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Windspeaker



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RCMP hears Pankiw complaint

By Paul Barnsley
Windspeaker Staff Writer

SASKATOON

A complaint against independent Member of Parliament Jim Pankiw was filed with Saskatoon RCMP on Dec. 18 by a Métis man.

John Melenchuk told *Windspeaker* he was interviewed at length by Cpl. John Kubat of the Major Crimes Unit. Kubat said he could not comment on what he had discussed with Melenchuk, but he did confirm he had spoken to him that day.

Melenchuk said the police officer assured him he would investigate the complaint. It centres around a pamphlet the Saskatoon-Humboldt MP sent out to constituents in early December. Entitled "Stop Indian Crime," the pamphlet states that Native people are disproportionately represented in the justice system because Native people commit more crimes. He said political correctness has prevented anyone from stating this "fact" and Natives, instead, are given a "get-out-of-jail-card" through section 718.2 (e) of the Criminal Code of Canada which allows judges to not sentence some Aboriginal offenders to periods of incarceration because of social circumstances they may be faced with.

The pamphlet, paid for with tax dollars, prompted Canada Post employees to picket the MP's constituency office because they did not want to have deliver what they considered offensive material.

Melenchuk said he decided to file the complaint for two reasons. First, he felt that since there had been calls for a police investigation into recent anti-Semitic comments made by Federation of Saskatchewan Indian Nations Senator David Ahenakew, then Pankiw's comments should also be investigated. Second, the back cover of the pamphlet shows the famous photo of a Mohawk Warrior face to face with a Canadian soldier. Pankiw's caption under that photo: "Indian terrorist confronts Canadian soldier at Oka, 1990" caught the attention of the Métis man's young son.
(see Terrorist page 2.)



ANN HANSON

Ian Akiwence of Toronto was all smiles at the Canadian Aboriginal Festival powwow held at the Skydome in Ontario's capital city from Nov. 28 to Dec. 1.

Cabinet memo reveals plan

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

A leaked copy of the Department of Indian and Northern Affairs Canada's (INAC) memorandum to Cabinet on the First Nations governance legislation shows that the department planned an intensive media campaign to control public discourse on the act and keep its own agenda front and centre.

The memorandum to Cabinet, or MC as it's known in government circles, is usually not made public. There are two types of documents that government departments usually send to Cabinet—an aide memoire, which provides information to the ministers but does not require a decision, and an MC, which requires a yes or no decision.

The document in question laid out Indian Affairs' plans for the legislation and its communications plans to ensure the bill would be successfully passed into law.

"The strengthening of accountability of First Nation governments to their communities, with standards comparable to other local governments, including more local decision making and clarity of authorities, will also underpin a more modern government to government relationship between the federal government and First Nations."

—Memorandum to Cabinet

INAC sources who were questioned about the contents of the MC said the department has a policy of not commenting on leaked documents. But no one suggested the document in our possession was not authentic.

Departmental sources confirmed the existence of a "quick response team" that analyzes reports in all media outlets across the country, ready to respond to negative stories.

Part of the MC that informed the Cabinet members of the details of the communications plan stated that "errors of fact... will be promptly addressed."

But a recent letter to *Windspeaker* from the minister of Indian Affairs, delivered as part of this communications strategy, seemed more intent on countering a dissenting point of view than on correcting a factual error. In response to a story detailing how an academic disagreed with the approach employed in the First Nations Fiscal and Statistical Management act, the minister wrote that this publication should not publish criticisms of the act until it had published a detailed story about what was in the act.

(see Memo page 8.)

WHAT'S INSIDE

YOU'RE FIRED NAULT

The chiefs have come out swinging, saying the Minister of Indian Affairs Robert Nault has been throwing his weight around a little to freely of late. One chief has even gone so far as to 'fire' the honorable member from Kenora-Rainy River. Chief Leon Jourdain says if Nault hasn't the mandate to discuss section 35 issues as he claims, then he's of no good use.

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OF MICE AND MEN

The Assembly of First Nations has put forward its intention to reorganize, but some chiefs and bureaucrats think the rot's set in to the point that things can't be fixed. A view from coast to coast, from the past to the present in *Windspeaker's* special feature on what's wrong with First Nations governments.

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LUKEWARM REPORT

The Romanow report on health gets mixed reviews in Indian Country and with the Métis.

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Residential schools position under attack

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

"If the government wants to pigeonhole this and say this is just a sex abuse case—which is heinous to start with—I think they're missing the boat because the survivors understand that it was more than that."

—Lawyer Alan Farrer

The federal government's attempts to limit its legal liability for the damage inflicted on Aboriginal people by the residential school system will be in the bull's eye if a class action lawsuit is certified and allowed to proceed.

Ontario law provides an opening to expand the realm of legal liability into areas where the federal government has refused to go so far—loss of language and culture, harm experienced by parents who were deprived of their children, and loss of education.

Three lawyers from the Toronto law firm Thomson Rogers are working with a consortium of other lawyers from across the country to get the class action suit before the courts. Lawyers representing about 4,000 of the current 12,000 plaintiffs have joined the consortium so far.

Charles Baxter, 52, is the representative plaintiff in the legal action. He is a member of the Constance Lake First Nation (Ontario) band council. He was nine years old in 1959 when a plane carrying Indian Affairs officials and RCMP officers plucked him off his family's trapline to take him away to residential school. He was 32 years old before he saw home again.

As the representative plaintiff, Baxter is exposing himself to the hardships of the litigation process—re-living the sexual and physical abuse before an open court and being cross-examined by government lawyers—so that others will not have to. He was asked why he decided to

take on that difficult role.

"For those other people who are still out there who cannot come forward. Maybe they'll have courage knowing someone is out there starting this movement, this complaint, to go forward," he said.

A total of 66 people in the Constance Lake community formed the first group. They sought legal advice from a lawyer in Thunder Bay who contacted the Toronto firm.

"We realized that being silent was not the way to approach," Baxter said. "The goal of our group in Constance Lake First Nation was that if we went forward it would not only be for us or for myself, it would be for all survivors that are still out there in the isolated areas that do not have access to legal resources. So someone has to start the process of complaint. Our group feels that it's not a story, it's an event that took place across Canada. They destroyed our childhood. It did damage to the relationship of the children and the parents."

Estimates of the amount of damages that will be claimed by plaintiffs in the lawsuit approach \$12 billion. The legal proceeding is not against the

churches, but solely against the government.

Two of the Thomson Rogers lawyers, managing partner Alan Farrer and Darcy Merkur, met with *Windspeaker* in their Bay St. offices on Dec. 9.

"You've got to understand how brave it is for Charles Baxter to stand up—in a room, on television or radio and knowing he's going to have to do it in a courtroom—and re-live these indignities that he was subjected to. He's a proud man. He's a big guy. He's a tough guy. And now he has to explain what happened to him when he was a youngster. It is not easy," said Farrer.

The federal government estimates that more than 90,000 survivors are still living. Only 12,000 have advanced claims. If the government's area of liability is increased beyond physical and sexual assault, most of the 90,000 survivors will have some sort of claim for compensation.

"Our position clearly is that the Crown, essentially, was the parents," Farrer said. "They took over the role of parents and there can't be any more important fiduciary duty than the role of parent. We believe that the Crown recognizes that in those instances



Darcy Merkur

where it severely sexually abused or severely physically abused students they have been prepared to recognize that there might be some liability. They've still been very slow in even resolving those cases. But there's a whole other aspect to this. And that's the kidnapping, the confinement, the mere fact of being subjected to that experience, which went beyond simply being there but deprived them of the opportunity to speak the language, depriving them of the opportunity to learn more about their culture, punishing them for even trying to do that. All of these things have to be advanced. We've learned from talking to survivors that these things are vitally important to them. If the government wants to pigeonhole this and say this is just a sex abuse case—which is heinous to start with—I think they're missing the boat because the survivors understand that it was more than that. Our claim seeks redress for everything."

It's expected the case for certification of the class action will make it to court in the summer or fall of 2003. A judge must be persuaded that all the plaintiffs suffered similar enough experi-

ences that they can all be addressed in one legal action.

The Ontario Court asked Thomson Rogers to notify all the law firms representing survivors. That has been done and now the lawyers are waiting to hear from their colleagues.

"We are proposing one class action. We're not seeking to exclude anyone. The way Ontario legislation works, if you don't want to participate you have the ability to opt out and say 'I will pursue this on my own.' But otherwise, Ontario is prepared to take control of the claim and to advance it on behalf of all the survivors and all of their family members," said Farrer.

Tony Merchant of Regina's Merchant Law Group said his firm will not be joining.

He believes that, since most of the schools were in Western Canada, it makes sense to pursue legal action in Western Canada. He said courts in the Western provinces are already settling cases and the Ontario courts will take time to become comfortable with the claims. Merchant also said class action lawsuits take control away from the individual plaintiffs.

(see Class action page 12.)

AFN sets schedule for re-structuring

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

A schedule for making changes to the way the Assembly of First Nations functions has been set. National Chief Matthew Coon Come laid out the timing for the process in his address to the chiefs at the December Confederacy in Ottawa.

Coon Come said he and the executive committee have come up with a draft plan that will be sent to the chiefs for their examination in preparation for a debate at the next chiefs meeting in April.

"There will be many options that we would want this assembly to entertain. And we will

give you ample time," he told the chiefs. "We do have a draft. I think it's about 46 pages with various options. We will send that out ahead of time so you will have an opportunity to review it."

Okanagan First Nation Chief Dan Wilson questioned the national chief on one of the most controversial aspects of AFN re-organization.

"At the last AFN election we were led to believe we were going to have a national election for national chief. I believe we need to do that if we're really going to be respected as a government. Right now we're a corporate structure and we're just recognized as a lobby group. I'd like to ask the national chief if he plans to follow through with his

campaign promise and allow each and every one of our band members to vote for a national chief," he said.

"I made that recommendation but I alone cannot make that happen and I do lead the assembly," Coon Come responded. "So that will go out for the April confederacy, then we can debate it and look at the re-structuring of our organization. And [it will be finalized] at the annual general assembly which is the only entity that we have—they're the only ones that can amend the charter or approve it in reference to our constitution."

Further details were not released, although the national chief provided a few clues during an interview with *Windspeaker*.

"We hope to engage in some serious dialogue among ourselves on where we sit as nations—the Cree Nation, the Mohawk Nation, the Haida Nation. We need a structure like the United Nations because of our diversity," he said. "We'll also be looking at the roles of the vice-chiefs who are elected by their regions. Should there be other people, other than the national chief, who are elected by the people so they can focus on national issues? We've also talked about looking at the chiefs committees and what role they play. Are they advisory roles or decision-making? And what relation does that have to the executive committee? We're looking at the whole overall structure. It's long overdue. We felt that it's imperative and

the only way you can do it is by the annual general assembly."

Coon Come was asked if he felt it was important the AFN wean itself from government funding that it is presently so dependent on.

"You and I know that as long as we, as a national organization, are totally dependent on the department [of Indian Affairs] we are at their mercy and are restricted as to what we can do—no room for flexibility. So I certainly would concur that we need to look at how we can be independent if we really believe in a national organization and how we want to set ourselves up. Hopefully, we'll be able to discuss those monetary aspects," he replied.

(More on restructuring page 6.)

Terrorist comment from son sparks action

(Continued from page 1.)

"He saw it and asked me, 'Are you an Indian, dad?' I said, 'No. I'm a Métis. I'm half Indian.' Then he asked me, 'Are you a terrorist?' That's when I decided I had to do something," said John Melenchuk.

He said he filed the complaint because the FSIN leadership had not taken action.

"Our so-called leaders here are doing nothing so I decided to do something," he said. "If Ahenakew's behavior was worth an investigation then this certainly is. At least Mr. Ahenakew apologized."

Section 319 of the Criminal Code of Canada states that "Every one who, by communicating statements in any public

place, incites hatred against any identifiable group where such incitement is likely to lead to a breach of the peace is guilty" of a hate-crime. It has been a notoriously difficult charge to prove and few such charges have been laid. The attorney general of the province also has the last word on if the charge will proceed.

Those who were enraged by

the comments of Ahenakew have called for an investigation. They have also called for revocation of his membership in the Order of Canada.

"The Jews damn near owned all of Germany prior to the war," Ahenakew told the *Saskatoon StarPhoenix*. "That's how Hitler came in. He was going to make damn sure that the Jews didn't

take over Germany or Europe.

"That's why he fried six million of those guys, you know. Jews would have owned the goddamned world. And look what they're doing. They're killing people in Arab countries."

Native leaders denounced his comments. Ahenakew apologized and resigned from the FSIN posts on Dec. 17.

Minister

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Saying he has abused power by dealing punitively with First Nations that don't cooperate with him, the chiefs will take their complaints about Indian Affairs Minister Robert Nault to Parliament's ethics commissioner, the Speaker of the House of Commons, the Auditor General of Canada and the Prime Minister.

The plan was revealed at a press conference on the second day of the Assembly of First Nations' Confederacy meeting held in Ottawa from Dec. 10 to 12.

National Chief Matthew Coon Come was flanked by Grand Chief Margaret Swan of Manitoba's Southern Chiefs Organization, Six Nations Chief Roberta Jamieson, Ontario Vice Chief Charles Fox, Robinson Huron Regional Chief Glenn Hare, Nishnawbe Aski Nation (NAN) Grand Chief Star Beardy and Treaty 3 Grand Chief Leon Jourdain as he made the announcement.

All the chiefs told stories of being punished by the minister, they say, because they have resisted his First Nations governance act (FNGA) legislation.

Beardy pointed out that the Pikangikum First Nation was in a surplus position when it was placed in third party management by the minister. The Federal Court of Canada recently ruled that decision was contrary to departmental policy.

"The people of Pikangikum and Nishnawbe Aski, we thought there were no checks and balances for the minister. For that reason, the Pikangikum First Nation took the minister to court to challenge his decision," Beardy said.

Jourdain said the court decision is proof of misconduct by the minister.

"I believe that the minister has abused his power as confirmed by the decision that was made in court by way of Pikangikum," he said.

Jourdain claimed the minister withdrew funding from Treaty 3 after he helped organize a rally against the governance act in the minister's own riding. Nault recently suspended self-government negotiations with Treaty 3, saying the discussions were going nowhere.

"The minister has refused to meet with myself. The minister has refused to answer my phone calls or respond to my letters. The minister is going on the grounds that there's no progress made in our territory, the grand chief said. "A year ago his own federal negotiator asked permission to make presentation on the Treaty model and vision on negotiations and methodology as an option for other areas across the country. A year ago, INAC encouraged Treaty 3 to accompany academics and INAC officials on a cross-Canada promotional tour to highlight success."

This, Jourdain added, was after Treaty 3 won an award for management excellence.

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see Class action page 12.)

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Minister accused of abuse of power

By Paul Barnsley
Windspeaker Staff Writer

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—Grand Chief Stan Beardy

"It is very clear to myself and to the chiefs that as a result of my position on the FNGA that the minister is personally at-tacking myself and those grand chiefs that stand for the inher-ent rights and sovereign rights of our people. I believe the min-ister has abused his power and will continue to abuse his power. I believe the Canadian people have a right to know the type of abuses that we're sub-jected to," he said.

Hare suggested the govern-ment is using First Nations own money to push them around.

"There's a certain amount of dollars that is given to First Nations peoples in Canada to live on. If we were given that whole principle of money we would be a lot further ahead. Half or more of them billions of dollars is based on administration for these people to abuse their pow-ers over our communities," he said.

Fox said his organization, the 134 First Nation Chiefs of Onta-rio, was one of the original opponents of the FNGA.

"Last year we didn't get fund-ing until the last quarter. This year nothing," he said. "The punishment of the Chiefs of Ontario is reflective of the abusi-ve nature, not only of this min-ister, but of the government in general."

Fox said he suspects the min-ister is using the money that is not going to First Nation organi-zations to fund the public rela-tions campaign in support of the government's agenda. Nault has stated that \$10 million has been obtained from Treasury Board to fund consultation and public information work related to the FNGA.

"We question that. We are told that there are 18 teams alone in Ontario advocating, promoting and pushing the government's initiative in the province of Onta-rio," Fox said. "We also know that other Aboriginal organiza-tions that are working with the minister have been funded, even for international forums, to promote the government's ini-tiative. So we're asking the au-ditor general of the government of the day to do a forensic audit of those expenditures."

He worries further budget cuts will come.

"The fact of the matter is the dollars that are ear-marked for our communities are being swallowed up for this initiative.



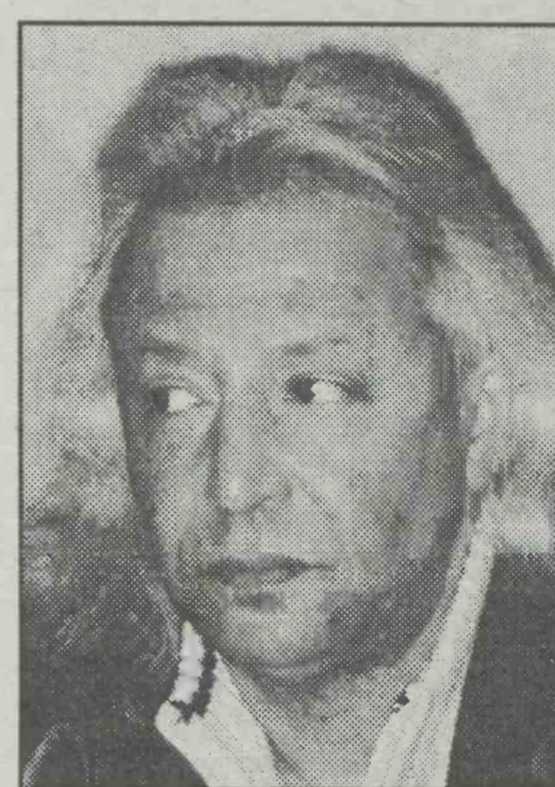
"[Nault] has openly stated he does not have the authority to talk about the Canadian Constitution under section 35. He does not have the mandate to discuss with us the treaties. So what's there? At this point I have no reason to talk to him. To me, he's absolutely useless."

—Grand Chief Leon Jourdain

And that's just for one piece of legislation. We have nine pieces of legislation coming down. Can we expect the same type of ap-proach, the same type of action by the minister and this govern-ment? We need to know that. We're asking the auditor gen-eral to review. And we want the ethics commissioner to re-view the antics, the bullying tactics in promoting his agenda," he said.

Jamieson said personal at-tacks have been leveled at her by the minister and his director of communications.

"We're here to blow the whis-tle on the kind of behavior that continues to characterize the minister's treatment and regard for our leadership. There's no question that the relationship between First Nations and the minister, and as a result govern-ment and even Parliament, is deteriorating. The kind of gen-eralized comments that dispar-age our leadership, made by the minister and his spokesperson Alistair Mullin, do nothing but disparage our leadership, try to undermine our leadership. Why? Because we're standing firm and strong for the rights of our people. The attempt to di-vide and dismiss our people and our leaders will not succeed because we are here today united in calling this kind of behavior for what it is," she said. "We're calling it to the at-tention of Parliament as a whole. I echo the comments of the national chief. Call the eth-ics counsellor in. Call a special Parliamentary review commit-



tee. We've seen that the conduct of Indian Affairs will not bear the scrutiny under the light of day under the auditor general's watch and I don't think this behavior will bear that kind of scrutiny, either."

She explained that one of the offending quotes from Mullin appeared in a Canadian Press article on Dec. 10.

"He said, 'Government has repeatedly worked with assem-bly leaders only to have their efforts voted down by relatively few chiefs with competing pri-ority.' I think it's an intentional strategy. This individual is car-rying out the same sort of ap-proach that the minister has been pursuing. We call also this behavior to the attention of the public," Jamieson added.

Earlier that day Jourdain told his fellow chiefs he had "fired" the minister.

"I chose the word 'fire' be-cause the minister has openly stated he does not have the mandate and authority to deal with us in a manner of sub-stance. He has openly stated he does not have the authority to talk about the Canadian Consti-tution under section 35. He does not have the mandate to discuss with us the treaties. So what's there? At this point I have no reason to talk to him. To me, he's absolutely useless," he said.

Windspeaker asked the na-tional chief what he thought of that move.

"I think it's echoing the frus-tration and the anger among our constituents and among our leadership here where there's a

"I think it's echoing the frustration and the anger among our constituents and among our leadership here where there's a gross abuse of power and an imposition of one's will on other people."

—National Chief Matthew Coon Come

gross abuse of power and an imposition of one's will on other people. The onus is upon us to take a stand, ask for a Parlia-mentary review, call on the eth-ics counsellor or the speaker of the house or the prime minister. It is time to intervene. We are here to ask even the public to help us," he said.

The AFN has been bitterly di-vided by some aspects of the minister's legislative agenda. Jamieson was asked if chiefs with a good working relation-ship with the minister could be described as agents of the Crown.

"I'm not sure I would say agents of the Crown, but I think a lot of our people have felt that there is a pattern where if you agree you're rewarded and if you disagree you're dismissed or worse. In some cases, pun-ished. This sort of attempted treatment of our people as wards, as children, will not be tolerated," she said.

Saskatchewan Vice-Chief Perry Bellegarde told the chiefs during the Confederacy that he and Coon Come had met with Canada's most senior bureau-crat, Alex Himmelfarb, clerk of the Privy Council, the Prime Minister's senior deputy, to dis-cuss the limits of the Indian Af-fairs minister's mandate. He discussed this meeting during a meeting with the Minister Nault.

"We did meet with the guy [Nault] who's going to be fired, yesterday (Dec. 9). We talked about a process to implement section 35. He made it very clear to us that he doesn't have that mandate for treaty implementa-tion. I can't go out and tell our chiefs and councillors in Sas-katchewan that this First Na-tions governance process is in-volved in treaty implementa-tion, because that's not what it is. So I told him it's a B.S. proc-ess and I'm not going to support it either," he said. "I also brought up the fact that our national chief met with Alex Himmelfarb and I met with Himmelfarb. We're trying to el-evate things to a higher level, not just this one minister, to deal with the whole Crown and all its institutions. [Nault] said 'Himmelfarb won't be there be-cause there's going to be a change.' I said, 'Maybe you won't be there, so maybe we'll wait.'"

(see Nault responds page 9.)



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Hate lives cozily among us

Now that a certain calm has come to this community after four days of sickening tumult that was caused by the hate-filled spewing of Dr. David Ahenakew at a meeting in Saskatchewan in December, it's time for a little sober reflection.

Ahenakew's public rant on Jews and the Holocaust and Hitler, as ugly as it was, provides us with an opportunity to talk about this issue of racism in an open and honest manner.

Racism in Canada lives in dark corners. We react strongly to it when it comes into the light, beating it back with a vengeance, but if we were honest with ourselves, we'd admit that we don't really want to know how it thrives there in the shadows.

Hate is fed by ignorance and incompetence. Silence provides hate sanctuary. When we turn a blind eye to it, in whatever form hate takes, we condone its existence. When we find hate within ourselves and we fail to recognize it and rout it out, we allow it to propagate. When we find it in others and don't banish it through whatever means we have at our disposal, we are complicit when it does harm.

Dr. Ahenakew's revisionist version of history clearly put him in the realm of idiots, but

there is something that scares us more.

The former Federation of Saskatchewan Indian Nations Senator was a leader. He was a role model and an inspiration to the current generation of leaders in the province. In hindsight, we must now ask, are there other demented minds at the controls?

We wonder this because of the initial reaction to Ahenakew's comments by the Saskatchewan First Nations leadership.

After reporter James Parker of the *Saskatoon StarPhoenix* caught Ahenakew's vitriol on tape, he naturally went to Ahenakew's leaders for comment.

"Whatever he says personally is an opinion as a war veteran. He has that right," said FSIN Vice-Chief Lawrence Joseph.

"He's entitled to his opinion," said FSIN Grand Chief Perry Bellegarde, who also advised the reporter not to quote Ahenakew.

Although in time they did the right thing, the leaders of the FSIN did not distinguish themselves in the beginning. And the political spin they put on it after the fact seems hypocritical in the extreme.

Matthew Coon Come passed the test with flying colors, however.

He has been criticized for not finding a way to lead the Assembly of First Nations in a unified, positive direction. He has been seen as an impatient leader who has been nullified by a divided and uncooperative executive board. But Coon Come responded strongly and with breath-taking quickness to this situation.

His immediate condemnation of Ahenakew's remarks left no doubt that this was the real Matthew Coon Come standing up and saying what he believed. He clearly did not wait for his board to hash out a clever response. He saw a wrong and he did what he had to do.

He seized the opportunity to make a stand against a vile alliance of evil—prejudice, racism and bigotry. He has fought this enemy before, and judging from the response we got from other leaders, he's not alone in his hell-bent desire to defeat it.

The events that saw one man ruin his own life's work in the most jaw-dropping way are over. Ahenakew apologized. He resigned from public life. And so should he have done. He's left us with a queer legacy though. A story of how hate destroys the hater. We should tell it to our children. And let this story never be forgotten.

Self-government means FSIN should clean up own mess

By Michael Posluns
 Guest Columnist

Friends:

I was heartened to learn this afternoon that David Ahenakew had fallen upon his own sword and resigned as chair of the FSIN Senate and as a member of that Senate.

I am, however, deeply disturbed by the demands for a criminal prosecution of Ahenakew. There has been a growing tendency to a knee jerk response to treat every piece of misbehavior as though the only remedies available were those in the Criminal Code.

A criminal prosecution can serve only to postpone and to prevent the possibility of healing within those communities that have been so deeply wounded by Ahenakew's foul mouthed and mean-spirited remarks. I was not surprised to learn that this kind of tactic would attract support from the Alliance Party. Their record in support of statism is well known. Indeed, it is the basis of their existence.

A prosecution by the Saskatchewan Attorney General under the Canada Criminal Code services only to renew the authority of Canadian colonial institutions and to denigrate the responsibility of the First Nations in Saskatchewan for cleaning up the mess made by one of their own formerly distinguished leaders.

A similar demand by lead-

ers of the Canadian Jewish Congress (CJC) is, to me as a committed Jew whose commitment to Jewish values has been expressed in large part through my work with First Nations, deeply saddening. I appreciate that the CJC has long supported the Hate Propaganda Act while others of us have not. That said, the notion that such a prosecution will advance any good purpose here is simply silly.

As long as there is a case under investigation by the police or before the courts it cannot be used as the basis for social education either within First Nations communities or between the First Nations and the Jewish community. I can only think that those who look to criminal law to correct the evils of miseducation hold out too little hope for the possibilities of genuine dialogue of the kind that has long been the basis of the prophetic tradition within Judaism.

Likewise, the idea of rescinding Ahenakew's Order of Canada opens up for debate the whole notion that such awards for meritorious service can be withdrawn for later stupidity. This is the very argument that has been advanced by those who sought to rescind the Nobel Prize awarded to Shimon Peres. Although I would be the first to deny any substantial similarity between Peres and Ahenakew, the lack of concern for coherent procedure by the

Jewish Congress, the Attorney General of Saskatchewan and others appalls me less than Ahenakew's foul mouth only by scant degrees.

The Jewish Congress was one of the first non-Aboriginal bodies to rally in support of entrenching Aboriginal and treaty rights in the Canadian Constitution in 1982. The leaders of Congress should be among the first to appreciate that the inherent right to self-government does not depend upon the righteous deeds of all the leaders, past and present, of a nation struggling to regain its rightful place in the world. Using Ahenakew's foul-mouthed remarks to strengthen the role of the Canadian state does not serve any good end.

If we once open such awards to revisionism, who is to say that those who support the progressive, social democratic thought of Shimon Peres will not be convicted through the very same procedures that would strip Ahenakew of his award.

The FSIN has, it appears, stripped Ahenakew of the dignity that would allow him to appear at any public function. Let this broken old man hobble off to the privacy of his own home. Meanwhile, let those of us who care about such things get on with the business of healing those communities that have been deeply wounded by his malicious speech.

Leaders

I am deeply disturbed to have learned of the extraordinary Semitic and racist remarks attributed to Saskatchewan First Nations Senator Dr. David Ahenakew in newspaper reports. As national chief of the Assembly of First Nations, on behalf of all First Nations and First Nations peoples from regions in Canada, I unconditionally reject these hateful, rant and unacceptable remarks made by Dr. Ahenakew. These comments are damaging to them and they are morally offensive. I regret these insulting comments directed at our Jewish brothers and sisters who have in fact supported First Nations in many of our struggles.

Millions of people around the world, including hundreds of thousands of Canadians, responded to the call to defeat oppression and the march of racism. Many, including a disproportionate number of First Nations people from Canada, have their lives in this struggle against Hitler's evil in Europe and elsewhere.

For hundreds of years, Indigenous peoples around the world have been and are still being subjected to horrendous intolerance, discrimination, racism and various forms of genocide. We have cried out against these continuing injustices, and have been joined by decent and well-meaning people of many races and faiths—including very many Jews—in doing so.

