

WINDSPEAKER 140

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Windspeaker • Established 1983

Windspeaker



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Display of pride

Aboriginal culture and talent put its best foot forward at Toronto festival

Men's traditional dancer R. J. Smith of Chicago Illinois participated in the Canadian Aboriginal Festival powwow Nov. 28 to 30 in Toronto.

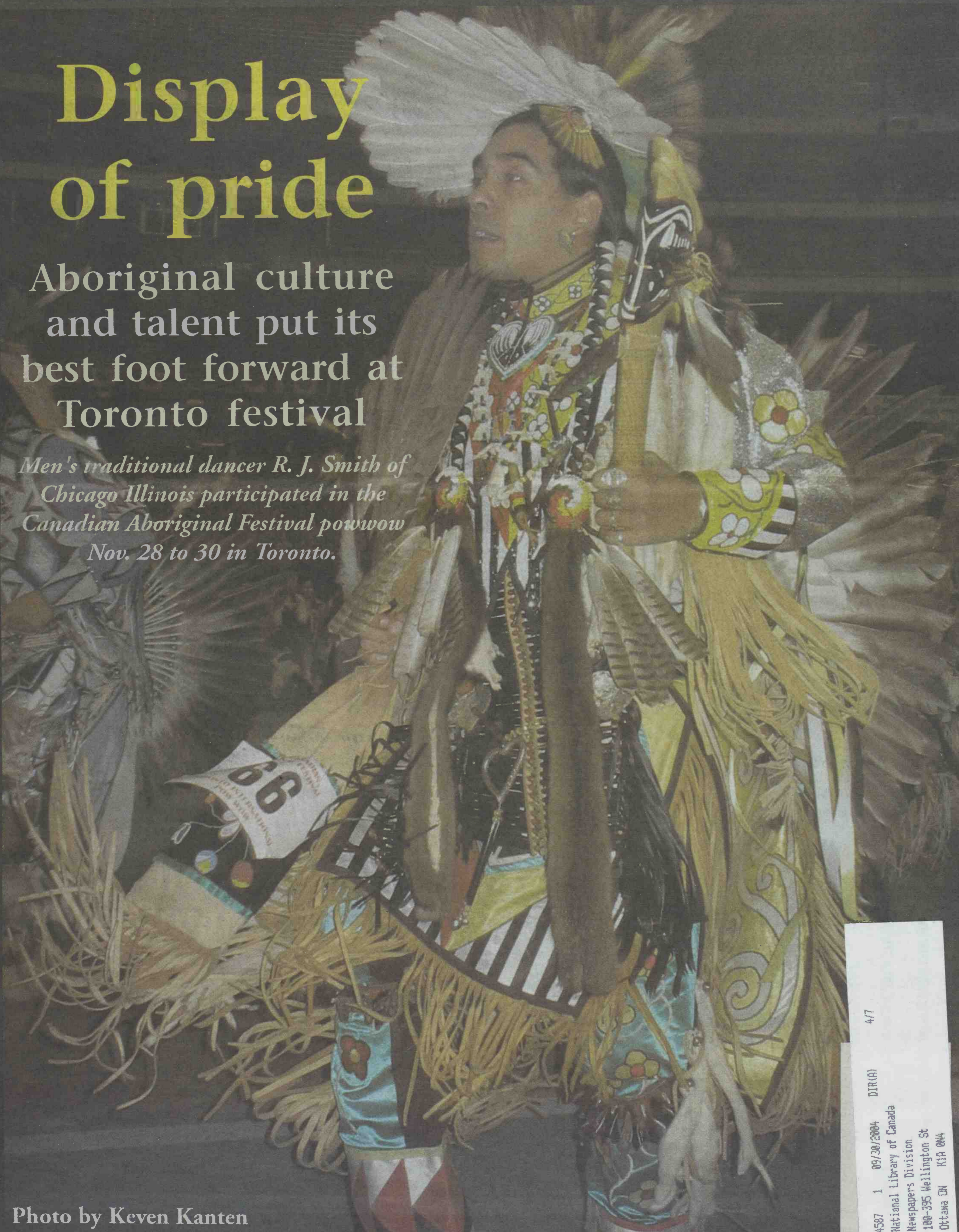


Photo by Keven Kanten

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Aboriginal EnviroCareers: Be the Change

By Karen Kabloona and Kelli Stevens

Ghandi once said, "Be the change you want to see in the world." From the moment that Reginald Parsons, a Registered Professional Forester, first read this maxim he knew he would change.

Delving into Reg's past, one can see ample evidence of his commitment to working for positive change. Originally from Whitbourne, Newfoundland, Reg grew up with his adoptive parents, who he says have become his role models - though not without tribulations. Both parents have less than a grade three education and Reg had to learn most things on his own. Even filling out the application form for university was an exercise in independent learning.

Leaving for university was also difficult. "My mom really wanted me to stay at home. It was hard to leave for university." Still, that didn't stop Reg from pursuing change in his life. Once at university, Reg realized that he would have to fund his own education. As a non-resident member of the Inuit Labrador Association and having been adopted by a non-Aboriginal family meant that Reg could not access funding normally available to Aboriginal youth. Looking back, he says, "Funding my university education was the most difficult challenge I've had to overcome."

However, he was still determined to persevere. Reg describes his solution, "I worked part-time jobs through the school year, worked full-time in the summer, and got a student loan. I made my way through school." With all of this work, there was a point where Reg found that he had too much on his plate, and he failed a couple of courses. Ask Reg about this and he'll explain that it took him extra time, energy, and money to retake the classes, but in the end it was worth it.

What drives Reg to pursue positive changes in his life? He claims, "Originally, I wanted to work out-doors. Now that I'm a forester, I want to encourage an eco-centric method of living where the water, trees, deer, and all the other elements of the environment have an equal balance."

Humans are part of that balance. Reg struggles with defining our role within the forests and often refers to his work as "managing our relationship with the forest." The best way to understand his view is to get outside and learn. Do some investigating and you'll recognize the relationship between the trees, soil, air, plants, and animals. In a word, forestry is now based on sustainability.

This new perspective on forestry is good news for Aboriginal people across Canada. Forestry now recognizes the social, spiritual and cultural relationship between people and the earth, an understanding that Aboriginal people have held for millennia.

The timing of this shift in perspective couldn't be better. Aboriginal rights are being recognized across the country. Treaties and land claims will result in large tracts of land being transferred back to Aboriginal communities. As Reg declares, "Right now, forestry is a huge opportunity for Aboriginal people, for many reasons. One reason is that we incorporate traditional knowledge and values into forestry planning. Aboriginal people will set the direction in forestry."

To some, this statement may seem bold, but in reality, it's quite accurate. The truth is, it's Reg's responsibility to know the opportunities that exist for Aboriginal people in forestry - after all, he is the First Nations Forestry Program Management Officer and he's worked toward "being" this change for most of his life.

Read more stories like Reg's and request classroom resources at: www.beahr.com/aec. You can also contact the BEAHR (Building Environmental Aboriginal Human Resources) Project at (403) 233-0748.

REG'S TIPS FOR ENVIRONMENTAL CAREERS

- Concentrate on your math and science classes. You need them

to get into university. You don't need to be a perfect student, but do your best.

- Hike in the woods; plant trees. Learn more about forestry by being outdoors.
- Sit and talk with your Elders and learn from them.
- Learn to speak scientific and traditional languages.
- Join Boy Scouts or Girl Scouts.
- Read Nature and National Geographic magazines.
- Watch the Nature of Things on television.
- Participate in sports. It will help you develop drive. Being on a team will teach you to cooperate with others and communicate with different people. You'll learn about competition. You'll learn time

management and leadership. Sports build confidence.

- Learn to ask meaningful questions.
- Apply for scholarships through the Canadian Aboriginal Science and Technology Society, the Foundation for the Advancement of Aboriginal Youth, and the National Aboriginal Achievement Foundation (CASTS, FAAY, and NAAF, respectively). Talk to your band office about educational assistance.
- Work part time, if you can, to supplement your income and to reduce your student loan debt.
- Work at summer jobs that will aid in the development of your career.

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STEPHANIE SIBBESTON
Bachelor of Science with Honors, Major in Ecology
President, Deh Cho Environmental Inc.

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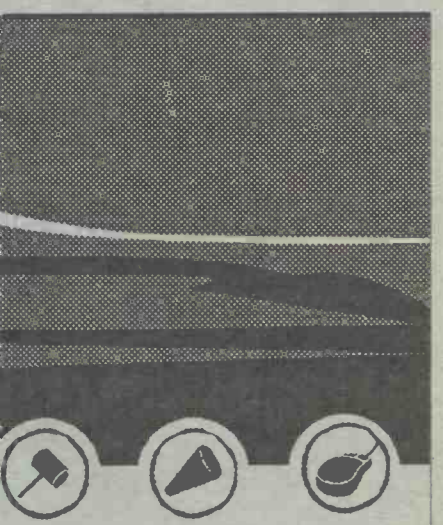
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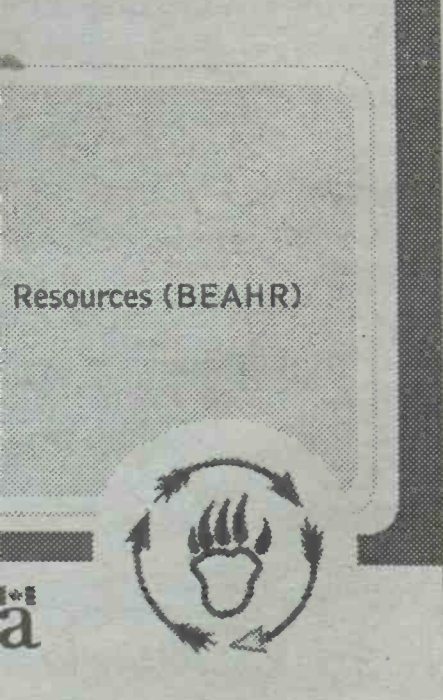
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Paul Martin was installed as prime minister on Dec. 12 with a cleansing ceremony and hope from Native nations that relations between Native people and Canada will be renewed. Martin announces who will help him in that renewal process, including new Indian Affairs Minister Andy Mitchell.

Chiefs blindsided by own rules 9

The Assembly of First Nations chiefs ate up most of their first day of their confederacy in Ottawa in December to squabble over who was eligible to vote and who was not. The clash highlighted some fundamental flaws in how the organization has been allowed to work for the past 15 years, and a lot of dirty laundry was aired in the public forum.

Chretien can be called 10

It was a major, and surprising, victory for Samson Cree Nation when their request to call former prime minister Jean Chretien to testify in their multi-billion dollar trust case was granted.

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Kick him out! *Windspeaker* is wondering why Canadian Alliance MP John Cummins hasn't been kicked out of caucus, just the way they turfed MP Larry Spencer. He holds just as ignorant views as does Spencer. Oh, not about gays, but about Indians. Cummins thinks we owe the Europeans some gratitude for bringing us civilization and British rule of law.

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Windspeaker gets smutty with a look at a new book that features Indigenous erotica. Plus book recommendations from Joshua Fraser and Kim Anderson.

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Racial profiling has a subtler side; SARBS, not SARS, is what we have to be worried about; first in the chain to lose the language; Juno process winds up; shoulder pain could come from overuse; band office should stay impartial.

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This month we mourn the loss of Elder Joe P. Cardinal. He is remembered by friends and family as a gentle man who helped bridge the gap between cultures and restore the culture in youth.

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Two issues to chew over in this issue of *Windspeaker*. First, the Elder who performed the cleansing ceremony for newly installed Prime Minister Paul Martin speaks out on residential school compensation; and housing problems plaque reserves.

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He was one of Canada's most celebrated athletes. After coming in second in his first race, long distance runner Tom Longboat put his mind to training and was soon leaving the competition in his dust. He is remembered each year with awards given in his name to encourage young Aboriginal amateur athletes.



Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA) Canada's largest publisher of Aboriginal news and information. AMMSA's other publications include:

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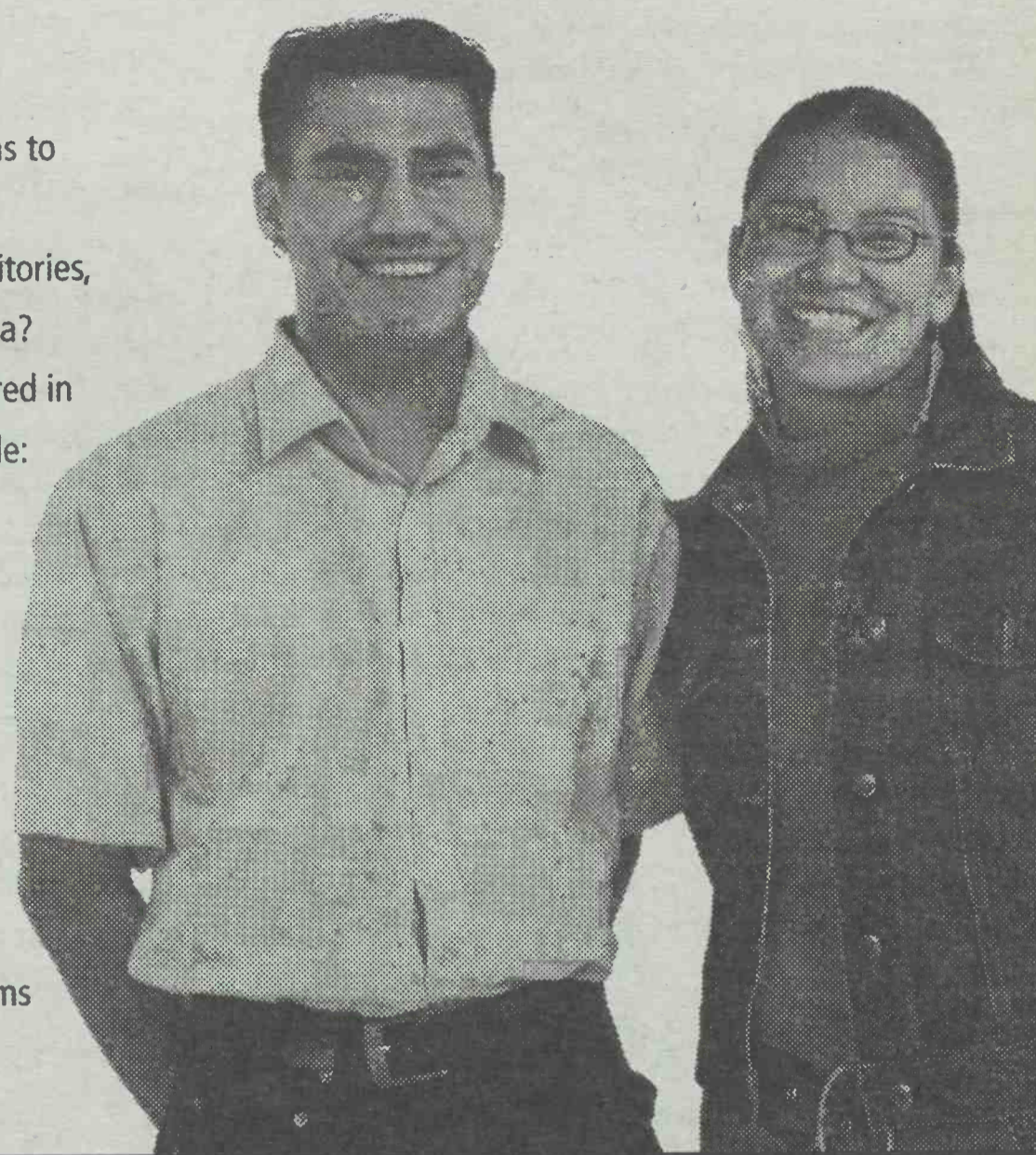
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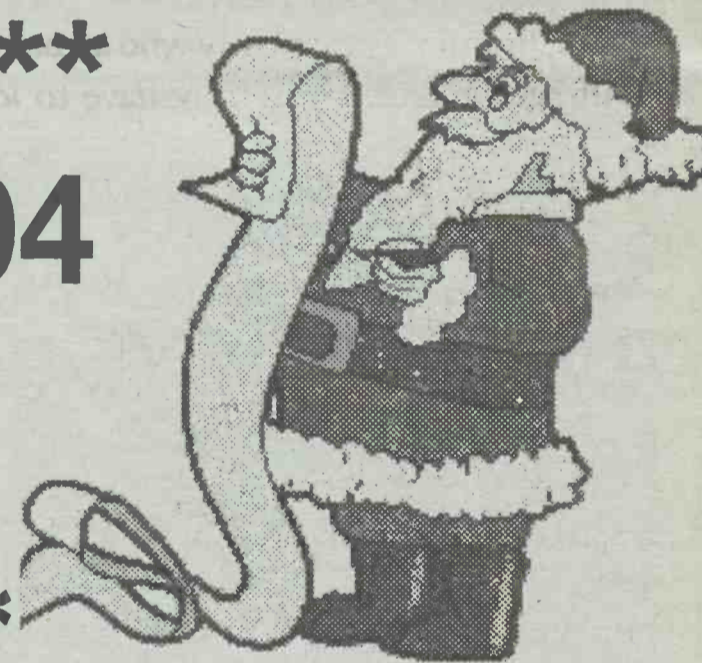
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Why is John Cummins still seems the Delta-South Richm that most oppressed of all creat male, has said, in public, that compensate Canadians of Euro to civilize us. And he's still a me ance caucus?

We can only surmise that Stephen Harper decided that v danger his unite-the-right pla dians is acceptable.

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The Vancouver Province Cummins spoke those words to about the Tsawwassen First Na in-principle that could lead t treaty.

Oh goodness! Where do w Mr. Cummin, ask anybody about such matters (you ma party, we're afraid) and they' tribal lifestyle (especially on idyllic. Family con interconnectedness, cultural language and culture, these a stole from Indigenous peop sources.

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We really think John Cum caucus. If that move is not n Progressive Conservatives to cape the merger —if they still

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Throw him out

Why is John Cummins still in caucus, Mr. Harper? It seems the Delta-South Richmond MP, the champion of that most oppressed of all creatures, the middle-aged white male, has said, in public, that we, Native people, should compensate Canadians of European descent for their work to civilize us. And he's still a member of the Canadian Alliance caucus?

We can only surmise that Canadian Alliance Leader Stephen Harper decided that while slugging gays could endanger his unite-the-right plans, spewing insults about Indians is acceptable.

In case you forgot, when another Alliance MP, Larry Spencer, suggested out loud that homosexuality should be recriminalized, he was out the door in record time, suspended from caucus by his leader.

Harper obviously didn't want to endanger a deal that would see his party merge with the Progressive Conservatives. He knew that Spencer's kind of talk would alarm the Tories, people who actually didn't want to round up 11 per cent of the population and put them in camps because of their sexual orientation.

It's generally accepted that anyone who would advocate that is either full of hate and intolerance or is terminally ignorant and not fit to be in a position of leadership or public trust.

And the same might be said about someone who would be of this opinion:

"Contact with Europeans and other societies did improve the life of Indians in B.C. whether it was iron tools or firearms . . . or the benefits of today's . . . health care and society safety net. Most importantly, the stability and security guaranteed by imposition of the British rule of law added a certainty to life in Native communities that was lacking. The benefits of European contact are rarely discussed and never considered in the calculation of paying redress for past wrongs."

The Vancouver *Province* reported on Dec. 10 that Cummins spoke those words to the Delta municipal council about the Tsawwassen First Nation's vote on an agreement-in-principle that could lead to the province's first urban treaty.

Oh goodness! Where do we start?

Mr. Cummin, ask anybody who actually knows anything about such matters (you may have to look outside your party, we're afraid) and they'll tell you that a subsistence tribal lifestyle (especially on the West Coast) can be quite idyllic. Family connections, community interconnectedness, cultural certainty, a vibrant and rich language and culture, these are the things that Europeans stole from Indigenous people, along their land and resources.

Now if the newcomers had sat the Indigenous people down at the moment of contact and said "We've got all these things to offer and we're willing to trade them for all your land and most of your fish and trees if you're willing to deal" well, that would have been honorable.

If the Indigenous people had actually been given the option to say, "No, thanks. This is our land. We like the way we live. Go bother some other people in some other territory," well, maybe there'd be a kernel of sense in Cummin's comments.

But that didn't happen. Europeans forced their so-called beneficial ways on Indigenous peoples. They used force and the unequal application of the British rule of law Cummins so admires to decimate the Indigenous population. They created the legal fiction of terra nullius to steal trillions of dollars worth of land and resources. They topped it off with a century or more of the kind of evil, soul destroying racism most people associate with the deep south of the United States or apartheid-era South Africa. Shall we talk about churches and the residential schools?

So how much do we owe you for all that, John? Will you take a cheque? The worst part of this is he probably has no idea how disgusting and infuriating his comments are, and neither does the rest of Canada. Where's the outcry from his caucus? Where's the outcry from the Liberals?

Cummins definition of civilization isn't the only one. That's the fatal flaw in his theory. Western society really believes that its way is "normal," that anyone who is different is abnormal or subnormal. It's an incredibly subjective, arrogant and narrow way of looking at the world and unfortunately it does lead to bigotry.

We really think John Cummins should be expelled from caucus. If that move is not made, we can only warn the Progressive Conservatives to change their minds and escape the merger—if they still can.

—Windspeaker

[rants and raves]

Left to wonder about Fontaine

Dear Editor:

After the recent passage of Bill C-6 and the stay against bills C-7 and C-19, I am left to ponder the role of our current National Chief Phil Fontaine and whether he can deliver on his promise to be effective and inclusive.

During the election campaign for national chief this past summer, Mr. Fontaine declared that Matthew Coon Come's penchant for confrontation had led to an organization hell bent on protest with little time for negotiating improvements where it could. Coon Come's style, Fontaine contended, was so one-dimensional that it could never respond effectively to the diverse needs of First Nations.

If elected, Fontaine promised an approach that would successfully tackle the array of issues important to First Nations. He gave assurances that he would work towards making improvements in the day-to-day lives of First Nations, while also supporting their efforts in treaty processes, in the fulfillment of Aboriginal title and rights, and in their claims for a fair share of resources.

In his victory speech he also sent a strong message to government declaring that, "...sometimes we will be at each other's throats. Sometimes we will be pulling in the same direction, but we will always be there." These words made it clear. Phil Fontaine would do whatever it took to ensure that First Nations were "part of every debate, discussion and decision." In other words, the Assembly of First Nations under Fontaine's tutelage would become a force for government to reckon with at all levels.

Bill C-6's recent passage and the current stay on Bills C-7 and C-19 occurred with little to no involvement

from Fontaine. It was through the hard work and dedication of regional groups like the Chiefs of Ontario and a smattering of chiefs from Quebec and Alberta that delays to the passage of bills C-7 and C-19 occurred. When pressed on AFN's lack of involvement in the lobby, chiefs have been told that it is not the national chief's 'style' to lobby and that his approach is one based on negotiating and compromise. To satisfy their demands, however, letters had been sent to key parliamentarians outlining AFN's position. Chiefs were informed further that the current situation (i.e. a suite of First Nations legislation before the House of Commons) was one which had been inherited from Coon Come and clearly something that would never have happened under Fontaine's 'watch'.

