

Windspeaker



January 1999

Celebrating our 15th Anniversary

Volume 16 No. 9

WHAT'S INSIDE

QUOTABLE QUOTE

"Two-thirds of Canadians believe, as we do, that Canada has a responsibility and a legal obligation to resolve with us the situations that challenge us."

— Assembly of First Nations Grand Chief Phil Fontaine on the findings of a national AFN-commissioned poll about First Nations issues.

BUSINESS MATTERS

A number of Aboriginal communities across the Prairies are signing contracts with Alliance Pipeline that will bring employment to their membership. The construction of a new natural gas pipeline that will start near Fort St. John, B.C. and, once completed, will reach Chicago, Illinois is good news for Aboriginal people.

.....Page 23.

TEN NOW EXTINCT

Native North American languages are on the brink of extinction. Only three, reports Statistics Canada in *Canadian Social Trends*, are strong enough to survive.

.....Pages 9.

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Cree chief slams Gathering Strength

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The one thing Canada needs to do to remedy the problems that plague First Nations communities is the only thing Canada is unwilling to do.

That's the short version of a speech delivered by Matthew Coon Come, the grand chief of the Grand Council of the Crees, during the first Assembly of First Nations-sponsored media conference on Aboriginal issues, hosted at Ottawa's Carleton University on Dec. 10.

Coon Come was invited by the AFN to tell a room full of reporters, government officials and communications staff about the problems faced by his people as the threat of Quebec separation hangs over them. He used the occasion to express his views about the nature of the relationship that all First Nations have with federal and provincial governments. A good part of the half-hour-long speech was inspired by the report of the United Nations Committee on Social, Economic and Cultural Rights, which was released in Geneva, Switzerland the week before.

"For one thing, the UN committee took note of the extremely limited land and resource bases of Aboriginal peoples in this country as a result of our ongoing dispossession. My own people, the James Bay Crees, were dispossessed in the early 1970s by flooding for a mega-project," he said.

"Then, under duress, the brutal federal policy of extinguishment of Aboriginal land rights and title was applied to us, upon the insistence of the Quebec government. The UN committee called for the restoration to Aboriginal peoples of lands and resources that are adequate to ensure sustainable economies and societies. It also called for an end to the unjustifiable federal policy of extinguishment of Aboriginal title."

Any steps by any government that are not in the direction of recognizing true self government and self-determination in the international sense for Indigenous peoples are false steps which move away from compliance with commonly accepted international standards, Coon Come said.

He then suggested that just

about every action taken by the Department of Indian Affairs in recent years could be described as such a false step.

"We don't wish to go on being a burden in any way," he said. "But without adequate access to lands, resources, and without the jurisdictions required to benefit meaningfully and sustainably from them, we are being given no choice. No number of apologies, policies, token programs or symbolic healing funds are going to remedy this fundamental socio-economic fact."

That last statement was a complete dismissal of the current federal government's action plan for dealing with Aboriginal issues, *Gathering Strength*.

Asked by *Windspeaker* if he felt the federal government's actions represented a deliberate strategy to exclude Indigenous peoples, as opposed to a well-intentioned but flawed approach to dealing with a difficult situation, Coon Come chose not to answer "yes" or "no." But his answer revealed that Ottawa's idea of self government isn't anywhere close to acceptable as long as there is no real Indigenous control of land and resources.

"I challenge any First Nation that says it has self government," he said. "If you're administering a federal program, you're just an extension of the federal government — you're administering your own poverty. The government must act on the RCAP recommendations on the redistribution of natural resources. We need real partnerships, real joint ventures. I don't see a signal that there is any change in the treatment of Indigenous peoples in Canada. I see the status quo and our communities are social time bombs."

Because the national chief has worked so closely with the federal government on *Gathering Strength* and the *Agenda for Action with First Nations*, Coon Come's remarks could also have been seen as an attack on AFN Grand Chief Phil Fontaine. In a phone interview two weeks after the speech, the AFN's communications director, Maurice Switzer, said the two leaders aren't really that far apart. He said the national chief made a conscious effort to work alongside the federal government during the first year of his term, but the honeymoon is over.

(see Honeymoon pag 2.)



SABRINA WHYATT

The Canadian Aboriginal Festival attracted record crowds to the SkyDome in Toronto in late November. Theatre contemporary music, fine art, Native food, fashion shows and education seminars were features. See story page 14.)

Native veterans launch lawsuit against Ottawa

By Brian Cross
Windspeaker Contributor

SASKATOON

Saskatchewan Indians who fought for Canada in the Korean conflict and both world wars launched a high profile lawsuit against the federal government in early December, claiming they've been wrongfully denied millions of dollars worth of veterans' benefits over the past eight decades.

The Saskatchewan First Nations Veterans Association (SFNVA) and the Federation of Saskatchewan Indian Nations (FSIN) filed a statement of claim Dec. 1 at the Court of Queen's Bench in Saskatoon, suggesting settlements due to First Nations veterans can no

longer be ignored.

The lawsuit, initiated on behalf of all Indian veterans in Saskatchewan, their dependents and descendants, said Aboriginal veterans were denied grants, loans, training, farm land and spousal benefits potentially worth tens of millions of dollars while the same benefits were extended to non-Native veterans.

The statement of claim demands a full accounting of all benefits that were offered to non-Native veterans but withheld from Indian soldiers.

The First Nations veterans are also seeking damages for the loss of benefits, breach of fiduciary duty and any associated loss of treaty rights that may have occurred.

(see Veterans page 2.)

Honeymoon over

(Continued from page 1.)

"Any elected person spends the first year building his own team, gauging the landscape," he said. "The national chief decided early on to be more conciliatory than . . . well, than before, in order to prove he was open to good, honest dialogue. But recently, the national chief has let his constituents know that he is prepared to do what it takes. We know we can't let the gap widen any further."

Switzer said the AFN sees *Gathering Strength* as a "good first step" but the chiefs will be watching for evidence of real progress over the next few months. During the three-day Confederacy of Nations chiefs gathering in Ottawa, which wrapped up the day Coon Come made his remarks, the chiefs resolved to insist that by April 1 Minister Stewart take the joint federal-AFN plan for the establishment of an independent specific claims commission and tribunal to Cabinet as it is written. Stewart had asked the chiefs to back off on some of the demands because the Cabinet was worried about the potential cost.

The battle during the next few months, it appears, will be between chiefs who have lost patience with the federal government's approach to self government and those who still feel they can work out an acceptable deal with Ottawa.

Coon Come believes Native leaders have to be tough in their negotiations with Ottawa. He believes the failure of the federal government to actively work towards real self-determination for Indigenous peoples is a sign that old paternalistic, even racist, attitudes still exist in the minds of Canada's decision-makers.

"From our perspective as Aboriginal peoples, there is a



PAUL BARNSELY

Matthew Coon Come.

common theme that unavoidably surfaces in all of these issues — the ruling of the Supreme Court of Canada on Quebec secession; the federal-provincial social union talks; the recommendations of the Royal Commission on Aboriginal Peoples; the latest report of the UN Committee on Social Economic and Cultural Rights; and the tragically poor conditions faced almost universally in hundreds of Aboriginal communities across this country. The common theme is dispossession, exclusion, marginalization and discrimination," he said. "The acute situation in Canada has now been authoritatively characterized in a meaningful and accurate way: there is, to quote the UN committee, a 'gross disparity between Aboriginal people and the majority of Canadians with respect to enjoyment of covenant rights.' Aboriginal people did not need a UN committee of judges and experts to know that our human rights were being violated. But we did need such a committee to point this out to federal and provincial governments in Canada."

UN committee criticizes Canada

By Paul Barnsley
Windspeaker Staff Writer

GENEVA, Switzerland

An international panel of judges and human rights experts has told Canada it needs to get serious about protecting the human rights of Indigenous people who live within its borders.

The United Nations Committee on Economic, Social and Cultural Rights concluded its autumn session on Dec. 4 by issuing conclusions and recommendations after listening to reports from five nations, including Canada.

The committee released its findings after listening to three weeks of reports from the nations which are all parties to the International Covenant on Economic, Social and Cultural Rights. This international treaty has 137 signatory nations. The 18-member committee has the power and responsibility to oversee the implementation of the terms of the treaty.

Every five years, states that have ratified the treaty must report to the committee and answer questions. During this session, Canada was criticized by the committee for not following the committee's recommendations from 1993. That was the last time Canada appeared before the committee, "when it adopted policies at federal, provincial and territorial levels which exacerbated poverty and homelessness among vulnerable groups at a time of strong economic growth and increasing affluence."

The committee voiced its approval of several Supreme Court of Canada rulings dealing with equality provisions

of the Charter of Rights and Freedoms and also praised Canada for appointing a Royal Commission on Aboriginal Peoples.

But it slammed Canada for not taking steps to make the terms of the international treaty binding within its boundaries, citing the lack of legal recourse under Canadian law for those who might claim that the covenant has been violated. The committee also chided Canada for failing to make legislative or constitutional changes that would allow the federal government to pressure provinces that violated the terms of the covenant, noting that under the present arrangement provinces could not be forced to comply.

The committee noted there is still a "gross disparity" between the economic, social and cultural situation of Aboriginal people and most Canadians" and urged Canada to implement the recommendations of the Royal Commission.

The committee report frowned on Canada's policy of extinguishment of Aboriginal rights, and raised questions about the federal policy of devolving programs to provincial governments, asking what the federal government could or would do if provincial governments violated the terms of the covenant. The committee also wanted to know what was being done about the self-determination ambitions of Canada's Aboriginal peoples and asked what the rights the Aboriginal people of Quebec would have if Quebec separated.

In reporting to the committee, federal officials assured the members that Canada has reversed the trend towards social spending cuts and pointed to Indian Affairs Minister Jane Stewart's *Agenda for Action with*

First Nations as proof that Canada was addressing the problems of its Indigenous peoples.

The Grand Council of the Crees was the only Native group that attended the committee meetings. Grand Chief Matthew Coon Come summed up his impressions of Canada's answers to the committee during a speech at Carleton University in Ottawa on Dec. 10.

Calling the committee report "one of the most significant developments in recent years concerning the human rights of Aboriginal peoples in Canada," Coon Come launched into his own stinging indictment of Canada's reaction to the report.

"The reaction of the government was swift and predictable," he said. "Ministers Herb Grey and Lloyd Axworthy stated that the UN committee had relied on 'outdated' data, thus implying that things are now fine."

The grand chief argued that things are not fine. He argued that an analysis of spending on First Nations programs showed that per capita spending for Native people has dropped by three per cent since 1983 while per capita spending for non-Aboriginal Canadians has risen over the same period by 24 per cent.

"We are growing tired of the propaganda that is being used to continue to oppress and dispossess us," he said. "By short-changing Aboriginal peoples in the way the federal governments do as compared to per capita spending on non-Aboriginal Canadians, the federal government is actually enriching the federal treasury at our expense."

Veterans waiting too long for benefits

(Continued from page 1.)

According to the claim, the denial of benefits has resulted in a life of poverty and humiliation for many First Nations veterans in the province.

Speaking on behalf of the group, FSIN Chief Perry Bellegarde, said the aggrieved veterans are still willing to reach a settlement outside the court. However, previous attempts to reach a negotiated agreement with Ottawa have failed, Bellegarde said.

The FSIN and SFNVA have contacted Veterans Affairs Canada and the Department of Indian Affairs and Northern Development on numerous occasions, requesting that a settlement be reached.

Ottawa has hinted it will settle grievances on a person-by-person basis but has steadfastly refused to settle the issue collectively, Bellegarde said.

Native veterans from Saskatchewan are the first in Canada to launch such a lawsuit against the federal government.

If successful, the Saskatchewan case could clear the way

for a series of lawsuits launched by similar groups across Canada.

"The FSIN is strongly behind our Saskatchewan First Nations Veterans Association and we view this as a very legitimate claim by very decent people in an effort to reclaim the dignity that is rightfully owed to them," Chief Bellegarde said. "For us there's a sense of urgency because the veterans are dying off daily as we speak and we want to get some of these grievances settled as soon as possible. The outstanding settlements that are rightfully due to the veterans cannot be ignored any longer. We need to honor the sacrifice that was made by all of the First Nations men and women who served Canada in time of war."

FSIN solicitor Delia Opekokew, who prepared the statement of claim, says the veterans' specific grievances include the denial of spousal benefits offered to non-Native veterans, the denial of off-reserve lands given to returning war veterans and the denial of grant money and training that

was routinely extended to non-Native soldiers.

The lawsuit also accuses the Department of Indian Affairs of negligence and discrimination and suggests the federal government breached the legal requirements outlined in the United Nations charter on equality.

Of approximately 800 Saskatchewan First Nations men and women who volunteered for service in the three wars, only about 125 are still living today, said SFNVA Grand Chief Howard Anderson.

"We fought in the trenches side by side with our non-Indian comrades thinking we were fighting for freedom and equality," Grand Chief Anderson said.

"We were first class soldiers in the war but were second class veterans in Canada. We want equal recognition for equal service."

George Cornwall, director of intergovernmental relations for the department of Indian Affairs, says last week's lawsuit came as no surprise to Ottawa.

Federal representatives

"The FSIN is strongly behind our Saskatchewan First Nations Veterans Association and we view this as a very legitimate claim by very decent people in an effort to reclaim the dignity that is rightfully owed to them."

— FSIN Chief Perry Bellegarde

have been discussing the issue with Native veterans for at least a decade and in the past year alone, the two sides have met on five or six different occasions, Cornwall said.

"They had indicated that if there wasn't anything we could do (to satisfy their demands out of court) then that's how they would respond," Cornwall said.

"There is still an opportunity to have discussions and I

think there is a real opportunity that that in fact will happen," he added.

Chief Bellegarde said First Nations veterans groups in other provinces will be watching the process closely and are likely to follow suit pending the outcome of the case.

Bellegarde also said he would raise the issue at the Assembly of First Nations conference in Ottawa in mid December.

AFN poll provides ammunition for minister

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

As government decision-makers weigh their spending options for the next federal budget, the Assembly of First Nations has given them some new information to consider.

The first-ever national public poll commissioned by an Aboriginal organization was conducted by Ottawa's Environics Research Group for the AFN between Nov. 27 and Dec. 5. The preliminary results of the poll were announced on Dec. 10, just five days after the last of the 1,500 phone interviews was conducted.

Environics vice-president Chris Baker said the poll's preliminary results were compiled quickly for public release because the AFN needed the information out immediately.

"We compiled the initial results on an urgent basis," Baker said. "The AFN was feeling some time pressure in their dealings with the federal government."

This was in the final days leading up to the Christmas break for the House of Commons. It was to have been a crucial time of priority-setting for the federal government, but all work stopped when a Liberal MP collapsed in the House and died. The process of making key fiscal decisions has been delayed because of the tragedy.

The events on the hill have allowed political pressure to build as a variety of organizations attempt to position themselves at the head of Finance Minister Paul Martin's priority list. First Nations leaders have long felt they have to get the Canadian public onside before they can have any real leverage as they try to convince politi-

cians to change their approach to First Nation issues.

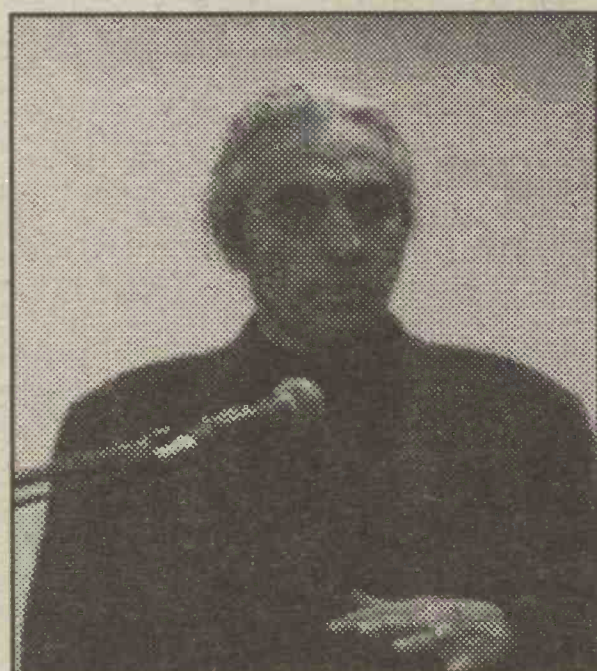
Cabinet ministers are preparing to meet privately at a retreat where each minister will lobby Minister Martin for a share of the first significant pot of new money to be spent by the federal government after years of cost-cutting and deficit fighting. The AFN knows it needs to provide additional ammunition for the Indian Affairs minister.

That need was intensified after a document leaked by the Reform Party Indian Affairs critic, Mike Scott, revealed that Minister Jane Stewart was going to ask Cabinet for an additional \$800 million. Ottawa insiders say it's going to take a lot to convince the Finance minister that it's a politically wise move to earmark that amount for First Nations' needs.

National Chief Phil Fontaine said the poll results should provide a reason for Cabinet to take Stewart's request seriously.

"The results run counter to the views held by many in government that Canadians do not support the resolution of our issues," Fontaine said on Dec. 10. "I'm particularly encouraged by two of the responses. Two-thirds of Canadians believe, as we do, that Canada has a responsibility and a legal obligation to resolve with us the situations that challenge us. Also, a strong majority believe the government has to invest now in the financial independence of First Nations. We trust that the results of this survey will convince the decision-makers who, at present, are trying to decide where this government is going with its fiscal dividend."

AFN communications director Maurice Switzer told *Windspeaker* the poll results indicate the Canadian public has been misread by both the political elite and the mainstream



PAUL BARNSELEY

Phil Fontaine.

press. Speaking two weeks after the results were released, Switzer complained the press didn't take a close enough look at the poll results.

"Two-thirds of Canadians believe the federal government should help First Nations become more self-sufficient," Switzer said. "That's an incredible number. Any prime minister would be delighted to be elected with two-thirds of the support. But the reporting of the poll results... well, the media neglected some really important messages that Canadians were sending to the government."

Pollster Chris Baker was struck by another number that he sees as very significant.

"Two-thirds of the people said they knew too little about the issues and the challenges that First Nations people face," he said. "That certainly indicates there's an appetite to know more. That number contains a criticism of some of the media coverage that has been prevalent of late."

Baker said it may take time, but the Chretien government will take a hard look at the poll.

"It's no secret this government is enjoying a high standing in the polls and a big reason for that is they are astute observers of public opinion," he said.

Results from the AFN study

The Assembly of First Nations national survey of 1,500 adult Canadians deals with issues and concerns related to First Nations and their people. The interviews were conducted between Nov. 27 and Dec. 5 and are accurate to within +/-2.6 per cent, 19 times out of 20. These are just some of the questions asked.

Most of the problems of First Nations people are brought on by themselves.

Strongly disagree 17%
Disagree 27%
Neutral 17%
Agree 23%
Strongly agree 16%
Don't know/refused 1%

First Nations people are managing their own affairs well.

Strongly disagree 12%
Disagree 31%
Neutral 20%
Agree 25%
Strongly agree 7%
Don't know/refused 5%

First Nations people should have their status respected to protect their language and culture.

Strongly disagree 5%
Disagree 10%
Neutral 8%
Agree 32%
Strongly agree 44%
Don't know/refused 1%

The federal government should support efforts of First Nations communities to become more self-sufficient.

Strongly disagree 4%
Disagree 8%
Neutral 8%
Agree 39%
Strongly agree 39%
Don't know/Refused 2%

The following is a list of activities the federal government could undertake in cooperation with First Nations communities. How do you feel about each of these activities?

Working with First Nations communities to improve education.

Strongly disagree 4%
Disagree 5%
Neutral 6%
Agree 33%
Strongly agree 51%
Don't know/refused 1%

Improving the economic development capacity of First Nations people.

Strongly disagree 5%
Disagree 9%
Neutral 13%
Agree 40%
Strongly agree 31%
Don't know/refused 2%

Providing necessary assistance to preserve First Nations languages.

Strongly disagree 8%
Disagree 15%
Neutral 14%
Agree 34%
Strongly agree 28%
Don't know/refused 1%

Investing in improved housing on reserves.

Strongly disagree 12%
Disagree 17%
Neutral 14%
Agree 30%
Strongly agree 25%
Don't know/refused 2%

Some people say, (1) the federal government should have more control over the money it transfers to First Nations communities. Other people say, (2) First Nations communities should have more control over the money the federal government transfers to them. Which is closer to your opinion?

1. 50%
2. 44%
3. Don't know/Refused 6%

Some people say, (1) investing in First Nations communities to become more financially independent will eventually save Canadian taxpayers money. Other people say, (2) investing in First Nations communities to become more financially independent will eventually cost the Canadian taxpayer more money. Which is closer to your opinion?

1. 64%
2. 29%
3. Don't know/Refused 7%

Some people say, (1) most problems faced by First Nations communities can be solved fairly quickly with little or no additional money. Other people say, (2) most problems faced by First Nations communities require a significant investment of time and money to resolve. Which is closer to your opinion?

1. 36%
2. 58%
3. Don't know/Refused 6%

Would you say that you have become more supportive or less supportive towards First Nations concerns over the past couple of years, or has your opinion remained about the same?

More supportive 21%
Same level support 53%
Less supportive 25%



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Canada, now's your chance

Isn't Canada lucky?

The federal government has a fiscal dividend at a time when it has been told by a United Nations committee that it should stop playing politics with the human rights of Indigenous peoples.

What perfect timing! With all this extra money in the federal treasury, Canada can afford to prove to the world that it really believes in the ideas contained in the International Bill of Rights.

Sometimes things just fall together so perfectly, don't they?

All right, we admit sarcasm isn't the nicest way to make a point, but you have to admit it's effective.

Of course, we're not really that naive and we really do understand that the situation is a lot more complex than that. But, hey Ottawa, as you make your budget decisions, think about doing the right thing for all the people, not just the powerful and influential whose financial donations lubricate the political machinery in this country.

Politics is the art of the possible. We know that. We also know that Canadians are weaned on the idea that this is a compassionate liberal democ-

racy where all people are created equal, where who are doing OK have an obligation to offer a hand up to those who aren't. Canadians who get an up close and personal look at the history of the federal government's dealings with Aboriginal people might suggest this ideal is a figment of a political speech writer's imagination. We'd really like to see you prove that wrong, because we were raised to believe in that Canadian ideal, too, and we think it's a good one.

Take a close look at the Assembly of First Nation poll results. Canadians want you to do the right thing regarding Aboriginal peoples. The numbers show it.

Incidentally, we think it was a very shrewd move by the AFN leadership to commission this poll. Just remember, the AFN has the budget but they don't represent all Aboriginal people in this country. If you meet during the holiday season or shortly after and it happens that you receive visits from a trio of ghostly apparitions and you decide to take our advice and make Indigenous issues your number one priority, then don't forget the off-reserve people, the

Métis, the Native women who will tell you the AFN isn't their best advocate.

Cleanse the racist, colonial stains on the fabric of this nation. Forget about what Grand Chief Matthew Coon Come so perceptively called token policies and make-work compromises. Solve the problem once and for all.

It will mean a sea change in attitude. It will mean paying more than lip service to United Nations Covenants. It will mean giving up a bit of power.

But it will also mean you don't have to dread the year 2003, when the next report comes down from the UN. It will also mean that hundreds of Native people who right now are scheduled to perish, either in despair by their own hands or because of sub-par housing and health care, will live on and be vital contributors to the nation.

They say the hardest metal has been through the fire. You know, whether you'll admit it publicly or not, Native people have been through an inferno. With just a bit of respect, and a bit of help, the next generation will emerge immensely stronger.

For all seasons — A story

GUEST COLUMN

By Willow Barton
Windspeaker Columnist

A very long time ago, before Manitou created man, he created animals. And he smiled on them and he gave them the gift of speech.

Nor did the animals ever forget that the Manitou had smiled on them.

With the season of the "first snows" the animals had a celebration of Thanksgiving. The eldest, Owl would sing a special song for Manitou.

Also thanking and honoring their Creator, animals offered drum-songs. In the sounds of the drum, their heartbeats went out to the Creator.

And each kind of animal felt the goodness of the Creator, Manitou through the sky above and in the earth.

Eh-heh. Yes.

So each animal offered a special dance to thank the Creator for all his gifts. Each dance was special. The prairie chicken's dance was no less than the wolf's dance moving as it did through the tall red grass of summer. No creatures' dance was more important or less.

Eh-heh. Yes.

Each winter celebration, Owl was the animal who would offer the Thanksgiving prayer. This year while he was visiting far away, the first snow came.

The animals held a meeting. Who would then offer their prayer of Thanksgiving? Chickadee was the next eldest and would thank the Manitou. So they asked the little chickadee if he would.

The little Chickadee was not

certain that he could make a beautiful song. He was certain he did not have the wisdom of Owl. Nor did he think that he could look as wise or dignified as Owl.

After all, he did not have great presence. A chickadee is after all only a chickadee.

But he held his silence for it is an honor when the people have chosen to ask.

As the snows covered the hills and the trees, the winds blew softly. Above the moon smiled kindly on the animals and the night sky glimmered with stars like fireflies.

The animals then went to rest as it is the way that the Manitou created all things in balance.

Then the night passed into lightness as it is the way that the Manitou created all things in balance.

The sun shone and the animals talked (as they had the gift of speech) of preparing their celebration of Thanksgiving.

Of these, the younger animals listened. They knew of course that Owl was away.

"Well." Bob A-Young-Cat said. "Looks like were doing the same thing this year again. You would think that with Owl away, things would change."

Coyote looked at him. "Like what things?"

"Well. Every year. It is the same. I just thought maybe this year we could do some songs a little different."

The other younger animals looked at each other. "Who would ask the Elder animals?"

"Why. I will. I can ask the Elders if we can work on a song." So young Spotted Cat went to talk to the Elder animals.

After some time he came back.

The Elders said "that we have from the beginning, showed respect through our words to the Creator. They said "We will remember in this way."

Porcupine A-Young Quill said. "Hey! I can rattle my quills." And he did. Possum jumped two feet up. As he landed on four feet, he did a slip-sliding away.

"Hey. A moon-dance. Cool!" Think you can do that little number when we have our concert?

Coyote looked at Possum. "I think I can work on my tune a bit too.

With that the younger animals looked at young Spotted Cat.