I have contacted senior representatives in the Jewish community to convey our regrets and offer our assistance in any way that may be helpful to deal with this regrettable situation and to ensure the positive relationship we enjoy with the Jewish community remains strong and intact.

There can never be any justification for racism or genocide anywhere. Accordingly, First Nations leaders and people in Canada reject and disassociate themselves from any expression of racism, bigotry and injustice, no matter where they are aimed at us or at Jewish, Christian, Muslim, Hindu or any other people.

The AFN and First Nations find these comments offensive and totally unacceptable. An apology is a necessary first step and further efforts may be required to repair the damage and hurt inflicted by these comments.

National
 Matthew Coon Come
 Assembly of First Nations

Dear Editor:

Re: Comments made by David Ahenakew.

We have all seen the remarks of David Ahenakew. The spirit is familiar. Here, again, the ugly spectre of anti-Semitism. What is it that Aboriginal and Jewish peoples share, if not a common experience of being a quittance with this swarming abomination called hate? It has devoured our peoples, multiplied despair, has for the machinery of domination and death.

Our Elders teach us to rebuke both the thought and deed of hate, for according to the teaching it is the work of human

Among us

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ans FSIN mess

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Leaders respond to comments of David Ahenakew

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Matthew Coon Come
Assembly of First Nations

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What is it that Aboriginal and Jewish peoples share, if not acquaintance with this swaggering abomination called hatred? It has devoured our peoples, has multiplied despair, has forged the machinery of domination and death.

Our Elders teach us to rebuke both the thought and deeds of hate, for according to the teachings it is the work of human beings

to promote through their thoughts and actions peace and respect among the world's peoples. Indeed, we are taught that this is what makes us fully human. We know therefore that Mr. Ahenakew's hateful comments have no place in the world we are meant to create for future generations.

Today, many Aboriginal people are trying to undo the intergenerational legacy of colonizing institutions whose aim was the eradication of our cultures, our languages, and our ways of living in the world. In some measure, the efforts of colonization have succeeded. Even so, nothing of our ways as Aboriginal peoples would have survived to the present day, had the logic of racial superiority prevailed. We know that racism is an enemy.

And yet many of us have internalized the notions that we are stupid, dirty and inferior. Suicide, alcoholism, violence and self-hate continue to plague us. Healing consists in replacing the legacy of racism with a legacy of reconciliation and peace between peoples. Our well-being depends upon the success of this endeavor.

I acknowledge and honor the many Jewish people who have been active in the healing movement. As an Aboriginal person, I am saddened and sickened to see David Ahenakew's comments. He has offended Jewish people everywhere, and has marred a relationship between peoples, which I nonetheless believe will remain positive.

It is my hope that people respond to the spirit of hate, wherever it appears, by renewing their commitment to the long and difficult task of healing and reconciliation. We have seen, endured, and overcome much. But when the minds and spirits of our own peoples are conquered, we are lost.

Masi
Georges Erasmus
President, Aboriginal Healing
Foundation

I have spent most of my life fighting for the rights of Indigenous Peoples around the world. Racism has been one of the most powerful forces undermining Indigenous rights, and we cannot condone statements made by anyone, especially members of the Indigenous community, that are based on racism directed against any minority.

The Jewish People of Europe were victimized in the Holocaust and before that by the pogroms in Europe. It has been among the world's most persistently persecuted populations.

Many Jewish people have been involved in struggles to defend human rights and have fought hand in hand with Indigenous communities in defense of our human rights. We are extremely grateful for this assistance.

For hundred of years we have had to deal with the consequences of racism directed against our peoples. Racism has long been discredited and cannot form the basis of any legitimate social criticism.

We, as an Indigenous people and as Crees cannot accept this and do not accept this within our own community. The legacy of our Cree ancestors is to respect all people as human beings and equals. By speaking out against racism we show our commitment to basic principles of human rights and confirm our commitment to our traditions.

Grand Chief Ted Moses
Grand Council of the Crees

On the occasion of the suspension of David Ahenakew from the SIFC Board of Governors.

David Ahenakew's remarks do not represent the views of the SIFC, the FSIN or First Nations people. Racism is intolerable, whatever the source, and cannot be excused. We apologize to the Jewish community and the public at large.

Vice-Chief Lindsay Cyr
Chair of the SIFC
Board of Governors

Sketchestn World War II soldiers put their lives on the line to defend us against racist and anti-Semitic ideas. It would dishonor the memory of their sacrifice to remain silent on this issue. Having been the victims of racist government policies ourselves, we must send a strong message that Mr. Ahenakew's remarks are totally unacceptable and have no legitimate place in a free society that respects human rights.

Chief Ron Ignace
Sketchestn Indian Band, B.C.

[David] Ahenakew's comments are hurtful to all of us Canadians. It is disappointing that as a community leader, in a position to guide and mentor his community, he harbors and voices such venomous and hurtful comments. However, I feel that it does demonstrate a very unsettling and disturbing trend, which causes many Canadians grave concern no matter what our background. What is most disconcerting is that Ahenakew's comments can incite acts and sentiments of hatred.

At a time when we should all be working towards respecting each other's cultural and religious background and working toward peaceful co-existence, Ahenakew's statements are truly reprehensible and destructive. There is no excuse or justification for such anti-Semitic remarks.

Art Hagopian
President, Canadian
Ethnocultural Council

Every reasonable person must condemn the words, the thoughts and the actions that perpetrate such hatred. I can sympathize with people of the Jewish faith who will be hurt by this story and its widespread coverage. As an Aboriginal leader and traditionalist, I can tell you that comments of this nature are completely contrary to everything Aboriginal teachings support and can only represent the hurtful ramblings of a sick individual. I have every confidence that the Aboriginal

leadership and citizens in his constituency will take the appropriate action and close any public stage to this man.

Grand Chief Leon Jourdain
Grand Council Treaty #3

We are deeply concerned about comment made by Dr. Ahenakew to the *Saskatoon Star-Phoenix* newspaper regarding our Jewish brothers and sisters. We find these statements to be offensive and intolerable. We wish to express our outrage and regret that these hurtful comments were made.

Robert Adams, executive director
Native Canadian Centre, Toronto

As an Israeli/Aboriginal woman I am particularly shocked at the comments made by Dave Ahenakew. No matter how you look at it or attempt to justify it, it is outright racism.

I would expect that an Aboriginal leader who understands the meaning of oppression and genocide would set an example for humanity in a good way. The comments made were not only intolerant and racist, but an embarrassment to all leaders who are really working towards the greater good.

For those of us who work towards tolerance and understanding every day, it is truly upsetting to get a taste of the hatred we are working against.

Through my life I have found more similarities than differences between Israelis and First

Nations, but the most important thing to recognize is that we all must work together and accept one another.

As Native people we must stay strong and support one another. We must teach our children to respect all humanity no matter what faith, religion or color they are. I am sad that once again the media has a negative spin to put on our people. Next time think before you speak because you may not realize how many people are listening or what a lasting affect your words will have.

Jennifer Podemski
Actor/Producer

As the national representative of the Métis people of the traditional Métis homeland, I offer my sincere regrets to the Jewish people who have been hurt by those words.

Our people know all too well the pain caused by hurtful words. Our people know how ignorance about our true history is the basis for many of the racist attitudes that exist today. That is why we must condemn these words.

It has always been the belief of the Métis people that Aboriginal rights are human rights. One cannot defend Aboriginal rights at the expense of human rights and vice versa.

Let's not allow racism lead to more racism. The words of one individual should not be used to judge all Aboriginal people.

Gerald Morin, resident
Métis National Council

Door of racism swings both ways

Dear Editor:

Re: "I've said it before and I'll say it again, Indian lobbyists and supporters of race-based rights and privileges are nothing more than modern Klansmen." Saskatchewan independent MP Jim Pankiw—Dec. 17, Ottawa Citizen

Why is it that as soon as one Native person steps out of line and voices his personal opinion, elected officials such as Saskatchewan independent MP Jim Pankiw and likely, other Canadians, can lump us all together and stoop to racism by calling us Klansmen? What right does he have to say such vicious things that are just as shocking as what Mr. Ahenakew said? One must look into his comments further and question how someone such as Jim Pankiw can be considered a leader in this country, voted by the majority.

Why hasn't the media jumped all over Jim Pankiw's disgusting remarks like they did Mr. Ahenakew's? Isn't associating a group of people as Klansmen just as disgusting? Those same hate crimes laws should be applied to Jim Pankiw. Is it political propaganda?

Does this mean that MPs are allowed to say such racist comments, but Native people cannot? As Native people, we have only those who corralled us and branded us to learn

from, don't we.

Freedom of speech is one of few rights that are truly equal among all Canadians. Yes, what Mr. Ahenakew said was disturbing and perhaps he should be punished if such law exists, but that is no excuse for other Canadians to stoop so low themselves.

Associating Native people with the KKK? What kind of ridiculous accusation is this? Who are Canadians? Canadians pride themselves on being so polite and have pride in the fact that other countries are in envy. Who are Canadians really? No better than anyone else judging by Canada's elected officials. In fact, if people from other countries read our news, they would learn the truth about Canadians, wouldn't they? Canadians are still hateful, intolerant, still trying to weasel a way out of honoring laws and obligations of the past.

People like MP Jim Pankiw make Canadians look bad. Too bad what they see is the truth, a truth that shines crystal clear when one individual voices his personal opinion. Oh, but all Natives are Klansmen, indeed. Pay attention citizens, one wrong does not warrant more wrongs. The media should be ashamed for promoting such racism.

Mariel Belanger
Okanagan Nation, B.C.

What to do? What to do?

It's gotten to the point where absolutely no one thinks First Nations' governments are where they need to be. What should be done about it? Who should do it? What's really wrong with the system and who's to blame? Is there an answer that will work? We asked those questions and came up with some interesting points of view. *By Paul Barnsley*

Kevin Christmas, a Mi'kmaq Nation citizen who lives in Dartmouth, Nova Scotia, has been circulating essays he wrote that are harshly critical of those chiefs who have chosen to work with the government. He has been especially tough on members of the AFN executive.

He told *Windspeaker* the Mi'kmaq Elders have identified a pattern of co-optation that is used by the government.

"They call it MICE," he said. "The 'M' is for money. Some chiefs can be bought. But they also use 'intrigue' in the sense that some of our leaders love to be close to power and influence and they can be pulled in by being allowed to get close to powerful people. The 'C' is for compassion. False compassion. They tell the chiefs they understand how hard their people have it and promise to do something. The 'E' is for ego. Too many of our leaders get their heads turned by being treated like they're someone important by these government leaders."

He said any one of these tactics can neutralize a chief and even persuade that chief to work against his own people.

Christmas has written that the AFN has lost its way, that it

spends more time lobbying for money to run its various programs than it does lobbying on behalf of First Nations people.

"The Assembly of First Nations has failed in its role as the principle national advocate for the First Nations of Canada and has become a cause in itself," he wrote. "The AFN is incapable of re-organization or re-structuring as an effective organization and

should be dissolved in favor of a more representative body of collective action and interests."

The former senior advisor to the Union of Nova Scotia Indians was particularly hard on the vice-chiefs. He wrote that the office of vice-chief is "functionally erratic and unruly."

"The unpopularity of the office stems from five main privileged manipulations: the man-

ner of selection; the intangible mandate, the distortion of policy, the poison of false representability and the intrinsic authority of greed," he wrote. "There exists no independent means for evaluating or determining the effectiveness, efficiency, performance, accountability, relevance, utility, need or relative authority of the position."

Christmas recommended dismissing all vice-chiefs and abolishing the position in favor of an elected, representative executive. He advocates giving a veto power to the national chief that he can use in the event attempts at seeking consensus within the executive fail so that the national interest can take precedence over the various competing regional interests.

AFN priorities skewed, say chiefs

Robert Corbiere, the deputy chief of the Wikwemikong Unceded Nation made a long speech about his concerns about the national First Nations agenda.

"In terms of energy, we're completely drained out. There's no more wind in our sails. We're just floating at the whim of the federal government and we don't know where we're going to end up. And what's missing in all these deliberations is to be very honest and frank with each other like the previous speaker. The question he raised is 'Where are we going?' And I raise that question," he said. "The deliberations here yesterday and today, we all seem to think that this



Robert Corbiere

is all brand new stuff that we're talking about here. I'm sorry to say it isn't. This has been in and

around us for the last 30 plus years. And I feel that the direction and the deliberations and discussions are all ass-backwards. I have to say that because I honestly feel what we should be discussing here is directions of the people we represent and not reacting to the federal government or legislation. It's time we create our own agenda that would be accepted by our own people and not the federal government.

"That's how the federal government handles us. When they want something they will get it because they'll drop more money into different areas of the country. That's what they're doing with this First Nations

governance act. There's PTOs (provincial territorial organizations as tribal councils are called in Ontario) that are getting a hell of a lot of money out of this. But there is a PTO that had its tap turned off because they didn't agree to Robert Nault's directive," he said. "What I'm getting at here is we are the most confused people in the country. I have to say that because we've been talking about this subject for 30 years. Where are we going?"

He pointed out that a call from the national chief to liberate the AFN from its dependency on federal money was virtually ignored by the chiefs. (see Stand-around page 7.)

In the beginning...

By Paul Barnsley
Windspeaker Staff Writer

TOBERMOREY, Ont.

Wilmer Nadjiwon, 81, was recently honored with a lifetime achievement award by the Union of Ontario Indians (UOI), an organization he helped found in 1969 and of which he was the first chief.

Remarkably vigorous for a man of his years, he operates a commercial wood-carving business and also runs a thriving Native-theme camp ground for tourists in Tobermorey, Ont. He was chief of the Cape Croker First Nation from 1964 to 1978.

Nadjiwon recently con-

tacted *Windspeaker* to say that after years of voicing his disapproval of the First Nations leadership at the local level—he ran unsuccessfully for chief in the most recent band election at the age of 80—he had decided to speak out on the national stage. He was interviewed at his home on Dec. 13.

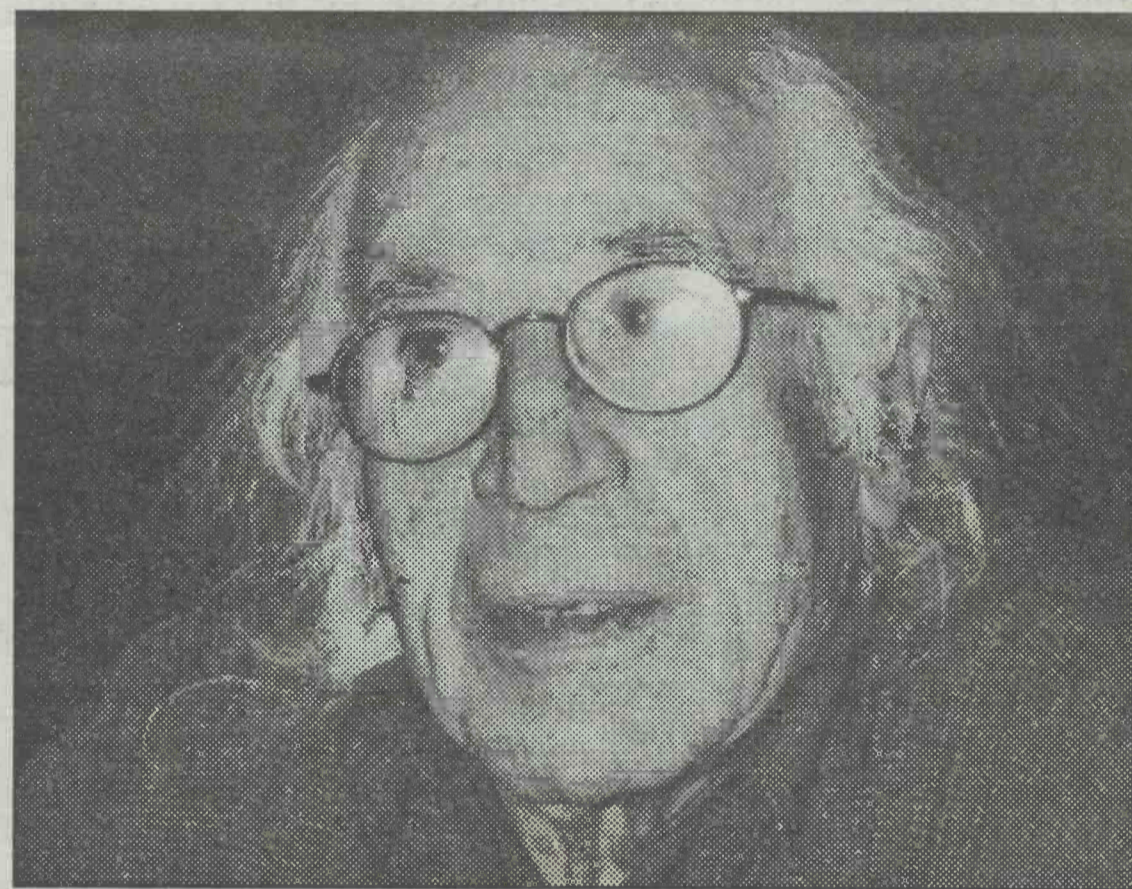
He first gained power by taking on the previously all-powerful Indian Agent in his community and proudly claims to have removed four Indian Agents.

"They just kept putting them in and I kept putting them out," he said. "They were waiting for me to lose the election."

He never earned more than a dollar a day during his 14 years as chief (annual salary \$364), he said.

The beginning of the end of effective First Nation leadership, in his opinion, came when a government official first offered a fledgling First Nation political organization money to pay its operating costs.

"It was a Union of Ontario Indians meeting in 1970 or 1971. The Indian Affairs director came to our meeting. He said, 'I'm authorized up to a quarter of a million dollars to sign this cheque so that you the leaders of the Ontario people can have meals, travelling expenses, etc.' I told him to shove it high and get out, but the seeds had been sewn," he said. "After he left, there was a real tussle between the older people . . . they got up and said, 'We're doing something that has

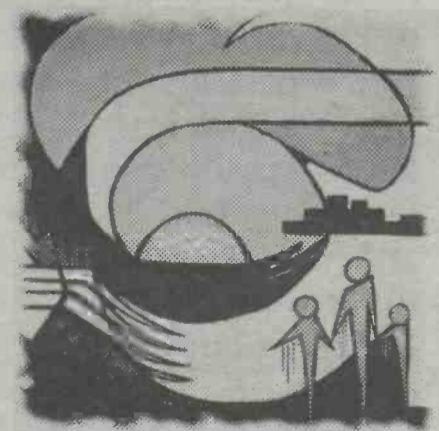


Wilmer Nadjiwon

never been done before in the history of the Indian people.' In housing and welfare, a lot of things that I'd already accomplished. 'Why do you want to go

after the chief for now?' They didn't get rid of me there. I had to fight them off for about eight or nine months."

(see Money page 13.)



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Stand-a-

(Continued from page 6.)

"It's very sad to hear our national chief here this morning remind us that a year ago we asked each First Nation to contribute \$1,000 to a war chest that is required to defend our rights. One thousand dollars per First Nation. You know what that says? It says we are not genuinely sincere in who we are and what we believe in. And we certainly don't know how to go where we want to go. Even First Nation, as far as I'm concerned should be donating \$10,000, not just \$1,000."

He believes the AFN is inadequate and the current forms of First Nations governance are not meeting the needs of the people.

"It's time to wake up," said. "I think it's time we build our own government. I'm talking about our own national government, which is the AFN. I'm talking about the regional governments, which are all the provinces. The question is where are we going to get the money. Before I go there, I think it's time to take a stand and rid of Indian Affairs. That's where our obstacle is. We should dismantle Indian Affairs. We don't need the Indian Affairs. We've got our own people to take care of. It's my understanding that when Treasury Board releases the Indian envelope—or Aboriginal envelope—there's over \$6 billion in the envelope. But the actual money that's delivered to our First Nations is about \$2 billion. There's \$4 billion spent by the bureaucracy. That's the money we should be targeting. Ever-

Who is

Darren Bonaparte is a first term councillor on the Mohawk Council of Akwesasne. He believes the local councils have become overly dependent on government money.

"I saw first hand how our particular council has this PR from that we're one of the most advanced First Nations in Canada. We've got our own justice system; we've got control of our own health. We've got a huge infrastructure, an arena, and schools. But when you get to the side and see—to me it's se-

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Stand-around-the-fort Indian label 'childish'

(Continued from page 6.)

"It's very sad to hear our national chief here this morning remind us that a year ago he asked each First Nation to contribute \$1,000 to a war chest that is required to defend our rights. One thousand dollars per First Nation. You know what that says? It says we are not genuinely sincere in who we are and what we believe in. And we certainly don't know how to get where we want to go. Every First Nation, as far as I'm concerned should be donating \$10,000, not just \$1,000."

He believes the AFN is inadequate and the current forms of First Nations governance are not meeting the needs of the people.

"It's time to wake up," he said. "I think it's time we built our own government. I'm talking about our own national government, which is the AFN. I'm talking about the regional governments, which are all the provinces. The question is where are we going to get the money. Before I go there, I think it's time to take a stand and get rid of Indian Affairs. That's where our obstacle is. We should dismantle Indian Affairs. We don't need them. We've got our own people to do what they're doing. It's my understanding that when Treasury Board releases the Indian envelope—or Aboriginal envelope—there's over \$6 billion in that envelope. But the actual money that's delivered to our First Nations is about \$2 billion. So there's \$4 billion spent by the bureaucracy. That's the money we should be targeting. Even if

"This time when I go home, I'm going to recommend to the Chippewas of Nawash unceded First Nation that we immediately authorize \$1,000 to be used towards the lobbying effort. I would recommend that we all do the same."

—Chief Ralph Akiwenzie

they increase the amount of money that arrives on First Nations by \$1 billion, that would be a significant boost for every First Nation in the country."

The idea of First Nations paying for their own governance and freeing themselves from the control of the federal government appears to be catching on with the chiefs. Chief Ralph Akiwenzie of the Chippewas of Nawash (Ontario) put forward a resolution to get First Nations to put their money where their mouths are.

"This time when I go home, I'm going to recommend to the Chippewas of Nawash unceded First Nation that we immediately authorize \$1,000 to be used towards the lobbying effort. I would recommend that we all do the same," he said.



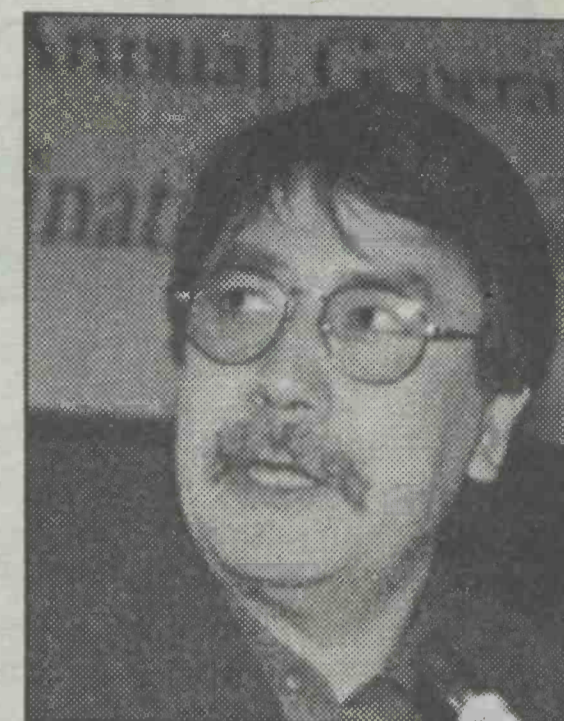
"...[T]hat's the problem I see here today. We know how to say no. We know how to reject. But we have difficulty talking about a pro-active, constructive, positive plan to address our inherent rights, our title rights and our legal rights."

—Chief Herb George

the December Confederacy.

He pointed out that the rights recognized by the Supreme Court of Canada in the Delgamuukw case include the right to demand compensation for infringement of lands. He then asked why the assembly wasn't spending its time seeking to implement that rather than spending all its time fighting the government's legislative agenda, an agenda he has supported.

"What's our strategy to put that in place? I believe if we're talking about a strategy to do that there'll be no difference amongst us. There'll be no need for the nonsense that we see underneath the politics that we practice here. There'll be no need for the childish e-mails that we see criss-crossing the electronic universe, characteriz-



ing myself as a 'stand-around-the-fort Indian.' I don't spend a lot of time around the fort," he said.

"I spend most of my time dealing with the land, the leases, etc. that we just talked about. That's where my heart is. I think, if you spend too much time around the fort, then you will become a stand-around-the-fort Indian and you will forget how to build. You will forget how to have vision because all you're doing is reacting and responding to somebody else. And that's the problem I see here today. We know how to say no. We know how to reject. But we have difficulty talking about a pro-active, constructive, positive plan to address our inherent rights, our title rights and our legal rights."

Who is really in charge?

Darren Bonaparte is a first term councillor on the Mohawk Council of Akwesasne. He believes the local councils have become overly dependent on government money.

"I saw first hand how our particular council has this PR front, that we're one of the most advanced First Nations in Canada. We've got our own justice system; we've got control of our own health. We've got a huge infrastructure, an arena, and the schools. But when you get inside and see—to me it's self-

colonization," he said. "They call it self-government or now the new buzzword is 'nation building.' But it's self-colonization because it's just putting a front of red bureaucrats in place of white bureaucrats and they operate the same way. They make arbitrary decisions. They set aside the rules when it suits them. Friends get promoted. People who have no qualifications to hold a director's position. People who have no education that are just there by attrition. They may have started

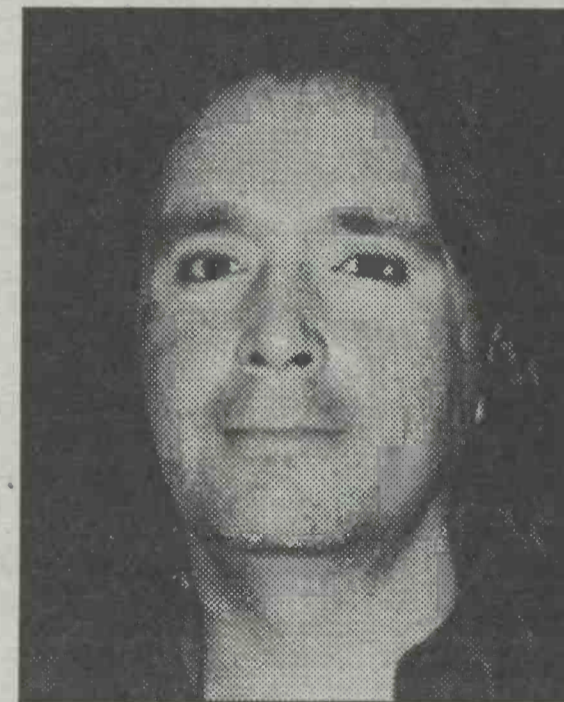
off as a secretary."

His council has also become overly dependent on lawyers and has lost the ability to make real decisions, he said.

"We crank out \$1.4 million a year just for lawyers," he said. "We're sick about being addicted to lawyers. We have administrators and program people who can't even make a decision without calling a lawyer first. Moral decisions! It's become a huge part of our annual budget."

(see Lawyered page 12.)

"We crank out \$1.4 million a year just for lawyers. We're sick about being addicted to lawyers. We have administrators and program people who can't even make a decision without calling a lawyer first. Moral decisions!"



Darren Bonaparte

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s First Nations' d be done about it? m and who's to those questions y Paul Barnsley

Christmas recommended dis- ssing all vice-chiefs and abol- ing the position in favor of an ected, representative execu- e. He advocates giving a veto wer to the national chief that can use in the event attempts seeking consensus within the ecutive fail so that the na- tional interest can take pre- cence over the various com- ing regional interests.

chiefs

ernance act. There's PTOs rovincial territorial organiza- ns as tribal councils are called (Ontario) that are getting a hell a lot of money out of this. But re is a PTO that had its tap ned off because they didn't ee to Robert Nault's direc- e," he said. "What I'm getting here is we are the most con- ed people in the country. I ve to say that because we've n talking about this subject 30 years. Where are we go- ?"

He pointed out that a call the national chief to liber- the AFN from its depend- y on federal money was vir- ally ignored by the chiefs. (see Stand-around page 7.)



er the chief for now?' They n't get rid of me there. I had ight them off for about eight ne months." (see Money page 13.)

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Memo set out argument to fight court challenge

(Continued from page 1.)

A year earlier, the Indian Taxation Advisory Board, the body that designed the bill, asked permission to re-print a *Windspeaker* story about the proposed act because it was a detailed account of what would be in the legislation. It seems unlikely the minister or his quick response team were unaware of this.

There are other interesting facts in the MC.

Under the heading "rationale" Cabinet was told that the Throne Speech commitment to "strengthening governance, including implementing more effective and transparent administrative practices" would be met by the proposed bill.