Given the recent passage of Bill C-6 and the lack of clarity of the majority of MPs regarding AFN's position on C-19, Mr. Fontaine's letter writing campaign was akin to crossing one's fingers and closing one's eyes in the hopes that the bad things would just go away. Clearly whether inherited or not, First Nations were in need of a national chief who knew that when negotiating was no longer a viable option, hard lobbying was in order. After all, didn't parliamentarians also need reminding that the AFN was a political force and "would always be there"?

If Fontaine's assertion that Coon Come's one-dimensional, protest style was not effective, then his penchant for negotiating is equally flat and one-dimensional. It cannot serve the needs of all First Nations and has already shown itself to be not enough, insufficient and ineffective.

Anne Chabot,
Chelsea, Que.

Gambling addictions can kill

Dear Editor:

I am writing in response to the article entitled "Some Aboriginal Women gambling with their lives" (page 25, November edition).

I am very pleased to see gambling addiction included in addiction awareness week articles. The impact of compulsive gambling on communities has been denied for far too long.

It is important for families to understand that out of control betting can lead to suicide attempts.

For more information on the social costs of expanded gaming opportunities, consult the following publica-

tions: *The Moral Dilemma of High Stakes Gambling in Native Communities*, *Diary of a Powerful Addiction*, Crown Publishing plus *The Other Woman Was Lady Luck: True Stories From Monte Carlo to Casino Windsor*, Lady Luck Enterprises.

Further details at www.crownpublishing.mb.ca and www.manitoulin-link.com/ladyluck

Windspeaker is to be commended for breaking the silence on this invisible addiction.

Yours truly,
Margo Little
Gore Bay, Ont.

Youth should be heard on issues

Dear Editor:

Hi: Well I think it is all about our leaders. How are the grass roots people gonna get help? By watching our leaders get fat and travel everywhere except to the homes in the communities they lead? Well, that's true! Cry and whine is all I hear.

I am a treaty Indian myself and proud of that fact! But a long time ago our ancestors negotiated our lives, our children's lives [away]. Now our leaders, instead of our children today, are talking about the things we need (meaning the people today) not our youth of tomorrow.

Well, it's time someone stands up. Will I do it? Not sure myself, but I do talk freely of how I believe things are and where it's going. I know I don't have the answers to any of it but I know by talking to the people I have, that time is coming soon. Time to stand up, push aside our leaders of today to make room for our new leaders out there.

Poor souls. They are there cause they are gonna be willing to give their lives for the future generations. Let us pray hard for them cause they are not gonna have the welcome our leaders enjoy today!

Yes, I am bitter. It's so hard to get ahead in life without almost becoming something else or someone else. Look at our youth today. Our leaders are still talking the crap since I was a child. I am still young though. I am only 28. Our youth today are everything but Indians. Except a few out there but those number of people gets fewer and fewer each year.

Help. Or actually hear us. Listen to us. Leaders of today you are leaving the most important ingredient

out—the youth. A long time ago, youth did not have the voice they do today, but because our ancestors provided that for us with treaty rights there is a whole slough of smart forward-thinking young Indians out there. But because we are youth, our leaders forget that some of us also lived a hard life like them, giving some that same wisdom. Well, I hope some honest [people] reads this and responds to me cause I would like to know your opinion

—Letter unsigned

[talk it up]

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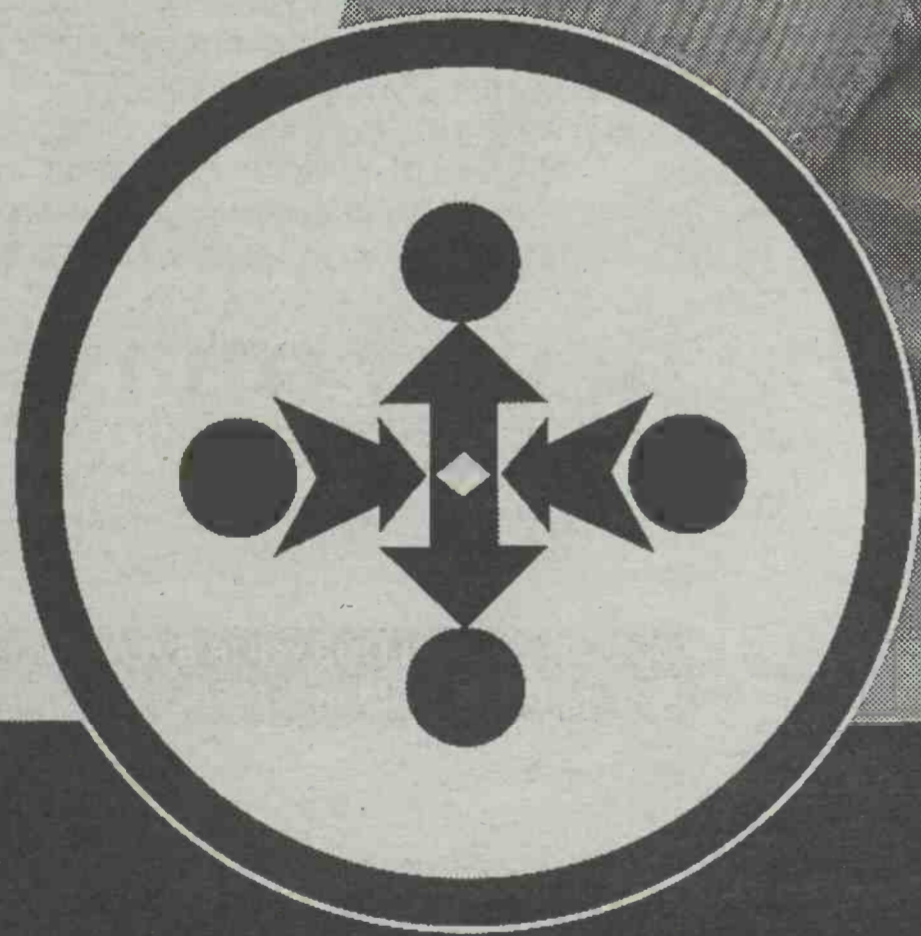
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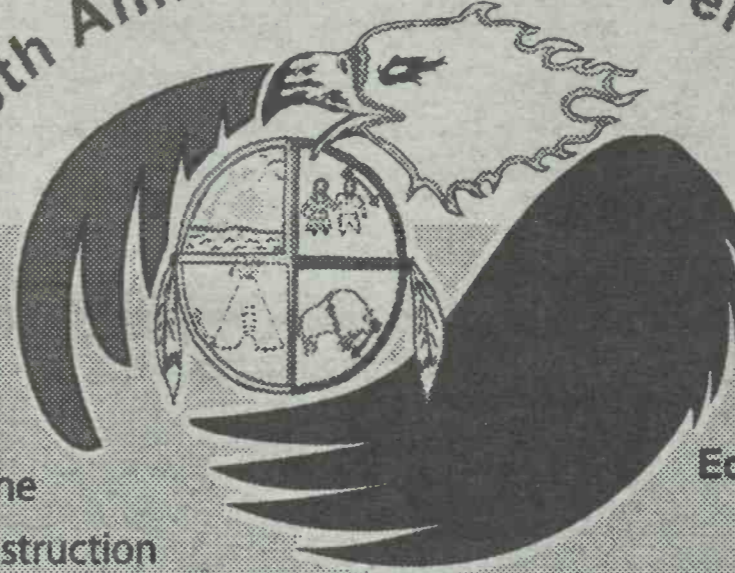
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MARTIN ERA BEGINS

Andy Mitchell takes over Indian Affairs from Nault

By Paul Barnsley
Windspeaker

OTTAWA

When Paul Martin was sworn in as Canada's 21st prime minister on Dec. 12, a long-awaited new era in Canada-First Nation relations arrived. Or at least that's the hope of Aboriginal leaders across the country.

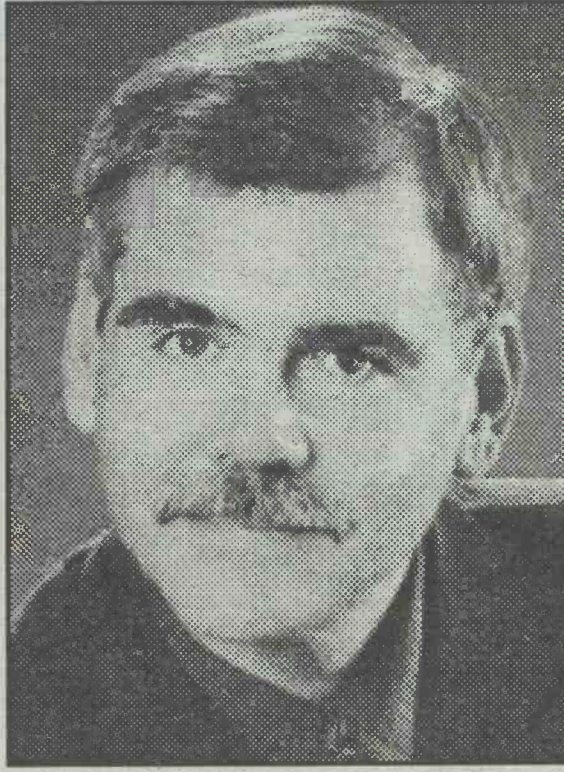
Martin sent a powerful signal to the entire country when he asked Ojibway Elder Elmer Courchene to smudge him before he took the oath of office.

He sent another strong signal by dropping 22 Chretien cabinet ministers, including Indian and Northern Affairs Minister Robert Nault. The Chretien-era secretary of state for Indian Affairs, Stephen Owen, was promoted in cabinet—he becomes minister of Public Works—despite having been on the outs with Nault after remarks last year that compared the conditions faced by Palestinian youth with those faced by First Nation youth.

In other signals that Aboriginal issues will be a priority for the new prime minister, the Martin transition team Aboriginal liaison, Jeff Copenace, was appointed to the Prime Minister's Office staff as special assistant for Aboriginal Affairs. Martin, himself, will chair the standing committee on Aboriginal Affairs, a clear sign that he will be



Paul Martin



Andy Mitchell

heavily involved in Native issues.

Andy Mitchell, member of parliament for Parry Sound-Muskoka, was appointed to replace Nault as minister. Mitchell was first elected to the House of Commons in 1993. He has served as secretary of state for rural development, for the federal economic development initiative for Northern Ontario and for parks.

He chaired the standing committee on Natural Resources, was vice-chair of the Industry committee, chair of the federal Liberal caucus task force on access to capital by small business, a member of the ministerial task force on disability and Canadians, and chair of the Northern Ontario caucus.

Prior to becoming a member of Parliament, Mitchell had a 20-year career in banking. He has also been

involved in numerous business associations, serving as president of the Northeastern Ontario, Elliot Lake and Gravenhurst chambers of commerce and as a director of the Ontario Chamber of Commerce. He was also active on the Elliot Lake and Gravenhurst economic development committees.

Mitchell will be a member of the influential cabinet committee on priorities and planning. He has also been named to the cabinet committee on domestic affairs, the cabinet committee on operations and he will be the vice-chair of the cabinet committee on Aboriginal Affairs.

Larry Bagnell was appointed parliamentary secretary to the minister of Indian Affairs and Northern Development with special emphasis on northern economic development. The Yukon MP was first elected to

the House of Commons in November 2000. He has served as a member of the standing committee on Aboriginal Affairs and the standing committee on Industry, Science and Technology.

There is also a new face in the Indian Affairs' deputy minister's office. J. Michael Horgan is in. He was the senior associate deputy minister of Finance.

Members of the cabinet committee on Aboriginal Affairs, which a government release said "supports a renewed emphasis on Aboriginal issues" include: Martin, Mitchell and members Jack Austin, Pierre Pettigrew, Claudette Bradshaw, Rey Pagtakhan, Stan Keyes, Joe Volpe, Geoff Regan, Irwin Cotler, Hélène Scherrer, John Efford, Ethel Blondin-Andrew, Joe Comuzzi and Carolyn Bennett.

Aboriginal leaders were quick to reach out to the new prime minister and his cabinet.

In his statement welcoming the new government, National Chief Phil Fontaine reminded Martin of his comments to the chiefs on July 22, 2002 while speaking at the AFN annual general assembly in Kahnawake, Que.

"If we are serious about solving the many issues before us today, we need to fully understand and recognize the treaty rights as entrenched within Section 35 of the Canadian Constitution and give continuing life to our govern-

ment's recognition of the inherent right to self-government," Martin said then.

"We are hopeful that today marks the beginning of a new era and a renewed relationship between First Nations and Canada," said Fontaine after Martin took over as prime minister. "First Nations across the country are optimistic that we can work in partnership with the new government to boldly create transformative and lasting change that benefits our people as well as all Canadians."

Fontaine noted Martin's recent statement that: "if we can seize the opportunities that our times offer us, we can break the cycle of poverty, indignity and injustice in which so many Aboriginal Canadians live."

"We share this goal and see it as being directly connected to the fundamental work of implementing the treaties and the full expression of the rights of First Nations peoples," said the national chief. "Giving life to the treaties and Aboriginal rights as recognized in Canada's Constitution are not just political issues—they are the foundation on which First Nations can build their economies, strengthen their governments and re-vitalize their citizens. This work is central to economic development, social development, health, education and the full spectrum of issues we must address."

(see New relationship page 32,)

Fox and Fontaine smooth over differences

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

All is well between Assembly of First Nations (AFN) National Chief Phil Fontaine and Ontario Regional Chief Charles Fox, they say, but Fox is still fixed in the sights of another member of the AFN's executive board—Rick Simon.

"Regional Chief Charles Fox and I met today. We buried the hatchet, so to speak," Fontaine said Dec. 9 during the AFN Confederacy in Ottawa. "I'd like to thank Regional Chief Fox for agreeing to join with us and to work for the cause of our people."

AFN sources say the two men were barely speaking to each other in the weeks leading up to the meeting. Fox had openly supported Chief Roberta Jamieson in last summer's election for national chief. When all the vice-chiefs took to the stage after Fontaine's election win in Edmonton to pledge their allegiance, Fox was nowhere to be found. Shortly after the election, the national chief stripped Fox of the health portfolio, in what most observers believe was an act of retaliation.

Fox was not in the room when Fontaine made his announcement that the two had come to an agreement to work together, which fueled speculation that all was not

"[T]here's going to be a backlash on Nault if he's the incumbent running as a Liberal in that riding, and the Liberals will lose. We're going to vote for an alternative."

—Charlie Fox

as rosy as the national chief claimed. But Fox confirmed that he and Fontaine were ready to move forward.

"It's unfortunate he made that statement at the time when I was out of the room," Fox told *Windspeaker* on Dec. 10. "But we did meet yesterday afternoon and we did agree to bury the hatchet. We have more common agenda items that we should be concentrating on instead of looking at the disagreements that we've had in terms of the political landscape over last year or so. In the interest of moving the agendas that we agree on forward, it's time to make peace. If we disagree, let's be gentlemen about it."

Last month, media reports suggested that Fox, not Fontaine, would be the First Nation leader closest to new Prime Minister Paul Martin. It was rumored Fox would be asked to run for the Liberals in former Indian Affairs minister Robert Nault's Rainy River riding in the next election.

Nova Scotia and Newfoundland vice-chief Rick Simon said that would be contrary to an AFN reso-

lution that was passed in 1986. The assembly, then led by Georges Erasmus, resolved "that a First Nation spokesperson or representative shall not be a member of a non-First Nation political party."

Simon said the resolution meant that Fox would have to resign as Ontario vice-chief if he was a member of the Liberal Party. Fox freely admits that he is.

"I took out a Liberal membership last year," he said. "Part of our campaign in the fight with the suite of legislation was to go right into the house of the Liberal Party. That's from the Chiefs of Ontario. Not only to meet with the backbenchers of the opposition, but to meet with the Liberal backbenchers, to meet with the Liberal grassroots people. To access that, a lot of our leadership, a lot of our technical people, took out memberships in the Liberal Party. So we took the fight right into their own house. I daresay we succeeded quite well."

He said he joined the party with the full knowledge and support of his chiefs and will fight any attempt to force him to step down.

"I would fight it. I would go back

to the Chiefs of Ontario. They elected me by a 75 per cent majority; I just got re-elected in June. They knew all these actions had taken place. If they so choose, that's their right. If there's an AFN resolution, I would have to look at that. I'll take it back to our assembly, then they would make that decision. Not before," he said.

He is still seriously considering a run in the Rainy River riding.

"For us, the First Nations' people in that riding, we're taking a real close look at that riding because 40 to 50 per cent is going to be an Aboriginal vote and that's a huge number. And we've had a huge fight with Nault over the legislation. As his constituents we told him, 'Don't do it.' But he went ahead and did it. So accountability to a constituency is an issue. But it's a secondary issue. So we're going to look at the Liberal nomination process. Even if we lose on that issue, there's going to be a backlash on Nault if he's the incumbent running as a Liberal in that riding, and the Liberals will lose. We're going to vote for an alternative. The primary point, and this is something that's really gripped our interests, is Martin is saying the right things. He's saying, 'I want to make Aboriginal issues a priority. The Aboriginal file, the Aboriginal issues that we're going to be dealing with for the next decade is going to be so big that we have to begin to do some-

thing," he said. "Bottom line? We're taking a serious look at that riding, we're going to look at the numbers within the Liberal Party. If we fail there then we may run an independent candidate or go with another existing party. But the accountability on Nault in that riding is a definite issue."

Fox said there was no lingering resentment about being stripped of the health portfolio by Fontaine.

"The portfolio assignments have happened. Let's leave it at that," he said. "I have 134 First Nations in Ontario—over a quarter of the First Nations population in Canada. That's enough to keep me busy. We've got a new Liberal [provincial] government we're developing relationships with. We're looking at developing relationships also with the new federal Liberals. What can I say? I've got enough work."

Speculation that Martin had chosen Fox over the national chief may have been wrong. Fontaine told *Windspeaker* that reports he was turned away from the Liberal leadership convention in Toronto were incomplete. He was turned away at first because he lacked proper security clearance, but later did gain access to the floor.

And Elmer Courchene, an Elder from Fontaine's Sagkeeng First Nation and a personal advisor to the national chief, performed the smudge ceremony for the new prime minister just before he was sworn into office.

Chiefs

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The Assembly of First Nations (AFN) came close to self-destructing during the early hours of its December 2003 Confederacy in Ottawa. A fight over how business is done at AFN meetings broke out shortly after the assembly began and the dispute brought the organization dangerously close to the edge of a cliff, with either one of the two largest regions ready to call the AFN quits.

The clash, which took up a good chunk of the first day of the Dec. 9 to 11 national gathering, began innocently enough.

After the national chief's opening address, the meeting's co-chair Ted Quewezance, began reading the assembly's rules and procedures. The document is not usually read in its entirety, but this time was different. Quewezance read all six pages aloud, and it was moved, seconded and the motion that the rules and procedures be adopted was passed.

The significance of the rookie co-chair's actions soon became apparent, when Sowlie First Nation (British Columbia) Chief Doug Kelly, who had moved that the rules and procedures be adopted, gained the floor.

"How many registered delegates are here?" he asked the chair.

He was told there were 110 chiefs or proxies in the room.

"How many are voting? The charter says there's only 73 votes,

Financial

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Chiefs across the country are outraged by the Indian Affairs policy that puts them into third party management if they run a deficit.

Under-funded programs and the costs of administering a community in a remote location are not taken into account, several chiefs said during the Assembly of First Nation Confederacy held in Ottawa Dec. 9 to 11.

The department of Indian and Northern Affairs (INAC) closely monitors First Nation spending. If a band council incurs a small debt, the department intervenes with advice. If the debt grows larger, a co-manager is appointed. If the debt exceeds a limit deemed to be serious by INAC, a third party manager is appointed.

Francis Flett, the Manitoba vice-chief, said only the third stage is a problem for First Nations.

"That's where the problem is. When they put you under third party management you lose all control of your administration of those funds in your community. It's just like actually stripping a chief and

Chiefs blind-sided on voting rules

By Paul Barnsley
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Ted Quewezance

Kelly said.

He was correct. The problem was that the AFN, by accepted practice going back at least 15 years, had always allowed all registered chiefs and proxies to vote on all questions requiring a decision, despite the fact that the organization's rules and procedures limited the votes to so many per region.

British Columbia chiefs, who represent close to one-third of the First Nations in Canada but a smaller percentage of the First Nation population, had clearly come to Ottawa to force a reversion from that accepted practice to return to the letter of the AFN's constitutional law.

The issue behind this maneuver was simple. Since most meetings are held in Ottawa, Ontario chiefs can stack the assembly and gain control of the meeting. The motion to accept the rules and procedures would deny many of them their votes.

The co-chair called for a five-minute break so each region could



Doug Kelly

consult and decide who would be the voting delegates for the confederacy and who would not.

But the Ontario and Manitoba caucuses spent their time coming up with a way to counter the B.C. maneuver.

Chief Tina Leveque of Manitoba's Brokenhead Ojibway Nation said to reverse long-standing past practices was "a complete surprise." She told the chair "you cannot change rules in the middle of a meeting."

She made a motion to rescind the earlier motion to adopt the rules and procedures as written. Gull Bay (Ontario) Chief Wilfred King seconded.

Vice-chief Rick Simon argued against Leveque's motion.

"I don't know what all this jockeying is about here. I have an idea but, to me, anybody getting up and trying to say the charter doesn't apply, well it comes back to what [Kettle and Stoney Point Chief] Tom Bressette said. 'Rip the charter up and let's have a free-for-all.'"

Simon admitted discussions to limit the number of voting delegates had come up at the AFN executive meeting the night before.

"We talked last night at the executive. We looked at it and we said, 'OK, let's apply the charter. Why not?' That would be my question: Why not? Any chiefs that's sitting here registered, they can talk as much as they want. At the end of the day, the idea is to have some semblance of fairness for all the regions of the country, not just the two big regions," he told the chiefs.

Fontaine interjected to deny that he or his executive was behind this initiative.

"I just want to make one point here, because it's been suggested that somehow this issue came from the national chief or the executive. As you all witnessed, it came from the floor. It came from the floor. It didn't come from me and it didn't come from the executive. True, it was discussed last night and we reached an understanding that this issue was an issue that would be discussed at the Confederacy of Nations meeting," he said. "It's not an attempt on the part of my office, me personally or the executive, to manipulate the confederacy. That isn't the case. Absolutely not. Any suggestion that is being made here that we are somehow imposing this on the confederacy is absolutely not true. That is not true. This is an issue that was made from the floor. It was a motion introduced by one of the delegates. It was a motion duly moved and seconded."

But some suggested Fontaine was protesting too much. British Columbia

Vice-chief Herb George had attended the AFN executive meeting where the issue was discussed. That next morning, George passed on the vice-chief's torch to Shawn Atleo. George wears a second hat as a member of the Summit's three-person executive board. Kelly is a member of the First Nations Summit. Some chiefs saw the Summit behind Kelly's move, and wondered about Fontaine's claim that the motion to limit voting to regional representation didn't come from the AFN executive.

Quewezance asked Kelly to amend his motion and allow for the status quo "for this assembly only."

"No," said Kelly.

Chief Rod King from the Lucky Man Cree Nation in Saskatchewan, the seconder, also said, "No."