Coyote said. "For sure we have all the moves and just need a little practice." He yawned as he got bored very easily and was wanting a nap. He cleared his throat and said for the others. "We can come back later. How about you think of the song!"

Possum the younger looked back at young Spotted Cat who was so cool. "When do we get together?"

"When the moon is in the sky we'll meet." Nor did he ask the others what they thought. "We can meet on the hill." Spotted Cat stretched and walked away.

"Radical. So cool. So Bad. So So What ??? So Right on." Young Spotted Cat thought about the concert and he saw himself. He was there up front and in his spotted suit, he had ALL the moves and the music and ALL the words.

The words were so cool. Words... what WORDS????

And he realized as he stood there that he had no words for the song. All the other young animals in the group had given him this to do.

Then an idea came into his head. Owl had many words that had meaning and power. Owl liked especially the words "Who-Who." Often in his Thanksgiving prayers Manitou. You Who gave us all. We, Thank you."

(see Thanksgiving page 13.)

Double standard still at heart of matter

Dear Editor:

December 10 marked the 50th anniversary of the United Nations Universal Declaration of Human Rights. It was celebrated with much fanfare and speech-making and so it should have been. The acceptance of human rights as universal was a significant step on the road to creating a body of international law.

The rights to free speech and to peaceful assembly are included in the Universal Declaration. They are also listed as two of the four "fundamental" freedoms in the Canadian Char-

ter of Rights and Freedoms. These freedoms are at the heart of the current inquiry into the behavior of police at the Asia-Pacific Economic Cooperation (APEC) summit in Vancouver in November 1997. The RCMP Public Complaints Commission is trying to find out whether these universal rights to free speech and peaceful assembly by the students at the University of British Columbia were infringed.

Not all humans receive the same attention to their rights. The handful of unarmed First Nations people who gathered at

Ipperwash Provincial Park after it was closed for the season in September 1995 would also appear to have had their rights to free speech and peaceful assembly violated by police. Yet no inquiry has been called into whether their rights were infringed.

The UBC students were pepper-sprayed, strip-searched and dozens were arrested. The First Nations people were beaten, shot at, wounded, one was killed, and dozens were charged. In both cases, the involvement of senior government officials in di-

recting the actions of police is strongly suspected. In both cases, a single police officer is taking the fall.

The students' grievance led, within a few months, to a police complaints commission inquiry. The First Nations people's grievance, after three years, has led nowhere. The students' grievance has generated much ongoing attention across the nation and within the federal cabinet. The First Nations people's grievance has been largely ignored despite the federal government's constitutional obligation to

uphold the rights of Aboriginal peoples.

The Ontario government maintains that it cannot call an inquiry into the events at Ipperwash while the matter is before the courts. Yet the APEC inquiry is continuing despite a private law suit by students against the police.

So on the anniversary of the Universal Declaration of Human Rights the questions remain: Who is human? Who has rights?

Doug Pritchard
Ontario Coordinator
Christian Peacemaker Teams

There are always other sides of the story

Dear Editor:

This is a story I'm a little nervous about telling because I appreciate the opportunity to write for the Native newspapers even though I'm not Native. I wouldn't want to alienate anyone, and I wouldn't want to lose that opportunity, but there is something in me that winces whenever someone talks about how residential schools have wrecked his (or her) life. I have a particular reason for believing that not every white person who was part of the residential school experience was a bad person.

My grandmother always said that I would write her life story for her, but like a lot of young people, I was 15 when she died, I didn't do enough listening when she was still around to tell me. There's a whole lot of her life that I didn't know about, because she lived it a good distance away from where my family lived, in southeastern

Saskatchewan.

For instance, I didn't know much about how it was for her to teach at two different residential schools: in Coutts, Alta. and in Punnichy, Sask. That was the fifties, and, not that this makes it forgiveable, everybody I knew accepted it as a way of life.

Yes, I'll admit, we called them the "Indian Schools." I wish the government and the churches had been more politically correct in their naming, but they obviously didn't know any better. And definitely the same thing could be said of the whole residential school system: they/we didn't know any better. At the same time, I suggest that it's simply not correct to say the schools alone can be blamed for everything that's happened since.

Before my grandmother became a teacher at the residential schools, she went to something called "normal school"

(teacher's training college), and I've no idea why it was called "normal school." Before that she raised a large family, experienced the deaths of three of her children: twin boys at birth and one son killed in the Canadian expeditionary force at Dieppe. There's a photograph of her holding her twin dead babies in her arms, and, according to my mother, her youngest child, it was a long time before she believed her oldest son really died in that hospital ship that was torpedoed off the coast of France and that he wouldn't come marching home in his kilt some day.

Three of my grandmother's other children became teachers themselves before she dutifully buried her husband, their father, who was 20 years older than her, and set out on her own.

I remember how she'd come to visit all of us, splitting her summer and Christmas holidays between the families of four daughters and one remain-

ing son who were spread across southeastern Saskatchewan and into Manitoba and British Columbia. She still seemed tall then, maybe because we were still little, and imposing. She wore grey suits and coats, often with fur pieces attached; their little heads and tails inspired us with horror and delight. Along with the collected photographs of her and us are photographs of her with her "Indian" children. The school pictures show her wearing a kind of uniform and a big white apron.

I also remember that my grandmother never stayed for long when she came to stay with my particular family. She always had places to go and things to do. We were a large farm family without much money too, just like the one she'd raised, and I guess she could never get much rest or relaxation when she stayed with us. I think she also liked to play the matriarch more than she

wanted to be anyone's sweet old grannie.

Her teaching career was short, however; by 65 she was severely crippled with arthritis, had Parkinson's Disease as well and had to stop teaching, though her licence would have allowed her to work longer, the Indian School system being much more lenient about when people retired than the public system.

When I became an adult, I was proud of my grandmother. After all, it took courage to start a demanding career after she'd already raised six children. And it took courage to take off on her own, to a strange place and to people who were strangers to her. She wasn't a fresh, arrogant young thing straight out of normal school; she'd been born in England, way back in 1888. To me it seemed tragic that she was forced to quit teaching so soon, when she was finally getting a chance to follow her dreams.

(see Two sides page 35.)

By Karl Terry

OTTER



K. Terry (98) Apr. ©

Ontario will try to stop Ipperwash lawsuit

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Lawyers for the Ontario government will appear in provincial court on Jan. 26 hoping to convince the senior regional justice to throw out the Dudley George family's \$7 million wrongful death lawsuit against Premier Mike Harris and others.

George was shot dead during a political protest at Ipperwash Provincial Park on Sept. 6, 1995 by Ontario Provincial Police acting-Sgt. Kenneth Deane. Deane was convicted of criminal negligence causing death. He is appealing the conviction. The Samia, Ont. Crown Attorney is appealing Deane's sentence of 180 hours of community service, saying the sentence is too light.

George's family claims the Ontario premier and members of his Cabinet played a role in the police action that ended in the land claim protester's death. The family has offered to drop the civil suit if the government agrees to call a full public inquiry

into the matter. The government has, so far, refused to do so.

Madame Justice Susan Lang will hear the government's motion. Murray Klippenstein, a Toronto lawyer acting for the George family, told *Windspeaker* the judge will only grant the motion if she is persuaded there is no chance that the lawsuit will be successful.

"I think our chances of continuing on with the lawsuit are quite good," he said.

A number of published reports have combined to create the impression the Ontario government is doing everything in its power to keep this case from proceeding. Attempts by a number of newspapers to gain access to information about the actions of senior government officials during the night in question have, instead, led to stories that centre around the government's lack of co-operation. At one point, the Privacy Commissioner, who is responsible for ensuring compliance with the province's Freedom of Information Act, found it necessary to order provincial government bureaucrats to comply with an in-

formation request. That order resulted only in several heavily censored documents being turned over to the press.

Earlier this month, Klippenstein accused Premier Harris of removing important documents from the Ontario legislature and having them destroyed. The government refused to respond to his allegations, prompting the lawyer to suggest they aren't denying the allegations because they're true.

"We've been advised by a reliable, but confidential, source that documents were removed," he said. "We know the names of the people who removed the documents."

Harris has often said he had no direct connection with the OPP operation at Ipperwash Provincial Park. He has also said, in the legislature, that he has no records or documents relating to the shooting of Dudley George because he was not involved.

"We're very concerned it looks like the premier has been lying to the legislature," Klippenstein said.

The Ontario government is

currently in violation of court-imposed rules regarding the disclosure of information to the George family. The family's lawyers claim the government is actively avoiding disclosure.

The deadline for providing the court with a list of pertinent documents that the province has in its possession was Nov. 26. The court still does not have that list from the premier, nor does the court have an affidavit stating that the premier has no documents to turn over.

"The premier and others should have delivered an affidavit by now. They're in breach of the rules as it stands now," Klippenstein said. "We're asking the court to order the premier and the attorney-general to produce some documents and list the documents in their possession."

The lawyer said it looks to him like the premier is trying hard to avoid having to either turn over documents or sign an official statement asserting he has no documents to turn over.

"You have to ask, 'What on earth reason is there for him to

continually breach the rules on disclosure?' " Klippenstein said. "I think he's afraid to sign an affidavit."

With all the unanswered questions that the George family, their lawyers, provincial opposition members and the public have been asking, this is a situation that would seem ideally suited for a public inquiry. Aboriginal leaders and others have pointed out that the Ontario government held an inquiry after a few public servants were shaken up during a labor dispute outside the legislature. They also point to the APEC inquiry, called after student protesters were pepper sprayed by the RCMP. They think those incidents were minor compared to the killing of Dudley George and wonder why an inquiry into this more serious case hasn't been called.

Premier Harris refuses to call an inquiry because there is still ongoing court action surrounding the case.

An Ontario government spokesman told *Windspeaker* he can't comment because the matter is before the courts.

Feds won't look into Ipperwash killing

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Indian Affairs Minister Jane Stewart has been accused of stonewalling attempts to get to the bottom of the police killing of an Aboriginal man who was involved in a land claim protest that Ottawa eventually conceded was legitimate.

On Dec. 10 the Coalition for a Public Inquiry into the Death of Dudley George, a group operating independently from the George family, held a press conference to demand that, since the Ontario government is refusing to hold a public inquiry into a case, the federal government should conduct an inquiry.

The coalition was organized by members of Turtle Island Support Group, a collection of mostly non-Native anti-racism, human rights, labor and church groups. Ann Pohl is the spokesperson for the coalition.

"The federal government has a duty to call a public inquiry

into the tragic human rights violations which occurred at Ipperwash Park on the night of Sept. 6, 1995," Pohl said. "We are determined to push the minister of Indian affairs to fulfill that responsibility."

The coalition wrote to Minister Jane Stewart in September and again in November urging her to call an inquiry. The minister responded to the first letter by writing, "only the province of Ontario has the authority to call such an inquiry." The coalition refused to take "no" for an answer and wrote again. This time Stewart wrote "the circumstances surrounding the death of Mr. Dudley George relate to provincial responsibilities. I understand there are many outstanding questions and I hope that the provincial government can come to resolution as soon as possible."

Several lawyers have authored opinions that conclude the minister is wrong in saying the federal government doesn't have the authority to initiate its own inquiry. That group includes Murray Klippenstein, one of the

lawyers pursuing the George family's \$7 million wrongful death lawsuit against provincial politicians and police officials.

"The federal government legally can and legally should step in and protect the rights of Indian people," he said.

Pohl said her group will take the case to the United Nations if there isn't some response from the federal government by early 1999. The United Nations' committee on economic, social and cultural rights recently criticized the federal government for not having a mechanism that binds provincial governments to international conventions signed by the federal government.

Pohl doesn't think she's yet heard an unqualified "no" from Stewart and said her group will continue to pressure Ottawa.

"We don't know that she won't budge. We do know Canada's taken a number of hits on the chops from the UN," she told *Windspeaker*. "We have to force her to a 'no' or a 'yes.'" Ottawa has a responsibility to call an inquiry because of the human

rights violations and because the federal government has a fiduciary responsibility for Aboriginal peoples. And if Ottawa refuses? We'll take it to the United Nations. Does Ottawa want another black eye there?"

Both Stewart and Ontario Premier Mike Harris have refused invitations to meet with the coalition. Pohl said she knows why Harris has refused to meet her but she isn't so sure why Stewart would do likewise. Harris wrote the coalition that "it would be inappropriate for me to comment on this matter" because the civil charges are before the court.

"Why is he so concerned about the civil litigation?" Pohl asked. "One can only conjecture because he is named as one of the individuals responsible for Dudley George's slaying. This is a clear abuse of political power. We see the elected leader of the Ontario government saying that the outcome of a civil suit, in which he is named as a wrong-doer, is of greater concern than the protection of human, civil and Aboriginal inherent rights in the prov-

ince of Ontario. And we see the premier continuing to maintain his self-protectionist position, using legal counsel paid for by Ontario taxpayers, despite a highly-acclaimed, independent legal opinion that an inquiry will not jeopardize his personal case. Now Ottawa is stonewalling us. Is it the sad truth that we will be forced to take this issue to the international level? Can we not settle these matters at home?"

The coalition took out a full-page ad in the *Toronto Star* on Dec. 10, the 50th anniversary of the Universal Declaration of Human Rights, to remind the public this story is far from concluded. A number of donors contributed to pay the \$18,000-plus bill for the ad. Pohl is worried the press and the public have lost interest in this story.

"This issue has just died," she said. "I find it disappointing the extent to which the First Nation leadership has moved on in this regards to this issue. In a case of human rights abuse, you can't do that. Of course, First Nations leaders aren't alone in that."

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By Marie Burke
Windspeaker Staff Writer

WINNIPEG

A broken-spirited relation is the term used to describe what happens between an Aboriginal offender and the victim. The need for their spirits to be mended, to be healed, is the basis of an Aboriginal justice program.

Referring to the Aboriginal offender as a broken-spirited relation redefines the term offender and results in justice being considered a collective responsibility of the community.

While the numbers of Aboriginal people in jail and in the court system mount, the issue of Aboriginal justice gains in popularity and importance. As a result, diversion or alternative justice programs and sentencing circles are also gaining in importance.

The responsibility of determining the sentence of an offender is usually placed on the judge and sometimes a jury. In a community justice forum, one of the alternatives to court proceedings is that both the community and the offender are responsible to determine the consequences of the criminal behavior.

The mandate of the Ganootamaage Justice Services of Winnipeg is to work on healing broken-spirited relations. In late September, the organization handled its first community justice forum. A 20-year-old Aboriginal man was charged with shoplifting from a local drug store. A few items, mostly personal, were what the young man decided to steal. The community justice forum was set up, composed of Aboriginal people who are positive role models, and includes a facilitator, a peacemaker, and an Elder who guides the circle.

It was the man's first offence and a personal apology to the store was the first order of business. Counseling and sweatlodge ceremonies, along with community service for three months, completed the sentence handed down to the man. The participants in the circle gave the young man feedback on what affect his crime had on the community. This lasted about two hours.

"They come up with an agreement between the person who is charged and the community," said Kathy Mallett, director of Ganootamaage.

In a forum, the victim normally participates in the circle and the offender gets to hear about the damage first hand. In this case the victim was a drug store and a representative did not participate. Aboriginal community members took the store's place and addressed the damaging behavior the man demonstrated.

Both adults and youth can be diverted to a community justice forum after criminal charges are laid by Crown counsel. An individual must admit wrongdoing and participate voluntarily. The individual's

situation is then assessed by the co-ordinator, who is an Elder.

This information is brought to the circle. Once the sentence is completed by the broken-spirited relation, Crown counsel drops the charges. The charge is not placed on the person's criminal record.

"The goal is to really try and help Aboriginal people connect with their own people who really care about them," said Mallett. Not all the Aboriginal people who deal with their charges in the circle are connected to their culture, she said. The community justice forum recognizes the life circumstances of the Aboriginal offenders and what brought them to their criminal behavior. A healing plan, based on the needs expressed in the words of the broken-spirited person, is formulated.

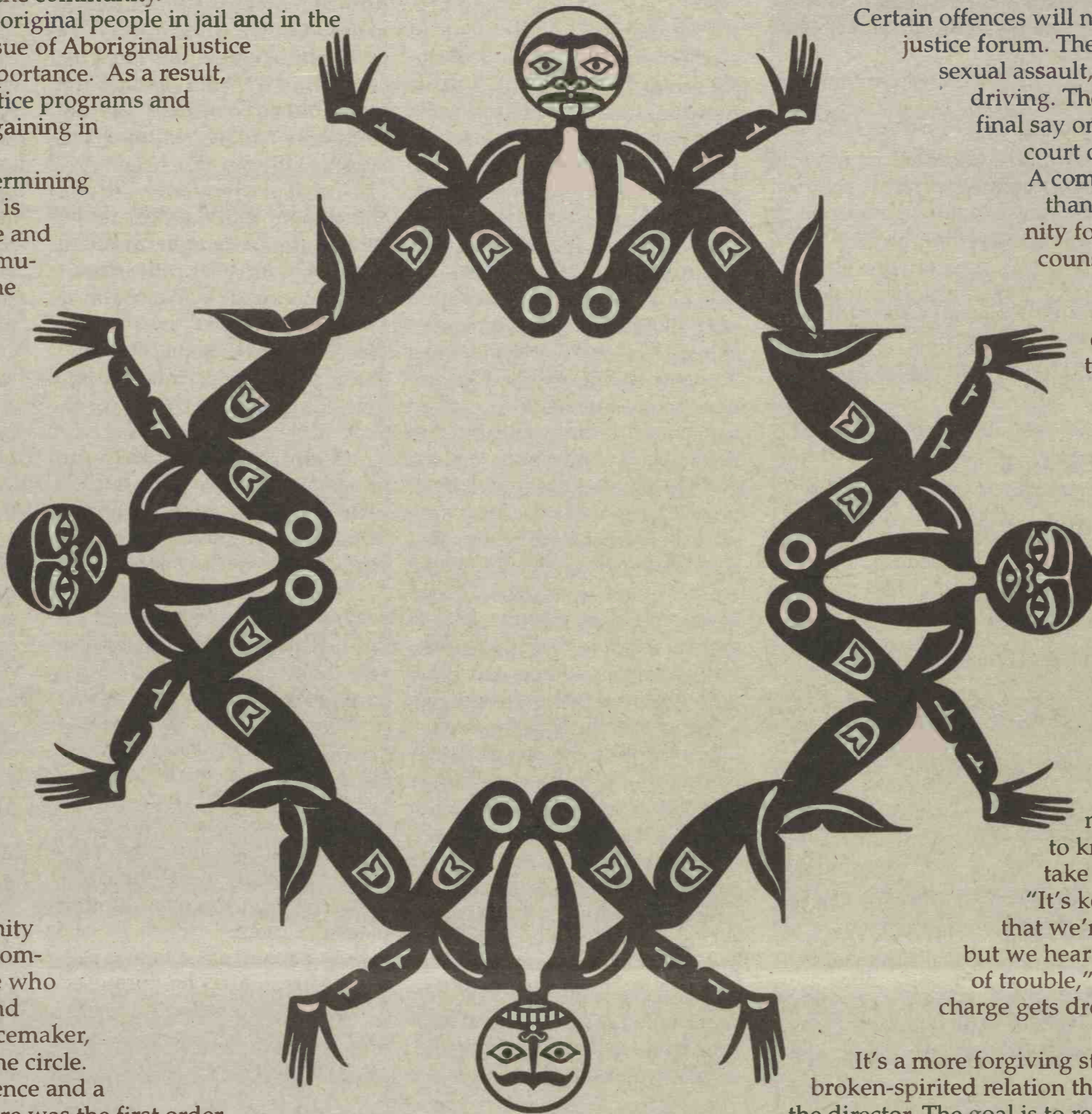
Certain offences will not be dealt with by a community justice forum. They include serious violent crimes, sexual assault, domestic violence and impaired driving. The Crown attorney's office has the final say on whether a case will be heard by court or by a community justice forum. A community justice forum is different than a sentencing circle. In a community forum there is no judge, no Crown counsel and, definitely, no lawyers. In a sentencing circle, more serious crimes are heard and, while the community makes recommendations, the judge is part of the final decision in sentencing an offender.

In the community justice forum, the community and the broken-spirited relation decide on the punishment, which can be more severe than a court would decide. Mallett describes the atmosphere and the feelings in the circle as very tranquil and peaceful by the mid-point of the discussion. When the Elder asks the Creator to come in the circle, the energy can be felt, said Mallett. At the beginning, she said, the forum is trying to know who the person is. It doesn't take long to build trust in this setting.

"It's keeping them out of the jails. I feel that we're not only looking at the offence, but we hear the broken-spirited relation's life of trouble," said Mallett of the program. The charge gets dropped when the healing plan has been completed.

It's a more forgiving structure and, in this first case, the broken-spirited relation thought the sentence was fine, said the director. The goal is to re-integrate him back into the Aboriginal community. When Aboriginal people come into an urban setting they become isolated, she said.

"They come through the sweatlodge to be reborn again and it takes time," said Mallett. After going through the program the person is connected to resources to continue to repair the broken-spirited relation under the watchful eyes of his community.



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Protecting rich heritage part of winner's goal

By Diane Slawych
Windspeaker Contributor

TORONTO

The executive director of Nishnawbe Homes, a Toronto housing complex for Native people, has received a 1998 Women on the Move award. Frances Sanderson was one of 10 women to receive the award, which was presented by the *Toronto Sun* newspaper at a gala luncheon Nov. 26 in Toronto.

"I'm honored to be associated with so many deserving women in our great city," said Sanderson. A panel of judges selected 10 winners from among 147 women candidates nominated by *Sun* readers and community leaders.

"When we began the awards 12 years ago, we felt the same women were getting recognized over and over again, the Karen Kain's of the world," said Marilyn Linton, Health editor at the *Toronto Sun*. "But there are a whole lot of women out there who were not being recognized, so we started an awards system."

In accepting the award, Sanderson told the audience of more than 400 people, that Native culture is a matriarchal society.

"Our ancestry and our family traits flow through the mother's line and through this award you're honoring my mother, my grandmother, my aunts, my sisters. I'm especially proud to be a representative of the Native community this afternoon," she said.

Sanderson oversees a Native

housing service for people of all ages from across Canada. Nishnawbe prides itself on helping Native Canadians to adjust to city life while preserving their own traditions.

"We make sure they have that continuity," said Sanderson. Nishnawbe consists of a 49-unit federally-funded complex, providing interim housing, and a 17-unit provincially-funded apartment that opened in 1995 and serves longer term needs. It has a five-year waiting list.

"We're never going to have a zero waiting list," said Sanderson. "Unfortunately, Toronto is seen as a mecca, drawing people from different parts of the country who believe there are jobs and housing here, until they get here and look for it. Affordable rent geared-to-income housing is just not jumping off the street at them."

Sanderson said Toronto has adopted a central registry for non-profit housing and currently more than 50,000 names are on the waiting list.

"The person who puts their name on the list may have a husband and child so you're really looking at about 150,000 people that are looking for housing," she said.

When she's not working to find accommodation for Aboriginal people, Sanderson is busy on a number of other issues relating to Native life.

She sits on two committees for the Toronto Police Services Board, helping to recruit Native

police and acting as consultant to the Aboriginal Peacekeeping Unit. It was members of the unit that nominated Sanderson for a Women on the Move award.

She is also a member of the Toronto First Nations' Burial committee, the Toronto Aboriginal Social Services Agencies committee and volunteers with Cub groups working to get their Aboriginal Awareness badges. Sanderson said her two grandsons provide her with inspiration.

"I was raised as an urban Aboriginal, a city girl," she said. "It wasn't until they were born that I began to realize that if something wasn't done to teach the children about their roots and raise the visibility and awareness of our Native culture, we were in serious danger of losing our rich heritage," said Sanderson.

"If any one of you were to forget your customs or lose your mother language," she told the audience, "it would be very easy for you to go back and visit your original countries, such as Germany, Italy or Sweden, and regenerate your culture. But in reality, Native people have no where else to go. We're in our Native country. We're home," she said.

"Many of our children have assimilated and are now part of the Canadian mosaic, forgetting the past, the traditions, the culture, the language. With the birth of my grandchildren, I saw the opportunity to re-educate, re-establish, re-generate my Native culture. Everything must start with the children."

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Aboriginal languages headed for extinction

By Diane Slawych
 Windspeaker Contributor

OTTAWA

It's no surprise that several of Canada's Aboriginal languages have become extinct over the years, but now Statistics Canada has documented the extent of the loss, as well as the state of existing Aboriginal languages.

It reports that 10 of Canada's once-flourishing Aboriginal languages have become extinct during the past 100 years or more, and at least a dozen are on the brink.

The findings are contained in a report by Mary Jane Norris in the Statistics Canada publication *Canadian Social Trends*.

The factors that contribute to the loss or decline of Aboriginal languages are many, according to the report, and may include youth moving away from the original family home, marriage, entry into the labor force and a different, often large, urban environment. Historical events, such as the prohibition of Indigenous language use in residential schools also played a role, as does the fact that most Aboriginal languages were predominantly oral.

As of 1996, writes Norris, only three - Cree, Inuktitut and Ojibway - out of 50 Aboriginal languages had large enough populations to be considered truly secure from the threat of extinction.

Of the 800,000 people who claimed an Aboriginal identity in 1996, only 26 per cent said an Aboriginal language was their mother tongue, and even fewer spoke an Aboriginal language at home.

On the positive side, the number of people who can speak and understand an Aboriginal language has been on the rise, possibly a result of language instruction programs, Aboriginal media programming and the recording of Elders' stories, songs and histories.

The three largest language

families together represent 93 per cent of persons with an Aboriginal mother tongue. About 147,000 people have Algonquian as the mother tongue, the family that includes Cree and Ojibway. Another 28,000 have Inuktitut, and 20,000 have Athapaskan. The remaining eight language families account for seven per cent of persons with an Aboriginal mother tongue, an indication of these languages' relative sizes.

Age plays an important role in maintaining a language. The younger the people who speak a language, the healthier it becomes. That may be why people like Franklin Miller, a Mohawk language instructor on the Six Nations Reserve and elsewhere in Ontario, teaches not just high school and university, but kindergarten as well. Most recently, he has worked with the Ministry of Education and Training on a language curriculum that will ensure consistency between schools.