"The strengthening of accountability of First Nation governments to their communities, with standards comparable to other local governments, including more local decision making and clarity of authorities, will also underpin a more modern government to government relationship between the federal government and First Nations," the memo reads.

First Nations are concerned that their status in the federal system will be reduced to that of municipalities as a result of the act. The reference to local governments will not be well received, even though the memo explicitly states that it is not the government's goal to turn First Nations into municipalities.

First Nation leaders have also suggested that the government

has taken money from programs to pay for this legislative process. Some have even gone so far as to say the money cut from several First Nation political organizations has been re-directed to promoting the governance agenda. One passage in the MC could add fuel to that particular fire.

"IAND's funding for this initiative will be resourced from its A-base and therefore no new funding is being requested," it reads.

The department's "A-base" is its total \$5.2 billion budget. Ontario Vice-Chief Charles Fox doesn't believe the INAC numbers regarding spending on the governance initiative. He said he's heard there are 18 teams just in Ontario standing ready to deliver a presentation on the benefits of the government's plan.

The minister has said he received \$10 million in new money from Treasury Board for the governance process. The minister's director of communications, Alistair Mullin, while emphasizing that he was commenting only with respect to our general questions and not specifically about the document, said that the \$10 million was for the consultation phase. A budget of \$1.3 million for the legislative phase came out of existing funding from the INAC communications branch, he added.

He said fears that vital programs would go unfunded so that INAC could promote its

legislative agenda were unfounded.

"The policy at DIAND has consistently been that when we have re-allocated, is not to re-allocate out of priority areas or service delivery areas. First Nations have a built-in protection there with respect to the fact that most of the funding is governed through contribution agreements, through treaty and we have a fiduciary obligation. There's not a lot of room for the government to maneuver on that," he said.

A section of the MC labeled "analysis" concedes some First Nations will challenge the bill in court on the basis that rights protected under section 35 of the Canadian Constitution are being infringed.

"If such challenges are filed, the Crown will want to argue in court that the infringement is justified in order to save the constitutionality of the legislation and continue to make it universally applicable," the memo states.

Does that mean the minister admits the bill infringes section 35 rights, *Windspeaker* asked.

Mullin said standard practice in preparing an MC is to look at all possible scenarios.

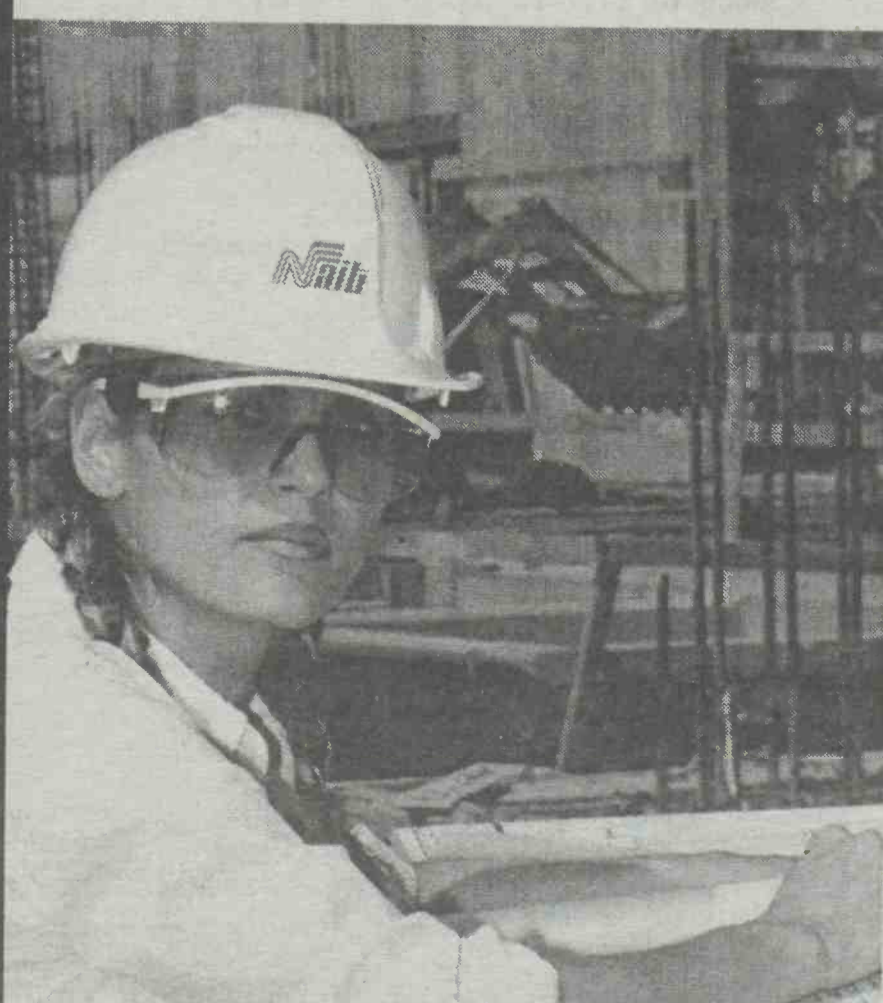
He said the department would seek to argue that it doesn't infringe but have a back-up argument, which is allowable at law, that if it does infringe then the infringement is legally justified. He insisted such a strategy is not an admission of anything.

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Plan approved

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

A special team will be established at Assembly of First Nations headquarters in Ottawa to lead the fight to stop the First Nations governance act and other legislation proposed by the minister of Indian Affairs.

A resolution was passed by the chiefs on Dec. 12 to focus political action on lobbying to stop the suite of legislation put forward by Minister Robert Nault.

"The first step is to establish a command and control centre at the AFN, devoted to imple-

menting the action plan against the suite of legislation," Six Nations Chief Roberta Jamieson told the chiefs. "We need people and we need money devoted to it. I think we need to consider re-directing some of the resources that in the past have been used to support some aspect of the suite, and make sure it's devoted to the action plan to oppose the suite."

The plan also calls for a special chiefs' confederacy in February to evaluate how the efforts are progressing.

The plan calls for "direct action to convince Canadians in general and government to stop and withdraw the legislation," the Six Nations chief added.

Nault responds to criticism

(Continued from page 3.)

Windspeaker met with Nault outside the House of Commons after Question Period on Dec. 11. He didn't seem concerned about the allegations that he was abusing his power.

"This seems to be the normal Christmas occasion for them every time they come to town, to suggest they're not happy with our agenda and/or their agenda. I can't really understand for the life of me what the argument is. We've increased economic development from \$25 million to \$125 million. We've increased our band support funding .15 per cent in the last three years since I've been the minister to give First Nations more abilities to be governments and do their jobs. We've brought in pieces of legislation that are extremely important to improving the lives of First Nations citizens.

"I think that's what this debate is all about: the importance of improving the lives of First Nations citizens and the need to work together between the Assembly of First Nations and ourselves," he said. "It's not surprising, as you've heard me say many times that the AFN is having a difficult time. It's not been able to generate enough enthusiasm to get 100 chiefs out to a meeting anymore. They need to re-organize themselves and I think they need to get re-structured so that they can do business with the government of Canada."

He said all aspects of his legislative package had substantial First Nation support.

"Are we completely out of touch with everybody? No, I don't think so. But that's the group you had the opportunity to visit with today. But that doesn't mean that there's a lot of people out there who want to see this change," he said.

The minister defended his director of communications.

"His comments are ones I've used many times. You can't have a small group of chiefs coming to an assembly and overturning resolutions that have been longstanding agreements between ourselves. The [former] communications director for Mr. Coon Come has said many things about me that I've never made a comment about. I think that's getting pretty down and dirty and I'm not really interested in those kinds of issues," Nault said.

The chiefs see the Pikangikum decision and the recent Auditor General's report that said First Nations communities were over-audited and the information provided put to no good use to be ammunition that could be used to fight the minister. He didn't agree.

"The court ruling did come down. We're in court on many issues related to Aboriginal governance and the issue of our relationship. That's why we need to move forward with new legislation that is modern in context and will give us the ability to develop an economy and move to government-to-government," he said. "The Auditor General was not speaking specifically about the Department of Indian Affairs. She was speaking more generally about a lot of reports that are necessary in order for us to have these contribution agreements."

"I totally agree with the Auditor General. I'd like to move to transfer arrangements between ourselves and First Nations, but you can't do that unless you have modern tools of governance in place. So I would recommend they work with us to get those issues dealt with so we can get away from needing all these reports. Because those reports are part of accountability and accountability is necessary in order for us to transfer taxpayers dollars to any community."

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<p style="text-align: center;">Contact Us</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%; border: none;"> <p>by phone 819-441-3406</p> <p>by fax 819-449-2441</p> </td> <td style="width: 50%; border: none;"> <p>on the web www.fourwindstech.net</p> <p>by email info@fourwindstech.net</p> </td> </tr> </table> <p style="text-align: center; font-size: large; font-weight: bold;">Four Winds</p> <p style="text-align: center; font-size: x-small;">TECHNOLOGIES Meeting tomorrows needs... TODAY</p>		<p>by phone 819-441-3406</p> <p>by fax 819-449-2441</p>	<p>on the web www.fourwindstech.net</p> <p>by email info@fourwindstech.net</p>
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What makes an Aboriginal an Aboriginal?

Not that long ago, I remember reading a quote in an article written by an incensed mixed blood Maori woman (who's name unfortunately escapes me) who had just been asked how much actual Maori blood she had.

"I have just as much blood as any other Maori woman," she said defiantly. Unfortunately, not everybody understands that simple concept. Today, what can be accepted as being Native and what isn't is still wrestled with.

Case in point, a Jewish-American film-maker named Marc Halberstadt has developed an interesting documentary project. His family was originally driven out of Germany just before the Second World War like thousands of others. They are currently involved in getting compensation for the house and a successful business they lost in the tragic havoc.

However, the irony of the fact is he ended up in a country where the Indigenous people are attempting much the same thing, compensation for lost land and the like. This inspired him.

For his uniquely original documentary, Halberstadt is attempting to put together a group of five Native comedians



Drew Hayden Taylor

that he wants to send over to Germany with the express purpose of knocking on the doors of the house his family used to live in and the business his family once owed. The purpose? To tell the startled occupants "Hi, sorry to bother you, but evidently you owe me and some other people in America some compensation money too, so we just thought we would eliminate the middleman and you can pay us direct."

So for the last six or eight months, Halberstadt has been feverishly auditioning and interviewing Indian funny people across North America, trying to come up with that potentially dangerous mix of humor, a knowledge of guerrilla theatre and lots of chutzpa to pull this off properly. This is where the

story takes a unique turn.

While scouring Canada for funny Indians, he became engaged in discussions with me and a young actor-improv artist named Ryan McMahon. Halberstadt was shocked at how fair-skinned both Ryan and I are and that, if included in the documentary, nobody would know we were Native. Was there even a point in putting us in the documentary?

Wouldn't it be more visually shocking to open your door to discover these longhaired, dark skinned, really Native looking people standing there dripping in leather? Some would argue Ryan and I look more German than Native, but after almost four decades of hearing similar comments, I've gotten used to it.

Ryan found himself in the

unique position of trying to validate his existence as a mixed blood person to this American film-maker, which made him uncomfortable. Personally, I thought it added a different type of irony to the documentary concept. Something akin to "We have been colonized right down to a genetic level. You don't just owe us land claim compensation, you also owe us child support."

The issue became that of a rather vocal one, with many calls being made back and forth between Halberstadt and us on how this contentious issue should be handled. I found it odd that racial politics was getting in the way of this radically political documentary.

Eventually, Halberstadt decided that if he has three really Native looking people in the cast (the Dances with Wolves kind), he could probably get away with two or more...homogeneous Aboriginals (the Val Kilmer kind). How reassuring, we thought.

This sense of toleration, or making allowances for mixed bloods, has long been an issue of severe annoyance. But this past summer, there appeared to be a

light at the end of this myopic tunnel. And this light came from Maniwaki, Que. I was there attending an event called the Gathering of All Nations. I was there shooting a documentary on William Commanda, an Algonquin Elder who hosts the gathering. It was there he made an interesting speech.

Commanda made reference to what he called the fifth race, or color of man. In most First Nations cultures, it is taught that the world has four races of man—the Red, the Yellow, the Black and the White. The medicine wheel is divided into colored quarters to represent those four important citizens of the earth. But Commanda says the fifth race needs to be included. They are the mixed he refers to as "the Blue Race", and they deserve a place in that circle.

It made an impression on me. The documentary in Germany sounds like a fun trip, and is something potentially groundbreaking. I haven't decided yet if I want to go. I think Ryan isn't sure yet either. But it is an intriguing concept. Five Indians let loose in Germany with an expense account... might be nothing left.

Lifetime

By Yvonne Irene Gladue
Sweetgrass Writer

EDMONTON

More than 800 people attended the ninth annual Knowing Our Spirits Conference on Nov. 27 to 29 in Edmonton, bustling from workshop to workshop devoted to health and healing.

Conference director Bern Makokis said participants were impressed not only with the diversity of the workshop available, but also with the number of communities represented.

"We had workshops ranging from residential school issues to dealing with our community and wellness issues. It was quite diverse. We had the Blackfoot community from southern Alberta come and share their resources and knowledge and we had people from northern Alberta as well. This conference has created an awareness out there for healing and that is our whole emphasis," he said.

Makokis believes that through this conference communities can work on some of the issues surrounding colonization and residential school impacts and revitalize the values that were lost along the way. "It's split, our communities in terms of what our true values were originally, values

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5. CIBN, Buffalo Narrows 12. Montreal Lake 19. Rabbit Lake
6. CJBW, Jans Bay 13. Key Lake 20. Shoal Lake
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3. CFDM, Flying Dust, Meadow Lake, 105.7 12. Southend, 96.5 21. Lac La Plonge, 96.5
4. CIBN, Buffalo Narrows, 89.3 13. Kinosao, Cable 12 22. Onion Lake, 97.7
5. CFCK, Canoe Lake, 103.9 14. Stony Rapids, 91.9 23. Big River, 95.7
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Original?

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Lifetime achievement recognized at conference

By Yvonne Irene Gladue
Sweetgrass Writer

EDMONTON

More than 800 people at-
tended the ninth annual
Knowing Our Spirits Confer-
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Conference director Bernie
Makokis said participants
were impressed not only with
the diversity of the workshops
available, but also with the
number of communities repre-
sented.

"We had workshops right
from residential school issues
to dealing with our commu-
nity and wellness issues. It
was quite diverse. We had the
Blackfoot community from
southern Alberta come and
share their resources and
knowledge and we had people
from northern Alberta as well.
This conference has created an
awareness out there for heal-
ing and that is our whole em-
phasis," he said.

Makokis believes that
through this conference com-
munities can work on some of
the issues surrounding coloni-
zation and residential school
impacts and revitalize the val-
ues that were lost along the way.

"It's split, our communities,
in terms of what our true val-
ues were originally, values

and principles, such as a spirit
of collaboration and in help-
ing each other. There was a lot
of sharing and a lot of kind-
ness before this impact. Our
connection to mother earth
made us respect everything.
This is how we survived as
Aboriginal people in this
country. Now we have to do a
lot of work to bring these val-
ues back into our communi-
ties," he said.

"There is a lot of conflict in
our communities. For exam-
ple, we've adopted structures
like drugs and alcohol that is
not relevant to what we are as
Aboriginal people. We see al-
cohol and drug addictions in
our communities and it is
these things that are splitting
our communities. This is not
the way we as Aboriginal peo-
ple were like a long time ago,"
said Makokis.

The conference focuses on
four components—the spirit
of sharing, kindness, strength
and utilizing the resources
that are in the backyards of
everyone's community.

"When we do not disclose
our issues, we can get pretty
sick, and our pain can grow on
us like cancer and it affects our
mind, body, spirit and emo-
tions. At this conference we
try to provide a safe environ-
ment for people who want to
deal with their issues. If you
look at Canada, for example, I
think that it is about \$114 mil-

lion that we as Aboriginal peo-
ple spend annually on pre-
scription drugs. It is some-
thing that I dislike. At this con-
ference, we want to provide
the participants with optional
ways of using what we have
in our communities, instead of
using prescription drugs," he
said.

Part of the celebrations was
the presentation of lifetime
achievement awards to Mem-
ber of the Legislature Lyle
Ober, educator Theresa Wild-
cat, Elder Joe P. Cardinal, Bert
Crowfoot, CEO of the Aborigi-
nal Multi-Media Society, the
late spiritual leader Robert
Smallboy, First Nations leader
Dr. John Snow, businessman
Dave Tuccaro, James Stuart of
Power 92.5 FM, Edmonton
City Councilor Ron Hayter,
and Andy Noel, formerly of
Indian and Northern Affairs.

Crowfoot, the publisher of
the Windspeaker and several
provincial papers and CEO of
CFWE, the Native Perspective,
a province-wide radio station,
couldn't attend the ceremony,
so his wife Lydia accepted his
award on his behalf.

Her acceptance speech left
many women in the audience
nodding and laughing.

"Behind every successful
man is a silent partner, and I'm
his silent partner," she said.

"All the people that were
given these awards impacted
the Aboriginal community in



YVONNE IRENE GLADUE

Buddy Big Mountain entertained at the Knowing our Spirits Conference in Edmonot on Nov. 29.

a positive way, said Makokis.

A comedy night rounded
out the planned events and
kept the crowd in stitches with
hilarious antics from the

Saggy Mountain Boys, come-
dian Charlie Hill, ventrilo-
quist Buddy Big Mountain
and comedians Dale Auger
and George Tuccaro.

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WS

Yanke planning to partner with First Nations

By Cheryl Petten
Windspeaker Staff Writer

SASKATOON

For years, the Saskatoon-based Yanke Group of Companies has been trying to increase the number of Aboriginal people it employs, but with little success. So now, the company is trying a new approach.

Instead of trying to reach out to individual Aboriginal people to interest them in positions with the company, Yanke is working to develop partnerships with tribal councils across the country, who will then in turn work to get the word out

to their members about career opportunities in the trucking business.

"What it is that I'm trying to do... is create a successful employment model for the trucking industry," explained Yanke vice-president of human resources Neil Pritchard. "And that's based upon many years of going to career fairs, and sending out ads and working really hard at Aboriginal recruiting, but not really ever seeing the results."

"We've got, I think, about a four or five per cent self-declared Aboriginal workforce. It's probably more than that, but that's what's self-declared. That's not good enough. And what's really

amazing to me is the fact that, when we put ads out in the pa-

per for hiring people, we don't see Aboriginal applications

Class action lawsuit

(Continued from page 2.)

The opt-out aspect of class action law in Ontario could also spell trouble for future litigants, said Tony Merchant.

"Since you have to know about it to opt out, it could be settled before you even become aware you had a claim," he said. "If you didn't claim your money at the time the settlement was reached, you'll be out of luck."

The fees lawyers will earn are lower per client in class actions. Whereas lawyers representing one client can charge up to 40 per cent of the damage award if a case goes to trial, in class actions the percentage has averaged between 10 and 20.

"When anyone asks about fees, I always point out that the beauty of the class action in terms of protecting the public from contingency fee arrangements is that the court approves any legal fees. The court takes control of the process," said Darcy Merkur.

Many survivors claim that, beyond being forced to abandon their culture and language and learn Christianity and European culture, they were not educated at the schools. The loss of education is a key aspect of the litigation.

"That is an aspect of the confinement claim. Someone like Charles who went to school and doesn't recall being in the classroom for the first few years, recalls working, recalls being in the barns, recalls being in the fields,

that's a universally recalled experience there. They were working. We say the government had not only a fiduciary duty to educate them but a legal duty to educate them and they had an obligation under the treaties to educate them. And we say they failed in all those duties," said Allan Farrer.

"The cost per student was significantly lower than it was for non-Aboriginal students at the end of the day. So from that perspective we tell the government 'Bump up what you should have been paying back in the 1920s and pay this old deficiency and you'll be a lot closer,' said Merkur.

Charles Baxter said the people in his community decided it was time to find a lawyer when they saw that a government-funded institution, the Aboriginal Healing Foundation, staffed by Native people was staying between the lines that were arbitrarily set down by the federal government.

"I think what cuts this root for the survivors was the healing foundation, when Jane Stewart made an apology with that \$350 million. This is what triggered the survivors is they had no say on that apology dollar funding. They were ticked off where they could not say how to use those dollars. The government dictated the format and established the [Aboriginal Healing Foundation] to run the funds and we had to meet their criteria and their format," Baxter said.

come in very often. So that tells me that we're not connecting very well, or we're not connecting in the right spot, or something."

In order to start making those connections, Yanke has partnered with the Aboriginal Human Resources Development Council of Canada (AHRDCC) to develop their employment model.

The ultimate goal of the plan is to increase the number of Aboriginal people employed by the company at all levels, right across the country.

"It's an interesting thing, because transportation is Canada's largest employer, and the trucking industry has a huge, critical need for people: At the same time, you look at First Nations populations growing, and a significant need for employment, good employment, and so when you compare both of those things, there's almost no reason why there shouldn't be a real success story there, but there hasn't been yet. And I think its because of the lack of the process there... there just isn't a formalized process whereby employers can reach in and communicate effectively to the tribal councils to the point where there's a bridge between the two," Pritchard explained.

"When you look at the real successful tribal councils out there, the ones that have really made some stuff happen, they've had really strong leadership within. And they've had a burning desire to make some stuff happen. And so to find those leaders, I think is the first step." (See partnership page 22.)

Lawyered up

(Continued from page 7.)

Everybody's got their favorite lawyer that they call. Part of our deficit goes to these lawyers. One of our chiefs who's involved in the financial end of things... said we've got to look at our lawyer thing.

"He said, 'We have a responsibility for the finances, to make sure that we're getting the best bang for our buck.' He talked to the auditors and they proposed that we do a special audit of our legal." But the idea was voted down by council despite receiving the approval of the membership, said Darren Bonaparte.

"Our legal representation has become politicized on the council because there's differences on the council. An atmosphere of dependency has been created on key people. The lawyers are the secret council. They're calling the

shots," Bonaparte said.

The government knows it can try new programs that help the government position at Akwesasne, he charged.

"They try everything out on us first. And they throw a whole bunch of money on it and that's what we go for," he said. "That's another very critical thing that concerns me about First Nations leadership, especially at Akwesasne. It doesn't matter what they're proposing, if they put enough money on it, we're going to take. We're going to do a pilot project."

For all the talk about reform, there are a lot of people with a lot to lose who will do everything they can to prevent it, he predicted.

"The bureaucrats and chiefs are still trying to milk the status quo," he said.

Fort Chipewyan Education Improvement Committee IMPLEMENTATION COORDINATOR

Located in Fort Chipewyan, Alberta, this position includes a six-month probationary period with possibility of becoming permanent.

Duties and Responsibilities:

The goal of the Implementation Coordinator is to ensure that the recommendations and implementation plans of the Fort Chipewyan Education Improvement Committee are achieved. The Implementation Coordinator shall be responsible for coordinating, motivating, promoting, supporting, and monitoring those responsible for education improvement activities in the following areas: (1) To improve student achievement at ADCS; (2) To increase the number of high school graduates; (3) To increase student attendance; (4) To increase parent/community involvement at ADCS; (5) To improve communication; (6) To improve general student behavior and attitude; (7) To create awareness & educate the community regarding the Fort Chipewyan Education Improvement Plan. The Implementation Coordinator will work in harmony with ADCS, First Nations and Metis Local.

Qualifications:

- Effective written and oral communication skills
- Commitment, understanding and experience working with Native people
- Knowledge and understanding of education in Fort Chipewyan
- Ability to work both independently, as part of a team and with multi-stakeholders
- Demonstrated commitment, understanding and experience with student achievement, high school graduation, student attendance, parent/community involvement, communication, student behavior
- Marketing and public relations experience
- Experience in developing, implementing and evaluating programs
- Ability to meet deadlines
- Preference to a candidate with a relevant degree
- Fluency in Cree/Chipewyan would be assets

Salary will be negotiated; a benefits package will be provided. Security checks will be required.

Deadline: January 17, 2003, 4:30 p.m.

Please submit cover letter and resume to:

Fort Chipewyan Education Improvement Committee
Attention: Roy Vermillion
9206 McCormick Drive
Fort McMurray, AB T9H 1C7
By email: roy.vermillion@atc97.org

Unfortunately, we are not able to respond to all applicants individually. Only applicants invited to interview will be contacted.

Salary will be negotiated, and a benefits package will be provided

CITIZENSHIP MÉTIS NATIONAL COUNCIL

After years of on-going consultations and discussions, the Métis National Council (MNC) is pleased to announce that at its national annual assembly held in Edmonton, Alberta (September 27th and 28th, 2002) the following definition for citizenship within the Métis Nation was adopted by the governments of the Métis Nation.

Métis National Council's National Definition for Citizenship within the Métis Nation

"Métis" means a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of Historic Métis Nation ancestry, and is accepted by the Métis Nation.

Defined Terms within National Definition

"Historic Métis Nation" means the Aboriginal people then known as Métis or Half-breeds who resided in the Historic Métis Nation Homeland.

"Historic Métis Nation Homeland" means the area of land in west central North America used and occupied as the traditional territory of the Métis or Half-breeds as they were then known.

"Métis Nation" means the Aboriginal people descended from the Historic Métis Nation which is now comprised of all Métis Nation citizens and is one of the "aboriginal peoples of Canada" within the meaning of s.35 of the Constitution Act 1982.

"Distinct from other Aboriginal peoples" means distinct for cultural and nationhood purposes.

The MNC represents the historic Métis Nation within Canada at a national and international level based on the elected mandates of Métis Nation governments from Ontario westward. These Métis Nation governments include the Métis Nation of Ontario, the Manitoba Métis Federation, the Métis Nation - Saskatchewan, the Métis Nation of Alberta and the Métis Provincial Council of British Columbia.

For additional information about the MNC or its national definition for citizenship within the Métis Nation, please contact 1-800-928-6330 or visit the MNC's website at: www.metisnation.ca.



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219 Robin Cres., 2nd Fl.
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Métis Nation Ontario
500 Old St. Patrick St.
Ottawa, ON K1N 9G4
Phone: 613-798-1488
Fax: 613-722-4225
www.metisnation.org

www.metisbusiness.com

Money for

(Continued from page 6.)

Wilmer Nadijiwon claimed he was eventually forced out of the position because of a false accusation that was fabricated because he refused to accept government money.

"They said I had received \$10,000 from the government and that was just B.S. You know what? Ganda goes a long way and you can't do much to defend against it. You don't have to have the truth, you just have to say 'It's not true, but what they were accusing me of... there was a possibility it would rub off on the Indian/Eskimo Association. I wanted them lily white because they were our power. All the board members were telling me I shouldn't be chief because I was refusing the money.'"

Eight months later, at a meeting in Winnipeg, he was informed by several UOI board members that he was no longer the chief.

The Indian/Eskimo Association was a group of non-Native people who took an interest in First Nation issues in the 1960s and 70s. It was established as a result of a bequest from a Alberta farmer, the former chief explained, who employed Native people as casual labor. He felt bad because he could not afford to pay them much. When he died, he left \$55,000 to one who would form an association to promote Native issues. Nadijiwon said it was absolutely crucial then, and



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Type of trade in:

Name: First

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Home phone: _____

Social insurance number:

Name of Band/Reserve:

Employer: _____

Address: _____

Length of employment:

Sources of other income:

Previous credit: Yes/No

Applicant's Signature: _____

Nations

...ne in very often. So that tells us that we're not connecting very well, or we're not connecting in the right spot, or something."

In order to start making those connections, Yanke has partnered with the Aboriginal Human Resources Development Council of Canada (AHRDCC) to develop their employment model.

The ultimate goal of the plan is to increase the number of Aboriginal people employed by the company at all levels, right across the country.

It's an interesting thing, because transportation is Canada's largest employer, and the trucking industry has a huge, critical need for people: At the same time, you look at First Nations populations growing, and a significant need for employment, and employment, and so when you compare both of those things, there's almost no reason why there shouldn't be a real success story there, but there hasn't been yet. And I think it's because of the lack of the process... there just isn't a formalized process whereby employers can reach in and communicate effectively to the tribal councils to the point where there's a bridge between the two," Pritchard explained.

When you look at the real successful tribal councils out there, the ones that have really made some stuff happen, they've had really strong leadership within. And they've had a burning desire to make some stuff happen. And so to find those leaders, I think is the first step." (See partnership page 22.)

Money for compliance was the beginning of the end

(Continued from page 6.)

Wilmer Nadjiwon claims he was eventually forced out by a false accusation that was fabricated because he refused to accept government money.

"They said I had received \$10,000 from the government. It was just B.S. You know propaganda goes a long way and you can't do much to defend against it. You don't have to have the truth, you just have to say you have the truth," he said. "It was nothing, but what they were accusing me of... there was a possibility it would rub off on the Indian/Eskimo Association and I wanted them lily white because they were our power. All these board members were telling me I shouldn't be chief because I was refusing the money."