Quewezance decided that Leveque's motion to rescind Kelly's motion was in order and had to go to a vote.

Chief Simon Fobister of Grassy Narrows (Ontario) told the assembly that's the way it had to be.

"If you're going to follow rules and procedures and that's the way it has to be done, then if it wasn't done in the past then all the motions we've passed as chiefs are null and void. You're going to have to go back into your records and strike out all those resolutions," he said.

Mississaugas of the New Credit (Ontario) Chief Bryan LaForme suggested there was another knotty problem presented by Kelly's motion. "If you're putting this other motion to a vote on the floor, who's going to be entitled to vote on that motion," he asked.

(see Voting rights page 20.)

Financial intervention policy questioned

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

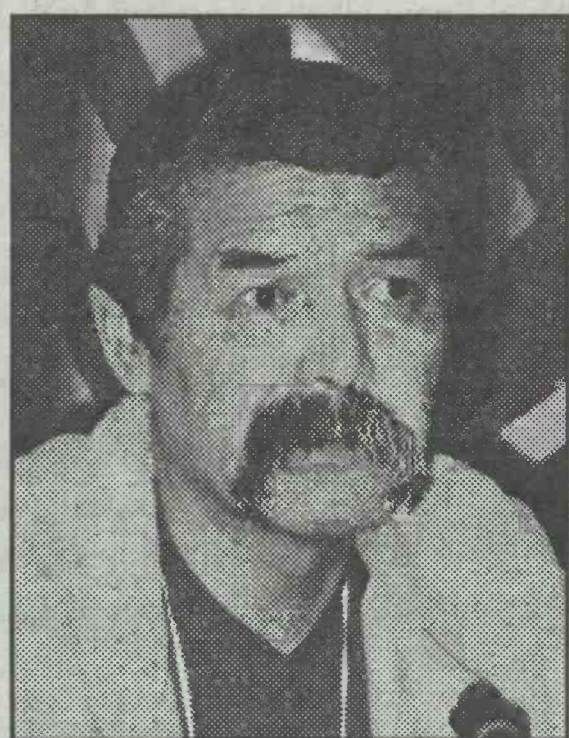
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"That's where the problem is. When they put you under third party management you lose all control of your administration of those funds in your community. It's just like actually stripping a chief and



Francis Flett

council of their own authority in the community. The third party manager is actually given the authority to run your affairs. They can hire and fire your staff as they so please to save money," he said.

Flett said it's virtually impossible to provide for the needs of the communities with the meager funding provided by INAC, especially in remote areas.

"Some of the northern communities in our region have to pay twice as much to get a house. That's because of winter roads and on top of that those winter roads cost out of their own funds. Of course, the government does not give enough money to do all these things," he said.

And decisions made by bureaucrats that do not reflect an understanding of the unique demands placed on First Nation governments add to the problem, he said.

"Look at the social issues, social assistance. When the government says some of our people don't qualify—there's 90 per cent unemployment and they say our people don't qualify for social. And then of course they withhold all that funding for six months and it drives all our people into debt again. It's the same issue with housing, with health," the vice-chief said.

Flett said the third party managers rarely take the community's needs into consideration. They focus on the bottom line only.

"The third party manager and the department signed an agreement between themselves leaving the First Nation completely out of the picture. And when a community's put into third party management it takes away a lot of money," he said. "Three communities in Manitoba paid a third party manager over a million dollars a year to run their affairs. Now could we figure out a better way of spending that million dollars than paying somebody to sit in an office in Winnipeg and not come to the community to work with that

community to control in some fashion or form the debt going higher and higher?"

Flett was participating in a debate on the wording of a resolution that would spell out the AFN's objections to the intervention policy. Flett urged the chiefs to direct the national office to push for a way "to make sure that the debt goes down."

He argued that once you were in, it was impossible to get out of third party management, because of the high salaries paid to the outside managers who come in. And they don't fix the problem that led to the debt in the first place in most situations, he said, because they can't. They simply refrain from spending more than the budget allows, even if serious needs have to be ignored.

Chief Wilfred King of Gull Bay First Nation inherited a third party manager when he was elected last year.

"Last year we paid our third party manager over \$236,000 and all they effectively do is sign cheques for the First Nation. Part of their agreement is they're supposed to build capacity and they haven't done that," he said.

King accused INAC of interfering in his ability to do his job.

"Officials from the department

of Indian Affairs had instructed our third party manager not to pay for our expenses for our delegation to come to Ottawa and lobby on behalf of our people," he said. "Secondly, they also threatened to use our pay cheques to cover the expenses. To me, this is totally antithetical to the whole notion of political advocacy on behalf of your community. And I think it's political blackmail and we have to take a stronger position on the imposition of third party managers in our communities."

Another Manitoba chief called for an inquiry into "the policies and management of Indian Affairs Canada" in the region.

And Chief Claude Friday, of Saskatchewan's Piapot First Nation, leveled a serious accusation at INAC officials in his region.

"I have a third party manager that is collecting roughly \$180,000 to \$200,000 per year and it's been going on for four years. What he tells me is that we're not in debt," he said. "When the federal government takes your own money to pay third party managers to come into a community—in my case they don't even come into my community and work and yet they get paid an exorbitant amount of money."

(see Third party page 32.)

Tom Nault

Recognition of the inherent right to self-government," Martin said.

"We are hopeful that today is the beginning of a new era in a renewed relationship between First Nations and Canada," Fontaine after Martin took office as prime minister. "First Nations and the country are optimistic that we can work in partnership with the new government to create transformative and lasting change that benefits our people as well as all Canadians."

Fontaine noted Martin's recent statement that: "if we can seize the opportunities that our times offer we can break the cycle of poverty, indignity and injustice in so many Aboriginal communities."

"We share this goal and see it as directly connected to the fundamental work of implementing treaties and the full expression of the rights of First Nations people," said the national chief. "Given the treaties and Aboriginal rights as recognized in the Constitution are not just political issues—they are the foundation on which First Nations can build their economies, strengthen their governments and re-vitalize their citizens. This work is central to economic development, social progress, health, education and the full spectrum of issues we address."

(New relationship page 32.)

References

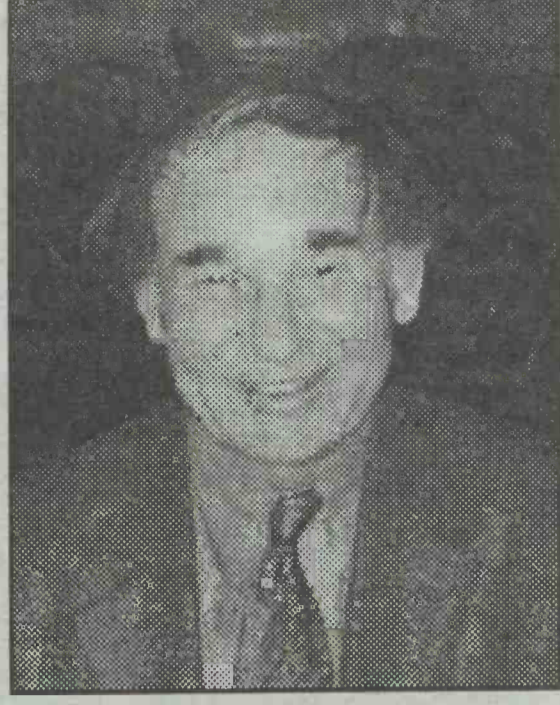
"Bottom line? Taking a serious look at that we're going to look at the members within the Liberal Party. I'll be there then we may run an independent candidate or go with an existing party. But the accountability on Nault in that regard is a definite issue."

"I said there was no lingering doubt about being stripped of health portfolio assignments have been made. Let's leave it at that," he said. "I have 134 First Nations in Ontario—over a quarter of the First Nations population in Canada. That's enough to keep me busy. We've got a new Liberal government we're developing relationships with. We're looking at developing relationships also with the new federal Liberals. What do you say? I've got enough work." "The speculation that Martin had a Fox over the national chief has been wrong. Fontaine, Windspeaker that reports he turned away from the Liberal Party convention in Toronto is incomplete. He was turned away at first because he lacked a security clearance, but later he was given access to the floor.

Elmer Courchene, an Elder with Fontaine's Sagkeeng First Nation and a personal advisor to the national chief, performed the ceremony for the new minister just before he was sworn into office.



Chief Victor Buffalo



Lawyer James O'Reilly

Former PM can be called to testify

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

It was a jubilant Chief Victor Buffalo who spoke to *Windspeaker* on Dec. 3. Less than two hours earlier, lawyers representing his Samson Cree Nation had persuaded the Federal Court of Canada to grant their request to call outgoing prime minister Jean Chretien as a witness in their billion-dollar breach of treaty and trust case against the government.

Mr. Justice Max Teitelbaum had rejected that request in August 2003, citing parliamentary privilege, but, in what a Samson press release called "an unprecedented, historic and courageous decision," the judge revisited his ruling after lawyers James O'Reilly and Ed Molstad said that Parliament was no longer in session and Chretien was about to retire from politics.

"After 281 days of trial to make the federal government accountable as treaty partner and trustee, I am encouraged by this signal that Canadian courts may be prepared to apply principles of equality before the law and fundamental justice to Aboriginal peoples," Buffalo said in his official statement.

Unofficially, he said he was surprised and delighted by the decision.

"When they called me I just about drove off in the ditch," he said. "I've never been this nervous before. It's never been done before. We feel he's going to have all of the necessary information to give to the courts to plug in all the holes that we're missing. Getting the prime minister in there just blew me away. But I've got to see him [in court] before I believe it."

Buffalo said Chretien could appear in court as early as the end of January.

On Dec. 17, Chretien announced he would be appealing the decision.

O'Reilly and Molstad have



Former prime minister Jean Chretien

been meeting with Frank Foran and Michael Marion, lawyers for the now former prime minister, to work out details of his appearance, including security considerations.

In making his argument, O'Reilly reminded the court that Chretien is known to the Samson Cree people as Wapoho Okeymow or Chief White Owl. He is an honorary chief of the Samson Cree Nation.

The lawyer quoted Red Cloud, a leader of the Oglala Lakota people to clarify the Samson plaintiffs' point of view.

"[T]he background is that 'they made us many promises. More than I can remember. But they never kept but one. They promised not to take our land and they took it,'" O'Reilly said.

He talked about Abraham Lincoln's famous statement on democracy, that all men were created equal. "But on this theme of equality, my lord," said O'Reilly addressing Justice Teitelbaum, "if I were before a jury, not you, with great respect, but a jury of 12 men and women, I would not have to speak more than 30 seconds, I respectfully submit, to convince that jury that, of course, the prime minister of Canada, who for 40 years has been at a pivotal place in the history of Canadian Cree, and largely, Indian relations, has relevant evidence to give."

(see Samson page 33.)



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Delta Edmonton South Hotel and Conference Centre, Edmonton, AB

Also, February 9 - 12, 2004, Prince Albert, Saskatchewan, Hosted by the Grand Council

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March 29 - April 1, 2004, Fredericton, NB, hosted by the Echoing Hope Committee

May 26 - 29, 2004, Grande Prairie, AB, hosted by the Healing Project, Native Counselling Services of Alberta



WORKSHOP OVERVIEW: This workshop will focus on healing the impact of sexual abuse in our communities. Topics will include: 1) understanding the impact of sexual abuse across generations, 2) pathways for individual healing and recovery, 3) community as victim: healing our communities and building stronger nations, 4) responding to abuse: what to do at the time of disclosure/establishing community-based response teams, 5) strategies for immediate actions: a menu of options (healing circles/co-counselling/spiritual and culturally-based strategies, and many other options, 6) caring for the caregiver, and 7) moving beyond abuse: from recovery to personal growth and community development.

REGISTRATION: Prior to January 9, 2004: \$345.00/person (includes lunch, health breaks and workshop materials). Special group rate: \$300.00/person for five people or more.

After January 9, 2004: \$395.00/person. Special group rate: \$345.00/person for five people or more. A limited number of registration fee scholarships are available for relatives without an organizational sponsor.

Registration will be limited to 120 participants.

For Further information, free publications or to register, please contact:

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Jules re

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Just a few months after he was appointed chief of staff of the Assembly of First Nations, Mani Jules resigned.

He was conspicuously absent from the chiefs' meeting on Dec. 9, the opening day of the Confederacy of Nations in Ottawa. It turned out there was very good reason for his absence.

"The First Nation Fiscal and Statistical Management act is good for my community and many others. I will continue to strongly endorse it and support its passage through parliament. I realize my position in conflict with the stated position of the assembly. I therefore feel it necessary that I offer my resignation as chief of staff of the AFN effective immediately," Jules wrote.

Fight o

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

It was approaching 5 p.m. on Day 2 of the three-day confederacy scheduled by the Assembly of First Nations in Ottawa Dec. 9 to 11. The chiefs had begun plowing through a backlog of unfinished business, much of it put on the backburner for the last year or so to allow the organization to focus on the battle against the First Nations governance legislation.

Some chiefs were getting frustrated. They hadn't planned to attend Day 3 and wanted to deal with a resolution that would nail down an AFN strategy for dealing with the contentious health cons



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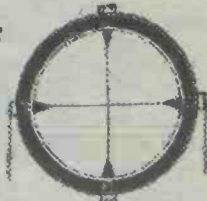
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Jules resigns; cites conflict over Bill C-19

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Just a few months after he was appointed chief of staff of the Assembly of First Nations, Manny Jules resigned.

He was conspicuously absent from the chiefs' meeting on Dec. 9, the opening day of the Confederacy of Nations in Ottawa. It turned out there was very good reason for his absence.

"The First Nation Fiscal and Statistical Management act is good for my community and many others. I will continue to strongly endorse it and support its passage through parliament. I realize my position is in conflict with the stated position of the assembly. I therefore feel it is necessary that I offer my resignation as chief of staff of the AFN effective immediately," Jules wrote



Manny Jules

in a letter he delivered to the executive during their meeting Dec. 8.

He explained the recent developments to the chiefs on Dec. 10. "Up until recently I was the chief of staff for National Chief Phil Fontaine," he told the delegates. He said representatives of the Chiefs of

Ontario asked what his position was on Bill C-19 [the financial institutions' legislation] after the AFN meeting in Squamish in October.

The chiefs in assembly had directed the national chief and executive to not speak in support of the legislation. Jules had worked for many years to push the legislation forward and the bill's political opponents wanted to be sure that the AFN's chief of staff was not disobeying that directive.

Jules admitted that put him in a tough situation.

"So, when I'm asked if I support Bill C-19, I found I could not do that within the Assembly of First Nations given the direction that was given to the national chief at Squamish. I want to let every one of you know exactly where I stand," he said. "I left the position of chief of staff so that I can carry on my work, which is to advocate national institutions for First Nations, for

communities that want to make this change ourselves."

He said he consented to take the AFN job in the first place because it was clear to him that institutions would have to be created in order to carry out the national chief's Getting Results Agenda.

"There was a notion that institutions would have to be built in order for us to do that. After the Squamish meeting it was very clear that the chiefs in assembly, particularly those who've opposed the legislative format right from the beginning, were going to be continually active in that process. So I toughed it out as long as I could and I reached the conclusion that the Assembly of First Nations was not the best place for me to do the kind of work that I feel I've been put in this world to do," he told *Windspeaker*.

Ironically, the job he held before joining Fontaine's staff had just been filled days before he made the

decision to resign. He had been the founder and leader of the Indian Taxation Advisory Board. Newly elected Siksika First Nation (Alberta) Chief Strater Crowfoot had just been appointed to fill that position.

"I'm no longer chair or CEO of ITAB," he said.

Asked what he would do next, he said "I will go back and advocate for C-19. I've dedicated 15 years of my life to see that piece of legislation move forward and I want to see it through to fruition."

His successor as chief of the Kamloops Indian Band, Bonnie Leonard, has announced her intention to run as a federal Liberal candidate in the next election. Jules said he has no such ambitions.

"I'm not looking to government, for a place in the Liberal government to carry on this work. I'm looking to work with the First Nations institutions to see Bill C-19 through," he said.

Fight over attendance issue left hanging

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

It was approaching 5 p.m. on Day 2 of the three-day confederacy scheduled by the Assembly of First Nations in Ottawa Dec. 9 to 11. The chiefs had begun plowing through a backlog of unfinished business, much of it put on the backburner for the last year or so to allow the organization to focus on the battle against the First Nations governance legislation.

Some chiefs were getting frustrated. They hadn't planned to attend Day 3 and wanted to deal with a resolution that would nail down an AFN strategy for dealing with the contentious health consent

form issue. They wanted to deal with the resolution before the confederacy adjourned for the day.

Co-chair Luc Laine had a problem: the resolution on the health consent form hadn't been printed or translated into French. That would take a half-hour. Would the chiefs want to sit around for a half-hour before wrapping up for the day?

As Laine looked for a way out of this predicament, the chiefs took matters into their own hands.

Chief Patrick Madahbee of the Ojibways of Sucker Creek (Ontario) started things off.

"The dates for the assembly were made quite clear," he said. "You'd expect the chiefs would plan to be here for the duration to take care of important business."

Tall Cree First Nation (Alberta)

Chief Bernie Meneen agreed.

"We came out here to do business," he said. "I think we all better hang in and let's get our work done."

Chief Harold Sault of Ontario's Red Rock First Nation was clearly frustrated with the chiefs who didn't make the commitment to stay the whole three days.

"If this meeting was scheduled for only two days, would everybody be leaving yesterday," he asked.

Only one resolution had been passed during the previous two AFN assemblies; there were not enough chiefs to raise a quorum on the last day in Edmonton in July or Squamish in B.C. in October. Sault suggested that the rules requiring a minimum number of chiefs to form that quorum should

be dropped.

"We shouldn't stick to quorum," he said. "If half the chiefs leave, the other half should make the decisions. If you choose to leave and tomorrow you have no voice, it's your loss because you chose to leave."

Vice-chief Rick Simon suggested that the chair should simply read the resolution aloud instead of waiting for it to be printed. Nisga'a representative Herbert Norven suggested the two large screens in the corners of the hall, which were used only to project the AFN logo for most of the confederacy, could be used to project the resolutions so delegates could follow along from the floor without waiting for hard copy.

Many chiefs were eyeing the exits longingly. Others were fighting

for a little extra time at the end of this day, so they could skip out the next. Still others were lining up at the microphones to get on the record as being in favor of working hard for their constituents.

With the distinct possibility that the rhetoric would begin flowing freely and thickly, Madahbee cut to the chase.

"How many are going to be here tomorrow," he asked.

About 80 per cent of the delegates raised their hands.

"I don't see what the problem is," Madahbee said. "Lots of people are going to be here tomorrow."

Madahbee emphasized that chiefs should have sent councillors to AFN meetings if they could not commit to spending the entire three days.

(see Chiefs' page 33.)



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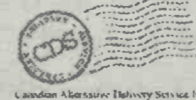

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[windspeaker confidential]



Jani Lauzon has brought life to puppets on a long list of children's shows from Mr. Dressup to Tales from the Longhouse. She recently won a Gemini for her role as the puppet Seeka in Wumpa's World in the Best Performance in a Pre-School Program or Series category, the first time a Métis professional puppeteer has won the award.

Windspeaker: What one quality do you most value in a friend?

Jani Lauzon: The ability to listen—unconditionally.

W: What is it that really makes you mad?

J.L.: Injustice that results from an assumption of superiority. (I am a Libra.)

W: When are you at your happiest?

J.L.: When I am on stage singing, acting or with my daughter at the beach and I don't have anything pressing to do.

W: What one word best describes you when you are at your worst?

J.L.: Overwhelmed. (Rather than a word, I think it's a state of mind.)

W: What one person do you most admire and why?

J.L.: I am currently researching Daphne Odjig for an upcoming production by Native Earth Performing Arts in which I will be playing Daphne. The more I get to know her, the more I admire her. She is grace itself, positive in spite of everything and an amazing artist. Very under-appreciated, however.

W: What is the most difficult thing you've ever had to do?

J.L.: Be a parent. It's ongoing.

W: What is your greatest accomplishment?

J.L.: I have had so many. I am happy, however, to still be involved in the arts and making a

living at it. The artist is still undervalued and unsupported. Even in our communities. The fact that I have survived this long and continue to do so is a test to my tenacity and survival strengths. That has brought me many rewards and awards, literally and figuratively.

W: What one goal remains out of reach?

J.L.: To travel the world more.

W: If you couldn't do what you're doing today, what would you be doing?

J.L.: I am very good at administration, as I discovered while the artistic director of the Centre for Indigenous Theatre. I would hope that whatever I did, however, would be somehow related to the arts and with the idea of hopefully making the world a better place.

W: What is the best piece of advice you've ever received?

J.L.: My foster mom and dad used to tell me to live my life creatively. Then, no matter what I was doing, I would love to do it because creativity would be involved.

W: Did you take it?

J.L.: With everything, you tend to forget the best advice. But I have trained myself to remind myself when the going gets tough.

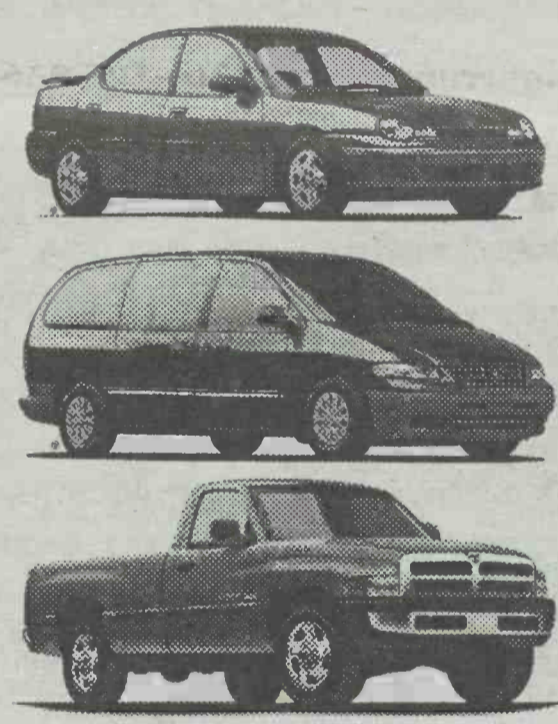
W: How do you hope to be remembered?

J.L.: As one who gave from her heart.



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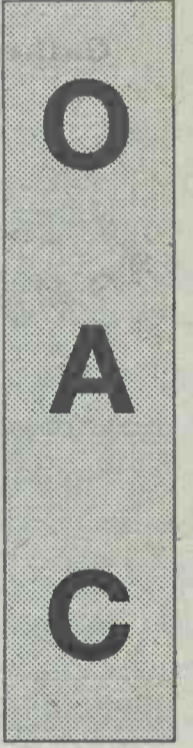
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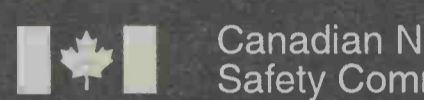
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Public Hearing Ann

The Canadian Nuclear Safety Commission is available at www.nuclearsafety.gc.ca. The Commission is available at www.nuclearsafety.gc.ca by Rio Algom Ltd. to amend the revocation of the Quirke, F. consolidate all of Rio Algom's CNSC Public Hearing Records and April 28, 2004, beginning

Persons who wish to participate in the Commission by March 29, 2004, this public hearing process 2004-H-3, or contact:

S. Locatelli, Secretariat
Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 10
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ing at it. The artist is still un-
valued and unsupported. Even
our communities. The fact that
ave survived this long and con-
ue to do so is a test to my tenac-
and survival strengths. That has
ought me many rewards and
ards, literally and figuratively.
W: What one goal remains out
reach?