According to Statistics Canada, the Mohawk language has an "uncertain" future. Only 350 people claim the language as their mother tongue. But interest is growing.

"I've noticed a difference in the past five years," said Miller. "When I first returned [to Six Nations] there was no mention of language and now people use the Aboriginal language when they greet each other."

If Native languages are to be preserved, according to Keren Rice, director of the Aboriginal Studies Program at the University of Toronto, there must be the will on the part of the community.

"It's not something that can be imposed from the government or a school board. It's got to come from the people themselves."

— Keren Rice, director Aboriginal Studies, University of Toronto

"It's not something that can be imposed from the government or a school board. It's got to come from the people themselves," she said.

Apparently there is no shortage of 'will.'

"If you consider the 500 applications to the [Assembly of First Nations] for funding of Native language programs, I'd say there is quite a lot of interest," said Rice.

Some languages, however, are already classified as endangered. The two smallest and weakest language groups, Kutenai and Tlingit, have mother tongue populations of only 120 and 145 respectively. For Kutenai, at least, there appears to be hope. According to Norris, for every person with a Kutenai mother tongue there are two people (generally younger) who are able to speak it, suggesting younger generations may be more likely to learn Kutenai as a second language than as a mother tongue. Similar second language patterns are showing up for other endangered languages.

While loss of language does not necessarily lead to the death of a culture, "it can severely handicap transmission of that culture," said Norris. That is something with which Miller would agree.

"I used to think I knew a lot about my culture - until I got involved in the language." Language carries with it a philosophy, a worldview. In Miller's case that meant, for example, the introduction of new concepts such as the understanding that "whatever you do, there is a consequence... everything is connected."

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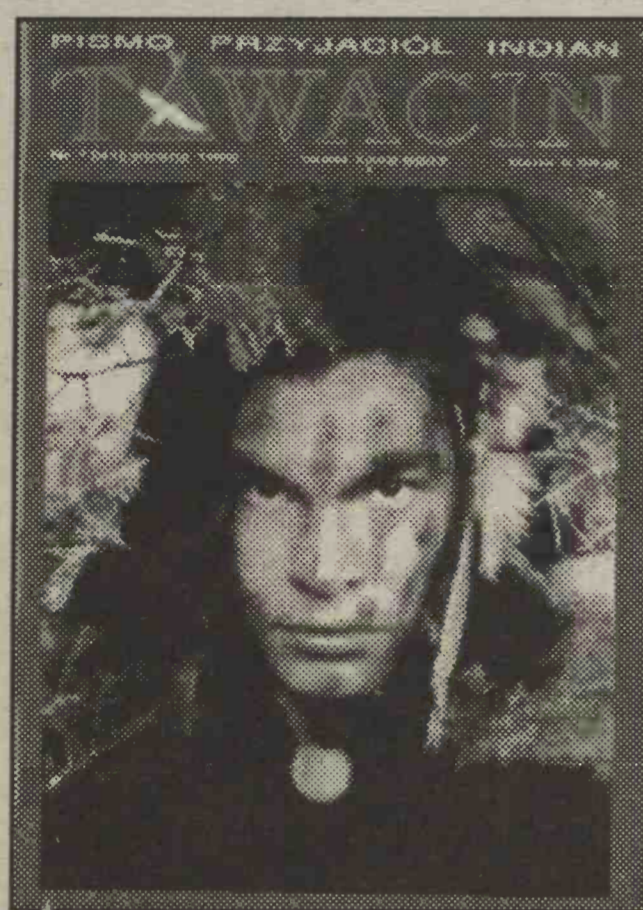


Indian friends movement still strong after 20 years

I'm tired of pushing the stack of mail on my desk from one corner to the next. It grows daily and, while there is much in it of interest, there never seems to be enough space in the newspaper, time in the day, or writers who aren't otherwise occupied to be able to assign the many stories that would come from it. Let me share some of it with you.

From Konrad Szpargala of Poland, *Windspeaker* received a copy of a glossy-covered magazine published monthly and devoted

to the North American Indian. Called *Tawacin*, the front page of this particular issue features the handsome face of Adam Beach peeking out from behind a fir tree. The accompanying letter says the periodical, with the subtitle *Polish Indian Friends Newspaper*, has been published since 1986. The 'zine is written



The Polish Indian Friends Newspaper, *Tawacin*.

entirely in Polish and stems from the Polish Indian Friends Movement which has been an entity for more than 20 years, writes Konrad.

"The roots of our Movement are Sat Okh (76 years old, Polish-Canadian Métis), and Stephanie Antoniewicz (called "Indian Grandmother" by Indian prisoners. She was corresponding with them in the 70th years)" he writes.

I find this interesting and would love to hear from anyone with information about these ladies.

Konrad goes on to say he will be publishing his own magazine called *Wampum* and says his group will be participating in the "International Congress about America" in the year 2000. He also tells *Windspeaker* that a cultural exchange has been organized between "young people

Debora Lockyer Steel

Managing Editor

from East Europe and Native Americans from the USA and Canada. We've organized it in the co-operation with similar groups in Germany and Czech Republic." Again, if anyone is involved in this exchange, please call.

Windspeaker received a copy of the new citizenship act as tabled by Minister Lucienne Robillard on Dec. 7. It's an interesting read, especially from an Aboriginal perspective and considering Canada's human rights record in regard to its own first peoples.

The press release from Citizenship and Immigration Canada states that with the new act, "Canada intends to first of all honor its great humanitarian tradition and apply the principles of justice and fairness from birth."

In the proposed changes to the act is a changed Oath of Citizenship. The current oath, unchanged since 1947, reads:

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth the Second, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada and fulfil my duties as a Canadian citizen.

The proposed oath, scheduled to be enacted sometime in 1999, reads:

From this day forward, I pledge my loyalty and allegiance to Canada and Her Majesty Elizabeth the Second, Queen of Canada. I promise to

respect our country's rights and freedoms, to defend our democratic values, to faithfully observe our laws and fulfil my duties and obligations as a Canadian citizen.

It's a lot to ask from new citizens, especially when many of the current citizens aren't living up to these very principles.

The Glenbow Museum in southern Alberta announced that 18 Grade 9 students of the Plains Indian Cultural Survival School will develop an exhibit about their own lives entitled *Looking in the Museum and Seeing Ourselves*. The Glenbow is a must-visit when in Calgary and the last time I was there the survival school had developed an exhibit that celebrated powwows and the young people who take part in them.

The Glenbow and the Plains Indian Cultural Survival School have worked together over the past three years on similar projects. The students research the theme or issue and are re-

sponsible for producing the exhibit. The goal is to provide the students with an "opportunity to gain insight and meaning into their own culture and place in society," reads the press release.

Sponsor for the project is Shell Canada Limited and, as part of that sponsorship, the company will create job shadowing opportunities with Native employees and a mentorship program to give students an opportunity to explore the business world.

The Plains Indian Cultural Survival School is a Calgary Board of Education junior and senior high school offering Native students both the opportunity to obtain a high school diploma and learn about their history, customs and traditions.

The United Nations has designated 1999 as the International Year of Older Persons and, in Canada, a co-ordination committee has been formed to "stimulate and co-ordinate activities in celebration of the year," reads information in the media kit. Canada's senior population is among the fastest growing in the world, it says, so the country has adopted the theme "Canada, a society for all ages."

The Métis National Council is first off the mark with an an-

nouncement that it will host in Edmonton from May 31 to June 3 its second National Aboriginal Symposium on Aging. On the agenda are keynote addresses from Father Guy Lavallee, OMI, Elijah Harper, Raven Makkinnaw, and Senator Thelma Chalifoux. For information, call Helen Calahasen at (403) 417-6674 or Lyle Donald in Ottawa at (613) 232-3216.

The Heard Museum of Phoenix, Ariz., famed for its annual hoop dance competition and collection of Native American artifacts and art, is preparing to premiere its new facility, which will add 130,000 sq. ft to the museum's space. The space will include a new artist's studio, which will invite greater interaction between Native American artists and museum-goers, reads the press release, as well as a 400-seat multi-purpose auditorium and three additional exhibition galleries. Celebration of this new space begins on Feb. 28 and culminates on March 6 and 7 with the 41st Annual Heard Museum Guild Indian Fair and Market. The market brings together more than 400 Native artists. The 9th Annual World Championship Hoop Dance Contest is scheduled for March 20 and 21.



DEBORA LOCKYER STEEL

Alberta students admire the Plains Indian Cultural Survival School exhibit entitled *Powwow: Through the Eyes of Native Youth* at the Glenbow Museum in Calgary. The Grade 9 survival school students are planning another exhibit for installation in May.

NOMINATIONS

CHIEF DAVID CROWCHILD MEMORIAL AWARD

The Calgary Aboriginal Urban Affairs Committee is now accepting nominations for the 1998 Chief David Crowchild Memorial Award. City Council and the Calgary Aboriginal Urban Affairs Committee have established the award to recognize Aboriginal or non-Aboriginal groups or individuals in the Calgary area who have accomplished the following:

- created bridges of understanding, through cross-cultural experiences between Aboriginal and non-Aboriginal cultures;
- created within Canadian society, an understanding of the uniqueness and value of Aboriginal culture; and
- encouraged or supported Aboriginal people in fields of education, employment and training.

Nomination forms are available **January 11, 1999** at:

- Aboriginal Agencies
- The City of Calgary
Community and Social Development Department
7th Floor, Calgary Municipal Building
800 - Macleod Trail S.E.

or for an on-line nomination form, visit our website at:
<http://www.gov.ab.ca/81/81nscrow.htm>

All nominations will be reviewed by the Committee and the winner notified by mail. The winner will be expected to attend the 1998 Chief David Crowchild Memorial Award Ceremony, Wednesday, June 16, 1999.

For further information, please contact Ramona Beatty at 268-5188.



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BLANKET STATEMENTS

Curator: Skawennati Tricia Fragnito

February 5 - March 28, 1999

Blanket Statements will feature the work of four diverse artists who have each chosen quilting as their medium. **Jean Hewes'** oversize quilts are whimsical fabric assemblages, hybrids between painting, drawing and quilting; **Clarissa Hudson** works in the button robe tradition of the Northwest coast, incorporating imagery from dreams as well as daily life in her untraditional creation; **Barbara Todd** uses the history and meaning of the quilt as a metaphor for protection, security and sleep; and **Margaret Wood** translates Native American material culture into quilts. From a common starting point, these artists are pushing the boundaries of this medium in four very different directions.



Opening Reception - Friday, February 5, 1999 at 7:00 pm

Curator and Artists' presentation - Saturday, February 6, 1999 at 2:00 pm

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Who is to blame and who has the right to blame?

I have a great respect for those people who have educated themselves and have taken the time to think about the world and their places in it as individuals and as Native people in general. But every once in a while you bump into people who have taken that education and those wonderfully complex thoughts and have done strange and questionable things with them.



Drew Hayden Taylor

Case in point:

While attending an Aboriginal academic conference, I happened to be part of an informal gathering where a friend of mine, in conversation with several other academic Aboriginal people, talked about her confusion over white people, or those we call the color challenged, and their die-hard refusal to accept guilt or culpability for what has happened in the last 506 years of colonization.

Basically put and severely paraphrased, she asked, when are white people going to accept their guilt for what their ancestors have done? She doesn't think they seriously understand their responsibility. Somewhere deep inside me, I could feel DNA picking sides. These words, and the meanings behind them, reverberated within my head. I don't know if it was the simple fact that it was my white half that was rebelling against such a broad statement (when asked, I tell people every other cell in my body is Caucasian), or my own inherent Aboriginal sensibility questioning the accuracy of her belief. While I

was raised Native in a Native community with no connection to my non-Native half, I am still conscious of it. My friend is a very smart person with clear-cut beliefs, but also a gentle and well-liked individual. I respect her greatly, but, that understood, I wondered where I stood in the wide spectrum of accusations inherent in those statements.

My problem, I think, is that I have trouble assigning complete blame to a complete race. To me, it harkens back to the Germans and the Jews. It's a brutal comparison, I grant you, but 50 years ago the Nazi party attributed blame for the ills of the Depression, and a multitude of other social problems in Germany, specifically to the Jews. Today, equally unfairly, many have painted Germans rather broadly for the actions of some of their ancestors.

So to say all white people are to blame makes me incredibly uncomfortable. Where would my friend and her associates begin to lay blame? With all ashen-complexioned people in general? What about white people who themselves were discriminated against?

Like for instance the Irish and Scottish, who have a long history of repression or, again, the Jews (though I've heard some argue about whether Jews can be classified as Caucasian).

What about immigrants in general? I recently met a Bosnian woman who had just moved to Canada. I do believe I noticed her skin being of the opaque shade. Is she to be included in the blame? Or is there a residency requirement before blame is extended, much like health benefits? Ten years maybe? Twenty? How about thirty? Or perhaps we should be counting generations instead. Must the pallid-enhanced person be first generation Canadian? Second? Definitely third or fourth, I'm sure. I'm a little fuzzy as to where the line of guilt begins. I won't even go into all the white people I've met who say they were Native in another life. Actually, if pressed, I would say, "well, you're not one now."

On a practical level, everyday when I go to the corner for my daily latte at my local Second Cup, I'm served by a gangly, pimply-faced teenager. I

find it troublesome to look at him and say "you, as a member of the pigment-challenged majority, are personally responsible for my reserve having only a few thousand square acres to call home when once we roamed freely across the land." The fact that he probably works for minimum wage makes it even more difficult.

Another provocative statement issued by my friend is even more politically volatile in nature.

"It's impossible for Native people, or people of any other minority, to be racist. Only white people can be racist. You can only be racist looking down, not up."

Again, I'm sure there's some legitimate pseudo-political understanding behind that declaration. I'm just not sure I want to know what it is.

Because of the academic psycho-babble that interspersed their conversation, it seemed to me that it was just putting fancy coating on old fashioned intolerance, just with academic lettering. Paraphrasing a fable, the emperor may have new clothes, but he's still naked. Disliking someone because of the color of their skin or their cultural background works both ways. At least that's what I've always been taught by my Elders. But I realize I might be incredibly naive about all of this. I just don't see how it's okay, even acceptable, to discriminate one way, but not another. Maybe you learn these things in university.

But I am aware that I am probably boiling these complicated and intricate socio-political arguments down into overly simplistic terms. Tough. I like simple terms. How many of us operate our lives in strictly socio-political environments? How many of us would want to? I certainly don't. I like to think I live in the real world with real people. I long ago learned that the more blame you assign to other people, the more blame you accumulate to yourself. It's an Aboriginal Karma thing.

However, I don't want people to think I am letting the dominant culture off the hook for past injustices. Not by far. The very status card I carry with me all the time tells me everyday that there are still a multitude of concerns still to be dealt with by the government and society at large. All I'm saying is beware of the shoe that fits on the other foot. And maybe the moccasin too.

I heard it best put at a discussion I attended in Montreal several years ago. At it, one person-of-pallor stood defiantly and asked a row of Native people seated at the front table how long they expected him to feel guilty for what his ancestors had done.

The table spokesman said quietly, "No, I don't expect you to feel guilty for what your ancestors have done. However, if things haven't changed in 20 years, then I expect you to feel guilty."

I hope they teach that in university.

The University of Oklahoma

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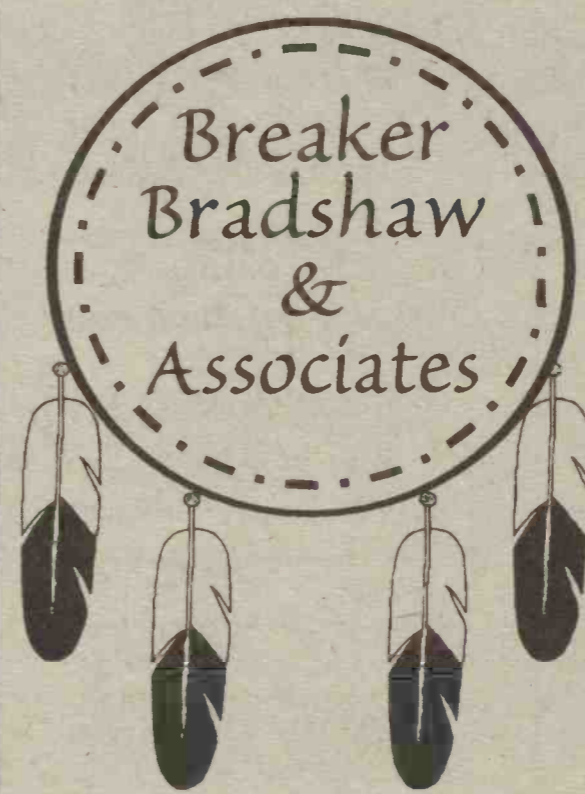
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Plans underway to celebrate anniversary of Treaty 8

By Terry Lusty
Windspeaker Contributor

GROUARD, Alta.

In the late 19th century, the hamlet of Grouard, Alta., seemed destined for great things. People back then even thought the community had the potential to be the capitol of the province, until the railway's path was changed.

Today, 100 years later, Grouard remains a small, predominantly Aboriginal community. However, its historical significance cannot be relegated to the dustbin of history. On the contrary, it was the area where Treaty 8 was signed in 1899.

To celebrate the 100th anniversary of Treaty 8, the Lesser Slave Lake Regional Council, in co-operation with the Ed-

monton and District Historical Society, will host an academic conference intended to provide a greater understanding of the meaning and consequences of the treaty.

Entitled *Centennial 1899*, the conference will be held at Alberta Vocational Centre from June 17 to 19 and will feature lectures, workshops, exhibits, tours and a re-enactment of the signing of Treaty 8, Canada's last treaty of the 19th century and the first of Canada's northern treaties.

Topics will relate to the treaty and scrip, and the consequences of these on Native people living within the Treaty 8 region.

The conference, however, is only part of five days of activities that will be held in the region where the original treaty signing took place, said Yvonne

Sound of the regional council, and a co-ordinator for the centennial events.

Included in the activities will be medal presentations, annuity payments, tours of an Indian village, the RCMP Musical Ride, a powwow, tea dances, round dances, feasts and more.

"We have invited the Royal Family," said Sound. After all, that is who Treaty 8 was signed with, she added.

As with any event of this magnitude, arts and crafts produced by Aboriginal people from the Treaty 8 area will be available for purchase, and organizers plan to showcase the varied skills and talents of the area's performing artists.

A few of the northern Alberta communities are planning to stage some of their own local celebrations as well.

Artist focuses on infringement

By Paul Sinkewicz
Windspeaker Contributor

PRINCE ALBERT

Artist Sheila Orr knows about anger.

She has felt it while researching the Canadian government's past policy of ordering Indian Agents to forbid Native people from dancing and holding traditional celebrations.

She said she also felt it when she read the historical documentation showing smallpox-infected blankets were distributed to entire bands in an attempted genocide. And she has felt it in her own life.

Orr is a Chisasibi Cree from James Bay, Que. who found out one day as a young woman that her entire village

was going to be uprooted from its island home and moved to the mainland to make way for the James Bay Hydro Project.

"The community I'm from was lifted — within one year just moved," Orr said. "I still wouldn't know where to find some of my relatives."

Still, Orr doesn't like to allow too much depression or overt rage to find its way into her work. Instead she uses humour and understated sorrow to express the infringement she, and all First Nations people in Canada, have suffered at the hands of white society.

Orr, who now lives in Regina and is the head of the art department at the Saskatchewan Indian Federated College, opened an exhibit of her work in Prince Albert at the Little Gallery.

(see Infringement page 13.)

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The Program Handbook 1999

The Program Handbook is now available in English and French. The Handbook contains information on the 1999 funding initiative and outlines the requirements for applications.

Based on consultations with Aboriginal people and organizations, four themes for funding have been developed. These themes are: Healing, Restoring Balance, Developing and Enhancing Aboriginal Capacities, and Honour and History.

The deadlines for applications are as follows:

Program:	Deadline Date:
Developing and Enhancing Aboriginal Capacities	January 15, 1999
Community Therapeutic Healing	January 15, 1999
Healing Centre Programs	February 26, 1999
Restoring Balance	March 31, 1999
Honour and History	March 31, 1999

Logo Contest

We are looking for a logo! All Aboriginal people are invited to submit their designs to us by January 30, 1999. A cash prize of \$ 1,000 and a limited edition print "North American Indian Prison Camp" by George Littlechild will be awarded to the winner. The logo must be representative of all Aboriginal people in Canada.

Information

To obtain a copy of the Program Handbook or for more information on the logo contest, please call us toll free at **1-888-725-8886** or visit our Website at www.ahf.ca

Season's Greetings

Suite 801, 75 Albert Street,
Ottawa, Ontario
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Infringement a recurring theme in artist's work

(Continued from page 12.)

The show, titled *In-fringe-ment*, uses mixed media ranging from household cupboards and moose antlers to traditional oil paintings to explore the theme of infringement on First Nations life by white society.

The theme of infringement has found its way into much of Orr's work over the years. One piece,

titled *Returning Tainted Gifts*, shows a three-dimensional birch bark canoe laden with wool blankets on a journey from North America back to Europe.

Another piece showing infringement in modern day life is titled *Conversation with a Conservation Officer*; re: Eagle Feathers. Orr told the crowd on hand for the

opening of the show about the common occurrence First Nations people are subjected to of being pulled over by conservation officers for an investigation into the origin of eagle feathers in their possession.

Her oil, rawhide and fabric painting titled *Infringement* features a square cut from the

pants of an RCMP uniform to highlight how law enforcement is used as a tool of cultural infringement in Canadian history, Orr said.

One theme that appears in Orr's work reflects a fond memory from her childhood in Quebec when her family used to leave a teepee up all in its yard all summer so the family could camp

in it. An overhead view of a teepee at night, with figures lit from a roaring fire casting shadows on the walls, shows the sense of togetherness and community that was a part of her culture.

"It was so comfortable. So warm and cozy," she said. "Who would want to infringe on that?"

Thanksgiving celebration takes an unexpected turn

(Continued from page 4.)

"HOO - OOOOO-OO!!!!" Young Spotted Owl tried the words and even changed the sound. And he was pleased.

Later that night, when the moon came up the Elder animals were in the woods. The night was pleasant and they were content.

That was when the younger animals began to practice their song and dance.

"HOO - OOOOO-OO!!!!" The younger animals tried out the sound.

Many of the Elder animals looked up in turn as they recognized the voices of their own children. Yet, the Elders knew.

It is the way of the young to sometimes seek untravelled paths. Sometimes these paths lead to new grounds where the young ones would then settle in their time.

Other times, these paths led them away from the safety of others of their kind.

Yet, it was unspoken this. And they kept their silence.

Later, that same night the animals of all kinds gathered together to honor the Creator, the Manitou for his goodness, for their breath, for all good things given to them.

Soon it was time for the young animals to show the new way.

Young Bob Cat said. "We will perform this gig."

So when they entered it was not in a circle but every which way.

"HOOO-OOOO" They began their number and it was for sure something to be heard.

Never had such a sound come across the hills and the forests.

And the Elder animals looked at each other. There were questions in their eyes but they would wait as it was the way agreed upon.

At this time, as it happened, Owl was coming back from his visit. The snow had delayed his homecoming. And as he flew closer to his land, he heard the noise of many kinds of animals.

Yet, there was no meaning in these voices.

He landed on a tall cedar tree. He had chosen to stay in its fragrant and sweet-smelling branches to see what would happen next.

Now it happened that the young ones of the "special group" began to see that Young Spotted Cat was making himself the "Star" front and center.

And it caused many to think in new ways, new thoughts that

they had never thought before.

There was some shuffling as some of the younger animals tried to get in the front line.

Skunk was moving forward so slowly no one noticed. He thought this. "Why I have a Black and White Suit. It is every bit as showy as Spotted Cat's suit. Yet, no one ever notices me because he is so much bigger."

Of course, it happened. Skunk edged slowly forward. Right into Young Porcupine. And of course it happened that Skunk sprayed as a skunk will do when it is afraid.

"Wha-Wha!!!" (Oh Gee!!) Such a smell arose that all the animals, young and the Elders were forced to clear away very, very quickly.

In moving, there was young Possum.

As the animals cleared away. They saw that they had knocked over Possum too quickly. They realized that they needed Possum for life is like that. One must have balance. So the Manitou created the fast and the strong and the gentler and often slower animal kinds.

"Ahhh" Young Spotted Cat went to help Young Possum up. And as he did so a new understanding came to him.

Owl flew down then.

"Our hearts are glad." Young Spotted Cat said as he turned to the other younger animals and asked. "May I speak?"

"It was I who stole the power of your words. I, alone, not the others. And I was wrong. You are wise Owl but there are still things that we younger ones have to find out for ourselves. That I took your words and gave them no meanings was wrong. I see that now."

Owl looked at the young ones and said. "Sometimes. Learning is painful for all involved: We will talk no more of this."

Nor did the Elders scold.

"Who offered the prayer of Thanksgiving while I was away?" Owl asked.

Chickadee with his little head white from many winters, answered. "I accepted the honor on your behalf."

Owl then added. "Is there any other words you feel to add?"

And Chickadee's heart was not fearful that he was not as wise as Owl. He knew he carried a bit of wisdom in his heart. "What have you learned then?" His words were spoken gently for it is the way that learning often is shared.

The younger animals asked if Young Possum would speak

what was in their hearts.

"We learned that in the words there are meanings of power and truth for all kinds of animals. And yes, it is true that we young ones will depart from our Elders on new paths, new hunting grounds.

It is this way for all things.

In the beginnings of our lives when we are taught the ways of the Elders are full of truths and meanings. We must keep this always. All kinds of animals must know this in their hearts. However, it is because we showed disrespect for the Thanksgiving celebration to the Manitou by causing such a commotion ... for this, we who were in the group, we are sorry."

"It is well spoken." Owl looked to the sky and the sun was rising. The Manitou's goodness was there for all and the Manitou smiled down on the animals, each kind.

No longer should they need to have one common way of communicating. Now they knew that it was necessary that each should appreciate the other kinds but still keep their own language and traditions.

Ekosi Maka. (It is enough said.)

