded a few Indians.

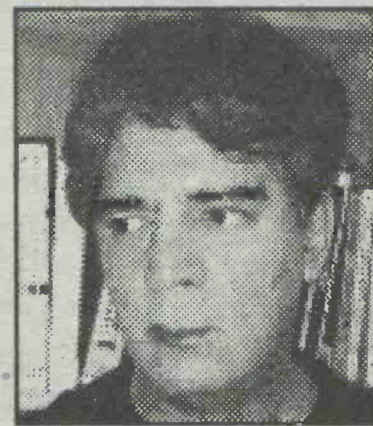
In 1988, the U.S. Congress passed the Indian Gaming Regulatory Act to help tribal governments earn a measure of

economic self-sufficiency through gambling profits. Congress then created the National Indian Gaming Commission to regulate this new industry.

Fourteen years later, "290 Indian casinos in 28 states pulled in at least \$12.7 billion in revenue," *TIME* reported. Five billion dollars in collective profit put Indian casinos "among *Fortune* magazine's 20 most profitable U.S. corporations with earnings exceeding those of J.P. Morgan Chase & Co., Merrill Lynch, American Express and Lehman Bros. Holdings combined."

*TIME*, however, didn't consider this a success story. Instead, *TIME* portrayed reservation casinos as out of control, rife with corruption, ruled by greedy, sometimes brutal, Indian politicians and entrepreneurs.

"Casinos were supposed to make Indian tribes self-sufficient. So why are the white backers of Indian gambling raking in millions while many tribes con-



## MEDIUM RARE

Dan David

tinue to struggle in poverty?"

*TIME* blames this, and other problems, on gaping loopholes in the Indian Gaming Regulatory Act, as well as accuses a vigorous lobby campaign backed by millions of dollars from Indian gambling for enticing officials to look the other way.

This is where Native Americans disagree with *TIME* and the Pulitzer Prize-winning journalists who wrote the series. They don't see the *TIME* story as well-researched, objective journalism. They see a double-standard at work.

"Imagine this news headline:

Dirty Dealing: U.S. corporations are making millions for investors and providing little to the poor," retorted Jodi Rave, a Native American reporter for Nebraska's *Lincoln Journal Star*. "How would the business world react?"

*Indian Country Today*, a leading national Native American publication, felt the *TIME* series wasn't really about casinos at all. Rather, the series represented yet another thinly-veiled attack on Native rights and tribal sovereignty by the right-wing agenda.

"A thick layer of anti-tribal attitude permeates this salvo of

a story, which is intended to prove, once and for all, that Indian peoples and their self-governance rights are unfair, corrupt and inept. The piece gives such a negative take on tribal reality that it seems strategically intended to directly challenge the positive concept of hard-won tribal gains," charged *Indian Country Today*.

Yet the *TIME* stories raise interesting questions. Why don't Native American casinos share their profits? Why is here such disparity between comparatively rich (casino-owning) and poor reservations? Why do they spend so much money lobbying, or buying politicians, as *TIME* put it?

"In 2000 alone," *TIME* reported, "tribes spent \$9.5 million on Washington lobbying. Altogether they spend more to influence legislation than such longtime heavyweights as General Motors, Boeing, AT&T or even Enron in its heyday." (see Casino page 18)

# Life as a Native is often just too interesting

I once read in a book somewhere about one of those blessings a person can bestow upon you that can either be a good benediction or bad one, depending on how it pans out. It goes something like "May you live in interesting times." It sounds innocuous enough, but during the last few months in the Native community there seems to be nothing but interesting times to be lived. And to tell you the truth, I'm sure many skins across this country wish things weren't so darn interesting.

I am of course talking about the many controversial things that seem to be constantly enveloping our communities. And recently, Native people and their issues have been cropping up on the evening news with way too much frequency. Some-



Drew Hayden Taylor

times it seems like The National is actually APTN'S InVision News.

For instances, the less said about the whole David Aheneke mess and its effects on Judeo-Aboriginal relations the better. This once well respected man, who many viewed as the voice of the Saskatchewan Native, now has ended his days in the public eye in disgrace. However, we should be grate-

ful for small miracles, for few men could better demonstrate the difference between a cranky old man and an Elder. But I also agree with those that say a lifetime of hard work and selfless achievement should not be immediately dismissed because of one stupid mistake, however enormous. Maybe he just left his eagle feather at home that day.

Also of recent newsworthy discussion is the whole argu-

ment of who is and who isn't Métis. Yet another Indigenous definition to deal with. Are the true inheritors of that proud name those with strictly ancestral and blood connections to Louis Riel (who I'm told was only one-eighth Native) and Gabriel Dumont, or can it refer to anybody of mixed blood? Practically every province in Canada has some sort of Métis association, and I don't think the battle of Batoche was waged that far a field.

It is a testy subject. Identity issues always are. On one hand, you have those with an historical and geographical connection to the Métis name. On the other hand, the terms mixed blood, half-breed and non-status Indian are so unromantic. My answer... those with specific Prais-

rie lineage be called Riel Métis, and all the rest will be called Real Métis. Phonetically they sound almost identical.

Just in the last month there's been a lot of publicity about what the newest national census says. The population of Aboriginal people has jumped by an amazing 22 per cent since 1996. We now account for 4.4 per cent of the overall population of Canada, second highest Indigenous percentage in the world next to the New Zealand Maori who make up a whopping 14 per cent of that country's population. But the most staggering of these statistics again relates back to the Métis, whose numbers have exploded by 43 per cent. They now account for a third of all of Canada's Aboriginal people.

# RCMP don't need the chief's permission

Dear Tuma:

Is it true that the RCMP need to have the permission of the chief before they can come onto the reserve and search your home?

*Knocking At My Door!*

Dear Knocking:

No, the RCMP does not need the permission of the chief or council prior to searching your home. What the RCMP (or any other police force) need is permission from a Justice of the Peace. The process is that if the RCMP believes that someone or something is in your house that relates to a crime, they will swear out an information before a Justice of the Peace who will then issue a search warrant. I have heard this rumour before and I believe it stems from the fact that sometimes the local constable would go to the chief's house to find out where someone lived on the reserve.

Dear Tuma:

Can I sue the band office if I don't get a bed from the welfare office?

*Denied in Nova Scotia*

Dear Denied:

What you can do is appeal the decision of the Social Development Officer (welfare officer). You can first ask to see and speak to the supervisor. If you still want to take it further, you can appeal to the chief and council. Still no bed, you can appeal to the regional office of Indian Affairs and you can even take it all the way up to the Minister of Indian Affairs' office in Ottawa. You do have the right to be represented by a lawyer at your appeals and you should check with legal aid to see if you qualify.

Dear Tuma:

My aunt died and left me the house on the reserve. The band tells me that I cannot inherit because I'm not a band member. Why can't I have the house?

*Can't Take It With Me!*

Dear Can't:

Only a band member can inherit an interest in property. Any interest in reserve land belongs to the whole band and only band members can give, sell, will or inherit land or property on a reserve. What you can do is to tell



Tuma Young

the band that you would like your aunt's interest in the house sold (to either the band or to another band member) and net proceeds given to you as a beneficiary under the will.

Dear Tuma:

My ex, who is now working on a fishing boat, refuses to give me any money for the kids. What can I do?

*Fishing for Money*

Dear Fishing:

Raising a child is expensive and you need all the help you can get. You can file for child support in court and get an order for child support. The court will determine how much the support will be based on a number of factors, the primary one being the

amounts set out in the Child Support Guidelines. If the income is tax exempt then the court can also impute a higher amount of income and calculate a higher amount of child support. Some provinces have maintenance enforcement programs and failure to pay child support can result in the loss of a person's driving license, seizure of bank accounts, or garnishment of wages.

Dear Tuma:

I'm planning on having the biggest wedding this reserve will ever see, complete with fireworks and a wedding planner (and will invite you to come), but my bride wants me to sign a prenuptial agreement. Do I have to sign?

*Love is Grand*

Dear Love:

A prenuptial agreement is where both the bride and groom decide what will happen to their possessions, money and financial support in the event something happens to the relationship. There are different types of prenuptial agreements as there are brides and grooms and I cannot say whether you should sign or not. It all depends on what is in the agreement and your own personal circumstances. Many folks will say that they have nothing, but "nothing" can add up pretty quickly. Remember: Love is grand but divorce is 20 grand.

*This column is not intended to provide legal analysis or opinion of your situation. Rather this column is meant to stimulate discussion and create awareness of various situations where you should contact a lawyer. If you have a question you would like to see addressed in this column, please email me at: tyoung@pattersonpalmer.ca. Tuma Young is an associate with the Truro office of the law firm of Patterson Palmer, Truro, N.S. and practices in Aboriginal law and personal litigation.*

# Where the money is and how to access it

Besides shedding blood, sweat and tears, an artist needs to "spend money to make money." Thankfully, there are a number of financial resources with varying eligibility criteria that support the music industry.



## MUSIC BIZ 101 Ann Brascoupe

The various arts councils in each province and the Canada Council for the Arts (1-800-263-5588) have some programs geared specifically to the Aboriginal population. Peer assessment juries and budget limitations are key in determining who gets funded and for how much. For the respective arts councils, there is never enough money to support the majority of its applicants. So if you get refused the first time, no harm done in resubmitting your application for the next deadline.

Canadian Heritage created the Canada Music Fund with eight programs geared to supporting the sound recording industry. Programs such as the Canadian Musical Diversity Program and the Collective Initiatives Program are aimed at project-specific activities and to monitor "Canada's musical heritage."

The Canada Music Fund distributes funding to FACTOR.

Founded in 1982, FACTOR is the Foundation to Assist Talent on Records, which provides financial assistance through loans and grants to develop the independent recording industry in Canada. With an annual budget of more than \$7 million, FACTOR's contributors also include 16 radio broadcasters. It administers the Department of Heritage's Sound Recording Development Program Support through 15 programs.

The range of financial contribution differs for each FACTOR program. It assists recording artists and songwriters with demo recording, sound recording, video production, promotion and publicity, support for domestic and international touring, including support to record producers, music engineers, and distributors—basically all the areas that a recording artist needs

to venture into in domestic and international markets. Their Web site is [www.factor.ca](http://www.factor.ca) and the phone number is (416) 351-1361. The French speaking population in Quebec must apply to MusicAction at [www.musicaction.ca](http://www.musicaction.ca).

Although CIRPA (Canadian Independent Recording Production Agency) does not contribute funds directly to individual record companies, it lays the groundwork by lobbying for a more stable independent music scene. CIRPA is a mainstay at international music tradeshows that co-ordinate the Canada Stand made up of independent recording companies contributing.

The key to applying for any loan or grant is to thoroughly review the eligibility requirements. Case in point. Previously, the eligibility require-

ments to obtain funding for Aboriginal artists were restrictive. So much so, that in Kashtin's early recording days, MusicAction (in Quebec) would not fund the Innu duo because they sang in another language other than French. Kashtin received the same response when directed to FACTOR. Upon further enquiry and discussion, it was determined in January 1999 that "FACTOR was requesting a translation of non-English lyrics only to ensure that the content was not discriminatory or contrary to law. . . New application forms being created by FACTOR will take a different approach to determine that the lyrical content of a song is acceptable to community standards."

The concern as it applies to eligibility criteria is that, at the time, it effectively ruled out financial support for music sung in an Aboriginal language. It was pointed out that Aboriginal languages cannot be translated verbatim since these languages are fluid and convey a spiritual and physical dimension.

As an Aboriginal person and an artist's agent, it is my belief that by requesting an English or French version serves only to

diminish and to negate the value of our culture and languages. Effectively, it imposes upon the artist the unnecessary need to convey ideas in English that were meant to be in his/her Aboriginal language.

It takes organizational lobbying efforts through such organizations like CIRPA and the American Federation of Musicians to affect change. Since there is no ombudsperson for Aboriginal music issues, it also takes the individual, whether artist, agent, or other affected person or group to ensure accessibility and equitable treatment. And, demonstrate that it is not special treatment!

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

Ann Brascoupe owns What's Up Promotions, a company specializing in promoting booking, and managing Aboriginal artists across Canada. She can be reached at [abrascoupe@hotmail.com](mailto:abrascoupe@hotmail.com).

# Caffeine consumption should have its limits

Almost 90 per cent of Canadians consume caffeine in beverages or food. Most people get their caffeine in coffee and tea, but it is also found in chocolate, cocoa, and many headache medications.

### Common effects

Caffeine is a nervous system stimulant. In moderate doses, it can make you feel more alert, concentrate better, and feel more energetic. Caffeine can also cause the jitters, anxiety, irritable mood, heartburn, and a decreased appetite. Larger doses can cause headaches, nausea, diarrhea, insomnia, and your heart to race in your chest.

### Counting caffeine

Most people are unsure how much caffeine is in their beverage or food. Caffeine is usually measured in milligrams (mg). A standard cup of brewed or percolated coffee has 100 mg. A cup of decaffeinated coffee has only two to six mg. Other caf-

feine counts are: a cup of instant coffee—100 mg, a cup of tea—50 mg, a caffeinated soft drink—50 mg, a hot cocoa—50 mg, and a standard chocolate bar has between three to 35 mg caffeine.

Headache and cold remedies often contain caffeine. Some stay-awake pills also contain up to 100 mg caffeine.

### Safety limit

The usual coffee drinker has up to three cups per day. This amount of caffeine (300 mg) is generally considered harmless for a healthy adult. However, regular intake of caffeine above 600 mg per day (six to eight cups of coffee) can cause insomnia, anxiety, depression, feeling of restlessness, and you may develop a stomach ulcer. Sometimes the high caffeine level can trigger your heart to beat quickly and skip beats. When you consume more than 1,000 mg of caffeine in a day, you may cause vomiting, fast breathing, and seizures.



## MEDICINE BUNDLE Dr. Gilles Pinette

### Identify addiction

Your body becomes dependent on caffeine when you consume more than 350 mg caffeine every day. You can tell if your body is dependent because when you stop taking all caffeine products, you will get withdrawal symptoms. The most common withdrawal symptoms are headache, irritability, moodiness, and feeling tired. Magically, when you feed the body caffeine again, the withdrawal symptoms go away. People that drink lots of coffee at work will often notice this

crankiness on their days off when they may not be consuming as much caffeine.

Fortunately, the withdrawal symptoms only last a few days and then go away.

### Caffeine myths

Caffeine has not been proven to cause cancer. Some medical studies have shown that caffeine may increase blood cholesterol levels. However, the answer to this question is still being studied. Heart disease is not caused by caffeine intake, but if you have an irregular heart rate, caffeine may make it worse.

Caffeine intake in pregnancy has been controversial. Studies don't indicate any great danger to the baby, but doctors still recommend limiting your caffeine intake to less than 300 mg per day. Breast-feeding moms can pass caffeine in the milk, which can make the baby less sleepy and occasionally irritable.

Coffee does not sober you up when you are intoxicated. It just makes you more alert, but you're still drunk.

*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.ca](mailto:pinette@shaw.ca).

# Don't drink

Dear Editor:

My name is Nichole and I am 14-and-a-half years old. I come from a little reserve in northwestern Ontario—Migwansong (Eagle Lake).

I have a very strong belief that alcohol and driving (and I mean anything that moves) don't mix. No matter what people advise in books, magazines, or commercials, people never seem to get the message. Approximately 2,900 people die each year in car accidents. I think that a good portion of these car accidents can be prevented.

Even if you consumed a little

# Two cho

Dear Editor:

Over the past 10 years I've been looking at the state of the First Nations affairs and found serious issues are all around us—sex abuse, rampant drug/alcoholism, corruption, and a feeling of hopelessness. As a young citizen of the Anishinabek Nation, I am constantly wondering why this has happened and what needs to be done in order to change it.

Through personal research and experience, I have discovered that there are several reasons for this situation. As human beings we have both positive and negative aspects, depending on how we choose to live determine how we live. However this alone does not explain why our nations are nearly broken.

The system under which we find ourselves occupied encourages the negative aspects of ourselves. The goal of the occupiers right now is the acquisition of power and resources. This is the effect most seen by our people, but least understood. This system encourages our negative sides, which in turn keeps the system going, the next step is what people call assimilation. This is the stage where we are now. It is the systematic destruction of our way of life to be replaced by the foreign imposed way.

The final stage is destruction of mother earth and us as Indigenous peoples. In order for the system to function, it must have the means to accomplish its objectives of our occupiers. I believe that the system of perception, interception, intimi-



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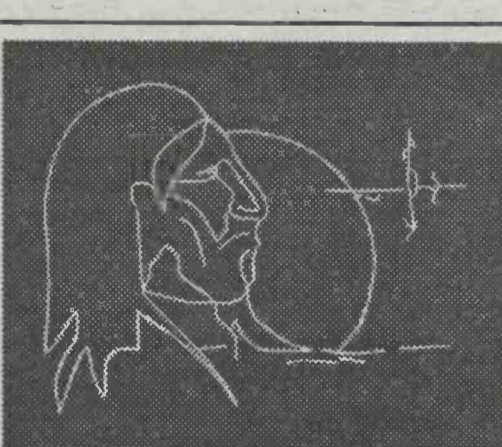
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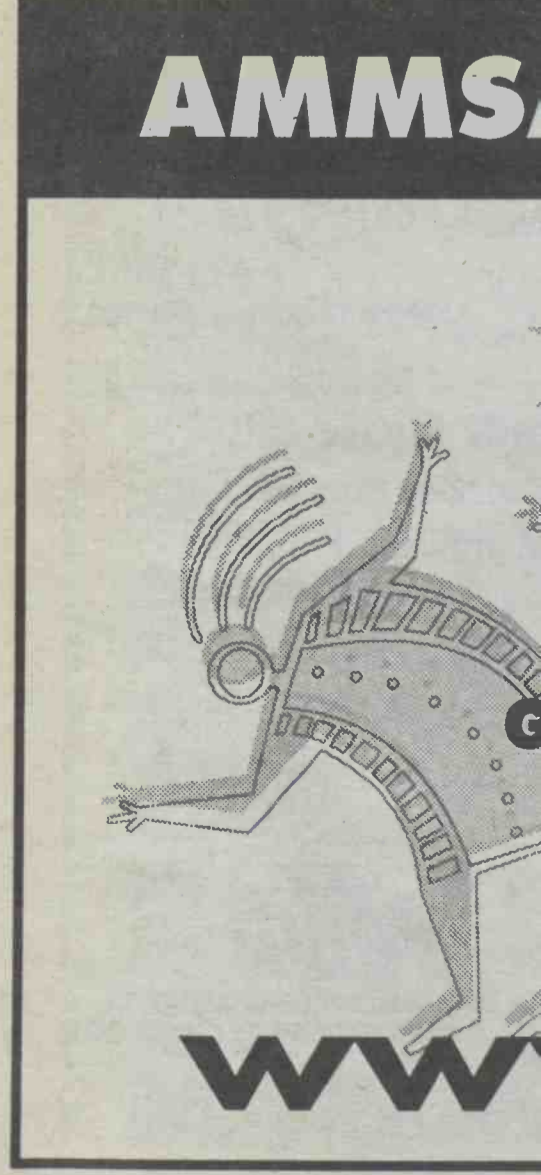
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## Don't drink and drive

Dear Editor:

My name is Nichole and I am 14-and-a-half years old. I come from a little reserve in north-western Ontario-Migisi Sahgaigan (Eagle Lake).

I have a very strong belief that alcohol and driving (and I mean anything that moves) don't mix. No matter what people advertise in books, magazines, or in commercials, people never seem to get the message. Approximately 2,900 people die each year in car accidents. I think that a good portion of these car accidents can be prevented.

Even if you consumed a little

bit of alcohol, it is still no excuse to drive, even for a short distance. People need to get it through their heads that drinking and driving can become fatal.

When you jump into a car, think that this could be your last ride in a vehicle. Think of your family, and if the person beside you or in the next car has family. What would they do without you? Or think of your kids.

So the next time you want to "party," think a little. Take a cab. Get a designated driver. Or, if you're close enough, walk. Use these ideas and you could save yourself and others.

Nichole Lands

## Two choices only

Dear Editor:

Over the past 10 years I've been looking at the state of the First Nations affairs and found serious issues are all around us—sexual abuse, rampant drug/alcoholism, corruption, and a feeling of hopelessness. As a young citizen of the Anishinabek Nation, I am constantly wondering why this has happened and what needs to be done in order to change it.

Through personal research and experience, I have discovered that there are several reasons for this situation. As human beings we have both positive and negative aspects, depending on which we choose to live determines how we live. However this alone does not explain why our nations are nearly broken.

The system under which we find ourselves occupied encourages the negative aspects of ourselves. The goal of the occupiers right now is the acquisition of power and resources. This is the effect most seen by our people, but least understood. As this system encourages our negative sides, which in turn keeps the system going, the next step is what people call assimilation. This is the stage where we are now. It is the systematic destruction of our way of life, to be replaced by the foreign imposed way.

The final stage is destruction, of mother earth and us as Indigenous peoples. In order for this system to function, it must have the means to accomplish the objectives of our occupiers. Deception, interception, intimidat-

tion, misinformation, misdirection, assassination and subversion are the means by which the occupiers accomplish their goal of power and resources. The means are many, however, there are several general categories in which they can be put under. Start with Deception, this would entail lying, cheating etc. A good example of this would be treaties. The treaty signed says the band will receive 50,000 square acres of land, but then gets only 500 acres and the people are told that the land was held in trust for them and then mysteriously disappears from sight, then are later told that the land was never theirs.

Interception would involve stopping or controlling the actions of the people so as to ultimately benefit the occupier. A good many examples of this are found in the many so-called Native organizations around Turtle Island. The Assembly of First Nations, the National Council of American Indians, tribal and band councils and so on, they are nothing more than fronts used by the occupiers to enforce their system.

Intimidation is one most of us can relate to. Police, military, the foreign judicial system and other agencies are the most obvious form of maintaining the system. Misinformation is the spreading of lies about us to others and to ourselves. A good example would be the theory of us coming over a so-called land bridge to our homes here.

(see System page 23.)

## Common ground with Palestinians

Dear Editor:

I agree wholeheartedly with the letter writers in the January 2003 issue of *Windspeaker*, who shared their dismay over David Ahenakew's racist comments about Jewish people. I also share their disappointment that such an attitude could be possible within the Aboriginal community in Canada, since Aboriginal people and Jewish people share, as Georges Erasmus wrote in his letter, an "acquaintance with this swaggering abomination called hatred."

However, I take exception to Jennifer Podemski's assertion that there are "more similarities than differences between Israelis and First Nations." To classify all Jewish people as "Israeli" and therefore equate Jewish identity with the idea of Israel is to conflate the notions of religion and nationality (or culture and nation-state).

According to *Globe and Mail* columnist Gabor Mate (himself a Jew), "The Zionist identification of a people with a state is incompatible with the real position of most Jews as freely chosen citizens of other countries. Long before Roman times, Jews formed widely dispersed reli-

gious, cultural and ethnic groups whose community was not based on geography or politics. Only their spiritual practices were centred on Palestine."

Furthermore, Mate says that "Zionist theory denied the legitimate presence of an indigenous nation in Palestine."

What the state of Israel is doing to the indigenous Arabs of Palestine is similar to what was done to First Nations people in Canada. At the 2001 World Conference Against Racism, it was recognized that "Palestinians are enduring a colonialist, discriminatory, military occupation" of their lands.

Israeli military forces bulldoze Palestinian homes and destroy centuries-old Palestinian olive and lemon groves so that the Israeli government can sponsor American Jews as settlers in Arab territories, while the Arabs are moved to refugee camps (much as the Canadian government sponsored Europeans to settle the West as starving First Nations peoples were herded onto reserves.)

Israel has been condemned by the UN, Amnesty International, and the Red Cross for its persist-

ent use of torture and for its military courts, where Mate says Arabs are "accused, convicted and sentenced without the right to know the evidence against them." (We know how the justice system works for First Nations people here.)

Palestinians are routinely denied freedom of movement, and must pass through checkpoints (very reminiscent of our incarceration on reserves, when we had to show our pass card to the Indian agent). The economic, political, social, cultural, and educational institutions of the Palestinian people have been destroyed.

It is a fact that Israel has no constitution, and no Charter of Rights.

According to Mate, Israel has a policy that "grants settlers from New York six times as much fresh water per capita as native Palestinians."

Given the evidence, I fail to see how First Nations people share any "similarities" with Israelis. We do, however, share many similarities with disenfranchised indigenous Palestinians.

Suzanne Methot  
(Cree Nation), Toronto

## He gave his life to people

Dear Editor:

Re: David Ahenakew, RCMP investigation.

I have been around the Native movement all my life (50 years). I have been involved in Native politics and it is always the same story.

It goes like this: A young leader puts his life on the line, because he loves our people. He or she gives everything for their people. After years of hard work

and toil, they are taken out by young leaders with no respect for this past work. They are rejected and thrown away as used goods. And they usually die disillusioned and broken-hearted, a life in vain.

Ahenakew has given his life. He spoke out when it was not popular to do so. He came close to prison at times, his family suffered from his absence at home. David Ahenakew made

a mistake. He is human. Those of you without sin should cast the first stone.

Give David's honor back. Let him retire in peace. He has suffered enough. Most of you young, so-called leaders cannot even clean his boots.

Stand and defend this Elder now.

Robert Sebastian,  
Gitksan and Wet'suwet'en tribe,  
British Columbia

## Mind poisoned by the colonizers

Dear Editor:

What Mr. David Ahenakew stated was merely what he has been indoctrinated in to believing. I agree that racism is a vulgar practice that needs to be set aside before it plagues future generations, but to put this practice aside would mean the dissolution of the many nation states that insidiously practice racism in their ongoing game of colonization.

When the predators from Europe came to our lands, what do you think they were practicing to obliterate the peoples of this land? In the name of racism, a whole way of life was oppressed and subsumed in a campaign of genocidal slaughter.

Racism is still being practiced by the Canadian government through the department of Indian Affairs, where in some pa-

triarchal, twisted mentality we are viewed as children, a less than 'other' that cannot think for ourselves in determining our own future.

With this mindset is it any wonder that when we use the tools of the master, we cannot take down the master's house? What does that mean when the peoples that are being "raced on" use race to further an issue? (see Ahenakew page 22.)

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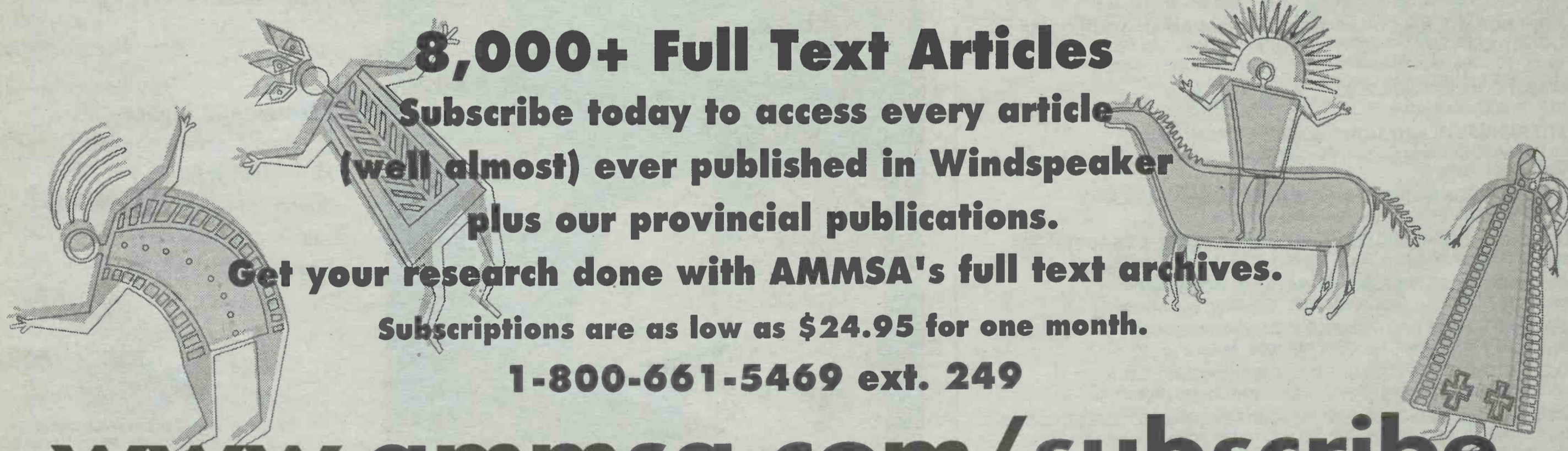
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Feb. 2 - 16, 2003 Tucson, AZ (520) 622-4900
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Feb. 4, 2003 Vancouver, BC (416) 926-0775
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## Legendary organization re-visited

By Paul Barnsley  
Windspeaker Staff Writer

TSUU T'INA, Alta.