L: To travel the world more.
W: If you couldn't do what
re doing today, what would
u be doing?

L: I am very good at admin-
ration, as I discovered while the
istic director of the Centre for
igenous Theatre. I would
pe that whatever I did, how-
er, would be somehow related
the arts and with the idea of
efully making the world a
ter place.

W: What is the best piece of
vice you've ever received?

L: My foster mom and dad
ed to tell me to live my life crea-
ely. Then, no matter what I was
ing, I would love to do it be-
use creativity would be in-
ved.

W: Did you take it?

L: With everything, you
nd to forget the best advice.
at I have trained myself to re-
nd myself when the going
ts tough.

W: How do you hope to be re-
mbered?

L: As one who gave from her
art.

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Canadian Nuclear Safety Commission / Commission canadienne de sûreté nucléaire

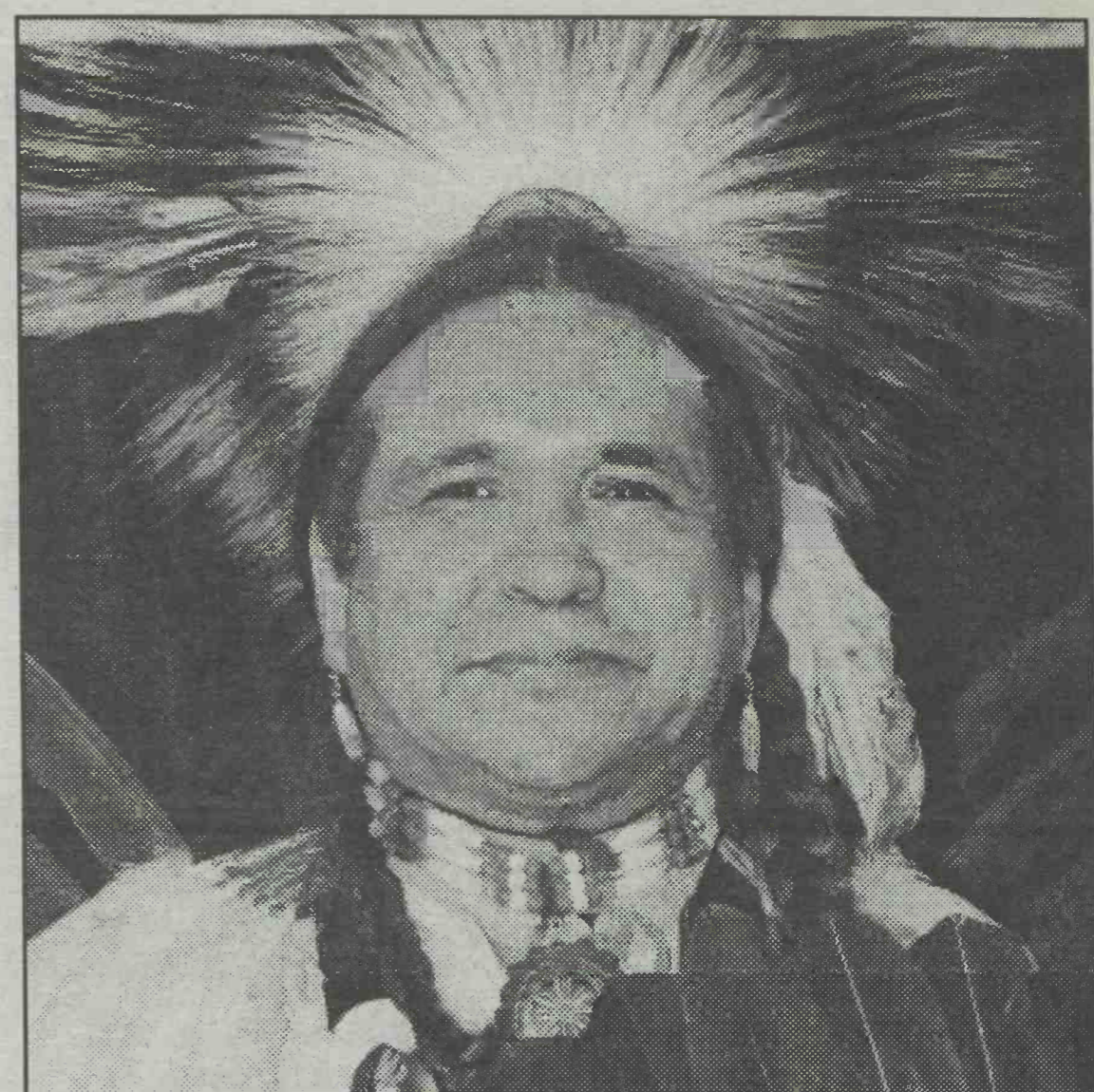
Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued a Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a two-day public hearing on the application by Rio Algom Ltd. to amend its existing Waste Facility Operating Licence, and for the subsequent revocation of the Quirke, Panel and Stanleigh Mine Site decommissioning licences in order to consolidate all of Rio Algom's licenced facilities under one licence. The hearing will be held at the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **February 4, 2004**, and **April 28, 2004**, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by March 29, 2004. For more information, or instructions on how to participate in this public hearing process, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2004-H-3, or contact:

S. Locatelli, Secretariat
Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 1046
Ottawa, Ontario K1P 5S9

Tel.: (613) 995-0360 or 1-800-668-5284
Fax: (613) 995-5086
E-mail: interventions@cncs-ccsn.gc.ca



BERT CROWFOOT

John Jules from the Shuswap Nation in B.C. participated in the powwow held as part of the Canadian Aboriginal Festival in Toronto from Nov. 28 to 30.

Festival celebration attracts thousands

By Sam Laskaris
Windspeaker Contributor

TORONTO

The 10th annual Canadian Aboriginal Festival was staged Nov. 28 to 30 in Toronto at SkyDome, and was arguably the best to date.

The festival is considered North America's largest Aboriginal multi-disciplined arts event, with a powwow featuring about 1,000 dancers in the grand entry alone. About 35,000 people attending the three-day event.

Festival co-ordinator Ron Robert was especially pleased with the Canadian Aboriginal Music Awards held on Nov. 28 in conjunction with the festival. This marked the fifth year of the awards show, but for the first time it was staged at the 1,300-seat John Bassett Theatre within the Metro Toronto Convention Centre.

"From a presentation point of view, we raised the bar," Robert said of the music awards show. "Now we have to get over that [bar]." And plans are underway to improve on the already improved year-end celebration of Aboriginal heritage and culture.

"We just try and make things bigger and better every year," Robert said. "And I think we succeeded rather well in that this year."

A noteworthy touch was that this year's powwow was dedicated to the Aboriginal peacekeepers, the Canadian peacekeeping unit and all other peacekeeping forces throughout the world.

"I can't think of a better group of warriors to honor," Robert said. "They're under such stress these days. I can't imagine a worse job."

As in previous years, the festival was kicked off on the Friday with an education day. About 7,000 elementary school children from the Toronto area converged on the SkyDome. The youngsters

had an opportunity to visit several venues where they learned about Native history, the traditional dwellings of Aboriginal people, their different dances and the importance of the drum. There were also storytelling and craft-making activities available.

The rest of the public were able to visit the festival on Saturday and Sunday. Robert said about two-thirds of those that attended the event showed up on the Saturday.

"Now we have to try and get some sort of event to bring people in on the Sunday," he added.

Robert was hoping even more people would have shown up for this year's festival, but there were a couple of obstacles to overcome.

For starters, Robert believes some people are still hesitant to travel to Toronto because of the SARS (severe acute respiratory syndrome) outbreaks the city experienced earlier in the year.

And then, during the week of the festival, there were news reports of a nasty flu that was circulating, not only in Toronto, but various parts of North America.

"Every time I picked up a newspaper or turned on the television they were talking about this big flu epidemic, like everybody here in Toronto was going to die," Robert said. "I think the medical people tend to get a bit panicky at times."

There's no way to estimate how many people stayed away from the festival for fear of endangering their health. Those who did skip the event, however, missed a spectacular event.

As in previous years, the festival included music and fashion shows, a youth lacrosse skills competition and various traditional teachings.

(see page 14 for more on the Aboriginal Music Awards, and page 26 for more on the lacrosse skills competition.)

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Rap artists capture best song award



Lucy Idlout wins best female artist at the Aboriginal Music Awards held in Toronto on Nov. 28.

Photo by Bert Crowfoot

By Sam Laskaris
Windspeaker Contributor

TORONTO

Lucie Idlout could not think of a more appropriate person to anoint her as the new queen of Canadian Aboriginal music.

Idlout was presented with her award for best female artist at this year's Canadian Aboriginal Music Awards by Leela Gilday, who won in that category last year. Idlout and Gilday hail from the North, Idlout from Nunavut and Gilday from Yellowknife.

"I couldn't think of a better person to sort of pass the torch on to me," said Idlout, who has been living in Toronto for the past year.

Idlout was honored for her efforts on her debut CD called E5-770, *My Mother's Name*.

"I didn't believe in a million years that it would be me winning this award," she said, adding that she felt one of the other two nominees—Saskatoon's Andrea Menard or Winnipeg's Kimberly Dawn—would be selected the winner.

As for the best male artist award, that was presented to Saskatoon's Jay Ross. Though he has made a living from playing

music his entire adult life, Ross, 30, has only been writing and playing his own material for about three years.

After about a decade of performing cover tunes, Ross opted to take the gamble to do his own stuff.

"I was tired of it," he said of playing other people's music. "It wasn't getting me anywhere."

Ross was getting his fair share of work at the time, but he thought he could do better.

"You can get gigs," he said. "But you can get better gigs. I realized the only way I'm going to get somewhere is to write my own stuff."

Ross released his debut CD titled *Old Town* this past year. The CD includes the track *Molanosa*, a song about the tiny Saskatchewan town where Ross began playing music (the drums) at age eight.

A total of 17 awards were handed out during the ceremony held at the Metro Toronto Convention Centre on Nov. 28. Three artists—Tru Rez Crew, Burnt and Sandy Scofield—ended up winning a pair of awards each.

Tru Rez Crew, a collection of rappers from Six Nations, Ont., took top honors in the best rap or hip hop category for their CD titled *Ain't No Turnin' Back*. Tru

Rez Crew also won for best song for *I'm A Lucky One*.

Jasmine Netsena, the lone female in 10-member Tru Rez Crew, said her group was shocked to win the best song award, because it's rare to have a rap song voted the best in an over-all music awards competition.

"It's awesome," Netsena said. "I've never really heard of that happening before."

Burnt is a Winnipeg-based band that won the best rock album category for its CD called *Project 1—The Avenue*. The band's lead singer, David Boulanger, working with Maggie Ross, won in the best album cover design division.

As for Scofield, a Vancouver resident, she took the best folk album with *Ketwam*. Scofield and Shael Wrinch shared honors in the best producer/engineer category for their work on the same CD.

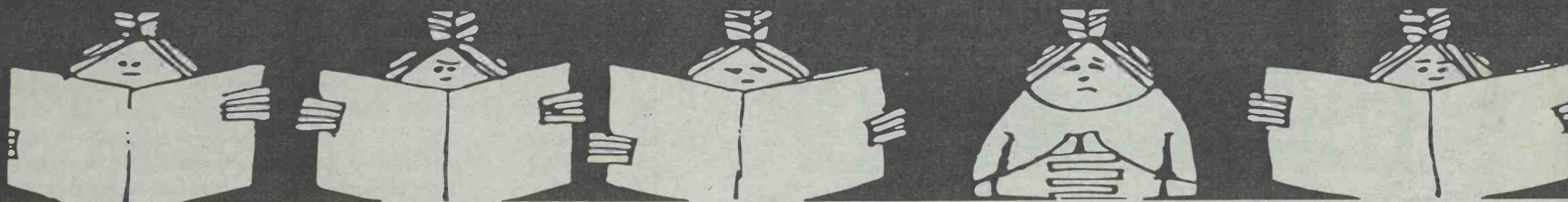
The Wolfpack of Six Nations, which consists of five brothers—Darren, James, Chad, Jason and Troy Martin—were deemed to have the best blues album. Lead vocalist Jason Martin said the band's debut album entitled *Every lil Thing*, has far exceeded expectations, especially considering it was an independent project. (see Music page 24.)



Rappers

Rap group Tru Rez Crew had a good night in Toronto on Nov. 28, performing as part of the Canadian Aboriginal Music Awards, and then going home with awards in both of the categories in which they were nominated. The new TRC CD *Ain't No Turnin' Back* was named the Best Rap/Hip-Hop Album, and

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award

Rez Crew also won for best song for I'm A Lucky One.

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Artist—Tru Rez Crew
Album—
Ain't No Turnin' Back
Song—I'm A Lucky One
Label—Independent
Producer—
Jonathan Garlow



Rappers riding high

Rap group Tru Rez Crew had a good night in Toronto on Nov. 28, performing as part of the Canadian Aboriginal Music Awards, and then going home with awards in both of the categories in which they were nominated. The new TRC CD *Ain't No Turnin' Back* was named the Best Rap/Hip-Hop Album, and

their song I'm A Lucky One was selected Best Song/Single. The award winning I'm A Lucky One is an upbeat song about respect, pride, looking to the future and striving to be the best you can be. The album carries a parental advisory for explicit content, both for language and themes.

[radio's most active]

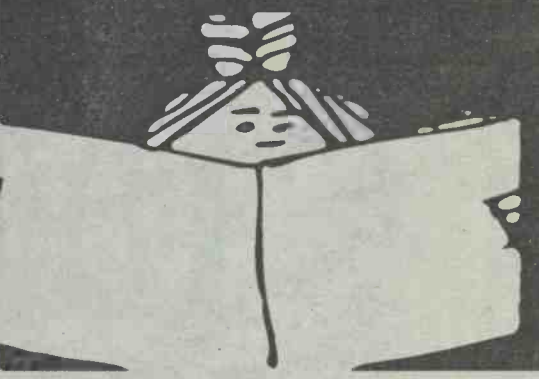
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ARTIST	TITLE	ALBUM
Ashley Robertson	Cold Enough to Burn	Ashley Robertson
Kimberley Dawn	My Spirit Flies	I'm Going Home
Martha Redbone	Underdog	Home of the Brave
Ray St. Germaine	I'm Mighty Proud to be Métis	My Many Moods
Teagan Littlechief	Vulnerable	Single
Tracy Bone	The Air I Breathe	Single
Eagle & Hawk	Mother Earth	Mother Earth
Aaron Peters	Hearts Most Wanted	Single
Derek Miller	Music is the Medicine	Music is the Medicine
Chester Knight	Cochise Was a Warrior	Standing Strong
Crystal Anne	Sycamore Street	Single
Jocelyn Michelle	Distant Thunder	Single
Kinnie Starr	Dreaming	Sun Again
Heritage	Your Love	Single
Jay Ross	Molanosa	Old Town
Chick Dizzy	Til The End	Single
Norbert Ducharme	Suitcase	Single
Jason Burnstick	Burn	Single
Burnt	Message	Project 1—The Avenue
Tru Rez Crew feat. Lucy Idlout	I'm A Lucky One	Ain't No Turning Back

CONTRIBUTING STATIONS:



I?



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The Congress of Aboriginal Peoples (CAP) has been working nationally to serve the interests of Métis and Non-Status Indians for 32 years. Established as the Native Council of Canada in 1971, the Congress is a national voice for Aboriginal people living in urban, rural and remote areas throughout Canada: a population that outnumbers all other native people combined.

CAP is working to build a stronger voice at the national level and we want to hear yours. Meetings are being held across Western Canada throughout January and February.

To learn more about becoming a part of the process, and for further information on meeting times and locations, please call David Turner at 403.240.4642 (you may call collect) or by email at: david@mcfs.ca.

These community forums are brought to you by the Congress of Aboriginal Peoples with the support of the Department of Canadian Heritage and the Privy Council Office.

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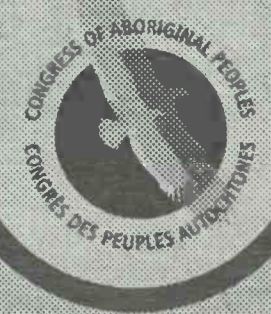
January 16, Hay River

Saskatchewan

January 26, Prince Albert
January 28, Saskatoon
January 30, Yorkton

Manitoba

February 2, Thompson
February 5, Brandon
February 9, Winnipeg



Canada



Joshua Fraser
—Vice-president, Youth
Aboriginal Peoples' Commission

Recommends:
History of the Ojibway People
by William W. Warren
Minnesota Historical Society Press—1885

I first read *History of the Ojibway People* as research for a paper I was writing on Ojibway people for a college senior-level Indigenous anthropology course. As I am part Anishinabe (Ojibway), I felt it was important to have a firmly rounded grasp of the history of my people.

What initially attracted me to the book was the author, William W. Warren, who was the son of an Ojibway mother and a white father. The book

was also written by an Aboriginal person in 1885 when most others didn't have the western education to read and write in English.

Mr. Warren was a true bi-culturalist, having a firm grasp of his traditional Ojibway society and knowing how to translate his understanding of his people in a format that non-Aboriginal people could understand.

The book is a rich, easy-read that gives you a firm and genuine perspective of the author and his understanding of his people. On a controversial note, he also suggests that the Blackfoot language may be part of the Ojibway, which could be true considering the guttural similarities.

Kim Anderson
—Author of *A Recognition of Being:
Reconstructing Native Womanhood*



Recommends:
Turtle Lung Woman's Granddaughter
by Delphine Red Shirt
Lincoln: University of Nebraska Press—2002

I picked up this book at the McGill University bookstore because I am interested in anything to do with Native women's history. Sometimes I find biographical books a chore to read, but I loved this one because it was so skillfully edited and so rich in information about Sioux women in the 19th and early 20th centuries.

Delphine Red Shirt, a member of the Oglala Sioux Tribe and a professor at Yale University, put

together this collection of her mother's stories. Red Shirt's mother (Lone Woman) lived from 1920 to 1999, and was the granddaughter of Turtle Lung Woman, a medicine woman who was 23 years old when the U.S. government ordered Plains people to live on reservations.

The book includes Turtle Lung Woman's stories about the buffalo hunt, gender roles, ceremonies and warfare in the mid-19th century. I was most impressed with how Red Shirt has woven the Lakota language throughout, and how Trickster stories and other metaphysical elements fit so seamlessly in with the historical information. It reads beautifully.

Naughty but nice

*Without Reservation:
Indigenous Erotica*
Edited by Kateri Akiwenzie-Damm
Kegedonce Press
213 pages (sc)
\$24.50

Without Reservation is a collection of poetry and prose by Aboriginal writers from Canada, the U.S., New Zealand, Samoa, and Australia, co-published by Canada's Kegedonce Press and New Zealand's Huia Publishers. The subtitle promises "erotica," which in the book trade means explicit sex stories written to arouse the reader. What the book actually delivers is stories and poems about love, loss, longing, and desire—with some humor and a little sex thrown into the mix.

The book features both male and female contributors, gay, straight and bisexual, and represents a broad range of cultures and territories, from Inuit and Plains Cree to Spokane and Chickasaw to Samoan and Maori. *Without Reservation* contains more poetry than prose—strange for a book of erotica—but that turns out to be a good thing, since the poetry is by far the strongest work.

Linda Hogan's poem "The Creations of Water and Light" begins the book, and sets the stage for the book's literary take on sexual love (as opposed to the decidedly less literary approach taken by most books of erotica). Lines such as "and when the bodies are pressed together, / skin against skin, / we can say we remember how ocean was formed" are simply lovely—and also not likely to set readers on fire.

After several fine poems, the book stumbles. Alooook Ipellie's prose piece "Summit with Sedna, the Mother of Sea Beasts" starts out promising—Ipellie describes the Inuit goddess Sedna as "feeling miserable and sexually bankrupt," and makes more than a few droll references to the sexual reputation of shamans—but in the end shows only male misunderstanding and fear of female sexuality. Not only does the author

write that a woman needs to have an orgasm to "express intimacy," but also depicts a group of males who need to create a supernatural monster to tame female desire. Furthermore, Ipellie's piece insists that a woman needs a man to help her be sexual, when in fact what most women need is to learn how to pleasure themselves.

Joseph Bruchac's "Bad Meat" is also a misstep. This story reinforces the idea that female genitalia has a bad odor. In fact, it's interesting to compare "Bad Meat" with another Bruchac story, about Turtle's penis. The Turtle story is not disrespectful: it explains the ways of animals and illustrates human foibles by using the animal world as metaphor. "Bad Meat," on the other hand, is not only disrespectful, but unnecessary.

There are other failures: Witi Ihimaera's "Dio Mi Potevi" and Paul Seesequasis's "The Dance" are heavy with post-colonial theory that kills erotic thoughts upon contact.

But the book recovers with Gregory Scofield's yummy poems "Ochim His Kiss" and "More Rainberries (The Hand Game)," which refers to a lover's "sweet taste" and "muskeg." Although fairly tame, these poems are the book's first real erotica, and prove once again that Scofield—who has written several collections of poetry—is a master of the literary sex poem.

One of Sherman Alexie's poems compares human mating rituals to that of spawning salmon to illustrate how wondrous and exhausting it all is. In another, he writes about a male dancer who attracts every female's eye, but then turns the reader's assumptions upside-down by revealing that the dancer is gay. Alexie also turns the tables by writing two poems from the point of view of a voyeur instead of a participant. It's all good—and all still very literary.

The first explicit piece appears a third of the way into the book. Poet Thom E. Hawke may have a ridiculous pen name, but he can write real erotica. His poem "Powwow Moment" is hot and very nicely bothering. (see *Erotica* page 21.)

When r

A few years ago, a journalist CBC Radio asked in private had ever, personally, experienced racial profiling. I blinked and pointed out the reason that I was being interviewed by CBC Radio at that time was precisely because I was an Aboriginal person and would be asked to comment about only Aboriginal issues.

CBC's reporter wasn't interested in the people I saw dying from AIDS in small communities in South Africa. She didn't want to know my thoughts on Robert Mugabe or the repression of journalists in Zimbabwe. When I called this a form of racial profiling, she could see the irony.

It was too subtle. She expected an answer on police harassment or discrimination at the hands of some official. Instead, I challenged her perceptions of race based on my race and national origin—Mohawk—that limited my experience within a narrow focus defined by her stereotypes. I'm Mohawk, therefore, I can only speak about Aboriginality.

Band o

Dear Tuma:

I am just wondering if practice is allowed: There were elections for chief and council soon on our reserve. The reservationist is the chief's daughter, she is making campaign posters and letters for her father from the band office where she works. She is also handing them out to the public, not to mention the fact that she is using the band office supplies to work on the campaign. Another thing she is doing is handing out his reputation pins to the public from the band desk. I don't think this is right.