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mains so to this day, that Native people have the support of non-Native people.

Shortly after Nadjiwon was deposed, the new regime broke ties with the Indian/Eskimo Association and used the government money to establish an office in downtown Toronto.

"I never went. But somebody said to me, 'It's a great place. You don't know whether you're walking or flying because the carpet is so soft,'" he said.

The former chief described the importance of forming alliances with non-Native groups.

"If the public are behind you it forces the government to listen to you, but it also allows them to do it. It allows the government that because, 'Yes, if all these people are for it then we can give it to them.' Makes them look good, too," he said.

When a Kettle Point man was charged with shooting a duck out of season, Nadjiwon used the support of non-Native people to get the minister of Indian Affairs to intervene and quash the charge.

He attended a meeting with Minister Arthur Laing, accompanied by a number of supporters, high-ranking church officials who did not wear their clerical garb.

"I asked the people there who support us to introduce themselves," he recalled. "And the bishops got up, one after the other, got up and said, 'Well, in our diocese, we've got 450,000

votes.' You know."

He said minister got the message very quickly.

"There is the power. The people power," he said. "If we don't have it you might as well go try to climb a stick. You have to have somebody out there on the [non-Native people's] side."

He believes the salaries that First Nation leaders are earning today and the amount of money that is spent on First Nations politics while grassroots people live in poverty has eroded public support for First Nation issues.

But Nadjiwon is most concerned about the passivity that being dependent on government money seems to encourage in many chiefs. He said a study showed that his community lost around \$90 billion through wrongful land alienations.

"If I'd been at the table when that came out, I'd have said, 'Give us \$5 billion and we'll forgive the rest. You couldn't spend \$5 billion. It would replace itself faster than you could spend it,'" he said.

But no such proposal was forthcoming from his community's leadership, he added.

"It was never heard of again."

He's convinced a government tactic to use money to contain the growing political power of Native people as they began to organize in the late 1960s and early 1970s was employed successfully.

"It just sickens me. I think of all the effort. Just trying to advance our peoples' way of life. All that effort just sold down the

drain. Sold!" he said.

The civil rights movement in the United States and the fight against apartheid in South Africa have many elements in common with the fight for Indigenous rights. But no leader of the calibre of a Martin Luther King or Nelson Mandela has come to the fore so far in the Indigenous rights battle. Nadjiwon has a theory about why that might be.

"You have to get somebody that's not out to make it a \$50,000 a year job... well, I know it's more these days. But there's just nobody out there like that," he said. "I thought Coon Come could be it at one time. I'm sorry I could be so far wrong."

He admitted his opinion of the current national chief was soured when Coon Come wouldn't take the time to talk to him at the Aboriginal music awards in Toronto in November.

"I introduced myself to him as a veteran. He said he didn't have time to talk to me. He should have made time for a veteran and an Elder," he said.

Although he is critical of the leadership for absorbing so much of the scarce financial resources, that doesn't mean he believes First Nations people aren't entitled to a share of the wealth.

"Every damned cent that is coming to our people is deserved. But not in that form. That should be the price of our resources. Our resource money. That's what we're taking. We're not taking political buy-outs," he said.

The money owed to First Nations people for the loss of the land and resources should not be given to the leaders to control it as they see fit. That hasn't worked, he said.

"If they want to represent us, they should get their money from us," Nadjiwon said.

The minister is working on legislation that would create arm's length institutions that can't be treated as personal slush funds by First Nations leaders. But Nadjiwon, who sees the merits of such institutions, does not endorse the minister's approach.

"He's going to take advantage of the situation we've created for ourselves," he said. "I think Nault's latest initiative is to legitimize the theft of Canada from the Natives."

The dysfunctional governance processes of First Nations, shaped and guided by a government plan to subvert and control with federal money, has been unable to progress towards real self-determination, he said.

"No, we're not ready. Our leaders are ready to take the money, though. I can't see where we're heading," he added. "Look at the suicides, the health problems, the great momentous difficulties faced by Indian people all across this country in a time when we're spending more money than in all of history. There's just so much damned hopelessness."

NATIONAL COUNCIL

is pleased to announce that at its new definition for citizenship

the Métis Nation

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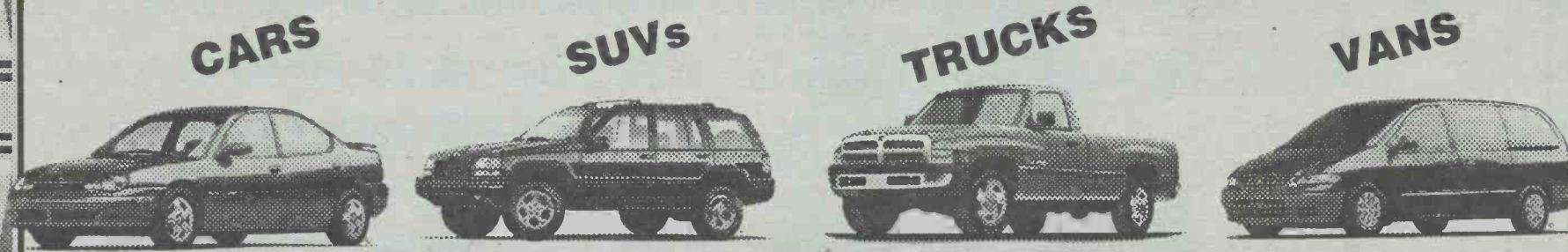
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FAX THIS APPLICATION FOR APPROVAL

Music publishing and the songwriter's share

By Ann Brascoupe
Windspeaker Columnist



MUSIC BIZ 101

There are two kinds of music publishers: the independent publisher (including self-publishing) and the record label publisher.

The music publisher is involved in the creative, financial and administrative aspects of a songwriter's copyright.

The creative work involves development of a songwriter's career to market demos in the hopes of getting a record deal.

All the business aspects, such as negotiating, investing in developing talent, and how much to spend on recording demos, are part of a publisher's daily workload.

Publishers generally have some musical background in order to judge a song's market potential. Administratively, the publisher must keep track of all the songs by collecting royalties from a royalty collection agency, its ongoing administration and royalty payment to its songwriters.

The benefit of hiring a well-established music publisher is that time, energy, money and industry contacts and expertise are the elements that a music publisher offers to an aspiring songwriter who wants to exploit their songs. Remember, the money is in the songwriting!

The administrative aspect of a publisher's job reveals just where the money goes. The music standard of the publisher/songwriter split is 50-50.

Imagine a pie, and it gets quite interesting when two songwriters have two different publishers. The split then becomes 25 per cent each. It gets even more complicated if, for example, a drum group song had five composers. Assume the first composer (sometime they call them lead singers) gets 50 per cent of the songwriting credit and the other four get the remaining 50 per cent.

Are you still looking at your pie? Now, assume you have one publisher and five members but in some of the songs your cousin from another drum group composed a song with you years earlier. In the songwriter's share, who composed the lyrics? And, who composed the music? Was it 75-25 or a 90-10 ratio?

Of the 50-50 split, your cousin claims a contribution of 90 per cent to the music and 10 per cent is shared by you and another contributor. That now equals five per cent of the songwriting split.

A mechanical license must be made between the record company to pay the fees to a licensing agency to your cousin's publishers. Just like when you have that powwow trail hit and a record company wants to record it, it must inform the songwriter, the publisher or the mechanical rights organization, such as the Canadian Musical Reproduction Rights Agency or the Harry Fox Agency.

In the publisher/songwriter agreement, this is where you, the powwow songwriter, might stipulate in your now negotiated publishing agreement that none of your songs be used in any medium that denigrates Aboriginal culture. The possibility that it could find itself used as background

music for a strip club act in a movie is too real. Don't laugh or cry—these things happen!

Remember, the salt of a good music publisher is to exploit your songs in as many markets and mediums as globally possible. You may be the talk on the powwow trail, but now you'll be getting your royalty share from the release of this internationally-successful feature film.

The mechanical rate is compulsory and is established by the Copyright Board of Canada. It is currently .077 cents per copy per song of five minutes or less. If you release your CD in the U.S., the Harry Fox Agency is the clearinghouse for numerous music publishers that issue licenses and collect performing rights royalties. The U.S. mechanical rate is .08 cents per copy per song.

Under an exclusive term contract with the music publisher, a lower royalty rate can be negotiated under the controlled composition clause for songs written and performed by an artist who records their own music, common in recording contracts.

Basically, the controlled composition clause is favorable to the record company because it can stipulate that the mechanical rate will be 75 per cent of the statutory rate for those songs controlled by the artist. In this

scenario, the artist would get 75 per cent of the .077 cent per song (five minutes or less) or approximately .57cents for each song.

Another example of financial creativity used in the controlled composition clause is negotiating a deal using the mechanical royalty rate on the date of recording. So it takes you two years to compose and release your CD, and in the meantime, the statutory rate goes up and you get paid the older and lower rate.

There are many, many more examples of the creative genius that record companies use in the controlled composition clause, but suffice it to say, if you don't understand what those percentage points can tally up to, you will no doubt find out when your measly royalty cheque comes in the mail! You can laugh or you can cry.

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

Ann Brascoupe owns What's Up Promotions, a company specializing in promoting booking, and managing aboriginal artists across Canada. She can be reached at abrascoupe@hotmail.com

Artist wo

By Cheryl Petten
Windspeaker Staff Writer

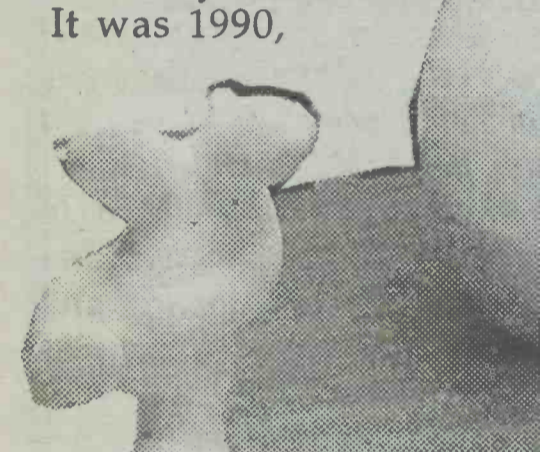
EDMONTON

When stone carver Jason Noël practices his art, each of the steps he takes is part of an unbroken circle of creation.

Keeping that circle whole is important to Noël. That is why, whenever possible, he goes out to find the raw stone and digs it out of the ground himself, giving thanks to mother earth as he does so.

It is also one of the reasons he tends to shun the galleries and chooses instead to bring his work to the people, so he can meet with those who buy his work, and they can meet him.

Noël has been carving for more than a decade, and he credits the art form with keeping him on the straight and narrow in his youth. It was 1990,

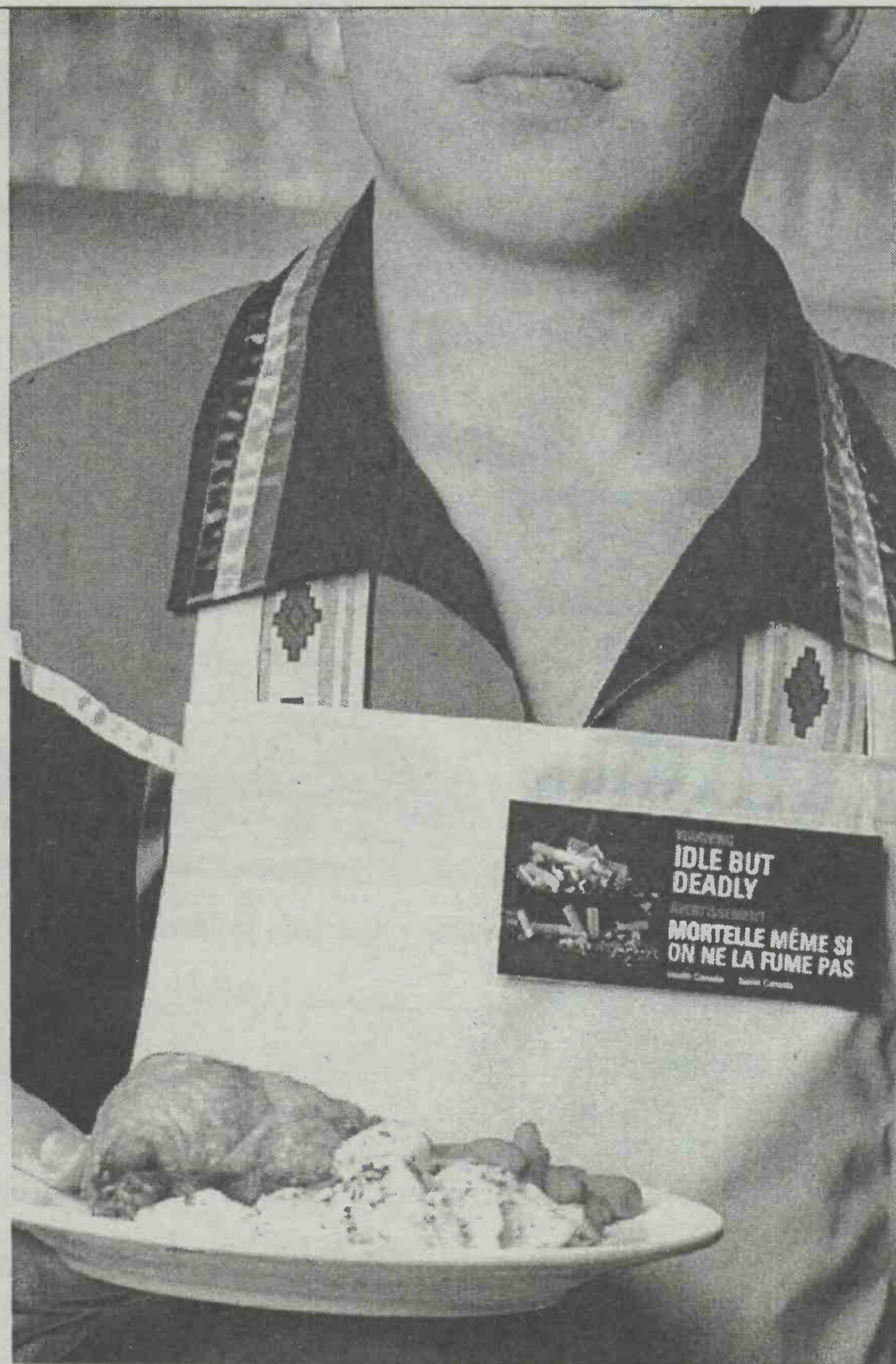


Is A Smoke-Free Workplace Too Much To Ask For?

If the warning labels that you find on cigarette packs suddenly appeared in places you never expected, would you stop and think twice before lighting up around others? You should, because second-hand smoke is harmful to all who come in contact with it—even your co-workers or people who serve you in restaurants. They have no choice but to breathe the 4,000 chemicals found in second-hand smoke—and that's dangerous to their health.

So please think twice before smoking cigarettes around others.

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S'il vous plaît, pensez-y deux fois avant de fumer en présence des autres.

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Jan Brascoupe owns What's Up Productions, a company specializing in promoting booking, and managing aboriginal artists across Canada. She can be reached at coupe@hotmail.com

Artist works to share his talent with the people

By Cheryl Petten
Windspeaker Staff Writer

EDMONTON

When stone carver Jason Noël practices his art, each of the steps he takes is part of an unbroken circle of creation.

Keeping that circle whole is important to Noël. That is why, whenever possible, he goes out, finds the raw stone and digs it out of the ground himself, giving thanks to mother earth as he does so.

It is also one of the reasons he tends to shun the galleries and chooses instead to bring his work to the people, so he can meet with those who buy his work, and they can meet him.

Noël has been carving for more than a decade, and he credits the art form with keeping him on the straight and narrow in his youth.

It was 1990,

and he had moved from his home in northern Manitoba to the big city of Winnipeg, where, he explained, there were a lot of opportunities for him to get into trouble. Instead of finding trouble, though, he met up with a cousin who had also moved to the city, and who had been

carving for about eight years. "So I went and hung out with him because it intrigued me," Noël said, admitting that at the time it was the money to be made through carving that was more intriguing than the art itself.

"I thought it was an amazing opportunity for me to make some money. I was still in high school... but it taught me a lot. It turned out that it wasn't as easy as I thought.

It took a lot of hard work. But the fulfillment was way better than I could ever

imagine. It taught me a lot about life, relationships, myself."

Noël works mainly in soapstone, pipestone and alabaster, most of which come from northern Manitoba. The inspiration for each piece begins before the rock is even removed from the ground, he explained.

"It all starts with the insight, the prayer. I dig the stone out of the bush myself. So I try to uphold the traditional way of giving thanks right to mother earth, and participating in the extraction of the stone. And of course you've got to study the stone. And that has a lot to do with it. What it looks like," he said. "Sometimes I want to make something else, and I've got to argue with the rock. 'I want to make this.' And the rock says, 'No, this.'"

"I also pray and ask for inspiration, too, because I believe that there can be many things in the rock, but there's one specific thing I need to work on, for whatever reason," he said.

"A lot of times I'll look into a rock... and I might see 10 different things. And then I have to ask the spirit for guidance, and show me OK, which one should I do."

While seeking inspiration in this way is the ideal, sometimes the ideal bumps up against the realistic, and to find a balance is important.

"It's always a little struggle between economics and the creativity of it, you know. The artis-

tic flow and trying to put gas in your tank and feed yourself, that sort of thing."

While that struggle may always be there, Noël has had some experiences that have taught him that choosing art does not necessarily mean economics have to be sacrificed.

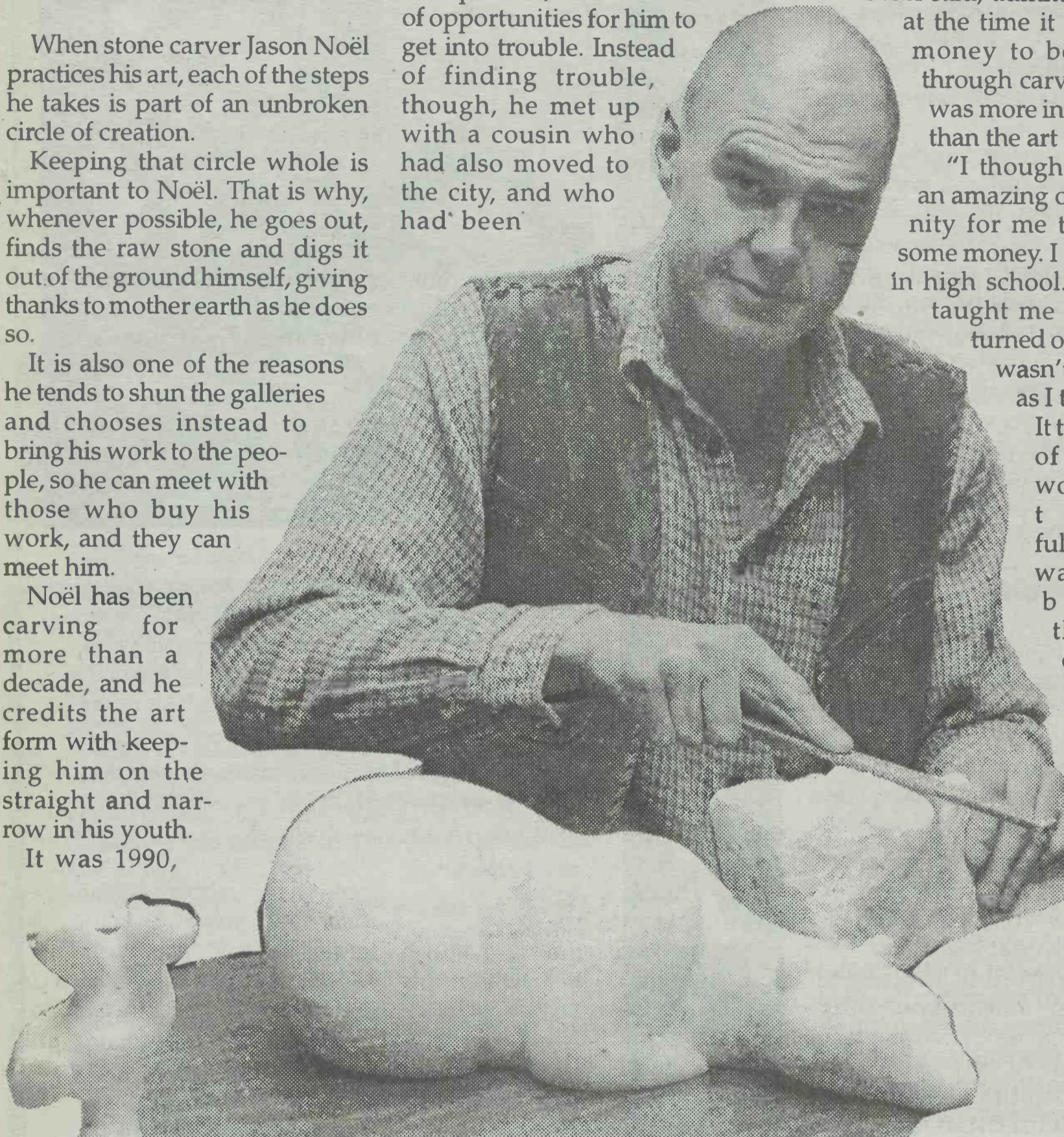
He shared a recent experience he had where he had a piece of soapstone he was planning on carving into a dancing bear.

"Dancing bears are very popular. I enjoy making them very much, a celebration of life and all. But a lot of times it boils down to economics. They sell, people like them. I had an order for a dancing bear. I was looking at this rock, and I saw a dancing raven. I'd never ever made a dancing raven before, and so I hemmed and hawed over it for a long time."

The first sign he received that making the dancing raven was the right choice came when he started carving it. He was teaching carving to a young boy in Squamish, B.C., where he now lives, and the boy got excited when he saw the raven taking shape. It turned out the boy was from the raven clan.

Any doubt that remained in Noël's mind about carving the raven disappeared a few weeks later, once he had finished the piece, when the spirit told him to go up to Shannon Falls Provincial Park.

(see Carver page 20.)



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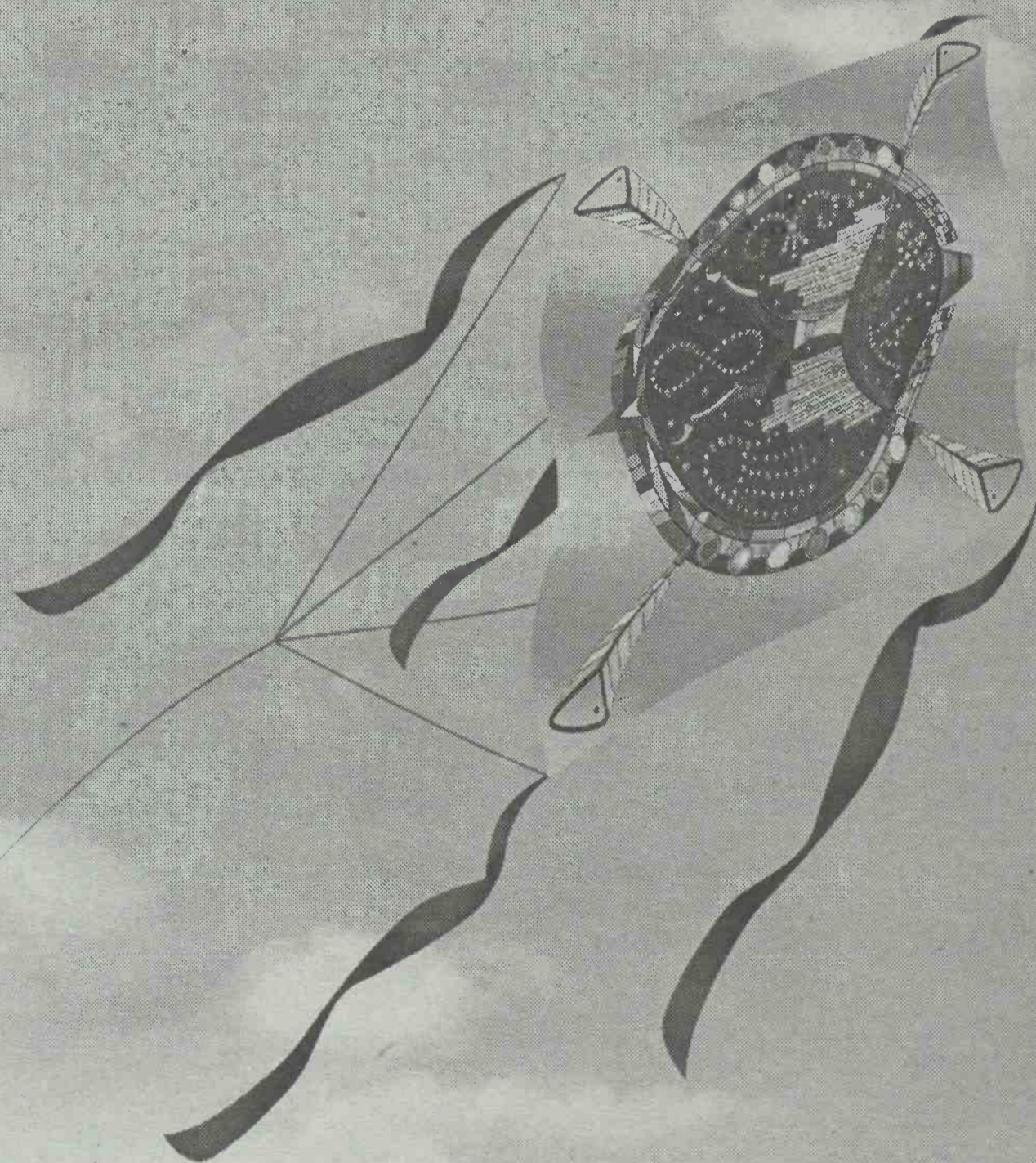
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CAREERS & TRAINING

Sharing knowledge the key

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

For the past 10 years, the Canadian Museum of Civilization (CMC) has been opening its doors to Aboriginal people wanting to learn more about museum practices, through the Aboriginal Training Program in Museum Practices, or ATPMP.

Each year, five participants are selected from among all those who apply, and those five will then spend eight months at the museum being trained in different aspects of museum practices.

During their time at the museum, the trainees can complete either a practicum or an internship, the difference being that the internship involves more structured training. Students who are attending university and who take part in the internship can also apply to the Saskatchewan Indian Federated College (SIFC) to receive credits for their museum training.

Jean-Francois O'Bomsawin is co-ordinator of the Aboriginal training program. He explained that, while the trainees or interns, are at the museum, they spend four days a week learning about the areas of museum practice that interest them, from collection management to archiving, media relations to programming new activities for the First Peoples' Hall. Then one day a week, the five interns will work together to develop an exhibition, which will open at the museum at the end of their term in April.

"They are acting as curators. They're developing the idea. They select the artifacts. They write the text. They go out front

and survey the visitors. They are really involved, and they're doing the research and they're doing the project. That's their project at the end," he said.

The exhibitions created by the interns are small ones, O'Bomsawin explained, both because they only have eight months to pull it all together, and also because it prepares them for taking on similar projects within their communities, where exhibits would also tend to be small.

While the main focus of the training program is giving the interns the tools and knowledge they need to go out into their communities and work in, or even establish, local cultural centres or museums, the goals of the program go far beyond just that.

The program is also about sharing information, to the benefit of the interns, their communities, and the museum.

By coming to the museum for the program, O'Bomsawin explained, the interns have access to the museum's collections, and can find items that might belong to their community. In the case of human remains or funeral objects, those findings might lead to repatriation. In other cases, the interns may be able to share information with museum staff about the items, such as their traditional names and uses.

"I was an intern in 1998," O'Bomsawin said, "And I know from my First Nation, we had a lot of information on writing and language here at the CMC. And I was allowed to go there and look and find my material, and listen to my grandfather speaking. And it was amazing to know that the Museum of Civilization holds so many things that I was not even aware of. And being

here helped my community to know what we have here, and also for myself, and for the museum to know more about my First Nation. So that's a really strong component of the program. It is the exchange of information."

The program helps develop networks and relationships. Through the interns, the museum can form lasting relationships with both the individuals and their communities, and the interns can not only develop relationships and contacts with the museum, but with each other.

O'Bomsawin knows those relationships are lasting ones, because the museum is still getting calls about loans or exhibition exchanges from interns who completed the training in its early years.

In April, past interns will have a chance to renew those relationships, as the museum hosts a gathering of all the past participants of the program.