Chief Sandford Big Plume and his Tsuu T'ina council have committed \$10,000 to re-energize the Native political organization that is widely credited with stopping the 1969 White Paper.

The Indian Association of Alberta (IAA), led by Harold Cardinal, was a central force in the fight against then-Indian Affairs Minister Jean Chretien's attempt to end the reserve system and terminate Aboriginal rights, as put forth in the federal government White Paper in the late 1960s. As a result of First Nations political efforts, the Prime Minister of the day, the late Pierre Trudeau, was persuaded to withdraw the plan.

Tsuu T'ina councillor Bruce Starlight and Percy Potts, a former vice-president of the Treaty 6 tribal council who now works for the band, have been given the task of approaching the leaders in the province to attempt to get their assistance to re-vitalize the IAA.

Starlight and Potts invited *Windspeaker* to a Jan. 20 meeting at the Tsuu T'ina band office, located on the southwest boundary of Calgary. Jim Big Plume, the band's land claim research director, attended with Potts. Starlight and Mel Buffalo, the current president of the IAA, participated via conference call.

The IAA was stripped of all funding in 1996, but Buffalo has kept it alive with some assistance from the Samson Cree Nation in central Alberta. Starlight told Buffalo Tsuu T'ina's plan



FILE PHOTO

The Indian Association of Alberta, along with Harold Cardinal (seen standing in this historical phototaken during the White Paper debates in Ottawa), was instrumental in the late 1960s in defeating the federal government in its attempt to end the reserve system and terminate Aboriginal rights.

was to help him expand the scope of the IAA's operations.

"We want to try and get the association going again. There's a lot of problems right now with Bills C-6, 7 and 19, which are going to be read before March 31. We're in a lot of danger," Starlight said. "The present Prime Minister is the same guy who introduced the White Paper agenda in 1969. The government's agenda is alive and well and, really, we don't have any strong voice in Indian Country to stand up to these pieces of legislation that are going to

affect our lives drastically everywhere in Canada. I guess the AFN (Assembly of First Nations) is very weak. I don't know if they have a strategy, but I thought the AFN was supposed to protect treaty rights."

"We really need to organize," he added. "Mel, we're not trying to step on your toes, but we'd really appreciate it if you could help us."

The unelected IAA president welcomed the idea.

"I think it's great," Buffalo told *Windspeaker*. (see Re-vitalized page 9.)

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## Re-vita

(Continued from page 8.)

"We need to get the organization back on track with support from the community, from individuals within the communities. This is a treaty-based organization that believes in the protection of treaty rights and that mandate to protect and treaty rights for our people," Mel Buffalo.

Alberta mainstream newspapers have regularly quoted Buffalo on controversial subjects, calling him to get the point of view. Buffalo's have called him a self-appointed leader of a non-existent organization. He explained that the organization, while a shadow of former self, still has a board of directors and files annual reports. His role has been as caretaker while the IAA went through some hard financial times.

Buffalo said the IAA is unique because it's the last political organization in the country. treaty-based membership where all 126,000 First Nations people are considered members. He said recent attempts to organize the IAA failed because government funding was not available. One meeting was cancelled when it became clear the government would not provide funding. He said it was his idea at the time that the meeting should have been held.

"I think if people are interested they'll show up

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FILE PHOTO

ong with Harold Cardinal otaken during the White mental in the late 1960s in its attempt to end the ginal rights.

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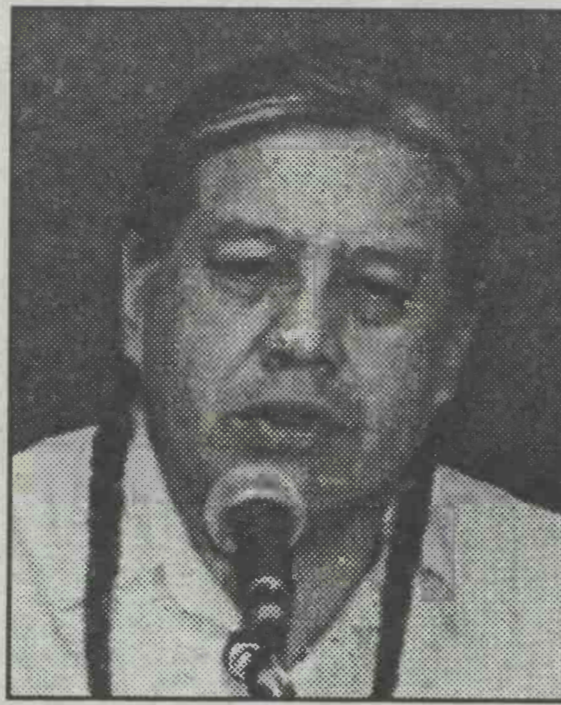
# Re-vitalized IAA needs to move swiftly

(Continued from page 8.)

"We need to get the organization back on track with support from the community, from the individuals within the communities. This is a treaty-based organization that believes in the protection of treaty rights and that's our mandate to protect and secure treaty rights for our people," said Mel Buffalo.

Alberta mainstream newspapers have regularly quoted Buffalo on controversial subjects, calling him to get the Native point of view. Buffalo's critics have called him a self-appointed leader of a non-existent organization. He explained that the organization, while a shadow of its former self, still has a board of directors and files annual reports. His role has been as caretaker while the IAA went through some hard financial times.

Buffalo said the IAA is unique because it's the last political organization in the country with treaty-based membership, where all 126, 000 First Nation people are considered members. He said recent attempts to re-organize the IAA failed because government funding was not available. One meeting was cancelled when it became clear the government would not provide funding. He said it was his opinion at the time that the meeting should have been held anyway. "I think if people are really interested they'll show up," he



Bruce Starlight

said. "They'll come at their own expense as they did in the past."

Buffalo said the fact that the IAA gets no federal or provincial funding may actually make it stronger because the government can't influence or control its activities.

Buffalo thought some drastic action is required if the government's agenda is to be slowed down or stopped. Existing political organizations have been ineffective so far, he said.

"I think they're shell-shocked. The national and provincial organizations are shell-shocked and they don't know what to do," Buffalo said.

Starlight agreed. "You've got it," he told Buffalo. "They've been so long under the government's thumb and they can't move without the funding.

They're caught because they won't bite the hand that feeds them. It's so clear what's happening now in Indian Country."

Percy Potts said he has faxed every First Nation and tribal council in the province and spoken to many leaders about the plan. He met with Chief Rod Alexis of the Alexis First Nation on Jan. 17.

"He suggested that some task force be put together to revisit the mandate and the vision of the association. The terms of reference have been amended over time," he said. "The chief's concern was that in the last organizational structure as it existed the chiefs were not highlighted enough to the point where their authority could be recognized by Canada. I asked him to clarify and he said from the treaty perspective, we don't have that authority given to the chiefs. Rather it comes strictly from the Indian Act. We have to bring that to there somehow so the chiefs can stand on treaty and Aboriginal rights and not only the Indian Act of Canada."

He said the IAA could be the vehicle to allow the chiefs to exercise real non-delegated political authority that breaks the limitations the federal government has sought to impose.

"The chiefs have to be empowered again from that perspective," Potts said. "When the association was there, the chiefs

spoke along with the president who was speaking for the people based on treaty and Aboriginal rights. Now, there's no association. Who do they speak through? They speak through their bands, through their tribal councils, things the government blessed and breathed life in to, gave money to. So now their 'children' are speaking to them."

Potts hopes the new IAA will be an expression of the collective will of treaty First Nations people in Alberta.

"I have complete faith the people within the First Nations of Alberta will respond to this. They have been, kind of, out of the picture for the last seven years. They will come together and they will not object to the process as long as it encompasses everyone and the best interest of those people is sought and identified. They will support that," he said. "But if it's something here, something there, all over the place, that's where they're having the problem. They're still not, to a large extent, able to break through and understand the government's agenda of terminating all rights from a collective point of view, from a treaty point of view, from an Aboriginal point of view."

Both sides benefited from the treaties, Potts said, but that fact is ignored by non-Native people. That allows the government to refuse to consider a true na-

tion-to-nation relationship.

"The treaty benefits both sides. It benefits us but it also benefits the Crown and every subject of that Crown. They have treaty rights. They receive benefits of the treaty every day, much more than we do. That's an understanding that's not broadcast," he explained. "They want to make it seem like they're supporting us. How can we have a treaty by ourselves?"

Potts said he has also had discussions with the man most people remember as the key figure in the IAA's heyday.

"I think Harold Cardinal carries a lot of weight. I don't think he wants to be involved in this process until the government of Canada comes to the point of recognizing the existence of treaty rights," he said.

A letter from the Tsuu T'ina chief shows how important this latest fight is seen to be by treaty nation leaders.

"We feel that this is our last hope in the stand against the government. As you know, the government is forging ahead with a pseudo-consultation process. The government intends to do away with all treaty and Aboriginal rights and replace them with individual rights under Section 2 of the Charter of Rights and Freedoms. We cannot over-emphasize the urgency of the task we are undertaking at this time," Chief Big Plume wrote.

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# Astronaut travels to the edge of his universe

By Cheryl Petten  
Windspeaker Staff Writer

HOUSTON, Tex.

John Herrington went on a little trip recently. It was more or less a business trip, but he did get time to do a little bit of sightseeing.

What made the trip particularly noteworthy was that it was aboard the space shuttle Endeavor, and Herrington's destination was the International Space Station, in orbit 270 km above the earth.

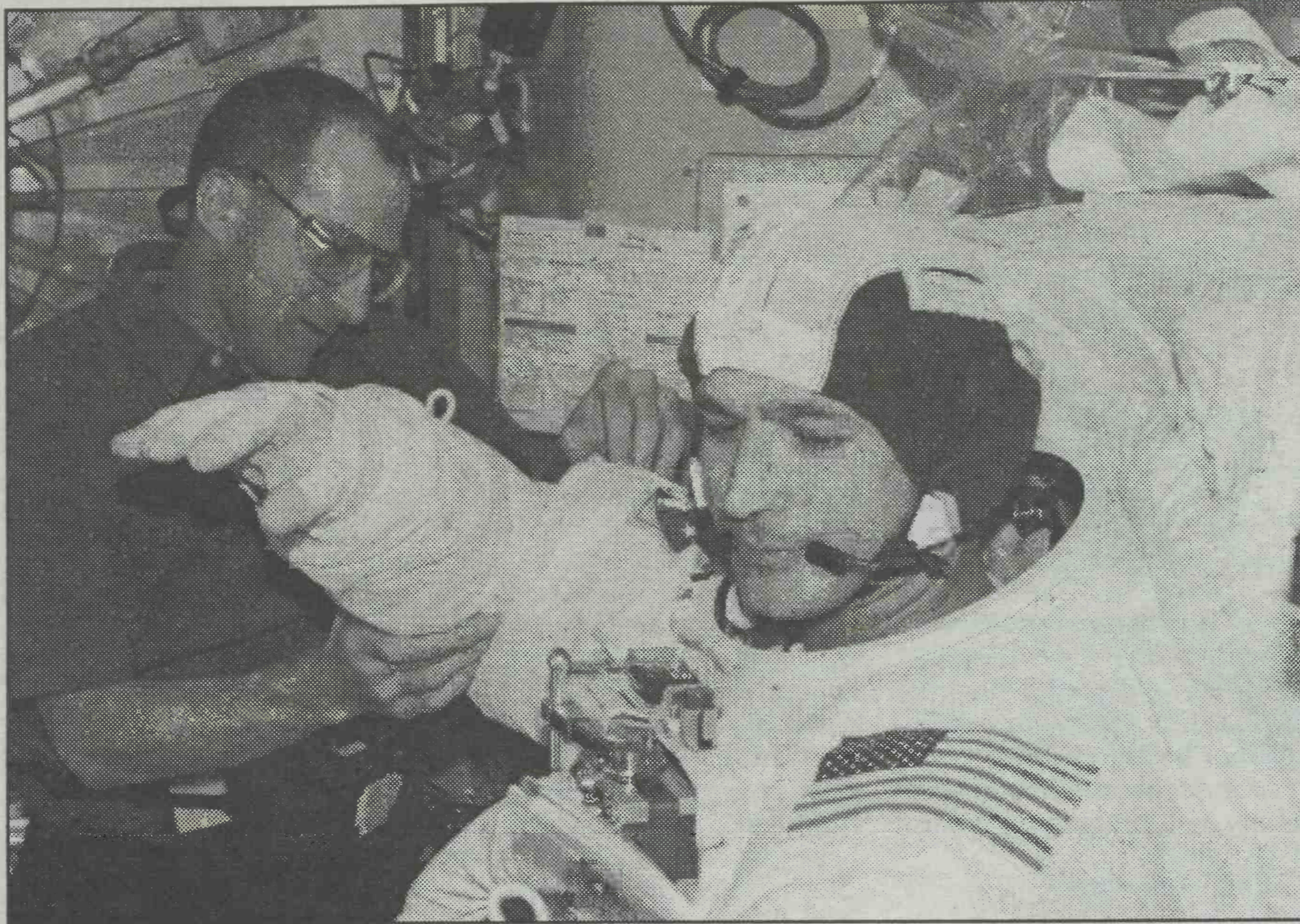
What also makes it noteworthy is that Herrington made history with his flight, becoming the first Native American in space.

Herrington is a member of the Chickasaw Nation in Oklahoma. He has a background in mathematics and aeronautical engineering, and joined the NASA program in August 1996.

The mission Herrington was part of, STS-113, was originally scheduled for September 2002, but in June of that year, all shuttle missions were put on hold for four months so cracks inside the fuel lines of all four space shuttles could be repaired. The launch was then set for Nov. 18, 2002, but was scrubbed when an oxygen leak was found in the crew compartment. A rescheduled launch a few days later on Nov. 22 was also put on hold because of poor weather conditions at the Transatlantic Landing Abort (TAL) sites, where the shuttle would land if an emergency occurred before it made it into orbit.

The next day on Nov. 23, 2002, the Endeavor was finally able to launch, and Herrington and fellow crew members were able to begin their mission.

While many of us have no doubt tried to imagine the thrill of blasting away from the earth, breaking away from the gravita-



John Herrington (right) of the Chickasaw Nation in Oklahoma made history when he became the first Native American in space. His flight finally took off for the International Space Station on Nov. 23, 2002 after a number of delays.

tional pull and hurtling into space, Herrington has now lived that experience.

"Thirty seconds prior to lift-off, it's like, 'I'm actually going to go. I'm actually going to go.' And then once the engines ignited, you just do what you're trained. And you know, you can feel the vehicle moving and shaking and everything, and it's real exciting, and your heart's pounding, but you have a job to do. And the training is great, because it teaches you what you have to do all the way through that. So you get absorbed into your role, and the external stuff is just kind of there."

All the training may have prepared Herrington for the work he had to do during the mission, but it couldn't have prepared him for

the experience of actually being in space.

"That's what is the joy about it, is going out and seeing. I've done this work. I've done something like this before, but now, look at the view. Look at where you're at. And it makes you stop and think for a second and say, 'OK, wow. This is a phenomenal place to work.' And the training was so good that the work actually seems much easier than what it was, like say, when we trained in a pool. But to glance over your shoulder and to see, you've got the hint of the sun coming up, because the solar rays just start to change color. Fabulous, just fabulous."

As one of two mission specialists, part of Herrington's responsibilities on the shuttle flight was

installing a truss onto the International Space Station, which will provide structural support for the station's radiators. The job of installing the 27,500 lb., 45-ft.-long truss was done during three space walks by Herrington and Michael Lopez-Alegria, the other mission specialist.

For Herrington, those space walks were the most exciting part of the mission.

"Oh wow. It's a treat for the senses. The whole flight was, but to actually go out the hatch in your own little spacecraft, your own little spacesuit, and to go out and climb over this huge, just remarkable vehicle, and to do work. And the culmination of all of that, how bright the sun is, how beautiful white the space shuttle is illuminated. The colors

of the sunrise and sunsets were just phenomenal. And to look through this little teeny thin piece of visor at that was just, I wouldn't say overwhelming for your senses, but certainly just, you know, things that very few people in this world have ever seen. And trying to take all that in, and do the work at the same time, you know, it's really, really difficult. You do your work, glance around, take a look, make a mental snapshot, then go back to work is really what it was like," he explained.

"Looking over the side of the truss, looking down at the earth a couple hundred miles below, and then looking at the horizon and being on the very edge of this fantastic piece of hardware, and being that between me and nothing. From there, I call it the edge of my universe, because that was ... there was just the vastness of space. That really gets to the heart. That was fun. Just a fabulous experience I'll remember for the rest of my life," he said.

"Space walks are the most enjoyable, but they're also the most challenging. Certainly the third EVA (extravehicular activities) the third space walk, was difficult, because things changed. We had a certain time line planned out, and because we had hardware issues. There's a little transport that was stuck, and because it was stuck, I could not use the robotic arm. And because I couldn't use the robotic arm, I couldn't do the task the way I trained to do it. So we had to think on our feet and—no pun intended, but you're not using your feet—you're out there and you have to, real time, try and figure how to do stuff, and we did that. And that's where the satisfaction comes from, having been able to do that, and to do it well was a fabulous feeling." (see Astronaut page 31.)

# Kahnawake

By Heather Andrews Miller  
Windspeaker Contributor

KAHNAWAKE

It seems prophetic that the Mohawk first name translated into English into "beautiful" because 14-year-old Skawane Barnes has put much of her energy into providing some beautiful words for her community.

When Barnes wrote a letter in October 2001 to her chief of council requesting a library at Kahnawake, she had no idea her request would garner attention from around the world. She felt strongly about establishing a public library on her reservation.

"Reading increases knowledge and vocabulary. It stimulates imaginations and helps us move ahead to fulfilling dreams by solving problems. As we immerse in school system like we have at Kahnawake, the parents are responsible to teach the child to read in English and need a variety of quality materials to borrow," she said.

The council's reply to her letter was a rather vague proposal to consider her proposal at a date, and a polite thank you.

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# universe

sunrise and sunsets were phenomenal. And to look at this little teeny thin piece of earth at that was just, I can't say overwhelming for senses, but certainly just now, things that very few people in this world have ever tried and trying to take all that information and do the work at the same time, you know, it's really, really difficult. You do your work, you go around, take a look, make a mental snapshot, then go back and it is really what it was like," Barnes said.

Looking over the side of the earth looking down at the earth a few hundred miles below, when looking at the horizon and being on the very edge of this little piece of hardware, and that between me and nothing out there, I call it the edge of the universe, because that was just the vastness of it. That really gets to me. That was fun. Just a fabulous experience I'll remember for the rest of my life," he said.

Space walks are the most exciting, but they're also the most dangerous. Certainly the third (extravehicular activities) space walk, was difficult because things changed. We had a certain time line planned and because we had hardware issues. There's a little transition it was stuck, and because it was stuck, I could not use the robotic arm. And because I can't use the robotic arm, I can't do the task the way I planned to do it. So we had to get on our feet and—no pun intended, but you're not using a net—you're out there and you're to, real time, try and figure out how to do stuff, and we did that's where the satisfaction comes from, having been able to do that, and to do it well. (Astronaut page 31.)

# Kahnawake teen knows how to get the job done

By Heather Andrews Miller  
Windspeaker Contributor

KAHNAWAKE, Que.

It seems prophetic that her Mohawk first name translates in English into "beautiful word," because 14-year-old Skawenniio Barnes has put much of her energy into providing some beautiful words for her community.

When Barnes wrote a letter in October 2001 to her chief and council requesting a library in her Kahnawake, she had no idea the request would garner attention from around the world. She just felt strongly about establishing a public library on her reserve.

"Reading increases knowledge and vocabulary. It stimulates our imaginations and helps us to look ahead to fulfilling dreams and solving problems. As well, in a Mohawk-immersion elementary school system like we have here at Kahnawake, the parents are responsible to teach the children to read in English and need a good variety of quality materials to borrow," she said.

The council's reply to her letter was a rather vague promise to consider her proposal at a later date, and a polite thank you for



National Chief Matthew Coon Come presented Skawenniio Barnes with the Peter Gzowski Literacy Prize.

her interest.

"I felt my request wasn't taken seriously, so in February 2002 I forwarded it to the *Eastern Door*, a community-based newspaper serving the community. Several people responded in the following weeks, and they were all positive and supportive, she said.

Then the *Montreal Gazette* picked up the story.

"That led to an interview on Global Television. With this kind

of attention, the entire community began to get behind the project. By the end of March, a library committee was formed and began meeting monthly," she added.

Coincidentally, she decided about this time to enter the Cosmo Girl of the Year contest. One of the qualifying tasks was to write a 300-word essay on a topic of her choice, and she seized the opportunity to increase awareness of her library project.

"Entering the contest was a totally spur-of-the-moment decision," she remembered. In August she was informed that she was the official winner. Prizes included a scholarship worth \$10,000 (US), two trips to New York City, and a chance to appear in photos in *Cosmo Girl*, a younger version of *Cosmopolitan* magazine and one that has close to a million young readers.

"By this point, the goal of establishing a library had received such wide awareness that people from all across Canada started sending me books," she said. "It was heart-warming to see the boxes start to come in. We even got books from Australia."

The media attention didn't

stop there.

"We had more radio and television interviews and the newspapers phoned for updates on our progress," she said. The Kahnawake Peacekeepers donated space in their new building for storage as the donations eventually reached more than 15,000 books. At the National Library of Canada in Ottawa, Roch Carrier, Canada's chief librarian, called to invite Barnes and the library committee to tour the facility and to pick out some books.

Montreal's CBC-Radio One personality Dave Rosen started a book drive on the Island of Montreal, establishing five drop-off points that soon added to the number of volumes.

"Everyone really pitched in. We kept hearing about projects being started on our behalf. It was amazing," said Barnes. The books include all genres, she said. "Fiction, non-fiction, paperback, kid's books, encyclopedias, history books—you name it."

Now the organization of the library begins, she said.

"We've reserved a building where it's going to be housed. Once again the community is showing its collective support as the Caisse Populaire has agreed

to pay our rent for the next two years, and the Mohawk Council of Kahnawake has agreed to pay utilities," she said.

Montreal-based architect Andre Veschi has volunteered to plan and arrange the shelving and several local businesses have donated dollars. As well, volunteers have come forward to help handle the sorting of the thousands of volumes, which must be classified, identified and placed on shelves by category in library-approved manner.

Barnes has also been awarded the Peter Gzowski Literacy Prize, which is awarded in memory of the long-time CBC broadcaster who passed away recently, to Canadians who achieve literary accomplishments. The award was presented by Assembly of First Nations National Chief Matthew Coon Come recently, and consisted of a plaque and a modest monetary prize.

"I was really honored as people from my community nominated me, and further showed the support our project received," she said.

Barnes is looking ahead to post-secondary education on her way to becoming a medical doctor.

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# Chiefs' organization set to protest first ministers' meeting

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA



**Health Minister Anne McLellan promised to tell Prime Minister Jean Chretien that Aboriginal organizations wanted to sit with the premiers at the upcoming first ministers' conference on health, but the "loud and clear" message McLellan promised to deliver seems to have fallen on deaf ears.**

some interesting findings.

"There seem to be a lot more bureaucrats involved in the development of Aboriginal services in Health Canada than there are for other Canadians," he said. "We've asked Health Canada for these numbers but couldn't provide them so we commissioned the study. They're spending so much money on Aboriginal people they should be more interested in where it's going."

Aboriginal leaders have long suspected that too much government money is absorbed by federal bureaucracies delivering services to Aboriginal people. Some have suggested there are two to three times as many bureaucrats working on delivery of Aboriginal health services as there are for mainstream Canadians.

The AFN will also apply pressure on the government to implement some of the recommendations of the Royal Commission on Aboriginal Peoples.

"There were only two recommendations on Aboriginal health in the Romanow report, but out of the 400 or more recommendations in the Royal Commission on Aboriginal Peoples report, there were 25 recommendations related to health and healing and we'll focus on those," Hendry added.

The federal government's Romanow report detailed the poor state of Aboriginal health. Native leaders say they need to have a hand in designing any solution to address the state of Aboriginal health that's put forward.

"The national chief is always saying that any solution that's done for us will fail while any plans that are developed with us will succeed," Hendry said.

The Canadian Health Coalition has supported the Aboriginal call for inclusion and the New Democratic Party passed a resolution on Jan. 26 at its leadership convention calling for Aboriginal inclusion.

For several weeks in advance, three national Aboriginal political organizations requested a seat at the upcoming first ministers' conference on health in Ottawa on Feb. 4 and 5.

On Jan. 28, Assembly of First Nations health secretariat spokesman Bryan Hendry told *Windspeaker* the Aboriginal leaders have resigned themselves to the fact that the answer is "no."

The AFN, the Métis National Council and the Inuit Tapirisat of Canada want to sit with premiers and the prime minister when the talk turns to how financial resources will be allocated to revitalize Canada's health care system.

After Prime Minister Jean Chretien arranged for Health Minister Anne McLellan to meet with Aboriginal leaders on Jan. 9, there was some hope that there would be an Aboriginal presence at the conference. Hendry said McLellan made a commitment to deliver the message to the Prime Minister "loud and clear," that there should be full participation of the Aboriginal organizations.

But as the days went by without word from the Prime Minister, plans were developed for a protest outside the conference.