Campaigning at the band office
Dear Campaigning:

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Human

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In light of this, it's a wonder that human rights are in any danger, broken or disregarded. Yet, violations of them happen all the time, often, many people victimized from unlikely places, including governments.

Our people's main preoccupation until very recently was the pursuit of the right to eat and not starve. There's not even a reasonable term for "human rights" in Inuktitut. But there have been severe examples of human rights abuses since the very first contact between Inuit and Qallunaq (white people):

On July 29, 1611, a battle took place between Inuit and some members of the crew of the

There's so much information - we can hardly fit it all in!

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... that a woman needs to have orgasm to "express intimacy," also depicts a group of males need to create a supernatural monster to tame female desire. Furthermore, Ipellie's piece insists a woman needs a man to help be sexual, when in fact what women need is to learn how measure themselves.

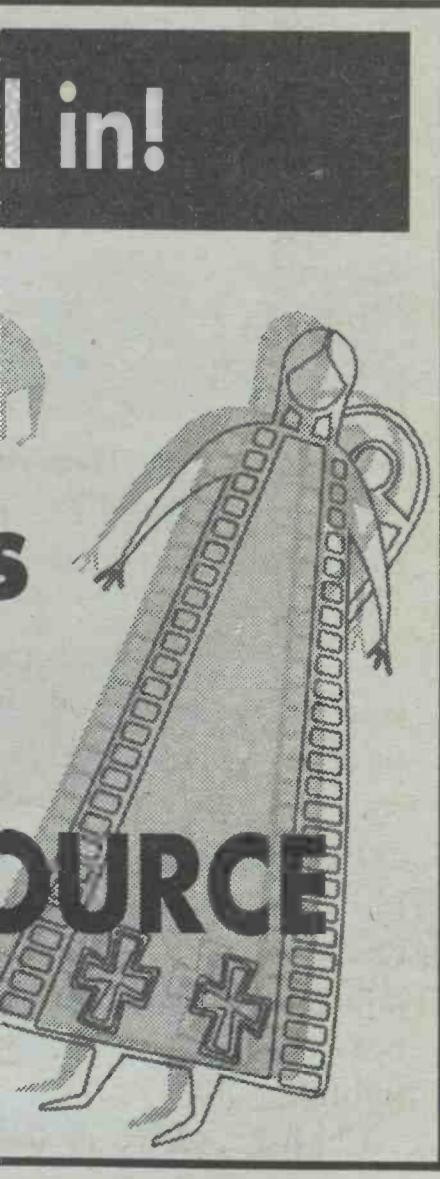
Joseph Bruchac's "Bad Meat" is a misstep. This story reinforces the idea that female genitalia has a bad odor. In fact, it's interesting to compare "Bad Meat" with another Bruchac story about Turtle's penis. The story is not disrespectful: it explains the ways of animals, illustrates human foibles by comparing the animal world as metaphorical "Bad Meat" on the other hand, is not only disrespectful, unnecessary.

There are other failures: Witi Ihimaera's "Dio Mi Potevi" and Seesequasis's "The Dance" are heavy with post-colonial imagery that kills erotic thoughts contact.

The book recovers with Cory Scofield's yummy poems "I'm His Kiss" and "More Berries (The Hand Game)," which refers to a lover's "sweet and musky." Although tame, these poems are the first real erotica, and prove again that Scofield—who has written several collections of poetry—is a master of the literary poem.

Some of Sherman Alexie's poems are human mating rituals that are of spawning salmon to illustrate how wondrous and exciting it all is. In another, he writes about a male dancer who looks every female's eye, but then the reader's assumptions are upended by revealing that the dancer is gay. Alexie also turns the tables by writing two poems from the point of view of a voyeur instead of a participant. It's all good—I still very literary.

The first explicit piece appears in the way into the book. Thom E. Hawke may have a colorful pen name, but he can write real erotica. His poem "Wow Moment" is hot and nicely bothering. (Erotica page 21.)



When racial profiling shows its subtler side

[strictly speaking]

A few years ago, a journalist at CBC Radio asked in private if I had ever, personally, experienced racial profiling. I blinked. I pointed out the reason that I was being interviewed by CBC Radio at that time was precisely because I was an Aboriginal person and I would be asked to comment about only Aboriginal issues.

CBC's reporter wasn't interested in the people I saw dying from AIDS in small communities in South Africa. She didn't want to know my thoughts on Robert Mugabe or the repression of journalists in Zimbabwe. When I called this a form of racial profiling, she couldn't see the irony.

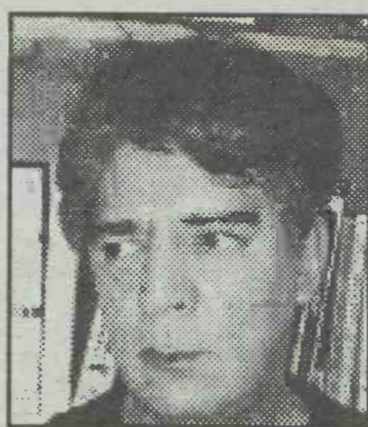
It was too subtle. She expected an answer on police harassment or discrimination at the hands of some official. Instead, I challenged her perceptions of me based on my race and national origin—Mohawk—that limited my experience within a narrow focus defined by her stereotypes. I'm Mohawk, therefore, I may only speak about Aboriginal is-

...sues. I could sense the wall of defensiveness go up.

What she wanted were stories about the anger I felt when a bar-owner told me 'We don't serve your kind here.' She wanted me to explain that feeling in the pit of my stomach as two clerks shadowed my every step through the aisles of a store. Or the sense of helplessness I felt when I was one of two people, both darkies, bumped from the last flight home even though we both checked in early.

I'm walking home from a movie and a cop demands my ID for no apparent reason other than the color of my skin. Someone's purse goes missing and my boss wants to search only my desk.

I admit the conversation angered me. Ignorance was no excuse. A lousy education? Maybe. More likely, however, racism simply wasn't something she had to face every morning. Therefore, it wasn't real. It was an intellectual exercise, but not something she could hear, touch or feel like the rest of us.



MEDIUM RARE

Dan David

She wanted confirmation that someone else was guilty. She didn't want to hear that maybe she stereotyped and racially profiled people too. She wasn't prepared to question her own motives or actions. As a result, I don't think she's changed the way she looks at other people. I doubt whether her stories have improved much either.

What sparks all of this is a recent report entitled *Paying the Price: The Human Cost of Racial Profiling*, by the Ontario Human Rights Commission. It defines racial profiling as "any action undertaken for reasons of safety, security or public protection that relies on stereotypes about race, color, ethnicity, ancestry, religion, or place of ori-

gin rather than on reasonable suspicion, to single out an individual for greater scrutiny or different treatment."

Thanks to human rights legislation, there's legal protection for some of the examples I've given. But not all of the examples fit. And let's face it, most people wouldn't bother to complain. I didn't. We knew the burden of proof was on us.

It becomes our word against that of a police officer, a businessman or a company. Why complain when all we have is a "feeling" rather than evidence? For others, the need to survive, to find food or shelter, overrides any incentive to become involved in a lengthy bureaucratic complaint. So most people just

suck it up and don't, won't or can't complain. It results in frustration, anger and humiliation.

The commission's report was initiated by a series last year in the *Toronto Star* on racial profiling by police. But the commission didn't limit its study just to policing or to Toronto. Nor did it limit itself to questions of race. The commission traveled across the province gathering more than 400 submissions from people who explained how racial profiling in its many forms affected their lives and the lives of their children.

The commission didn't waste time covering well-worn ground, trying to re-prove the existence of racial profiling or racism.

"It is the Commission's view that previous inquiries have considered this and have found that it does occur."

Nope. The commission's report went straight to the heart of the matter—to the "mindset" that permits racial profiling to occur particularly in this post-Sept. 11th era.

(see Racial page 24.)

Band office staff should stay impartial

Dear Tuma:

I am just wondering if this practice is allowed: There will be elections for chief and councillors soon on our reserve. The receptionist is the chief's daughter and she is making campaign posters and letters for her father from the band office where she works. She is also handing them out to the public, not to mention the fact that she is using the band office supplies to work on the campaign. Another thing she is doing is handing out his re-election pins to the public from the front desk. I don't think this is right.

Campaigning at the band office
Dear Campaigning:

Every band member has the right to expect that the staff at the



PRO BONO Tuma Young

band office will be neutral because the band council office has a fiduciary duty to all of its members. This means they should treat all band members in a fair and equitable manner (also in a professional manner).

There are no rules governing donations to Indian band council elections. Folks can donate money, materials or time, but under no circumstances should the

Band office use its own materials, supplies or staff time to favor one candidate over another. This is the same as using band funds and may be grounds to launch an appeal of an election.

Dear Tuma:

I applied for a job at the band office—Director of Education. I'm the only person on the reserve with two degrees and years of experience working in educa-

tion. The job went to a non-Native who is a band member and who does not have the same qualifications that I have. I feel like they slapped me across the face and stabbed my back at the same time. What can I do? Should I run for chief or council? Can I sue them for defamation? Are they libel? What legal rights do I have? Should there be an inquiry?

Band council blues
Dear Band council blues:

There are a few things you can do. Write a letter to the chief and council asking for a review of the interview process. You can also ask for the interview notes, the scoring process and how you scored in the interview. You can also ask to see the band council's

hiring policy. Check to see if it has a priority hiring section. It may be a good idea to request an independent body or Elders to review the decision of the interview committee.

If the band refuses to give you the interview notes or scoring sheets, you can request these under your provincial Freedom of Information Act. Finally, if you feel that you have been treated unfairly and discriminated against, you can file a complaint with the Canadian Human Rights Commission.

As for running for chief or council, go for it. You might win and make some changes. Good luck.

(see Paternity page 24.)

Human rights and the superior air—SARBS

Great institutions devoted to the promotion of human rights exist in many countries, with awesome-sounding charters backing them up to protect their citizens.

In light of this, it's a wonder that human rights are in any way broken or disregarded. Yet, violations of them happen all too often, many people victimized from unlikely places, including governments.

Our people's main preoccupation until very recently was the pursuit of the right to eat and not starve. There's not even a readily available term for "human rights" in Inuktitut. But there have been severe examples of human rights abuses since the very first contact between Inuit and Qallunaat (white people):

On July 29, 1611, a battle took place between Inuit and some members of the crew of the Eng-

lish ship, *Discovery*, at Qikiqtasiit (Digges Island), just offshore from Ivujivik. During the skirmish, the human rights of five people were terminated when they were killed. The Inuit killed four Qallunaat, and the Qallunaat killed one Inuk.

About a month earlier, the crew of this ship had condemned the human rights of their captain, Henry Hudson, by setting him adrift with his young son and a few loyal men in a small open boat with few provisions. This one episode of history would have been a busy time for sorting out human rights violations, if human rights agencies then existed.

Fifty-nine years later, in 1670, King Charles II of England created Rupertsland out of a vast geographical area of what is now known as Canada by simply issuing a proclamation. Mostly believing these to be empty lands, kings could do this sort of thing with-



NASIVVIK Zebedee Nungak

out regard for anybody who may have lived in such lands. Any human beings occupying these "wastelands" were regarded as uncivilized "savages," not worthy of issuing any notice to.

The human rights of Inuit were being profoundly affected long before we ever became aware of them. Looking at these points in history, we can, in each case ask, Were Inuit human rights enhanced, violated, or utterly disregarded?

The legacy of colonial rule from England and France can mostly be defined by a superiority complex,

which has afflicted its practitioners. Kings and queens, sitting on their thrones across the ocean, banded about the rights of Inuit and their lands with absolute abandon. As a matter of routine, they could change Inuit citizenship status from one jurisdiction to another without a thought as to even informing their "savage" subjects about the matter.

I have identified a syndrome that defines this condition. It is the Superior Air—Redder Blood Syndrome, or SARBS. Not to be confused with SARS of recent infamy, SARBS asserts that immigrants

from England and France breathed air somehow superior to that breathed by lesser beings. Their blood was somehow redder than those of our ancestors, whose lands they designated the Northwest Territories in 1870.

SARBS was responsible for terminating the future of the Nunavik (Northern Quebec) Territory in Nunavut in 1912 by Parliament's passage of the Quebec Boundaries Extensions Acts.

In 1936, two governments with this syndrome dumped a court case to a Supreme Court suffering advanced stages of it. The result was the Inuit of Nunavik being declared Indians for purposes of legal definition by the 1939 decision of that court In Re: Eskimo. As if we weren't wretched enough, we didn't even attain the tax-exempt status of our fellow Indians in that deal.

(see Superior page 24.)

[strictly speaking]

Rotator cuff often injured by overuse

Most of us have injured our shoulder at sometime. The most common causes of shoulder pain are from injuries to the rotator cuff.

Rotator cuff

Most people have heard of sudden rotator cuff injuries in athletes during a competitive event. However most rotator cuff injuries occur in people over age 40 because of chronic overuse of the shoulder. Manual laborers, people who work with their arms overhead (e.g., painters, drywallers), swimmers, or people playing racquet sports are more likely to get chronic rotator cuff injuries.

The shoulder is designed to move in every direction. The rotator cuff refers to four muscles that hold the arm bone (humerus) to the shoulder. The rotator cuff muscles help keep the flexible shoulder joint stable and provide strength to lift up your arm.

The rotator cuff muscle can be torn when the muscle is stretched



MEDICINE BUNDLE

Dr. Gilles Pinette

beyond its ability. This often occurs as a person falls on an outstretched arm or when a person lifts or catches a heavy object. Partial muscle tears usually heal over time, but full muscle tears may require surgery to repair.

Sudden rotator cuff muscle tears need to be seen by a doctor immediately for proper management. Often the arm is put in a sling, pain medications are given, and within a week or two a specialist (e.g., orthopedic surgeon) evaluates whether surgical repair is necessary.

Tendonitis

Muscles are attached to bones

with tough tissue called tendons. The rotator cuff tendons can sometimes get irritated, swollen, and tender when they are injured or overused. This is called tendonitis.

People who get rotator cuff tendonitis are usually between 20 and 40 years of age, and complain of a deep aching pain in the shoulder. The pain can interfere with sleep, work or regular daily activities. It is often worse when the arm is above the head or if a person lies on the injured shoulder.

A shoulder with tendonitis should not be kept immobile. As with muscle tears, restricted ac-

tivity can lead to a weaker, less mobile shoulder. Pain medications such as anti-inflammatories work well for these injuries. Ice packs can give some pain relief initially and later, heat packs can help relax the muscles and reduce pain. Physiotherapy is usually helpful to strengthen the arm and ensure it stays mobile in rotator cuff tears or tendonitis.

Impingement

Sometimes the rotator cuff tendons can be pinched in a narrow part of the shoulder joint. The pinched tendons become irritated and painful, especially with movements above the head.

These injuries are really a type of tendonitis that is also called impingement syndrome. Most doctors suggest that impingement should be treated by avoiding the painful activities while also keeping the shoulder flexible. This is done by doing "range of motion" exercises. One such exercise is called the pendulum. A person

bends forward at the waist and gently swings the arm of the injured shoulder in large looping movements, stopping as needed when pain occurs. This works best after applying heat to the shoulder or when you are in a hot shower. Impingement that doesn't heal may sometimes be treated with steroid injections into the joint or even with surgery.

Your family doctor is key to identifying the type of injury and ensuring you get the right kind of treatment.

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Dr. Pinette is a Métis family physician in Manitoba. Contact Dr. Pinette at pinette@shaw.ca

The voice of the land is in our language

Not too long ago, I wrote a half-hour television show for Canadian television—all in the Ojibway language. Before you get too congratulatory, understand that while I penned the piece, called *The Strange case of Bunny Weequod*, it was in English because I wasn't able to script it in my ancestral tongue. That's because I don't speak my mother's language. It is my mother's first language. She thinks and dreams in Ojibway. But I represent part of a growing population of Aboriginals cut off from our verbal roots. Most of my life has been influenced by an English-based media and education system, so as a result, I cannot converse with my mother the way she could with hers. I'm told that when I was younger I was much more fluent,



THE URBANE INDIAN

Drew Hayden Taylor

easily straddling the English-Ojibway linguistic fence. I wish I could remember those days.

To add insult to injury, I'm a teller of stories. A contemporary storyteller if you will. In order to sprinkle a little Ojibway into a tale, I have to ask my aunt back home for help. For all my efforts to document the humor and drama of being Native in Canada, something is always missing—the

language from which these stories are born.

When I decided to translate *Bunny Weequod*, I contacted Isadore Toulouse, a fabulous Ojibway language instructor. First thing to note in this exercise is that Ojibway is inherently a longer language than English. What started as a 25-page script quickly ballooned to 42 pages in translation. Whoever said the Ojibway were a

verbose people knew what they were talking about.

When the show aired, I was told by several Ojibway speakers that what was coming from the mouths of the two Cree leads (who had learned their Ojibway phonetically) wasn't the Ojibway of my community but a dialect called Odawa from several hundred miles away—Isadore's home community. I have tried to learn Ojibway, but the opportunities are limited. More money is spent on teaching French than on Aboriginal languages.

There is an old saying in Canada, one I saw on a button pinned to a jean jacket years ago. It said "The voice of the land is in our language." I believe that. We sprang from the land and the language (or languages) sprang from us. So what I

am offering as an Aboriginal writer who writes in English is a... filtered perspective. It's like asking a person in another room to describe a picture to you, then based on that description, you trying to imagine it and then describing that mental image to yet another person. It's an interpretation of an interpretation. Still, it's my interpretation and I guess that's better than no interpretation.

If I can't speak my mother's tongue, I can at least listen in it. I suffer from what's been called the Dog Syndrome. It goes something like this. You have a cocker spaniel; you tell him to roll over. He hears you; he does what you tell him. But he cannot respond in the language he heard.

(see First in a chain page 33.)

Juno awards selection process set to begin

The excitement of last year's Juno Awards (www.juno-awards.ca) ceremonies in Hull/Ottawa will surely spill over to this year's Junos to be held in Edmonton on April 4.

Although the deadline to submit your work was Dec. 26 for this year's Juno Awards, the Canadian Academy of Recording Arts and Sciences (CARAS) have discretion in accepting submissions after the cutoff date. In the juried categories, which are not based on sales, the deadline for submissions must accommodate the timeline required for the nominating and voting process. Virtually every genre of music is submitted in the Aboriginal Recording of the Year Award.

The first task of the jury committee is to determine the Aboriginality of the recording. Basically, the members try to determine if the music and/or lyrics have Aboriginal content.



MUSIC BIZ 101

Ann Brascoupe

The artist does not have to be Aboriginal. And, in fact, on two occasions that I am aware of, two non-Aboriginal artists were nominated in the category.

The committee then tries to determine if any releases have not been submitted and to contact the artist or agent to encourage them to apply. From my personal experience working with three Aboriginal nominees and winners—Claude McKenzie with Innu Town, Florent Vollant with Nipaiamianan and Derek Miller with Music is the Medicine—a serious discussion arose about the Aboriginal award category

in relation to the other award categories. By this I mean a decision had to be made to determine if these artists should submit in another category, which may be based on sales.

Once the jury has forwarded its recommendations to the CARAS board through the executive director, potential judges from each province or region are contacted in writing by the CARAS staff. Each judge is asked to accept or reject the offer to judge in writing. Some judges, in fact, reject the offer as they feel they are not qualified to judge music from such a wide range. Other times, there may be

a conflict of interest in being a judge. I applaud their decision not to participate since it recognizes the hard work of all the artists, musicians and technical crew who submit annually.

The roster of potential judges is forwarded to the Music Advisory Committee to be culled for future jury duty. Not surprisingly, judges do not have to be Aboriginal to vote. Most of the judges however are usually asked personally if they wouldn't mind being included in the jury roster.

Once the final selection of judges has been made, the accounting firm sends each judge a box of releases that they get to keep. Based on the judge's top 10, a roster of five names are re-submitted back to the judges of which they must select their top three by numbering them accordingly. With all 10 judges submitting their top three, the winner is determined.

No one knows who the judges are until the night of the awards ceremony when the program is handed out.

If you think you might make a good judge you can submit your name to CARAS by calling 1-888-440-5866 and sending a short bio to the Aboriginal Recording of the Year award committee.

The artists, on the other hand, must decide their three best songs that they think their recording should be judged on or a single song that captures the Aboriginal essence of their music.

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 can be reached at abrascoupe@hotmail.com.

EnCana

EDMONTON—The Northern Alberta Institute of Technology (NAIT), and particularly its Aboriginal population, celebrated the grand opening of a new Aboriginal student centre at the school's main campus in Edmonton on Dec. 2.

The centre is just one part of a larger initiative called the Aboriginal Educational Success Initiative, chaired by Mel Benson, former winner of the National Achievement Award in Business and Communications.

A generous donation of \$1 million from EnCana Corporation, a multi-billion-dollar oil and gas industry company, will make the student centre a Half-a-million went to purchase the other half-million marked for mobile education units that will provide programs in Aboriginal communities when and where needed.

The centre is a gathering place for Aboriginal students that offers work sessions, computer access, meet-

See EnCana in Ab

Aboriginal community present and future Alberta Institute

EnCana's generous contribution to the opening of the Centre on NAIT and enables NAIT Education Units units will be equipping training in Aboriginal and other sites the province.

Such vision demands education and information Aboriginal students enter Alberta's workforce, Aboriginal communities prosper industry flourish Alberta's economy continues to show

Thank you EnCana

For more information on the Aboriginal Educational Success Initiative and partnership opportunities, please contact NAIT Development at 11762 - 106 St. Edmonton, Alberta (780) 471-8498

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Pinette is a Métis family phy- in Manitoba. Contact Dr. e at pinette@shaw.ca

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First in a chain page 33.)

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EnCana contribution jump-starts success initiative

EDMONTON—The Northern Alberta Institute of Technology (NAIT), and particularly its Aboriginal population, celebrated the grand opening of a new Aboriginal student centre at the school's main campus in Edmonton on Dec. 2.

The centre is just one part of a larger initiative called the Aboriginal Educational Success Initiative, chaired by Mel Benson, a recent winner of the National Aboriginal Achievement Award in the Business and Commerce category.

A generous donation of \$1 million from EnCana Corporation, a multi-billion-dollar player in the oil and gas industry, helped make the student centre a reality. Half-a-million went to the centre; the other half-million is earmarked for mobile education units that will provide training programs in Aboriginal communities when and where needed.

The centre is a gathering place for Aboriginal students at NAIT that offers work session space, computer access, meeting areas

and a place for smudging ceremonies.

Jody Halfe is the co-president of the Aboriginal Student's Association. She is in the first year of a business administration program at NAIT and a player on the NAIT badminton team.

"I moved to Edmonton in January 2003, and before I started school I came to see [Elder] Eva Stang, and so I knew about the centre through her," said Halfe. "So on my first day of school here, and I came to the centre, I was greeted with open arms from fellow students from back home, friends from the powwow trail and new students that would eventually become my friends. I knew that these people would be my support system and that we would get each other through our year, our term, through our program. So on behalf of the students, I would like to thank EnCana for their tremendous support to the centre and I'd like to thank everybody else who helped make it a reality."

Randy Eresman is a graduate of



EnCana executive vice-president and chief operating officer Rand Eresman (a NAIT graduate), NAIT president Dr. Sam Shaw, Aboriginal Student Association co-president Jody Halfe, and Dr. Colleen Klein, honorary chair of the Aboriginal Student Success Initiative.