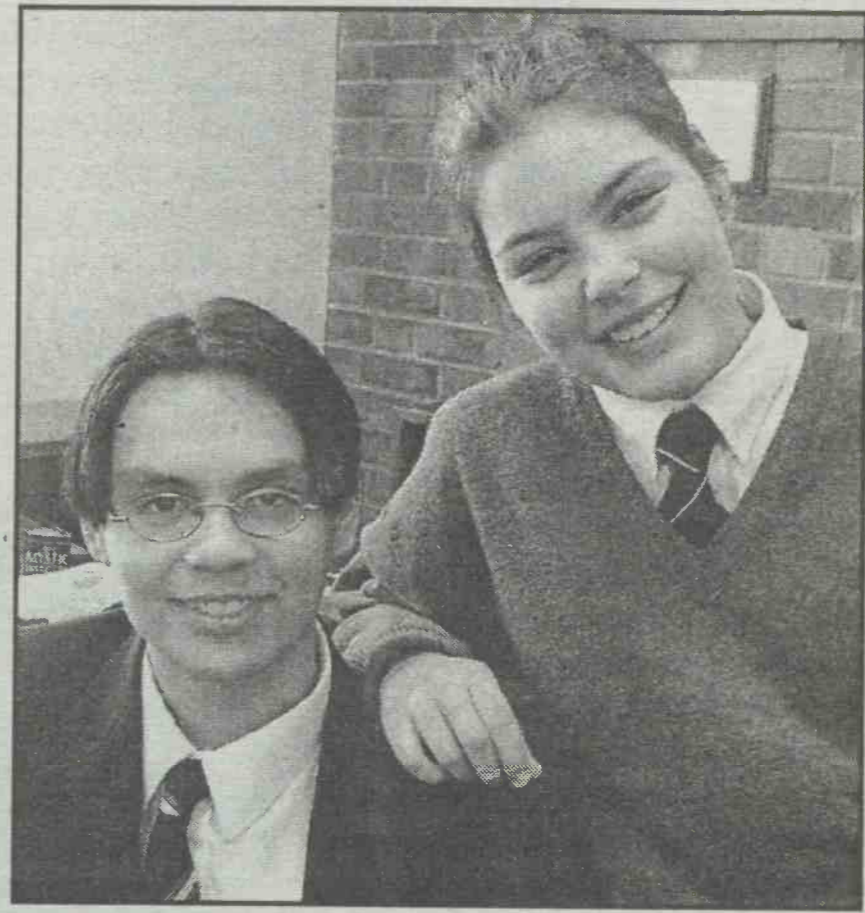
So far, 58 people have completed the training and, over the 10 years the program has been offered, only three people have dropped out of the program.

Anyone wanting to apply for the next session of the training program, which starts in September 2003, must submit an application by March 15.

For more information about the Aboriginal Training Program in Museum Practices, contact program co-ordinator Jean-Francois O'Bomsawin at 1-800-555-5621, or via e-mail at jean-francois.obomsawin@civilization.ca. You can also find out more about the program online at <http://www.civilization.ca/cmc/at/atproeng.html>.

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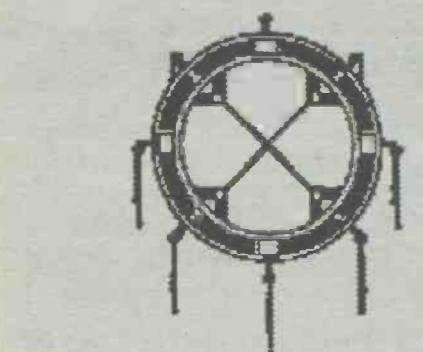
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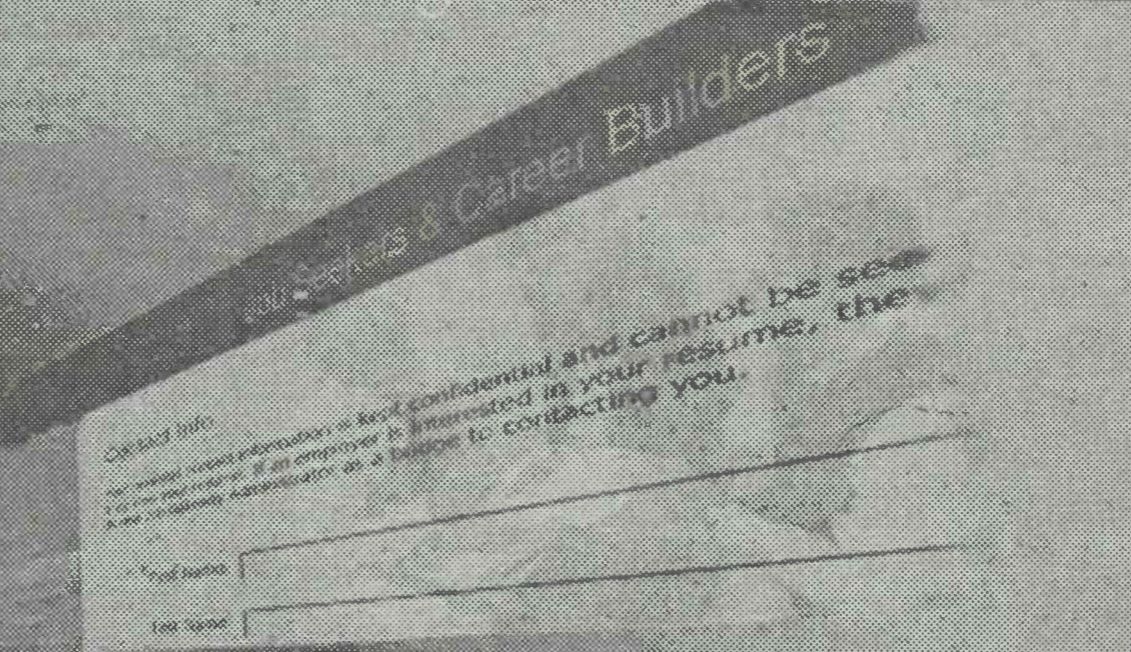


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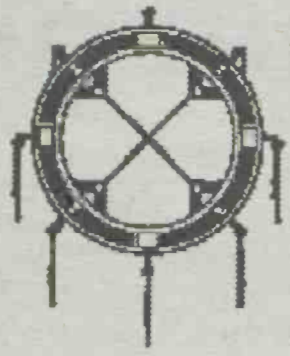
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Television network will create opportunities for Métis people

By Cheryl Petten Windspeaker Staff Writer

REGINA

The Métis people of Canada will soon be able to turn on their televisions and see themselves, their history and their culture represented on the screen, when the Métis Michif Television Network (MMTN) hits the airwaves.

The new network was approved by the Canadian Radio-television and Telecommunications Commission (CRTC) on Nov. 6. Ken Schaffer, the main force behind the new network, is hoping to launch it in April 2004.

"I have been working toward this for 10 years of my life, minimum, just trying to get the quality and balance for the Métis people in films and video, in television and broadcasting, and it has been a long road," Schaffer said.

Through Regina-based Metcom Productions Inc., Schaffer has been producing Metcom, the longest running television series in Canada about the Métis people, and the first in the country to do so. The show began airing on the Saskatchewan Communications Network in 1997, then was picked up by the Aboriginal Peoples Television Network (APTN).

Schaffer sees the granting of the license for the MMTN as part of the evolution of broadcasting in Canada, explaining that each new network created in the country came into being because of the shortcomings of its predecessors. Radio-Canada, the French arm of the CBC, came into being because the CBC wasn't providing enough programming to meet the needs of the country's Francophone community, Schaffer said. Similarly, APTN was created because Aboriginal people weren't being adequately represented on the

two CBC networks. And now, the MMTN is being launched because the Métis people aren't being adequately represented on the CBC or APTN.

"It's kind of like coming to the final step, because we are really the last group in the Constitution of Canada to really step forward to exercise our right to communicate on the same level as the French CBC, English CBC and APTN, and of course Northern Broadcasting," he said.

"In my opinion, Canada became truly Canada the day that they recognized us to have our own television network as one of the Indigenous peoples of Canada. Because we've never been able to really communicate with the rest of Canada," he said, pointing out that there currently are only three television shows being aired in Canada that deal specifically with Métis people.

"This is giving us a national voice to communicate with all Canadians," Schaffer said. "It's a wonderful thing."

Now that the license for the new network has been approved, Metcom will be concentrating on developing a budget, and working to get commitments from cable companies to carry the channel as part of their basic package. Schaffer is hoping people who want to watch the network will help out with the latter, by sending letters of support to Metcom, which they will then forward on to the cable companies.

Another area that Metcom will be focusing on is making sure it has something to put on the air when the network is launched, and that Métis people across the country are involved in the process.

"What this means is... thousands of careers will now be launched."

To do that, Metcom is partnering with the Gabriel Dumont Institute and Métis Employment Training of Sas-

katchewan Inc. (METS) to develop and deliver a Métis specific film and video course that will be offered across the country.

"It's a short course, and it will allow people the ability to be able to step right up to the bat as producers, directors, camera people, and get involved and start working in the field, if that's their choice," Schaffer said.

"This has been a dream for many little girls and boys, who have sat back and said, 'Why can't we do this?' And we can. That's the bottom line: Don't even go 'Why can't we?' anymore. We can. So it's a simple situation of trying to get everybody ready, be prepared. Those people who think they have an interest in it, I suggest they take the course."

The course will not only give people the skills they need to work in television production, but it will also give them a foot in the door as far as getting their work aired on the MMTN, Schaffer explained.

He expects the course will be up and running within the next six months.

"We have complete national support, as far as I know, from every Métis employment and training centre from across this country," he said. "This is the biggest job creation program for Métis specific that I think has ever happened in the whole country, period."

For now, Schaffer suggests that anyone wanting more information about the course should contact his or her provincial Métis training organization.

Anyone wanting to send in letters of support for the Métis Michif Television Network can e-mail them to Ken Schaffer at ken@metcom.ca, mail them to Metcom Productions Inc. at 136 Milne St., Regina, SK S4R 5B7, or leave a message in the online guest book at http://metcom.ca.

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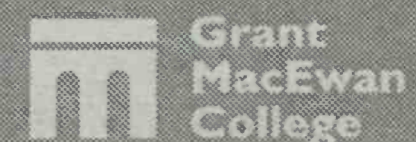


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Swimmers build self-esteem and confidence

By Yvonne Irene Gladue
Windspeaker Staff Writer

EDMONTON

The Nikanihaw Aboriginal Leadership Aquatic Program in Edmonton is training 20 Aboriginal youth between the ages of 16 to 25 to be swimming instructors.

Held at the Grand Trunk Fitness & Leisure Centre every Wednesday evening, the program is funded by the City of Edmonton, Canadian Heritage and the Amiskwacy Academy.

Classes include water rescue, water safety, first aid, including CPR, swim stroke techniques and instructor courses. At the end of the course, students are expected to swim 500 metres in 14 minutes for the bronze medallion, or 600 metres for the bronze cross.

The classes, which began in early October, will provide successful participants with a certificate in March. The majority of the students are from the Amiskwacy Academy, though a few participants attend other high schools, colleges or work.

Bonnie Doon Leisure Centre lifeguard John Mervyn and Grand Trunk Fitness & Leisure Centre lifeguard Christine Belter are the instructor train-



YVONNE IRENE GLADUE

Participants of the Nikanihaw Aboriginal Leadership Aquatic Program go into the deep end of training in the water.

ers of the program. Belter says that she is enjoying instructing the students.

"It is going really well. We have a really eager bunch of participants who have varying skill levels in the water. They are certainly putting their effort in and we are seeing a huge improvement. They are a real enthusiastic group. They are committed," she said.

According to Belter, the stu-

dents are not only acquiring skills in swimming, but also skills that can be transferred to other programs.

She says that the leadership skills can be used in education careers or in law programs and the mechanical, technical and chemistry water skills can be used in trades or engineering.

"There is a lot that can be taken out of it," she said.

Upon graduating from this program the students can go to a swimming facility in their own communities and be able to work or teach.

However, Belter says there is a potential for it to be a two-year program where they can get their lifeguard certifications, but she says that is dependant on how they are doing and whether they get the funding.

"Some of them are definitely having more challenges, but they are really putting in a lot of extra time on their own to build up their strength and endurance in the water, so that they can meet the testing requirements to get their certification," she said.

For 15-year-old Delaney Gladue she says that it is good program.

"You learn a lot of stuff. How to rescue. It teaches you how to swim better. Basically lifeguard stuff," she said.

Lance Cardinal, 18, described the course as life-filling and something for him to achieve.

"If you could accomplish this, you could accomplish anything. It is very good for your community. I want to teach the younger kids and I also want to pass it on to them," he said.

Jeremiah Joines, 16, said that he liked the swimming part of it and it helped keep him in shape.

"I look forward to this program once a week on Wednesdays. We have really good and knowledgeable instructors," he said.

"It is just a really great place to be and for them to be able to pass it on to the kids after they graduate is a really good thing. They are well underway," said Belter.

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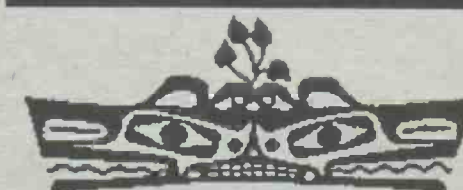
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Phone: 604-822-5677
Fax: 604-822-2495
Email: hverburg@interchange.ubc.ca



The IAH Logo was designed by Nuu-Cha-Nulth artist, Ki-Ke-In (Ron Hamilton). The two headed serpent symbolizes medicinal power amongst the Kwakwaka'wakw; the teeth, nose, and eyes represent humankind, and the leaves are medicinal plants used by First Nations people.

EXECUTIVE at Niijiwendidaa Anishn

The Executive Director is responsible for the Niijiwendidaa Anishnaabe-Kwewag Services Commission. Reason for Being, Values and Beliefs, ideology

QUALIFICATIONS

- Minimum of five (5) years management diploma in a relevant field of study (business, Development) OR a minimum of eight (8) Health & Wellness organization.
- Demonstrated skills and experience in human resources management, program and process evaluation of programs, policies and procedures.
- Management experience will include extensive experience in the development, implementation and administration in an Aboriginal organization.
- In-depth knowledge and experience of the community.
- Excellent leadership, communications (verbal and written) and problem solving skills.
- Demonstrated qualities as a fair, objective, and a large staff.

A detailed job description/summary of duties and responsibilities will be provided. Salary range is based on experience.

Please send resumes by 4:00 PM to the Hiring Committee, Niijiwendidaa Anishnaabe-Kwewag Services Commission, 295 Stewart Street, Peterborough, ON K9J 3N2. Phone: 705-741-0900

- Only women of Native Ancestry will be hired (Section 24 (1) of the Canadian Human Rights Act).
- The successful candidate will sign an Oath of Confidentiality.
- Only those applicants selected for an interview will be contacted.
- Must possess a valid driver's license and a reliable vehicle.
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Some of them are definitely facing more challenges, but they are really putting in a lot of extra time on their own to build up their strength and endurance in the water, so that they can meet the testing requirements to get their certification," she said.

The 15-year-old Delaney Delaney says that it is good to learn a lot of stuff. "You learn a lot of stuff. It teaches you how to swim better. Basically, it's a life-saving skill," she said.

Delaney described the course as life-saving and something for him to achieve.

"If you could accomplish anything, you could accomplish anything. It is very good for the community. I want to help the younger kids and I want to pass it on to the next generation," he said.

Delaney Joines, 16, said that he liked the swimming part of the course and it helped keep him in shape.

"I look forward to this program once a week on Wednesday. We have really good and knowledgeable instructors," he said.

"It is just a really great place and for them to be able to pass it on to the kids after graduation is a really good thing. They are well prepared," said Belter.



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EXECUTIVE DIRECTOR

at Nijkiwendidaa Anishnaabe-Kwewag Services Circle

The Executive Director is responsible for the leadership, administration and management of Nijkiwendidaa Anishnaabe-Kwewag Services Circle programs and will work with the Circle within the Reason for Being, Values and Beliefs, ideology and policy guidelines.

QUALIFICATIONS

- Minimum of five (5) years management experience combined with a recognized degree or diploma in a relevant field of study (business, public administration, Native Management & Economic Development) OR a minimum of eight (8) years experience in Management within an Aboriginal Health & Wellness organization.
- Demonstrated skills and experience in human resources and financial management.
- Management experience will include extensive experience in the planning, implementation and evaluation of programs, policies and procedures.
- Demonstrated working knowledge, use and practice of both traditional and western concepts of administration in an Aboriginal organization.
- In-depth knowledge and experience of the history of oppression and abuse of Aboriginal people.
- Excellent leadership, communications (verbal, written and computer) team-building and problem-solving skills.
- Demonstrated qualities as a fair, objective, flexible and positive leader who can motivate and direct a large staff.

A detailed job description/summary of duties is available upon request by calling 705-741-0900. Salary range is based on experience.

Please send resumes by 4:00 p.m. January 17th 2003 to:

Hiring Committee
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295 Stewart Street
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Phone: 705-741-0900

- Only women of Native Ancestry will be hired (Section 24 (1) (a) of the Ontario Human Rights Code).
- The successful candidate will sign an Oath of Confidentiality and provide a C.P.I.C. at their own expense.
- Only those applicants selected for an interview will be contacted.
- Must possess a valid driver's license and a reliable vehicle.
- Faxed or electronic applications will not be accepted.

Yukon education degree unique

By Heather Andrews Miller
Windspeaker Contributor

WHITEHORSE

A government, a university and a college have teamed up to give teachers in the Yukon Territory a bachelor of education degree that is unique in Canada. The Yukon Native Education Program (YNTEP) is administered through Yukon College through a special funding arrangement with the Department of Education of the Yukon territorial government. The University of Regina provides and/or approves instructors, both at the college's main campus in Whitehorse, and in Regina.

Brian Aubichon is executive director of the program. "Recruitment has been a challenge because we have a population pool here in the Yukon of between 7,000 and 9,000 people, with a large portion being under 21 years of age. However, since our first class graduated in 1993, we have seen 67 First Nation educators complete the program," he said.

Today 30 are teaching in Yukon schools, and a further 12 are

employed in schools outside the territory.

"In addition, another 20 are employed locally in education-related positions, such as Yukon College instructors," said Aubichon.

Debbie Oostindie credits the YNTEP with giving her an excellent base for her teaching experience.

"I never thought I'd be able to pursue my dream of becoming a teacher while living in the Yukon, but it's all become a reality," she said. "The program is very culturally sensitive and geared to northern residents, as we explored the First Nations history and culture as well as linguistics courses. In addition, we were able to further investigate areas in which we were especially interested, through the selection of topics while writing term papers and essays," she said.

Graduates of the program understand much more about behaviors, attitudes, and history of the residents of the Yukon than a teacher who was educated south of 60 could ever possibly know, she added.

"All program participants are

of Aboriginal heritage, but some of us were more rooted in our tradition than others. But through the course of the four years, as we worked and studied together, we became fully entrenched in our history. We learned a lot about ourselves in the process," said Oostindie, who is Métis and originally from Saskatchewan.

Tina Jules agreed that the YNTEP educational experience launches its graduates on a satisfying and rewarding career path.

"I entered as a mature student, and never would have been able to attend a university program without considerable upgrading," she said. Today she is a seconded teacher, filling the position of First Nations languages consultant for the Department of Education. Like Oostindie, she is working on a master's degree.

"I focus my research in all of my courses on Yukon First Nation culture and language, and curriculum development. It's challenging but I'm enjoying it," she said.

YNTEP needs to survive in the Yukon, she added. (see Northern page 20.)

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NOTICE OF VOTE: MEMBERS OF SIKSIKA NATION

Take notice that a Ratification Vote will be held on February 4 and 5, 2003, regarding the Siksika Acreage Discrepancy (Surface) Claim, to determine if the Electors of Siksika Nation approve the proposed Settlement Agreement between Canada and the Siksika Nation, assent to the absolute and unconditional surrender of 12,522.6 acres (more or less) described as the Claim Lands in the Settlement Agreement, and approve the terms of the proposed Trust Agreement.

The Electors, for the purpose of the Ratification Vote, are those members of the Siksika Nation who are 18 years of age or older, and are resident on or off Siksika Indian Reserve No. 146, on the date of the Ratification Vote.

The Ratification Vote will take place:

- **February 4, 2003** from 9:00 a.m. to 8:00 p.m. at the Siksika Nation Community Centre on the Siksika Reserve; and
- **February 5, 2003** from 9:00 a.m. to 8:00 p.m. at the Marlborough Community Centre, 636 Marlborough Way N.E., Calgary (behind Marlborough Mall)

Information Meetings will be held for the purpose of the Ratification Vote on:

- **January 9, 2003:**
 - 1:00 p.m. to 4:00 p.m. at the Coast Plaza Hotel, 1316 - 33 Street N.E. Calgary
 - 6:00 p.m. - 9:00 p.m. at the Siksika Nation Community Centre, Siksika Reserve
- **January 21, 2003:**
 - 1:00 p.m. - 4:00 p.m. at the Siksika Nation Community Centre, Siksika Reserve
 - 6:00 p.m. - 9:00 p.m. at the Coast Plaza Hotel, 1316 - 33 Street N.E., Calgary

Copies of the Settlement Agreement and Trust Agreement may be obtained by contacting:
Stephanie Weasel Child
Siksika Administration Office, Land Claims
Telephone: (800) 551-5724, Ext. 5143, or (403) 734-5143

Information regarding the voting process may be obtained from:
Lisa Balsillie, Electoral Officer
Indian and Northern Affairs Canada
Telephone: (780) 495-2131 (collect calls will be accepted)

Northern teachers

(Continued from page 19.)

"The students who are taught by graduates of the program are getting a more relevant and meaningful education than they would receive from teachers taught in southern universities, because it's geared toward the northern resident and taught by members of First Nations," Tina Jules explained. "I hope it continues for years to come, at least until the ratio of First Nations teachers equals the First Nations students who are in the classroom," she said.

Liz Bosely said the four years of the program gave her many useful skills in addition to those required to be a teacher, such as being a better communicator. "A student's verbal and oral communication skills are certainly enhanced. And I think there is a lot of personal growth as well because you are a role model when you are teaching children," she said.

YNTEP students study math, English, reading, sciences, assessment and evaluation, and educational psychology.

"Especially valuable was time spent as an intern in the class-

room, which total eight months throughout the four years, and includes one whole semester in the last year. You are dealing with everyday situations, planning field trips, dealing with discipline, communicating with parents, reporting to the principal, report-card writing, extra-curricular activities, and so on," she said. Currently she is teaching college preparation courses at Yukon College.

Bosely feels that graduates need to take advantage of professional development opportunities and broaden their knowledge of Yukon First Nations people. For example, she noted that there are 14 First Nations communities in the Yukon speaking eight different languages.

"We all have cultural differences and we need to continue to learn more about the other cultures, because we have kids from many First Nations in our classes."

Brian Aubichon summed up by stating that the program is effective because it qualifies First Nations professionals to participate in the education of Yukon children.

Carver asks 'what's your gift?'

(Continued from page 15.)

"So I went there, and was carving away. I was there for about two hours. No one even talked to me the whole time... and this guy comes up, young guy, early 20s, just freaks out over the raven. Just speechless. 'Wow, oh, wow.' He picked it up and stared at it for about 10 minutes or so, said, 'How much do you want for it?' I wanted five, but I told him four. So \$400. He's like, 'OK, here's \$100, I'll be right back. Took off, gave me \$100 and left. Left the piece and everything. Trusted me, which really made me feel good. He left, came back about three hours later, gave me \$450 on top of the \$100. He actually gave me \$550 and wouldn't give me anything less. And he was so floored by it. And I was just like, 'Wow.' It just filled me up with so much power that day. It clicked in there. I was meant to make that raven. It's encouraging to me not to always go for the economics of it, but create what you see, and trust the spirit."

One of Jason Noël's favorite things about practicing his craft is going out to where the people are and doing demonstrations. He usually picks either a relaxing park-like setting or a busy location right downtown in the middle of the city, then takes out a large piece of stone and starts to carve. And when people admire his work and say he should be in a museum or gallery, he tells them that if he was, they would never have met him or seen his work. That connection—between the audience, the piece and the artist—is important.

"Even the collectors that I meet don't know artists. A lot of them are buying from galleries, and they've never even met the person who is creating... to me that's sort of a break in the circle of power."

While sharing the art with the public is something Noël likes to do, he also likes to share the craft itself. He teaches stone carving to kids, both to pass on the art form to the next generation, and to give them what carving gave to him in his youth.

"Like I said, I got into it in my teens, and it saved me lots from getting into the gangs. I'm a big guy, you know, and there's a lot of gang activity in north Winnipeg. It just kept me busy. It taught me a lot about finding myself, being patient, seeing things develop slowly in front of you... so now I always look for opportunities. If any young people are interested, I always, boom, right there, come and grab a file, grab a saw," he said.

"I used to do community services... where you get groups of kids, just dropping in and stuff. And that was always very exciting. You'd see the talent just spring out like a fountain. You'd have a group of 30, and they'd all be struggling to make a simple little bear head or something, and then within half the time there, stumbling along, somebody will pull out something completely different, really nice you know. 'Look at this, what do you think teacher?' Whoa. Just talent. The first time they ever picked up a rock. So you jump all over that, and you give them the stone, you give them the tools so they can pursue it."

While it is obvious Noël has found the path he wants to travel in his life, he has advice to young people who haven't yet found theirs.

"Look for your talent. Find your gifts. I used to ask people what they do for a living, but now I ask them, 'What's your talent? What's your gift?' Because most people don't even know that."



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Manitoba committee helps young people get careers on track

By Heather Andrews Miller
Windspeaker Contributor

WINNIPEG

The Manitoba Aboriginal Youth Career Awareness Committee (MAYCAC) has demonstrated the huge importance of role models in the lives of youth. Located in Winnipeg, the organization was formed in 1987 by a group of dedicated individuals who were concerned by the need to put positive Aboriginal role models before Aboriginal youth. It has a solid history of success in achieving its objectives.

"We not only promote positive Aboriginal role models, but we provide employment, mentoring and work experience opportunities, as well as encourage early career planning and information," said president Clayton Sandy. In the 10 years in his present position, he has seen many young people come through his association on their way to successful careers. "When we visit schools to talk to the students, we urge them to stay in school—that's got to be their first priority. But we also share our own stories, as well. Many of us grew up in single [parent] homes, often with government social assistance as our only source of income, yet we have become successful in spite of these humble and often tumultuous beginnings," he said.

Sandy estimates that more than 70 per cent of the role models who are cited as examples of Aboriginal success stories have come from dysfunctional homes where residential school issues and other social problems are present, yet they have not let anything keep them from successfully pursuing their dreams.

"It doesn't matter if there are no supports at home, we have supports here. And we level with them too. We give them a realistic picture of what they can expect so they can be prepared. They will still experience racism, but that doesn't need to stop them because they can turn it aside and stay directed on their goals."

A yearly publication that profiles role models now has 700 success stories archived.

"That's grown from 38 in 1990, the first year we published," he said.

The corporate sector has always supported and participated in MAYCAC activities.

"They've been with us since Day One," said Sandy. "The first national organizations, such as the Royal Bank, began to understand the Native community by hosting conferences with us, hearing our stories, participating in powwows, and hiring our people," he explained.

The group realizes that the role model program not only encourages success in careers, but also advocates a whole lifestyle change that can be achieved by changing attitudes.

"Consider that just about everyone of us who is successful

comes from homes where substance abuse was rampant. Yet we've all come through school, attended post-secondary education, and are enjoying fruitful and rewarding careers. That's when you realize that MAYCAC represents more than just employment issues, it fosters a whole way of life," he added.

Chapters have been established in Ontario and Nunavut and MAYCAC attends events such as Edmonton's annual Dreamcatcher Conference hosted by Grant MacEwan College, as well as meetings with tribal and business groups so the dreams of success can be explored. The group also hosts conferences and workshops across Canada wherever and whenever possible.

But the most exciting project MAYCAC offers is the high school and university internship program, said Sandy.

"High school students are matched up with a participating employer in a career of their own choice for 26 weeks of half-day attendance in an employment position. The student is also offered a summer job," he explained. That's where Royal Bank, Canadian Imperial Bank of Commerce, Arnold Brothers Trucking, Manitoba Hydro, provincial and federal governments, and many others, have come on board. An added plus, Sandy added, is that the students are not only promoting MAYCAC, but they are promoting themselves as worthwhile Aboriginal employees. Non-Native staff members have enjoyed working with the Aboriginal employees.

"Many tell us they've never had an opportunity to know or spend quality time with a Native person and a lot of misconceptions exist which are overcome once they work together."

Sandy noted that the corporations begin to work with the students starting in Grade 10 and by the third year, when the student is graduating from Grade 12, the employer will often provide some sort of scholarship for further post-secondary training.

"They're basically grooming a successful employee."

MAYCAC's education and training department provides a modest wage subsidy for employers, which helps to encourage industry involvement. "Students in law or criminology at university are linked up with the Winnipeg Police Service or the RCMP training school in Regina. They experience first-hand the training and the work that the peace officers do, immersing themselves in the police culture totally," he said. One young man pulled up to his on-reserve parental home driving a police car and wearing a Mountie uniform. He made quite an impression on his family and friends.