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This conference is designed to bring together social work educators, practitioners, First Nations elders and leaders as well as other interested stakeholders to explore how social work educational programs can be redesigned to reflect the needs of the First Nations community development. The idea of this conference arose from the belief that present social work approaches based upon Euro-Canadian ideas lack the necessary cultural foundations and practices to be effective for First Nation communities and citizens. The foundation of educational program for First Nations social workers must be brought into conformity with traditional philosophies and ideologies. These philosophies and ideologies can then be adapted to contemporary times and issues so that they will be as useful as they were to previous First Nations communities.

Participants in the conference will examine how traditional indigenous knowledge and healing practices can be incorporated into the education of First Nations social workers, thus, allowing them to draw upon the best contemporary and traditional healing practices. It is anticipated that during the final part of the conference an indigenous philosophical framework will be generated that articulates the collective wisdom of the participants. The philosophical framework will form the basis of a redesigned social work curriculum.

The increasing number of First Nations assuming control over social welfare policy and administration underscores the urgency of achieving this goal. First Nations people are also faced with the challenge of finding the best possible means to deal with decolonization and reconstruction of their futures. In light of this, the conference will also focus upon what role Universities, Colleges, Federal and Provincial Governments play in supporting a redesigned education process.

Pre-registration: \$200.00 • On Site Registration: \$250.00

FOR MORE INFORMATION PLEASE CONTACT:

Trevor Tailfeathers, Social Work Conference Coordinator

Phone: (403) 737-2400 • Fax: (403) 737-2101

Email: tailtm@telusplanet.net • Email: redcrow@upanet.uleth.ca

Website: http://home.uleth.ca/~redcrow/soc_work/

EUB Alberta Energy and Utilities Board
640 Fifth Avenue SW Calgary, Alberta T2P 3G4

NOTICE OF RESCHEDULING OF HEARING

APPLICATION NO. 980197
FORT McMURRAY AREA
SUNCOR ENERGY INC.
MILLENNIUM PROJECT

Whereas the Alberta Energy and Utilities Board (EUB) has scheduled a public hearing commencing on 4 January 1999 with respect to Application No. 980197 by Suncor Energy Inc. for its Millennium Project in the Fort McMurray area; and

Whereas the EUB has decided that a brief adjournment of the 4 January 1999 commencement date of the public hearing is appropriate.

Therefore take Notice that the EUB has rescheduled the public hearing of Application No. 980197, to commence on Tuesday, 12 January 1999, at 9:00 a.m. at the Sawridge Hotel, 530 MacKenzie Blvd., Fort McMurray, Alberta.

Nature of the Application

Suncor Energy Inc. (Suncor) has applied to the EUB for an amendment pursuant to Section 14 of the Oil Sands Conservation Act of Approval 8101.

The Project, referred to as Project Millennium, consists of an expansion to the mining area and the addition of new processing units. The project will be located at the site of the existing Suncor operation, approximately 35 kilometres (km) north of Fort McMurray in the Regional Municipality of Wood Buffalo, in Township 92, Range 10, West of the 4th Meridian and Townships 90, 91 and 92, Ranges 8 and 9, West of the 4th Meridian. The proposed development will increase the production capacity to a minimum level of 12 185 000 cubic metres per year of crude oil products by 2002, provides for the continuation of Suncor's operations until the year 2033, and includes:

- an expansion to the Steepbank Mine based on a 30-year mine plan,
- an oil sands extraction plant on the east side of the Athabasca River,
- modifications to the current oil sands extraction plant on the west side of the Athabasca River,
- addition of a second processing train to upgrade oil sands products,
- utilities and other infrastructure associated with the mine and processing units, and
- an integrated reclamation plan for all of Suncor's mining areas.

Additional information

To obtain additional information or a copy of these applications and the EIA summary, contact:

Suncor Energy Inc., Oil Sands
P.O. Box 4001
Fort McMurray, Alberta T9H 3E3
Attention: Mark Shaw, telephone: (403) 743-6892
Fax: (403) 791-8344

For information about EUB procedures, contact:
Resources Division, Mine Development Group
Attention: Dave Henderson, telephone: (403) 297-8388
Fax: (403) 297-8122

Issued at Calgary, Alberta, on 17 December 1998.

Michael J. Bruni, General Counsel

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Powwow opens visitors eyes to Aboriginal culture

By Sabrina Whyatt
Windspeaker Contributor

TORONTO

In its fifth consecutive year, the largest First Nations event in Canada once again proved to be an overwhelming success. With an attendance of 20,000 people, the Canadian Aboriginal Festival, held at the SkyDome on Nov. 20 to 22 created an opportunity for First Nations people to share their culture with visitors from across Canada, the United States and abroad.

Neither words nor pictures could begin to describe the spiritual atmosphere of the event.

"It's more of a feeling," explained one participant.

From the entrance to the SkyDome, a panoramic view of the field showed people united in celebrating their cultures and eager to share them with the rest of the world. The colorful regalia and the distinct sounds of the different drum groups and singers had many non-Aboriginal people watching in awe.

Theatre, contemporary music, fine art, authentic Native foods,

fashion shows, an arts and crafts market, education seminars, special presentations with Elders, spiritual teachers and healers made up the three-day event.

The first day of the festival was deemed an educational day as several First Nation Elders, some of the most well-respected members of the Aboriginal community, addressed students in a teaching circle. They spoke on the traditions of healing, spirituality and other cultural subjects.

The students were provided with a unique interactive learning experience as they got to witness the Native culture and learn of the unique merging of the traditional and modern ways. There was hands-on experience with a new CD-ROM launched at the festival entitled *The Great Peace*. It was produced by Working World Training Centre in Brantford, Ont. in collaboration with Six Nations artist Raymond Skye. The CD-ROM explores the history, culture, values and spirituality of the Iroquois people.

"I came here with my friend and his mom, who are Aboriginal, and I'm learning a lot on the computer. We learn this in school



SABRINA WHYATT

During the three-day Canadian Aboriginal Festival, 20,000 visited the SkyDome and shared in the cultures and traditions of Canada's Native people.

too. It's fun, too. My friend is dressed up [in regalia]," said 13-year-old Shawn Deering.

Throughout the afternoon, traditional dancing, singing, art exhibits and Lacrosse demonstrations were held, while the evening brought the gala First Nations concert with artists Susan Aglukark, Joanne Shenandoah, Mishi Donavan and the Eagle Feather Band.

"I never dreamt I'd be invited to perform here. I've never seen so many brothers and sisters in one place at one time," said J. Hubert Francis of Eagle Feather.

The two-time Juno nominated group drove from New Brunswick, braving a snowstorm along the way, to perform what they call Aboriginal rock.

"It was worth it," said Francis. And the audience seemed to feel that way, too.

"They're awesome."

"You can really dance to this stuff."

"These guys are amazing."

"I never knew there was such a thing as Aboriginal rock," were just some of the comments from the crowd.

Although the music has a rock beat, the lyrics relay important messages and show appreciation and respect for the Native heritage.

"We write about everything from taking care of Mother Earth to respecting Elders. We hope the First Nations people will listen to our music and learn a little bit about themselves. We hope they

take caution in how they treat people and interact with people."

The Department of Indian Affairs contributed an exhibit to the powwow that contained information on Petroglyphs Provincial Park, the site of hundreds of rock carvings of shapes and figures that are believed to be the work of Aboriginal people who lived as much as 1,100 years ago.

Promoting healthy living was also an important part of the festival. The Pharmaceutical Manufacturers Association of Canada had a booth at the event promoting their "Knowledge is the Best Medicine" program. The initiative was designed to raise awareness among consumers about the importance of the appropriate use of medications and maintaining a healthy lifestyle.

One very important health issue pertaining to Aboriginal people in Canada is diabetes. The National Aboriginal Diabetes Association set up an information booth at the SkyDome to raise awareness of the disease.

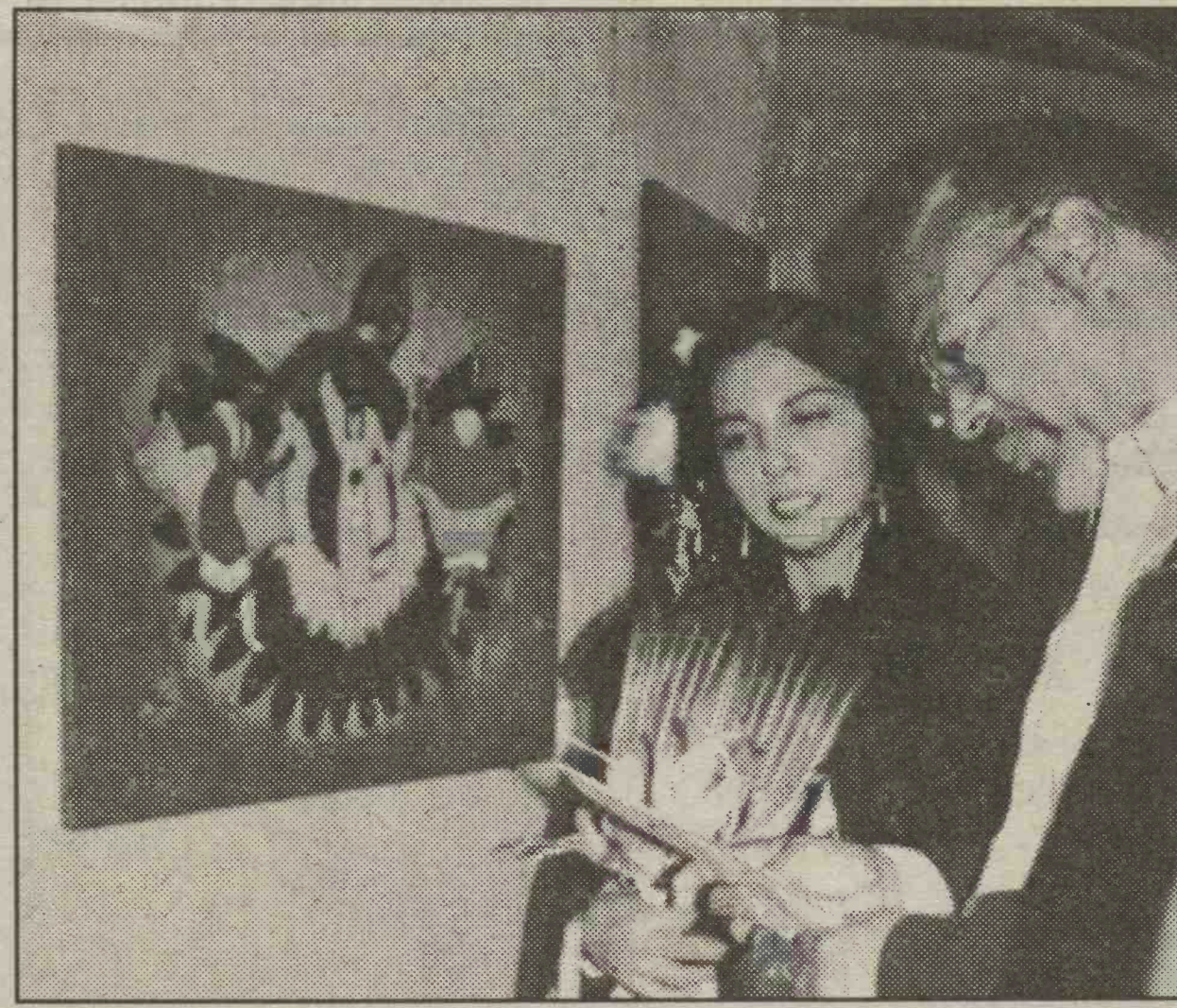
"Diabetes is running rapid in Aboriginal communities. Education is important, but also very important is that we are all responsible for our own well being. We have to do something about it," said Linda Brazeau, interim executive director with the association.

The third day, as the end of the festival drew near, many participants said farewell to old friends and new acquaintances. A closing ceremony took place, prizes were awarded and a tipi was raffled off.



SABRINA WHYATT

Participants at the Canadian Aboriginal Festival impressed visitors from across Canada, the United States and abroad.



SABRINA WHYATT

An arts and crafts show and sale was part of the celebration of Aboriginal culture at the SkyDome.

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Boxers make winter games team

By Marie Burke
Windspeaker Staff Writer

SASKATOON

A boxing training camp may not be the place most people expect to be during the holidays, but for Jesse Derocher, a member of Team Saskatchewan, it's part of the journey to get to the 1999 Canada Winter Games.

Derocher, 16, and his six teammates will be in Cornerbrook, Nfld. on Feb. 27 to compete in the intermediate boxing events. In the meantime, it will be training camps and a dedicated workout schedule for Derocher who is from the Flying Dust First Nation in Saskatchewan.

"I feel happy for getting picked to the team. Everything happened so fast," said Derocher.

He started training and had several fights at a small club in Meadow Lake about two years ago. When the club shut down, Derocher stopped fighting for a while. A surprise came in August last year when he received an invitation to come down to a training camp in Lodgepole, Alta. with about 90 other young boxers.

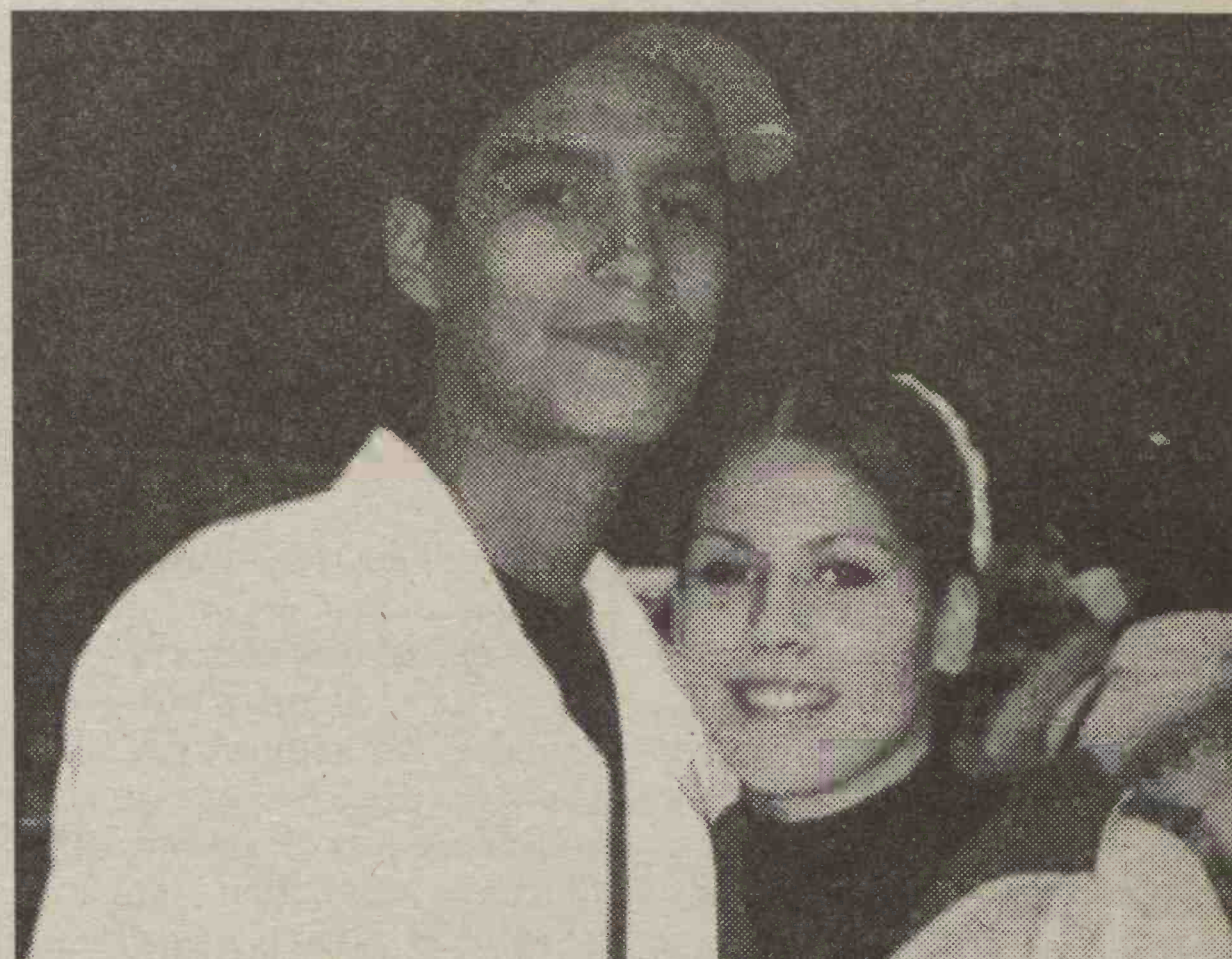
"I guess someone had seen me fight before and I was invited to this camp," said Derocher.

At the camp, a total of 11 boxers were selected for Team Saskatchewan.

A September move to Saskatoon to continue his training with the Saskatchewan Aboriginal Boxing Club was a big thing, he said.

As part of his training, Derocher travels around Alberta and Manitoba with the team, appearing on a variety of boxing cards. The hectic schedule is part of the team's training plan to gear up its members for the winter games.

Derocher said he trains three days a week and on his days off it's jogging and sprinting for at least three miles. Classified as a welterweight at 67 kg. (147 lb.), Derocher stands about six feet tall. The young boxer is attending Grade 10 at a local high school in Saskatoon and plans on being at home for Christmas.



Jesse Derocher with friend.

After Boxing Day (Dec. 26, that is) it will be right back to work in Saskatoon.

"I've always been supported by my mother. She has always been there," said Derocher.

His mother and brother will be going to Cornerbrook to support him. It will be the first time he has flown and his first visit to Newfoundland, which he said makes it even more exciting.

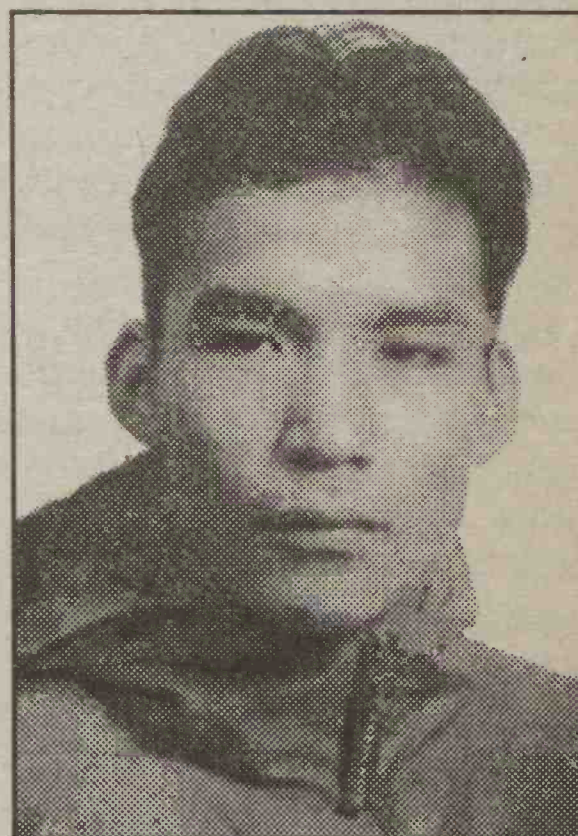
"We're looking for good things for these guys," said Kevin Howard, head coach for Team Saskatchewan.

The training camp will be for three days and the team will be sparring, shadow boxing and attending seminars to prepare them for the games. One of the seminars will be on drug and alcohol abuse, which is mandatory for all boxers going to the games.

"I just want them to go and experience it and I do expect all our guys to medal, I'm optimistic about that," said Howard.

The games official rules in the boxing events are straightforward, he said. Each competitor will draw another name in the same class from another team, but that also means it could be the best boxer from that team, said Howard.

The fights are structured so that when a boxer is knocked out by his opponent he is out of the competition. Judges use a computerized system to score punches that basically consists of three judges marking a hit by pushing a button within one



Brian Whitstone.

second of each other, indicated Howard.

Another member of Team Saskatchewan is Brian Whitstone from Onion Lake First Nation. At age 17, he has more than two years of boxing experience under his belt and several accomplishments. Whitstone was the 1997 Alberta Golden Gloves champ and he's classified as a light welterweight at 62 kg. (137 lb.)

"He has a very good chance getting the gold at the games," said Gord Blanchard, team manager.

Whitstone already has two gold medals, one at the Saskatchewan Aboriginal games in 1997 and the other at the North American Indigenous Games.

When Whitstone began boxing he was classified as a welterweight, but lost some weight last year after being sick for a while, said Blanchard.

Cree fighter has high hopes

By Terry Lusty
Windspeaker Contributor

HOBBEWA, Alta

A 23 year-old Cree from Hobbema, Alta. has been honored with the Barney O'Connor Boxer of the Year Award for "displaying exemplary character, courage and boxing ability."

Canadian Cruiserweight champion Willard Lewis (also known as Red Thunder Rock) was presented with Alberta boxing's most prestigious award on Dec. 7.

The honor comes a highly successful year after his return to Alberta from the American southwest. While in the United States, Lewis worked under such world-renowned trainers as Eddie Mustafa, Jerome Cof-

fee, Steve Delgado and Danny Carbajal. Their influence was more than apparent to Alberta boxing fans when Lewis returned home.

Barney O'Connor was an outstanding boxer, coach, manager, promoter and referee who passed away in 1991, but devoted more than 50 years to the sport and was viewed as one of Canada's best referees.

Lewis wants a match with former Albertan Dale Brown, the North American Boxing Federation champ who's ranked sixth by the World Boxing Council. Lewis firmly believes he can put Brown away.

Harold Burden, an occasional cornerman for Lewis, is high on him and claims, "he'll fight anyone, anytime, anywhere" and that includes Brown among others. Problem is, explained

Burden, "he hasn't had the right promotion yet."

The promising young fighter has attracted the attention of Lou Duva, who handles the likes of world champion Evander Holyfield. If Lewis becomes available in the near future, Duva is ready to accept him at his training camp in Florida. Lewis' supporters think that is what he needs to climb the ladder towards a title.

"I want Willard to get the best trainer, but there just aren't any in Edmonton," said Burden. "I'd really like to see him under Duva... pick up a few more fights, then go after higher rankings and a title shot."

What Lewis needs, he added, "are opponents who are better than what's here and are world ranked."

Lacrosse will keep Gardens hopping after Leafs leave

By Sam Laskaris
Windspeaker Contributor

TORONTO

While growing up in Six Nations, Ont., Kim Squire yearned for the opportunity to attend a National Hockey League game in one of Canada's most famous buildings — Toronto's Maple Leaf Gardens, but his wish was never fulfilled. And it's doubtful it ever will now that the NHL's Maple Leafs have just a few matches remaining before they move into their new home, the Air Canada Centre, in mid-February. Though the Maple Leafs are departing the Gardens following a 68-year stay, Squire will be among those who will soon have the pleasure of calling the famed rink his home away from home. Squire is a member of the Toronto Rock, the National Lacrosse League franchise which will play out of the Gardens in 1999. Though new to Toronto, the Rock is actually a second-year organization. Last season the squad played its home contests out of Hamilton's Copps Coliseum and was known as the Ontario Raiders.

The Raiders posted a respectable six and six mark in 1998 and tied for fourth spot in the seven-team NLL. But the club lost out on a tie-breaking formula and didn't qualify for the playoff schedule. Squire, who at 18 is the youngest member of the Rock, also toiled for the Raiders last season. The only other Native player on the Toronto roster is Squire's 25-year-old brother Rodd. He too was a member of the Raiders.

Kim Squire said he's excited about everything surrounding the Gardens' atmosphere.

"I'm looking forward to the whole part," he said. "Everybody in the country knows

"Everybody in the country knows about Maple Leaf Gardens. It's going to be fun getting ready for the game and playing the game. And I'm sure the post-game parties will be fun, too."

— Kim Squire,
member of the Toronto Rock,
National Lacrosse League

about Maple Leaf Gardens. It's going to be fun getting ready for the game and playing the game. And I'm sure the post-game parties will be fun, too."

The Rock will play its first regular season game on Jan. 9, on the road against the Baltimore Thunder. Toronto's home opener is scheduled for Jan. 22 versus the Buffalo Bandits. The seven-team NLL also includes the New York Saints, Philadelphia Wings, Rochester Knighthawks and Syracuse Smash. All squads will play 12 regular season matches. And for the first time a league all-star tilt will be staged, Feb. 20 in Rochester. Though the league is well received in other centres, the Raiders had difficulties drawing fans to Hamilton last year. The club averaged less than 5,000 fans per game at the 17,000-plus seat Copps Coliseum. Kim Squire believes one of the main reasons more fans didn't come out was the cost of tickets. Spectators had to fork out more than \$20 for the least-expensive seats.

But this season in Toronto, the most expensive seat is \$20 per game. And a person 18 years old and under can pur-

chase a ticket for \$10.

"I'm hoping everyone will support it this year," Kim Squire said.

The Toronto franchise was previously owned by a Kansas City group. It was bought and moved from Hamilton to Toronto during the off-season by a group of investors headed by Bill Watters, who in his position of assistant to the president of the Toronto Maple Leafs, is Ken Dryden's right-hand man.

The Rock ownership group also includes some other NHL personalities who prefer to remain anonymous. But those who have publicly confirmed their co-ownership include Hall of Famer Bobby Orr and current Maple Leafs' forward Tie Domi.

The Rock will feature the same coaching-management team it had last season. Johnny Mouradian will serve as club's general manager, Les Bartley is the head coach and Ed Comeau is the assistant coach.

"We plan to come out of the gate hard and fast," Bartley said. "We have a big, strong and aggressive team and plan to do some damage around the league."

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Late policy review puts Aboriginal children limbo

By Marie Burke
Windspeaker Staff Writer

EDMONTON

Only seven days after the provincial government announced the week of Nov. 15 as Celebrate Adoption Week, Lyle Oberg, minister of Family and Social Services, admitted the adoption record for Aboriginal children in the province is shameful.

Alberta Liberal Family and Social Services critic, Linda Sloan, questioned Oberg about the inadequate support for Aboriginal children and the adoption process. She said more than 1,000 Aboriginal children are in limbo waiting for adoption.

In fact, "there are 1,821 Aboriginal children in Alberta under permanent guardianship status of social services at this time, but only 40 have been referred for adoption," said Kathy Lazowski, Alberta social services communications director. Lazowski indicated that while the number of Aboriginal children is high, there are certain factors that need to be considered when assessing those numbers.