NAIT, leaving the school in 1980 with a diploma in Petroleum Engineering Technology tucked under his arm. He is now the executive vice-president and chief operating officer of EnCana and was at NAIT for the grand opening ceremonies and to present a

first payment in what he described as an investment.

"We're here this morning to launch another innovative approach toward career development and meeting Alberta's growing demand for technical and trades skills," he said.

"Much is said about the growing severity of skills shortages in Alberta," said Eresman, adding that if there were a simple solution to the shortage problem, EnCana would have adopted it.

"Canada's Aboriginal community is the largest source of untapped manpower that, quite frankly, tends to get ignored in the ongoing debates on immigration strategies, skills development and technical and trades training." He said EnCana had recognized the potential of the Aboriginal community as a resource for manpower and stepped forward to support NAIT to more effectively tap into that manpower.

"I am here to congratulate NAIT and to support a good business case. This million dollar commitment is not charity, but an investment in EnCana's interests, a stake in creating another "Alberta Advantage" and a growing partnership with a quality institution that is integral to this province's continued prosperity." (see Success page 20.)

Seeing the future

EnCana takes a leadership role in Aboriginal education

Aboriginal communities make up the fastest growing segment of Canada's population. To meet the present and future needs of Aboriginal students, and the need for a skilled workforce, the Northern Alberta Institute of Technology has undertaken a \$4 million Aboriginal Educational Success Initiative.

EnCana's generous \$1 million gift makes possible the opening of the EnCana Aboriginal Student Centre on NAIT's Edmonton campus and enables NAIT to put two Mobile Education Units on the road. These units will be equipped to deliver training in Aboriginal communities and other sites throughout the province.

Such vision demonstrates the power of partnerships between leaders in education and industry. As more Aboriginal students successfully enter Alberta's skilled workforce, Aboriginal communities prosper, industry flourishes and Alberta's economy continues to shine.

Thank you EnCana!

For more information on NAIT's Aboriginal Educational Success Initiative and partnership opportunities, please contact: NAIT Development Office 11762 - 106 St. Edmonton, Alberta T5G 2R1 (780) 471-8498



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Success begins at school

(Continued from page 19.)

Mel Benson said that the grand opening marked a special day for him personally, but also for the Aboriginal community.

"Participation in the mainstream economy; participation in the learning centre; participation in lifestyle; participation in the standard of living available to Canadians is critical to the survival of our people. Centres like NAIT that encourage and support our people in attaining the dreams, their dreams and their goals, is critical. Sometimes having a common meeting place like this is a haven that helps... being greeted, feeling welcome, a home away from home—so important. Students that go through these doors today, in the past and in the future are a

true legacy."

He thanked the members of the success initiative campaign for their efforts. The campaign team honorary chair is Colleen Klein, a Métis woman and the wife of the Alberta Premier Ralph Klein.

"It's a pleasure to help open this wonderful resource for NAIT's Aboriginal students," said Colleen Klein. "This centre says a number of important things, about NAIT, and about its Aboriginal students. It recognizes the tremendous resources that lie within Alberta's Aboriginal population, and the role the Aboriginal community can play in filling the current demand for skilled workers. By including a space for an Elder, the centre also recognizes that both technical and traditional

knowledge have a role to play in the lives of Aboriginal students. It acknowledges the unique perspectives and values of Aboriginal people and offers a place where those values can be recognized, encouraged, and celebrated."

She said she wanted to thank EnCana "who does have an Aboriginal heart."

Klein then presented a gift to the student centre—a needle-point picture of a medicine wheel that she hand-stitched to express, she said, her admiration for NAIT and its staff, "but mostly for the students."

"Each stitch holds my best wishes for the students who use the centre, and for the Elders, faculty and staff who help to guide them through their journey here."

AFN chiefs put on notice by B.C.

(Continued from page 9.)

Ted Quewezance made a decision.

"For this confederacy, we will follow the status quo of the way we've been operating. But we put each and every one of you on notice that for the next confederacy the implementation of the charter will have to happen," he said. "... I'm presenting this from the chair. That's the ruling. We will operate per the status quo from the assemblies for the last 10 to 15 years. Does anybody object?"

Doug Kelly answered him.

"You don't have the authority Mr. Chairman to overturn a properly passed resolution," he said.

Six Nation of the Grand River (Ontario) Chief Roberta Jamieson demanded the vote be held immediately.

She chided the executive for what she saw as an attempt to ambush the chiefs who have opposed their agenda.

"There are two ways that rules come about. One is you adopt them, the other is you practice them. In this case, what we have is a charter that was adopted 15 or 20 years ago with a set of rules. Over time, another set of rules has come about as a result of the prac-

rice," she said. Jamieson, a lawyer, raised the spectre of legal trouble for the assembly if chiefs were not allowed to vote. She said the lack of notice that this item would be on the agenda could become a legal problem.

"The standard [for providing notice] is much higher if you're taking rights away from people. And that is effectively what's happening here. If last confederacy any chief or proxy could vote and this confederacy they can't, folks, we are taking people's rights away that they, by practice, have come to expect to exercise," she said. "It's serious. So with those couple of words of caution, I'm going to call [the] question."

Quewezance huddled with AFN legal counsel Roger Jones.

The B.C. chiefs backed off. With 104 votes needed to carry the question a majority of the B.C. delegation voted in favor of Tina Leveque's motion to rescind Kelly's motion. It carried 109-14.

Kelly also voted to rescind his motion, saying "Merry Christmas" and "You're on notice" for next time to the chiefs, though no resolution was submitted that would change the voting practice for the next meeting.

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Programming for the future

By Inna Dansereau
Windspeaker Contributor

SASKATOON

The list of Aboriginal business education programs offered by the University of Saskatchewan's College of Commerce has expanded, with a new masters of business administration (MBA) in Indigenous management program.

Indigenous management is one of five areas of specialization available to students in the college's revamped MBA program. The other areas of study are agribusiness, biotechnology management, health services management, and international business.

"It's a program designed for people who are already managing, or who are looking for a career in management in an Aboriginal organization or an organization that partners and works for Indigenous organizations. Or somebody who wants to become involved in economic development, particularly in the First Nations context," said Warren Weir, coordinator of the graduate Aboriginal education program at the college.

In addition to general courses, students in the Indigenous management MBA complete four courses specifically relating to their area of specialization—man-

agement of contemporary Aboriginal organizations, contemporary issues in Aboriginal economic/business development, Indigenous economic development, and treaty, self government, land claims and implications for management decision making. Students will also complete a research project in the area of Indigenous management during their final term of study.

The College of Commerce has been offering an MBA program for 25 years, Weir said. However, a review done four years ago showed there was a need for the program to focus on the sectors of the provincial economy where the need for trained business managers is the highest.

"So Indigenous management, agribusiness, biotechnology and health services management became important," said Weir. "And we realized too that we needed to move away from a two-year program to one-year program—because people who're working can't necessarily leave their job for a two-year period—but at the same time, strengthen the program by making it much more holistic and integrate it into the different specializations."

Weir said it is necessary for Indigenous management to be an entire specialization area because of the rapid population growth within the province's Aboriginal community.

Erotic lacking

(Continued from page 16.)

Alas, it's reader interruptus, since it's a 30-page hike to the next piece of smut. Velvet Black's story "Tonight's the Night" is pedestrian and over-romanticized, but it's also obscene, which makes it good. After that, it's all over, and it's back to the literary.

Marcie Rendon's short prose piece "Native Love" is funny and intimate. "Native Love" mines familiar cultural touchstones in a way that is somehow more real and better told than many of the other selections, making the reader smile in recognition.

In fact, there is lots of good stuff here: poems by Chrystos and Marilyn Dumont capture well the fire of sexual love. Daniel David Moses' poems are sad and lovely, and Randy Lundy's "Bikini Bar" honors the attraction the narrator has for a stranger. Hone Tuwhare's five poems are all amusing, and he has a nice way with language and rhythm. Dan Taulapapa McMullin's long poetry narrative "The Bar" is strange and beguiling. It's not erotica, mind you, but it's completely engaging. And Gloria Bird's prose poem "Creation Story" is short, sharp, and perfect.

But it is the poetry of Tiffany Midge that stands out above all

others. "Sweetheart" is a mature reflection on adult relationships, and "First Snow of '96" conveys loss and rebirth in equal parts, painting a portrait of a suffocating love. The language and feeling in "Promises of Winter" is learned and mature. And "The Night Horse," which says that "only in the dark/can we begin to see," is about the hard lessons of love. Midge's work is wonderful, and her seven poems are worth the book's purchase price alone.

It's too bad that editor Kateri Akiwenzie-Damm's introduction is so lacking in substance. It was a golden opportunity to discuss sexual dysfunction in Native communities, the eroticization of the "buck," the princess/squaw dichotomy, the subsequent voyeurism of non-Native readers, the relationship of modern erotica to traditional Aboriginal stories (many are quite naughty, although none are erotic), the co-publishing deal, or how material was selected. Still, the strength of the material means that *Without Reservation* is a worthy read.

Just don't expect to be aroused. If it's smut you want, you'd better stick to the non-Native stuff for now.

—Review by Suzanne Methot

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First Nations University of Canada is inviting applications for three tenure-track positions at the rank of Assistant Professor in our innovative nursing program. Successful candidates will be eligible for registration with the Saskatchewan Registered Nurses Association (SRNA) and will have a minimum of two years relevant nursing experience, and will be able to teach in a wide range of nursing, including, but not limited to, maternal child care, medical-surgical nursing, gerontology, and northern nursing. Previous teaching experience, including the use of distance education technology, is an asset. Preference will be given to applicants with a strong commitment to both teaching and scholarship and a Masters in Nursing or a related discipline, although candidates with a BScN and progress towards a Masters will be considered. The First Nations University if committed to providing opportunities for continuing education.

A strong knowledge of Indigenous cultures and/or the ability to speak an Indigenous language would be assets for all positions. All appointments are effective July 1, 2004, and are subject to budgetary approval. All positions will remain open until filled. Relocation assistance will be provided if necessary. **Application procedure:** Preference will be given to First Nations, Aboriginal, and other designated group members (SHRC #E93-13), therefore, please indicate your status on the covering letter.

Applications should include an up-to-date *Curriculum Vitae*, transcripts, teaching evaluations, a teaching dossier, and the names of at least three referees by **January 30, 2004** to:

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[careers & training]

Ecotrust programs fit in well with educator's beliefs

(Continued from page 22.)

Set in pre-contact time, Jeannette Armstrong's children's book "Neekna and Chenai" (Gosh and Maybe in the Okanagan language) shows the world through two children's eyes and describes their awe in learning the delicate relationship among all beings.

"I'm very grateful for the gift of being able to create poetry to help people understand these concerns," said Armstrong. "It's a very precious and sacred gift, and I try to use it to speak for those who don't have a voice."

On winning the Buffett Award, which was created by U.S. philanthropists Howard and Peter Buffett and headed by renowned Native American writer Liz Woody, Armstrong said it's particularly significant because Ecotrust's programs are "right in line with everything I believe in."

North Thompson Indian Band Chief Nathan Matthew was recognized as a finalist because of his work in improving the social, economic, educational and environmental conditions of the Secwepemc people.

Matthew, who is also chairman of the Shuswap National Tribal Council, was instrumental in recovery operations after this summer's devastating forest fires in his community. "We lost six out of eight houses in a small reservation subdivision," said Matthew. "The power lines were destroyed, which led to a lengthy power outage; and a large sawmill was burned down, leaving a dozen people jobless."

Matthew established an emergency centre, which managed the evacuation and provided food, shelter and information.

In his role with the tribal council and as a professional educator, Matthew is particularly interested in utilizing re-

sources within his traditional territory to keep cultural practices alive.

"A lot of work we've been doing has been 'learning by doing.' We're building a hunting cabin on our traditional territory; we hold an annual relay through our land; we also run education programs around salmon and promote community hunts."

"We have a right to celebrate who we are and to continue to practice our traditions and cultures," said Matthew. "Education is the tool we have to transmit those understandings to future generations."

The Aboriginal Education Improvement Agreement, which was developed and implemented in the province under Matthew's leadership, is an incentive program for schools to improve the quality of education for Aboriginal students in various areas, including subjects such as mathematics and English, as well as improve general attendance and the graduation rate.

"The goal is to decrease the gap between Aboriginal and non-Aboriginal learners," said Matthew. "And we're already seeing great results, which also translates into more government funding."

Matthew said First Nation communities and families must take an active role in the decision-making process in the school system.

"As Aboriginal learners we haven't been able to establish a lot of confidence in terms of who we are, because so much of the education offered through the public school system doesn't have anything that reflect the history and contribution of First Nations people. Through involvement in education, we can be more supportive to our children and the future of our community."

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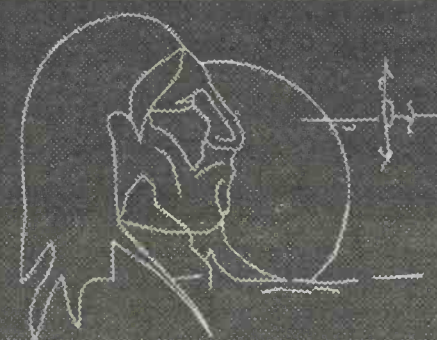
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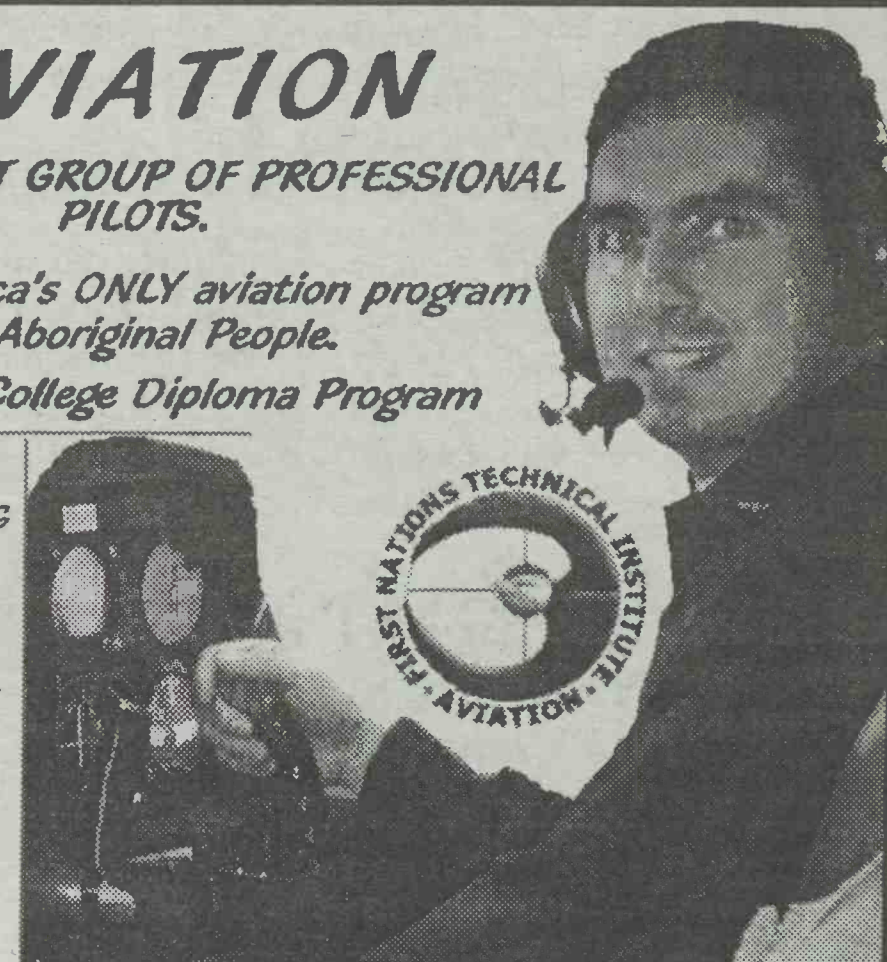
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Superior air syndrome

(Continued from page 17.)

The federal government, highly infected with SARBS in 1953 and 1955, initiated the High Arctic Relocation Experiment. In this instance, in order to enhance the human rights of the Inuit they shipped to the High Arctic, they disregarded and violated these said human rights. This syndrome can severely twist the rational logic of its sufferer, causing him to do bad to do good, and vice-versa.

A new strain of SARBS reared

its head in 1975 at the signing of the James Bay and Northern Quebec Agreement. The Inuit and Cree signed this upon a SARBS-imposed condition of "surrender and extinguishment" of their Aboriginal rights, in return for certain benefits. Descendants of the immigrants who had assumed "boss-hood" of our lands had designed a legal superiority for themselves, which they simply forced upon the original inhabitants of the land.

Consider the original French

settlers landing with Samuel de Champlain in Quebec in 1608. In unfamiliar surroundings, only eight of 24 colonists survived the first winter in the new land. The survivors of that first winter must not have looked to be in any shape to be superior to anybody who happened to live nearby.

It is one of the wonders of history that some of their descendants, now separatists in Quebec, are the ones most afflicted with terminal cases of SARBS!

Racial profiling costs humanity

(Continued from page 17.)

The report highlights the cost to society in terms of weakened institutions, undermined authority and an increasingly cynical public. But, mostly, the report exposes the effect—the human cost—upon people in terms of diminished self-worth, self-esteem and crushed dreams.

Perhaps the most important sentence in the report states that what's been missing from all the talk about race "is an analysis of the effect that racial profiling, or even a perception that it is occurring, has on those directly impacted and on Ontario society as a whole." In other words, it should be about people—not whether racial profiling is ac-

demically provable, legally permissible or bureaucratically justifiable.

The commission devotes a whole chapter to Aboriginal peoples and how their lives are affected by racial profiling. It may be anecdotal, stories rather than statistics, but this allowed people to talk about their experiences usually at the hand of some form of authority, including Native police.

The report recognizes that racial profiling isn't a whites-only preoccupation—we do it too. We're just as prone to imposing stereotypes as anyone else. We also discriminate based on other people's race, religion, ethnic origin, gender or social class among our

selves.

"A number of people who described themselves as Caucasian or white also participated in the inquiry and recounted witnessing incidents of profiling or experiencing profiling as a result of their relationship with a person from one of these other communities."

After all, it's human nature to categorize people by similarities and differences. It becomes a problem, though, when we impose values about their criminality, employability, trustworthiness, dependability and a host of other characteristics people based upon our prejudices. Or when it limits our chance to contribute to discussions beyond our particular race.

Paternity test a must for future

(Continued from page 17.)

Dear Tuma:

To make a long story short, I found out that I had a son in 1996. He was living with me at home with my partner and moved out a few months ago. Now I found out that he was not my son at all and that his mother was using me to get Native status. My son still lives on the rez and gets his own welfare. His mother is non-Native and told me that she needed to get status for him because his real father had died and she did not get him to register him. I was in the process of registering him, but have stopped. What can I do to help others like me so that will not happen to anyone else?

Status Sugar Daddy

Dear Status sugar daddy:

I would contact your band membership clerk and file a membership protest. This procedure is your right to object to the adding or deleting of a person from the Indian register. You cannot pass status to the mother. If she is non-Native, then the only way she can have status is if she had married a status Indian before 1985.

Check with your provincial vital statistics office and obtain a copy of the birth certificate to see if you are listed as the father. If you are, then you may have to go to family court for a declaration that you are not the father and an order removing you from the birth record. You may be asked to pay for a paternity test. This is very important because you may be held liable for child

support. Finally, if you are behaving like the father, you may be liable for child support because the courts may see you taking the place of the biological father, especially if the young boy sees and refers to you as "Dad."

Note to my readers: I am now receiving a number of questions each month and it takes some time to respond to all of them. So I ask you to be patient and that your question may not be published in the column right away. Wela'li'oq!

This column is not intended to provide legal advice, but rather highlight situations where you should consult with a lawyer. Tuma Young is currently studying for a Ph.D. in law at the University of British Columbia and questions can be sent to him at puoin@telus.net

Music awards embrace new talent

(Continued from page 14.)

"We did everything on our own in our own basement," Jason Martin said, adding the brothers produced and marketed the CD. "To win an award for it is just breathtaking."

The Wolfpack produced 1,500 copies of its first CD at a cost of about \$2,000. Every lil Thing came out this past May and the band had only about 200 copies remaining as of late November.

Other Ontario winners were David R. Maracle, the Whitefish Bay Singers and Remedy. Maracle, who lives on the Tyendinaga Mohawk Territory on the Bay of Quinte, was presented with an award for having the best

instrumental album, entitled Natural Resources.

The Whitefish Bay Singers had the best traditional historical album — *Anishinaabe Meenigoziwin*.

And Remedy, a band from Moose Factory, Man., captured the best group or duo category.

Other award winners included Saskatoon's Chester Knight, a 45-year-old former Juno Award winner who was chosen as the best songwriter.

"I really appreciate it because I've been a songwriter for a very long time," Knight said. "And there are a lot of good songwriters out there."

Knight was honored for his ef-

forts on Standing Strong, his third album.

A pair of other Saskatoon-based winners were the Young Scouts and Wildhorse. The Young Scouts' CD entitled Meet Ya At The Round Dance was picked as the best hand drum album. And Wildhorse's CD, entitled All or Nothing, was named the best contemporary powwow album.

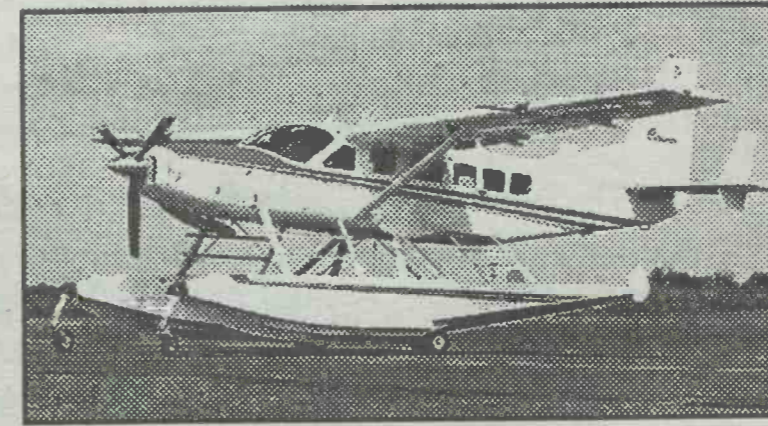
Other award winners included Mitch Daigneault from Fishing Lake, Man., who had the best country album, Keep On Believing, and Carl Quinn of Saddle Lake, Alta. won in the best contemporary traditional album category for his recording Nehiyo.