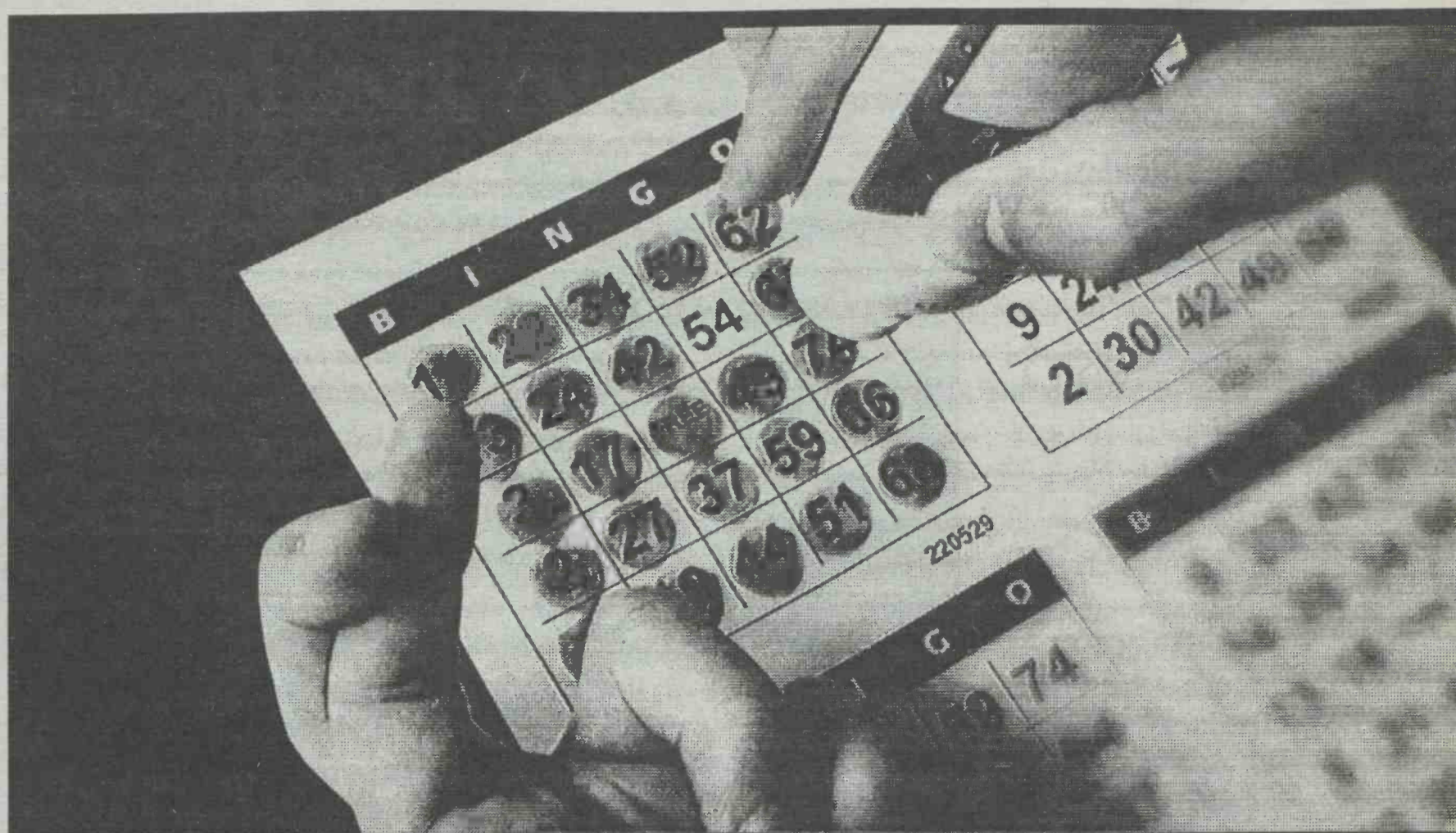
AFN Vice-Chief Charles Fox, chair of the chiefs committee on health, said he was deeply disappointed the provincial premiers did not support including Aboriginal leaders.

"The Prime Minister has an opportunity to leave a legacy that fulfills his final Throne Speech vision of closing the gap in health status between Aboriginal and non-Aboriginal Canadians," he said. "The first ministers speak of creating a health covenant with Canadians. We have our own covenant with Canada. We, as First Nations, have our treaties. If they are committed to an accord, then the first ministers should be committed to including First Nations at the table."

"The First Nations, Métis, and Inuit have a combined population of 1.4 million people, which makes us the fifth largest constituency in Canada. Our voices must be heard. We will continue to advocate for our rightful place in society today and in the decades to come."

*Windspeaker* asked Hendry what the AFN would have said to the first ministers had it been allowed to have a voice at the table. He said the AFN has completed an indepth review of the Romanow report and has contracted with Fiscal Realities, a Kamloops, B.C. consulting firm, to conduct an indepth financial analysis "of how Health Canada spends their money."

The draft version of the Fiscal Realities report was not yet ready for release to the public, but Hendry said it has produced



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# Report of shifting jurisdiction wrong

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

A story published in the Edmonton Journal on Jan. 13 has many Native people wondering just what's going on with First Nation education.

After discussing First Nation education reform with the newspaper's editorial board on Jan. 8, Indian Affairs Minister Robert Nault spoke to a staff reporter to explore the idea of educational reform. The news story that followed stated the minister was prepared to share jurisdiction for education with the provinces by setting up school boards for First Nation schools across the country.

"The boards would be set up across the country but would operate under provincial jurisdictions," the story read.

Windspeaker attempted to ask to the minister if this was true. Scheduling problems prevented an interview with Nault, but his director of communications, Alistair Mullin, who was present during the editorial board meeting, dealt with our questions.

"Was the story accurate in the depiction of what the minister said? To a large degree, yes," said Mullin. "There was discussions about thinking outside the box, about working with First Nations parents, working with First Nations educators and experts in the field. This is something we said we would do. We started this working group on First Nations' education. We're currently reviewing that and when we get to our announcement in mid-February, we should be responding fairly concretely to that report."

But a decision to share jurisdiction with the provinces has not been made.

"What the minister said was that we need to get past simple discussions of straight jurisdiction. We need to get to the heart of the problem. That means First Nations, the federal government and the prov-

inces are going to have to work together," Mullin explained. "The provinces have a great deal of expertise with respect to education and the minister would like to see that harnessed. Does that mean that we will be abandoning any federal fiduciary obligation or treaty right? Absolutely not."

The minister assembled a working group of First Nation educators from all regions of the country several months ago to provide advice on how to get better results for First Nations students.

Drop out rates are alarmingly high, he said, and something needs to be done.

Dr. Michael Posluns, a veteran consultant on First Nations issues, thinks that's the wrong approach. His doctoral dissertation was based on a study of First Nations leaders' testimony before Parliamentary committees, going back more than 30 years.

"There have been three public inquiries into Aboriginal self-government. My question to the minister is, why is he setting up bodies that meet in private and ignoring the previous reviews?" Posluns said.

First Nations control of education is not a new idea, he added.

"The 1971 Watson Report on Indian Education favored increased Indian control, as it was then called, precisely because the evidence showed that provincially run schools achieved no more than those run by the federal government or churches. This report led to the National Indian Brotherhood position paper, which called for Indian control of Indian education."

Under the minority government of that day, the then minister of Indian Affairs, Jean Chretien, testified that he would make that paper government policy. His bureaucrats then set about ensuring that that never happened," Posluns said.

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# Bands on the hook for debts INAC used to cover

By Paul Barnsley  
Windspeaker Staff Writer

WINNIPEG

Sections of the Indian Act that have allowed First Nations to repay creditors will disappear when the First Nations governance act is passed into law as it's currently constructed, says a Winnipeg consultant who is trying to help private businesses collect on debts owed by First Nations.

Alan Isfeld, a Waywayseecappo First Nation member, has read the First Nations governance act and he sees changes that will poison the already strained relationship between First Nations and the business community. He said the minister proposes to delete sections of the Indian Act that will take away a First Nation's ability to repay debts, while getting the government off the hook at the same time.

"By repealing Sections 81, 82 and 83 of the Indian Act, the ability of the chiefs and councils to consolidate band debt and pay private sector creditors... will be gone," he said.

He added that other Indian Act sections can be brought into force by Sections 81, 82 and 83 that allow the minister to loan money to bands or guarantee debts so the First Nations can repay them over time, and those sections will no longer be available.

*"We declined the offer. Why did we decline the offer? Because this is a business arrangement between Garden Hill First Nation and Springhill Lumber. First Nations enter into contractual agreements with businesses all the time. The vast majority of First Nations honor those agreements and contractual obligations."*

## —Indian Affairs director of communications Alistair Mullin on why Garden Hill's \$2 million-plus debt was not paid.

Many of those sections are already not in operation since Minister Robert Nault changed the department's policy regarding departmental guarantees of debts incurred by First Nations.

Recently, the Garden Hill First Nation in Manitoba, faced with a court judgement against it regarding a debt of \$2,283,986.04 owed to Springhill Lumber Wholesale Ltd., passed a band council resolution (BCR) asking the department of Indian Affairs to pay the debt. In the BCR, the Garden Hill council committed themselves to repay the department \$113,844.52 a year over 20 years. Garden Hill is currently under third party management.

According to documents obtained by this publication, the third party manager, Knowles, Warkentin & Bridges, receives \$90,000 annually to manage the band's finances for the government. That money is deducted from the band's funds.

The band cited several sections of the Indian Act in making this request. They stated that Section 83-1 (b) allows the appropriation and expenditure of monies of the band to defray band expenses. Section 70 allows the minister to make loans to bands. Section 64-1 and 66-1 allow the minister to authorize and direct the expenditure of capital monies of the band with

the band's consent.

In a letter written to the minister by Garden Hill Chief Russell Harper on Nov. 4, 2002, the band asked the minister why the BCR directing him to pay the debt had not been acted on.

"Will the minister fulfill his fiduciary responsibility to the First Nation and evoke the BCR and pay out Springhill Lumber Wholesale Ltd. and allow the First Nation the ability to pay back the government as per the Sept. 25, 2002 BCR and the Indian Act?" the letter asked.

But the department refused to comply with the band's request.

"We declined the offer," said Indian Affairs director of communications Alistair Mullin. "Why did we decline the offer? Because this is a business arrangement between Garden Hill First Nation and Springhill Lumber. First Nations enter into contractual agreements with businesses all the time. The vast majority of First Nations honor those agreements and contractual obligations."

Mullin said the minister wants to put all First Nations on an equal footing with non-Native businesses so their initiatives will be seen as good investments.

First Nations elsewhere in Manitoba and throughout Canada are grappling with the new policy initiated by Nault. They claim that some businesses allowed them—or even schemed to get them—to spend

more money than they could afford because the businesses were confident the federal government would step in if the First Nation defaulted. When the minister decided the government would no longer step in and assist bands in trouble, he failed to take this fact into consideration, they claim. Now, First Nations leaders say they are on the hook. Many say this has led to a cash-only economy for First Nations when they deal with outside businesses.

Charles Coffey, a former vice-president of Aboriginal banking for the Royal Bank who is now the bank's executive vice-president of government and community affairs, suggests it will take a while for all parties in the economy to get used to the new rules.

"I think we need a period of adjustment here until the revisions that the minister and others have asked for are implemented. I do give the minister credit for bringing about changes that I believe personally and on behalf of the bank are necessary, that I believe will have a positive longer term impact. I know there are hundreds, maybe thousands who would disagree with that. But I don't believe the status quo is an option," he said.

Coffey urged all parties to work together to find a positive way to get through the period of transition.

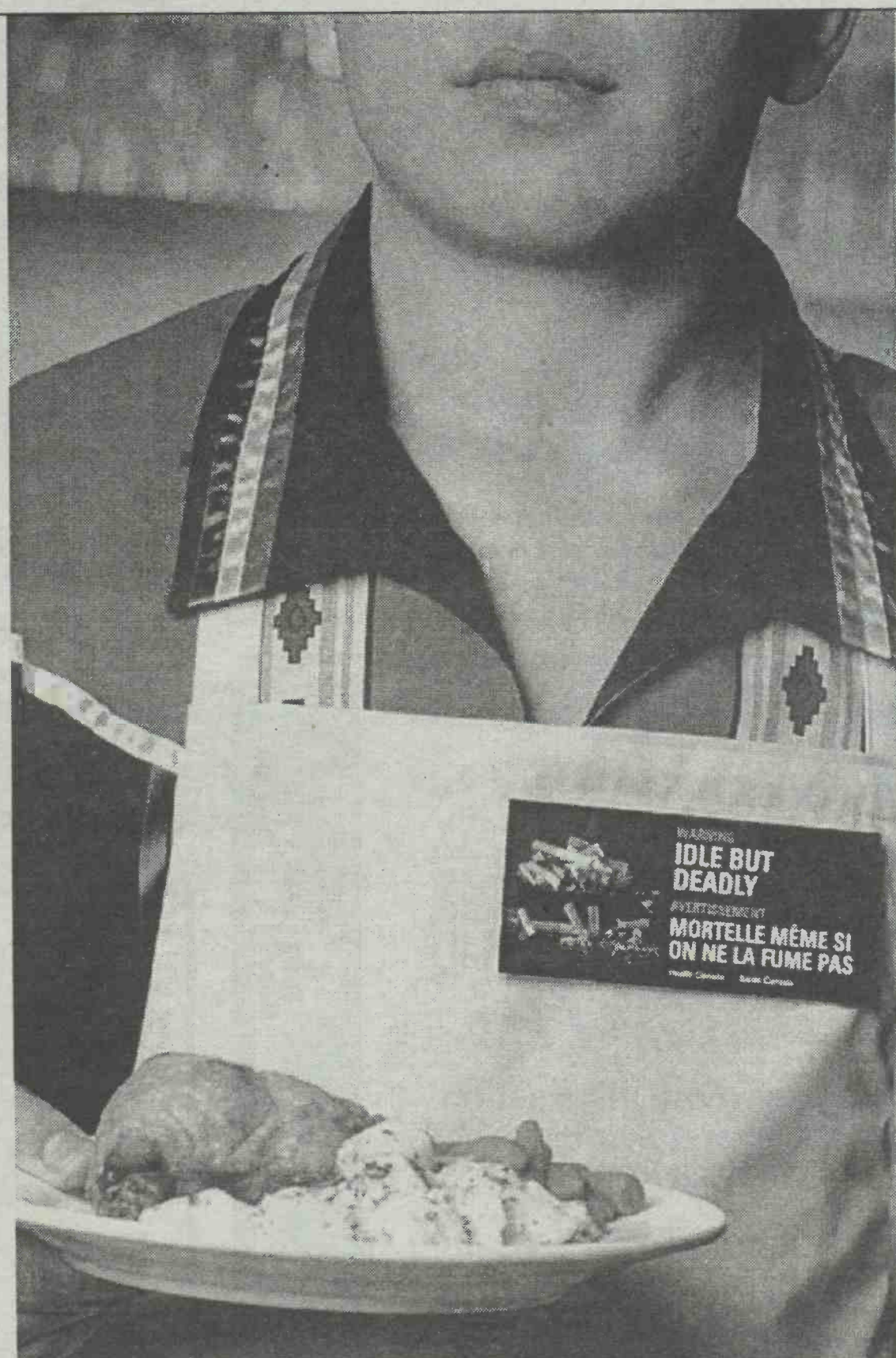
(see Governance page 23.)

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# New na

By Paul Barnsley  
Windspeaker Staff Writer

CALG

A Métis man who feels his provincial organization is not meeting his needs believes there are enough people in all parts of the country who feel the same way to make it worth forming a national organization.

Gary Boudreau of Calgary called *Windspeaker* in early January to invite us to a strategy session he was holding in Edmonton on Jan. 18. About 20 people attended the session to voice complaints about the present situation and to debate what should be done about it. Although the Métis Nation of Alberta (MNA) was not meeting its needs and suggested the leadership isn't serving the interests of the membership.

Boudreau, 59, made it clear he doesn't necessarily want to lead the new organization, just to play a role in helping it get started.

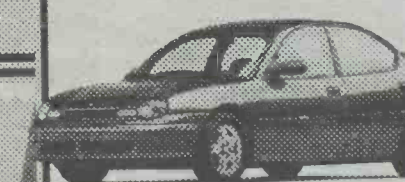
"I'm not actually a leader or a spokesman. I think of myself as an organizer. We're going to have the opposition against the association but we're going to be Canada-wide," he said.

The organization, to be called the Aboriginal Métis Citizens Alliance of Canada, will be registered under Alberta's Societies Act until it grows to cover the rest of the province. Boudreau



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# New national Métis organization forming

By Paul Barnsley  
Windspeaker Staff Writer

## CALGARY

A Métis man who feels his provincial organization is not meeting his needs believes there's enough people in all parts of the country who feel the same to make it worth forming a new national organization.

Gary Boudreau of Calgary called *Windspeaker* in early January to invite us to a strategy session he was holding in Edmonton on Jan. 18. About 20 people attended the session to voice their complaints about the present situation and to debate what should be done about it. All said the Métis Nation of Alberta (MNA) was not meeting their needs and suggested the leadership isn't serving the interests of the membership.

Boudreau, 59, made it clear he doesn't necessarily want to lead the new organization, just play a role in helping it get started.

"I'm not actually a leader. I'm a spokesman. I think of myself as an organizer. We're going to be the opposition against the Métis association but we're going to go Canada-wide," he said.

The organization, to be called the Aboriginal Métis Citizens Alliance of Canada, will be registered under Alberta's Societies Act until it grows to cover regions outside the province. Boudreau

said it would eventually be federally incorporated.

He asked the people who would join the new organization to resign from the recognized provincial organization and take an oath of Métis citizenship.

At a time when the Métis National Council (MNC) is narrowly defining its membership to include only descendants of Louis Riel and those with a family connection to the Red River Métis, the new organization will be open to all people with mixed Aboriginal and non-Aboriginal heritage.

"Our members will be Métis people, Bill C-31s and associated members. When a white person marries a Métis person, they should have the right to vote on the future of their Métis children," said Boudreau, whose wife is not Aboriginal. "All you have to have in your genealogy is some North American Indian blood. Nothing else. You don't have to come from historical Métis land or land scrips or anything else."

Including the children of Bill C-31 First Nations members will mean that people who the Indian registrar rules are no longer status Indians could still have status as Aboriginal peoples whose rights are protected under Section 35 of the Constitution, he said.

"Bill C-31s actually are Métis, too, eh? If you look at it realisti-

cally, they were Métis. Now that they've taken their status back, the way the government has it, only the first or second generation of the Bill C-31s can get their status. All of a sudden now, they have children and those children are Métis and who's going to take care of them?" he asked. "We hashed it out. Some said they get dividends in both places but well, for the number of Bill C-31s in Canada, and they were Métis before, why not share? Not only that, we're helping build a future for the future generation of the Métis people—our grandchildren and great-grandchildren. The associations aren't doing that. It's quite evident."

He is basing this political organization on another political movement started in the Calgary area. "We're going to try and model it toward the Alliance Party of Canada. Only we're only going to go for Aboriginal/Métis rights," the water and sewer foreman said.

Interest has been expressed in B.C., Alberta and Saskatchewan, so far. He's seeking contact in other regions.

Many grassroots Métis in all regions told *Windspeaker* they feel they're not included in the MNC provincial organizations. But not all of the people who are disillusioned with the existing organizations have committed to join the new group.

"They still figure they can get

something out of the organizations. To each his own, I guess. I know we've had enough," Boudreau said.

He knows there are people in Labrador who call themselves Métis even though the MNC does not recognize them as such. Boudreau said he would welcome them as members without hesitation.

"We'd like a lot of input. Because we are going to go Canada-wide, we'll need a lot of help," he said.

Kurtis DeSilva, the president of the Métis Nation of British Columbia, a provincial association

that is not recognized by the MNC, has launched a lawsuit against Human Resources Development Canada for funding the MNC's employment and training programs. He alleges the narrow definition employed by the MNC discriminates against mixed blood people who aren't seen by MNC as real Métis. DeSilva said a court may well decide who is Métis and who isn't. He also said another group in British Columbia is attempting to organize a national organization similar to Boudreau's. He said he would help the two groups connect.

## MNA election woes

(Continued from page 3.)


Howard Sniderman told the judicial council that the petitioners were trying to "hoodwink" them. "They're trying to use this judicial council to achieve a goal that they started improperly in court," he said.

He said the petition for a recount did not allege corruption. "The issue is whether or not the election is under challenge," he said. "If it's the processes they're challenging, a recount is irrelevant." The council reserved a decision until Feb. 22.

Brenda Blyan Calliou said the legal hair-splitting was not what the judicial council was supposed to be about. It was supposed to be an informal forum


where lawyers were not involved so the cost wouldn't make the process inaccessible to grassroots members. When she and Lyle Donald tried to get the council to listen to Clifford Gladue, a man who had helped set up the judicial council, tell them that, chairman Dwayne Cunningham refused.

When they saw they were not going to get what they came for, Donald and Blyan Calliou asked the council to secure the ballot boxes, which were in storage at the MNA offices. Donald suggested the people who may have benefitted from any possible irregularities should not have access to the boxes. Cunningham refused that request as well.



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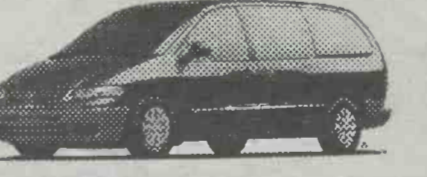
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money than they could because the businesses confident the federal government would step in if the Nation defaulted. When minister decided the government would no longer step assist bands in trouble, ed to take this fact into eration, they claim. Now, Nations leaders say they the hook. Many say this to a cash-only economy t Nations when they deal outside businesses.

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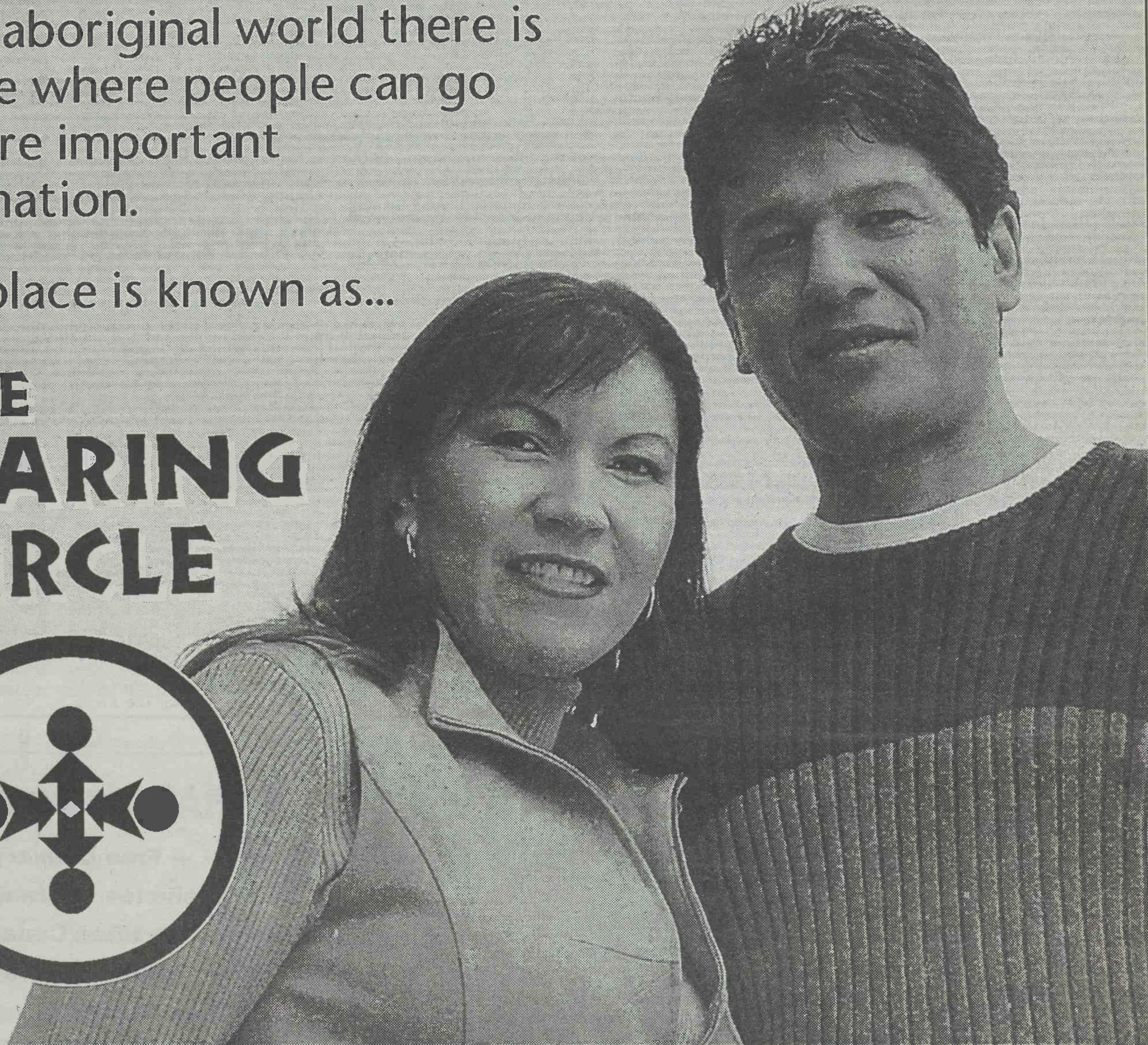
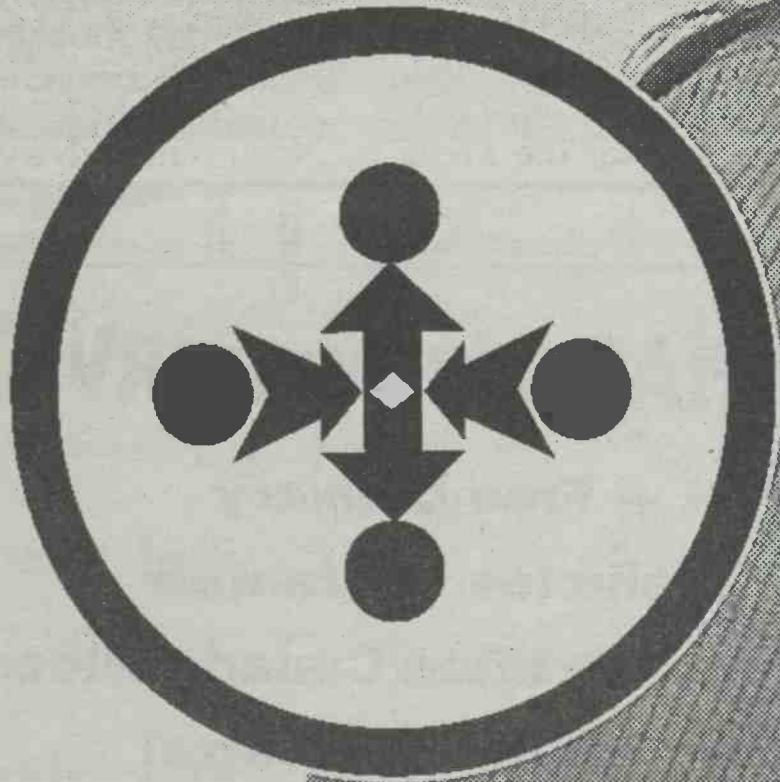
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Aboriginal organizations responded quickly to the release of Statistics Canada's 2001 census results last month, which show a 22.2 per cent increase over five years in the number of people identifying themselves as having some Aboriginal ancestry. Aboriginal people account for 4.4 per cent of Canada's population.

The census shows 976,000 people identified as a Native American Indian, Métis or Inuit in 2001. Practically all Aboriginal groups stressed that additional funds of government need to be set up their timetable to meet social and economic needs.