"You have to realize, many of these children may have special needs. It's one thing to make a broad sweeping statement about a thousand children in care, but you have to look at their circumstances," said the social service spokesperson. She pointed to the social services practise of placing a child into foster care as a

temporary situation and acknowledged this situation can sometimes stretch out into years. When foster care is assessed by child welfare as no longer being temporary, social services makes application to the courts for permanent guardianship if the child, said Lazowski.

When the province finally seeks permanent guardianship it can be a lengthy process and child welfare workers must exhaust all family placement resources for the child, said Lazowski. Once that happens a child may then be considered for adoption and then another extensive process kicks in. She also pointed out that some of the children in permanent guardianship are over the age of 12 which gives them a say in whether they want to be adopted or not.

"Last February, a First Nations policy was put into place that the band must consent to an adoption of a First Nation child," said Lazowski. The spokesperson indicated that the policy's directives to child welfare workers to seek consent of Aboriginal adoptions is still under review by the child welfare department. Lazowski was referring to the policy review report on Aboriginal adoptions, written last year, that has yet to be released by the minister.

The spokesperson also indicated a moratorium on Aboriginal adoptions has come into effect because of the policy directive to consult and seek consent on Aboriginal adop-

tion cases.

Lazowski said that in the last year there have been 14 adoptions of Aboriginal children with the consent of their individual First Nations.

Saddle Lake Wah-Koh-To-Win Child Care Society at Saddle Lake First Nation in Alberta has been helping Aboriginal children find Aboriginal families for eight years now. The First Nation childcare society has 50 registered foster care families in the community, but it hasn't been an easy road to develop their agency.

"In our mind Aboriginal children are first, but a lot of bands have a hard time getting a child welfare system in place. It's going to take time," said Debbie Halfe, case supervisor at Saddle Lake. Halfe said there is basically a moratorium on Aboriginal adoptions. Bringing apprehended Aboriginal children back into the community has been a priority for them, she said.

"As it is there has to be a system in place to approve adoptions in the community. A lot of people are reluctant to go through the process," said Halfe. The process involves a criminal record check and a home assessment.

While the chief and council in the First Nation community have approval and authority over Aboriginal adoptions, there needs to be an adequate system in place to provide support to foster parents and adoptive Aboriginal parents, commented Halfe.

"There is no standardized process in place that First Nation communities can follow. Every community is at different stages," said Halfe.

Another big struggle the band deals with is getting Aboriginal child welfare social workers who are trained and can handle working with First Nation communities' needs. Saddle Lake is in the process of arranging four adoptions in their community.

More than seven years ago, a group of adoptive parents with Aboriginal children got together to deal with the cultural identity of their children. The group called Cross Cultural Families of Native Children, plans, organizes and hosts cultural camps along with First Nation cultural advisors to give their children a connection to their Aboriginal culture.

"Native communities should have a lot of support because once the kids are back on the reserve that's not the end of the story," said Brian Harris, chairperson of the group. Harris is referring to the repatriation of Aboriginal children by First Nation childcare societies. He believes not enough resources are available to bands from the government for managing child welfare.

"The problem with this moratorium is that while children are in foster care the idea is that it's only temporary, then they wind up staying for years," said Harris. The situation worsens when children

are being sent back to their Aboriginal communities after no contact at all with their people, said Harris.

Harris stated the goal of the post-adoption group is to give their children a connection that will enable them to become bi-cultural. We want them to be able to walk into a Native community and know the protocol there, he said. He also wants them to know how to adapt in a white society.

Harris strongly believes Aboriginal children in foster care should also have this support, then maybe the repatriation of Aboriginal children would be less painful for everyone.

The group receives funding from Alberta social services to operate most of their programs. Harris pointed out the group is a non-governmental agency.

"We defer to our Native resource people, we learn about proper protocol, we have proper giveaways and we admit our ignorance and ask for help," said Harris. The post-adoption group doesn't discriminate between foster families or adoptive families, he said.

The Alberta social services spokesperson has stated the review of the First Nation adoption policy will take longer to complete because of consultations with First Nation communities still under way. In the meantime the ministry will focus on establishing "forever homes" for long term foster care.

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Dr. Terry Tafoya,

Mr. William Blackwater

GOAL:

The goal of this conference is promoting cultural diversity and understanding of the issues around traditional beliefs and spiritual values and their effect on the treatment and support of persons living with HIV/AIDS.

WHO SHOULD ATTEND:

Aboriginal people living with HIV/AIDS and their families, community health representatives, traditional healers, nurses and doctors, educators, drug and alcohol workers, youth workers, Elders, Chief and Council, Friendship Centres, peer counsellors, non-aboriginal communities

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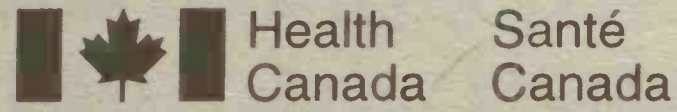
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Looking back

By Marie Burke
Windspeaker Staff Writer

CARDSTON

Fresh out of college in the early 1970s and determined to use her training, Cecilia Black Water applied for the inventory clerk's position at the Blood Indian Hospital. She was hired and spent the next 26 years working there.

Black Water is now the acting administrator and believes her work is still just as challenging and enjoyable today as it was when she started.

Black Water saw the technology in the office change, administrators and hospital staff come and go, and finally she saw the hospital become totally Native run. She looks back on the changes and is able to see her part in them more now than ever before.

"I was able to utilize my skills. The administrators saw that and I went ahead without realizing I was part of the changes," said Black Water. Looking back on the training she received in college, it was the strictness of the business administration program that helped her adapt to the environment of a hospital

setting, she said.

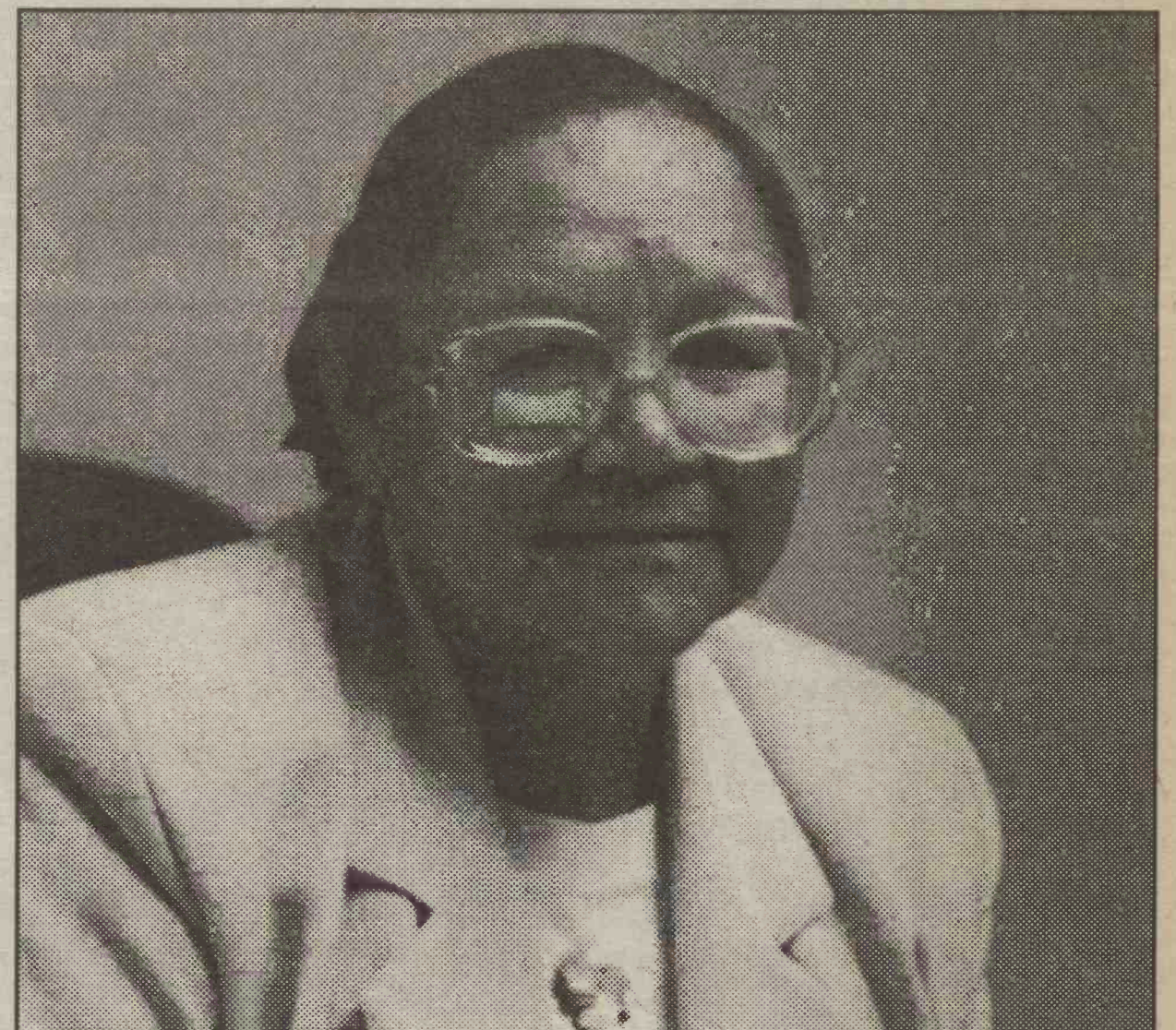
Black Water loves working for the hospital because it provides a variety of experiences and different situations. She said it's the people from the different walks of life who come and go that make her work worthwhile.

"As a child growing up, I knew the people only by their Blackfoot names. When I started working here, I realized they had English names," remembered Black Water. Knowing the people in the community who used the hospital made it easier for her to work there, she said.

For Black Water it is being among the elderly patients that brings her a sense of calm. Looking back on her memories of working in the hospital, Black Water said her most precious are those times when she would go out into the ward and just sit with the Elders. She still continues those visits today.

In its 70th year, the hospital is considered an historic site, said Black Water. Located on the southern end of the Blood Indian Reserve at Cardston, the hospital was built in 1928 and opened with 40 beds.

(see Hospital page 19.)



Celia Black Water.



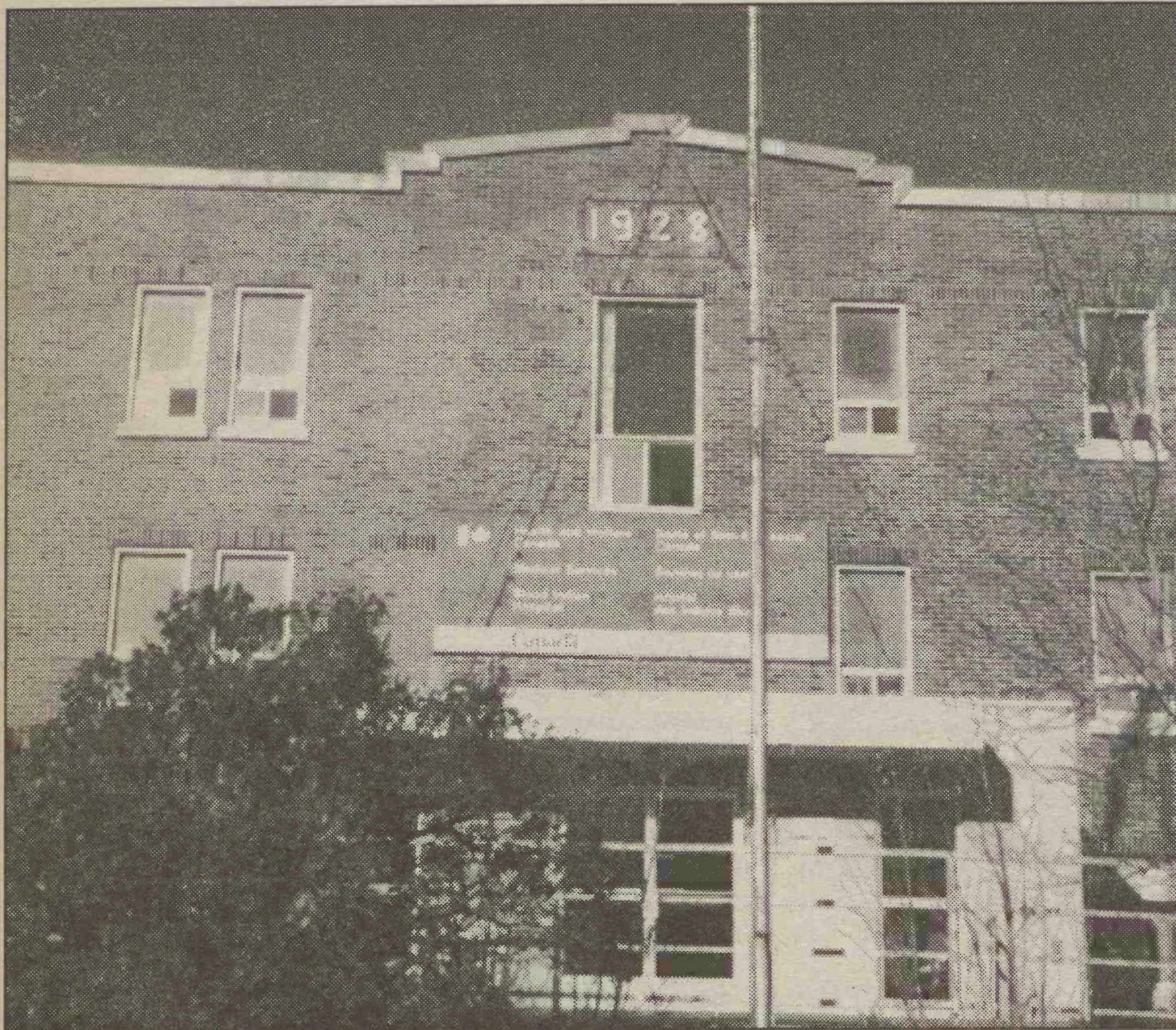
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The Blood hospital played an integral role in the community by offering a variety of health services to all members of the Blood Tribe.

Hospital soon to be retired after 70 years of service

(Continued from page 18.)

Now the hospital is an acute care facility and the patients are in long-term care. She said 50 per cent of the patients that are in the hospital's care are in the last stages of diabetes-related illnesses.

The Blood hospital was expected to close in 1997, but Black Water did not officially receive notice of its closure until late in 1998. The aging medical facility is now expected to close by March 31. Black Water is not sure of what will happen to the building, but planning for the soon to be retired hospital is underway. "When I first received the

letter for closure that day it just seemed I was sad," said Black Water.

Though she reminisces about the last 26 years, there is an excitement that comes along with the new facility opening in the spring.

The history of the Blood Indian Hospital, as chronicled in the 70th anniversary souvenir booklet, began when the Grey Nuns arrived on the Blood reserve in 1893. Soon after their arrival, a small hospital opened in Stand Off, Alta. that was built by the Department of Indian Affairs. Nearly 10 years later, the first resident doctor was hired after hospi-

tal admissions increased. Pneumonia, bronchitis and tuberculosis were the main ailments treated at the hospital.

In 1928, the hospital was built on its present site and was considered very modern. With 40 beds available, the hospital offered a full range of services, including two wards for patients with tuberculosis. Then in 1954, Health and Welfare Canada assumed jurisdiction over operations from the Grey Nuns. During the late 1960s and early 1970s, major and minor surgery and X-ray services ended. The last baby born in the hospital was in 1971.

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Unhealthy behavior stems from childhood abuses

By Den Tobias Deane
Windspeaker Columnist

When I first began contemplating working in the field of HIV/AIDS, I hadn't anticipated the many mountains that would be placed in front of me. I, like all, have had my share of knocks in the past and, in a way, they have prepared me for all that I have encountered and will encounter in this work.

I hear a lot of people at the grassroots level asking for help in the form of prevention and education, and, in many cases, I've offered my Helping Hands Project, along with myself, as a means of support. But I have discovered that people and organizations have their own agendas, target groups, formed views and ways of doing things.

My agenda is to help people, and my target group is everyone, and my way of doing things is different because it is positive. This attitude has resulted in my alienating some people.

I understand that society as a whole is used to negativity. Just check out the news, television programming, and newspapers. A positive approach from a positive person breaks every stereotype and may even be a culture shock. The responses that I have received have been rather intriguing.

In HIV and AIDS work we always refer to 'unhealthy behavior' which consists of using dirty needles for drug use, unprotected sex, promiscuous sex, and drunk and drugged sex.

When diagnosed with HIV/AIDS, I had to admit that, yes, I did have a lifestyle that put me at risk. Now where did I go from there? I had to understand that I couldn't deal with the childhood abuse issue that led me to the unhealthy behaviors, let alone my HIV/AIDS status. I was on OVERLOAD and wrestled with my life and its existence. I tried to commit suicide. Once I failed, I proceeded to try to understand this life and my place in it. Alone, I went to the mountains for a vision quest. I had many visions, but one in particular gave me instructions to go back to where I came from and everything would be okay. It became the name of my workshop — Going back to where we came from.

Since the time of my quest, four years have come and gone. The instruction I was blessed with and trusted in



PHOTO ILLUSTRATION

One thing leads to another. The abuses suffered in childhood often contribute to the unhealthy behaviors of adults.

allows me to be here, alive and conscious of my special place in the circle of life.

I've had to go back to my childhood repeatedly, and my discoveries were astounding. Who I am and what my project is based on is taking a real good look at childhood and abuse and how closely related it is to what HIV/AIDS workers call unhealthy behavior.

For example, I know a little boy that, between the ages of four and nine, the only attention he received was sexual. After, he would be beat for his association with the abuse. He went to great lengths to avoid the abuse until the abuser started giving him gifts and money to have him once again.

He grew up and, throughout his life, looked for love through sex. Looking for love through sex, (promiscuous sex) is an unhealthy behavior. It seemed easy for him at the age of 17 to start selling his body. Prostitution is also an unhealthy behavior and its association with drugs and IV drug use and drunk and drugged sex. The connections are uncanny.

These are only two examples of the connections I've made between childhood abuse and the behaviors that follow those abuses. The little boy I speak of is me.

There is a need to take a second look at the unhealthy behaviors label that the HIV/AIDS empire has embraced.

My wish is for this nation to, not only recognize this connection between childhood issues and unhealthy behaviors,

but to act on it by dealing with it openly and honestly and casting an overpowering shadow of shame on the abusers. Addressing these issues will benefit all of society in every area, but will build towards the true prevention of the disease.

We have created an awareness, and, for some, that may be sufficient. However, for myself, it is not. I came into contact with the disease even after I was aware.

I have reclaimed the power in my life, and have a positive message for the people. I don't have a hidden agenda or dollar signs in my eyes. What I do have is a genuine love for people and everything in life. Including the little challenges we are provided to learn from. This is what allows me to be confident and committed to this work in the education and prevention of HIV/AIDS. If perhaps anything happens to me I'd wish and hope that someone may find this information useful as I have the belief in my heart that it has the potential to truly help many people. Remember that we are all special! Walk in beauty.

Anyone who wishes to contact me please feel free and contact the paper. The Helping Hands Project builds bridges from urban to rural community living with community health packages, HIV/AIDS information and referrals, workshop and conference projects, and peer counselling.

Metakwe Owasin
(We are all related)

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Education program struggles against diabetes pandemic

By Paul Sinkewicz
Windspeaker Contributor

PRINCE ALBERT, Sask.

Getting back to traditional lifestyles is one of the best ways to combat the pandemic of diabetes raging through Saskatchewan, according to Tracy Nash and Jan Kroll.

The pair constitute the Diabetes Education Program administered by the Prince Albert Grand Council. Nash is a dietician, and Kroll is a registered nurse.

They spend most of their time out on the road, visiting 11 northern communities and spreading the word about the dangers of the third leading cause of death by disease in Canada.

In Saskatchewan, diabetes has touched the lives of 38,000 people — almost four per cent of the population, according to a report released by the Saskatchewan Advisory Committee on Diabetes. The report suggests 3,000 new cases will be reported each year.

For Aboriginal people the numbers get worse.

Among only status Indians there are 3,600 reported cases of the disease in the province, and the percentage of the overall Aboriginal community suffering with diabetes is one-and-a-half to three times higher than the rest of the population.

Health Canada statistics show that as many as one quarter of First Nations adults in Canada may have diabetes by the year 2016. Prior to 1940, diabetes was virtually unknown in Native communities.

Nash and Kroll say the answer is to really get back to basics.

"I think for a lot of people convenience foods are really easy, but they're higher in fat. So we encourage traditional foods because traditional foods are healthy choices," Nash said. "With traditional lifestyles they're also more active."

"When you're hunting and trapping you're using up a lot of

energy," Kroll added.

The proof for the pair is in the statistics they have witnessed in their own area. Around major centres in Saskatchewan, like Prince Albert, the incidence of diabetes is higher than in the more northern areas. They now worry more cases of diabetes will follow the new northern road under construction to Black Lake, Sask.

"I think we're already seeing it actually," Nash said.

"There's a greater ability to get the pop and the processed foods," Kroll added.

For all people, convenience and snack foods are a wolf in sheep's clothing. They look and taste good, but are a major cause in a worldwide increase in diabetes. For Aboriginal people they are especially poisonous.

Diabetes is a condition characterized by a problem with the body's level of blood sugar due to a defect in the insulin produced by the pancreas. The disease can cause a wide variety of serious ailments, from complications with the kidneys or nerves, to loss of vision and heart disease.

Weight control, activity and healthy eating are all keys to reducing the risk of diabetes.

Unfortunately, the change in diet and lifestyle First Nations people have experienced in the past 50 years has put them in a precarious situation. They are becoming more obese and are eating more processed foods, while doing less activity than ever before.

Kroll said rates of complications occur more quickly in the First Nation population.

"It seems like when they get the diabetes, it's more difficult for them," she said. "The complications are greater."

Aboriginal patients are also seven times more likely to need dialysis than the rest of the population.

Aside from trying to prevent the disease, the program is intended to teach people how to control and live with diabetes.

"I think for a lot of people convenience foods are really easy, but they're higher in fat. So we encourage traditional foods because traditional foods are healthy choices."

— Tracy Nash

The Diabetes Education Program came about three years ago after medical officials at Prince Albert's Victoria Hospital noticed an increase in the number of diabetes cases being handled by the hospital.

Since then the Prince Albert Health District, the North East Health District and the grand council have worked together to fund and administer the program.

"This is a fairly innovative program," Nash said. "We're even getting calls from B.C. to find out what we're doing."

She said other Saskatchewan bands, the Saskatchewan Indian Federated College dentistry program and the Saskatoon Tribal Council have all expressed interest in the program.

The secret to its success, according to Nash and Kroll, is the number of times they get out to the communities to hold workshops, cooking classes and school visits.

They say in every community they visit, the children have seen the results of the disease. Most know someone who has suffered from diabetes.

Education is the only weapon the pair have in the war against the disease, and despite the grim statistics, they are hopeful a corner can be turned against the spread of the disease.

Make your meals simple and healthy

By Debora Lockyer Steel
Windspeaker Staff Writer

Meals for Good Health
By Karen Graham
Canadian Diabetes Association
\$29.95, 232 pages (hc)



A book by registered dietitian and diabetes educator Karen Graham, in cooperation with the Canadian Diabetes Association, takes the guesswork out of meal planning.

Meals for Good Health features 60 recipes that are not only fast and easy, but low in fat and sugar as well, and provides meal plans that will help manage diabetes and heart disease.

The book, Graham said, was reviewed over a three-year period by Aboriginal Community Health Representatives and nutritionists working on reserves, Elders from a friendship centre and Aboriginal women attending literacy centres. The book includes recipes for a hamburger soup and bannock meal, and uses other favorite foods such as wild meat, wieners, cabbage, corn and berries as options or parts of other meals.

Meals for Good Health also discusses, in plain language, ideas for making changes to an unhealthy lifestyle. The chapter on healthy living includes tips on eating less fat, drinking more water, walking for health, choosing fibre and limiting the elements in a meal that contribute to diabetes and heart disease - sugar, salt and alcohol. The book also provides alternatives to milk for those people who are lactose intolerant, a common disorder seen in the Aboriginal community.

Lose weight without diet-

Meals for Good Health is published in co-operation with the Canadian Diabetes Association.

ing, feel and look healthier than ever before, and reduce the risk of diabetes, heart disease and cancer by using the easy to read information in the book which features full-color photographs of a month of calorie-equivalent meals.

The book is available in independent and chain bookstores, Shoppers Drug Marts, some Costco, Overwaitea, Save-On-Foods, gift shops, pharmacies and other retail outlets and from the Canadian Diabetes Association chapters. There is also a website to visit at: www.nald.ca/meals.htm

Author Graham lives in Portage la Prairie, Man., works as a consultant for Prairie Nutrition Services, and has delivered nutrition services to First Nations communities.

As well as *Meals for Good Health*, Graham has written *Nutritional Care for the Elderly*, published in 1982, *Food Irradiation, A Canadian Folly*, published in 1992 and the *Manitoba Health Nutrition Resource Guide*, published last year.

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Nisga'a leaders address conference delegates

By Debora Lockyer Steel
Windspeaker Staff Writer

VANCOUVER

Trains, planes and automobiles. Throw in a boat and bus ride and you have CANDO's 5th annual national conference held in Vancouver from Nov. 25 to Nov. 28.

CANDO is the better known acronym of the Council for the Advancement of Native Development Officers. Representatives from Aboriginal economic development organizations across Canada gathered to share economic development news, ideas, problems and concerns during the four-day conference which culminated in a dinner featuring keynote speakers Frank Calder and Joe Gosnell from the Nisga'a territory. Delegates were also treated to a harbor cruise and a bus tour of the Squamish and Burrard Nations' territories.

Also on the agenda was the announcement of the winners of this year's economic development recognition awards and the Economic Developer of the Year Award, chosen from the four recognized winners.

CANDO president, Angie Stewart, said the awards announcement was her favorite part of the conference as she presented the winners to conference delegates who were to vote for the developer of the year. Recognition award winners were the Saskatchewan Indian Institute of Technologies Call Centre, the Khowutzun Development Corporation of Duncan, B.C., the Blood Tribe Irrigation Project of Stand Off, Alta. and the Campbell River Indian Band, located on Vancouver Island.