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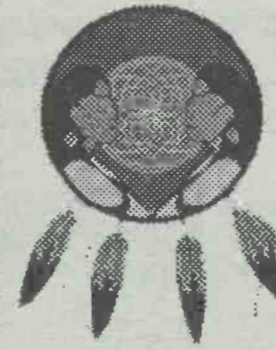


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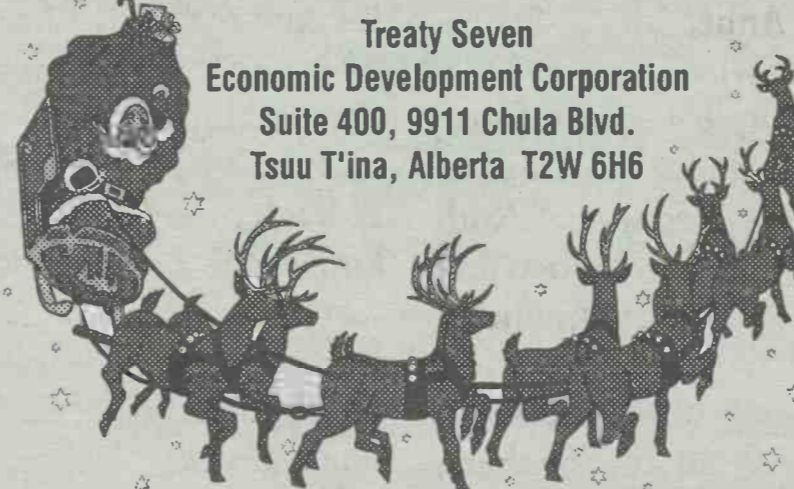
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Joseph Patchakes Cardinal known as "Joe P" to his wives and friends, passed Dec. 12 at the age of 82. He survived by his wife of 56, Jennie Cardinal, as well as children, a sister Catherine Cardinal, and a large extended family.

Born to Patchakes Honoreen Cardinal at Mountain in northern Alberta on Nov. 19, 1921, Joe's early years were spent on the trapline with five sisters and one brother. When the family wasn't trapping, they farmed. They went hungry while Joe's father was alive.

When Joe, the youngest, was just six years old, his father passed away.

In 1929, Joe's family moved to Saddle Lake, where he attended the first Blue Quill Indian Residential School. Following Grade 6, Joe's recollection is that he had learned a smattering of English and mathematics, but he got a lot of experience working on the residential school's farm.

At 19, Joe joined an arm division of the Canadian Army and survived Germany, the beaches of Normandy. Following the Second World War, Joe met Jennie Cardinal whom he married in 1941 with whom he had eight children: Ernie, Theresa, Eugene, Anne, Emile, Ricky and Mona.

The couple became parents to numerous children and they adopted several. Morin, Wilton Goods and Charlie Monckmiller in Edmonton; Frankie Whiskeyjack of Saddle Lake, Ross Hoffman of Smithville, B.C.; Earl Henderson of George, B.C.; and Earl Campbell of Tennessee, U.S.

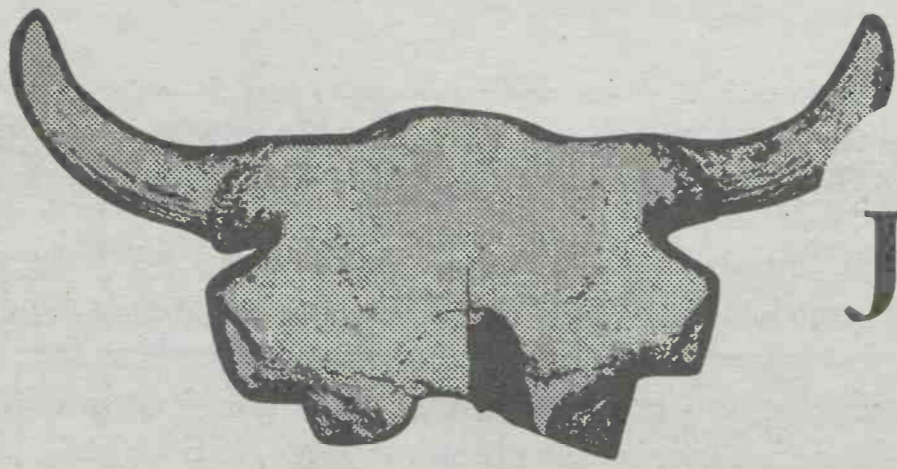
The family in time expanded to include 22 grandchildren (two predeceased Joe) and great-grandchildren.

With a large family to care for, it was only natural that Joe also cared passionately for their community. In the 1950s and 1960s, he took on leadership roles in Saddle Lake, culminating in his becoming president for two consecutive terms.

Joe's devotion to community service continued throughout his life and he contributed to many organizations, such as Native Counselling Services of Alberta (27 years) and the original Multi-Media Society (AMMSA), published *Windspeaker* (15 years).

For many years and until his death he also had an active role on the Dreamcatcher Aboriginal Youth Conference's board.

It is only five years since his death and four other Elders g



Joe P. Cardinal

He will be missed

Joseph Patchakes Cardinal, known as "Joe P" to his relatives and friends, passed away Dec. 12 at the age of 82. He is survived by his wife of 56 years, Jennie Cardinal, as well as seven children, a sister Catherine Cardinal, and a large extended family.

Born to Patchakes and Honoreen Cardinal at Birch Mountain in northern Alberta on Nov. 19, 1921, Joe's early life was spent on the trapline along with five sisters and one brother. When the family wasn't trapping, they farmed. They never went hungry while Joe's father was alive.

When Joe, the youngest son, was just six years old, his father passed away.

In 1929, Joe's family moved to Saddle Lake, where he attended the first Blue Quills Indian Residential School to Grade 6. Joe's recollection was that he had learned a smattering of English and mathematics, but he got a lot of experience working on the residential school's farm.

At 19, Joe joined an armored division of the Canadian Army and survived Germany, Italy and the beaches of Normandy. Following the Second World War, Joe met Jennie Caroline, whom he married in 1947, and with whom he had eight children: Ernie, Theresa, the late Eugene, Anne, Emile, Elaine, Ricky and Mona.

The couple became foster parents to numerous children and they adopted several: Ruth Morin, Wilton Goodstriker and Charlie Monckman of Edmonton; Francis Whiskeyjack of Saddle Lake; Ross Hoffman of Smithers, B.C.; Earl Henderson of Prince George, B.C.; and Butch Campbell of Tennessee, U.S.A.

The family in time expanded to include 22 grandchildren (two predeceased Joe) and 15 great-grandchildren.

With a large family to care for, it was only natural that Joe also cared passionately about their community. In the 1950s and 1960s, he took on leadership roles in Saddle Lake culminating in his becoming chief for two consecutive terms.

Joe's devotion to community service continued throughout his life and he contributed to many organizations, such as Native Counselling Services of Alberta (27 years) and the Aboriginal Multi-Media Society (AMMSA), publisher of *Windspeaker* (15 years).

For many years and until his death he also had an active role on the Dreamcatcher Aboriginal Youth Conference's board.

It is only five years since Joe and four other Elders guided

the formation of Amiskwacy Academy in Edmonton in order to bring a culturally based curriculum to Aboriginal high school students.

In the eulogy that Nechi Training, Research & Health Promotions Institute's CEO Ruth Morin prepared with the help of the Cardinal family, she wrote, "Joe gave the school its name, as well as provided direction for the education of the young. Today the school has been recognized nationally and internationally by receiving many visitors ... Joe believed and advocated the importance of education for the young."

Ruth Suvee, chair of the mental health diploma program at Grant MacEwan College in Edmonton, said she has known Joe and his family since the 1970s and she praised Joe's commitment to children, education, social and correctional services and other endeavors. She made special mention of his cross-cultural work, noting that although some Elders are opposed to teaching Indigenous culture in an institution, Joe saw the need to meet people where he found them and to pass the teachings along.

She said he recognized that many Elders have departed without their knowledge being shared, and he was aware of the large urban Indian population that may never get the opportunity to learn in a traditional setting.

Joe did considerable cross-cultural work for the staff at Grant MacEwan, she said, and when the mental health program ran a retreat, he said it was "very important to integrate the cultural teachings of the 16 Elders at the gathering," so that those who would work with Aboriginal people would understand them.

"Joe endorsed it. Joe was a very traditional man, but he was also very involved in church. He believed in sharing traditional beliefs and practices."

Suvee attributed his generous spirit and lack of prejudice to the fact that he had traveled extensively and had "a bigger world view."

"He walked his talk. He touched a lot of people."

He was an Elder Advisor for the K Division of the RCMP, worked for the Aboriginal Wellness Program, and he helped establish the Nechi Institute and the Capital Health Region in Edmonton. Additionally, Joe served as an Elder on the National Parole Board, where he addressed about 2,800 inmates



Joe P. Cardinal—1921 to 2003

during his tenure, a responsibility he accepted with humility and respect, said Suvee.

In all these roles, those who knew him say that he was masterful at accommodating and blending traditional and contemporary practices and beliefs.

In the early 1990s, Joe was one of the Elders who went to Davis Inlet, Labrador to help a troubled community there.

Lynda Ferguson a Métis from northern Alberta who works in the Aboriginal Education Centre at Grant MacEwan, said that while she was not a close friend of Joe's, she knew him as an Elder.

"He was an absolutely amazing man."

Ferguson heard Joe speak at Amiskwacy Academy many times and said "His guidance as far as culture and tradition has made that school what it is."

"Whenever I heard him speak, I found him to be very inspiring, motivating, and I think he is going to be missed by hundreds and hundreds of people."

Particularly youth, she said. "That's one thing Joe P. did, was he was able to captivate the young people."

The last time Ferguson saw Joe was around the end of October when he was "very involved at that time with our Dreamcatcher's conference."

Noel McNaughton, president of AMMSA's board of directors, knew Joe since 1969.

"He was a friend. He has always been a leader and a man with humility, which is what a leader needs. He tells the truth as he sees it, and he doesn't insist that everybody see his point of view."

"Some of the things that shaped him I think ... there were some Elders around that helped guide him."

"One of the things that was very important in his life and I think taught him a lot about what he was—he was in the Second World War... And Joe discovered through

that that these guys were the same as him, and it had a profound effect on him. I think that kind of guided him through the years with people of all races and nationalities.... There was no racism in him. He related to you by who you were, rather than where you came from or what your race was.

"One of the other things I heard him say a few times was 'The role of a warrior is to face his own worst enemy, which is him... The task of the warrior is to overcome the fear of death and face who you really are and overcome your ego.' Protecting his community is the other part of the warrior's job, McNaughton said he learned.

"Really, the warrior's task is to battle himself and to overcome all his fears and his faults ... and that was something I think Joe also lived by."

Rosemarie Willier, vice-president of AMMSA's board of directors, is another who knew Joe P. Cardinal as an extraordinary person.

"I have never, never heard Joe say anything bad about anyone. Whenever he said something, it was always something good, and he showed a lot of respect, particularly to women. Joe 'was such a gentleman and we'll definitely miss him."

"The first time I met Joe was at Nechi when he was helping as an Elder.... One of the things that I noticed about him too was that he touched so many lives because he was so involved, and I used to wonder, 'My goodness, where does this man get all the energy?'"

Willier said she was happy when Joe joined AMMSA's board, because she recognized how much help he would be.

"He is the type of person that you know immediately he is an honest person and that the decisions he helped to make would be something that I would respect."

"He was a no nonsense person," Willier said.

AMMSA board treasurer Chester Cunningham also observed Joe in numerous roles over the years.

Of his board contribution, Cunningham said, "his presence kind of stabilizes, gives people a comfort zone" in which others felt free to express themselves and know their opinions would be received with respect.

Joe was "a real good pipeline into the community, and an observant person. And he shared his ideas. He never kept them to himself," said Cunningham.

They met in the mid-60s when Joe was with Alberta Community Development, building Aboriginal capacity to run their own organizations and improve access to employment and training opportunities. "Bringing them into the new world, I guess," explained Cunningham. "Because they were holding workshops and trying to develop some of the organizations

into taking over some of the stuff that belonged to them."

Cunningham remembers that Joe worked on recruitment workshops at Syncrude in an effort to bring in more Aboriginal employees.

"When I went to set up Native Counselling (Services of Alberta), I wanted Joe on the board, but Joe was the chief of Saddle Lake" by then, said Cunningham.

Around 1974 or 1975, Joe did join Native Counselling Services' board, and when the Correctional Service of Canada (CSC) started requesting Elders to work in institutions, Cunningham said he recommended Joe for that role.

"Joe was really a good Elder.... He explained culture to me. That culture wasn't like the light bulb. You didn't turn it on. You lived it. And he said, 'Culture is your living. You bring your background, but the first thing you have to recognize is you're a person first.... Too many of them try to say that they're an Aboriginal first and then go to the person, but it's the other way around."

While serving on the parole board, Joe's participation "helped change the whole format of the parole hearings. They weren't as structured. They got into a circle and everybody talked."

That change "really worked out with Native people," and Joe's influence led to formation of an all-Native parole board, Cunningham said.

The CSC offered Joe a job in Ottawa, but not only did he not want to relocate, he also did not like the idea that the system aimed to "categorize" Elders and put them under the auspices of prison chaplains.

Corrections wanted him, in effect, to create job descriptions for Elders working within the correctional system, who would then be mired "in a bunch of paperwork," according to Cunningham.

Joe told them, "No. Our culture is not paperwork." He also made it clear that Elders would be independent of the chaplains, Cunningham stated.

Joe "was a good representative" for Aboriginal people at home and on the international stage, Cunningham recalled. "He told it as it was, and I never heard him raise his voice. He was always interested in the family."

Ruth Morin said Joe will be missed. "However, his teachings of love, camaraderie, commitment, and the vision of helping the young people are left with us. His work is complete. Our job is to honor and continue his vision."

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Lacrosse skills on display in the home of the Jays

By Sam Laskaris
Windspeaker Contributor

TORONTO

About 50 youngsters participated in an amateur lacrosse skills competition held on Nov. 29 at SkyDome in Toronto as part of the Canadian Aboriginal Festival roster of activities.

This marked the fourth straight year a lacrosse competition has been held in conjunction with North America's largest multi-disciplined arts event.

A pair of professional lacrosse players—Tom Montour and Chris Driscoll—were on hand to help out with the event and to hand out the awards. Both are members of the defending National Lacrosse League (NLL) championship team, Toronto Rock. Also lending a hand was Stu Montour, a Toronto Rock draft pick.

Though the skills competition was open to all players, most of those who competed were Native athletes.

"There's a lot of good talent here," said Tom Montour, who is gearing up for his sophomore season with the Rock.

Participants were divided into novice (ages nine and 10), peewee (ages 11 and 12) and bantam (ages 13 and 14) categories. Though there were some tyke (ages seven and eight) players who had pre-registered for the event, a snowstorm in parts of Ontario prevented them from making the journey to SkyDome the morning of the competition.

The skills event featured five categories, including one just for goalies. The top three performers in each event were presented with medals, the winner also receiving a lacrosse jersey. And there were several other prizes awarded, including Toronto Rock tickets.

One of the events was for timed agility, in which participants had to run through an obstacle course while performing certain moves. The clock stopped in that event after the player scored a goal into an empty net.

There was also a shooting accu-

racy competition. Players had to try to hit a pair of designated targets attached to a net.

Other events included a hardest shot competition and a breakaway segment, in which players had three chances each to score on a goalie.

As for netminders, their event consisted of making the saves on the breakaways.

Thirteen-year-old Kraig Maracle of Six Nations won the bantam breakaway category.

Initially he scored on two out of his three breakaway attempts. But a tiebreaker was needed, because two others also scored a pair of goals.

The tiebreaker went four rounds before Maracle was able to score a goal, ironically on his brother Klayton. The brothers are half of the Maracle quadruplets. Brother Kasey also took part in the skills competition while sister Cassandra did not.

Though he also competed in the skills competition a year ago, Kraig Maracle said it was again a nerve-racking experience competing in the facility home to Major League

Baseball's Toronto Blue Jays, as well as the Canadian Football League's Toronto Argonauts.

"I was still pretty nervous until I started concentrating on what I was doing," Kraig Maracle said.

Tom Montour had a bit of advice for those competitors hoping to follow in his footsteps to play pro some day.

"Work at it as hard as you can," he said. "If they love it enough, they'll get there."

As for Driscoll, who is entering his 12th NLL season, he thought it was a good experience for the participants.

"This is kind of awesome, being able to be at the SkyDome," he said, adding he never had the opportunity to compete in a lacrosse skills challenge while he was growing up.

Though their lacrosse seasons had wrapped up a few months beforehand, Driscoll was happy to see the participants come out to showcase their skills.

"Most of these kids probably play hockey," he said, "and they don't pick up a (lacrosse) stick much in

the winter. So this gives them a chance to do so and they can come here and see how they compare to other kids at their level."

Tribe vs. tribe

By Sam Laskaris
Windspeaker Contributor

ROUYN-NORANDA, Que.

Like many other people, Leonard Matthews has a dream. Unlike many others, however, he's actually doing something about it.

Matthews is the founder of the Gathering of Nations Cup Aboriginal Memorial Festival, an inaugural event scheduled for April 15 to 18 in Rouyn-Noranda, Que.

Matthews is hoping to have 80 adult Native hockey teams participate in the tournament. (see Gathering page 33.)

Elder b

By Paul Barnsley
Windspeaker Staff Writer

OTT

Just days before he was called to perform a cleansing ceremony for Prime Minister Paul Martin during his swearing in ceremony at Rideau Hall Dec. 12, Elmer Courchene slammed the federal government's treatment of residential school survivors.

"It hasn't been survived, driven," he said of the negotiations to provide compensation. "I've seen many of our Elders have passed on already from this group. There's three offers that have been put before us. All offers that were put forward for survivors, it's unbelievably insulting. And when you see young low survivors sitting there in hopelessness, frustration and abandonment, the rejection they feel, you feel it because you have lived it and you have part of it."

The Elder has been involved in compensation negotiation on behalf of survivors in his Saginaw First Nation in Manitoba.

Housing

By Paul Barnsley
Windspeaker Staff Writer

OTT

The chiefs of the Assembly of First Nations heard that a number of houses required for First Nation communities quoted by the national chief in his Getting Results Strategy too rosy a picture and the situation is bleaker than Phil Fontaine has stated.

Officials in the Assembly of First Nations Quebec region conducted a detailed study of the state of affairs was in Quebec in regards to housing shortages. They discovered the number just their province were alarming than the national numbers quoted in auditor general Sheila Fraser's April 2003 report on First Nations housing, which concluded there was a 8 housing unit shortfall.

The Quebec delegation sent their data to the AFN executive on Dec. 8. The next National Chief Phil Fontaine admitted his numbers will have to be reconsidered.

"I think we may have understated our numbers. The number we used was taken from the auditor general's report. We had an opportunity to listen to a presentation by the Quebec region last night. It was indicated that the numbers are low. In their report alone, I think it was 7,000 that represented their backlog," he said.

As part of his \$1.7 billion budget proposal to the federal government, the details of w

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Elder bashes limited compensation offered

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Just days before he was called on to perform a cleansing ceremony for Prime Minister Paul Martin during his swearing in ceremony at Rideau Hall Dec. 12, Elder Elmer Courchene slammed the federal government's treatment of residential school survivors.

"It hasn't been survivor-driven," he said of the negotiations to provide compensation. "I've seen many of our Elders that have passed on already from our group. There's three offers that have been put before us. And the offers that were put forward to the survivors, it's unbelievably insulting. And when you see your fellow survivors sitting there in all hopelessness, frustration. The abandonment, the rejection that they feel, you feel it because you have lived it and you have been part of it."

The Elder has been involved in compensation negotiation on behalf of survivors in his Sagkeeng First Nation in Manitoba.



Elmer Courchene

"The residential school, I've been involved in it for the last six years. The residential schools played a very big part in our lives. It spreads out like a mushroom. It affects us in many ways than one."

He said that a recent CBC-TV documentary he watched that dealt with how Norway dealt with the children of Nazi soldiers who occupied their country during the Second World War convinced him that Canada could do better.

"We all know that Hitler was

looking for a pure race. It so happened the Norwegians, to him, were a pure race. He got his soldiers to mingle with the women and ultimately children were born. When the war was over and Norway took back its rightful place, the women and the children were scorned by their own government and their own people," he told the chiefs gathered for the Assembly of First Nations December Confederacy in Ottawa. "They went to court. The government of Norway would not compensate on cultural genocide—and residential school is cultural genocide—but they went a step further. They compensate them on principles, on principles of life."

He said Canada has done that before and wondered why it wasn't being done now.

"I met a Japanese person in the airport here in Ottawa and we began to talk," Courchene said. "And he told me about B.C. I asked how did your people handle engaging the government. He said, 'We went on principle. We based everything on principle to get something from the government.' So this last month or so, I've been thinking very heavily on principle with the residential schools with regards to culture and

languages."

He also said the government's definition of physical abuse, something it is willing to compensate for, is very narrow.

"The way the government is looking at physical abuse is only that you've been hit and there's a mark that's on you for the rest of your life. When I looked at physical abuse, I looked at it this way: When I was in the residential school, poor nutrition was physical abuse, being outside and having to face the elements, the cold, was physical abuse. Even in the classroom when I was in there and we were over-crowded, it was physical abuse. All of these things, they don't want to listen to. That's why we really have to define what is physical abuse. Everything that is happening in regards to the residential schools is coming down from them. And every time we try to explain ourselves and articulate, they say it's not right," he said.

Canadians and the Canadian government have not yet come to a full realization of what was done to Native people in the school system, he said.

"When I look at the residential

school and I look at the Crown, I see this. They are in denial to face their own wrong. They don't have the courage and they are afraid. But somehow, some way, we have to stand very strong," he said.

He talked about agreements with churches where compensation is paid and no action is taken against abusers. He promised to raise that issue whenever he could.

"That's opening a door to all abusers. It's OK to abuse. We can't let these kinds of things go. It doesn't only involve us. Residential has carried through to today to child and family services. When you really study and look at residential schools, it's a big, big monster. We have lost so many of our people," the Elder said. "At one point in time I went to our own assembly chiefs and they gave us support to look at a process where we'd have something for our people for the time being while everything is being done. We drew up a plan over five years. I sent that proposal to all government in this country. Not one responded. So that tells me a lot of things. That tells me we have a lot of work to do."

Housing problem worse than estimated

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

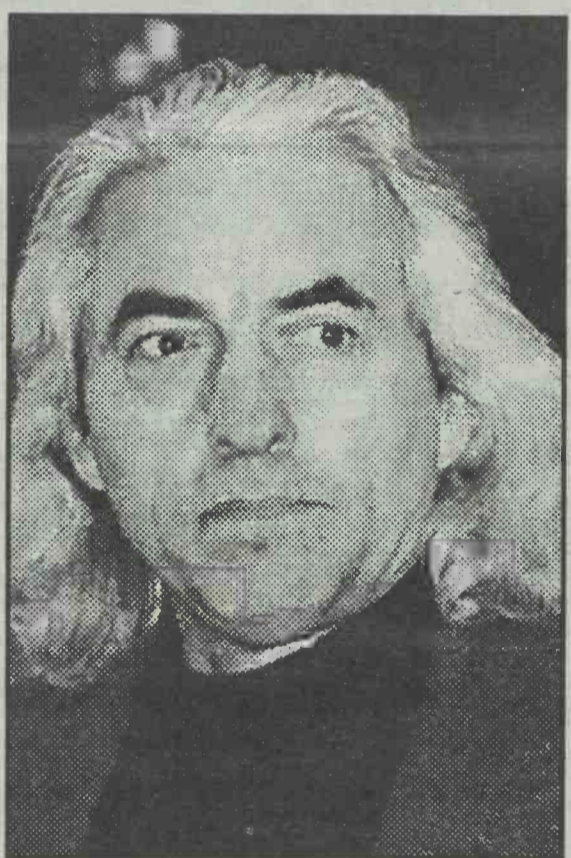
The chiefs of the Assembly of First Nations heard that the number of houses required in First Nation communities as quoted by the national chief in his Getting Results Strategy paint too rosy a picture and the situation is bleaker than Phil Fontaine has stated.