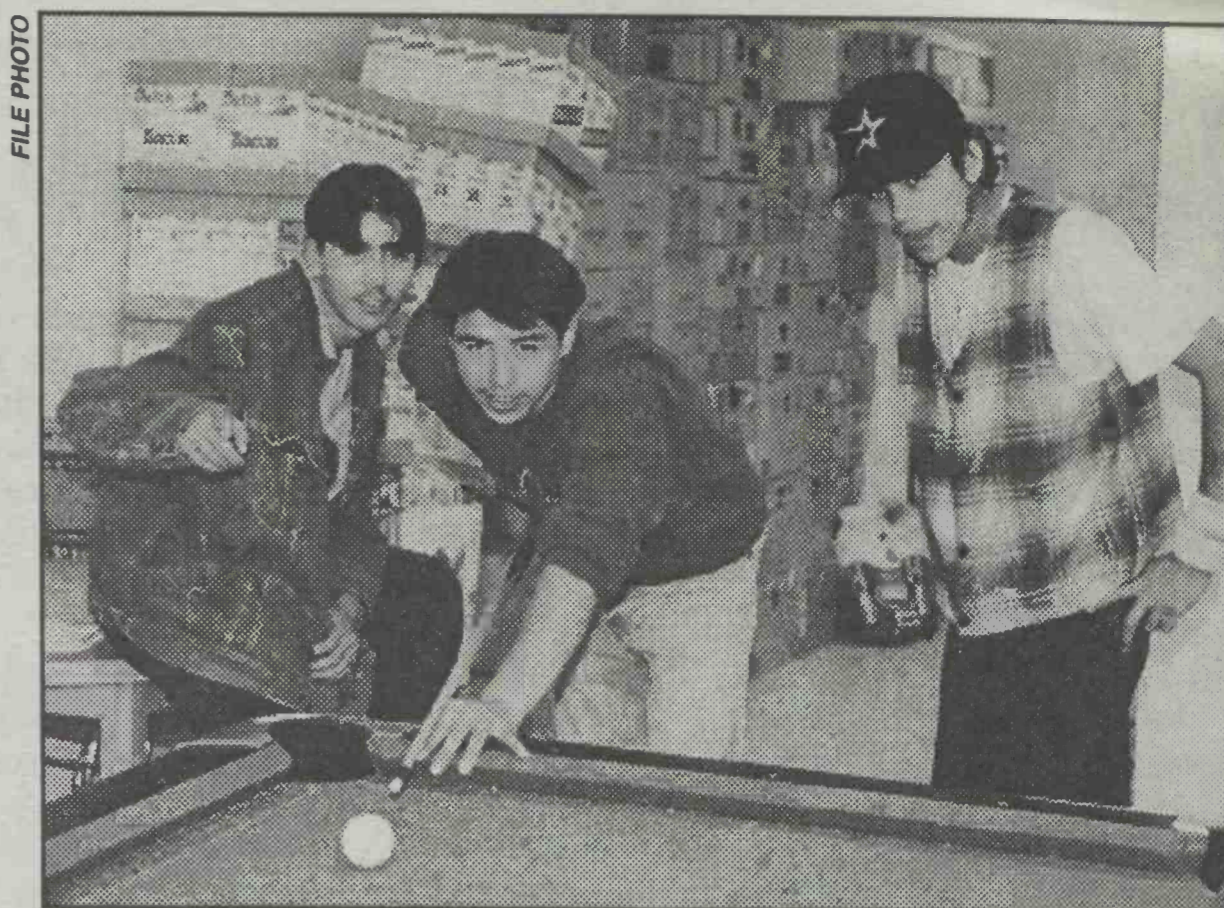
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# You Count

By Joan Taillon



Aboriginal organizations responded quickly to the release of Statistics Canada's 2001 census results last month, which show a 22.2 per cent increase over five years in the number of people identifying themselves as having some Aboriginal ancestry. Aboriginal people now account for 4.4 per cent of Canada's population.

The census shows 976,300 people identified as a North American Indian, Métis or Inuit in 2001. Practically all Aboriginal groups stressed that all levels of government need to step up their timetable to meet the social and economic needs of

Aboriginal youth under 25, in particular, which the census shows account for more than half the Aboriginal population.

The median age for non-Aboriginal people in 2001 was 37.7 years, compared to 23.5 for First Nations, and 20.6 for Inuit.

The city of Winnipeg reported the highest Aboriginal population, 55,760 out of a total of 661,730 residents. Edmonton was second, with 40,930 Aboriginal people in a city of 927,020. Vancouver was third, reporting 38,855 Aboriginal people in a population of 1,967,480.

Inuit people, representing five per cent of the Aboriginal total, number 45,070, a 12 per cent increase from the last census in 1996. In contrast, Canada's non-

Aboriginal population grew 3.4 per cent.

One half of the Inuit live in Nunavut, where they represent 85 per cent of the total population.

Statistics Canada attributes the significant Aboriginal population increase partly to improvements in health, a longer lifespan, and more births occurring than deaths, according to Andy Siggner, senior advisor on Aboriginal statistics for Statistics Canada.

Siggner pointed out there also has been an improvement in census participation over the years.

In 1986, he said, 136 reserves did not participate; in 1996 it was 77 reserves, and by 2001, only 30 of more than 1,170 inhabited reserves did not complete the census. He said Stats Canada "maybe missed 144,000" Aboriginal people.

The biggest surprise was the

number of Métis enumerated. That population grew by 43 per cent and represents 30 per cent of the total Aboriginal number. One third of this group are under the age of 14 and one-third of Métis children live in single-parent families. In urban centres, where two-thirds of Métis live, 42 per cent of Métis children live with one parent.

Audrey Poitras, interim president of the Métis National Council, stated in a release, "These latest numbers are beginning to present a more realistic portrait of the Métis Nation in Canada," which she said were previously under-reported, and she called on provincial and federal governments to increase funds for Métis programs and services.

Tony Belcourt, president of the Métis Nation of Ontario, also called for the government to provide a seat for the Métis

National Council at this month's First Ministers' Conference on Health.

"Attention must be paid to the rights of children. The Métis Nation in Canada must be given the capacity to deal with Child and Family Services," said Belcourt. He stressed urgent needs in housing, nutrition, child care and health services, as well as education. With respect to health and education, said Belcourt, "Virtually no attention is paid to these issues and we cannot let governments ignore them any longer."

Siggner attributes part of the increase in Métis numbers to "fertility rate," but a bigger portion he indicated is likely attributed to a rising "cultural consciousness" resulting in a significant increase in people who identify as Métis. In Ontario, he said the number of Métis increased 124 per cent in five years.



FILE PHOTO

## Vancouver's many nations

Of the three Canadian cities with the highest Aboriginal populations, Vancouver was the only one whose mayor responded to Windspeaker's query about how the city is working towards ensuring that Aboriginal people have the same opportunities to achieve a decent standard of living.

Mayor Larry W. Campbell said many Native people in Vancouver are trapped in inner-city poverty, suffer from loss of self-esteem and culture, "and are seen not to have the advantages" of other areas of the city, which is of particular concern to the school board.

"So the school board is actively looking at ways of initiating programs. And we have some programs, mainly dealing with role models success stories, helping people... connect with their culture."

The difference between Vancouver and some other places he's visited, Campbell said, is that First Nations people are not isolated on their reserves.

"They're very much part of the community."

With that in mind, his city "has a number of initiatives that are ongoing with the First Nations." In particular, the police board, school board and parks board are interested in building relationships, he said.

The city wants to formalize its relationship with First Nations, and that presents some difficulty "because we have so many different nations," but "that should not be a reason to not go forward."

"During the election, I had a number of meetings with First Nations, and in fact my first event after getting sworn in was to go down to the friendship centre. We had a great evening."

Campbell said Vancouver has a large Cree population from Saskatchewan and a number of Cree from Alberta.

"Their problems are different from each nation, depending on funding, depending on status."

And there are problems that the mayor refuses to turn a blind eye to. The intravenous drug problem af-

fects many First Nations people in his city and "the HIV rate here among First Nations is quite shocking."

Campbell is firmly promoting a "four pillars project" that includes "trying to get safe injection sites in the city." It's controversial, but Campbell said, "I'm not too worried about opposition."

He added the city aims to have special programs for First Nations, eventually providing "special places for sex-trade workers," many of whom are First Nations, to get them involved in creating solutions.

"I think we are in the process of being on the cutting edge of that."

"There's a want in society to roll all this into one, so it's the same for everybody; my position is to try to show people that these are many nations. As any other nation, there are difficulties that are endemic to that nation. I sort of treat it as it comes along, and see how we can make a difference."

Campbell's wife is a Saskatchewan Métis. He said Vancouver has a "significant population of Métis," but other than meeting with them "around the drug issue" he hasn't had the opportunity to be in formal dialogue with them yet.

FILE PHOTO



Toronto

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Service

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AFN

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P.A.

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INEL

# Toronto numbers low, says friendship centre exec

Robert Adams, executive director of the Native Canadian Friendship Centre in Toronto, which reports the fifth largest Aboriginal population in Canada, says the census figure of 20,300 Aboriginal people for Toronto is low. He estimates the total is 60,000 to 70,000.

"We're under-represented because our Native peoples do not participate in formal surveys. When the census-takers come around to our doors, whether we're in the cities or on the land, we just don't want to co-operate. It's a learned practice."

Despite Statistics Canada's assurances that co-operation in completing the census has never been better, Adams doesn't agree. "It's this reticence even to participate in a governmental process, it still exists in the city, so I would imagine... probably half the Aboriginals in the city of Toronto didn't participate even though they had an opportunity to do so."

Adams said 60,000 to 70,000 is the number that all Aboriginal service agencies in the city of Toronto use to do their planning for service delivery.

But apart from a major discrepancy about numbers,

Adams thinks Statistics Canada's report "was pretty well written. I thought they categorized it pretty well. I thought their language was pretty good. But I just thought they're in denial: they're participating in denying what the real numbers are, because they're wedded to the bureaucratic process and that's their job, and it just doesn't fit the reality of the city."

Adams said reality is that the Toronto friendship centre provides services to 70,000 people annually, of which two-thirds are Native. Some of these people the centre sees daily for a period of time, "so we have a rational basis upon which this number is drawn." Adams adds that when the bean counters say real Aboriginal numbers can only be estimated at 50 per cent more than the 20,300 enumerated, "We know that's fundamentally fraudulent. We don't think it's deliberate, but we know that the government uses Stats Canada numbers in which to provide dollars to service Aboriginal people in our city."

"So we're getting less of the support than we're actually providing in real service, and I think that many in the gov-

ernment of Canada realize this and they're quite happy with the low estimate, 'cause it saves hard dollars to deliver real service dollars to the urban Native population. I think it's cynical."

Adams admits, however, "Toronto gets some really good support. I'm not denying that the support is real and that it is good, but it's way under what the real Aboriginal population is in the city."

To make up the shortfall, he said, "We scrounge from everybody. We're developing a momentum at the Native centre to write proposals and have funding. The United Way gives us a lot of funding: \$250,000 a year, but that represents just eight per cent of our budget."

The city of Toronto, the province and "different federal departments, depending on programs that we offer, contribute," said Adams.

The friendship centre's broad range of services are aimed more "to provide support to teenagers... and young adults, 20 to 30, who need help with resumes, training, jobs."

Adams says their relationship with city hall is "not bad, pretty good. They fund some of our programs. City funding is harder to get because they have less money in total, but there's a pretty good dialogue with the city of Toronto." He recognizes that in that city, Aboriginal people are "but one community in a larger basket of communities, whereas, if we're in Regina or Saskatoon, there's the mainstream and then there's the other—the Native community." That makes it harder to get the money they need from the city.

He said since the last census, Aboriginal people have experienced "incre-

mental improvements in all areas—education, housing, health, our cultural knowledge base."

First-term Toronto city councillor Suzan Hall (Ward 1 Etobicoke North) has had more than 40 years of community involvement, including being chair of the Youth Gang Work Group, which she said has one Aboriginal member, and she's a member of the Race and Ethnic Relations Community Advisory Committee. She previously was a school trustee for 16 years.

Hall said her community "was very, very diverse" ethnically, "and we have the largest percentage of children and youth of any area in the city, and not enough is being done." She says in her ward they are looking at ways to resolve youth unemployment, which at 24 per cent is much higher than elsewhere in Toronto. They're also looking at recreation, arts and culture, housing and environmental awareness and how to engage youth in those issues. But Hall stressed that out of necessity, Toronto takes a multicultural approach, rather than focusing on Aboriginal-specific programs and services. Where those do exist, they seem to be based in community centres'



PAMELA SEXSMITH



FILE PHOTO

# Services duplicated and program dollars wasted

The newly appointed executive director of the National Association of Friendship Centres (NAFC), Judith Moses, has her own views on statistics. Just because many Aboriginal people are gravitating to big cities, the smaller urban and rural areas should not be forgotten, she said.

"There is a need to have equity in federal policy between large urban centres and the smaller urban and rural areas in terms of Aboriginal health, social and economic policy and programs and services. There is an over-concentration at the expense of the small rural areas. Perhaps if there was more balance in service delivery and associated funding, perhaps there would be a reduction in migration to the larger centres."

"This focus on the large Aboriginal centres, such as Regina, Vancouver, Calgary, Winnipeg, arose from the municipalities' and provincial inability to ad-

dress critical issues arising from the migration from reserves and an abundance of Aboriginal youth. These issues related to crime, youth gangs, prostitution and an over-representation in the criminal justice system," said Moses, a Cree from the James Bay region of Quebec.

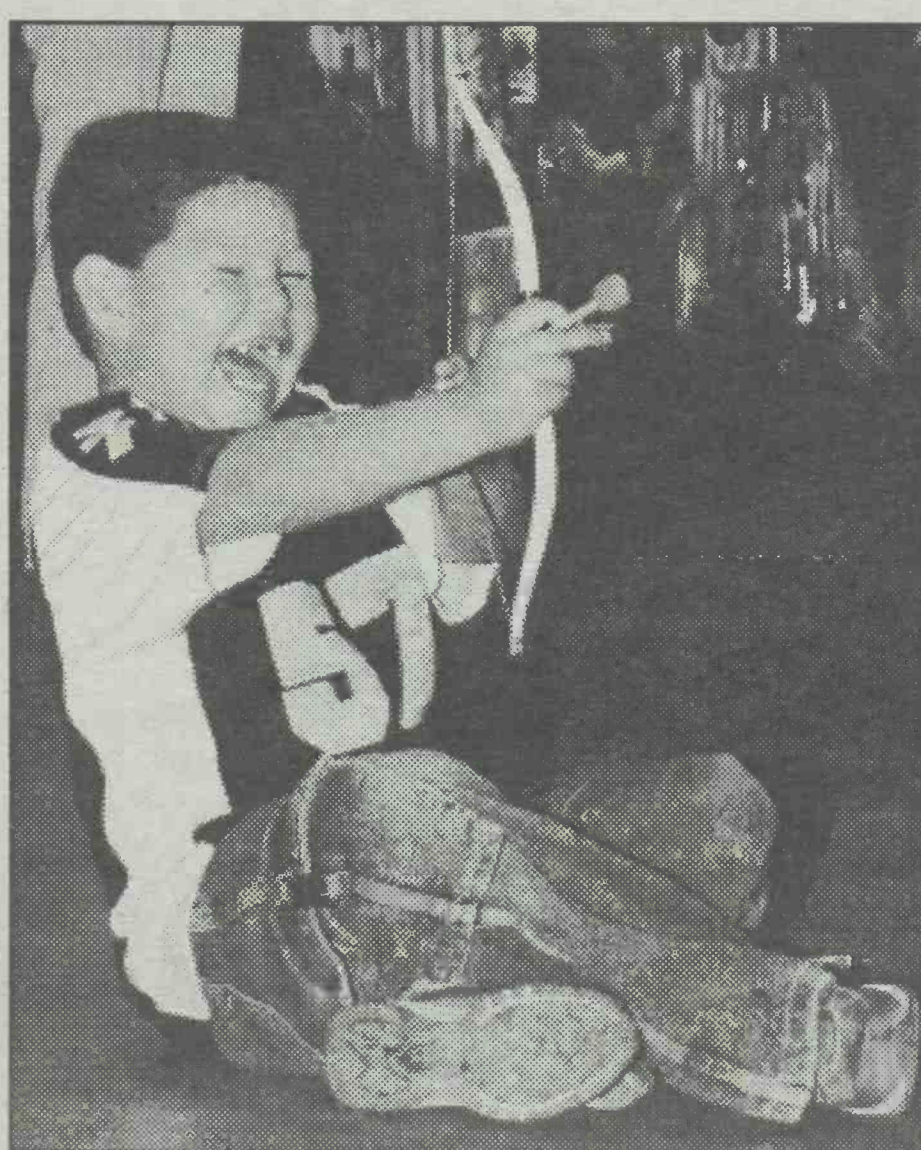
Moses said there is also a lack of accountability to Aboriginal people for the Canadian Health Social Transfer funds the province gets from the federal government. She explained that is because the allotment for urban Aboriginal people is folded into the amount spent on the whole population, and the province needs to find a way to ensure urban Natives get the services they're entitled to.

"Services to Aboriginal people are minimal in terms of basic needs, such as housing, food, child care, health." In addition, said Moses, "Provincial social and health priorities reflect an aging population, whereby our

population is young and growing. Urban Aboriginal people live in poverty."

Moses said one way to remedy the problem would be for Native groups to set aside jurisdictional politics.

"There is a need for Aboriginal organizations to collaborate and co-ordinate their own service delivery. For example, in Thunder Bay, Ont. there is more than five service points of Aboriginal



FILE PHOTO

employment and training services.

"This means that each Abo-

original group has its own administrative and decision-making structure; collaboration could reduce these costs and reallocate more dollars to programs."

She blames that situation on the federal government signing agreements with five national political Aboriginal organizations, which all have different mechanisms of service delivery.

"The existence of the cross-Canada friendship centre network was overlooked, thus creating duplication of service providers."

Moses pointed out that the NAFC "has developed a non-political partnership with the Federation of Canadian Municipalities and have a seat on their Standing Committee on Municipal Aboriginal Relations. We see this type of partnership necessary in order to begin to work together to address issues of racism and cultural misunderstandings, and collaborate on joint service initiatives."



# Winnipeg stresses

The mayor of Winnipeg, Man. sued a state of the city address he told 600 people attending a luncheon that "On the city of Winnipeg) are not sustained services "at the level and desired" without "a change in funding. According to the mayor's diversity, the Aboriginal population is projected to be 16 per cent of

# Highest p

Prince Albert, Sask. has the ninth highest Aboriginal population in Canada, according to the census, but at 11,640 Aboriginals out of a total population of just 38,885, that is the highest percentage of Aboriginal people living in any municipality.

Mayor Don Cody and Peggy Rubin, who is program coordinator of the Prince Albert Youth Council, had similar views about the increasing effectiveness of programs and services to meet urban Aboriginal needs in their city. They were also proud of progress made towards racial harmony.

The mayor said that with an Aboriginal population of more than 29 per cent, they were "certainly aware of the burgeoning population of young, Aboriginal people."

He said it presented an opportunity rather than a problem. With regard to meeting the challenges of enabling them to meet their potential he said, "We do, however, know, that you have to do things maybe a wee bit differently, but we are certainly as a city prepared to do that. And secondly, our big emphasis is on educating young peo-

exec



PAMELA SEXSMITH



FILE PHOTO

# Education funds needed—AFN

The Assembly of First Nations' national chief, Matthew Coon Come, immediately responded to the census with his own bulletin commenting on the finding that half the First Nations population is under age 25 and more than a third are under age 14. He stated the federal government should target spending on youth and Aboriginal languages as an "investment in Canada."

As Aboriginal births far outstrip the general population increase, Aboriginal youth are entering the labor market at an unprecedented rate. But as the federal government is not meeting its responsibility to fund post-secondary education, many will be unprepared to step into the job vacancies left by a mainstream population rapidly reaching retirement, the AFN maintains.

It says 10,000 First Nations students are eligible to attend post-secondary education now, but not enough money is going to their bands to pay for it.

Don Kelly, communications director for the AFN, said, "The federal government does recognize the right of First Nations to access post-secondary funding," of various kinds.

"The problem," said Kelly, "is the funding is not always based on need. So some communities that don't have a lot of people going to post-secondary institutions may have monies available to fund all their students . . . but other communities that are either larger in population or have a lot of students who want to access post-secondary education may not have enough in their budgets. And that's what that 10,000 number refers to: it's not the number of students who could go to post-secondary education. It's actually more urgent. It's the number of students who are currently on waiting lists."

The AFN also responded to a "one-pager," that was not a part of the official Statistics Canada census, Kelly said, which states the North American Indian

population of 608,850 "isn't consistent with what Indian Affairs has on its registry, which is closer to 680,000."

"So there's approximately 70,000 and possibly maybe even more [First Nations] people that for various reasons are being missed in the census," Kelly said, adding the difference is explained by people being more likely to put their names on band lists in order to take advantage of programs and services available to them.

That's why the AFN release states "First Nations governments are best placed to keep track of their membership and citizenship and should have more control in this area."

Dwight Dorey, national chief of the Ottawa-based Congress of Aboriginal Peoples, says his organization takes a different approach from the AFN, in that it prefers to work with Statistics Canada's data. That's because of the cost of undertaking a census and the "massive undertaking" of enumerating Métis people, who are scattered among all population groups. The congress pays for "special runs from Statistics Canada on the various tabulations that they have done," to better analyze the implications of the census as it applies to them.

The health conditions of off-reserve people, for example.

"It might be something specific to the rate of diabetes for people off-reserve," something like that."

Dorey said their primary objective in analyzing statistics is to "try to get the federal government to broaden its scope" to pay for programs and services needed by off-reserve people. Beyond that, he said the congress aims to "bring the awareness of the provincial government to these kinds of issues and our concerns." That extends to the general public and the private sector, because the provincial and federal governments are promoting partnerships between Aboriginal and non-Aboriginal businesses and agencies.

Dorey says it is critical they get this recognition because 78 per cent of Aboriginal people in Canada do not live on reserves and do not benefit substantially from the \$7.5 billion in annual federal funding the government reports it spends on Aboriginal people. Canada sets the off-reserve population around 60 per cent.

What isn't in dispute is the Aboriginal population is growing rapidly and the migration into urban centres continues.

Dorey said as the Royal Commission on Aboriginal People pointed out, if such a large segment of the population is ignored, "There are going to be very serious social and economic problems that the whole country is going to be faced with." He cites a trend to growing youth gangs in some major urban centres.

Whereas Dorey said he finds Statistics Canada data is for the most part useful, other off-reserve groups think the census numbers are so skewed as to be useless.

## Winnipeg stressed

The mayor of Winnipeg, Man., Glen Murray, issued a state of the city address on Jan. 23, in which he told 600 people attending a Chamber of Commerce luncheon that "On the current track, we (the city of Winnipeg) are not sustainable."

He said the city can pay its bills but cannot provide services "at the level and quality currently desired" without "a change in funding." That can't be good news for his nearly 56,000 Native constituents. According to the mayor's own task force on diversity, the Aboriginal population of Winnipeg is projected to be 16 per cent of the total by 2016.



FILE PHOTO

## Highest population percentage in P.A.

Prince Albert, Sask. has the ninth highest Aboriginal population in Canada, according to the census, but at 11,640 Aboriginals out of a total population of just 38,885, that is the highest percentage of Aboriginal people living in any municipality.

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The mayor said that with an Aboriginal population of more than 29 per cent, they were "certainly aware of the burgeoning population of young, Aboriginal people."

He said it presented an opportunity rather than a problem. With regard to meeting the challenges of enabling them to meet their potential he said, "We do, however, know, that you have to do things maybe a wee bit differently, but we are certainly as a city prepared to do that. And secondly, our big emphasis is on educating young people

at a very early age." Helping youth get a fair start in life, he said, sometimes means "you have to understand the parents too," and provide them "an opportunity" in areas such as housing, jobs and education.

"I think once you do that, I think you'll find the younger folks will start integrating into this society."

Cody stressed that did not mean giving up Aboriginal culture, "because they should have their own culture, that's very important to them, and it should be important to all of us."

Rubin said the formation of the Prince Albert Youth Council in 1998 has led to a lot of improvements in race relations and the hopes of youth. Their activity centre offers a wide variety of sport, recreational, cultural and educational supports, even 35 free music lessons a week. She adds the demand has grown so much for youth services that the city is opening the multi-agency supported Waskagun Youth Centre in a couple of months that they hope will become a 24-hour-a-day facility.

At the street level, she says the youth council's "number one

concern is resources for kids with a drug abuse problem" and they're also concerned with legislation to deal with "sex exploitation."

Cody said Prince Albert "has come a long ways" in getting past the racial divisions, and he had numerous examples at hand of how Aboriginal people were respected as contributors to the social fabric and economy of the city.

He asked what other community had elected the same First Nations person twice or three times to mainstream offices.

"Once, to a school board, and twice to city council. Where have you seen a community that has, on a holistic basis, had two—one First Nations person, one Métis person—ever Citizen of the Year? You don't find that in every community." That award, he pointed out, is granted by the Kinsmen Club and the Daily Herald newspaper, which are non-Aboriginal organizations.

Lawrence Joseph, now vice chief of the Federation of Saskatchewan Indian Nations, previously was elected to the Saskatchewan River School Board

and was elected twice to city council. Bernice Sayese was honored as Citizen of the Year on Jan. 24.

Lawrence Joseph's wife, Priscilla, was given the Woman of Distinction award by the YWCA, Cody said, which was another example of a non-Aboriginal organization that recognizes the valuable contributions Aboriginal people are making in Prince Albert.

On the topic of youth, Cody said, "I think you have to give them the opportunity (for an education). I don't think you can force an opportunity onto people. They have to take that opportunity." He was responding to statistics contained in a report received by Indian Affairs Minister Robert Nault from the national Working Group on Education, which states 35 per cent of Aboriginal students complete high school compared to 70 per cent of non-Aboriginal students.

"If you're talking about people who are not within the urban setting," Cody stated, "I think the percentage is very high, but I think you'll find the ones in the urban setting is likely not quite as high."

# Respect for minorities getting short-shrift

(Continued from page 1.)

Paul LeMay said Prime Minister Jean Chretien rules with an iron fist and that has alienated a lot of party members. Chretien loyalists, like the secretary of state for amateur sport Paul DeVillers who is trying to get Bill C-12 passed without amendment, have adopted their leader's style, LeMay added.

"Yeah, and Mr. DeVillers was, in the last session of Parliament, the Liberal caucus chair. At the time the Liberal caucus chair was not selected by the body of MPs. It was selected by the Prime Minister. So he was a hand-picked soldier for the PM. You already have a parliamentary whip who manages the voting patterns of Liberal members in the House chamber. The caucus chair is supposed to be the representative of the caucus and not the Prime Minister. This caucus chair is basically an extension of the PMO. And that's what exists to today still in the Senate. The same pattern," he said. "Prime Minister Chretien had a Cabinet shuffle last year at this time and nominated Paul DeVillers to the secretary of state for amateur sport portfolio. At that point MPs in the House of Commons collectively decided that this was their moment to insist on a democratic selection of the next caucus chair, which they did, and then they got Stan Keyes. That process was because of the strong-arm tactics that were being used. Back-bench MPs were being told how to vote, not to think, don't ask questions, follow orders. That's the way we do it according to the Chretien playbook. So there was a lot of alienation."

With the party split between Chretien and heir apparent Paul Martin, *Windspeaker* suspected a Liberal who would criticize his leader so openly must be a Martin man.

"I didn't go into this with that viewpoint," he said. "I came into this process with that bill completely independent of whatever was going on in that score. Actually, this whole Martin blow up happened in June. I got into this bill reformation process back in April. This had more to do with me being a person who was involved in sports for many years."

Many of his complaints about the sport bill process resemble complaints heard from First Nation chiefs about the First Nation governance act. LeMay agreed that, based on his experience, the processes appear similar.

"The Liberal Party at the moment just continues to do the same old, 'We don't really care about the democratic process. We have our agenda. We're moving ahead with it. Get out of our way,'" he said. "I think it's ubiquitous in the process thinking of this government. They have token consultations and they go around saying 'we consulted.' But the consultations, you often find, result in having had minimal impact. When I think of the lobbying campaign the women in sport put together in the spring. And they did something very effective; they got lots of good press. Stuff in print in the Toronto papers, CBC Radio, As It Happens and on and on . . . we're talking 50 per cent of the population. That is a constitu-

ency you should not screw around with if you're in power. Yet they still disregarded what they were saying. They still played politics with them. So if that's what they do to women, how much more difficult is it for the Aboriginal community to have inroads?"