"After that, all the young kids wanted to be a member of the RCMP," he added.

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Road to literacy pays dividend of self-esteem

By Inna Dansereau
Windspeaker Staff Writer

KELOWNA, B.C.

At the age of 34, Alex Augier has achieved his simple yet big dream: to read and write like other people, and to get a high school diploma.

He went back to school six years ago to pick up where he left off at the age of 14 when he was almost illiterate.

"Before when I watched people write, I used to watch them and just admire people like that because it was like magic... 'Boy this guy is a man-magician,' I'd say. You know, they know how to write with ease and flow, and so cool."

Augier remembers that "Back in 1980, they (schoolmates) treated me kind of rough. I got bullied for at least three or four years there. That's when I took up martial arts as well. I excelled in a few things, like I have a black belt as well and I won the

Western Canada (competition) in Calgary in 1994."

Growing up in a Métis family with a sister and four brothers in multi-cultural Uranium City in northern Saskatchewan, Augier was accustomed to some of his ancestors' culture.

"I am pretty proud of it too, because every time I went and kickboxed and stuff like that, I would have a headband with feathers hanging from me."

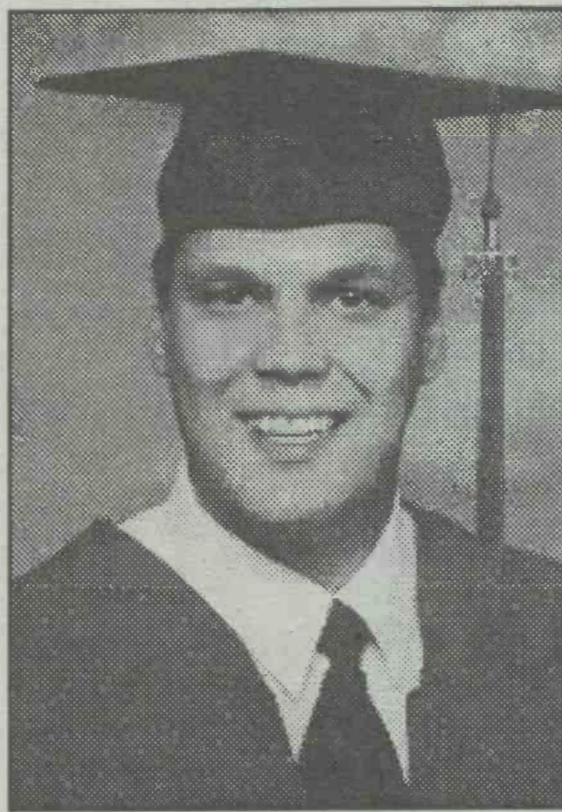
In 1981, Augier was diagnosed with dyslexia.

"I always knew I had a problem in that area, and as the years were going by they kept pushing me to the next school, next teacher, because they didn't know how to handle people like me, and so I eventually dropped out of school because I was the oldest kid in the school."

After, Augier got trained on heavy equipment by his father.

"I drove heavy equipment all those years since I was 16."

He said labor was the only work he could get, so he went



Alex Augier celebrated his high school graduation after struggling with dyslexia.

for a full-time job in Fort McMurray.

"I lived pretty good for a lot of years, making really good money. When I was about 20 or 21, I was making \$61,000 a year."

After a work-related accident

in 1996, Augier couldn't continue his job. Since his doctor recommended that he go back to school, Augier went to the Project Literacy program. He did a test that showed his reading and writing skills were at a Grade 5 level.

"That's how little I knew all those years, eh, couldn't even fill out an application, had to get either my brother or my sister or my best friend to do it." His tutor, Ken Campbell, taught him for more than two years, three times a week.

"My comprehension was getting better, my writing was getting better, my reading was getting really good, they told me."

Then Augier went to a second-chance school known as StoreFront in Kelowna. His aptitude test showed his literacy had risen to Grade 8.

Augier took several high school courses to finish his diploma.

"It was extremely hard. I know it was hard for me be-

cause when you have a disorder of dyslexia, you have to work harder than the next guy."

Augier lives with his common-law wife of 14 years Loan Vo, and daughter Alexandra, 3. He said Vo has supported him throughout the school.

"Oh, big time. She was my rock."

This fall, Augier passed an aptitude test for an advanced English program at Okanagan University College, and will be starting Jan. 6.

"I am going to be going after criminology, a degree in criminology; I really like law lots," he said. Becoming a lawyer is his "ultimate goal."

Augier is not afraid of the work.

"I used to be afraid before, but now since I walked through these doors of school and I got my Grade 8 and ever since I graduated too, I have more esteem and self-confidence. There's nothing I can't take on anymore."

Partnership an important tool in business success

(Continued from page 12.)

"And then to sit around the table and create the business plan, the business case, and then formulate the business processes that support that, so it's not just sitting around in meetings talking about cultural awareness and so on. Not that that's bad. But that in itself doesn't create jobs. We have to be more formal in our approach. And just going to job fairs doesn't do it, and just advertising doesn't do it. The people

out there within the First Nations communities need to know what the trucking industry is, what it has to offer, and how to get into it. And so we have to build that bridge across too, I think," said Neil Pritchard.

"We're at the stage now where we're looking for large urban tribal council leaders across the country in places that are conducive to trucking so that we can test this model and actually create some success stories out

there."

That's where the AHRDCC becomes a key player, with AHRDCC president Kelly Lendsay taking on the role of introducing Pritchard to some of the leaders of the larger urban tribal councils across Canada, beginning discussions of how Yanke can tailor its employment model to meet their specific strengths and needs. The employment model has already been presented to the Saskatoon


Tribal Council for its consideration.

"There's probably two or three stages of this thing. The initial stage is that we've got jobs right now for truck drivers. And so that's the first thing, is that we start to show that the trucking industry in this country has a significant need, and we can actually hire people, today. That's the first thing. The second thing is, we need to be able to create sustainable employment out there.

So how is it that we're going to train truck drivers, give them the experience, so they become more employable in the country, to the larger trucking companies that actually have this huge need," Pritchard said.

"I'm convinced that once we have some role models out there, and some success stories, then it'll just start, like a snowball."

Currently, Yanke employs about 770 people, right across the country.



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Prepare

Dragonfly Kites
By Tomson Highway
Illustrated by Brian Deines
HarperCollins
32 pages (hc)
\$19.99

Dragonflies are very much in vogue these days. Children's author Tomson Highway covered their translucent bodies long before the mysterious became a hot commercial property.

An experienced time traveler, Highway has once again taken us back to a magical childhood in the wilds of northern Manitoba where he plays and dreams in Cree.

Dragonfly Kites is the second volume in his *Songs Of The Wind Trilogy*.

Joe and Cody, two young brothers who faced almost certain death trapped in the middle of a herd of thundering Caribou in the first book, *Caribou Song*, are back with their mother and papa, little dog Ootsie, a whole menagerie of wild friends—baby loons, terns, glets, chipmunks and rabbits.

In this great northern landscape, surrounded by so many lakes that the family never camped near the same one twice, day to day living has taken on a deeper meaning for the boys.

But it is in the company of dragonflies that Cody and Joe are swept off their feet into an enchanted world of dance and dreams.

What may surprise readers who enjoyed the lush poetic sweeps of imagery in Highway's first novel, *Kiss Of The Queen*, is how clean and simple the English reads and how

Who was

Flint and Feather
By Charlotte Gray
Harper Flamingo Canada
448 pages (hc)
\$37.95

In *Flint and Feather*, Charlotte Gray has woven a rich tapestry, revealing a complex portrait of Pauline Johnson that sheds a bright light on Canada's most charismatic poet and performer—yet leaves much of her mystery intact.

Johnson was, after all, a shape-shifter who moved with ease between cultures, identities, times and places, a woman with an amazing talent to reinvent herself.

Was she a poet, an actress, an English lady, a Mohawk princess, a mysterious enchantress, a fun-loving Bohemian or a local orator?

Pauline Johnson, the daughter of a Mohawk chief and an English gentlewoman, spent her childhood living in Chiefswood, a large luxurious home set on 200 acres of woodland that boasted two sets of front doors, one facing the Grand River, the other, the road to Brantford. She grew up on the Six Nations reserve in Upper Canada, taking her great-grandfather's name, Tekahionwake or 'Dough Wampum.'

Post-colonial history, tin

steem

When you have a disorder like anxiety, you have to work harder than the next guy." ... lives with his common-law wife of 14 years Loan Vo, daughter Alexandra, 3. He has supported him throughout the school. ... big time. She was my ... fall, Augier passed an aptitude test for an advanced program at Okanagan University College, and will be ... Jan. 6. ... going to be going after a degree in criminology, a degree in criminology. "I really like law lots," he says. "Coming a lawyer is his top goal." ... er is not afraid of the

Success

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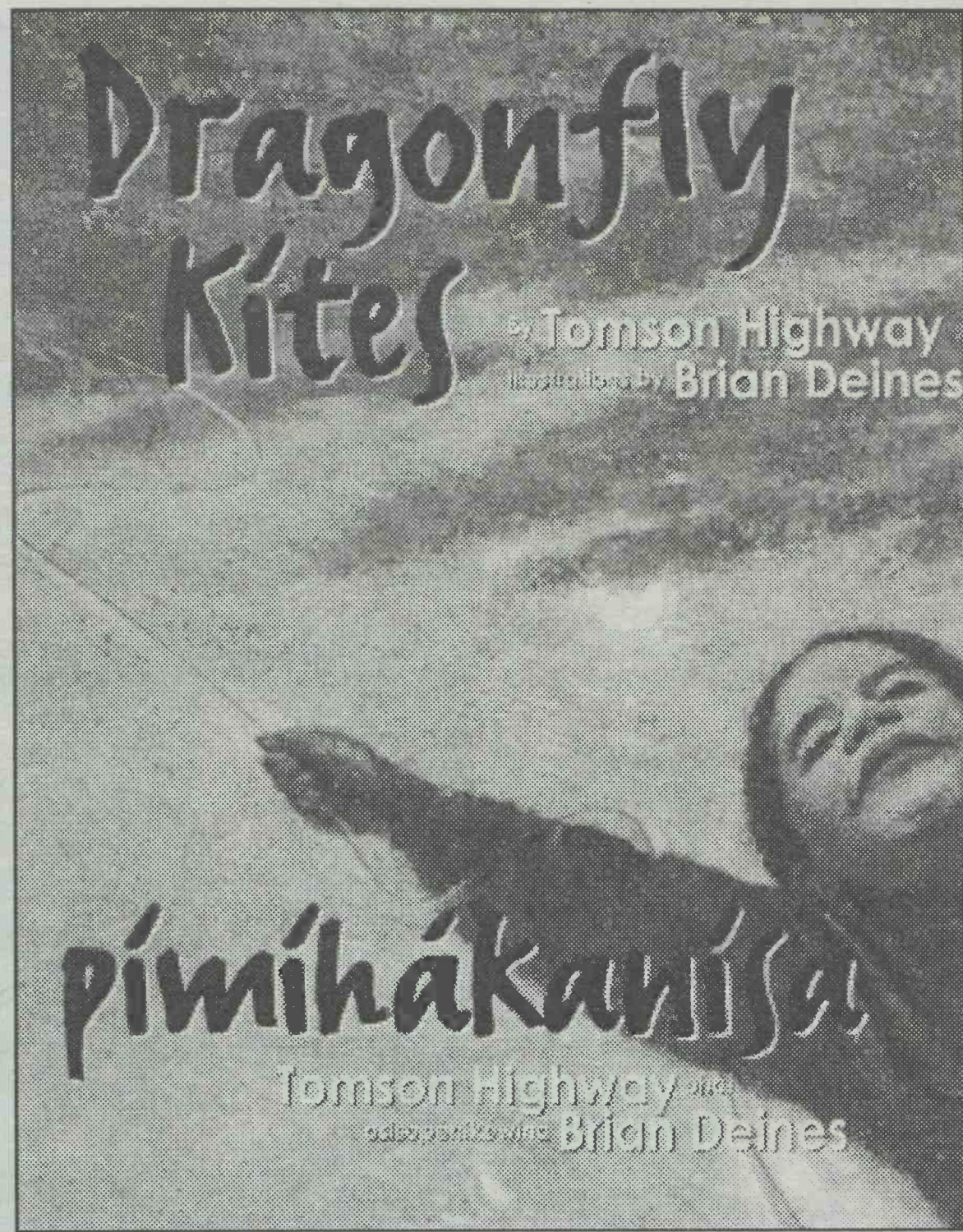
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that works in the service of translation into Woodland Cree.

Rich imagery and colorful flights of imagination are reserved for the exuberant oil paintings of illustrator Brian Deines, who also plied his magic in *Caribou Songs*.

Deines, whose impressionistic daubing of color uses a kid's eye perspective to advantage, paints an empathetic world where sticks and stones don't break your bones. Instead they are your good friends and gentle playmates in the enchanted

landscape of childhood.

Highway, who spends half the year living in southern France—think Renoir, Monet, Pissarro—and the other half living in a cabin in the fragrant woods of northern Ontario, seems to have found the perfect artistic collaborator in Deines.

Dragonfly Kites, short-listed for the Governor General's Award for Best Children's Illustration, is a gorgeous feast for the eye that captures the poetry of land, lake, river and sky.

Review by Pamela Sexsmith

Who was the real Pauline Johnson?

Flint and Feather
By Charlotte Gray
Harper Flamingo Canada
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Post-colonial history, times

and life are deftly braided, as Gray speculates on Johnson's privileged childhood with a neurotic mother and flamboyant father, and her forays into writing, publishing and romance.

Gray's thoughtful insights into Johnson's emotional life are read in a chapter titled *Wave Rocked and Passion Tossed*, which blends the social history of canoeing with the vision of a healthy young woman pining for the love of her life, and writing some of her finest poetry in the throes of that passion.

Her Bohemian pleasure in canoeing togs and skivvies and deep passion for living in the rough, inspired notable poems such as *Under Canvas in Muskoka*, *The Song My Paddle Sings* and *Shadow River*.

Gray points out that as a writer and a woman, Johnson was "not prepared to adopt the dog-like crouch of the generic Indian Maiden" in social relationships or in the hollow literary clichés of the times. She took on the abysmal ignorance and racial prejudice in fiery oratory and literary works and was not afraid to take hard satirical nips at the heels of critics and racists.

Johnson's turning point in the affirmation of her work came with critical recognition from Quaker poet John Whittier, who

was taken with her poems *Ojistoh*, *As Red Men Die* and *A Cry from an Indian Wife*, based on tempestuous themes of love, war and blood-curdling revenge.

Johnson began carving out a career that would bring her national and international celebrity, taking London by storm, and leading to the English publication of her first book, *The White Wampum*.

She was a born performer with an innate knowledge of stagecraft, a flare for the dramatic and penchant for passionate expression in all its forms, including unabashedly erotic poetry celebrating love, longing and tragic loss.

Gray takes a hard line with Johnson's flare for the dramatic, balancing the poet's well-known hyperbole with more down-to-earth accounts written by her sister Eva.

She also follows the development of Johnson's poetry, the good, the bad and the forgettable within the context of artistic problems faced by all Canadian poets of that time, asking: "How could a Canadian poet steeped in British romantic poetry, reconcile this tradition with the vast, untamed landscape of the Great Dominion of the North?" (see Flint page 27.)

Berger helped launch land claims industry

One Man's Justice
By Thomas Berger
Douglas & McIntyre
346 pages (hc)
\$40

Former Supreme Court justice, political leader, and long-time lawyer Thomas Berger was on Vancouver Island recently for the launch of his new book, *One Man's Justice*, which documents a dozen important legal cases that Berger fought during his 50-year law career, including those that became the seeds for the BC Treaty Process.

"In the mid-1960s, I argued early cases dealing with Aboriginal rights, which led my career, unexpectedly, down a lengthy road," Berger writes in the preface to this latest book.

"I had a small walk-up law office. I practiced by myself and the rent was \$120 a month. I had a secretary and my mother, Perle, acted as my bookkeeper. From that pocket-sized office, the land claims industry developed," he wrote.

His first case was the Clifford White and David Bob case in Nanaimo where he successfully defended two Sneyemuxw hunters charged for hunting out of season while exercising their Douglas Treaty rights.

"The case did not sound like an important case. But it was to be the first shot fired by the Aboriginal peoples of Canada in their campaign to reclaim Aboriginal and treaty rights," wrote Berger. "Thus did I become a lifelong defender of Aboriginal causes."

In 1966, Berger was elected to the B.C. legislature. It was there that he met Frank Calder, the first Native person in Canada to hold elected office in any provincial legislature. Calder, a Nisga'a member, was first elected as an MLA in 1949—the same year Aboriginal people were allowed to vote in the province, and 11 years before First Nations people could vote or hold office federally.

"In 1966, Frank Calder and the four chiefs of the Nisga'a villages crowded into my walk-up law office on Georgia Street to tell me that they wanted to proceed with a lawsuit to prove that their Aboriginal title had never been extinguished," recalled Berger. "Indian bands throughout B.C. were opposed to the Nisga'a bringing a suit to establish Aboriginal title. They said to the Nisga'a 'You'll lose, and then our claim to Aboriginal title will be lost forever.' The Nisga'a, however, decided to go ahead... In that [White and Bob] case, the door to recognition of Aboriginal title had been opened a crack by Justice Norris. The Nisga'a wanted to see if we could open it wide," he wrote.

"The province seems to be moving away from their hard-line referendum position and the courts and the business community keeps prodding the government to settle treaties, so I'm still optimistic."

— former Supreme Court Justice Thomas Berger

Seven years later, in January 1973, the Supreme Court of Canada ruled four-to-three against the Nisga'a, but six of the seven judges held that Aboriginal title existed in Canadian law.

"Sometimes a loss is as good as a win," said Berger.

The decision resulted in the eventual launch of treaty negotiations between B.C., Canada, and the Nisga'a Nation, which led to the ratification of the Nisga'a Final Agreement two years ago.

So what does Canada's first Aboriginal rights and title lawyer have to say about the treaty "industry" he helped launch?

"It's hard to offer a comment on the state of treaty negotiations today," said Berger. "These things go in cycles where sometimes the battle is fought in the courts, sometimes the battle is fought in the newspapers, and sometimes the battle is fought in real negotiations. But we don't seem to be in such a time," he said.

According to Berger, the strength of the Nisga'a treaty team was consistent leadership, while federal and provincial negotiators and leaders would fade in-and-out every year or two.

"They had to keep re-educating these [provincial and federal negotiators and political leaders]. Every change of government slows things down until the new people get their footing," he said. "We've hit a pause right now, but things will get going again. The province seems to be moving away from their hard-line referendum position and the courts and the business community keeps prodding the government to settle treaties, so I'm still optimistic," he said.

One Man's Justice is Berger's fourth book. He has written *Northern Frontier*, *Northern Homeland: The Report of the MacKenzie Valley Pipeline Inquiry*, *Fragile Freedom*, *Village Journey*, and *A Long and Terrible Shadow*.

Article by David Witwar

Aboriginal music's best celebrate in Toronto

By Sam Laskaris
Windspeaker Contributor

TORONTO

Faron Johns has a tough time explaining his success.

The 49-year-old is the lead singer and songwriter for the Pappy Johns Band, which stole the spotlight by winning four trophies at the fourth annual Canadian Aboriginal Music Awards held on Nov. 28 at Toronto's SkyDome.

Johns was selected as the best male artist at the awards. The Pappy Johns Band also received awards in the best duo/group and best song/single (Blame it on Monday) categories. Band members were honored, in conjunction with Alec Frasier, for being the best producer/engineer for their CD also titled Blame it on Monday.

The Pappy Johns Band had received five nominations at the awards show. The only accolade it didn't end up winning was in the best songwriter category, which was captured by Leela Gilday, a Yellowknife Native, who won three awards, including the best female artist.

"I would have been happy with one," said Johns, a Cayuga Native, who was born in Six Nations but now lives in

the state of New York. "It was our first time ever submitting anything to any type of awards show. And we lucked out."

Johns has been singing in various bands throughout southern Ontario and New York for more than 25 years. He finds it tough pinpointing a reason for the success of the Pappy Johns Band, whose roots trace back to 1998.

"It is strange the way things are going," he said. "When I mention there is something about it that is spiritually-guided, I'm not lying when I say that. I've been around a long time and nothing has ever happened like this to me like it is happening now."

Johns said there wasn't one particular award that he was more proud of.

"As far as I'm concerned they're all equal," he said. "They're just like your kids. You're not going to say one is better than the other. You don't. They're all the same."

Johns didn't have to venture far to receive his awards. That's because he was on stage that evening performing as part of the awards night orchestra.

"When they hired me to do the thing with the orchestra, I thought, 'Oh well, maybe I didn't win any awards,'" Johns said. "And I thought this was the consolation prize. But I ended up getting the best of both worlds."

As for Gilday, she didn't have any problems picking her favorite award. It was the one she received for best songwriter.

Gilday, a 27-year-old Dene Nation singer, studied classical music at the University of Alberta. But her first full-length CD titled 'spirit world, solid wood' combines rock, jazz and blues elements.

"I didn't hear my voice reflected in the music I was singing (before)," Gilday said. "So songwriting is the most important part of what I do now. Songwriting means so much to me now and that's why I went into this kind of music."

Gilday also received an



PHOTOS BY BERT CROWFOOT



(From top to bottom) The Pappy Johns Band accepts one of many honors of the night. The Lifetime Contribution to Music was presented to the family of the late Sidney James Hill, who inspired many guitar players in New York and Ontario.

award as spirit world, solid wood was selected as the best folk album.

Besides band members and others who worked on her CD, Gilday also credited family members.

"My parents and my grandparents supported me," she said. "It was just like a communal project and everybody stepped up to the plate and said 'Hey Leela, we really support your music career.' So I was ready to hit a home run."

Alberta's rapping WARPARTY also had a couple of reasons to celebrate on awards night. WARPARTY's Exclusive Rez was chosen as the best rap or hip hop album. And the band also took home the best music video award for The Reign.

WARPARTY had also won the best rap album at the 2001 awards show.

"It gives us so much more drive that the people support and appreciate what we are doing," said WARPARTY's singer/songwriter Rex Smallboy. "It just makes it that much more fun and worthwhile with all the struggles we've had doing this. It brings it to another level."

WARPARTY was formed back in 1995 but it wasn't until late 1999 that they released their first record.

The band also made some history earlier this year as they were the first Native rappers to have a video played on Much Music.

Smallboy said he didn't know what to expect at the Canadian Aboriginal Music Awards. Earlier this year the band had been nominated in two categories at the Prairie Music Awards but came away empty-handed, a huge surprise to the band.

"I didn't know what to think coming out here," Smallboy said. "And I didn't even plan a speech. I just thought whatever

happens, happens. But it is important to me, just like the Prairie Music Awards were important to me. It shows some accomplishment and it's got some value to it."

Another group, Bear Creek, also won two awards. The 17-person Ojibway group based in Sault Ste. Marie, Ont., was honored for having the best contemporary powwow album and also the best traditional powwow album. Both of those awards were for their work titled Live.

The two other winners in the 13 award categories were the late Art Moosomin and Pam Whitecalf.

Moosomin, a Saskatchewan Native who died recently, was honored posthumously for One More Time, his work that won the best drum songs album.

Whitecalf received her award for the best album cover design for her work on the self-titled CD from Spirit Whistle, a Saskatchewan-based group.

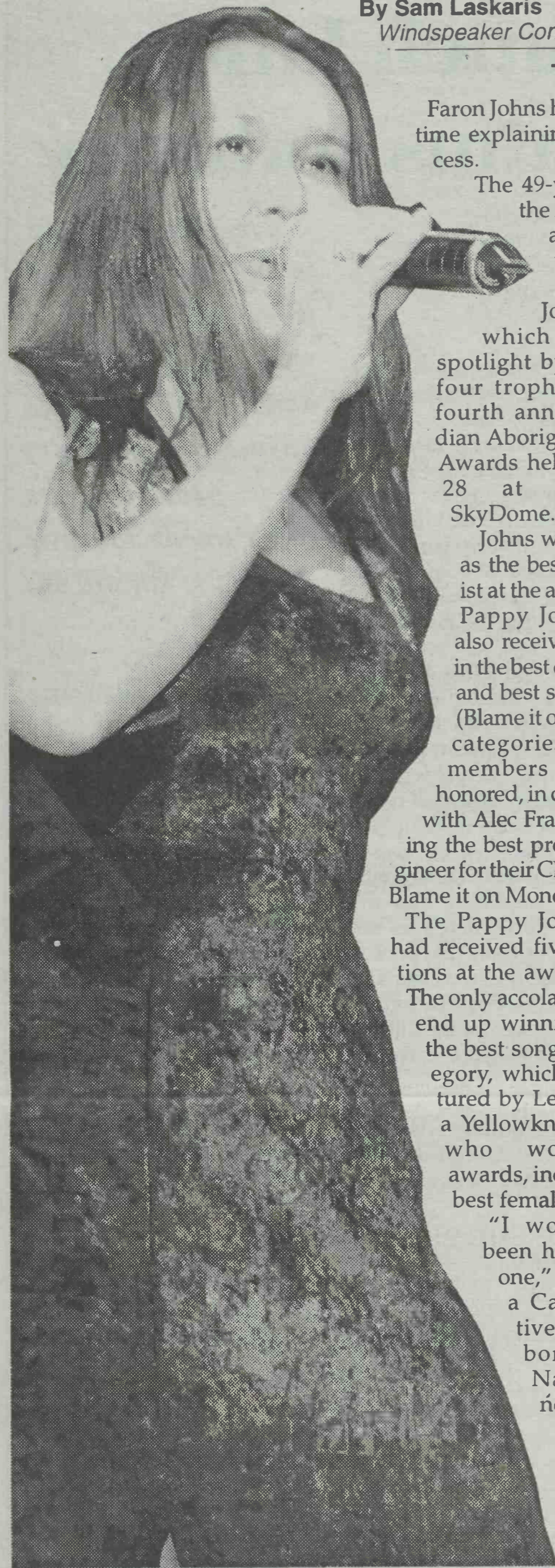
The awards night also featured recipients of awards in three special categories.

Winnipeg's David McLeod was presented with a Music Industry Award for his tireless work to promote Native talent on the airwaves. McLeod is the manager and program director at Native Communication.

For the past dozen years McLeod has helped develop a Native Top 30 play list. He's also created a youth program called Rez Nation, that features Native rap and hip hop artists. He also spearheaded the design of a Web site, which provides Canadian Native music resources.

"It's just recognition of the work I've been able to do with the staff, with the station, with the network and it says you're doing a good job," McLeod said of his award.

(see Music page 25.)