The call centre, owned by the Asimakaniseekan Askiy Reserve, provides call out and information gathering services in Cree, Dene, and Saulteaux on a fee for service



BERT CROWFOOT

Winner of the Economic Developer of the Year Award was the Campbell River Indian Band for its joint project that made the Discovery Harbour Centre a reality.

basis to public and private sector organizations who are marketing products or services, gathering information or administering surveys.

The Khowutzun Development Corporation markets Cowichan sweaters over the internet, radio, in magazines and newspapers. The corporation has a joint venture to install gas lines in British Columbia and has developed a

forest services company. It has created 85 jobs and also operates a destination tourist resort called the Cowichan Native Village.

The Blood Tribe has developed a 25,000 acre state of the art irrigation system that is used domestically and marketed internationally. The project created 26 full- and part-time jobs and 50 sub-contracting opportunities. The irrigation project has created a hay densification project which exports internationally and will, when fully operational, create 75 jobs.

The winner of the Economic Developer of the Year Award was the Campbell River Indian Band. In a joint venture, the band has developed the Discovery Harbour Centre, a 360,000 sq. ft. shopping centre valued at about \$60 million. In total the mall project has created between 800 and 1,000 jobs. The band also operates the Discovery Harbour Marina, which, when complete, will have 1,000 berths.

Conference delegates also attended information workshops and plenary sessions. Keynote speaker on the first full day of the conference was Inuit Taparistat of Canada president Okalik Eegeesiak. She said 1999 would be an exciting time for the north, not only because the new territory of Nunavut would be coming

into existence, but because the Royal Bank would be holding its symposium on the recommendations of the Royal Commission on Aboriginal People sometime in April. She also shared information about some of the economic development initiatives in the works for the north, including a new contract with China for seal pelts worth \$2 million annually.

But the highlight of the weekend for many of the delegates was the Calder-Gosnell address at the awards banquet. Nisga'a member Frank Calder, known by many as a pioneer in the treaty-making process, made a fiery speech to delegates about the oppression of the Indian Act.

"You'll never get out of the system, because there is somebody on your back," said Calder. "I want to be a Canadian citizen, but I can't because there is somebody on my back." He said the settlement of the Nisga'a land question would get that somebody off his back.

Nisga'a Tribal Council president Joe Gosnell agreed.

"I'm going to take a great deal of pleasure when we are going to burn that Indian Act," he said, garnering heart-felt applause.



BERT CROWFOOT

Inuit Taparistat of Canada president Okalik Eegeesiak.

"You'll never get out of the system, because there is somebody on your back," said Calder. "I want to be a Canadian citizen, but I can't because there is somebody on my back."



BERT CROWFOOT

Frank Calder.



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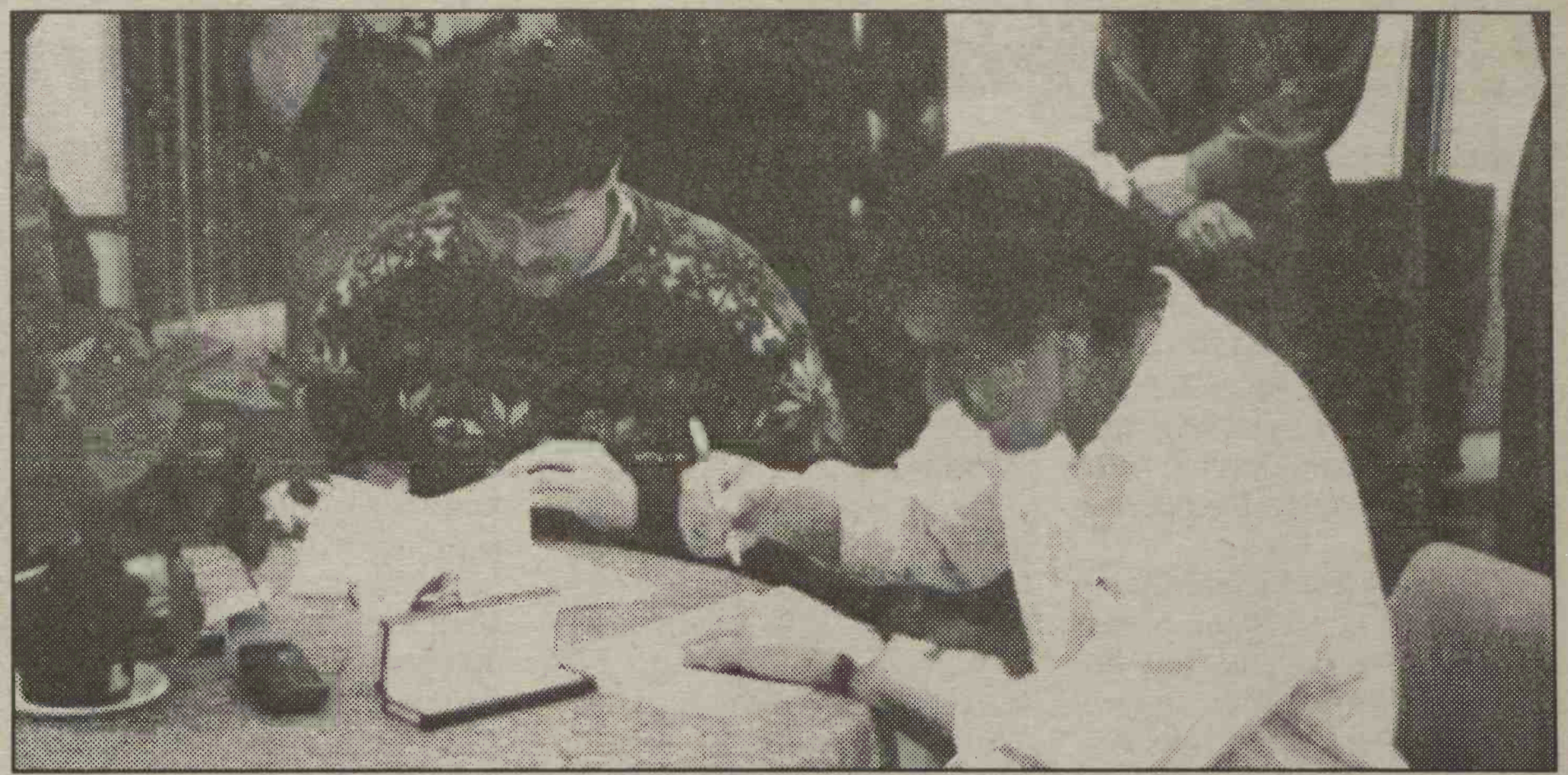
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MARIE BURKE

Brian Fayant (left) of the Métis Regional Council and Bruce Belcourt of the Metis community of Marlboro sign agreement that will bring jobs to the community.

Construction of pipeline brings Aboriginal employment

By Marie Burke
Windspeaker Staff Writer

EDMONTON

The construction of a \$4 billion natural gas pipeline is scheduled to begin in Alberta in the new year with help from Aboriginal people. The partnership was marked by the signing of contracts by the Métis Zone IV Regional Council, Métis Nation of Alberta and the Western Cree Tribal Council with Alliance Pipeline.

The contract between Alliance and the Métis will see Métis people employed to clear the right-of-way for the pipeline. The clearing of 93 kilometres near the Métis community of Marlboro is scheduled to begin in January and completed in the spring. The contract work will take place primarily in the Edson area west of Edmonton.

"Reaching out to Métis and Aboriginal communities is part of Alliance's commitment to local communities and partnerships," said Dennis Cornelson, president and CEO of Alliance Pipeline. Cornelson attended a signing ceremony on Dec. 16 at the Métis Nation of Alberta's head office and indicated the right-of-way clearing contract with the Métis is just the beginning. The Métis Regional Council has formed an organization called Métis Opportunities Inc.

to hire and screen personnel for the Alliance contract.

Cornelson said Alliance's consultative approach with Aboriginal communities in regards to the pipeline construction is part of the reason Alliance is able to proceed with the project. Alliance hired two Aboriginal liaison representatives to contact Aboriginal people in their communities near pipeline construction sites.

The president of the Marlboro Métis local, Bruce Belcourt, is involved in the discussions between Alliance and his community.

"We've had people from Alliance down to Marlboro to tell us about the pipeline going near our community, which means some of our people will get jobs," said Belcourt. He is optimistic about the project for the Métis community's economic development and for the employment opportunities that will result.

The natural gas pipeline will start near Fort St. John, B.C. and make its way through Alberta and Saskatchewan to its destination of Chicago, Illinois, where it will connect with the North American pipeline grid. The overall length of the pipeline will be nearly 3,000 kilometres with more than half of its length in Canada. The pipeline will be buried for its entire length ex-

cept for the above ground facilities like compressor stations.

The pipeline is expected to be completed in 2001. A spokesperson for Alliance said most of the pipeline will be built in existing utility corridors to reduce the amount of clearing of right-of-ways.

The Western Cree Tribal Council has three First Nation bands that make up the council, Horse Lake, Sturgeon Lake and Duncan's First Nation. The council has also signed a contract with Alliance for right-of-way clearing that is about 62 kilometres long near Fox Creek, Alta.

Touted as a multi-million dollar contract for the council, Grand Chief Robert Horseman said it is their intention to become working partners in the economic development that occurs in their traditional land use areas.

In Saskatchewan another group of First Nations will be working together because of an agreement signed with Alliance. The agreement, signed in August, is a contract for services to haul pipe produced at a Saskatchewan mill to locations along the pipeline site in Saskatchewan.

Cornelson credits the Federation of Saskatchewan Indian Nations, Treaty 4 and Treaty 6 for the completion of the successful partnership.

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Union fight in the Interior

Tracey K Bonneau
Windspeaker Contributor

WESTBANK, B.C.

Administrative staff of the Westbank First Nation have applied for certification to join the British Columbia Government and Service Employees Union.

Chief Ron Derrickson, saying he will contest the initiative to the bitter end, has declared the application to be a potential disaster for his community.

To make things more interesting, recently defeated Westbank chief Brian Eli has jumped on the bandwagon and supported the move, saying band employees require more job security, especially after elections when band employees are expected to support the new administration or face dismissal, Eli said.

Derrickson said the only person who is no longer collecting a paycheque as a result of his electoral win is the former chief. No other jobs have been lost, he said, despite the fact that many of the band programs are in a deficit.

The new chief has said publicly that there's no excuse for the bad financial situation the administration is in and that the employees have to take a hard look at their past performance. Those kinds of comments appear to have sparked the move to unionize.

Derrickson believes that's an over-reaction. He said it is

not uncommon to review employee performance after a new government administration is elected.

"The idea of job security without job performance will not happen under my administration," Derrickson told *Windspeaker*.

Derrickson has several objections to the unionization of his staff. He believes the strict rules regarding hiring practices will force him to hire more non-Native workers. Without a union, he said, he has more flexibility to hire his own people and let them learn on the job.

"People have to have experience and education," he said. "The people who get dumped are the band members. This is one of the basics for a training ground for Native people."

No member of the group which is spearheading the move to unionize was available for comment. However, many other communities have seen problems with the hiring and labor practices of band councils.

In many First Nations communities where there are no unions, it is not uncommon for people to be hired and fired according to family ties or because of personality conflicts with supervisors.

Derrickson claims that 90 per cent of the membership wants nothing to do with the union. He said he has not yet had one single band member come to him supporting the application.

Instead, he claims, they have come to him voicing their despair over the issue.

Currently in British Columbia there is only one other band administration that has been certified — the Kamloops Indian Band.

First Nations chiefs and councils say unions with provincial or federal mandates will not put the needs of the First Nation community first. They say it's a jurisdictional problem.

A union organizer says the union, which hopes to represent the Westbank employees, is willing and able to deal with such issues.

"The BCGEU is the leading union in the province with the view to support First Nations in terms of treaties and self government," said Marcel Dionne, staff organizer for the BCGEU.

Derrickson doesn't believe it. He thinks it's the government's way of sneaking in the back door and imposing provincial jurisdiction on reserve.

Stewart Phillip, president of the Union of BC Indian Chiefs is also worried about that aspect of the unionization of band employees. He said it's a blatant political move by organized labor and the NDP government.

"Union certification may increase wages but wage increase does not mean budget increases," the Pentiction Indian band chief said. "Therefore, increased wages will trigger layoffs."

Pentiction band files land claim

By Tracey K Bonneau
Windspeaker Contributor

PENTICTON, B.C.

The Pentiction Indian Band has filed for monetary compensation for loss of an area known as the Pentiction timber reserve. The multi-million dollar land claim has been filed on 1,100 acres of prime industrial and residential land within the city of Pentiction.

In 1877, when reserves were being established, the Joint Reserve Commission created the Pentiction timber reserve. The plot of land known as reserve No. 2 consisted of 1,427 acres set aside solely for the use of the Pen-tak-ten people. The claim, filed in early November, alleges an historical misdeed resulted when pioneer settler Tom Ellis illegally erected a fence around 300 acres of the timber reserve. Documents uncovered by claim researchers suggest the rancher complained he didn't like Native people crossing the land. In 1890, Ellis wrote a letter to the province and complained about them.

"My contention is that this portion of the Pentiction reserve is of no practical use to the Indians . . . if they persist in crossing my land it will lead to trouble," he wrote. "Under these circumstances I trust you will see the advis-

ability of refusing to sanction the land in question becoming part of the Indian reserve."

The band alleges the chief Lands and Works commissioner at the time, Forbes Vernon, told reserve commissioner Peter O'Reilly to "look favorably" upon Ellis' request. In 1893, Vernon approved O'Reilly's suggestion to cancel a large portion of Pentiction Indian reserve No. 2 and to exchange land with Ellis. The 1,107 acres eliminated from the reserve reverted to the Crown. Since then subplots have been subdivided and sold in smaller pieces to private individuals, companies and the municipality of Pentiction.

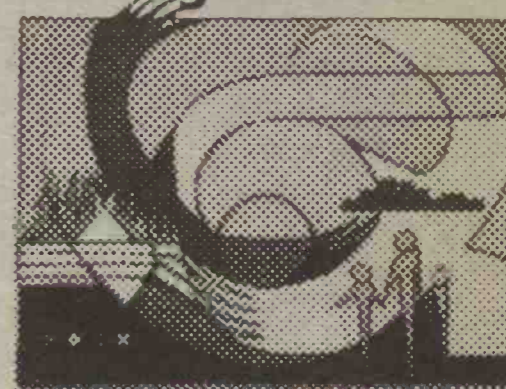
The remainder of reserve No. 2 was later cut off by the McKenna-McBride Royal Commission in 1916. In 1982, the Pentiction Indian Band reached an agreement with the federal and provincial governments through which some cutoff land was returned and, in some cases, compensated for. The compensation was \$14.2 million, but did not address the issue of the 1,107 acres that was removed from the reserve.

"Obviously we don't expect to get all that land back after all this time, but we do expect to be compensated for it," said Director of Lands and Management, Joan Phillip.

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National Aboriginal Achievement Foundation grant process made easy

By Marie Burke
Windspeaker Staff Writer

TORONTO

For Aboriginal students and aspiring arts professionals who are looking for some financial help to go to school, the National Aboriginal Achievement Foundation should be the first number on their list to call.

The foundation has three main scholarship programs available to status and non-status First Nations people, Inuit and Métis students — the Arts Scholarship Program, the Post-Secondary Education Awards Program and the Aboriginal Health Program. As well there are more than a dozen special scholarships available to Aboriginal students.

The level of financial assistance that is available is based on the applicants' needs, academic merit and commitment to their studies. "The object is to meet each individual student's needs," said Ken Williams, director of public affairs. When a student applies to the foundation it is determined what program is best for them based on interviews, said Williams.

Recipients are selected by a jury representing a cross-section of professional people. There is

no pre-set amounts on the scholarships, but the entire cost of the training cannot be funded, said Williams.

The application for a scholarship through the foundation is five pages long and includes a budget, which Williams said is what people seem to have the most problem with. If a student is running into problems with the application it is in their best interest to call the foundation. The foundation will return incomplete applications, but help is available to prevent delays in the application process.

As part of the application, proof of Aboriginal ancestry is required. In one applicant's case who applied as a non-status Native person, a letter from Indian Affairs was provided as proof of their Aboriginal ancestry, said Williams.

The foundation will accept applications for education scholarships whether the program applied for in Canada or abroad. Also taken into consideration is the quality of the training being sought and that it is related to the student's chosen area of study.

The National Aboriginal Achievement Foundation promotes the achievement of youth, but there is no age limit for scholarship applications.



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- 3:00 - 7:00 pm / Registration**
Victoria Conference Centre, 720 Douglas St., Ph: (250) 361-1000
- 7:00 - 7:10 pm / Welcoming Remarks**
Barbara Smith, Conference Organizer
- 7:10 - 7:30 pm / Blessing & Conference Introduction**
Marion Newman (Kwakwaka'wakw Nation)
- 7:30 - 8:30 pm / Keynote Address, "I AM ALCOHOL"**
Healing the Wounded Warrior: A Powerful One-Man Play, by Don Burnstick

MONDAY, APRIL 12, 1999

- 7:00 - 8:30 am / Registration**
- 8:30 - 8:45 am / Welcoming Remarks**
- 8:45 - 10:00 am / Keynote Address, HEALING THE PAST: CREATING THE FUTURE**
Awakening the Virtues in Ourselves and in Our Communities, by Linda Kavelin Popov & Dr. Dan Popov
- 10:30 am - 12:00 Noon / FOCUS Sessions**
1. STRATEGIES FOR STRENGTHENING IDENTITY IN FIRST NATIONS YOUTH, by Don Burnstick
 2. DOOR OPENERS AND ROADBLOCKS, by Bill Gordon
 3. BUILDING COMMUNITIES BY USING TRIBAL TRADITIONS, by Wedliid Speck
 4. RESTITUTION: The Least Coercive Path Toward Self Discipline, by Diane Gossen
 5. ROCK SOLID: Positive Alternatives to Violence (Youth Emphasis)
 6. DREAM THERAPY: The Five Key Concepts of Understanding Your Dreams, by Lee Brown
 7. REACHING AT-RISK STUDENTS: A Positive School-Wide Discipline Approach, by Charlie Coleman
 8. GETTING TO KNOW YOURSELF, by Winston Wuttunee
 9. EXPLORING TRADITIONS & INSIGHTS THROUGH DRUM MAKING (Youth Emphasis), by David Rattray
- 1:30 - 3:30 pm - FOCUS Sessions or Round Table Discussions Groups**
1. EXPLORING TRADITIONS & INSIGHTS THROUGH DRUM MAKING (Cont.), by David Rattray
 2. THE HEALING TEACHER: Creating a Culture of Healing in the Classroom, by Gary Phillips
 3. YOU'VE GOT A FRIEND: (Youth Only Please), by Nella Nelson and Alex Nelson
 4. MULTI-CULTURAL STORY TELLING: (Youth Emphasis), by Ann Glover
 5. THE QUALITY SCHOOL: Understanding the Behaviour of Self & Others, by Shelley Brierley
 6. WALKING THE SPIRITUAL PATH: New Directions in Today's Society, by Wayne Price
 7. VOICE THROUGH THEATRE, by Krystal Cook
 8. SAFE TEEN: A Violence Prevention Program for Girls & Women, by Anita Roberts

TUESDAY, APRIL 13, 1999

- 9:00 - 10:00 am / Keynote Address, EVERYTHING HAS A SPIRIT: A Balanced Approach to Healing**, by Chief Leonard George
- 10:30 am - 12:00 Noon / FOCUS Sessions**
1. REBUILDING THE SPIRIT, by Don Burnstick
 2. MULTI-CULTURAL STORY TELLING: (Youth Emphasis), by Anne Glover
 3. ROCK SOLID: Positive Alternatives (Youth Emphasis)
 4. THE HURT OF ONE IS THE HURT OF ALL, by Nella Nelson
 5. VOICE THROUGH POETRY: "Come Write Your Tribal Funk Alive", by Krystal Cook
 6. THE CIRCLE OF STRENGTH, by Shelley Brierley
 7. THE HEALING CURRICULUM: Strategies That Help Those Wounded by Violence, by Gary Phillips
 8. DREAM THERAPY: The Five Key Concepts of Understanding Your Dreams, by Lee Brown
 9. EXPLORING TRADITIONS & INSIGHTS THROUGH DRUM MAKING (Youth Emphasis), by David Rattray
- 1:30 - 3:30 pm - FOCUS Sessions or Round Table Discussions Groups**
1. EXPLORING TRADITIONS & INSIGHTS THROUGH DRUM MAKING (Cont.), by David Rattray
 2. RESTITUTION: A Non-Coercive School Discipline Program, by Diane Gossen
 3. ONE MAN'S JOURNEY: A Lifetime Process of Healing, by Wayne Price
 4. MAY THE F.O.R.S.E. BY WITH YOU: Being the "Best" Possible You, by Bill Gordon
 5. BUILDING COMMUNITIES BY USING TRIBAL TRADITIONS, by Wedliid Speck
 6. SAFE TEEN: A Violence Prevention Program for Girls & Women, by Anita Roberts
 7. ALTERNATIVE APPROACHES FOR DEALING WITH VOLATILE BEHAVIOURS, by Charlie Coleman
 8. TEACHINGS FROM THE DRUM, DANCE, AND EAGLE FEATHER, by Winston Wuttunee

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Film-maker driven by storytelling passion

By Jackie Bissley
Windspeaker Contributor

VANCOUVER

It was back in 1991 when Loretta Todd emerged on the scene with her first documentary *The Learning Path*, a film that looked at three First Nation women's experiences in the education system. That was more than seven years ago, and today Todd, a Métis originally from Edmonton, is recognized as one of Canada's foremost documentary film-makers.

Todd's interest in film-making began like many of her colleagues, driven by a passion for storytelling and the need to articulate the Native experience. After spending a few years working in Vancouver with various Native organizations, Todd enrolled in the Film Studies Program at Simon Fraser University in Vancouver. As a child she was intrigued by the world of film, she said, and going to film school gave her a solid foundation by providing her with the tools of the trade, a place where she studied the nuances of experimental film, and, more importantly, learned the craft of film-making.

"It was important for me to find a place where I could extend my involvement with the Native community but through a more creative expression. Also, I had been working in British Columbia for awhile and I had been working with a very strong sense of protocol, so I was aware of working in someone else's territory. It seemed that film-making was a way in which I could have a voice, and at the same time remain behind the scenes. It was also something I felt I had a gift for," she said.

"I was a kid who watched all the old movies, and I was very moved by the images, and so it was something I had wanted to explore. I was also very interested in the craft of film-making. It was important for me to know the technical side of film, that's why I went to film school."

After completing a three-year program, Todd went into Native communities and applied her craft by making a series of short videos ranging in subject matter from looking at the history of traditional sports to stories on HIV/AIDS and solvent abuse.

In between making her own films, Todd continued to work in the industry by doing contract work for the CBC series, *The Four Directions*, as well as teaching film-making at Capilano College and the Emily Carr Institute of Art and Design.

Receiving a Rockefeller Foundation fellowship in 1996, Todd went on to spend six months at New York University's prestigious film school where she lectured at various educational facilities around New York City, and where she was able to conduct



JACKIE BISSLEY

Loretta Todd.

research for upcoming projects.

The idea for Todd's recent film, *It's A Good Day: Remembering Chief Dan George*, had been in the back of her mind for some time before it actually became a reality. It wasn't until 1997, when the CBC announced the creation of their *Life and Times* series, that she found the right vehicle for the film, and Todd approached Chief Dan George's family regarding making a documentary about their father.

It's A Good Day: Remembering Chief Dan George will air Feb. 1 on CBC Television and has already been screened at various film festivals in Canada and the United States.

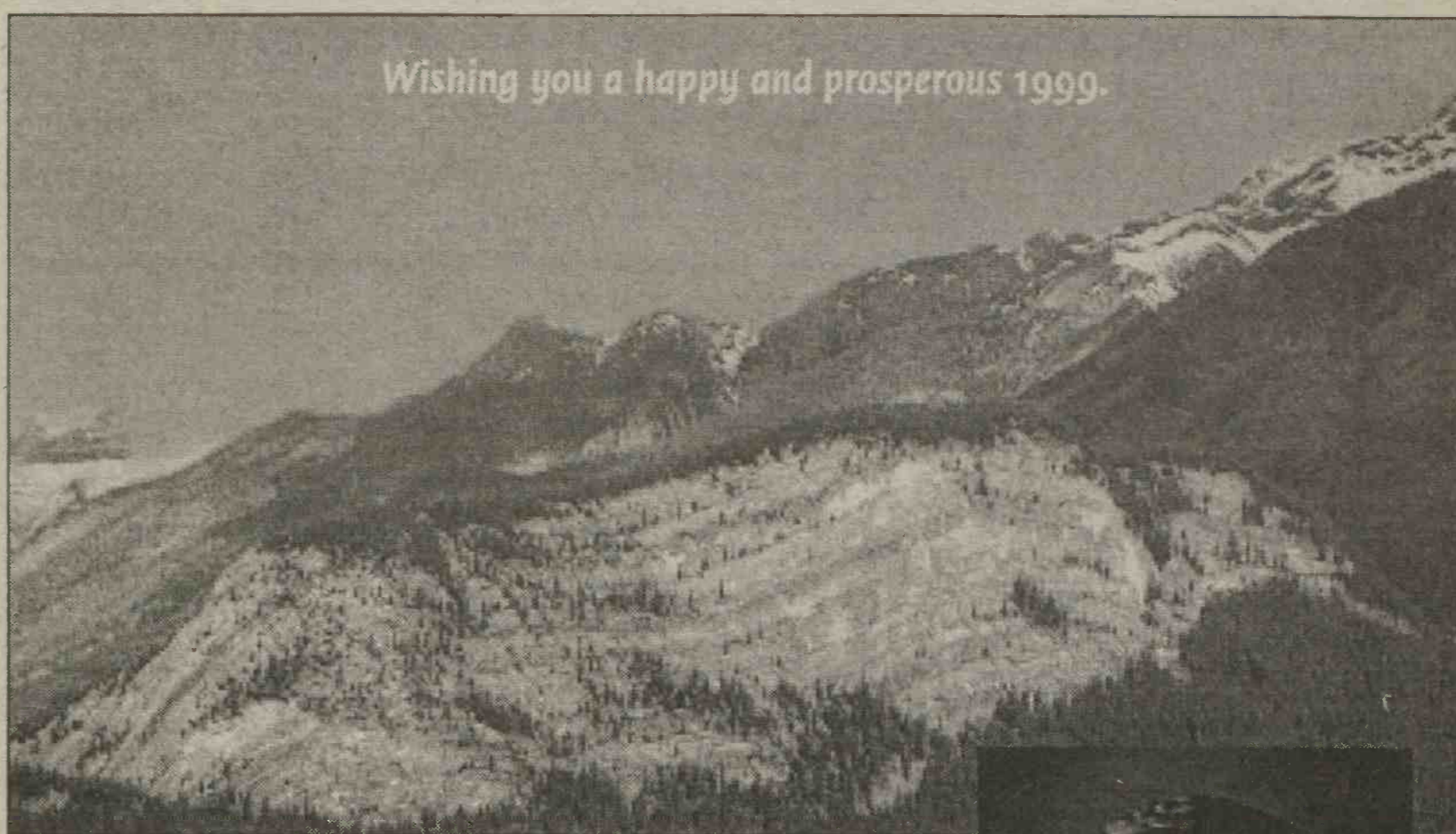
Chief Dan George has been in the hearts and minds of both Native and non-Native people for decades. Todd's film intertwines archival news footage, home movies and interviews with the George family to reveal the essence of a simple but extraordinary individual.