The sport bill itself could have serious negative consequences for Aboriginal people, he said.

"You don't have to have a bill that's strictly pertaining to Aboriginal issues to have impact on Aboriginal interests. This is one such bill," he said. "There's going to be millions of dollars spent on a new health promotion initiative by the Prime Minister. He's going to be channelling a lot more money into these programs through this legislation. And because of the way this legislation is written, he won't have to pay [anything] to anybody according to the charter. He won't have to have any kind of equity to minority groups whatsoever. To me, that's unacceptable."

The United States has Title 9, a law that has mandated equal funding for women's sports in the U.S. for 30 years; the European Union also has legislation that protects minority rights in this area.

"We don't look upon the United States as the most progressive nation in the world when it comes to human rights, but here we have the European Union and the United States both out-performing Canada in relation to its sports," LeMay said. "And they call this a modernization of our bill? Who are they kidding?"

A Liberal senator, who he wouldn't name, told LeMay he might propose an amendment to the bill.

"And while it may not actually pass, given the way the voting process works—they do what they're told—it will be of some satisfaction to see it on the record that there was some Liberal senator who said, 'Sorry, this is bull.' I do need to see that. Otherwise, I've lost my faith in what this party stands for. Either I have to think about joining another party or really endorse what Mr. Martin . . . and hope that Mr. Martin is sincere in what he's talking about. And if he is sincere I think it's a really important development," he said.

LeMay said it's ironic but Chretien's strong-arm tactics and the back-bench revolt in response might be the prime minister's lasting legacy—by triggering a move to a more democratic system of government in Canada that doesn't leave so much power in the hands of the prime minister.

"Well, I hope so. If it results in a greater democratic House of Commons and Parliament Hill, hey, that's great. I think that's the direction we needed to have been going in for a long, long time," he said.

Critics of the sports bill say the bill is proof that minorities are not getting the proper respect from the federal government. LeMay agrees.

"It's racism with a smile. I wrote something to one of the senators, just before Christmas when it looked like the bill was going to pass, I got desperate. I

wrote a letter to one of the senators who's known for being very forthright in his views and I just let him have it. And he responded and I was surprised because I thought he would have been insulted like I was attacking him and the process. He understood very clearly what was going on. Yes, I think there's a subtle racism that's moving, is part of this process. Call it racism, sexism, whatever you want. Group them together."

He said it's also an indication that the government really doesn't get the concept of ac-

countability.

He recalled a recent conversation with a friend about the bill.

"Oddly enough, he seemed to favor the government's position on using the word 'may,' which shocked me. He said it's about government liability. If we say 'shall' and we fail to deliver on it, then we are accountable and liable for our decisions in a court of law," he said. "And I said, 'That's the point! Yoo-hoo? That's what we want! The government is required to follow the Charter. The government is required to follow the rule of law. You're not

above the rule of law.' So when they use those weasel words, those weasel words are designed so that they're not on the hook. Now, I don't know why politicians should concern themselves so much about that because, quite frankly, if there's a court case on the subject and it comes down to a settlement, the money isn't coming out of that guy's pocket. It's coming out of the collective basket of funds that belong to the country. If it's supposed to be running according to those rules that they themselves have passed, then so be it."

# Minister

(Continued from page 1.)

"Having also worked as the special assistant to Senator Sheila Finestone before her retirement and in the year prior to that, having been involved in the preparation of briefing notes for a Cabinet minister, I had also become acquainted with the sensitivity of working in the political realm. But nothing quite prepared me for what I was about to witness," Paul LeMay said.

The problem as LeMay sees it comes down to one word in the act. Many sports groups wanted Article 5 to say the minister "shall" provide equal funding for minorities. The Liberal government, represented in this case by Secretary of State (Amateur Sport) Paul DeVillers who assisted Heritage Minister Sheila Copps, has insisted the word will be "may," leaving a matter guaranteed in Canada's Constitution to the discretion of the minister the day.

Having been passed by the Commons, Bill C-12 is currently before the Senate in the final third reading stage. It will be one of the first bills dealt with when the Senate resumes sitting on Feb. 11. After receiving third and final reading in the Senate, the bill will be proclaimed the law of the land.

LeMay said the Canadian Association for the Advancement of Women and Sport and Physical Activity was prepared to take on DeVillers in a very public fight over that one word. But then something happened.

"Hours before the woman"

If you served with the Canadian Armed Forces in the First World War, Second World War or Korean War, you may be able to receive up to \$20,000 from the Government of Canada.

Surviving spouses or common-law partners may also be eligible for the First Nations Veterans Package. Additionally, their estates may be eligible if the Veteran, surviving spouse or common-law partner passed away after February 1, 2000.

Applications must be submitted to the address below by **February 15, 2003.**

To find out more about who is eligible, or to request an application form, call toll-free: **1-800-818-3286.** For the Hearing Impaired call 1-800-465-7735.

Or write:

**Veterans Affairs Canada**  
First Nations Veterans Project  
PO Box 7700  
Charlottetown, PEI C1A 8M9  
www.vac-acc.gc.ca



Alberta Energy and Utilities Board

640 Fifth Avenue SW Calgary, Alberta T2P 3G4

## NOTICE OF APPLICATION

**BROOKS - BOW CITY AREA  
ALBERTA ENERGY AND UTILITIES BOARD  
APPLICATION NO. 1287616  
ALBERTA ENVIRONMENT  
ENVIRONMENTAL IMPACT ASSESSMENT REPORT  
BROOKS POWER PROJECT  
FORDING COAL LIMITED**

Take Notice that Fording Coal Limited (Fording) has applied to the Alberta Energy and Utilities Board (EUB) for approval to construct and operate a 1000 megawatt (MW) coal-fired electric generating power plant and an associated open-pit coal mining operation, all located in the area of the

Hamlet of Bow City, about 20 kilometres southwest of the Town of Brooks, in the County of Newell. The power plant would consist of two units of 500 MW each. The first unit is proposed to be completed by the end of 2005, followed by completion of the second unit as early as 12 months later. Coal would be supplied from the proposed adjacent surface mine capable of supplying about 2 million tonnes of coal per year for each unit. The Brooks power project and the associated coal mine are planned to be located within a proposed mine permit area of some 13,500 hectares of land located in Townships 17 and 18, Ranges 15, 16, and 17, all West of the 4th Meridian. Coal would be recovered from the coal mine by open-pit mining methods using dragline and shovel operations and hauled to the plant site by trucks. The coal mine would cover in total some 5,500 hectares of land over the 35 year expected life of the project. Reclamation of the mined-out areas would follow mining operations approximately 5 or 6 years later.

The Brooks power project would use the existing Kitsim Reservoir to meet the cooling and water requirements of the project. The Kitsim Reservoir is owned and operated by the Eastern Irrigation District (EID) and forms part of the EID facilities used to provide irrigation water and associated requirements for the region. The Brooks power project will require electric transmission lines to deliver power production from the proposed power plant to the Alberta electric system. The construction and operation of the electric transmission lines will be the subject of future applications to the EUB.

Fording has also prepared and submitted an Environmental Impact Assessment (EIA) report to the Director, Environmental Assessment, Southern Region, Alberta Environment. The EIA report forms part of the applications to the EUB.

### Nature of the Application

In support of the proposal, Fording has prepared and submitted the following applications:

- Application No. 1287616 to the EUB under Section 11 of the *Hydro and Electric Energy Act* for construction, operation, and reclamation of the Brooks power project.
- Application No. 1287616 to the EUB under Part 4, Section 13(1) of the *Coal Conservation Act* for an amendment to Permit No. C 87-20 for the development of a mine site in the Bow City area.
- A Brooks Power Project Environmental Impact Assessment report to the Director, Environmental Assessment, Southern Region, Alberta Environment for review under Sections 48 and 49 of the *Environmental Protection and Enhancement Act*. The EIA forms part of the applications filed with the EUB.

### Additional information

For information about EUB procedures contact:

Utilities Branch  
Attention: Satwant Lota  
Telephone: (403) 297-3589  
Fax: (403) 297-6104  
E-mail: sat.lota@gov.ab.ca

### Additional information

To obtain additional information or a copy of the applications and the EIA report, free of charge, contact:

Fording Coal Limited  
205 - 9th Avenue SE  
Calgary, Alberta T2G 0R4  
Attention: Don Shyluk  
Telephone: (403) 260-9800  
Fax: (403) 265-8794  
E-mail: don\_shyluk@fording.ca

Copies of these applications and the EIA report are also available for viewing at the following locations:

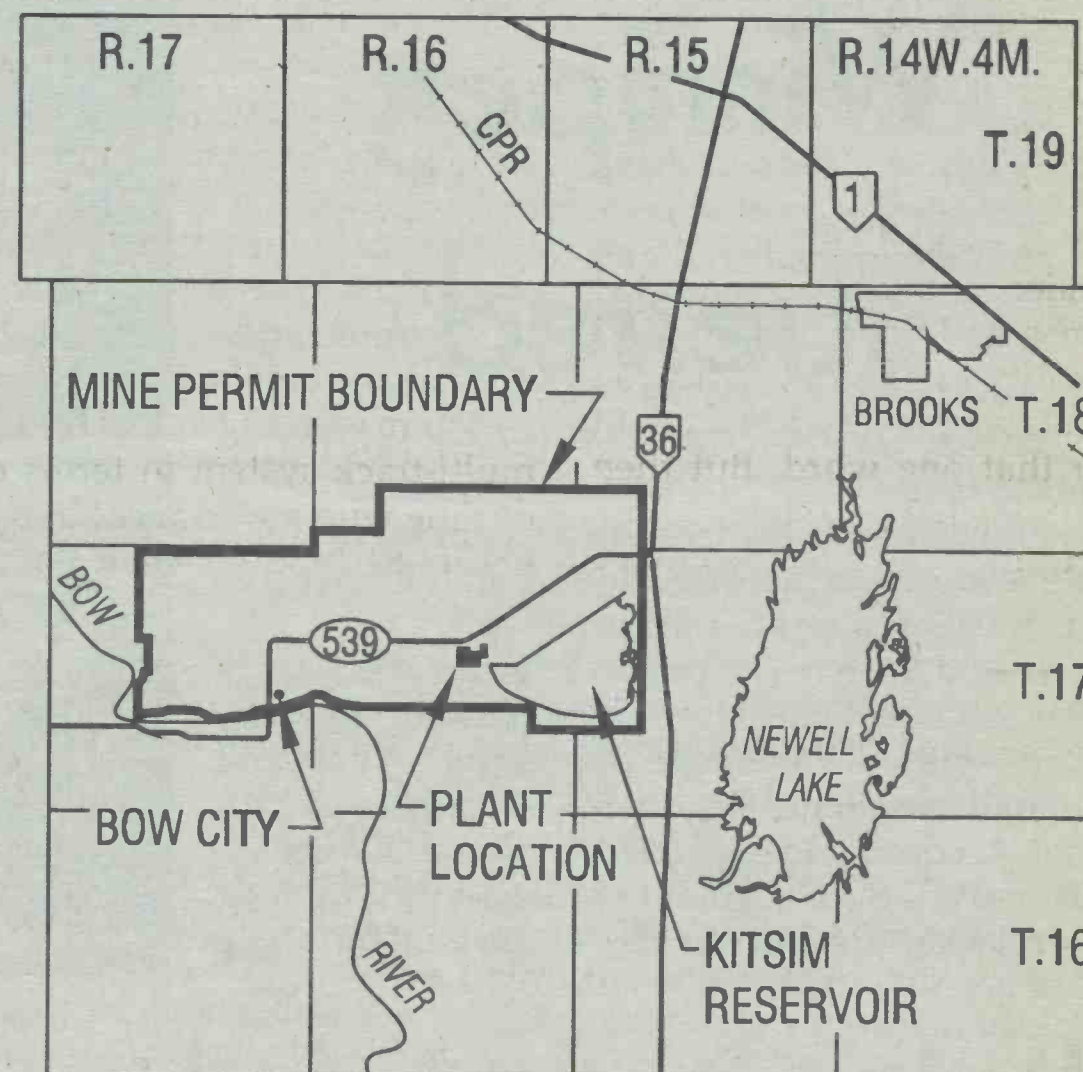
Alberta Energy and Utilities Board  
Information Services  
640 - 5th Avenue SW  
Calgary, Alberta T2P 3G4  
Telephone: (403) 297-8190

Alberta Environment  
Regulatory Approvals Centre  
Main Floor, 9820 - 106th Street  
Edmonton, Alberta T5K 2J6  
Telephone: (780) 427-6311

Brooks Public Library  
420 - 1st Avenue NW  
Brooks, Alberta T1R 1B9  
Telephone: (403) 362-2947

This Notice of Application is being distributed to advise interested persons that the applications are available and the EUB and other Government Departments are now undertaking a review of the applications. Further notice from the EUB will advise how interested parties can participate in the application process.

Dated at Calgary, Alberta on January 28, 2003.



Alberta Environment  
2nd Floor, Provincial Building  
200 - 5th Avenue S  
Lethbridge, Alberta T1J 4L1  
Telephone: (403) 381-5512

### Additional information

For information about EUB procedures contact:

Utilities Branch  
Attention: Satwant Lota  
Telephone: (403) 297-3589  
Fax: (403) 297-6104  
E-mail: sat.lota@gov.ab.ca

Additional information  
To obtain additional information or a copy of the applications and the EIA report, free of charge, contact:

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205 - 9th Avenue SE  
Calgary, Alberta T2G 0R4  
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Telephone: (403) 260-9800  
Fax: (403) 265-8794  
E-mail: don\_shyluk@fording.ca

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Dated at Calgary, Alberta on January 28, 2003.

Michael J. Bruni, O.C., General Counsel

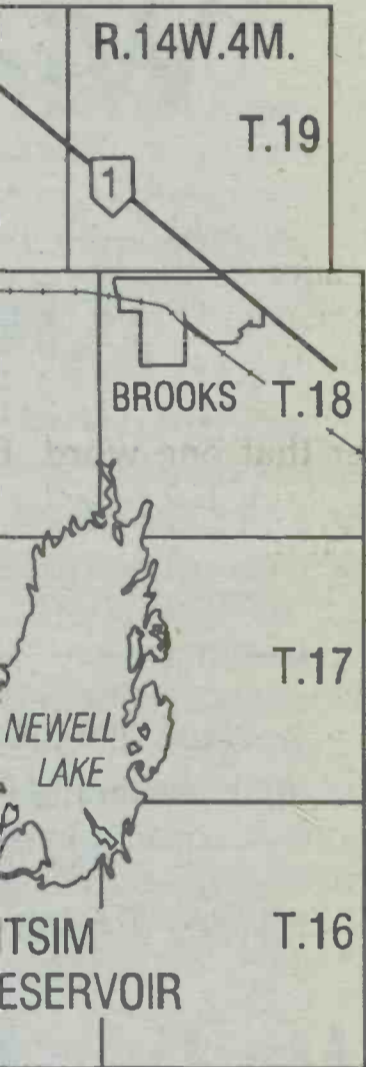
# hrift

rule of law.' So when those weasel words,asel words are designedhey're not on the hook. on't know why politiould concern themselves about that because, nky, if there's a court he subject and it comes a settlement, the money ing out of that guy's 's coming out of the colasket of funds that behe country. If it's supbe running according to es that they themselves sed, then so be it."

## Board



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# Minister 'may' fund minority sports, not 'shall'

(Continued from page 1.)

"Having also worked as the special assistant to Senator Sheila Finestone before her retirement, and in the year prior to that, having been involved in the preparation of briefing notes for a Cabinet minister, I had also become acquainted with the sensitivities of working in the political realm. But nothing quite prepared me for what I was about to witness," Paul LeMay said.

The problem as LeMay sees it comes down to one word in the act. Many sports groups wanted Article 5 to say the minister "shall" provide equal funding to minorities. The Liberal government, represented in this case by Secretary of State (Amateur Sport) Paul DeVillers who assists Heritage Minister Sheila Copps, has insisted the word will be "may," leaving a matter guaranteed in Canada's Constitution to the discretion of the minister of the day.

Having been passed by the Commons, Bill C-12 is currently before the Senate in the final third reading stage. It will be one of the first bills dealt with when the Senate resumes sitting on Feb. 4. After receiving third and final reading in the Senate, the bill will be proclaimed the law of the land.

LeMay said the Canadian Association for the Advancement of Women and Sport and Physical Activity was prepared to take on DeVillers in a very public fight over that one word. But then something happened.

"Hours before the woman's

group was to plead their case for a more definitive amendment in the act before a House of Commons sub-committee studying the bill, they had a mysterious conversion experience which saw them endorse the bill without amendment." LeMay alleges the group had received private assurances from the secretary of state, the precise terms of which remain undisclosed to the public.

"This of course came as a surprise to many of the MPs on the committee who were expecting a hard-nosed showdown with the minister over his unwillingness to bend on the subject of including

any gender equity conditions. As the government held most of the purse strings to these organizations, one can only presume that he made them an offer they could not refuse."

Once the bill got to the Senate, the government continued to push to get its wording through unamended.

"Realizing that such an amendment was more likely to succeed if it was proposed by a Liberal Senator, I wrote letters to about 20 Liberal Senators, encouraging them to support an amendment of Article 5," LeMay said. "And I also specifically

brought the matter to the attention of Alberta Senator Thelma Chalifoux, one of six Aboriginal Senators in the Senate, in the hopes she would sponsor the necessary amendment. Though she was most sympathetic to doing so, it would appear that the secretary of state for amateur sport has little incentive to negotiate away the sweeping discretionary powers his office would win with the passage of this bill. Nor do Liberal Senators seem willing to go eyeball-to-eyeball with one of their own, even if the bill sacrifices the longer term interests of women, Aboriginals

and the disabled."

Senator Chalifoux told *Windspeaker* on Jan. 29 that she planned to raise the issue before the Senate committee when she returned to Ottawa the following week.

"I haven't caved on anything," she said, in response to LeMay's suggestion that Liberal senators weren't willing to take on the minister. "I will raise this issue in committee."

Attempts to arrange an interview with Secretary of State (Amateur Sport) Paul DeVillers before publication deadline were not successful.

## Indigenous Games' funding at risk?

By Paul Barnsley  
*Windspeaker Staff Writer*

KAHNAWAKE, Que.

Alwyn Morris, the president of the Aboriginal Sports Circle, has also been following the progress of Bill C-12, the new sport bill that lacks explicit commitment to funding minority groups.

"All the way along, one of the things we said is when sport policies and acts are moved it always takes just a tremendous amount of effort to move the yardstick. By having the wording be a little more explicit in terms of this was our preference," he told *Windspeaker* on Jan. 27.

"We're working at this from a multi-track system in terms of dealing with government in trying to establish coherent policy



and policy direction right across the country. So if you've got this, what we'll call very subtle wording that government 'may' avail themselves to something or 'may' act in a certain direction, we wanted it to be far more explicit. The government is committed to doing that. They say they're committed, but when it

"We're sitting with ministers right now, both federally and provincially, dealing with the North American Indigenous Games. We're on the brink of establishing some very solid commitments, long-term commitments, and when we're dealing with the way the bill is reading, sure it's a concern."

—Alwyn Morris

comes to an action from that commitment, this falls a little short, obviously.

Willie Littlechild, an Aboriginal lawyer from Alberta who is a former Conservative MP and current president of World Indigenous Nations Sports (WINSports), the only Indigenous sports organization in

Canada that is formally recognized by the United Nations, blasted the government's tactics.

"I would agree with that Liberal Party member who's upset with this because it's not only for the entrenchment of minority rights but of Indigenous rights," he said.

(see Youth page 26.)

If you served with the Canadian Armed Forces in the First World War, Second World War or Korean War, you may be able to receive up to \$20,000 from the Government of Canada.

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**Veterans Affairs Canada**  
First Nations Veterans Project  
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## Ahenakew set adrift

(Continued from page 7.)

Sure, it's OK for the mainstream to practice racism, for the form of racism that they practice is so embedded within the policies and laws that they have created that these policies and laws are seen as rational ways of keeping an unjust society just. Systemic or institutionalized racism is rampant within Canadian society, but it has been naturalized to the point of common sense.

However, what is not common sense is when the colonized use the tools of the oppressor. In this case it was Dr. Ahenakew and instead of the sympathy and understanding that should have been accorded to this man for his many years of public service, he was routed for speaking his mind, a mind that has been poisoned by the oppressive forces of colonization.

Those minds that routed him have also been defiled as an insult of colonization. This mind game is called neocolonialism.

A final message is, if you can

read this English text then you too are suffering from some form of neocolonialism. It is this neocolonialist mentality that is now tearing our nations apart.

Who is more Indian than whom? Who has more rights than whom? You don't live on a reserve so you aren't Indian. Hey, you aren't really Métis because you have a status card. Ahenakew is a racist. Is he really a racist or one of our warriors that has had his mind poisoned? Are not all the statements that I have just written racist statements? Yet I hear them all the time from our own leadership and they are accepted as common sense.

I see them written in the Indian Act and it is the law. There are strange forces at work here in this 'just' society and these forces are working against us so why don't we get together and understand our oppressors, understand the roots of the oppression. It is then that we can unshackle our minds and return to the way that our ancestors thought.

Vincent Steinhauer

## Casino quarrel

(Continued from page 5.)

Native Americans, as a whole, might spend \$9.5 million a year on lobbying in Washington, as TIME reports. But it boggles the mind to think that every single tribe participated in some huge conspiracy to grease the wheels on behalf of casinos for more lucrative gambling deals.

As one Jodi Rave wrote, "First, tribes didn't pool \$9.5 million then collectively decide a political strategy. These independent nations hire lobbyists and pursue their own agendas for anything from health to roads to education to teen suicide prevention."

About profit-sharing, Indian casinos in California are looking at similar arrangements such as those that exist in Canada, in Saskatchewan and Ontario.

The Saskatchewan Indian Gaming Authority, which operates four casinos in the province on behalf of the Federation of Saskatchewan Indian Nations, earned \$24.8 million during the year on revenues of \$77.2 million. About three-quarters of the profits, about \$18-million, is split among the 72 bands in the province for local job creation and social programs like suicide prevention.

Under the Saskatchewan Gaming Corporation Act, the other 25-percent of the profits from all casinos in the province, Native and non-Native, goes to the First Nations Fund. Bands and tribal councils can apply to the fund for economic development and social programs such as health, education and justice.

## Métis population

(Continued from page 5.)

That's 292,000 fiddle playing, jigging Métis, depending of course on how they are defined.

Analysing the census, the National Post included a great quote by anthropologist Diamond Jenness who wrote in 1931, "Doubtless all the tribes will disappear. Some will endure only a few years longer." Just like Rock

and Roll was a fad.

And all this turmoil has only been in the last two months. It's been said that being born Native in this country is a political act in itself. I think it's also important to add that being Native in this country is also never boring. The Assembly of First Nations elections are coming up again. I'm already making popcorn.



## 29th Annual Denver March Pow ★ Wow

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Women's Traditional No. & So. Buckskin (19+)

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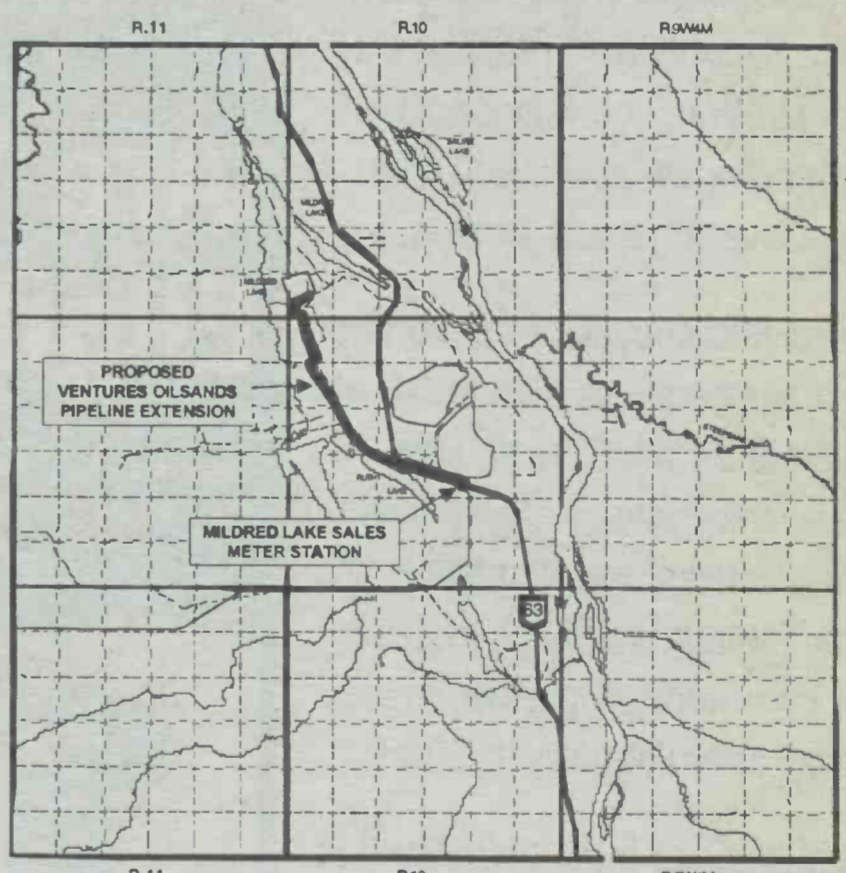
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TransCanada Pipeline Ventures Limited Partnership operated by its general partner, TransCanada Pipeline Ventures Ltd. ("Ventures Ltd.") is proposing to construct approximately 11.0 km of 610 mm (24-inch) diameter pipeline and related facilities for the purpose of transporting sweet natural gas from the 24 inch Oilsands Pipeline in SE 15-92-10-W4M to a termination point in NE 6-93-10-W4M. Construction of the proposed pipeline is tentatively scheduled to commence in July 2003, with pipeline in service by October 1, 2003. Ventures Ltd. is in the process of applying to the Alberta Energy and Utilities Board and Alberta Environmental Protection for approval to construct the above facilities. To assist in developing project plans, Ventures Ltd. invites public input with respect to these proposed facilities. Any person having concerns with the proposed project is requested to forward their comments in writing, on or before February 25, 2003 to:

TransCanada Pipeline Ventures Limited Partnership  
c/o its General Partner, TransCanada Pipeline Ventures Ltd.  
450 First Street SW  
Calgary, Alberta T2P 5H1  
Attention: Brian Peterson,  
P.Eng., Project Manager.

Additional information related to this project may be obtained by calling Brian Peterson at (403) 920-6584.