Leela Gilday

(Merry C
From the White Swan T

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President's Christmas Message

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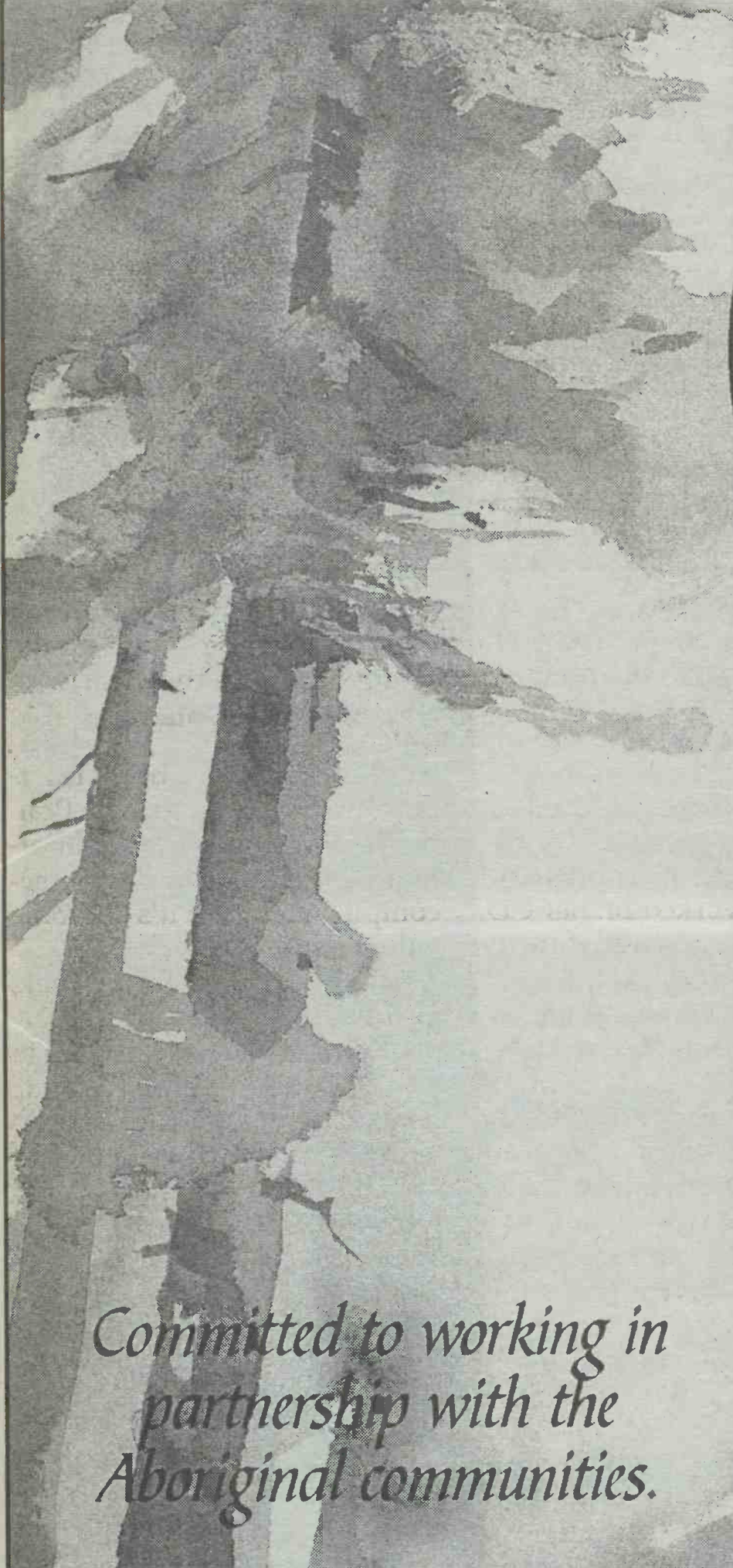
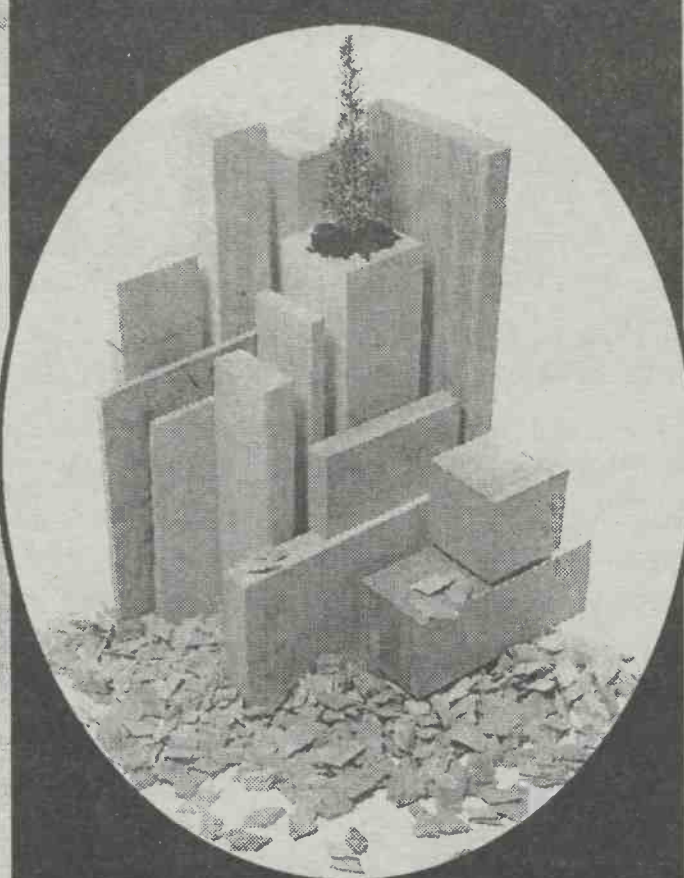
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Music page 25.)

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Dave McLeod of Winnipeg did a little jig in celebration of his Music Industry Award.

Music awards

(Continued from page 24.)

"But I also realize that there is so much more to do, which I look forward to," said Dave McLeod.

After being presented with his award, McLeod was asked to remain on stage as the evening's orchestra performed a special tune for him.

Near the midway mark of that performance, McLeod, who was rocking back and forth to the song before, broke out into a full-fledged dance, an act which was an evening highlight for many of those in the audience.

"I kind of heard some distant relatives saying 'You know, Dave, you should be dancing, because that is how you celebrate this award - you dance,'" he said. "It is an honor and something that I needed to celebrate. It felt right and it was good."

"What I did not say in words I

hope that in dancing it was something that showed the joy of receiving that award."

Another special accolade was the Lifetime Contribution to Aboriginal Music Award. That award was presented to family members of the late Sidney James Hill, a Mohawk Native from Six Nations who died in 2000.

During his career, Hill influenced and inspired numerous guitar players throughout Ontario and New York.

Meanwhile, the Keeper of Traditions Award was presented to the Ontario's Mnjikaning Singers. The group consisted of Lorraine McRae, Irene Snache and the late Shirley Shilling, who died earlier this year.

The Mnjikaning Singers have maintained their long-standing commitment to preserve and nurture the Ojibway language through song.

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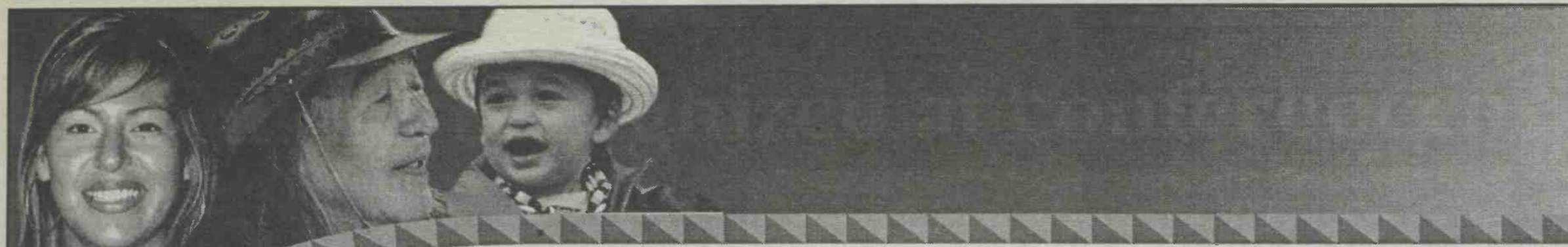
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Book b

*E. Pauline Johnson Tekahionwake
Collected Poems And Selected Poems*
Edited by Carole Gerson and
Veronica Strong-Boag
University of Toronto Press
343 pages (hc)
\$26.95

Carole Gerson and Veronica Strong-Boag have edited a new edition that helps dash a commonly held misconception—that Pauline Johnson can be dismissed as a drawing-room poet whose verse-making lacks relevance for modern readers.

Ninety years after her death this is the first collection of a

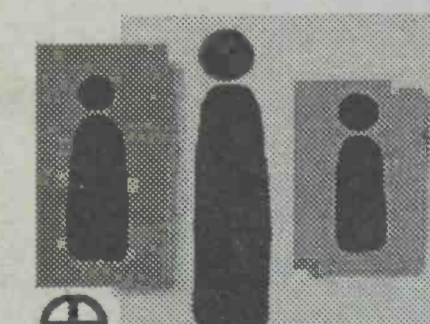
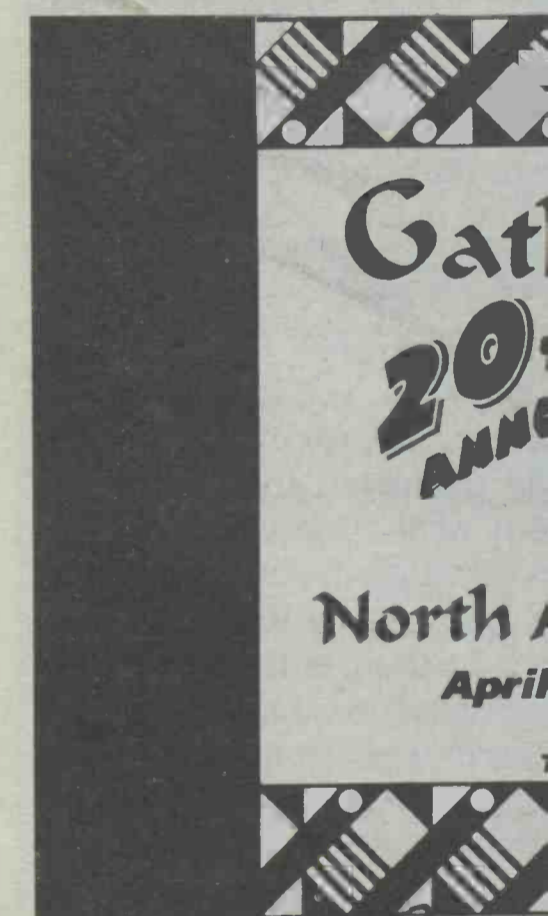
Johnson

By Pamela Sexsmith
Windspeaker Contributor

EDMONTON

Happily, we seem to be in the midst of a time of renewed interest in the life, performance art and literary work of Canada's own Pauline Johnson. With three new books available—*Paddling Her Own Canoe* and *Pauline Johnson Tekahionwake: Collected Poems and Selected Prose* by Carole Gerson and Veronica Strong-Boag and Charlotte Gray's biography *Flint and Feather*, there is enough reading material to keep us busy for hours on end.

But why this sudden outpouring of new literary criticism, research and biography and why, 90 years after her death, should the life and work of this 19th century daughter of



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Funding provided by the
Aboriginal Healing Foundation

Book brings Johnson to modern readers

E. Pauline Johnson Tekahionwake Collected Poems And Selected Poetry
Edited by Carole Gerson and Veronica Strong-Boag
University of Toronto Press
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\$26.95

Carole Gerson and Veronica Strong-Boag have edited a new edition that helps dash a commonly held misconception—that Pauline Johnson can be dismissed as a drawing-room poet whose verse-making lacks relevance for modern readers.

Ninety years after her death, this is the first collection of all

the poems written by Johnson, published in a single text along with a selection of some of her finest stories.

As a companion volume to Gerson and Strong-Boag's first book, *Paddling Her Own Canoe*, *E. Pauline Johnson Tekahionwake, Collected Poems and Selected Poetry* opens with an historical introduction exploring Johnson's position as a major writer, cultural figure and Mohawk-Canadian woman whose work has inspired generations of Aboriginal writers, including Rita Joe, Bernice Loft Winslow, Lee

Maracle, Beth Brant and Joan Crate.

That Johnson's poetry ranges from brilliant and universal to downright syrupy, the *Collected Poems and Selected Verse* is highly accessible, opening doors for a popular readership that might otherwise pass over a volume of poetry in favor of a book of short stories.

Significantly, Gerson and Strong-Boag choose to present works of fiction and non-fiction that address hard questions about the cultural survival of Aboriginal peoples pitted against a dominant culture.

They also point out that Johnson had a writing style that lent itself to oral performance, tapping into ancient tradition learned at her Mohawk grandfather's knee that would often bring a haunting spiritual voice to poems such as *Legend of the Qu'Appelle Valley*, *Dwwendine* and *The Pilot of the Plains*.

Long suffering high school teachers, whose job it is to introduce reluctant modern youth to Canadian poetry, can take heart.

Collected Poems and Selected Poetry is very palatable with the added bonus of real life adven-

ture stories in *The Shagganappi* and *We'Hro's Sacrifice*, romance and revenge in *A Red Girl's Reasoning*, travel and exploration in *Forty-five Miles On the Ground*, *Shape Shifting* with wolves in *The Potlatch*, culture and legend in *The Siwash Rock*, murder and mayhem in *As It Was In The Beginning*, and a no-holds-barred condemnation of racism in *A Strong Race Opinion On The Indian Girl In Modern Fiction*, to name a few, which should keep students reading and lead them to a greater appreciation of poetry.

Review by Pamela Sexsmith

Johnson's complexity makes her a mystery today

By Pamela Sexsmith
Windspeaker Contributor

EDMONTON

Happily, we seem to be in the midst of a time of renewed interest in the life, performance art and literary work of Canada's own Pauline Johnston. With three new books available, *Paddling Her Own Canoe* and *E. Pauline Johnson Tekahionwake, Collected Poems and Selected Prose* by Carole Gerson and Veronica Strong-Boag and Charlotte Gray's biography *Flint and Feather*, there is enough reading material to keep us busy for hours on end.

But why this sudden outpouring of new literary criticism, research and biography, and why, 90 years after her death, should the life and work of this 19th century daughter of

a Mohawk chief and an English lady continue to hold us in thrall?

"It is the very complexity of Pauline Johnson that has a very modern appeal because there are so many Canadians today who are balancing two heritages. She was not just a Mohawk, a poet or a white woman—this complexity is very appealing in our post-modernist Canada," said biographer Charlotte Gray.

"The new books by Gerson and Strong-Boag are written by two academics who really know the theoretical background on post-colonial literature and have a strong view of who Pauline Johnson represents within the framework of the British Empire at that period, sifted through a feminist filter, using a strongly analytical approach that doesn't start with

the birth and end with the death," said Gray.

"I write for a popular audience who like my books because they read like novels. They are non-fiction, but you really do see the world through Pauline's eyes. Each generation reinvents their heroes and heroines and writing in 2002 is very different from the 1980s, 50s or 30s," said Gray.

Gray, the prize-winning author of national bestseller *Sisters in the Wilderness*, and former Ottawa editor of *Saturday Night Magazine*, left a career in political journalism and broadcasting to write what she calls, "creative non-fiction."

With a double-edged interest in the social history of Canada, filtered through the experience of women, Gray is in the business of making famous Canadian women more famous

through an intimate re-telling of the stories of their lives.

"I always write life and times, putting readers in the context of that period. Not only did Pauline live in exciting times, but she traveled across it, took full advantage of this new-fangled invention, the trans-continental train, crossing Canada 17 times, breaking down barriers and creating new paths."

"She was a coast-to-coast celebrity in her own day, a marvelous performer who had audiences eating out of her hand; hard-rock silver miners from the Kootenays, the Governor General in Ottawa, Saskatchewan homesteaders, people went for miles to see her when she was in town. That kind of brilliance, that kind of performance art evaporates with the performer when the performer is gone and Pauline died just before she could be captured on film," said Gray.

Gray spent three years researching and writing *Flint and Feather*, immersing herself in Pauline Johnson's life, letters, poetry and prose, getting help from First Nations friends to navigate the treacherous rapids of thorny linguistic issues posed by 19th and 20th century English.

"As a writer, this means I can describe the barriers and landscape through which she is tracking her paths. I write in the genre of creative non-fiction taking the techniques of fiction writing, dialogue, character, narrative, line and set pieces to

create a non-fiction story. I do not invent anything or make up things for her to say."

"I spent a lot of time on the Six Nations Reserve in Ontario at Chiefswood and drew heavily from her work published in *The Mother's Magazine* to describe her idyllic childhood and mother's early life. I take all these pieces of a jigsaw and put them together to make a picture," said Gray.

With beauty, talent, intelligence and affluent family connections, Johnson could have easily melted into the glittering social tapestry of Upper Canada with a 'good' marriage (she had at least 10 offers) but she had other ambitions. She inherited a powerful sense of self from her prominent Mohawk grandfather, Chief John "Smoke" Johnson, and formidable grandmother, Iroquois Confederacy matriarch Helen Martin.

"So many people in the late 19th century with Native blood chose to ignore that part of their heritage. She was determined to celebrate it even though she could see the deterioration of the Aboriginal way of life, and how many people chose to be absorbed into the European mainstream. She had the guts and courage to stand up against prejudice and stick to her guns," said Gray.

Gray received support from Chief Roberta Jameson of the Six Nations Reserve in Ontario and Curator Paula Whitlow of Chiefswood Historic Site during the research, writing and literary launch of *Flint and Feather*. (see Poet page 29.)

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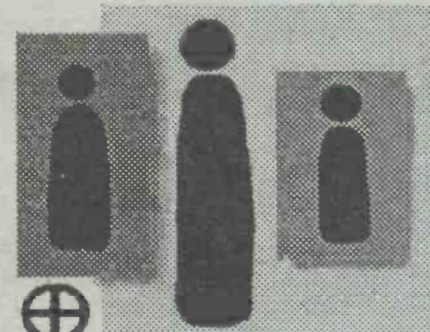
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We are pleased to announce the start of a new project entitled *Stolen Generations*. This project is being funded by the Aboriginal Healing Foundation and sponsored by the Ma Mawi Wi Chi Itata Centre, Inc. *Stolen Generations* will attempt to deal with one of the most significant issues arising in the aftermath of residential schools, namely the policy and practice of the adoption of Aboriginal children outside their communities.

Over the course of one year, we will be working to create a book and a website that will be used both as a resource to learn from and as a tool for healing.

We want to hear from you!

We would like to get in touch with Aboriginal people that have been adopted. If you or someone you know would like to submit their stories, poems and artwork so that they may be included in the book, please contact us.

We also need input from individuals and/or organizations on the development of a website that will be used as a tool for adoption and repatriation.



Funding provided by the
Aboriginal Healing Foundation

Sponsored by the
Ma Mawi Wi Chi Itata Centre, Inc.



Flint and Feathers

(Continued from page 23.)

Pauline Johnson's mystique as a performer depended as much on elegant London couture as on an exotic Native costume, based on an illustration of Minnehaha, wife of Hiawatha, taken from a copy of Longfellow's epic poem she had read as a child, embellished with Mohawk silverwork, wampum belts, bear claw necklace, scalping knife and scalp.

"She had become a charismatic artiste who had learned how to intrigue and thrill. It was not just that she straddled two worlds, appearing first as an Indian maiden and then as a Mayfair lady. It was also that she combined elements of two

different fantasies—earthy and passionate in buckskin for the first half of her program, ethereal and unobtainable in silk brocade for the second half. She appealed to instincts both gallant and erotic. Which was the real Pauline? Was she a savage free spirit or a fragile maiden. Did she want animal passion or gentlemanly protection? Or as her many admirers must have wondered with an illicit thrill, both?" asks Gray.

Flint and Feather is an impressive offering from a writer with an uncanny ability to put herself in Johnson's white satin pumps and smoked leather moccasins.

Review by Pamela Sexsmith

Romanow report receives mixed reviews

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

After 18 months of cross Canada consultations, the Commission on the Future of Health in Canada released its final report on Nov. 28, and the document was met with a lukewarm reaction from the Aboriginal community.

The commission, which was headed up by former Saskatchewan premier Roy Romanow, was given the task of talking to Canadians about the future of health care in Canada, and recommending ways the system could be changed to "preserve the long-term sustainability of Canada's universally accessible, publicly funded health care system."

The final report, *Building on Values: The Future of Health Care in Canada*, contained 47 recommendations, including developing a Canadian Health Covenant that reflects the collective vision of Canadians regarding health care, updating the Health Act, and creating a Health Council of Canada to promote collaboration between governments, health providers and Canadian citizens.

One entire chapter of the report was given over to dealing with ways to improve health care for Aboriginal people, who continue to have poorer health than the general Canadian population.

Two recommendations come out of the chapter on Aboriginal health. The first, that current funding for Aboriginal health services provided by federal, provincial and territorial governments and Aboriginal organizations be pooled into one budget in each province and territory, and that budget be used to integrate Aboriginal health care services, improve access to health care, and provide funding that is adequate, stable and predictable.

The second recommendation suggests the pooled budgets coming out of the first recommendation should be used to create Aboriginal health partnerships, which would work to develop policies, provide health care services, and work towards

improving the health of Aboriginal people.

These partnerships, the report states, should take a holistic approach to health and reflect the specific needs of the communities they serve, and the services must be adapted to the realities of those communities.

The report also contained three recommendations designed to improve access to health care in rural and remote communities, including creating a rural and remote access fund to support new approaches to delivering health care in rural and remote areas, developing strategies to attract and retain health care providers in these areas, and expanding telehealth services.

"I was happy to see that he devoted a whole chapter to Aboriginal health," said Assembly of First Nations (AFN) Vice-Chief Charles Fox. "That in itself was a positive statement in terms of prioritizing Aboriginal health."

Fox chairs the Chiefs' Committee on Health and holds the health portfolio for the AFN executive.

"The report is intriguing, quite challenging actually in terms of the recommendations, the pan-Aboriginal approach," Fox said.

"Historically, First Nations and the Inuit have received funding for medical services, and we're being asked to share that pot of money with the Métis and non-status, who have received little or no funding. There are two difficulties in that. One is just the politics of creating a pan-Aboriginal table. And to the second element is sharing limited resources. So I suppose in that respect it's quite a challenge. I guess the disappointment that I have is that there's no new resources being talked about," he said.

"The second thing is the creation of a partnership with federal, provincial, and territorial governments. And again, historically, the politics there is one that's always posed a problem for us, in that there's no real equality in terms of authority and decision-making at those tables, at those forums. So I look at that with mixed feelings, I suppose. But again, I view it as a challenge. If there's political

will to move on a united front to deal with the question of health for all Canadians, that's fine, let's do that."

Another part of the report that Fox has concerns about is the proposed pooling of funds for Aboriginal health.

"If the Romanow report is serious about identifying Aboriginal dollars, then the provinces and territories are going to have to be prepared to identify the dollars that they get for Aboriginal people in their respective provinces and territories. And I would guess it would probably be over a billion dollars for that. So are they prepared to funnel that to the Aboriginal envelope? That's what I mean by intriguing elements of the report, the challenges. I don't see them necessarily as barriers, I see them as challenges," he said.

One thing that disappointed Fox about the report is that it makes no reference to treaty rights or Aboriginal rights to health, but the omission didn't surprise him.

"Empathize with (Romanow) because I know the position he's put in as a commissioner. We're always fighting with the federal government over that particular issue. I didn't particularly think that he would weigh into that battle for either side, and that's fine," Fox said.

Disappointing also is that there were no new dollars committed for Aboriginal programs, although Fox added that Aboriginal organizations would just have to compete for their part of the \$15 billion injection the report would give to health care in general.

When asked if he thought there was any political will from the federal government to act on any of the recommendations coming out of the Romanow report, Fox said he was taking a wait-and-see attitude on that question, but felt the first indicator of whether that will exists will come when the first ministers meet in the new year.

Just prior to the release of the final report AFN National Chief Matthew Coon Come joined with Métis National Council (MNC) president Gerald Morin and Jose Kusagak, president of the Inuit Tapiriit Kanatami in writing a letter to the Prime

Minister to request representation at that meeting. No response to the request has been received.

"I think the first indication will be the First Ministers Conference. If we're invited to the table, then I see true political will. If we're not invited to the table then, yes, it's going to be the same disappointing turn of events in relation to the other reports, implementation of those recommendations. We'll be on the outside, fighting again to be recognized," said Fox.

Harley Desjarlais is president of the Métis Provincial Council of British Columbia, and Minister of Health for the MNC. Desjarlais has a less favorable view of the Romanow report than Fox.

"We weren't exactly clicking our heels when we read it," he said of the report.

Desjarlais sees inclusion of a chapter dedicated to Aboriginal health as really the only positive thing to come out of the document, but while such an inclusion may be viewed as encouraging for Aboriginal people as a whole, he doesn't see it doing much for Métis people specifically.

The MNC took part in the forum organized by the National Aboriginal Health Organization (NAHO) and the Commission for the Future of Health Care held in June, Desjarlais explained, and both he and MNC president have met with Commissioner Romanow to provide input on health care for Métis people, but none of what was presented made it into the report.

"We've had several audiences (with Romanow). Some very direct, and we expected, you know, more clarity with respect to the relationship between the government and the Métis Nation," Desjarlais said.

"One of the things that we presented to Romanow was the fact that we wanted some specific relationship with the federal government when it came to service delivery on behalf of Métis people. We feel that as Aboriginal people with the same inherent rights under section 35 that we have been basically ignored in the health area, even though our people are being affected by a lot of the problems that First Nations and urban Aboriginal people encounter. And we were led to believe

that this report would address some of those shortcomings, and it obviously did not," Desjarlais said.

"The second problem I may have is one of the recommendations was for a consolidated revenue relationship between all of the organizations and I don't know if that's very realistic for one thing, keeping in mind the diversity of the Aboriginal community, including the Métis community. I find that a lot of these pan-Aboriginal service delivery mechanisms have really failed the Métis people in the past, and this only perpetuates a lot of the things we've had problems with," he said.

"I think the government is constantly trying to put square pegs in round holes, and trying to look for one kind of universal, one size fits all service delivery mechanism. And I don't know if that is the way to go. I think you need to sit down, talk with the communities and find out what's best for them and I'd like to see something more driven at the community level as opposed to some kind of a massive service delivery structure," Desjarlais explained.

There's always, I guess, kind of a propensity to try and slot us into being some homogenous group of people who all think the same and everything. I think any type of service delivery needs to be respective of the user group. And not just with the Métis, but other Aboriginal groups and other Aboriginal nations should be given more flexibility to incorporate programming that might be more accommodating to the needs of their community."

Given the history of Royal Commission recommendations, Desjarlais isn't particularly optimistic that any of the recommendations in the Romanow report will be implemented anyway.

"I'm very sceptical of anything that goes into a Royal Commission. You know, Gathering Strength, for example, basically promised to address the needs of the Métis people. . . . I'm very pessimistic that a lot of the findings will be incorporated in their entirety, particularly with the consolidated revenues that Mr. Romanow is proposing. I don't know if I agree with it anyway."

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Exercise the key to good health

By Dr. Gilles Pinette Health Columnist

Are Canadians overweight? A recent study shows us that 35 per cent of men and 25 per cent of women in Canada are obese.

As a society, we have become more busy, but are less physically active. We have more convenient and fast foods, but we eat less healthy. We have more diets than ever before but more people are becoming overweight. Why?

The power of media

Every day, we are bombarded by images of very thin women in advertisements on TV, magazines, newspapers, and billboards. By high school, the average kid has spent more hours in front of the TV than in school. This means that by age 18, the average person will have watched hundreds of thousands of advertisements designed to influence their tastes, attitudes, and purchases. The net effect is that thin models and actors have become the "ideal" because they endorse the products. For both men and women, this leads to unhealthy lifestyles and poor self-esteem as people struggle to achieve this artificial "ideal" body.

A recent study shows us that 71 per cent of women and 62 per cent of men in America are trying to lose weight at any given time. Many of these dieters are not overweight to start with. This quest for thinness is also seen amongst our children. Two-thirds of high school girls admit to dieting, with 20 per cent taking diet pills.

Many young girls start dieting as early as Grade 3. About 25 per cent of high school boys also diet. Many teens develop eating disorders such as anorexia or bulimia. Some use laxatives, diuretics (water-pills) or



starve themselves to lose weight.

Sadly, many young women are starting to smoke cigarettes to help lose weight. This increase in smoking has occurred despite our knowledge that smoking causes cancer, heart disease and stroke, wrinkled skin, and countless other health problems.

Diets

Most diets don't work. Some fad diets may even be dangerous to our health. Studies have shown that most people who lose weight by dieting will gain it back (and sometimes more) within the next two to five years. Even the Canadian Task Force on Preventative Health Care has reported that most people have difficulty achieving long-term weight loss by dieting.

What's the problem?

Dieting in most forms involves starving your body of calories to promote loss of weight. The effect of starving causes our minds and bodies to crave food (especially "forbidden" foods). We can then become preoccupied with eating and when we "cheat" on our diets, we feel inadequate, guilty, a failure, or depressed and we often revert to our old eating habits. Most times, people will diet and then binge eat, where they will eat large amounts of food in a short time.

Most people who diet also tie their body weight to their im-

age of themselves. That is further reinforced by well-meaning friends and relatives who complement and praise people who have lost weight but are indifferent or negative about weight gains or maintenance of current weight.

Is there hope?

The goal should be to eat healthy rather than dieting. Regular physical activity is probably more important than weight loss alone. Many overweight people will get more health benefits by being physically active than by reducing their weight. Throw out your scale and get active. Live a balanced lifestyle and eat healthy.

Don't skip meals. By missing meals in the daytime, you set yourself up to crave a large dinner and snacks at night because your body is still hungry. Grazing on healthy snacks all day long is a healthy way to eat. Your weight is not your image. Remember, it is what's inside that counts.

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

Dr. Pinette is a Métis family physician in Manitoba and host of APTN's Medicine Chest. Contact Dr. Pinette at pinette@shaw.ca.

Poet still remarkable

(Continued from page 27.)

"My most frustrating moment was hearing that on Six Nations there was an old wax cylinder (early recording technology-1890s) of Pauline reciting some of her verses, and I never found it. My greatest joy would be if somebody reads this and gets in touch and says, 'Would you like

to hear a recording?'" said Gray.

"My biggest concern as a biographer was what would keep her story going after that. She kept moving west, on the frontier, where society was open and not hung up on class and race as they were in Toronto. What brought her story to a climax was the marvelous epiphany at the end

of her life in Vancouver where she becomes close to Chief Joe Capilano and the Salish people, re-igniting a sense of her own Indian spirituality. Her love of Indian lore, written for Legends of Vancouver was very satisfying and reconnected Pauline to her own Native blood. She personally came home," Gray said.