"I think he tried to do his best and he tried to do service to the Native community. He was like every other man: he had his problems and he had his strengths and his weaknesses, but I don't think he ever tried to claim more than he was," Todd said. "He came from that old tradition where you really tried to live your life for the good of your people and family. The thing that's really important is that he had a real kindness. I think that comes through in the film. It's such an intricate part of the Native community, and maybe through colonialism and residential school it kind of gets left out, but you could really see, that in his work and his acting, this great sense of kindness."

"He didn't hold anything back. He wasn't afraid to say 'you committed genocide.' He was incredibly honest and, at the same time, there was this deep humanity that touched everyone around him. The point I try and get across in some small way in all my work is that the non-Native community doesn't have to become Native in order to honor a teaching."

In talking about the future of Native film-making, Todd believes that developing technical infrastructures and capacity building are the key components to empowerment.

(see Film-maker page 31.)



"I invite you and other interested people within your organization and/or community to join us for leadership and professional development."

Robert Breaker
Director, Aboriginal Leadership and Self-Government Programs



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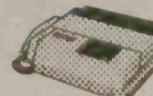
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**Students thrive
in educational
bumper zone**

By Pamela Green
Windspeaker Staff Writer

LLOYDMINSTER

It looks like a regular school from the outside. But looks can be deceiving.

L.E.A.P., the alternative high school in Lloydminster, is anything but ordinary. It's a place where teenagers facing tough home and social problems, substance abuse recovery or trouble with the law, can find a safe haven and get on with their lives and schooling.

It's a school that offers a safe, challenging and positive refuge from a mainstream world where they just don't fit in. And how principal Gordon Spendraith, his staff and students have managed to pull it all together, is just short of amazing.

"At L.E.A.P. we offer education to our students in a very different way. The bottom line is that they're here, attending, building some success. As a mix of outcasts from the mainstream, 14 to 19 years old, they jell really well and look after each other. There's a real sense of community here and I guess you could call it a pretty tight place," said Spendraith.

The Lloydminster Education Advancement Program is set up for a whole range of students: young offenders, pregnant teens and moms, students from a lower social economic setting and those who need to have more flexibility and discipline in the school system.

"The staff works very closely with the courts, probations and corrections who will release young offenders back into the community with ourselves as the gate keepers," said Spendraith.

With 34 students on board and four staff members, the school offers a smaller, more predictable environment for young people who have difficulty dealing with the dynamics of a large high school population.

Part of the mandate of L.E.A.P. is to go beyond the educational and social aspects, through public health and social service programs, prenatal care and young parenting support, recognizing that some of the difficult, real-life problems faced by many of these young people need hard-core, real-life solutions, explained the principal.

"What we have built into L.E.A.P. is a real paradox," he said. "While the discipline is really heavy duty, some things are much looser and more flexible, and with the small numbers there is a real consistency in our day to day activities."

While the school is not specifically tailored to Aboriginal students, the staff is highly cognitive of the fact that a large number of young people in the program (35 to 50 per cent) come from Native or Métis families.

And that's when cross cultural sharing becomes an important part of everyday life in this

school.

"If we offer a sweat out at Onion Lake, we offer it to everybody," the principal said. "As a school, we celebrated National Aboriginal Day last year, learned to cook bannock in home ec, participated in sharing circles with Elder Jimmy Wasewitch and took part in a lodge raising with Glen Littlewolf from Onion Lake. Our cultural and spiritual direction comes from our students."

The social/cultural needs of Aboriginal students are also met by full-time youth services worker, Sandra Opikokew, who encourages her Aboriginal students to practice speaking Cree and follows her own Native spirituality as closely as possible.

"Having an Aboriginal councillor is very significant in the Lloydminster context because many of our Aboriginal students are struggling. Many have parents who were put in residential schools so they don't prioritize education or encourage it in their children," said Opikokew.

Opikokew, who earned her social work degree at the University of Regina and is one course short of a full degree in Native Studies from the University of Saskatchewan, is planning to go back to school in two years to pursue a masters of social work degree.

But for now, she is really enjoying the challenge of working in the L.E.A.P. program. She calls it "a real bumper zone for kids."

For many students, attending a regular high school is overwhelming, like getting thrown into the deep end of the pool when you haven't learned to swim or tread water yet.

L.E.A.P., on the other hand, explained Opikokew, offers small integrated classes with minimal class changes that is correspondence based with tutorial support from the teachers.

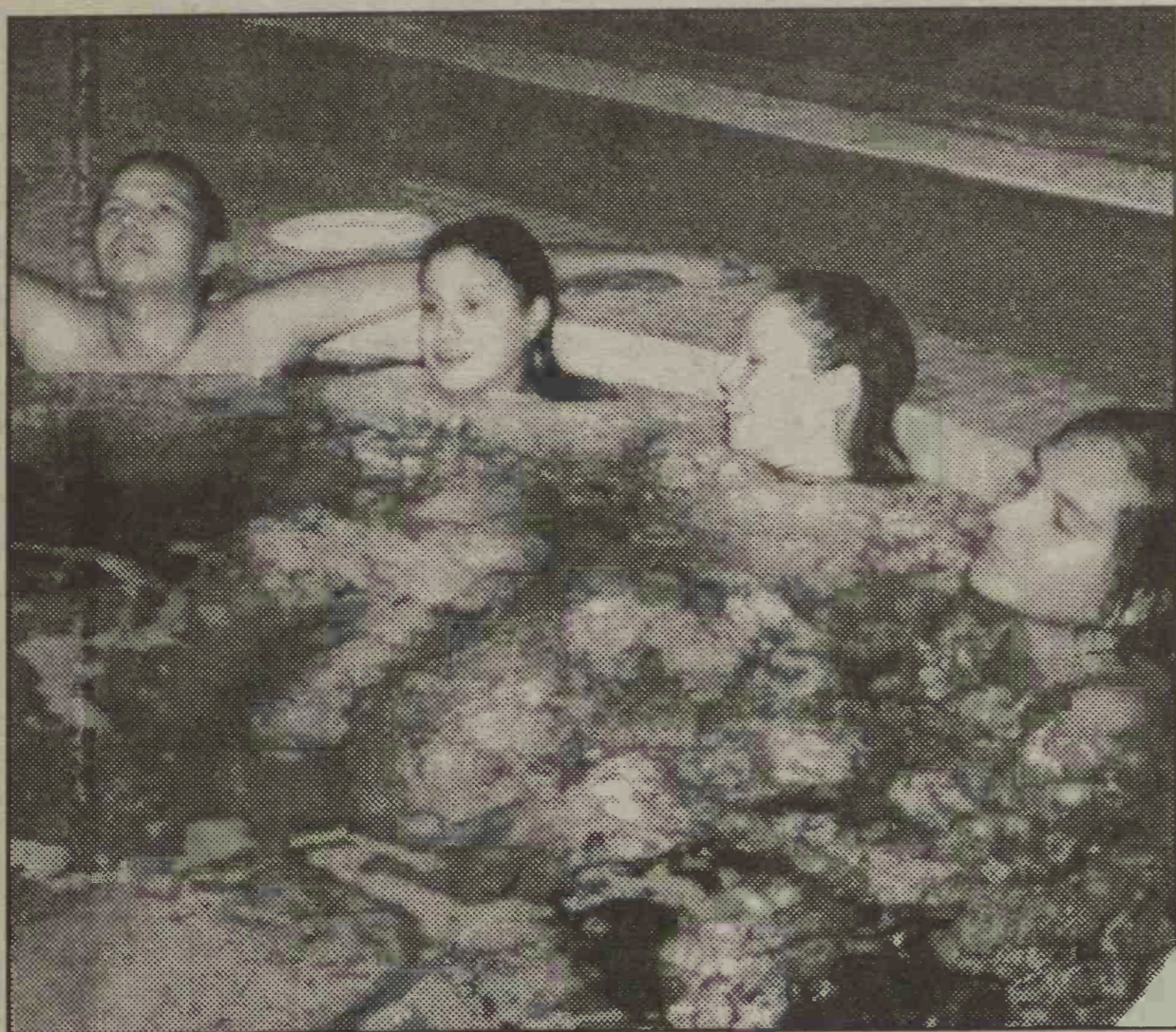
More flexible than an a regular semester system, it also allows a high degree of privacy because no one else has to know what level a student is working at.

"This is an important part of building self-esteem because one of our kids could be 18 and working at a Grade 7 level," said Opikokew.

Working together as a group, learning hands-on real life skills, is an important part of the program which includes fitness, skiing, swimming lessons, community service, cultural field trips and a soup to nuts approach to home economics.

"By the 18th of December, our students will have spent six weeks preparing to serve a full course Christmas dinner, made from scratch, in a hand decorated hall, to some of the 'partners' in L.E.A.P. — Saskatchewan Social Services, probation and the Thorpe Center for addiction recovery," she said.

(see LEAP page 28.)



PAMELA GREEN

Chilling out in the hot tub are some of the students from the L.E.A.P program (from left to right) Neil Cross, Chastity Scott, Beverly Redwood and Ryan Cardinal.

LEAP program

(Continued from page 27.)

Teen parent cooking classes have been an important part of the program for Beverly Redwood, a member of the Cowessess Band in Saskatchewan, who didn't want to go back to regular high school after having a baby.

Redwood said L.E.A.P. lets her be a better student and mom because when her child is sick, her teachers "perfectly understand" and she can stay home and look after him.

"I like to be able to talk to Sandra, and Gord really pushes us. He gives us a chance to let off steam and then pushes us again — to work, learn and succeed in our goals, and if I can't get a baby-sitter, I am allowed to bring my son to school," she said.

Neil Cross, from the Frog Lake Reserve in Alberta, said he likes L.E.A.P. because he can work at his own pace and ask for help whenever he needs it.

"You can't do that at an ordinary school because there's too many students and you can get lost in the shuffle. I like it here because you can set goals and you don't feel that far behind. You can keep your head above water. I also like having an Aboriginal councillor. I remember having a great Aboriginal councillor at Father Gorman School and it was one of the best things at that school," he said.

One of the students inter-

viewed by *Windspeaker*, a young offender from Saddle Lake Reserve who cannot be named, explained that he would recommend the L.E.A.P. "to kids with big problems."

"You work at your own pace, choose your own subjects and nobody's going to make you work but yourself. You can go as far as you want or stay back if you want. You don't get that in a regular school," he said.

After serving one year of a two year sentence in jail for committing armed robbery, this student was released back into the community, into what he calls, "the best and most appropriate place for me to be, the L.E.A.P. school."

"It was the saddest day of my life when the judge sentenced me, but I'm out now and I feel better. My goals are learning to weld next term at the composite high school, high school graduation and learning traditional dancing and regalia making. I've been to many traditional sweats, powwows, round dances and sundances and learned to canoe, fish and skin a deer when I was incarcerated. My Cree isn't very good, but I understand what my Elders tell me. What I have to say to other kids about life is, if you want to find out the hard way, quit school. If you want the easy way, stay in school."

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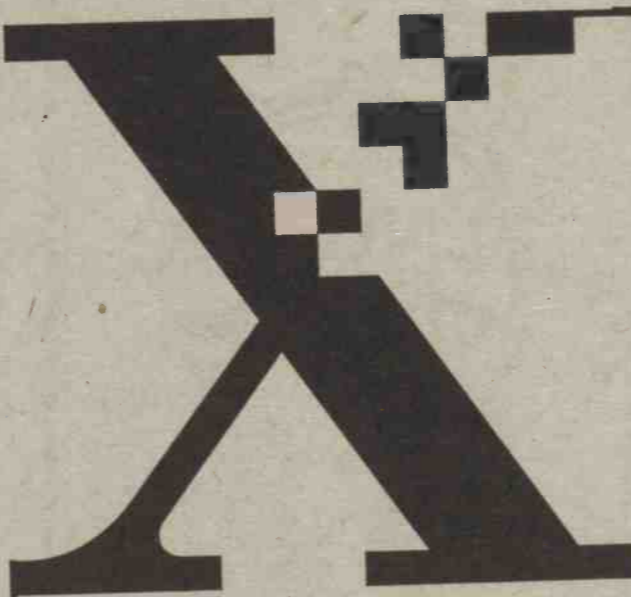
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Concordia entrance program gateway to higher learning

By Sonja McKay
Windspeaker Contributor

EDMONTON

Sandra Power believes education plays a pivotal role in both the personal and financial well-being of many First Nations people and enhances the quality of life, not only for the individual, but their entire family and, possibly, even future generations.

As a child growing up on the Muscowpetung First Nation in Saskatchewan, Power said emphasis was not put on education.

"Both of my parents attended Lebret Residential School and, coming out of that generation, education was not viewed as a positive experience. Education was not considered important so there was little encouragement," said Power.

As co-ordinator and counsellor of the University and College Entrance Program for Aboriginal Adults at Concordia University College of Alberta, Power hopes to assist others in overcoming the negative image of education passed on by those who had unfortunate experiences in the residential school system. Power provides academic advice and support to students.

"Like myself, many students have known dysfunctional lifestyles and are trying to break out of the cycle that may have kept them from academic success in the past," said Power.

Since 1985, the entrance program has been equipping students with the skills required to succeed in university and college settings. Former student Judy Phillips described the program as a stepping stone to achieving her career goal of becoming a journalist.

Ruth Ann Linklater, a 1989 grad, said prior to the program, "I had little faith in my academic skill." Graduating from the program removed her fear

"I discovered it's never too late to go back to school. It takes a lot of courage, commitment and hard work, but in the end, it is so worthwhile. I would encourage anyone who has ever dreamed of going to university or college to start working towards their goals now."

— Sandra Power

of academic failure. Today, Linklater holds a Masters Degree in Science and is a marriage and family therapist.

The eight-month-long day program designed for students who are 21 years of age or older consists of courses in mathematics, English, biology, chemistry, physics, social studies, career development and computers. Students may also take Native Studies 152, a university-level course that provides an introduction to the Cree language. The program runs from September to April, with information sessions set to begin in late January.

It wasn't all that long ago Power was a student in the university and college preparation program. Graduating in 1993, the program equipped her with the academic background needed for university entrance. More importantly, however, was the impact of the program on her inner-self. Power credits program instructors for furnishing her with a higher sense of self and giving her the confidence to take the next step in achieving her goal. The following year, armed with new-found confidence, Power entered her first year of university studies at Concordia.

An entry in her journal during her last term in the univer-

sity and college entrance program reflects her long standing desire to obtain her university education.

"This term will go down as one of the most memorable events in my life. I know this is not an ending, but the beginning of the fulfillment of dreams and promises made in my youth."

In 1997 at the age of 40, Power graduated from the University of Alberta with her Bachelor of Arts Degree. When she was hired in August 1998 by Concordia, Power's efforts culminated into her dream of assisting others in reaching their goals.

"I discovered it's never too late to go back to school," said Power who was 35 and a mother of four children when she started the university and college entrance program. "It takes a lot of courage, commitment and hard work, but in the end, it is so worthwhile. I would encourage anyone who has ever dreamed of going to university or college to start working towards their goals now. The University and College Entrance program serves as an excellent gateway to a degree or diploma. I can honestly say it's brought me to where I am today and has given me a career where I can help others realize their full potential," said Power.

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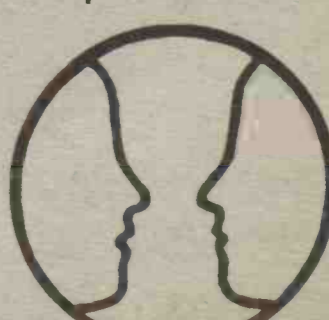
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Self esteem key to achieving

By Marlene McKinnon
Windspeaker Contributor

DUFFIELD, Alta.

When you think of a golf course, your mind probably turns to hot summer days rather than reading, writing and arithmetic. But for eight months, 26 members from the Paul Band walked or car pooled to the Iron Head Club House and Golf Course near Wabamun, Alta. to attend classes with the hope of achieving their high school general equivalency diplomas.

The students were pre-tested and were performing at about a Grade 8 level. Their ages range from 20 to 44 years old.

Of the 26 students attending this original General Educational Development High School Diploma Program for Adult Students, 19, an unusually high number, were successful. To date, 40 students have achieved equivalency in this program.

Previous high school diploma programs at Paul Band failed miserably. Dr. James Battle, a counseling psychologist who works with the Paul Band, said the difference between the recent and the previous programs is an emphasis on building self esteem.

Battle developed a regiment of full-time class instruction to prepare students for the diploma equivalency exams and provided weekly motivational speeches to enhance the students' self esteem.

For the past 14 years, Dr. Battle has operated an employment training program. He is author and publisher of 24 books on self esteem and taught for the psychology departments of Eastern Michigan University and the University of Alberta.

Coreen House is one of the graduates of the General Educational Development High School Diploma Program. House dropped out of Grade 10 in 1982.

She said her parents' divorce was the impetus for her leaving school.

"I just couldn't handle school then," House said.

House admits that initially she was frightened by the prospect of starting school again after so many years.

"But I think the scariest thought was knowing that I didn't get anywhere with education," she said. "One of the reasons I went back is I have a son in Grade 9, and I told him I was going to accomplish Grade 12 before he did."

The Paul Band is comprised of 1,356 members and is located 45 miles west of Edmonton. Dr. Battle said a significant number of the members are struggling on social assistance. These struggles manifest in the children where 10 per cent of elementary school students and 50 per cent of junior high students drop out of school.

"In three years we had a 95 per cent high school drop out rate," Battle said. "I think it's important that we do what we can to help people achieve."

The Paul Band, with Dr. Battle, has developed stay in school programs and suicide prevention programs for the students.

"The first and most important thing is to convince people that they are just as good as anyone else and that they can accomplish things," Dr. Battle explained. "Sometimes people need to be shown how to step forward in life."

House is now enjoying employment as a teachers aid with the Paul Band school. House said achieving the diploma has opened a world of opportunity for her.

Completing high school in eight months sounds like a daunting proposition, but House said it's not as difficult as it may seem.

"I found it so easy this time. I often wonder why I couldn't [finish school] back then."

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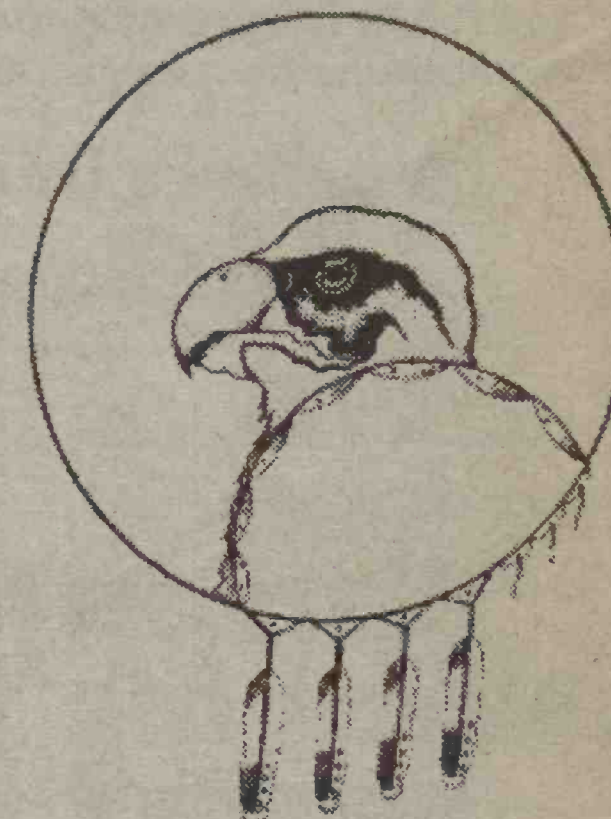


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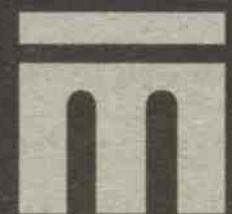
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Deadline for applications is January 29, 1999.



Film-maker Todd tackles Dan George

(Continued from page 26.)

"There's cinema and there's communication. Our communities still need to develop their own telecommunication systems and that encompasses many things: education, public service, journalism and entertainment should all be part of a telecommunication package. As well as having solid technical people in the communities on a grassroots level. I think that kind of infrastructure needs to be integrated in the overall governance of our communities.

"Then there's the whole issue of independent Native producers and their role in respect to, not only the Native community, but to the mainstream broadcasters. It would have been nice if the Royal Commission on Aboriginal Affairs had said 'telecommunications is an Aboriginal right' in the same way that the Maori used the Treaty of Watangi to guarantee their right to language and culture. The Maoris were able to negotiate a sizeable amount of money to run their own television channel. If we could achieve something similar, that would enable a lot more risk-taking as far as storytelling goes, both in content and style. That's what I would like to see."

Todd says she likes to experiment with storytelling and she is

"Our communities still need to develop their own telecommunication systems and that encompasses many things: education, public service, journalism and entertainment should all be part of a telecommunication package."

— Loretta Todd

interested in exploring beyond the traditional approach to documentary film-making. Even though she has made her mark in the realm of documentaries, Todd hopes to direct a feature film in the near future.

"It's important to be able to comment in different ways. The story still needs to be accessible and be able to reach a broad audience, but at the same time, I try to find a way that is more an extension of how I see the world," she said.



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- Takla Landing (past the Fort St. James area) - 6 weeks in & 2 weeks out (Takla Landing is a live-in position with accommodation provided).

Duties will include coordination, planning and implementing a comprehensive public health program. Programs will be delivered in a nursing station/health centre or in a home. Programs will be client centred.

The successful candidate will be expected to adapt nursing procedures to local conditions, provide safe appropriate nursing treatment services within the current legal framework and make decisions regarding evacuation as necessary. Candidates must be able to establish and maintain effective interpersonal relationships with communities of diverse cultural backgrounds. Flexibility, thoroughness, reliability, good judgment and initiative are essential.

Qualifications:

- Current registration as a Registered Nurse within British Columbia or ability to become registered within four months of appointment
- Valid BC Drivers License
- Current Basic Rescuer certifications (formerly CPR Level C)
- Proficiency in the use of the English language is essential
- Degree in nursing from a recognized Canadian university or a recognized equivalent or certification or diploma in Community Health Nursing from a Canadian university or recognized equivalent.
- Two years experience as a nurse, including experience as a Community Health Nurse.

Preferences will be given to those candidates who possess a medical services certificate in a northern clinical training program, outpost nursing program or recognized equivalent for the nursing station positions. Knowledge of First Nations health programs considered an asset. *Candidates who have submitted their resumes, please reapply if you are still interested.*

Closing Date: February 26, 1999

Send Resume to: Bev Gilroy RN, BScN, Nursing Supervisor
Carrier Sekani Family Services
240 W. Stewart St., P.O. Box 1219
Vanderhoof, British Columbia, V0J 3A0
FAX: (250) 567-2975 * No Phone Calls Please

Casino Regina CAREERS

Casino Regina has a challenging opportunity for a creative, energetic communications professional with excellent writing skills and a superior customer service approach.

Communications Advisor

Reporting to the Director of Communications and Public Relations, you will play a key role in internal communications, community relations, and writing and editing for a wide range of communications materials.

Education and Experience:

Bachelor of Arts degree in English, Journalism and Communications or other related discipline and 2 to 3 years of experience OR the equivalent in other related training and experience.

With your resume please submit a sample of your writing from two of the following categories: correspondence, speaking notes, articles, news releases, briefing notes, communication strategies.

Casino Regina offers an attractive salary and benefits package.

This position is designated for qualified candidates of aboriginal ancestry. The closing date for this competition is January 8, 1999.

Saskatchewan
Gaming Corporation

Human Resources Department
3rd Fl., 1880 Saskatchewan Dr.
Regina, SK S4P 0B2



OIL SANDS

Suncor Energy is a unique and sustainable Canadian integrated energy company dedicated to vigorous growth. The company is a world leader in oil sands development, a high performing oil and gas producer and one of the top petroleum refiners and marketers in the country.

Suncor Energy Oil Sands, a producer and marketer of custom-blended refinery fuel, is launching new growth initiatives, including a planned \$2.2 billion expansion. The Oil Sands division currently seeks the following skilled individual to join their team in Fort McMurray, Alberta.

Employment Department
Suncor Energy Inc.
Oil Sands
P.O. Box 4001
Fort McMurray, AB T9H 3E3
E-mail: osemplay@suncor.com

We will acknowledge receipt of all applications.

Upgrading - Maintenance & Engineering

Control System Technologist

Graduates of an Instrumentation Technology or Engineering program will excel in this opportunity to maintain and support digital control systems. Under the direction of the Area Supervisor, Electrical and Instrumentation, you will act as a bridge to meet the needs of operations, maintenance and engineering with respect to the control system.

Your successful track record includes at least 8 years of related experience in a refinery or chemical plant setting, plus TDC 3000 implementation training and experience. Certified Instrument Technicians with appropriate experience may also be considered.