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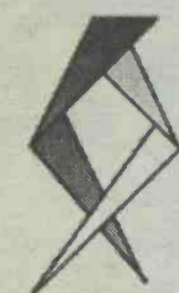
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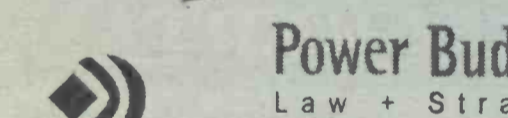
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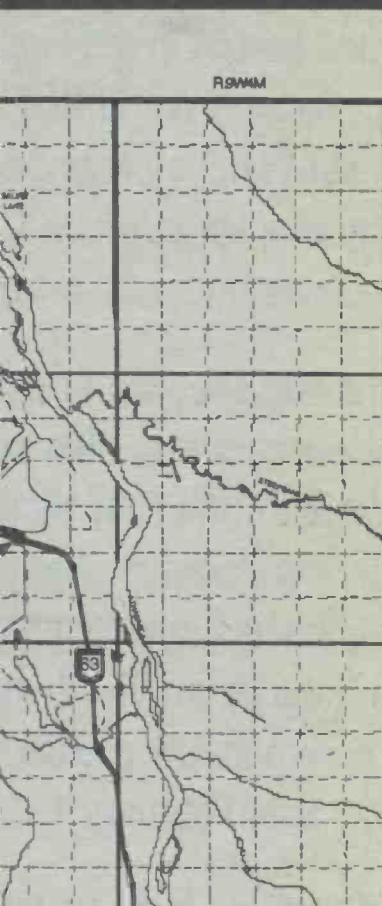
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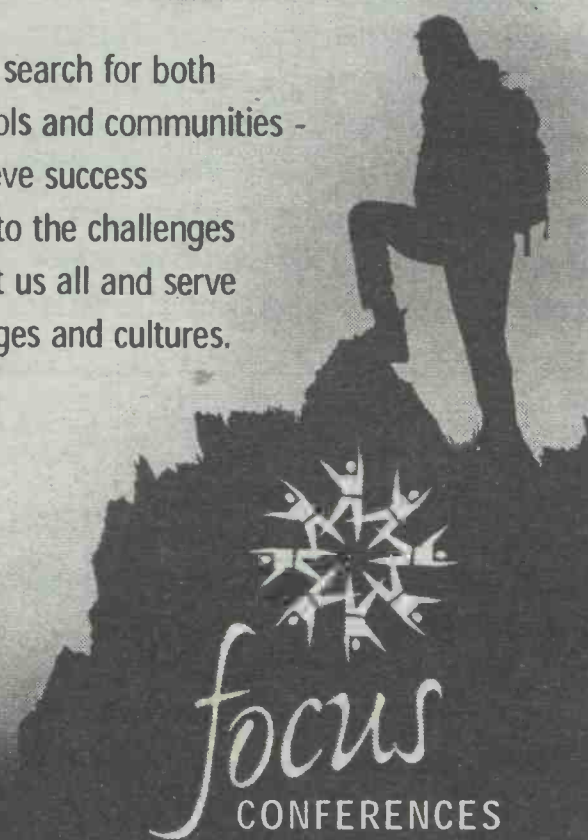
# Leaders & Healers

April 27-29, 2003

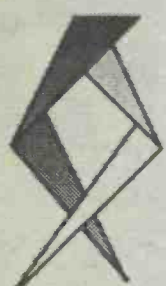
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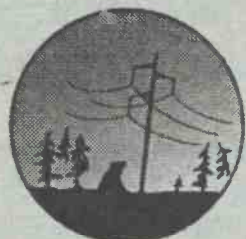
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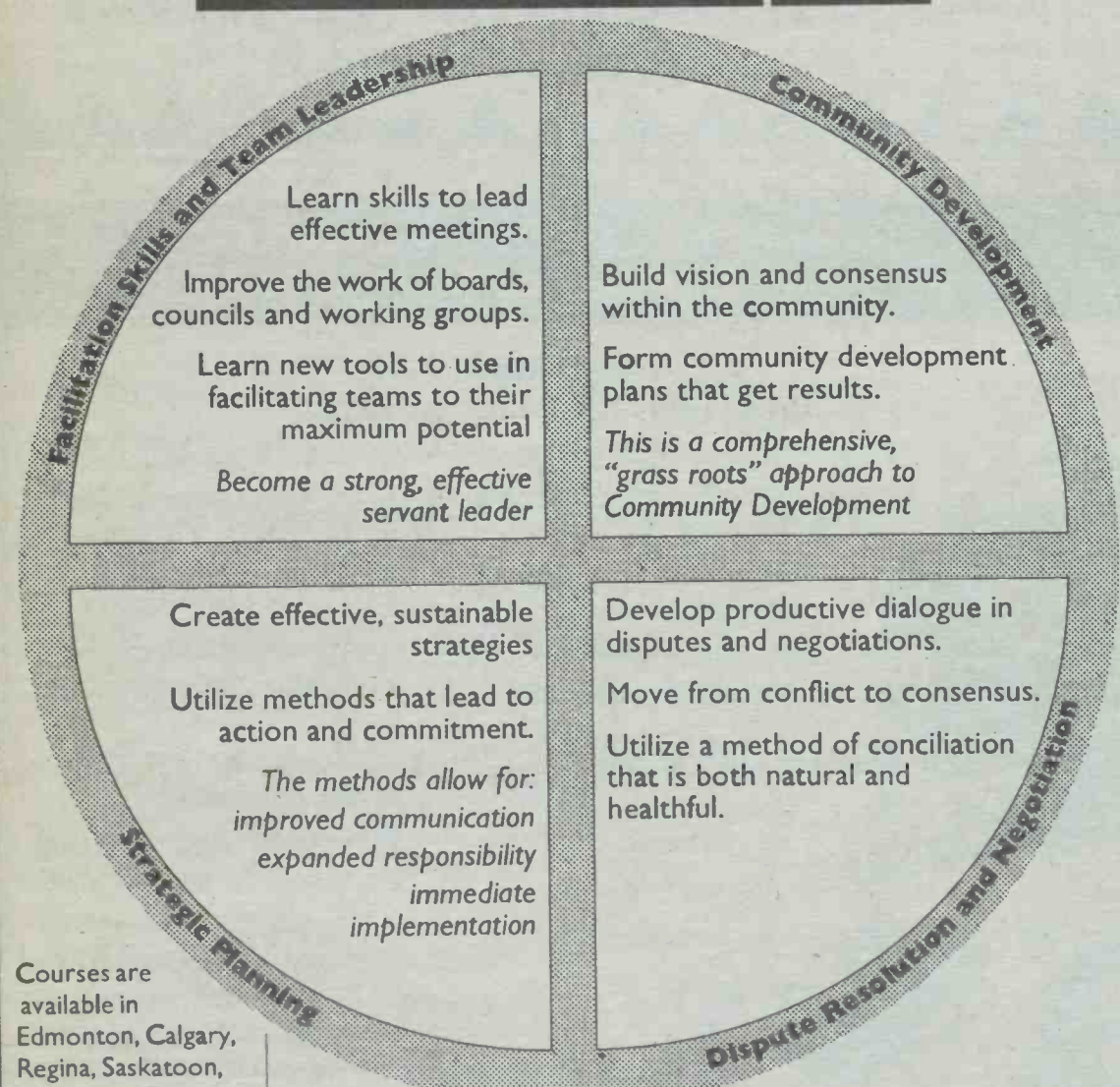


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# Governance act changes rules

(Continued from page 14.)

"We all need to work very co-operatively and it requires a high level of good will to deal with the issues," Charles Coffey said. "At the Royal Bank we are in the business of keeping businesses or organizations or communities in business, not the reverse. From the bank's point of view, for any economy to function we need a high degree of clarity and certainty and I would also say it's absolutely imperative that all the lenders . . . the government and the band, work co-operatively to resolve the issues."

Coffey suggested that better monitoring by the department would have prevented many of the financial troubles that

plague some First Nations.

"I think most importantly we need to all understand what would have happened to cause third party management procedures to be implemented. What's the triggering event for that? These things don't just happen overnight. We should be developing a series of what I'd call red flags—early warning signals that would suggest that the financial affairs are off the rails a bit and action needs to be taken," he said. "In every case there have been plenty of early warning signals that if addressed would have saved much of the aggravation, if you will, that is brought or caused by third party management."

Alan Isfeld said that's fine, but it won't help the First Nations already in trouble or the businesses that are owed money.

"In the past under third party management, all band debts were consolidated by department of Indian Affairs officials and approved by the minister of the day. And all creditors were paid from the band's capital and revenue monies with the consent of chief and council at no additional cost to the taxpayers," he said. "Minister Nault is guaranteeing First Nations remain dependant on the government and ensuring no economic relationship is built with private sector businesses unless the government has full control."

# System needs to change

(Continued from page 7.)

Misdirection is the means used to distract us from what is really going on. A good example is what happened with Leonard Peltier. On the same day that the two FBI agents were killed, an illegal land deal was made between the Pine Ridge Tribal Council and the U.S. federal government for one-eighth of the land base that held uranium deposits.

Assassination is the one item that seems to be used the most efficiently if only in the short term. A good case is Anna-Mae Aquash, a Mig'Maw woman who was killed because of her involvement with the organization American Indian Movement.

And finally we come to the final one, subversion. This is the one used the most often and it has proven to be the most effective. What this entails is "make them become us, even if it's a lower form." This is where the most destruction will result from-disunity, loss of language/culture, greed, anger, selfishness of the most extreme kind. After reviewing all of this one might ask oneself "How do we fix it?" I propose the answer has been

here all along. We have all of the tools within our way of life. Now some people would suggest that we use nothing of the knowledge from our brothers and sisters from across the sea. I would say that would be against our very way of life not to accept what useful knowledge others have gained, not to use what skills and technologies are available to us in order to fulfill our duties and responsibilities to mother earth and us.

It would not be difficult, say to learn engineering and science skills, nor to build the facilities to house the equipment. Combined with our way of life we would never have to worry about self-sufficiency again. This type of interdependent skill can be included to all of the skills and abilities needed to be self-sufficient in who we are.

What we must do is to recreate a system that encourages the positive aspects of ourselves. To those who say this is unrealistic or hopeless, I say that is the voice of someone who cannot or will not do what is needed for our people. It is much easier than people realize to accomplish these tasks, so that we can

be truly free. If we wish things to be better, we must do these things. We must act quickly for we are running out of time.

Remember we are not Americans or Canadians. We are citizens of our respective nations which are part of the greater nation of red. We need to be responsible to each other and for ourselves. It has been shown what their objectives are. We are a threat to that, therefore we will never be treated like the way we think we should. We are currently engaged in genocide conditions and no one will get us out of it except us!

This is not to encourage reprisals or promote hatred of our fellow siblings that would defeat the purpose of creating this system. We must, however be willing to defend ourselves from both the why and the how of the foreign system imposed upon us. We must make one of two choices:

1. We choose now and go through a little pain.
2. We wait and suffer horribly.

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Deadline for advertising in the  
March 2003 edition of Windspeaker  
is February 20, 2003  
...see page 4 for details

# First Peoples Hall opens at national museum

By Heather Andrews Miller  
Windspeaker Contributor

OTTAWA-GATINEAU, Que.

Twelve years of planning, designing and constructing have resulted in the establishment of a permanent exhibit at the Canadian Museum of Civilization in Ottawa-Gatineau. The exhibit, which was officially opened on Jan. 30, represents thousands of years of Aboriginal history.

Andrea Laforet, director of ethnology and cultural studies at Canada's national museum, explained that the consultation committee first began meeting in 1992.

"The members were committed to ensuring that the Hall's exhibits would reflect the voices of First Peoples. We had a good representation of Aboriginal and non-Aboriginal professionals as part of the group."

First Nations members included Gloria Cranmer-Webster, an anthropology graduate known for her work with the Kwakwaka'wakw cultural revival at Alert Bay, B.C. and for helping to develop an alphabet and talking dictionary. Eldon Yellow Horn, a professor at Simon Fraser University, and Aboriginal artist Tom Hill, who among his many accomplish-

ments is known for his curatorial work at the Woodland Cultural Centre in Brantford, Ont., which is a prime exhibition space for Native art and an educational centre, were also involved. Altogether there were 12 members of the plan-

ning committee, and the First Nations across Canada were represented, Laforet reported.

The First Peoples Hall occupies 2,000 square metres of space. Walking through it from start to finish can easily take half a day, if the irresistible invitation

for a detailed inspection is accepted.

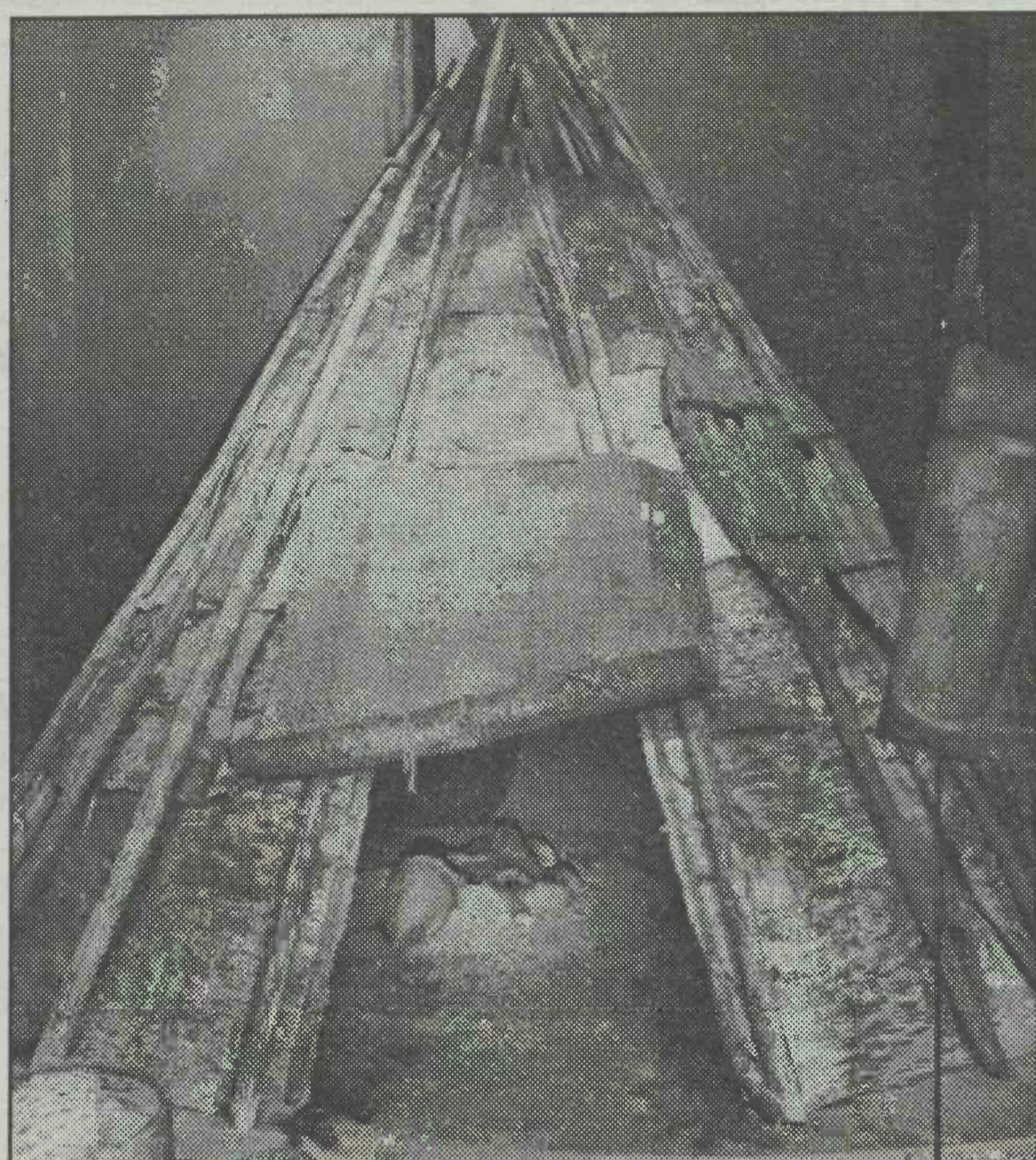
"There are four themes of the hall: we are still here, we contribute, we are diverse, and we have an ancient and continuing relationship with the land," Laforet explained. Storytelling and other cultural activities are also held throughout the year, which complement the existing exhibits. Another exciting program is one in which five Aboriginal interns train at the mu-

seum, chosen from applications from across the country.

"They come for eight months and rotate throughout all divisions in the museum, getting exposure to research, conservation and so on. They take that knowledge back into their communities," she said.

Careful attention was paid to the variations in the different traditions among Aboriginal peoples.

(see Museum page 25.)



HARRY FOSTER, CANADIAN MUSEUM OF CIVILIZATION

Representing thousands of years of Aboriginal history, the First Peoples Hall opened on Jan. 30.

# Museum, Kitigan Zibi in tug of war over remains

By Marty Logan  
Windspeaker Contributor

OTTAWA-GATINEAU, Que.

The Canadian Museum of Civilization is refusing to hand over human bones that are thousands of years old because it says the Native group requesting them cannot prove the remains are those of its ancestors.

While the two sides are at an impasse, spokesmen say they plan to meet in February to discuss the issue.

"I've indicated to the museum 'No doors are closed as long as you don't close any doors'.... Everything's on the table for discussion," Gilbert Whiteduck, director of education for the Kitigan Zibi Anishnabeg, told *Windspeaker*.

The museum's director of archaeology, David Morrison, is waiting to hear if the band would agree to some of the bones being radiocarbon dated to establish their age, a process that would burn a mark the size of a pencil eraser on their surface.

"We're not asking their permission because (the bones are) still in our possession, but we do want to know what they think about it. But they haven't responded yet directly to us," he said in an interview.

If the band disagrees, "it may well be that we don't radiocarbon date them. We're trying to be transparent," Morrison added.

Whiteduck said the band learned of the bones, which have

been in the museum's possession for eight years, by chance last year. Subsequently, a group of Elders traveled from the community (130 kilometres north of Ottawa) to view the remains.

"As they opened the cabinets and we looked at those human remains, we knew we had to (do it)," Whiteduck told CBC Radio. "It was almost like they said, 'Do something. Bring us back.'"

But Morrison said it's not that easy. While the museum has handed over remains to a half-dozen other Native groups in recent years, "this is the first time where we've been asked to repatriate human remains where there wasn't an apparent cultural connection.

"There is no way on present evidence that we can connect 5,000- or 6,000-year-old sites with the Algonquin," he said.

As a result, Morrison said the Kitigan Zibi's claim should not automatically override the museum's claim that it should be able to study the bones.

The museum's collection of remains found in traditional Algonquin territory includes 500 bones, likely representing about 30 individuals, Morrison added. About 80 per cent of those are thousands of years old.

According to Whiteduck, the link between his people and the remains is found in Algonquin Elders' teachings.

"These are our relatives. They don't have to be aunts and uncles, but we are the descendants of these people. There's a con-

nection there, and a spiritual connection also. And we have a responsibility that we believe the Creator gives us to make sure that certain things are done right and are taken care of."

One expert says there are ways to satisfy both sides.

Kris Nahrgang says he has worked with Native groups, museums and other institutions to repatriate many remains in central Ontario.

"If we found remains tomorrow they would be exhumed as carefully as possible, with a ceremony if possible," said Nahrgang, chief of the Kawartha Nishnawbe in Burleigh Falls, near Peterborough.

"We take them to the university, do an examination of them—very detailed—try and get as much information as we can and when that is finished, they're given to the band and repatriated. There's no need to hold them after that," he said.

Nahrgang used human remains and artifacts to prove his band's claim to hunting and fishing rights in the area, and encourages other Native groups to make such historical information work for them. For example, some bands near Peterborough have agreed to let researchers routinely keep a tooth from remains so they can do certain tests.

"Every time we find something like this, we take that information and we use it for our land claims cases. We're more powerful for it," Nahrgang said. (see Remains page 25.)

# Remain

(Continued from page 24.)

"If (the museum) needs to do legitimate research, I think that's fair. I really think that that's important for all the people of Canada.... But First Nations have a responsibility to put (the remains) back where they're supposed to be, in the ground, in mother earth."

One of Nahrgang's teachers and colleagues, Trent University anthropology professor Susan Jamieson, said the opposing side have a communications problem.

"My stance would be, you open negotiations with the community and you don't do any of

# Museum in

(Continued from page 24.)

For example, long-ago ancestors of today's Inuit faced extreme challenges, and a representation of the landscape, artifact carvings and prints will give visitors a sense of the profound spiritual connection between the Inuit and the whales, which exists to this day, she explained. Another section displays the Maritime peoples and the unique way of life where the sea and fresh waters meet. "Additional exhibition space is devoted to the caribou and bison, and the communal hunters who lived on the Plains and in the sub-Arctic. And the people of the longhouse exhibit looks at the first people as cultivators of corn, beans and



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Completed applications must be post-marked no later than 30 April 2003.

Renseignements disponibles en français.



Statistics Canada



# Museum

m, chosen from applications n across the country. They come for eight months rotate throughout all divisions in the museum, getting exposure to research, conservation so on. They take that knowledge back into their communities," she said. "Special attention was paid to variations in the different traditions among Aboriginal peoples." (See Museum page 25.)

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# Remains called out to Algonquin Elders

(Continued from page 24.)

"If (the museum) needs to do legitimate research, I think that's fair. I really think that that's important for all the people of Canada .... But First Nations have a responsibility to put (the remains) back where they're supposed to be, in the ground, in mother earth."

One of Nahrgang's teachers and colleagues, Trent University anthropology professor Susan Jamieson, said the opposing sides have a communications problem.

"My stance would be, you open negotiations with the community and you don't do any of

this (research) till you have approval. My experience has been that often when things are properly explained to the Elders they understand better and they will permit things."

Jamieson told *Windspeaker* she does not agree that today's Native groups must prove a direct link to remains.

"I don't think it's realistic...this business of saying 'you're a modern group of people, you have to prove descent. It's impossible because people move around and you're not staying in one place like a rock.'"

The notion that a direct cultural

link must be established before remains will be repatriated was found in a Washington State court ruling last year. It supported a group of scientists who wanted to study the 9,000-year-old bones of the 'Kennewick Man,' remains, discovered in 1996 and claimed by the Puyallup Tribe.

Though four tribes were in court in January to challenge the decision, it "made archeologists in North America stand up, cheer, clap," said Morrison. "It's the first good news we've had in a long time on such issues."

The decision is not binding on

Canada, yet it does set an ethical precedent here, said Morrison.

"It's our belief that we need to get along with Aboriginal people, but that doesn't necessarily mean that their views must prevail in all matters dealing with the ancient heritage of this continent."

Whiteduck said the museum could start getting along with the Algonquins by visiting their community.

"If the museum and anthropologists and archeologists want to learn about Aboriginal people, the Algonquin people, maybe they should come and see the real thing, come and talk to the peo-

ple today because all of the oral history has been passed down to the Elders. They make no effort to come and talk to these people yet they want to destroy bones and dig at them."

Nahrgang said the Algonquins should also visit the museum.

"The band should be able to go in there right now and do a ceremony for those bones and those ancestors. They should be able to be involved in the process and know what's going on. Then they should be able to repatriate those bodies with a ceremony."

# Museum invites First Nations peoples to view sacred items

(Continued from page 24.)

For example, long-ago ancestors of today's Inuit faced extreme challenges, and a representation of the landscape, artifacts, carvings and prints will give visitors a sense of the profound spiritual connection between the Inuit and the whales, which exists to this day, she explained. Another section displays the Maritime peoples and their unique way of life where the salt and fresh waters meet. "Additional exhibition space is devoted to the caribou and bison, and the communal hunters who lived on the Plains and in the sub-Arctic. And the people of the longhouse exhibit looks at the first peoples as cultivators of corn, beans and

squash and the important place women have in the social and political life of Iroquoian society," Andrea Laforet said. The trading of goods is explored, as hunters of the Plains and agriculturists from the Eastern Woodlands shared their foodstuffs, material goods, and ideas. A complex network of communication existed, which contributed to the economic, social and political structure of Canada's first peoples.

Staff in the curatorial, ethnology and archaeology divisions at the museum plan further continuing exhibitions and outreach projects, and the production of related publications will occur as well.

"While we were planning,

many ideas occurred to us on specific topics relating to particular First Nations, which we can now carry out. We have a sacred material program, for example, where people from First Nations are invited to view items from their history and identify special care and handling," she said.

One zone looks at more recent times, the last 500 years. The impact of European colonization, the establishment of early trade and social relations, the epidemics, the development of the word Indian, and the birth of the Métis are all explored, said Laforet.

"As Cree author and playwright Tomson Highway has put it, a shock wave was felt by In-

dian people right across the continent, which is still felt to this day."

The political, societal and religious views of the Europeans began to overpower the complex and complete Aboriginal societies.

"It was a dark time in their history and they suffered great losses, not only to their way of life, but also to their identity."

But the strong spirit of the First Nations, Métis and Inuit remained, she said.

"By the end of the mid-1900s, a cultural renaissance had begun that continues today."

The First Nations Hall exhibits end with the words of well-known Aboriginal statesman

George Erasmus, who filled many positions over a colorful career, and is the chairman of the Aboriginal Healing Foundation.

"The history of our people needs to be told. We need to present accurately what happened in the past so we can deal with it in the future."

Erasmus' quote points out that no one likes what has happened over the last 500 years.

"But there's not much anyone can do about it. The question is: what are we going to do about the next 500 years?"

"We are showing all of Canada, and all of the world, that the history and culture of our first peoples is one to be preserved and appreciated."



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Workshops will be geared to the sharing of information, research and best practices in a number of cross-cutting subject areas including: **Education, Health, Housing, Youth, Economic Development, Urban Issues, and Employment.** If you feel that you have some important information or perspectives that should be shared at this conference please contact the organizers to indicate your interest.

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# Canada Games events to be held on reserve

For the first time ever, a sporting event in the Canada Games will be hosted by a First Nation on its own territory. The Eel River Bar First Nation will host the fencing events for the games, which start Feb. 22 and continue until March 8.

Mi'kmaq people are excitedly preparing for the event because they will have a major role to play, not only in hosting the athletic event but in contributing to the cultural side of the games. "There is an incredible amount of positive energy and

excitement surging through the three Mi'kmaq communities in northern New Brunswick and Quebec in the last few months as the Mi'kmaq people prepare to participate in the 2003 Bathurst-Campbellton Canada Winter Games," said Ernest

Merasty, Aboriginal cultural liaison for the games. Eel River Bar, Pabineau and Listiguj First Nations will each have 50 community members displaying their culture in regalia and traditional outfits at the sold out opening ceremony in

Bathurst on Feb. 22. "Fortunately, huge media coverage will offer a glimpse of the 150-member Aboriginal entourage showcasing their rich vibrant Mi'kmaq cultural heritage through their children, Elders and community members."

# Youth need sports, not jail, says Littlechild

(Continued from page 21.)

"So what now appears to be happening is an exclusive club, not inclusive at all of every element of Canadian society, which it should be if we're going to have an opportunity to participate in mainstream sports," said Willie Littlechild.

He pointed to the current shortage of recreational funding on reserve and suggested that is part of the cause of the social problems experienced in First Nations.

"I'm doing a justice review in Saskatchewan. I've been to the youth detention centres. I've been to just about all the jails in Saskatchewan. And the biggest signal that the youth themselves are saying is they need that kind of an outlet. They need that sport and recreation outlet. Some of them directly argue that they wouldn't be in that conflict with the law had they been given that opportunity," Littlechild said.