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Awards honor business success

By Jolene Davis
Windspeaker Contributor

TIMMINS, Ont.

More than 300 people were in attendance to celebrate the winners of the 2002 Nishnawbe Aski Nation Business Awards held in Timmins, Ont. on Nov. 27. It was the 12th year for the awards ceremony that honors Aboriginal entrepreneurs, executives, businesses and organizations within the Nishnawbe Aski Nation territory.

In 1993, the annual awards banquet became a fund-raiser for the Dennis Franklin Cromarty Memorial fund, which provides education bursaries to Aboriginal students. The late grand chief Cromarty was president of Nishnawbe Aski Development Fund and was dedicated to achieving harmony amongst all people.

In addition to its fundraising efforts, the awards dinner is an effective way of networking and bridging gaps between Aboriginal and non-Aboriginal business people and leaders.

Winner of this year's Youth Entrepreneur of the Year award is Lorelei Martin, 24, of the Chapleau First Nation. Martin is president of Martin Contracting Inc. that has a gravel contract with Weyerhaeuser.

Winner of the Business Man of the Year is Ed Wesley of Wolf Tracks (Maxwear). Seven years ago, in partnership with his wife Maxine, he began making wool jackets, and then moved into polar fleece. Their business in Thunder Bay employs five full-time and two part-time staff.

Winner of the Business Woman of the Year is lawyer Patricia Faries of the Moose Cree First Nation. She is a member of the Law Society of Upper Canada, the Indigenous Bar Association, and the Lawyer's Professional Indemnity Company.

The Executive of the Year is Ed Chilton, the project co-ordinator and treasurer for Five Nations Energy Inc. Educated in



Shawn Batisse, (standing left) chairman of the Nishnawbe Aski Development Fund, and Harvey Yesno, (standing right) president and CEO Nishnawbe Aski Development Fund, celebrate the winners of the 2002 Nishnawbe Aski Nation Business Awards. (Back row, left to right) Ed Chilton, Executive of the Year; Terry Sutherland, Building Communities; Bruce Visitor, Partnership Development. (Front row, left to right) Lorelei Martin, Youth Entrepreneur; Ed Wesley, Business Man of the Year; Patricia Faries, Business Woman of the Year. Missing is a representative of the Development Corporation of the Year—Gawuhigaewin Community Development Corporation.

civil engineering, he has more than 24 years of experience in construction project management. Formerly, he was responsible for the management of numerous multi-million dollar capital projects for the Mushegowuk communities.

The winner of the Partnership of the Year award is the Aatawchike Fire Services. Partner development advisor Bruce Visitor recognized the potential for market expansion if costs could be lowered and more crews were hired. A partnership called Aatawchike Fire Services was formed by several First Nations communities. In 2002, it brought in just under a million dollar in revenues and paid out more than \$650,000 in wages hiring more than 160 Aboriginal people from northern Ontario.

The winner of the Development Corporation of the Year is Gawuhigaewin Community Development Corporation. This

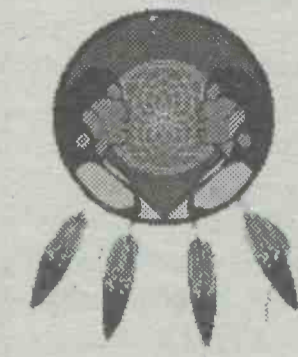
corporation was established to provide permanent employment for the members of the Mattagami First Nation.

The cornerstone of the development corporation is the Mattagami First Nation's logging operation, but it continues to explore opportunities in other areas beyond forestry. Unemployment in the community has been reduced to 35 per cent from 90 per cent.

The winner of the Building Communities Award 2002 is Terry Sutherland of the Moose Cree First Nation. He established his company, Blackwolf Woodwork and Construction, on the coast of James Bay. He has had to learn how to operate several types of heavy equipment and hopes to purchase additional machinery for his company in the future. He wants to be viewed as an example to youth in the community for what can be accomplished if the desire is there.

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Your strong communication skills, ability to contribute in a team environment and a general knowledge of Metis cultures and issues will be your strongest assets. While there is some flexibility based on education and experience, the starting salary for this full-time contract position will be \$17 per hour.

INVESTIGATOR LEVEL 1

The Metis Settlements Ombudsman Office contributes to the self-governance and self-regulation for Alberta's eight Metis Settlements. As an Investigator Level 1, you will play a crucial role in reviewing and evaluating complaints within the jurisdiction of the Metis Settlements Ombudsman (MSO). You will also provide recommendations on the appropriate course of action to resolve these issues through consultation, mediation and negotiation whenever possible. To enable you to do this, you will conduct inspections or investigations consistent with the protocols established by the MSO.

This role is ideal for the candidate who has a strong background in administrative investigative processes, a proven ability in interpreting legislation and a clear understanding of the principles of natural justice. If you have superior communication skills, a desire to learn and sound knowledge of Metis culture and issues, this may be the perfect position for you.

As extensive travel throughout northern Alberta is expected, a valid driver's license is a necessity. While there is some flexibility based on education and experience, the starting salary for this entry-level part-time contract position is \$25 per hour, plus expenses.

INVESTIGATOR - SENIOR LEVEL

As a senior member of the Metis Settlements Ombudsman Office, you will contribute to the self-governance and self-regulation for Alberta's eight Metis Settlements.

In addition to the skills and qualifications identified in the Investigator Level 1 position, this challenging position requires sound investigation skills and the ability to review, evaluate and resolve complex leadership issues. In this role you will also be responsible for advising and assisting other members of the team and will be required to act as the Metis Settlements Ombudsman when necessary.

If you have supervisory or management experience in the investigative process, including the ability to interpret legislation, you may find this role fulfilling. Your proven knowledge of leadership, ethics and conflict of interest principles, along with your understanding of the principles of natural justice will prove to be your strongest asset.

While there is some flexibility based on education and experience, the starting salary for this part-time contract position is \$40 per hour, plus expenses.

Further questions about these positions may be directed to Harley Johnson at (780) 644-1119.

Please forward your resume quoting the position being applied for by mail, e-mail or fax by 4 p.m., January 10, 2003 to: Metis Settlements Ombudsman, 13th Floor, Commerce Place, 10155 - 102 Street, Edmonton, Alberta T5J 4L4 Fax: (780) 427-1760; E-mail: harley.johnson@gov.ab.ca



www.careers.ualberta.ca

School of Native Studies (www.ualberta.ca/NATIVE_STUDIES/home.htm) and
Department of Rural Economy (www.re.ualberta.ca)
Faculty of Agriculture, Forestry and Home Economics
University of Alberta

Assistant Professor

Appointment: Tenure track joint appointment in the School of Native Studies (0.5) and the Department of Rural Economy (0.5)

Starting Salary: Commensurate with qualifications and experience.

Qualifications: PhD in social science (Anthropology, Sociology, Rural Sociology, Economics, Native Studies Geography or Resource Management) with a background and/or field experience in Aboriginal communities and/or issues related to Native Studies. Demonstrated ability to conduct and publish high quality research that serves community needs. Willingness and capacity to develop and deliver new undergraduate and graduate courses appropriate to Rural Economy and Native Studies.

The School of Native Studies was established in 1986 to foster the integrative study of Aboriginal experiences. The School contributes to BA, BA (Honours), combined BA/Bed and BA/BSc in Environmental and Conservation Sciences programs, and has a research program aimed at benefiting Aboriginal communities. The Department of Rural Economy was established in 1961 with a focus on the discovery, application and dissemination of knowledge of economic, sociological, and business dimensions of agriculture, food, forestry and the environment. The Department contributes to BSc

programs in Agriculture, Agricultural/Food Business Management, and Environmental and Conservation Sciences. The Department offers MSc and PhD programs in Agricultural and Resource Economics, Forest Economics and Rural Sociology, as well as degrees in MAG, combined MBA/MAG, and a joint PhD in Environmental and Natural Resource Economics.

Applications: A letter of application, with a statement of research and teaching interests, transcripts, curriculum vitae, and the names of three referees, should be sent to:

Dr. Ellen Goddard, Acting Chair
Department of Rural Economy
515 General Services Building
University of Alberta
Edmonton, Alberta, Canada
T6G 2H1
or
Dr. Frank Tough, Director
School of Native Studies
5-182 Education North
University of Alberta
Edmonton, Alberta, Canada
T6G 2G5

Deadline: All applications should be received by February 28, 2003.

All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority. The University of Alberta is committed to the principle of equity in employment. As an employer, we welcome diversity in the workplace and encourage applications from all qualified women and men, including Aboriginal peoples, persons with disabilities, and members of visible minorities.

The records arising from this competition will be managed in accordance with provisions of the Alberta Freedom of Information and Protection of Privacy Act (FOIPPA).

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The Faculty of Education at Brandon University offers both a concurrent program and an after-degree program in the Bachelor of Education. The Faculty also offers a Master of Education program with specializations in Curriculum Studies, Educational Administration, Guidance and Counseling, and Special Education.

The Faculty operates a number of teacher-education programs which are designed to meet the needs of schools in specific regions of the province as well as providing access for specific groups of people. The Program for the Education of Native Teachers (PENT) is seeking to fill the position of Director. This is a probationary (tenure-track) position.

Duties:

The successful candidate will be responsible to the Dean of Education for the administration of daily operations, including making contractual agreements within the program; employment of all faculty and support staff; supervision of personnel; development and implementation of operational policies and procedures; budget proposals and implementation; program planning and delivery; supervision of field experience; and liaison with government, local agencies and authorities, school officials, and students.

Qualifications:

Applicants should possess a Master of Education in an appropriate area of study with expertise and successful experience in public or band-controlled schools. Applicants must meet the Manitoba qualifications for a teaching certificate. As Brandon University has a rural, Aboriginal and northern mandate, experience or preparation in these areas is valued.

Starting date: May 1, 2003

Deadline for applications: March 1, 2003 or when position filled

Rank and Salary: Commensurate with qualifications and experience.

Applicants should submit a copy of their curriculum vitae, transcripts, a statement of writing and research interests, copies of relevant publications, and the names and addresses of three referees.

Contact:
Dr. Thomas B. MacNeill
Dean
Faculty of Education
Brandon University
270-18th Street
Brandon, Manitoba
Canada R7A 6A9
Tel: (204) 727-9656
Fax: (204) 728-3326
macneill@brandonu.ca

For more information visit:
www.brandonu.ca

In accordance with Canadian Immigration Regulations, this advertisement is directed primarily to Canadian citizens and permanent residents. Both women and men are encouraged to apply.

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Employment Opportunity

Tsawwassen First Nation RESIDENTIAL SCHOOL COUNSELLOR

POSITION SUMMARY:

- Develop and carry out men's healing groups in the community and focus on providing on-going counselling support to those men.
- Provide counselling, psychotherapy, consulting, facilitating, mediating, expert services, teaching, training or coaching and assessment.
- Evaluating the progress of treatment plans and adjusting as indicated.
- Relate to clients in a caring, positive, non-judgemental manner which respects their personal growth, dignity, lifestyle, values, cultures and traditions of the Tsawwassen First Nation
- Promote respect and confidentiality of all clients who participate in the program

EDUCATION AND EXPERIENCE REQUIRED:

- A bachelor's degree, (Clinical or Counselling Psychology) and/or 3-5 years of significant experience working with the First Nations community in a holistic counselling capacity.
- Knowledge of the sociological and historical impacts and patterns of the Residential School Era.
- Proven record of expertise in counselling individuals affected by sexual, alcohol/drug addictions, physical and emotional abuse as well as understanding of the concept of cultural deprivation, abandonment and trauma.
- First Nations ancestry is preferred.

CLOSING DATE: January 21, 2003 **START DATE:** February 1, 2003

SEND COVER LETTER AND RESUME WITH TWO REFERENCES TO:

Adam North Peigan, Director of Health and Social Development
Tsawwassen First Nation
131 North Tsawwassen Drive, Delta, BC V4M 4G2

Canada Research Chair in Aboriginal Studies

Memorial University invites applications for a Canada Research Chair (Tier II) in Aboriginal Studies. We seek a rising new scholar with outstanding research accomplishments in Aboriginal Studies in the Social Sciences, Humanities or Education. Fluency in an Aboriginal language would be an asset. While the position will be associated with a department in the Faculty of Arts or in Education, the holder is expected to engage in and encourage Aboriginal Studies in general, especially in relation to Newfoundland and Labrador. Rank and salary will be commensurate with qualifications and experience.

For further information, go to:

<http://www.mun.ca/research/crc/abor.shtml>

Applicants should send a CV, statement of research interests and plans, teaching dossier and names of three referees to:

Dr. Adrian Tanner, Chair
Search Committee for the CRC in Aboriginal Studies
c/o the Dean of Arts
Memorial University
St. John's, Newfoundland, Canada A1C 5S7

Tel: 709-737-8254 • Fax: 709-737-2135 • Email: deanarts@mun.ca



CLINICAL SOCIAL WORKER

ACCFS is seeking an individual to fill the position for the Group Homes located on the Big River and Pelican Lake First Nation Bands. She/He will be responsible for the implementation and development of counselling sessions for the clients and their families.

The Clinical Social Worker must possess a degree in Social Work or a related discipline, and professional experience in a field of residential care and treatment of children, youth and adults. This individual must be accredited and registered with the Saskatchewan Association of Social Workers. She/He must also possess strong interpersonal, organizational, managerial and communication skills and be competent to work within the mandate and philosophy of the ACCFS Group Homes. Cree Language would be an asset.

Applications must include a complete resumé, copy of a current driver's license, criminal record and child welfare check. Forms may be picked up at our office located in Spiritwood.

Send resumes to: **ATTENTION: Teresa Ironstand
A.C. Child & Family Services Corp.
P.O. Box 329
Spiritwood, SK S0J 2M0
Fax: 306-883-3838**



DEADLINE FOR APPLICATIONS:
January 31, 2003

Only those selected for an interview will be contacted.

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RESOURCE**
www.ammsa.com

Northern Alberta Development Council

The Northern Alberta Development Council is a regional development council of, and for, northerners. Its mission is to advance northern development through regional initiatives in partnership with the private sector and community-based organizations, and other government agencies. The Council consists of nine public members and is chaired by Gary Friedel, Member of the Legislative Assembly of Alberta.

PUBLIC MEMBERS

Northern Alberta – We are currently inviting applications for four positions on Council. To be eligible, candidates must be permanent residents of Canada and reside in northern Alberta. Council membership reflects the cultural and vocational diversity of northern communities as well as its geographic areas.

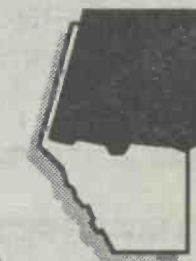
The ideal candidates will have a strong interest in the advancement of northern Alberta; experience with northern private and / or public sector organizations; and a willingness to devote a couple of days per month to the Council.

Successful candidates will be appointed through an Order in Council on the recommendation of the Minister of Aboriginal Affairs and Northern Development. Appointments will be effective April 1, 2003 and terms are up to four years. There is no salary attached to these positions, however, members are remunerated by honorarium for days of service. Members also receive compensation for eligible travel expenses.
Closing Date: January 17, 2003.

Please submit your application to: Tom Baldwin, Executive Director, Northern Alberta Development Council, 2nd Floor Provincial Building, Postal Bag 900-14, Peace River, Alberta T8S 1T4. Telephone: (780) 624-6274; Fax: (780) 624-6184

Visit our website at: www.gov.ab.ca/nadc

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DEVELOPMENT COUNCIL



Applications are now being accepted for the

Aboriginal Health Worker



Certificate Program

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in Kelowna, British Columbia

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The program is offered in collaboration with Community Health Associates of B.C. For admission requirements and detailed course descriptions contact:

Okanagan University College
Faculty of Adult & Continuing Education
KLO Campus
1000 KLO Road
Kelowna, BC V1Y 4X8
www.ouc.bc.ca
Email: ce@ouc.bc.ca

Community Health Associates of B.C.
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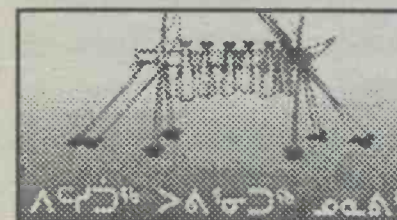
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Native Benefits Plan named Aboriginal Business of the Year

By Cheryl Petten
Windspeaker Staff Writer

QUEBEC CITY

Sylvain Picard believes it is the service Native Benefits Plan provides to its customers and the many business partnerships it has created that earned the company the honor of being named Aboriginal Business of the Year at this year's Mishtapew Awards gala.

Picard is executive director of Native Benefits Plan, which was originally formed in 1979 as a pension plan for Aboriginal communities. Initially created by and for the Attikamek Montagnais Council, the business has since expanded, both in the services it provides, and to the clientele it provides them to.

The pension plan side of the business has definitely grown, Picard explained.

"At this time, we have in our pension plan nearly 50 enterprises, and nearly 2,800 members for the pension plan, for the defined benefits plan," he said.

"We have another pension plan. It's for the public security. It's a pension plan with maybe 15 employers and nearly 100 members. It's for police members and firefighters and other employees of the public security."

In addition to the pension

plans, Native Benefits Plans also offers insurance to Quebec's Native communities.

Ten years ago, the company worked with SSQ-Vie to develop group insurance for its clientele, with almost 2,000 members involved in the plan. Three years ago, general insurance for band councils and other community members was added to the mix, with Native Benefits Plan working with Aon Reed Stenhouse and the AIG.

And about a year ago, the company began offering residential and automobile insurance to its members.

Although Native Benefits Plan currently doesn't serve all of Quebec's Aboriginal communities, that is something Picard sees changing in the future.

"We have a lot of people, but at this time we don't serve the Cree and Inuit. But we will try to develop this new clientele in the near future," he said.

Partnerships the success story behind Nuvumiut success

By Cheryl Petten
Windspeaker Staff Writer

QUEBEC CITY

When work began on the Raglan nickel mine near Katinniq on the northern tip of Quebec in the mid-1990s, the nearby Inuit communities of Salluit and Kangirsujuaq wanted to ensure they were participants in, not just observers to, the development and its economic spin-offs.

In 1996, the two communities merged their land holding corporations to form Nuvumiut Developments Inc. and now, six years later, that company is one of the major players providing support services to the mine operation.

The company's success was recognized recently, with Nuvumiut receiving the Partnership Award at the fifth annual Mishtapew gala Nov. 17.

"I guess it was in recognition of the accomplishments we've made over the recent past in negotiating and forming partnership agreements with mining companies, and working in our region," Barbara Papigatuk said when asked why she thought Nuvumiut received the award. Papigatuk is a director of the corporation, as well as the general manager.

The corporation is involved in two partnerships to date. In 1996, Nuvumiut partnered with Les Enterprise Kiewit to form Kiewit Nuvumiut. The partners work together doing open pit mining at the Raglan mine.

"We're just in a new two-year contract, actually, in open pit mining, and what we do there is we create the open pits and remove the nickel from the pits so it can be milled and processed at the site," Papigatuk said.

"Our other partnership activity is in diamond drilling, also at the Raglan mine. We've partnered with a company called Bradley Bros. and we've formed a venture called Bradley Nuvumiut."

Before the partnership with Bradley Bros., drilling experience was limited to surface drilling. Bradley Nuvumiut has now expanded its boundaries, and has won an underground drilling contract as well, she said.

Nuvumiut also runs an employment referral service for the mine, Papigatuk added.

"As soon as the Raglan mine site identifies a need for human resources, for people to go in and do a quick clean up job, or do a quick construction job, then they call my office and I find people from the community and send them over on short-term contracts."

While all this activity is keeping things pretty busy at Nuvumiut Developments, no one is ready to just sit back and enjoy the success—they want to improve on it.

"We're hoping right now to find a partner in development mining and in maintenance," Papigatuk said. "Because the Raglan mine is supposed to be there for the next 20 years, Nuvumiut's long-term objective, of course, would be to be the main contractor on site, and pretty much involved in all activities of the project. It's a big vision, it's a big dream, but we have 20 years."

Part of the reason why Nuvumiut has been so successful in their ventures is because they chose to get involved in the mining industry through partnering with companies that already had the expertise, in a

situation where they could slowly increase their investment in the partnership over time.

"What started out as a very minor cash investment in the beginning has allowed us to get our foot in the door. And then over the last six years, we've been able to increase our participation in the partnership, and now we are equal partners in both of the relationships that we have. Which means we own half the fleet, we carry half the responsibility and liability," she said.

"We as Inuit know that we're not just watching, but we're actually participating in the activities on site. We're developing a workforce, developing and designing customized training programs so that people acquire the skills and hands-on training so that they are able to work in jobs within the companies that we've created," Papigatuk explained.



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Business

(Continued from page 33.)

The Local Support to Entrepreneurship Award went to Paskwayak Business Development Corporation (PBDC), operated by the Opaskwayak Cree Nation of Manitoba. The PBDC was formed in 1987 to promote economic development for Opaskwayak, and to develop business partnerships. Since then, the corporation has managed a commercial holding for the nation, and planned commercial development and investment projects, including a major casino construction project on Opaskwayak land.

Terres En Vues/Land InSight received the Mishtapew Award for Involvement in the French Speaking Community. The award was given in recognition of the organization's work with French-speaking people throughout the world. The relationship was most evident last year, when Land InSight organized commemoration of the 300th anniversary of the signing of the treaty of the Great Peace of Montreal. The cultural organization, however, is best known for its annual Montreal First People Festival, which it holds in June.

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Business awards honor excellence and quality

(Continued from page 33.)

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The International Profile Award was given to Kivalliq Arctic Foods of Nunavut. The company, which produces and sells food products made from caribou and arctic fish, started up in 1992 with four Inuit workers. It now employs 15 full-time staff and, after receiving federal certification in 2001, is ready to begin exporting its products. The company has already signed contracts with distributors in the U.S. and Europe.

Secteur Tourilli was recipient of this year's Tourism Award. Located on the Laurentides Wildlife Sanctuary just north of Quebec City and bordering on Jacques Cartier Park, the business has been operating since 1987, offering outdoor activities, accommodations and cultural activities while at the same time maintaining a respect for the environment. During the winter, Tourilli is a snowmobile stop over, providing visitors with accommodation, meals, a service station, snow-shoeing and ice fishing. Secteur Tourilli covers almost 400 square km, which includes 54 fishing lakes and five zones reserved for moose hunting. Forestry operations in the

area are designed to be environment friendly, to encourage rapid reforestation, and improve the habitat for area wildlife.

The Culture Award was given out to La Maison des Cultures Amérindiennes, based in Mont-Saint-Hilaire, Que. Built on the site of an old sugar bush, the centre is dedicated to promoting and preserving Aboriginal culture. The centre provides artists with permanent exhibition space to display their works, and offers guided tours, day camps, conferences, storytelling, and special events to its visitors.

The Communications Award at this year's gala went to K8E K8E, Les Productions Artistiques et Culturelles Inc, based in Wendake, Que. The company does film and television production, and designs and produces Web sites, multi-media tools, DVDs and CD-ROMs. Among the projects undertaken by the company has been Parole de Guérison, a documentary series on Aboriginal boarding school survivors, Attache ta tuque, a full-length fiction production, and a documentary on the evolution of the Wendat culture over the last two decades. Currently,

the company is working on a series of 13 one-hour programs to teach French-speaking children the Innu culture and language so they can better understand traditional legends.

Groupe de Tambour des Femmes de Wendake, a group of five women with an interest in traditional Huron-Wendat songs, received the Business Creation Award. The group has revived old customs, and share the culture of their ancestors through their performances, which include purification, teaching, prayer and dance.

Avataq Inc. received the Mishtapew Award in the Agri-food category. The company employs Inuit workers to harvest medicinal plants that grow in the tundra of Nunavik, then dries the plants and ships them to Montreal for processing and packaging. Avataq Inc. was founded in 2000 by the Avataq Cultural Institute, with all profits from the company going to the institute to fund its work promoting Inuit language and culture, as well as to fund various social programs.

The Trade and Service Award was handed out to Groupe ADL, which has been operating in the Mashteuatsh community of Lac-Sainte Jean since 1995. The company began in the construction sector, then expanded to include a mechanical service centre, and

later a campground. In 1993, The company formed ADL Tobacco. The company is recognized for its contributions to regional economic development, providing training and creating jobs for the community.

Construction en Bois Rond Amishk Inc. based in Bellefeuille, Que., received the Involvement in the Aboriginal Community Award, the only award of the night to go to a non-Aboriginal business. The business has been operating since 1993, constructing log buildings using Scandinavian building methods, and conducts training sessions on the building techniques. In 2000, the owner of the company was asked to train a group of Innu from Sept-Iles. Based on the success of those training sessions, the company started a construction business in Maliotenam, hiring graduates from his programs, the majority being Aboriginal youth.

The Labour Development Award went to Innu Construction, based in Sept-Iles, Que. The company, which handles a variety of projects, from technical maintenance at the Sainte-Marguerite III Hydro-electric project to snow removal for Montagnais communities, provides jobs for 140 Aboriginal workers year-round in 2001.

Land InSights recognized

By Cheryl Petten
Windspeaker Staff Writer

QUEBEC CITY

It was another award-winning night for Terres en Vues/Land InSights on Nov. 17 as the Quebec-based cultural organization earned a Mishtapew Award for the second year in a row.

Last year Land Insights, which works to promote Native culture, was winner of the Mishtapew Award in the Culture category. This year, the organization received the award for Involvement in the French-Speaking Community.

As André Dudemaine, director of cultural activities for Land InSights and one of the organization's founders, explained, the name of the award loses something in the translation from French to English.

In French the award is Prix de la Francophonie, "which means more than the French community. It means French countries, actually. Francophonie refers to countries around the world where French is, if not the main, a very important language," he said. Dudemaine believes Land InSights won the award be-

cause of its work organizing last year's commemoration of the 300th anniversary of the signing of the Treaty of the Great Peace of Montreal.

"It was signed between 40 nations from all over North America and the King of France, and of course France was involved in the ceremonies. We had the words from President Chirac and so forth," he said. The commemorations also attracted media coverage from all over the world.

The year-long celebration ran from September 2000 to Aug. 4, 2001, the anniversary of the actual treaty signing, which brought to an end a century of war between five Iroquois nations and the French and tribes allied with them.

Although it is the Great Peace commemoration that earned Land InSights this latest Mishtapew Award, the organization is probably best known for its annual First Peoples' Festival, held in Montreal each June. This year's festival will take place June 10 to 22.

Dudemaine described the event as "a multi-disciplinary festival involving art, dance, craft, movies, songs, music, tradition, avant-garde. We have a bit of everything."

Congratulations!
And best wishes for continued success.

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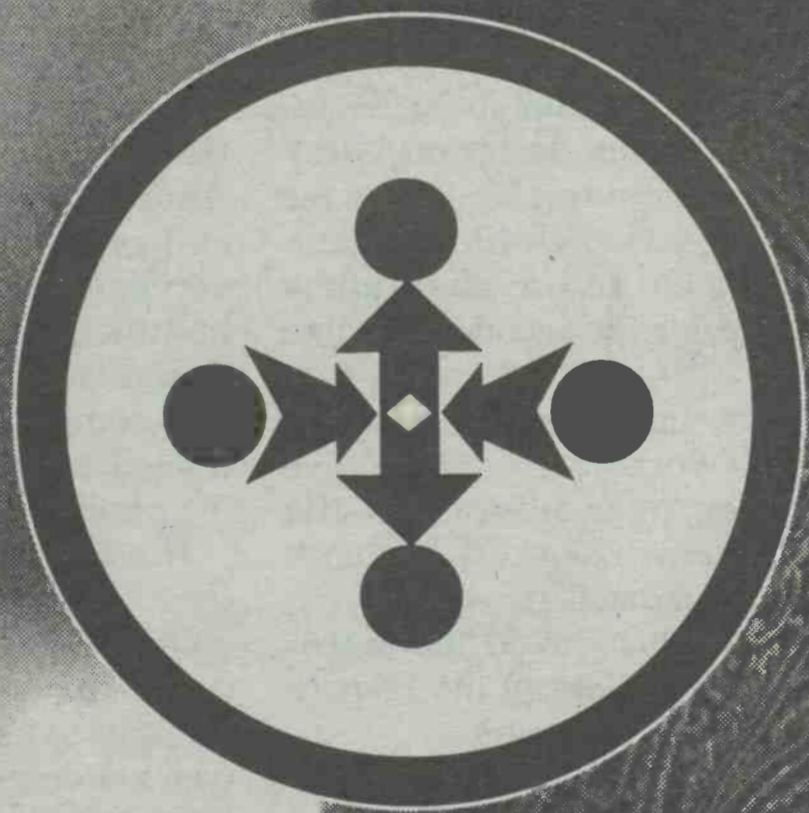
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