Suncor Energy offers an attractive salary, exceptional benefits, relocation assistance and genuine opportunities for professional growth. If you have what it takes to succeed, please forward your resume quoting Competition #98-269.

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

Suncor Energy is committed to employment equity and encourages applications from all qualified individuals.

Note: Suncor uses the latest in document imaging technology (scanning) to review your resume.



Box 757
Valleyview, AB T0H 3N0
Phone: (403) 524-3307/3308
Fax: (403) 524-2711

EMPLOYMENT OPPORTUNITY

The STURGEON LAKE CREE NATION is looking for an empathetic, energetic individual committed to the well being of our Nation's greatest resource OUR CHILDREN!

Position: DIRECTOR OF THE SLCN'S CHILD WELFARE PROGRAM

Summary: Reporting to the Director of Child Welfare (L.S.L.I.R.C.), Sturgeon Lake's Band Administrator and Chief and Council through the Child Welfare portfolio holder; the successful applicant will be responsible for successfully implementing the S.L.C.N. Child Welfare Program, administering, monitoring and evaluating the delivery of the program. He/She facilitates the operation of our Child Welfare Committee; works towards the successful process of the community — based programming at the band level and supervises the Child Welfare staff.

The knowledge of the Cree culture and the ability to converse in the language is a definite asset.

Qualifications: The successful applicant must possess a bachelor of Social Work Degree (BSW), with extensive on-reserve experience in the Indian Child Welfare Field. He/she will possess good administrative and financial skills combined with superior communication/inter-personal skills. The individual selected must be willing to work cooperatively and effectively with the child welfare caseload, have a valid Alberta license and provide references, Child Welfare Information System and Police Information Centre checks at the time of the interview.

Salary: Is negotiable based on two-year contract; dependent on qualifications and experience.

Please fax or forward your resume or curriculum vita to: SLCN Child Welfare Program, Box 757, Valleyview, AB T0H 3N0 Phone: (403) 524-3307 Fax: (403) 524-2711

Deadline for applications: January 18, 1999

Interviews: January 21, 1999 (Interviews are at applicant's own expense. Only those being considered will be contacted)

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com



Employment Opportunity

RESOURCE DEVELOPMENT OFFICER

RESPONSIBILITIES:

The Resource Development Officer is responsible to Tribal Chief Child & Family Services board for all matters that relate to recruitment and training of Foster Parents, Program Support Workers, In Home Worker, Drivers, and One-on-One Workers.

DUTIES:

- The purpose of this position is to create opportunities for home placements and supports for the children under the care of TCCFS
- Ensure equity in availability and activities related to position at each First Nation Community
- To have a good working knowledge of departmental policy and procedures as required in order to deliver consistent and quality services to children in care of the society and foster parents
- To co-ordinate, schedule, and where appropriate or necessary, deliver foster parent recruitment and train foster care personnel to provide adequate and competent alternative placements for children in care
- To act as liaison with child welfare casework supervisor's in accessing and maintaining foster care placements for children in care of TCCFS
- To co-ordinate, recruit & train prospective foster parents.

QUALIFICATIONS:

- B.S.W. and/or minimum 2 years post-secondary Social Science field with 3 years child welfare experience or a diploma in Social Work with 5 years child welfare experience.
- Must have knowledge of the Child Welfare Act, First Nations Agreements.
- Valid Alberta Drivers License and clean criminal record and CWIS check.
- Must have own transportation.
- Ability to speak Cree an asset.
- Must have a "Train the Trainers" Certificate.

All applications and/or resumes, including 3 reference should be forwarded no later than Friday, January 29, 1999 to:

Tribal Chiefs Child & Family Services Society, Box 39, St. Paul, Alberta T0A 3A0
Telephone: (403) 645-6634 • Fax: (403) 645-6647

For further information, please contact:

Teresa Steinhauer, Director West or Connie Morin Director East at (403) 645-6634.

Tribal Chief Child & Family Services

**A CAREER IN
LAW ENFORCEMENT**

As part of an on-going recruiting initiative, the Regina Police Service is looking for a number of qualified, motivated individuals. Successful candidates will become part of a "pool" from which future recruits will be selected.

Qualifications: Applicants must have at least a Grade 12 education or equivalent; a valid driver's license; be in good physical condition; be able to communicate effectively in the English language (both written and oral); meet visual acuity standards; be legally entitled to work in Canada; and be able to work effectively in a fast-paced team environment. Applicants must successfully complete and pass suitability tests and security clearance.

A career in law enforcement is demanding, interesting, rewarding and versatile. If you meet the qualifications and feel you are up to the challenge, you are invited to apply.

Application forms are available at the Regina Police Service's Human Resources Office or may be obtained by calling or faxing your request to:



Regina Police Service

Human Resources Office
1717 Osler Street
Regina, Saskatchewan
S4P 3W3

Recruiting Officer: (306) 777-6629
FAX: (306) 777-6360

An approved Employment Equity Employer.



Child Welfare Social Workers

ALBERTA

The challenges are diverse. Your commitment is a constant. As you know, Child Welfare requires truly special individuals. If you are one of these caring people with professional social work skills, this position will be of interest to you.

Your degree in social work, direct client experience and attitude will support your range of responsibilities which may include intake, child abuse and neglect investigations, family support and case management. You could also be responsible for providing foster care and adoption services.

Ideally, you hold a BSW/MSW. We will also consider your application if you hold a degree/diploma in Social Sciences and have considerable field experience. The ability to speak an Aboriginal language or experience working with Aboriginal families will be viewed as an asset.

Access to a vehicle is essential as travel is required. Successful candidates will receive a comprehensive orientation. When applying please state location preference as there are positions available throughout Alberta. If you'd like an information package please call us at (403) 422-7157.

Salary: \$30,852 - \$45,684

Alberta's strong economy and affordable housing, together with no provincial sales tax makes it a terrific province to live in!

Resumes will be accepted until candidates selected. Send your resume quoting Competition No. 2015-WRN to Donna Lehman, Alberta Family and Social Services, Human Resources, 3rd Floor, Centre West Building, 10035 - 108 Street, Edmonton, Alberta, T5J 3E1.
Fax: (403) 427-1018.

First Nations Study Track

AT CANADIAN BIBLE COLLEGE

Inaugurated in 1995, the First Nations Study Track was developed collaboratively by a group of First Nations churches and Canadian Bible College. The program provides foundational studies in Bible and theology for those seeking ministry in a First Nations cultural context. The First Nations Study Track consists of eight courses, taken as part of a four-year program leading to the Bachelor of Theology or Bachelor of Religious Education degree. Instructors are chosen for their credibility and experience in the First Nations community. Contact the Enrollment Office for more information.

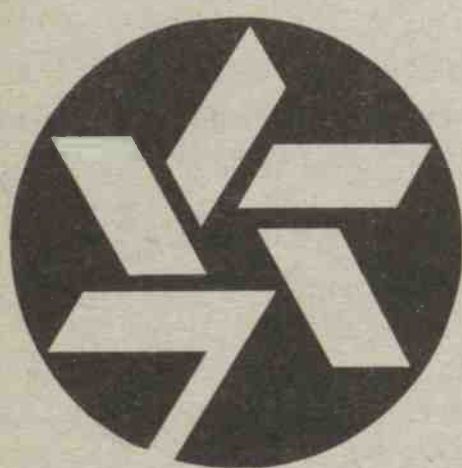
E-mail: enrollment@cbccts.sk.ca Toll-free: 1-800-461-1222



4400 FOURTH AVENUE, REGINA, SK S4T 0H8

PHONE: 306-545-1515 FAX: 306-545-0210 WEBSITE: www.cbccts.sk.ca

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**Regional Manager, Alberta & Western Arctic
CESO Aboriginal Services**

Responsibilities:

Responsible in the region for the management of CESO Aboriginal Services, and assists with the administration of the International Program and other CESO Activities. Develops and maintains relations with sponsors and clients in the region. Responsible for all aspects of Roster development within the region. Promotes CESO within the region. Administers regional funds and budgets.

Requirements:

- Aptitude and sensitivity for client, volunteer and sponsor relations.
- Willingness to travel (about 1/3 of the time).
- Knowledge of issues surrounding Aboriginal organizations and communities in Alberta and the Western Arctic.
- Related business experience.
- General administration experience including budget management and report writing.
- University undergraduate degree or equivalent experiences.
- Strong oral and written skills.
- Aboriginal preferred.

Starting salary is 40-42K. Office is located downtown Edmonton.

If you are interested in this position, or know of anyone who might be, please fax resume and covering letter to George Ferrand at (780) 429-3186 by March 5, 1999.

EMPLOYMENT OPPORTUNITY

CHEMICAL
INDUSTRIES
INC.

THE RIGHT CHEMICAL SOLUTION

SALES ASSOCIATE

Chemical Industries Inc. is currently seeking Aborigines with prior sales and general maintenance experience for the territories of Alberta, British Columbia, Saskatchewan, Manitoba, New Brunswick, Nova Scotia, Ontario, Quebec, Northwest Territories and Yukon marketing environmentally safe industrial maintenance chemicals.

Qualified applicants will require the ability to travel, work independently, and EARN BIG DOLLARS!

Apply by faxing a resume to the Ontario office at (416) 695-3964 or the Alberta office at (403) 571-7977.

Saskatchewan
CareersPolicy and Program Analyst
(Level 9)

As a Policy and Program Analyst in the Programs Branch, you will be responsible for planning, developing and coordinating innovative strategies and programs to support the development of Saskatchewan's labour market. You will analyze and interpret research findings, analyze labour market trends with respect to programs and coordinate program reporting and evaluation. In addition, you will be required to develop and maintain an efficient and effective system for the creation of briefing material on issues related to training and employment program responses to the needs of the labour market.

NOTE: Candidates must clearly indicate in their cover letter or résumé where they have acquired the following knowledge and abilities. Applications will be screened on the basis of this information.

You will have knowledge of:

- post-secondary education and labour market program delivery systems;
- labour market training policy issues in the province;
- community and business development processes;
- database management and word processing.

This knowledge would typically be obtained through a degree in education, social sciences or a related discipline OR an equivalent combination of education and experience.

You will have demonstrated the ability to:

- identify policy and program implications, analyze issues and options, summarize findings and recommend solutions;
- apply knowledge of research methodologies for collecting, analyzing, interpreting, evaluating and reporting information;
- identify data requirements for program monitoring;
- develop collaborative working relationships within the department and with other departments, agencies, stakeholders and the public;
- independently plan, organize and prioritize a heavy workload with conflicting deadlines;
- express yourself clearly and concisely, both in written materials and in presentations, to individuals and groups.

You will be:

- motivated, innovative and proactive;
- attentive to detail;
- flexible and cooperative.

No.: 09CPL-8-HD11WSK, Regina, Saskatchewan Post-Secondary Education and Skills Training

NOTE: This position has been designated in accordance with the PSC/SGEU Collective Agreement's Employment Equity Program for qualified candidates who self declare in writing that they are persons of Aboriginal ancestry, a visible minority or persons with a disability. Other candidates will be considered if no qualified designated group members are found.

NOTE: SGEU PS/GE members who possess current seniority as defined in the PSC/SGEU Collective Agreement will be considered prior to other candidates.

CLOSING DATE: JANUARY 8, 1999

A note to applicants: Within four weeks of the closing date, applicants being interviewed for these positions will be contacted. Your interest in a public service career is genuinely appreciated. Should you not be contacted for an interview, we encourage you to apply for other suitable positions.

Forward application forms and/or résumés to the Saskatchewan Public Service Commission, 4th Floor, 2103 - 11th Avenue, Regina, Saskatchewan, S4P 3V7, (306) 787-7575. Fax: (306) 787-7578. Deaf or Hard of Hearing TTY: (306) 787-7576. Visually Impaired Info: (306) 933-7079. Internet: <http://www.gov.sk.ca/psc/>

Please quote position, department and competition number on all applications and/or enquiries.

We are committed to Employment Equity and encourage applications from qualified persons of aboriginal ancestry; persons with disabilities; members of visible minorities; and women seeking management and non-traditional roles.

LAKE BABINE FAMILY & CHILD SERVICES



EMPLOYMENT OPPORTUNITIES

SUPERVISOR

Lake Babine Family & Child Services is seeking a Supervisor for Babine Nation area. Services to children and families will be provided according to legislative requirements and cultural standards of Lake Babine Nation people.

Duties: Include recruitment, orientation, and supervision of personnel, maintaining the standards of service delivery, and promoting awareness of the program. Responsibilities also include co-ordination of services with Ministry for Children and Families delivered child protection interventions, court services and wardship services. Assisting with the development of the agency and in the development of community based services and resources are also job roles.

The successful candidate must be motivated, organized, and have excellent interpersonal skills (verbal and written), leadership skills, supervisory skills, analytical skills, planning skills and the ability to work as a member of a multi-disciplinary team in a cross cultural setting.

QUALIFICATIONS

- MSW or BSW and (4) four years related experience. Equivalencies will be considered.
- Knowledge of First Nation aspirations
- Knowledge and experience regarding aboriginal culture
- Three satisfactory references and a criminal record review
- A valid drivers licence and reliable vehicle

SOCIAL WORKER

Lake Babine Family & Child Services is seeking a Social Worker for the Lake Babine Nation area. Services to children and families will be provided according to legislative requirements and the cultural standards of Lake Babine Nation people.

Duties: Include assisting the implementation plans of the agency, the development of prevention services, provision of services to families through agreements, development of intervention plans, fulfilment of court requirements, counselling of families, development and referrals to community services, carrying out the guardianship functions for children in care and the maintenance of records.

Candidates must have excellent interpersonal skills (verbal and written), analytical skills, organizational skills and the ability to work as a member of a multi-disciplinary team.

QUALIFICATIONS

- MSW or BSW and one year related experience
- Knowledge of First Nations aspirations
- Three satisfactory references and a criminal record review
- A valid drivers licence and reliable vehicle

FOSTER CARE WORKER

Lake Babine Family & Child Services is looking for a Foster Care Worker to develop placement resources for children in the communities of Lake Babine Nation. Placement resources will be identified, developed and supported according to legislative requirements, federal and provincial guidelines and the cultural standards of Lake Babine Nation.

Responsibilities of the successful candidate will include recruitment and approval of foster homes for children, participation in placement decisions, supporting the homes where children are placed and monitoring the standards of the homes.

Candidates must have excellent verbal and written communication skills, analytical skills, organizational skills, knowledge of child development as well as First Nations culture and the ability to work as a member of a multi-disciplinary team.

QUALIFICATIONS

- MSW or BSW and one year related experience
- Knowledge of First Nations aspirations
- Three satisfactory references and a criminal record review
- A valid drivers licence and reliable vehicle

FAMILY CARE WORKER

Lake Babine Family & Child Services is looking for a creative person who is committed to working with children and families for the position of Family Care Worker within the Lake Babine Nation area.

DUTIES

- Assisting in investigations, assessments, case planning, court work and maintaining records;
- Assisting in the culturally appropriate placement of Lake Babine Nation children and the assessment, support and monitoring of foster homes;
- Assist in the development of the agency
- Participate in providing family support services.

QUALIFICATIONS

- BSW or related degree or certificate; (equivalent training and experience will also be considered);
- Excellent oral and written communication skills;
- Assessment and planning skills;
- The ability to be organized is essential;
- An understanding of family dynamics, child and adolescent development;
- An understanding of family court procedures;
- Knowledge of Lake Babine Nation Culture and language is important;
- A valid drivers licence and a reliable vehicle is necessary;
- Applicants are subject to satisfactory references and criminal record check.

Send resumes to: Lake Babine Family & Child Services
Attention: Robert Chometsky, Director
P.O. Box 269, Burns Lake, BC V0J 1E0
Telephone: (250) 692-4745
Fax: (250) 692-4322

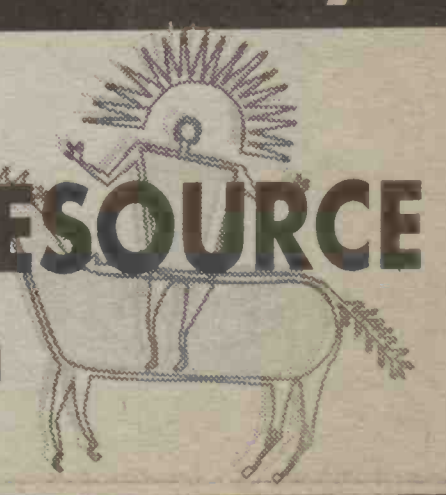
Closing Date: January 15, 1999



Windspeaker on-line updated monthly

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com



Two sides to every story

(Continued from page 5.)

I do not question that the residential schools are a cause for national shame. There's no other way to look at it. Imagine taking children from their parents, shearing off their hair, taking their languages and their histories away from them, forcing them to speak English and to despise the oral histories they'd learned through the stories of their parents and grandparents! Everything they knew, in fact, was taken from them and revised through the camera lens of British or European imperialism or the perspective of self-righteous church bodies.

And yet, my grandmother tried to be a good woman, I believe. My mother used to tell how she was always "trying to save the world," how she'd be giving "handouts" to the neighbors while her own children didn't have shoes to wear

to school. I find it hard to believe that she could have been one of those who was cruel to those children she worked with. I can't even imagine that she would have tolerated abuse in anyone else if she'd seen it. My family remembers her as a great meddler: one of my cousins tells a story of how she told off his own father for hitting him. She always thought she knew best, and to the younger generation it looked as if she wasn't afraid of anyone.

I also remember that she was always one for keeping up standards. She would say things like, "Always look as if you're going somewhere." If she criticized me for being undignified and a little wild in my behavior or for holding my fork the wrong way, I can imagine her doing the same to her Native students. I'm sure she would feel she was helping prepare them for life, just as she did me,

and in the long run I think it helped me more than it hurt me.

I would also like to say my grandmother was not responsible for the Indian School system, that her motives were always humanitarian. But I know that abuse frequently goes hand in hand with lip service to humanity. Therefore, added to my sense of national shame is another more personal sense of involvement and doubt. However good her intentions were, my grandmother was part of a system that was basically bad.

In an unjust system, can anyone be innocent, or is everyone implicated? I don't know, but I do know that her name was Jessica Emma Marten (Mrs. Marten); she was my Elder, and I loved her. I also wish I could find someone who might remember her from that time. You can leave a message for me with the newspaper.

Allison Kydd

FIRST NATIONS FACULTY POSITION UNIVERSITY OF VICTORIA

The University of Victoria, School of Social Work, invites applications for a First Nations Tenure Track Assistant Professor. There are approximately 100 First Nations students studying for the B.S.W. program delivered on the Victoria campus and off-campus locations, through various distance education modes. The School is committed to developing relevant First Nations curricula and access to social work education for First Nations students. The School fosters an analysis of power differences related to gender, age, race, ethnicity, religion, ability and sexual orientation; and is committed to empowerment based on equity, community change and adult education principles. The focus is on structural, feminist and First Nations analyses.

The teaching responsibilities of this position are flexible and would be chosen from courses in First Nations social work practice and policy, generalist practice, research, social service organizations, and practicum. This position involves academic advising to First Nations students enrolled in various BSW degree program modes; leadership roles in the ongoing development of policies and procedures for admission, practicum development and placement, course delivery and other areas of social work education relevant to First Nations people; and collaborative work with First Nations groups in B.C. to develop responsive social work education programs.

Qualifications:

A graduate degree in Social Work or a related discipline (complete or in process); intimate knowledge of and practice experience with First Nations, preferably in British Columbia; and some teaching experience preferred. Applicants must be in good standing in their community. This position offers an excellent opportunity to begin a career in University education.

The salary floor for an Assistant Professor in 1998/1999 is \$45,000.00.

For further information or enquiries please call:

**Professor Gord Bruyere (250) 721-6453 or
Professor Andrew Armitage, Director (250) 721-8333**

Please submit a letter of application, resume and the names and addresses of three referees to:

**Professor Andrew Armitage, Director
School of Social Work, University of Victoria
P.O. Box 1700, Victoria, BC V8W 2Y2
Email: aarmitag@hds.uvic.ca
Fax: (250) 721-6228
www.hds.uvic.ca
Deadline for application: February 15, 1999**

In accordance with the University's Equity Program and Section 42 of the B.C. Human Rights Code, consideration for this position will be limited to aboriginal peoples. The University of Victoria is an equity employer and First Nations candidates are requested to self-identify.

ESSENTIAL ABORIGINAL RESOURCE
www.ammsa.com

HARVARD NATIVE AMERICAN PROGRAM HARVARD UNIVERSITY

The Harvard University Native American Program invites you to join our exciting, academically challenging, and culturally diverse community. The Program serves students and faculty across various disciplines, and is committed to recruiting and graduating Native peoples by providing them with the community support and academic resources necessary to succeed at Harvard University and beyond. For information about admissions or financial aid, please contact:

HARVARD UNIVERSITY NATIVE AMERICAN PROGRAM
Read House, Appian Way, GSE
Cambridge, MA 02138
(617) 495-8220 Fax: (617) 496-3312
EMAIL: hunap@harvard.edu



ESSENTIAL ABORIGINAL RESOURCE
www.ammsa.com



Saskatchewan Careers

Director, Orcadia Youth Residence

The Department of Social Services, Southeast Region, is seeking a multi-talented individual to provide strategic and operational leadership in the position of Director of the Orcadia Youth Residence.

Orcadia Youth Residence, located 13 kilometres from Yorkton, provides a developmental program, care, detention and custody for males and females aged twelve to eighteen plus, in both open and secure custody units, who are held under the authority of *The Young Offenders Act*. Orcadia also operates an assessment and stabilization unit for a small number of Family Services youth.

Reporting to the Southeast Regional Director, you will:

- manage, lead and direct staff, programs and operations at Orcadia Youth Residence;
- plan, develop, direct and evaluate facility administered programs;
- develop and maintain positive and effective labour relations, staff training and development, overall fiscal and administrative management, and community relations;
- be a key member of the Southeast Regional Management Team which will include providing advice and assistance to the region's managers with respect to difficult to manage youth;
- develop relationships and partnerships with the police, courts, regional offices, service agencies, Aboriginal organizations and professional groups.

To qualify for this position, you will possess:

- a Bachelor of Indian Social Work degree or a Bachelor of Social Work degree, OR equivalent.

You will have knowledge of:

- management of program development and delivery in human services programming;
- budgeting strategies and practices;
- multi-cultural beliefs, values and perspectives, particularly for Métis and First Nations people;
- poverty and other socio-economic issues and their impact on children and youth, families, and communities;
- human service principles relating to: social, physical and emotional development, child abuse/neglect, parenting, self-esteem, sexuality, substance abuse, stages of human development, assessment, treatment and evaluation;
- the Criminal Code of Canada, *The Young Offenders Act*, and *The Child and Family Services Act* (Saskatchewan).

You will have the ability to:

- coordinate facility programs with other organizations and departments in the service area;
- provide leadership and implement change by inspiring a team approach to service delivery;
- communicate effectively to promote ideas and resolve issues;
- use sound judgement and discretion in the handling of sensitive issues;
- set priorities, organize resources, and effectively manage crisis situations.

You will be:

- a motivated leader who anticipates issues, initiates change and thrives on challenge;
- a team player, able to maintain effective relations with management, staff, and the community;
- a flexible and innovative facilitator.

No.: M06-9-BR07WSK, Yorkton, Saskatchewan Social Services

NOTE: This position is designated under the Employment Equity Program for qualified candidates of Aboriginal ancestry. Candidates must indicate in writing that they are a member of this designated group to be eligible for this competition.

CLOSING DATE: JANUARY 29, 1999

A note to applicants: Within four weeks of the closing date, applicants being interviewed for these positions will be contacted. Your interest in a public service career is genuinely appreciated. Should you not be contacted for an interview, we encourage you to apply for other suitable positions.

Forward application forms and/or résumés to the Saskatchewan Public Service Commission, 4th Floor, 2103 - 11th Avenue, Regina, Saskatchewan, S4P 3V7, (306) 787-7575. Fax: (306) 787-7578. Deaf or Hard of Hearing TTY: (306) 787-7576. Visually Impaired Info: (306) 933-7079. Internet: <http://www.gov.sk.ca/govt/psc/>

Please quote position, department and competition number on all applications and/or enquiries.

We are committed to Employment Equity and encourage applications from qualified persons of aboriginal ancestry; persons with disabilities; members of visible minorities; and women seeking management and non-traditional roles.

be more informed for less

Order Windspeaker, Canada's favorite Aboriginal newspaper, in quantity and save.

Who qualifies?

The Aboriginal Multi-Media Society (AMMSA), publisher of Windspeaker is a non-profit Aboriginal communications society dedicated to providing objective coverage of Aboriginal news, issues and events and providing low-cost access to its publications to Aboriginal people throughout Canada.

AMMSA/Windspeaker extends this special offer to the following select organizations:

All Aboriginal non-profit or charitable groups, First Nations, Métis Settlements, Friendship Centres, Tribal Councils, Schools, Libraries, Education Centres, Colleges, Universities, Literacy Groups/Organizations, Drop-in Centres, Treatment Centres, Clinics, Hospitals, Correctional Centres/Facilities.



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Phone: 1-800-661-5469 Fax: (403) 455-7639 E-mail: market@ammsa.com Web Site: www.ammsa.com

The limitations and details of this offer:

If your organization qualifies for this offer AND already subscribes to Windspeaker:

Single subscriptions may be converted - by simply paying the difference between what is left on your current subscription (calculated at a rate of \$3.00 per month remaining in the subscription) and the cost of the new subscription. Multiple subscriptions will be offered a credit based on their specific quantity - please contact us for specific details on what credit may be available to you. Please note that the cost of the new subscription must equal to or exceed your subscription credit amount. Sorry, refunds are not permitted.

All copies must be mailed to the same address. Canadian addresses only. All new orders must be paid in full prior to start of subscription. Subscriptions of more than 25 copies will be charged on a pro-rated basis of \$5.00 per additional copy per year. All subscriptions must be a minimum of one (1) year (12 monthly issues) and a maximum of two (2) years (24 monthly issues). AMMSA/Windspeaker reserves the right to cancel or modify this offer without notice. Sorry, personal or individual subscriptions are not permitted.

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Signature:	<input type="text"/>	Phone:	<input type="text"/>

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