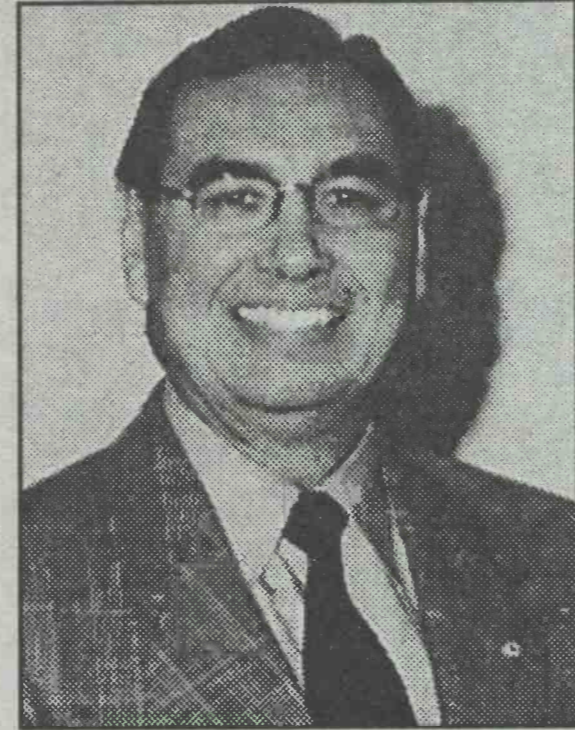
"The message we're getting now is the government is not

willing to allocate resources for prevention through INAC or the Métis Interlocutor or through the sport minister, but they're quite willing to keep spending the \$50-or \$60-thousand a year to keep those young people in detention centres and jails. It's the wrong signal. Very, very wrong. I don't know what it would take to convince them they're headed in the wrong way except to put it in the legislation. Make it a requirement. Put it into the act itself, in a 'shall,' in a mandatory fashion. Not in a 'may' or discretionary fashion. That just confirms what's going on now."

He suggested the government's direction should be seen as a threat to the future of the North American Indigenous Games.

Morris said the fight will continue up to the final hour. He added that separate talks about commitments for the Indigenous games are also ongoing.

"We're sitting with ministers



*"The message we're getting now is the government is not willing to allocate resources for prevention through INAC or the Métis Interlocutor or through the sport minister, but they're quite willing to keep spending the \$50-or \$60-thousand a year to keep those young people in detention centres and jails."*

—Willie Littlechild

right now, both federally and provincially, dealing with the North American Indigenous Games. We're on the brink of establishing some very solid commitments, long-term commitments, and when we're dealing with the way the bill is reading, sure it's a concern," he said. "That's why we're pushing extremely hard now, saying ministers committed themselves prior to the bill to establish a

very solid, working funding formula for the North American Indigenous Games. It's a previous commitment of ministers regardless of what it's going to say in the sport act. If the government doesn't want to live up to commitments that it's made then that's a public debate that needs to happen."

He added that Aboriginal people should be concerned about where the government is going.

"We all should be concerned about it. It's going to take our next steps in this process in terms of keeping the ministers committed to what their decisions were. We've helped make that happen. It's evolving and it's getting close. Governments may say, well because of the new law... well, no I don't think so. I don't think we would let that off that easily," the Mohawk Olympic gold medalist said.

# Cree cent

By Sam Laskaris  
Windspeaker Contributor

MERRITT, B.C.

Though he is in his final season of junior eligibility and has not been drafted by a National Hockey League club, Ryan Johnson is hoping to continue playing hockey for several years to come.

The 20-year-old centre is currently toiling for the Merritt Centennials, members of the British Columbia Junior A Hockey League.

Johnson, a 6-foot-1, 195-pounder, is known for his toughness. But he's also a solid two-way player. He centres the Centennials' second line and also sees action on the team's powerplay and penalty killing units.

Just how valuable Johnson can be to teams was proven earlier this year when he was named the captain of the Coquitlam Express, another franchise in the B.C. league. Johnson had spent the entire 2001-2002 campaign with the Express.

Johnson, who has been playing hockey since he was four, was traded from Coquitlam to Merritt this past November. It marked the first time in his career that he had ever been traded.

And it was a move he certainly wasn't expecting.

"I was very surprised," he said.



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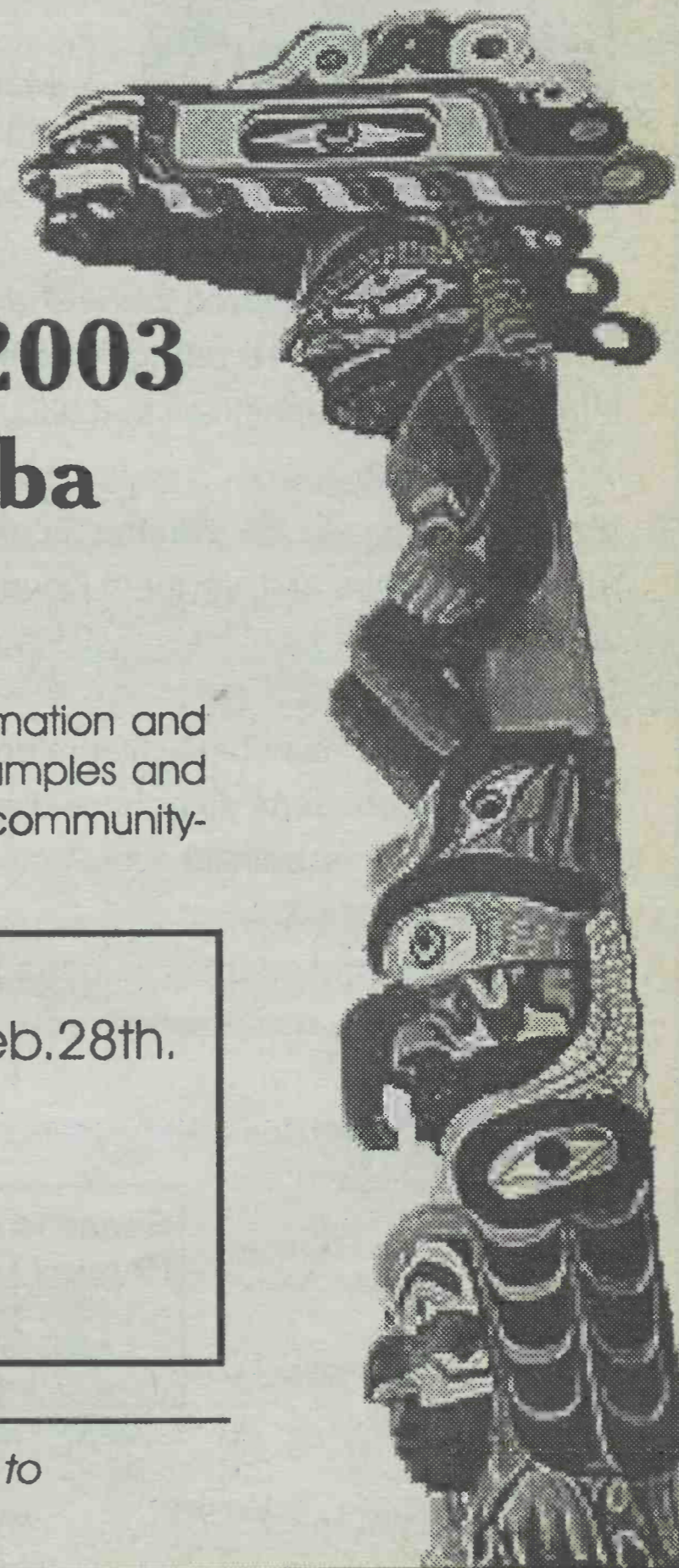
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# Cree centre a mature leader for his Merritt squad

By Sam Laskaris  
Windspeaker Contributor

MERRITT, B.C.

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And it was a move he certainly wasn't expecting.

"I was very surprised," he said.

"Teams don't usually trade their captains. But the perfect deal came along though."

Johnson is now happy in Merritt because he is on a veteran-laden squad. As for Coquitlam, it's a younger team building for the future.

"We're going to go a long way in the playoffs," Johnson said of this year's Merritt team.

The Centennials had posted a 21-22-3 record following their first 46 games this season. This mark was good enough for third place in the league's eight-team Interior Division.

As for his individual stats, Johnson had 31 points (12 goals, 19 assists) following his first 39 games this year.

For Johnson, a Cree Native who was born in Hobbema, Alta., this marks his third season of playing in the junior ranks. He began his junior career in the Alberta Junior A Hockey League with the Olds Grizzlies during the 1999-2000 season.

He then took a year off from hockey so he could do some travelling. During a span of three months, Johnson visited a total of 21 countries.

That trip made Johnson realize hockey just might be his ticket to once again seeing various parts of the world.

"It opened my eyes quite a bit," he said of his three-month trip.

"It made me realize if I continue with my hockey, I might be able to come back and visit these

countries again some day."

Ideally, Johnson is keen to play south of the border next season at an American university. He said a couple of Michigan-based schools—Northern Michigan and Michigan Tech—have expressed some interest in offering him an athletic scholarship.

And if an offer does not pan out, Johnson said he is confident he could turn pro and play in the East Coast Hockey League.

"I think he could play at the

next level," said Centennials' assistant coach John Bradley. "The only thing he needs to work on is his skating."

Bradley added Johnson has been a valuable addition to the Merritt squad this season.

"He's shown a lot of leadership and a lot of toughness," Bradley said. "He's tough as nails but has been a mature leader on and off the ice for us. And he's just getting better and better."

Though he didn't play in a higher-calibre Major Junior A

league such as the Western Hockey League, Johnson maintains his National Hockey League aspirations are not completely dead. He believes there is a slim chance he could eventually graduate to the big leagues, possibly after a university career or some grooming in a minor pro circuit.

"I'd go around the back way so to speak," he said. "I'd be a late bloomer but it is possible. It's just a matter of how bad you want it."

## Shuffle off to Buffalo for Games

By Yvonne Irene Gladue  
Windspeaker Staff Writer

SASKATOON

Buffalo, N. Y. will be the host city for the North American Indigenous Games (NAIG) in 2005.

Harold Joseph, NAIG council president, said the site was chosen through a process of elimination between Santa Fe, N. M., Salt Lake City, Utah, and Kamloops, B.C. Although these games were scheduled to take place in the U.S., the council decided to let Kamloops take part in the bidding process just in case the cities in the U.S. did not qualify by meeting the criteria.

"At the meeting, New York ended up being the one that met the criteria, and one of the criteria was for New York to have a

\$1 million-backing in the bank by that meeting and they came up with that so that was one of the criteria for them getting the games," he said.

Another important factor was the availability of sport venues for the athletes, and Joseph was pleased with the site after he and members of the council viewed the location at the expense of the host city in September last year. The group spent four days in Buffalo and went to all the venues where the games were to be held. They toured the housing locations, spoke to security, met with the Aboriginal tribal group backing the games in the state of New York, as well as the mayor and government officials.

"I think that because of the infrastructure that Buffalo has to offer, the location will be well re-

ceived," said Guy Patterson, president of the Buffalo Sports Society. "People will have an opportunity to see that the facilities are world class. The university campus where the games are held is so compact that there won't be a lot of traveling time involved at the games."

"One of the components that we are really pushing for is the cultural component, as it relates to the games. I think that once the people come and see the centre for the performing arts, which is going to house the culture village as well, the turning point will be when they see that the sporting events and the cultural component are all in one campus. That is kind of a unique situation that we are looking forward to using to the maximum."

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ALL DIVISION CASH PRIZES SUBJECT TO CHANGE DEPENDING ON THE NUMBER OF ENTRIES

# New labeling to simplify healthy eating choices

By Cheryl Petten  
Windspeaker Staff Writer

OTTAWA

It's no news to any of us that healthy eating is a part of healthy living, but it isn't always easy to make the right choices in the foods we eat. But soon those choices will be a little easier to make, thanks to changes in the way foods must be labeled.

Under new requirements announced by Health Canada in early January, nutrition labeling will become easier to read and understand, and will appear on more foods than in the past.

The new mandatory regulations will require foods to be labeled with nutrition facts, including the calories in a specific portion of the product, and the amount of each of 13 nutrients found in that portion. The nutrition facts will also be required to show what percentage of a person's daily requirement of those nutrients is provided by that serving size.

The labels will list the amount of fat, saturated fat and trans-fat in a specific portion of a product, as well as the amount of cholesterol, sodium and carbohydrates, fibre, sugar and proteins, as well as the amount of vitamins A and C, calcium and iron.

The new regulations also set rules that must be met before a nutrition claim can be included on a product label, or before it can be used in advertisements for that product. And for the first time in Canada, product packaging will be allowed to include health-related claims if eating the product can help reduce the risk of heart disease, cancer, osteoporosis and high blood pressure.

The requirements for listing of ingredients remains the same as before, with ingredients listed by weight, from most to least, and information included about any ingredients that people may want to avoid because of allergies or beliefs.

Before the new regulation came into force, nutrition labeling of products was voluntary, and the amount of information and the way it was presented could differ from product to product. The new regulations will provide consumers with consistent information, making it easier to compare products, and make the choice that's best

for them.

Some products will be exempt from the new regulations, including fresh fruit and vegetables, and meat and poultry that is not ground and hasn't had any other ingredients added.

Large businesses have three years to bring their labeling into line with the new regulations, while small businesses have five years.

Health Canada will be promoting the new nutrition labeling through information kits for consumers, educators, and health care providers, and a specific kit is being designed for First Nations and Inuit audiences.

The decision to produce information packages aimed specifically at First Nations and Inuit people was made by Health Canada "because we know they are a vulnerable population," explained Garima Dwivedi, acting director of implementation and dissemination with the office of nutrition policy and promotion within Health Canada.

"Their needs may be different in terms of traditional and store foods, depending on where they are. And it was just trying to meet their needs better."

Dwivedi explained that much of the information in the First Nations and Inuit packages will be the same as in other packages, because the labeling regulations will be the same for everyone.

"But it's the information itself. We're trying to look at the mes-

sages, develop some more appropriate messages. The tear sheet for the First Nation and Inuit will look different. We're testing it with that audience to make sure it works," she said.

"The messages also, we're going to be translating that into Inuktitut, and have that available, and what would appeal to them, and what makes the most sense to that audience."

Specific tool kits for educators who work with First Nations and Inuit communities are also being designed with "additional information in terms of just how do you put this labeling into a context of healthy eating for the First Nations and Inuit," Dwivedi explained.

"Also some additional slides that would put it more into the First Nations and Inuit context in terms of what they eat, their environment, and how they can best make informed food choices.

"We're also looking at developing a train the trainer package for community health representatives and others working with the First Nations and Inuit, to get this information across," she said.

While initial indications from the food industry show consumers can expect to see the new labeling on the shelves within six to nine months, the information packages about the labeling changes should begin to go out to the public sometime between April and June, Dwivedi said.

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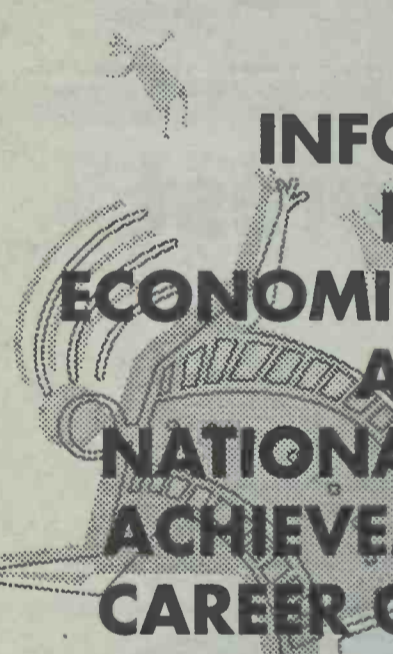
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**Life of satisfaction for curler**

By Ross Kimble  
Windspeaker Contributor

WINNIPEG

"I'm the most fortunate guy in the world," said Winnipeg businessman Arnold Asham, his bemused tone hinting that even he isn't quite sure how his life turned out so satisfying and successful. "I get paid for doing something that I'd do for free."

Asham is talking about curling. It is a sport that has been the 52-year-old Métis man's passion for most of his life. It has taken him to countries all around the world. It is the sport his namesake company is built upon. Asham Curling Supplies dominates the market for curling apparel and accessories.

During his almost 40 years of involvement in the sport, Asham has played with and against most of the world's best curlers. He's introduced many welcome innovations to the sport, and tirelessly worked to increase curling's worldwide popularity.

Asham grew up on welfare in the small community of

Kinosota, Man. He began curling at the age of 13 and took to the game immediately, continuing to play after he finished high school in 1970 and moved to Winnipeg to work for the Manitoba government's Department of Mines and Resources. A few years later, as an avid curler in his mid-twenties, Asham came across an innovative new slider (the item worn on the soles of shoes to help participants glide across the ice), without a hint that the product would soon change his life.

"I [installed it on] a friend's shoe. Then another friend's. Then more and more people. The next thing I knew, I was working in my basement until five in the morning, putting sliders on shoes," Asham ex-



Arnold Asham

plained. "Curlers went nuts over this product."

To take advantage of the demand, Asham borrowed money from friends and contracted the manufacture of 500 pairs of personally branded shoes.

(see Métis man page 32.)

**Conference to provide funding availability info**

By Yvonne Irene Gladue  
Windspeaker Staff Writer

EDMONTON

The Alberta Native Friendship Centre Association's Funding and Information Conference will be held on Feb. 19 to 21 in Alberta's capital city. Held every second year, the conference, called this year Think Outside the Box, is focused on providing Aboriginal organizations and communities with an opportunity to learn about and explore current funding resources.

Kristie Gross, the conference co-ordinator, said the conference is expecting 50 guest speakers from government departments and from private sector agencies.

"Participants will be encour-

aged to be innovative as they think outside the box while seeking support in funding. I think this conference will help them be innovative in how they seek support on how to develop, enhance and deliver projects and services in their community. This type of conference provides them with an outlet, as to other sources of funding," she said.

The list of presenters and representatives scheduled to do presentations include Alberta Health and Wellness, Health Canada, First Nations and Inuit Health Branch, Métis Nation of Alberta, Human Resources and Employment, Status of Women Canada, Volunteer Alberta and the Wild Rose Foundation.

The conference is open to both the Aboriginal and non-Aboriginal communities and

Gross believes that the organizations presenting can assist Aboriginal non-profit organizations, businesses and individuals hoping to start their own businesses.

"I think that is great. It is for any type of service provider for anyone who is interested. A lot of the people who attend this conference are a service provider in the areas of health and social. Two years ago we had people from all over Albertanorth, south, east and west," she said.

"We like to see people leave with some important information on different funding sources other than from the federal and provincial governments, because there is funding available from foundations, corporations and from private sectors," she said.

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## Career opportunities abound in tourism

By Cheryl Petten  
Windspeaker Staff Writer

VANCOUVER

A shortage of trained and qualified workers in the tourism industry in British Columbia could translate into a wealth of job opportunities for Aboriginal youth.

A number of factors, including high employee turnover, and a shift in demographics that translates into an aging workforce heading towards retirement and a drop in the number of young people available from which to draw new workers, are creating a problem for the industry.

And that problem grew even larger when the provincial government challenged the tourism industry to come up with a plan to double in size, explained Rick Lemon, vice-president of operations for Tourism British Columbia. Currently, tourism is a \$9.3 billion industry in the province, with about \$1 billion of that going directly to government in taxes.

"We did a sort of labor market analysis, looking at what we needed, just in order to maintain our current growth rate, and we need 50,000 new workers in the industry by 2010. If we want to double the size of the industry, that's an additional 34,000, so we'll need 84,000 new workers before 2010," Lemon said.

The industry has traditionally targeted young people in their recruitment of new workers, particularly for front-line jobs, but according to census data, that population is shrinking in Canada.

"The one exception was Aboriginal youth, who are in fact growing as a demographic segment," Lemon said.

Because of the demographic shift, he explained, the industry will now have to change their recruitment target to Aboriginal youth specifically, as well as to older workers and those wanting a change in careers.

These recruiting challenges are not specific to the tourism industry, or even to B.C., Lemon explained, but are being experienced by all sectors, right across the country, and even on an international level.

"We talk about this looming shortage. It's primarily in food and beverage, because that makes up 60 per cent of our industry. But it is not just entry-level workers. In terms of some of the numbers . . . we need 7,500 managers/supervisors in the food service sector. We need over 3,000 managers for accommodation services. We need recreation leaders and guides. We need people who can do special attractions, conferences and events. So there's a wide selection of jobs, entry level right up to management/supervisory, that are driving this labor shortage that we see here in B.C. for the tourism sector."

The nature of the tourism industry makes it that much more important to ensure employees are properly trained and quali-

fied, Lemon explained.

"Part of the challenge for us is that customer service is a competitive advantage. I mean, a good visitor experience really depends on having skilled staff."

A task force was formed more than a year ago to look at the challenges facing the tourism industry in the province, and to develop a five-year plan to address the human resources needs that come with trying to expand the industry.

Part of that strategy will include industry image, recruitment, and career awareness, Lemon said.

"How do we recruit, where do we target resources, who do we go after in terms of getting people interested in a career in tourism? And it's probably going to shift quite dramatically from some of the things that we did in the past."

That shift will likely involve moving away from presentations at high school, and toward actively targeting specific groups, including Aboriginal youth.

"It may be through the Aboriginal Tourism Association of British Columbia, for example, who may give us some ideas about how to get good career information and training information into the hands of Aboriginal youth for them to think about tourism as a potential career. We'll also be working at the national level as well with Aboriginal Business Canada and some other groups that I think will be able to help guide us and shape us."

Another part of the strategy will look at ways of retaining workers once you find them, Lemon said, including "upgrading the people skills of employers in the tourism industry, and have them understand what it takes to retain people," skills he thinks a lot of employers in the industry are currently lacking.

The strategy will also have to look at the way training is currently offered for careers in the tourism sector, Lemon said.

"Because right now, for example, in a number of tourism programs in British Columbia, you have to quit your job and go back to school for two years and do a diploma program. And there's got to be a vehicle for people to be able to earn and learn at the same time."

In addition to working with the Aboriginal Tourism Association of British Columbia to find ways to recruit Aboriginal youth for tourism careers, the task force is working with the association on a strategy to develop Aboriginal products in the tourism industry, creating opportunities not only for Aboriginal people wanting a job in the tourism sector, but also for entrepreneurs wanting to start up their own tourism-related businesses.

For more information about career opportunities in B.C.'s tourism industry, visit the Web site of the Hospitality Industry Education Advisory Committee at [www.hieac.com](http://www.hieac.com), or call their offices at 604-930-9770.

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**Sky isn't the limit—Herrington**

By Cheryl Petten  
Windspeaker Staff Writer  
ALBUQUERQUE, N.M.

It's fitting that Commander John Herrington, the first Native American in space, is a member of the board of directors of the American Indian Science & Engineering Society (AISES). When Herrington speaks to Native American children and youth, he tells them that if they give their best effort, anything is possible. And that's the message AISES has been working to get out since 1977.

AISES is a non-profit organization that works across the United States to build a bridge between science and technology and traditional Native values. The organization provides op-

portunities for American Indian and Native Alaskan students to pursue studies and careers in science, engineering, and technology-based areas, offering them cultural, academic and financial support.

Recently, AISES organized an essay contest on the topic "If I were to go into space with John Herrington" and 13 students in grades 5 to 12 were selected from among those entering the contest to travel to the Kennedy Space Centre in Florida to watch as the space shuttle with Herrington on board was launched.

Unfortunately, the launch the students traveled to see was postponed. But while they didn't get to see the actual launch, they did get a chance to take a tour of the Kennedy Space Centre, and watch an

IMAX film about an astronaut's life in space.

Despite the disappointment of missing the launch, the experience still had an impact on the students involved, explained Grace Boyne, K-12 department director for AISES.

"I know one of the reactions we had was from one of the students named Kyle Cadotte, and he said, 'Well, John Herrington's going into space makes me realize that I can go beyond my boundaries, and that I can look to see beyond my reservation, to see that I can become an astronaut like he can, or anything else that I want to be.' And I think that's probably expanded their horizons and made them understand that there are opportunities out there. They just have to work for it," she said.

**Astronaut wants to go back**

(Continued from page 10.)

There was yet another fact about the STS-113 mission that made it historic. Once the mission was over, there was a four-day delay in landing—the longest delay in landing in the 20-year history of the shuttle program—due to poor weather conditions at the Kennedy Space Centre in Florida where the shuttle was to land.

John Herrington said he wasn't worried or frustrated by all the delays encountered by the mission.

"It wasn't frustrating at all. I mean, it was one of these things. One, it's a systems issue, initially, which is a safe thing to do. Better to be down here worrying about it than be up there worrying about it. And also the weather you have no control over, and if something happened, you want a place to go where the weather is good, so that's not an issue. It'll happen. I mean, it's just like everything. There were delays way before that too. So you know, it's just, 'I'll eventually get there.'

"And certainly landing, it gave me a chance to look out the window. And if we hadn't delayed, I would not have had a chance to look out and take some just fabulous photos," he said.

"It's nice because it's a chance, you've done your mission, you've done the things you were

supposed to do, and now this is just icing on the cake. It's a chance to sit back and actually look out the window for a long period of time. And that was fabulous."

Now that he's got his first shuttle mission under his belt, the wait begins for his next shuttle assignment.

"You know, I'd go do it again and again and again, until they tell me I'm done. Or my kids tell me I'm done, one or the other," he said.

In the meantime, he's keeping pretty busy back here on earth, completing reports about the mission, and doing post-flight appearances.

While Herrington's flight was exciting for him, it was also exciting for his family, especially his two daughters, aged 8 and 12.

"Certainly, it's exciting for my kids, because, you know, Daddy was just a guy that wore the blue flight suit and went to work and flew. But now they had a chance to see Daddy fly into space, and see the actual launch of the space shuttle, which, from talking to my kids, was just a marvelous event for them. It's scary. I think it's scary for anybody when you have a personal relationship to a person on board, because of the unknowns. But now Daddy has taken on a different role, cer-

tainly both my kids mentioned that. My oldest wants to be an astronaut now. And that's neat, when your kids say, 'Hey, I'm going to do what Daddy does. It makes you feel good.'

But it's not just his own kids who are excited about his mission and his accomplishments. It's kids everywhere, and he's using that enthusiasm to get the message out that if they work at it, they can reach their goals just as he did.

"I think when I talk to kids, I like to tell them that this is a possibility for them. Yes, dreams can come true, because I dreamed about this. I never thought it would be a reality until a point in my life where I started trying to make it a reality," he said.

"Space is one thing that fascinates just about everybody in the world. And when you can relate it to them, and they can make a connection to you, that you're just like them, that they'll realize it is a possibility. And that's what's important, that kids can do that, and the adults too. You know, folks say, 'Hey, I didn't think I could achieve something,' or 'I've always dreamt about something, but I never thought it was a possibility.' Yes, it is. You just need to find the right people to motivate you, and motivate yourself, and work hard. It works out."

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## Teaching the teachers

By Heather Andrews Miller  
Windspeaker Contributor

MONTREAL

An upcoming education conference will offer teachers unique and effective approaches with which to illustrate math and science principles to Aboriginal students in the classroom.

The workshops will be featured at DreamCatching: Professional Development Opportunities in Montreal from Feb. 19 to 22, hosted by the Native Access to Engineering program (NAEP) at Concordia University.

Well-known Albertan Elmer Ghostkeeper has developed an exciting concept for introducing math lessons to young students, said Corinne Mount Pleasant-Jetti, association professor in the faculty of engineering and computer sciences at Concordia and co-founder of NAEP.

"Elmer will demonstrate techniques which literally make the numbers dance for children."

Ghostkeeper, who was raised at Paddle Prairie, originally trained as a civil engineer and later earned a masters degree in cultural anthropology. He challenges teachers to look at teaching math and science as a series of relationships and cycles, which are part of everyday life, much as they appear in Native culture.

Dr. Jim Barta, associate professor at the University of Utah, demonstrates a similar strategy when he tells participants that they need to remind their Aboriginal students that they are gifted beadworkers and there-

fore they are already gifted mathematicians. His approach is the use of ethnomathematics, or the relationship of math to culture.

"Jim illustrates basic math rules by utilizing multiplication tables and geometric principles to form the complex and beautiful patterns sewn on hand-crafted garments," explained Mount Pleasant-Jetti. Barta has been involved with multicultural mathematical research and curriculum development for more than a decade and has worked with Aboriginal teachers from northern Alberta.

CBC radio show host Bob McDonald is another welcome addition to the list of conference presenters. The author of two science books for children, McDonald hosted and produced the award-winning children's science television program Wonderstruck for seven years and is a former instructor at the Ontario Science Centre.

Mount Pleasant-Jetti, a member of the Tuscarora First Nation raised on the Six Nations Reserve at Brantford, Ont., said NAEP offers many services in addition to the conference for teachers. Online materials that are inter-active and accessed by students and teachers from all over North America and an Internet chat line are examples, she said.

NAEP also visits career and trade fairs, holds information sessions with guidance and education counsellors, and makes frequent visits to classrooms.

(see Careers page 33.)

## Métis man's dream job

(Continued from page 29.)

The loans were paid off within months, and 350 pairs were sold in 1977, the company's first year of operation. By 1982, sales exploded to 15,000 pairs annually.

In the two decades since, Asham Curling Supplies has grown and diversified into a company that sells not just shoes and sliders, but also gloves, brooms, jackets, pants, and pretty much everything else related to curling. Asham products are available across North America and Europe, and the company has suppliers in such far away lands as China and Pakistan.

"I never just worked within the industry. I went out and tried to make things happen outside the industry as well," Arnold Asham said. "In 1989, I was the founder of the World Curling Players' Association, and in 1990, I was one of the co-founders of the World Curling Tour."

These initiatives helped curling rebound from a period of stagnancy, by bringing global organization, better exposure and increased prize money to the sport. And as a welcome by-product, they also allowed Asham to live out his dream life.

"My job is to go curl all around the world. It's wonderful!" he said. "I've been to Switzerland, Sweden, Scotland, Germany, Russia. I've been everywhere."

Although his extensive involvement in the sport certainly keeps him busy, Asham recently took up another recreational activity. Four years ago, he formed the Asham Stompers, a Métis jig group, and in keeping with his tradition of success, his group has already won several competitions.

With both competitive jiggling and curling occupying much of his time, the married father of three is beginning to contemplate retirement from the company he has overseen for 25 years. Two of his offspring—son Nathan and daughter Amanda—have been working in the business for several years, and it is to them that Asham will soon turn over the company's reigns (his other daughter, Katlyn, is only 14, but she, too, has expressed interest in joining the family enterprise).

"I'm going to retire by the time I'm 60, for sure, and I'll probably be semi-retired by 55," Asham said.

Considering all he has done for the sport, the Asham name will continue to be synonymous with curling long after the man himself has stepped back from both business and competition. If any doubt remains as to Arnold Asham's impact and legacy, one need only look around the family's local rink. It's a safe bet that most of the curlers there are proudly wearing an Asham brand product.



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**Competition details:** Please submit your résumé and covering letter, quoting **Competition #328-1WS**, by **March 15, 2003** to:

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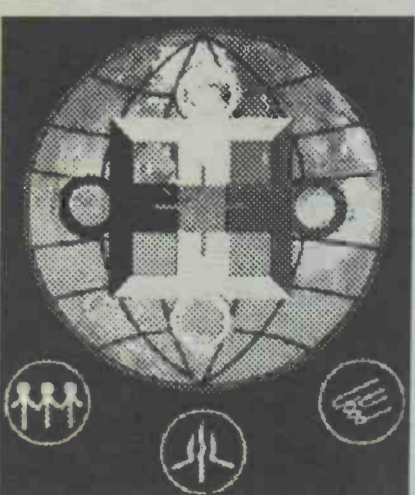
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**Trades ever buoyant in Alberta**

Windspeaker Staff

Alberta's Bow Valley College is helping to satisfy the appetite for employees of the province's industrial sector with programs that will help Aboriginal people find work in the trades.

Nina Goodman is the coordinator for the Aboriginal Pre-Trades Program, as well as the Aboriginal Adventure Tourism Integrated Program at Bow Valley, both of which are recent additions to the Aboriginal upgrading and pre-employment program that has been running at the college for 13 years.

The pre-trades program just had its first student intake in September, and is a continuous intake program, which means each month brings the opportunity to begin for new students.

"The government, human resources, and the Aboriginal community felt that there should be a pre-trade program set up for their clients, since obviously the trades are a very buoyant area at the moment in Alberta," said Goodman. "And they wanted to make sure that their clients, the Aboriginal clients that were coming through, were not just getting employment within the trades, but were actually getting an opportunity to really get the apprenticeship and to get really well qualified so that the opportunity could move forward from those entry level jobs that were available to them."

Many students are referred by the Helping Circle through the Métis Nation, or Aboriginal Futures through Treaty 7. It is a 10-month program at the end of which the students must enter an apprenticeship.

"So it's our responsibility to get those folk into a suitable apprenticeship. Also, to get them through their apprenticeship exams, their initial one," Goodman said.

Students are assessed for their math and academic ability, and if need be, offered help in these areas. During the course of the program, they will also do three or four job shadows in trades that they've researched. For example, framing, tile setting, electrical or carpentry.

"What will happen is, from these choices that they select and they've researched, they'll find the one that will best suit their niche, that suits their lifestyle, that suits their health, their ability, their interest level."

The next step will be a work placement in that trade for one month for work experience and with the hope that the employer will take the student on as an apprentice.

The Bow Valley program operates under the assumption that for some people it is easier to get a job than it is to keep it. So the program has built-in components that will equip students with knowledge on how to keep the job.

"That means, not just having

good time management and things like that, to be able to be aware of showing up, appropriate language and code of conduct and things. It also means that you have to be perceptive enough and look ahead to the direction your industry is moving. How to stay on top of things."

These lessons, as well as cultural teachings that help students balance their lives day-to-day, and that they can lean on if ever in crisis, are offered in the program to produce well-prepared apprenticeship candidates.

The Aboriginal Adventure Tourism Integrated Program offers a variety of business-related lessons, including accounting, business English, and proposal writing. The program also looks at the tourism industry as a whole in Alberta, and in particular cultural or heritage pursuits in the province.

Two-thirds of a student's time is spent in the classroom and the other time is spent in the field, hiking, snow-shoeing, ice climbing, kayaking or fishing.

"Rather than just going for a hike, just keeping fit so-to-speak, we're looking at that being led from the point of view if they were the leader. So beforehand they would have had to research the site, the whole hike, to see what kinds of things they would be wanting to point out," said Goodman.

(see School's page 34.)

**Careers in science encouraged**

(Continued from page 32.)

"We bring employment opportunities right home to students by pointing out that the incubator, which allowed their baby brother to live when he was born prematurely, was developed using engineering principles. As another example, we point out that engineering technology developed prosthetics, which can help their neighbor function after losing a limb, or make it possible for grandma to hear again by giving her a hearing aid," said Corrine Mount Pleasant-Jetti.

Even the set-up crews for rock bands have to be electrical engineers to fully understand how to create the lighting effects that are a spectacular addition to the musical show, she said.

"Ten years ago, NAEP was established when Canada's 33 engineering schools entered into an agreement to encourage more Aboriginal people to pursue careers in applied sciences,"

said Mount Pleasant-Jetti.

When NAEP began in 1993 the focus was on summer camps in Montreal for children.

"But we soon realized that teachers also needed to be educated because they don't always know the full scope of engineering principles and the connection between their lessons and potential careers," she said.

Rewarding career opportunities exist for students of applied science programs in Native communities and reserves and NAEP encourages Aboriginal students to consider them for many reasons.

"If our communities are going to grow into economically-viable, healthy places to live, they need local expertise, and locally-owned construction and business establishments," she explained. They need infrastructure, which includes everything from telecommunications networks, housing, roads, and anything that relates to community

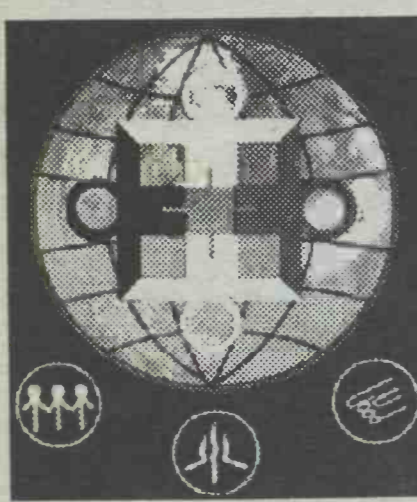
growth.

"But we also need local people to handle resources such as forestry, oceans and fisheries. We need geologists and mining engineers. We need people from our own cultural perspective to fill these positions, and to go on to be politicians and decision-makers in these many areas which affect us, and in which we are not properly represented now." Some progress has been made, she said.

"I am beginning to meet more and more bright young Aboriginal people who are grounded in their culture, who are forward-thinking, and who are walking in the academic world with all the confidence needed to be successful," she said.

Not many years ago we didn't see very many examples of this success, she added.

"But today I am optimistic about the future of our youth and I'm encouraged by the initiative they are showing."



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**School's an adventure**

(Continued from page 33.)

"What particularly of interest to people, if you were leading them, would they want to know about, that the First Nations would have pointed out or been looking for? For example, we deal with the plants along the pathway. How they might have been used and what they were used for. Why they are still used and where things can be found," said Nina Goodman.

Berry gathering sites, buffalo jumps, paintings on walls would all be of interest to tourists taking a trek like this with a

qualified guide.

The tourism program has been operating for a year and a bit. Eight students have finished the program, and some have gone on to start their own businesses. Others are looking to be employed in interpretive centres, museums or cultural centres.

"The people starting out wanting to get hired by someone who is already operating, they need to have some credentials. This is a certificate program and so you do have to meet the certificate requirements, take all the courses and

things, and that also means if you are wanting to get hired to get some more experience before you set up your own business so you are more likely to be successful when you've actually seen things operating and worked in it for awhile, that seems to let people know then that those credentials are solid."

The program is supported through the student finance board with grants available.

For information on these courses, contact Bow Valley College at (403) 273-1873.



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SIFC is a First Nations-controlled University with approximately 1,300 students currently enrolled. Since our inception in 1976, SIFC has earned an international reputation as a visionary academic leader.

As a member of the Indigenous Peoples' Health Research Centre (IPHRC), the successful candidates will be responsible for working with communities in the identification and formulation of health research questions and working the IPHRC to facilitate appropriate research protocols.

The successful candidate must have a graduate degree in a related field and have working knowledge of, and experience in, community-based health research and working with aboriginal communities, a valid driver's license and must be willing to travel. Proficiency with various computer programs is essential. Must be skilled in coordination and team building, project management, problem-solving, analytical, interpersonal and communication skills. Must possess knowledge of Aboriginal cultural practices and community issues and develop relationships based on trust and mutual respect with Aboriginal communities. Proficiency in a First Nations language would be an asset. The salary range for this term full-time unionized position is \$34,572 - \$47,871 per annum.

Interested candidates are asked to submit a covering letter, outlining their personal research interests, a full CV and a brief statement on why they are interested in facilitating research on Aboriginal health and social issues. Include a list of three references who can highlight previous education, research and community facilitation experiences. Please stipulate in your covering letter the location preferred when applying. Preference will be given to First Nations, Aboriginal, and other designated group members (S.H.R.C. E93-13); therefore, please also indicate your status on your covering letter. **Please forward your application by 4:30 p.m., February 14, 2003, to:**

**Bonnie Ladd  
Human Resources Department, SIFC  
Rm. 118, CW Building  
University of Regina  
Regina, SK S4S 0A2**

**Phone: (306) 790-2240  
Fax: (306) 584-2921**



**College of Arts, Social & Health Services**

**Instructor Position, First Nations Program (Full-time, Term)**

The University of Northern British Columbia invites applications for a full-time Instructor for a one year term with an expected start date of July 1, 2003, subject to budgetary approval. UNBC is a small, modern, research intensive university with a strong mandate in First Nations Studies. Currently there are 3,500 students enrolled in more than 40 undergraduate and graduate degree programs.

The successful candidate will contribute to the First Nations Studies Program's mandate to foster an understanding of the diversity of Aboriginal peoples in

Canada and internationally. Candidates should possess a Ph.D. or be near completion, and demonstrate a strong background in teaching and research in First Nations communities which complements the mandate of the Program. We are seeking applicants whose research and teaching expertise is in the area of First Nations literature, art and material culture, or issues. The successful candidate will be capable of teaching undergraduate and graduate courses. For more information about the First Nations Studies Program visit our website: [www.unbc.ca/firstnations](http://www.unbc.ca/firstnations).

Please forward your curriculum vitae and the names and addresses of three references (including telephone, fax numbers and email addresses), quoting competition #FAFN01-03Q to: **Dr. Deborah Poff, Vice President Academic & Provost, University of Northern British Columbia, 3333 University Way, Prince George, BC, V2N 4Z9. Fax: (250) 960-7300.** Please direct inquiries to **Perry Shawana, Chair, First Nations Studies Program, at (250) 960-5724 or e-mail: [shawanap@unbc.ca](mailto:shawanap@unbc.ca).** Applications received before **April 15, 2003** will receive full consideration, however, applications will be accepted until the position is filled.

For more information, visit our Web site: [www.unbc.ca](http://www.unbc.ca)

All qualified candidates are encouraged to apply, however, Canadians and permanent residents will be given priority. The University of Northern British Columbia is committed to employment equity and encourages applications from women, aboriginal peoples, persons with disabilities and members of visible minorities.

UNIVERSITY OF NORTHERN BRITISH COLUMBIA

[www.unbc.ca](http://www.unbc.ca)

*Discover the Possibilities*

**Calling Aboriginal university graduates!**

**You've earned your degree. Now all you need is experience.**

The Aboriginal Management and Professional Internship Program provides recent graduates with a two-year paid internship. Gain professional experience working for the Saskatchewan public service.

Discover the Possibilities! Visit our Web site at [www.careers.gov.sk.ca](http://www.careers.gov.sk.ca) or call 781-3261 in Regina or 1-866-319-5999.

We are committed to workplace diversity.



As a leading post secondary institution, Bow Valley College takes pride in delivering fast, focused academic skills for a broad spectrum of training in health and community academic foundations.

Bow Valley College is inviting applications for:

**POSITION SUMMARY: Bow Valley College**

As a Program Coordinator, you will be responsible for upgrading program as well as serving as the deliver of quality learning in:

- Maintaining an effective and efficient program
- Building on your proven success

Your excellent communication skills will be used to coordinate external stakeholders and to provide excellent customer service.

**QUALIFICATIONS AND EXPERIENCE:**

- Minimum: Bachelor of Education
- Considerable related experience
- Strong working knowledge of program
- Proven track record in business

To Confidentially apply, please send your resume to: **Opportunities**

Closing



**Assistant Professor in (Tenure Track)**

The University of Northern BC College of Arts, Social & Health Services is seeking applications for a full-time, tenure track Assistant Professor, with a proposed start date of July 1, 2003, subject to budgetary approval.

The successful candidate must have a Ph.D. and preferably have post-doctoral experience in teaching. The university is currently in the development of its Biochemistry & Molecular Biology program and is seeking an individual who will be responsible for the program's delivery. Candidates must have an area of biochemistry or molecular biology. The successful candidate is expected to teach courses in Biochemistry and Molecular Biology at both the undergraduate and graduate levels and to develop a vigorous externally funded research program.

The University of Northern British Columbia is currently in a period of expansion, both in physical facilities and programs, with two new laboratory programs, a Bachelor of Science in Medical Program, and a Bachelor of Science in Health Services.

Please forward your curriculum vitae and the names and addresses of three references (including telephone, fax numbers and email addresses), quoting competition #FAFN01-03Q to: **University of Northern British Columbia, 3333 University Way, Prince George, BC, V2N 4Z9.** Please direct inquiries to **Dr. Ron Poff, Vice President Academic & Provost, at (250) 960-5724 or e-mail: [poff@unbc.ca](mailto:poff@unbc.ca).** Applications received before **February 15, 2003** will receive full consideration, however, applications will be accepted until the position is filled.

For more information, visit our Web site: [www.unbc.ca](http://www.unbc.ca)

All qualified candidates are encouraged to apply, however, Canadians and permanent residents will be given priority. The University of Northern British Columbia is committed to employment equity and encourages applications from women, aboriginal peoples, persons with disabilities and members of visible minorities.

UNIVERSITY OF NORTHERN BRITISH COLUMBIA

**Deadline March 20**

is

...S

# venture

...and that also means if you are wanting to get hired... some more experience... you set up your own business so you are more likely to be successful when you have actually seen things... and worked in it for... that seems to let people know then that those credentials are solid." The program is supported through the student finance with grants available. For information on these... contact Bow Valley College at (403) 273-1873.

## College

### 3 positions

#### Albert Campus

...currently enrolled. Since our academic leader.

...the successful candidates will be... working the IPHRC to

...of, and experience in, community... willing to travel. Proficiency with... management, problem-solving, practices and community issues... in a First Nations language... per annum.

...ts, a full CV and a brief statement... a list of three references who can... your covering letter the location... group members (S.H.R.C. E93-... application by 4:30 p.m.,

90-2240  
34-2921


## Services

...Candidates should possess... and demonstrate a strong... and research in First Nations... the mandate of the... applicants whose research and... the area of First Nations... culture, or issues. The... be capable of teaching... ate courses. For more... Nations Studies Program visit.../firstnations.

...including telephone, fax... f, Vice President Academic... rge, BC, V2N 4Z9. ...udies Program, at (250) 960-... eceive full consideration,

...idents will be given priority... ourages applications from

www.UNBC.ca



### PROGRAM CO-ORDINATOR ABORIGINAL PROGRAMS

Competition #02FA-50

As a leading post secondary institution in adult learning and development, Bow Valley College, located in Calgary takes pride in delivering fast, focused, and flexible quality learning options integrating employability, technical, and academic skills for a broad spectrum of more than 10,000 adult learners. Bow Valley College offers high impact job training in health and community services, business and computer technology, English as a second language, and academic foundations.

Bow Valley College is inviting applications for a Program Co-ordinator - Aboriginal Programs.

**POSITION SUMMARY:** Bow Valley College is committed to providing quality education for its Aboriginal students. As a Program Coordinator, you will be accountable for the day-to-day delivery of the college's Aboriginal adult upgrading program as well as several other Aboriginal programs. You will provide leadership to staff in ensuring the deliver of quality learning initiatives through:

- Maintaining an effective and supportive learning environment
- Building on your proven success in developing strong working relationships with Aboriginal communities

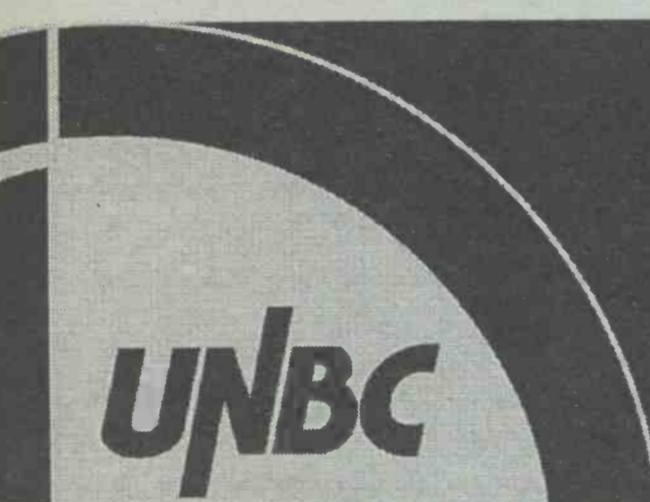
Your excellent communication and interpersonal skills will allow you to work effectively with both internal and external stakeholders and to promote Bow Valley College's Aboriginal programs.

**QUALIFICATIONS AND EXPERIENCE:**

- Minimum: Bachelor of Education degree
- Considerable related experience
- Strong working knowledge of Aboriginal culture and communities
- Proven track record in building solid relationships with Aboriginal community

To confidentially apply on-line for this competition, please visit the Employment Opportunities section of our Website at: [www.bowvalleycollege.ca](http://www.bowvalleycollege.ca)

**Closing Date: Open until suitable candidate selected**



## College of Science & Management

**Assistant Professor in Biochemistry, Chemistry Program (Tenure Track)**

The University of Northern BC Chemistry Program invites applications for a full-time, tenure track position at the rank of Assistant Professor, with a proposed starting date of July 1, 2003, subject to budgetary approval.

The successful candidate must hold a Ph.D. degree and preferably have post-doctoral experience and a record of effective teaching. The university is committed to the further development of its Biochemistry & Molecular Biology Major and is seeking an individual who will play an important role in the program's delivery. Candidates may have expertise in any area of biochemistry or molecular biology. The candidate is expected to teach courses in Biochemistry and/or Molecular Biology at both the undergraduate and graduate levels, and to develop a vigorous externally funded research program.

The University of Northern British Columbia is undergoing a period of expansion, both in physical infrastructure and programs, with two new laboratory buildings, the Northern Medical Program, and a Bachelor's of Health Sciences

Degree. The university has state-of-the-art facilities which include: DNA sequencing and fragment analysis, PhosphorImager, ChemImager, and a new High Performance Computing Facility. The university also features a fully equipped and staffed Central Equipment Laboratory which includes an SEM, wide bore NMR, Stable Isotope Ratio Mass spectrometer, and Capillary Electrophoresis among other research and teaching equipment.

Located in the heart of British Columbia, Prince George is a regional centre of 80,000 that has easy access to major centres in British Columbia and Alberta, and can offer a rich cultural life with an excellent symphony, live theatre and a new art gallery. Sports facilities are extensive and opportunities for outdoor recreation are superb. Prince George enjoys very affordable and excellent quality housing to suit every taste: river-front, lake-side, backing on green areas, suburban acreage, etc.


Please forward your curriculum vitae and the names and addresses of three references (including telephone, fax numbers and email addresses), quoting competition #FACH35-02Q to: Dr. Deborah Poff, Vice President Academic & Provost, University of Northern British Columbia, 3333 University Way, Prince George, BC, V2N 4Z9. Fax: (250) 960-7300. Please direct inquiries to Dr. Ron Thring, Program Chair, at (250) 960-5804. Fax: (250) 960-5845. Email: [tring@unbc.ca](mailto:tring@unbc.ca). Applications received before February 28, 2003 will receive full consideration, however applications will be accepted until the position is filled.

For more information, visit our Web site: [www.unbc.ca](http://www.unbc.ca)

All qualified candidates are encouraged to apply, however, Canadians and permanent residents will be given priority. The University of Northern British Columbia is committed to employment equity and encourages applications from women, aboriginal peoples, persons with disabilities and members of visible minorities.

UNIVERSITY OF NORTHERN BRITISH COLUMBIA

[www.UNBC.ca](http://www.UNBC.ca)



...serving children, youth, families and communities across Alberta.

### McMAN YOUTH FAMILY & COMMUNITY SERVICES ASSOCIATION

#### YOUTH WORKERS

We are seeking individuals to provide support and skill development for aboriginal children/youth in our "Parented Homes" in the City of Wetaskiwin. Hours would include days, evenings and weekends.

**QUALIFICATIONS:**

- Degree/Diploma in the human services field
- Six month's 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
- Knowledge of the Cree culture/language would be an asset

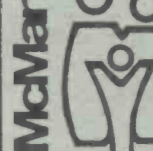
**SALARY RANGE:** \$1,874 - \$2,833/month (salary based on full-time equivalency)

To apply, submit resume to:

**Barb Park  
Program Supervisor  
#2, 4810 Gaetz Avenue  
Red Deer, AB T4N 4A3**

**Phone: 403-346-7878  
Fax: 403-346-7816**

McMan thanks all applicants; however, only those invited for an interview will be contacted.  
Quality service delivered by people who care.



...serving children, youth, families and communities across Alberta.

### McMAN YOUTH FAMILY & COMMUNITY SERVICES ASSOCIATION

Requires:

#### FOSTER PARENTS in the City of Wetaskiwin and surrounding areas for aboriginal sibling groups.

**YOUR HOME WILL:**

- Ensure the protection and well-being of the children.
- Promote the cultural and spiritual heritage of the children.
- Provide a safe, nurturing environment in which the children will thrive.
- Facilitate access to community resources.
- McMan will employ a highly skilled and trained staff team to support the children and foster parents.

**REQUIREMENTS:**

- Experience and interest in providing care for the children.
- Post-secondary training in the human services preferred.
- Excellent communication and interpersonal skills.
- Knowledge of the community resources.
- Knowledge and experience in working with children diagnosed with F.A.S.D.
- Vehicle and valid driver's license.
- Child Welfare and Criminal Record Check.
- Standard First Aid.
- Suicide Intervention Training (2 days).
- Aboriginal Awareness Teachings.
- Knowledge of the Cree culture/language an asset.

Remuneration based on experience. Ongoing training and support provided. To apply submit resume and five (5) references to:

**Barb Park  
Program Supervisor  
#2, 4810 Gaetz Avenue  
Red Deer, AB T4N 4A3**


**Phone: 403-346-7878  
Fax: 403-346-7816**

## ESSENTIAL ABORIGINAL RESOURCE

[www.ammsa.com](http://www.ammsa.com)

### THE SASKATOON PUBLIC SCHOOL DIVISION

inspires and sustains learning. We are open to all children and youth so they may discover, develop and act upon their potential, thereby enriching their lives and our community. The Division seeks to achieve its purpose through the operation of 43 elementary schools, 8 secondary schools, and an associate school. Our 2,000 employees provide a wide range of programs, activities, and services for our 22,000 students.



#### SCHOOL ADMINISTRATORS

##### Elementary Principals and Vice Principals

It is anticipated that principals and vice principals will be required for elementary schools (K-8) effective July 1, 2003. As a school administrator, you will be responsible for the overall leadership of a school, for developing positive relationships among members of the school community, and for the continued introduction of innovative and progressive programs. Building on the support of your community, the ideal candidate will put the school division's vision into action and lead the school team that will meet the challenges of today and tomorrow.

You will have completed, or show promise of completing, a post-graduate program in Education. A Master of Education degree in Educational Administration or Curriculum Studies is preferred. You must have, or be eligible to obtain, a Saskatchewan Professional A Teaching Certificate. Extensive teaching experience, and successful formal or informal leadership experience is also required. You will have excellent interpersonal and leadership skills, a comprehensive understanding of schools, and dedication to innovation. The successful candidates will have a commitment to the ideals of public education.

Qualified individuals are invited to request the Guidelines for Preparing an Application for a School Administrative Position by calling or writing to:

**Mrs. Traci Toth**  
Department of School Services  
Saskatoon Public School Division  
310 - 21 Street East  
Saskatoon, Saskatchewan S7K 1M7

**Phone: (306) 683-8210**  
**Fax: (306) 683-8370**  
**E-Mail: [totht@spsd.sk.ca](mailto:totht@spsd.sk.ca)**

The closing date for applications is Friday, February 14, 2003.

## Deadline for advertising in the March 2003 edition of Windspeaker is February 20, 2003

...see page 4 for details



[www.ahrdcc.com](http://www.ahrdcc.com)

**AHRDA  
MANAGERS  
WANT  
iN**

**ABORIGINAL  
TALENT  
WANTS  
iN**

**EMPLOYERS  
WANT  
iN**

**EDUCATORS  
WANT  
iN**

**JOIN**

## **THE ABORIGINAL INCLUSION NETWORK**

### **AHRDA MANAGERS WANT iN**

With a membership to the Inclusion Network Aboriginal employment centres throughout Canada gain access to national job and training opportunities, promising practices and Canada's leading employers.

### **ABORIGINAL TALENT WANTS iN**

Through the Opportunity Exchange individuals can search employment and training opportunities available throughout Canada with employers who are currently seeking Aboriginal applicants. To view current listings go to [www.ahrdcc.com](http://www.ahrdcc.com) and click on the job seekers link.

**For more information on how to become  
a member of this national network call  
1-866-711-5091**