Officials in the Assembly of First Nations Quebec region conducted a detailed study of what the state of affairs was in Quebec in regards to housing shortages. They discovered the numbers in just their province were more alarming than the national numbers quoted in auditor general Sheila Fraser's April 2003 report on First Nations housing, which concluded there was a 8,500 housing unit shortfall.

The Quebec delegation presented their data to the AFN executive on Dec. 8. The next day National Chief Phil Fontaine admitted his numbers will have to be reconsidered.

"I think we may have understated our numbers. The number we used was taken from the auditor general's report. We had the opportunity to listen to a presentation by the Quebec region last night. It was indicated that our numbers are low. In their region alone, I think it was 7,000 units that represented their backlog," he said.

As part of his \$1.7 billion pre-budget proposal to the federal government, the details of which



Phil Fontaine

are contained in his Getting Results Strategy, Fontaine proposed that \$200 million in new money should be allocated for First Nations housing.

The auditor general's report stated that more than half of the existing houses on reserve need some kind of renovation. The report also concluded that on-reserve homes are twice as crowded as the national average.

Fontaine estimated that the \$200 million figure would allow three new houses per community to be built or 9.5 houses per community to be renovated.

Many chiefs told Fontaine that wasn't nearly enough.

Chief Wilfred King of Gull Bay First Nation urged the AFN to create a national housing strategy. He suggested that if new money was introduced to the housing area it would be throwing "good money after bad" to merely fix up the existing "inferior stock."

King recently declared a state

of emergency in his community because so many of the homes are contaminated by mould and fungus.

"Based on our figures in Gull Bay, we need 50 new homes right now," he said. "We're doing our audit of the homes and it's coming back that, out of a current housing stock of 100, 50 of those homes may be deemed unfit for human habitation with the other 50 probably requiring some form of renovation. So in terms of the Gull Bay situation, the figure is probably quite low. I would like to know what the national office will do to assist those First Nations who face a very, very sad housing situation."

Sowalie Chief Doug Kelly said applying standard market practices to an area in crisis was not working.

"The social housing program is killing our communities. My community is a very small community and it's in incredible debt in part because of social housing. We have a kind-hearted community that has a difficult time with rental arrears and collection of said rental arrears which puts us in Dutch with [Canadian Mortgage and Housing Corporation]," he said. "Amazingly enough, when interest rates are high, so are the subsidies. When interest rates are low, so are the subsidies. I don't get it. It was supposed to be affordable housing and it's not working."

Kelly had some advice for the national chief.

"When he's considering additional resources for housing, at the same time he should encourage the government, encourage the

minister of Indian Affairs, and the minister responsible for social housing to revisit the current program. Revise it such that it accommodates its objectives and it provides affordable housing to the people that need it the most," he said.

Chief Roberta Jamieson of Six Nations, the most populous First Nation in the country, also said Fontaine's numbers weren't high enough. Her community has 1,500 people on the waiting list for housing and three additional houses will not make much of a difference, she said.

"No, it's just not remotely what's needed and I know the national chief and the executive know that," Jamieson added.

A former Six Nations chief, Bill Montour, spoke to the assembly as a proxy. The former regional director general for the department of Indian Affairs also spent time working for the department on housing. He had some interesting numbers to add to the discussion.

"I'm two years retired from the department of Indian Affairs as national housing director. What I've found is that housing is the greatest cause of debt to First Nations. I'm going to give you stats of what I've been able to try and understand. In 1996 Canada did a study on the housing policy that said we need 114,000 new units of housing to be built by 2004," he said. "Over the past eight years, there should have been 14,250 houses built across Canada [each year]. In 2003, we have approximately 89,000 houses on reserve in Canada. Therefore we need to build

25,000 more houses before the end of the fiscal year 2004/2005."

He said his research showed that money had been allocated to the department, but it hadn't made it out to the communities.

"An average of 2,000 houses are built using INAC dollars each fiscal year. This fiscal year, 2003/2004, the main estimates of Parliament allocated \$157 million to housing. Therefore, using the \$19,450 of the original housing subsidy that is still there, theoretically we should be building 8,094 houses per year but because we only build 2,000 houses a year, using the \$19,450 per house, the department would have spent \$38.8 million this year," he said. "The question I think leaders of First Nations in Canada should ask is: Where has the other \$128 million gone to?"

Montour has been rumored to be the leading candidate to lead any housing institution created by the AFN. Former Indian Affairs minister Robert Nault said he'd heard that Montour already had the job. AFN sources say he has not been hired. But he clearly believes that an institution that would manage housing for First Nations is needed.

"We have to have institutions that are First Nations owned and operated to deal with that. Because there's 13 departments of the federal government that are allocated \$8.3 billion this fiscal year of Indian money. When that money is allocated by Parliament for the use and benefit of Indian people, that's our money. We should be taking care of it," he said.

(see Housing page 32.)

the Jays

er. So this gives them a do so and they can come see how they compare to s at their level."

ibe vs. tribe

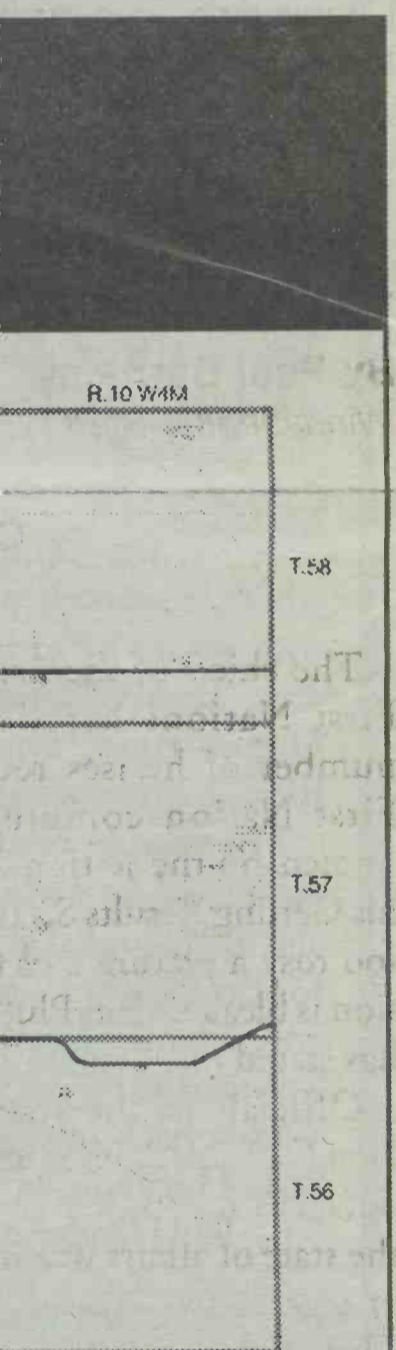
Laskaris
aker Contributor

N-NORANDA, Que.

many other people, Matthews has a dream. any others, however, he's doing something about

ews is the founder of the g of Nations Cup Abomemorial Festival, an in-vent scheduled for April 3 in Rouyn-Noranda,

ews is hoping to have 80 tive hockey teams par- n the tournament. (athering page 33.)



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Injuries escalate in First Nations

By Cheryl Petten
Windspeaker Staff Writer

WINNIPEG

A national conference focusing on injury prevention in First Nation and Inuit communities is being planned for Winnipeg from June 9 to 12.

Towards Community Action on Aboriginal Injuries is the theme of the conference, which will bring together health workers from across Canada.

The conference is coordinated by the National Indian and Inuit Community Health Representatives Organization (NIICHR), which represents 1,200 community health representatives (CHRs) working in First Nation and Inuit communities. Partnering with NIICHR are Health Canada and SMARTRISK, a national non-profit organization dedicated to preventing injuries and saving lives.

According to Judi Jacobs, who is organizing the conference on behalf of NIICHR, this gathering is something CHRs have been wanting to see happen for a long time.

"They've been asking for this, because the issues in their communities have been escalating. And they just need more information on programs that are working in other areas, and they're always looking for more prevention help," Jacobs said.

According to Health Canada statistics, Aboriginal people in Canada have one of the highest rates of injury in the world, and an injury mortality rate three times that of the general population.

Organizers are expecting people from all levels of health care will be attending the conference, from CHRs to nurses to health directors to representatives from national health organizations.

The topic of injury prevention is broad and covers both intentional and unintentional injuries, taking in everything from suicide prevention to childproofing your home to safety precautions you should take when going hunting to prevention of Fetal Alcohol Spectrum Disorder.

The honorary chair of the conference is Tina Keeper, the

actor best known for her role in North of 60 who helped create a theatre program on suicide intervention awareness aimed specifically at Aboriginal youth. That program toured First Nation communities in Manitoba in 2000, and led to the development of the research project Towards A Suicide Prevention Strategy for First Nations in Manitoba.

One of the speakers scheduled to take part in the conference is Dr. Rose-Alma McDonald, owner of the consulting firm Katenies Research and Management Services, who has worked as a consultant, social reformer, writer and researcher for the past 13 years.

Another confirmed speaker is Dennis Renville, director of the injury prevention program at the United Tribes Technical College in Bismark, North Dakota. Renville was also the first executive director of the Native American Injury Prevention Coalition.

Although the complete list of specific presenters and topics hasn't been finalized, Jacobs said the conference will look at four specific aspects of injury prevention—injury data and surveillance, research, capacity building, and communication.

"We're looking at presentations of recent data and surveillance in First Nations communities to highlight the ones that are most serious," she said. "Research in where prevention can be focused. The capacity building would be for training community workers in promotion, education and prevention measures in the community. And the communication is to share information, especially with the rural and isolated communities. Because there is a big difference between what happens in those communities and what happens to those that are closer to urban settings."

Jacobs hopes everyone participating in the conference will leave with information they can take back to their communities to help them decrease the number of injuries that occur.

For more information about National Aboriginal Injury Prevention Conference 2004: Towards Community Action on Aboriginal Injuries, visit the conference Web site at www.aip2004.ca.

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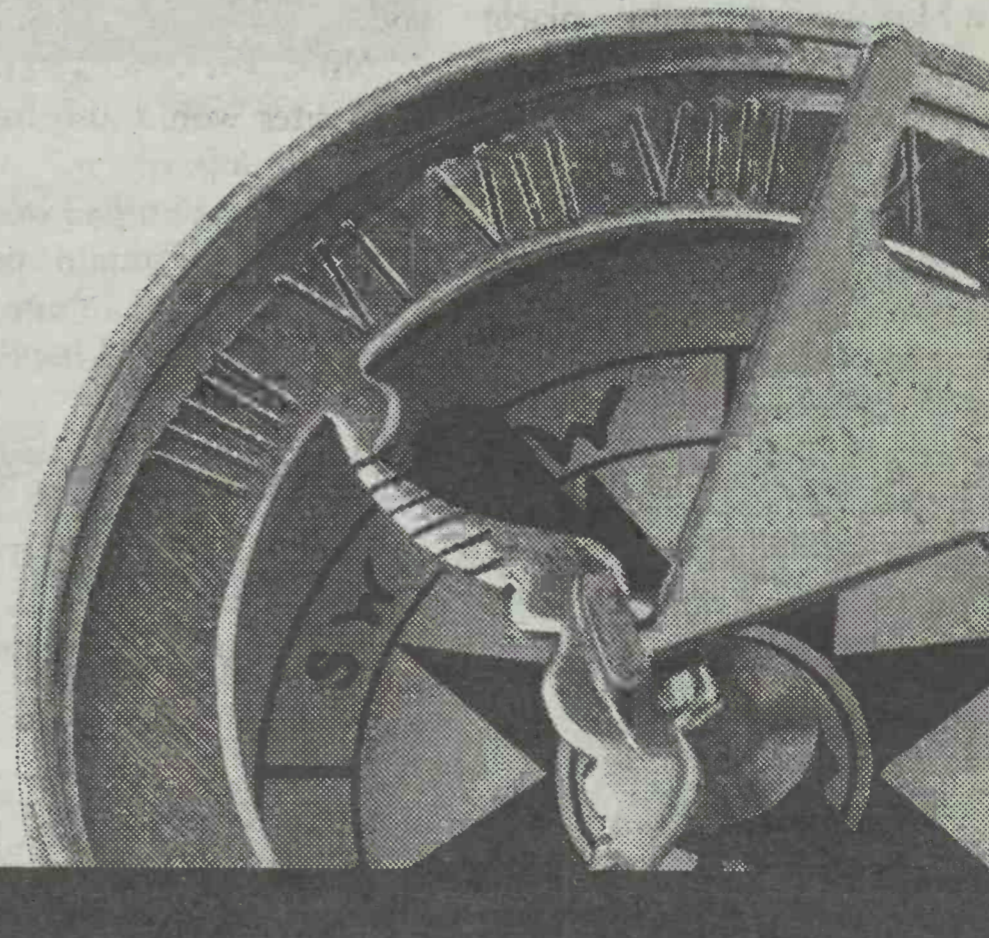
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The BC Aboriginal Network on Disability Society (BCANDS) has been awarded a contract for a pilot project that will enable Aboriginal People from across Canada to phone a 1-800 line for Advocacy and Referral Services. The purpose of this 1-800 line is to provide information and referral services to all Aboriginal persons (First Nations, Métis and Inuit), both on and off reserve, living with disabilities in Canada about any benefits or government services that may be available to them.

Mike Touchie, President of the BC Aboriginal Network on Disability Society (BCANDS) welcomes the challenge. Mr. Touchie, a strong advocate for Aboriginal People with disabilities, states: "This new initiative will allow all disabled Aboriginal People with disabilities from across Canada an avenue to meet their needs. We have many of our people who have no where to turn in time of crisis."

♦ **Jim Franklin, BCANDS Information and Referral 1-800 Operator**, provides information and makes referrals for Aboriginal persons with disabilities with respect to accessing health services, medical equipment, employment, and general information on disabilities and other health related issues. You can reach Jim via email at: jim@bcands.bc.ca, his toll free number: 1-888-381-7303, or www.bcands.bc.ca.

Leslie Morison, BCANDS Outreach Worker, promotes BCANDS and networks with groups such as Aboriginal Human Resources Development Agreement holders (AHRDA), the private sector and Sector Councils to increase the level of education and awareness of Aboriginal disability issues. Leslie is available to attend meetings, specifically with those who are AHRDA holders Nationwide. You can reach Leslie via email at leslie@bcands.bc.ca or office telephone: (250) 381-7303.

For further information about BCANDS, please call Robert Harry, Executive Director, or June Wylie, Assistant Executive Director at 1-888-815-5511, TTY Accessible.

Rules ho

By Cheryl Petten
Windspeaker Staff Writer

YELLOWKN

Smokers in Canada's N will soon be out in the thanks to some new laws regulations limiting where can light up.

The toughest stand ag smoking is being take Nunavut, where the territ legislature passed a new Tob Control Act in early Novem

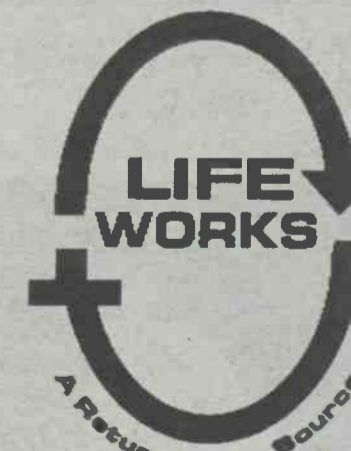
Under the act, it will be i to sell tobacco products to one under the age or 19, or to someone who looks like might be under age unless person provides identifica proving he or she is of age.

The act also regulates ho bacco products can be disp and where they can be prohibiting tobacco sales near health facilities, day nursing homes, seniors ho or pharmacies. It also req any retailer selling tob products to post health v ings. The act prohibits the of cigarettes in packages taining fewer than 20 cigar and places a ban on the u vending machines to sel bacco products.

Smoking in the workp and within a three-metre ra of any entrance to or exit a workplace is also bann der the act. The exception the workplace ban are in re rants or bars, home-based nesses, hotel or motel ro designated as smoking ro and special designated smo areas in homes for the el However the act stipulates two years after the act bec law, restaurants and bars w removed from the list of ex tions and will also have to ply.

Smoking in any public p or within a three-metre radi any entry or exit is also b under the act, with the smo ban around school doors creased to a 15-metre radius

But smokers who think the



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Rules help address high smoking rate in North

By Cheryl Petten
Windspeaker Staff Writer

YELLOWKNIFE

Smokers in Canada's North will soon be out in the cold, thanks to some new laws and regulations limiting where they can light up.

The toughest stand against smoking is being taken in Nunavut, where the territorial legislature passed a new Tobacco Control Act in early November.

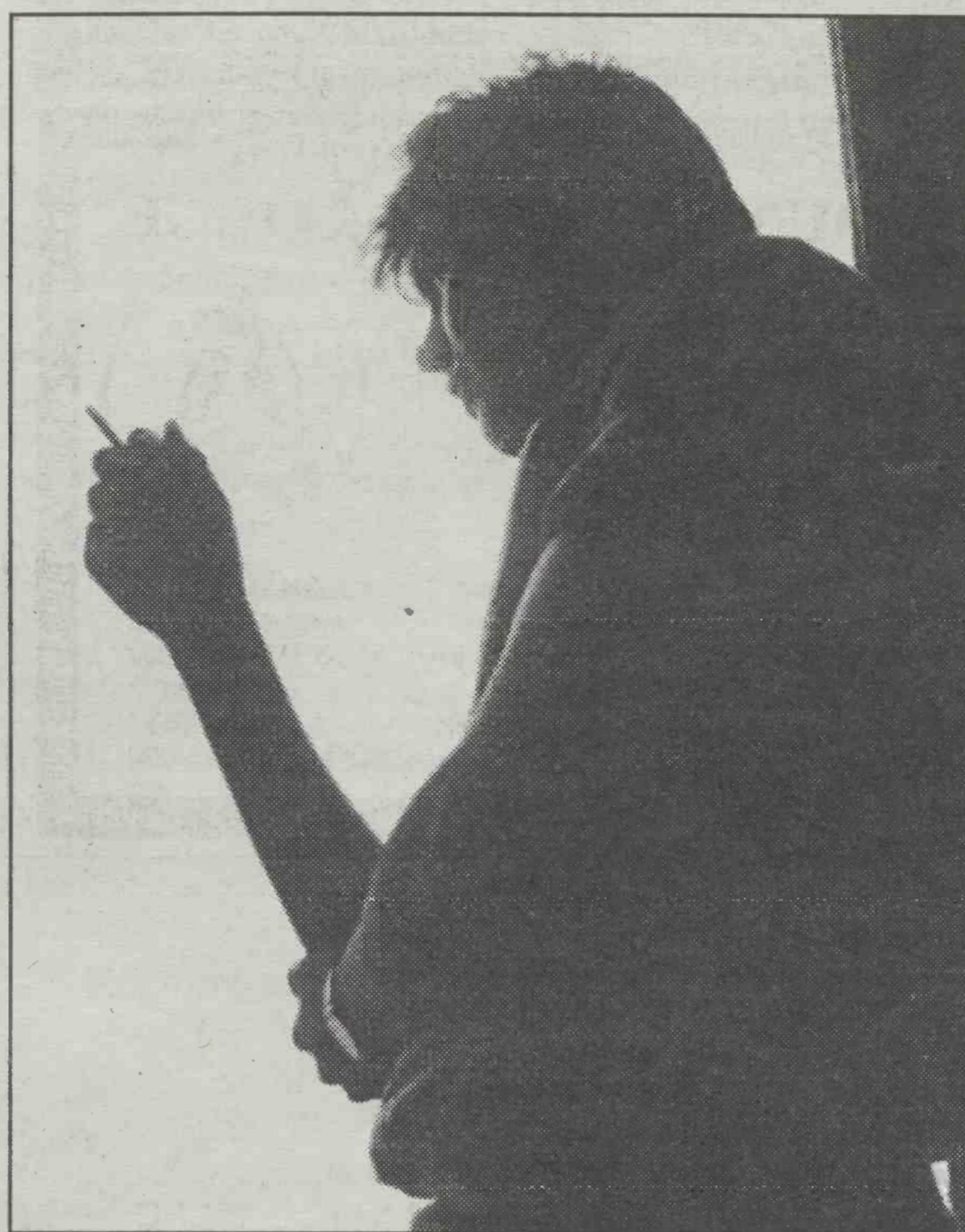
Under the act, it will be illegal to sell tobacco products to anyone under the age of 19, or even to someone who looks like they might be under age unless that person provides identification proving he or she is of age.

The act also regulates how tobacco products can be displayed and where they can be sold, prohibiting tobacco sales in or near health facilities, day cares, nursing homes, seniors homes or pharmacies. It also requires any retailer selling tobacco products to post health warnings. The act prohibits the sale of cigarettes in packages containing fewer than 20 cigarettes, and places a ban on the use of vending machines to sell tobacco products.

Smoking in the workplace and within a three-metre radius of any entrance to or exit from a workplace is also banned under the act. The exceptions to the workplace ban are in restaurants or bars, home-based businesses, hotel or motel rooms designated as smoking rooms, and special designated smoking areas in homes for the elderly. However the act stipulates that two years after the act becomes law, restaurants and bars will be removed from the list of exceptions and will also have to comply.

Smoking in any public place, or within a three-metre radius of any entry or exit is also banned under the act, with the smoking ban around school doors increased to a 15-metre radius.

But smokers who think the new



Toughest tobacco control legislation coming to Nunavut.

act means they have a couple of years before they have to butt out in their favorite bar or restaurant also have new regulations from the Workers' Compensation Board (WCB) to contend with. The Environmental Tobacco Smoke Worksite Regulations were approved in late November 2003, and will come into effect on May 1.

Andy Wong, chairperson of the Workers' Compensation Board of the Northwest Territories and Nunavut, explained what the new regulation will mean.

"It encompasses both territories. It applies to all enclosed work sites, meaning a building. And what the regulation is all about is that it would be a ban on smoking in enclosed work sites," he said.

"Now, for clarity, enclosed work sites would also include a bar or a lounge or a restaurant, as well as offices and so on and so forth. So there would be a total ban on all smoking buildings."

The new regulations will be enforced by the safety officers that are already on the job enforcing other workplace safety acts. The board is also working to establish partnerships with other enforcement agencies, such as municipalities that are enforcing their own smoking bylaws.

The two territories governed by the regulations have the highest smoking rates of any area in Canada. In the N.W.T. about 42 per cent of the adult population smokes, and in Nunavut about 48 per cent of the population are smokers, more than double the overall smoking rate for Canada, which sits at 21.5 per cent. But Wong stressed the regulations weren't created to cut down on the numbers of smokers in the North, but as a measure designed to improve workplace safety.

"I think a number of the issues have to do with worker safety at the workplace. As we all know, in

fact it's more and more commonly accepted now, that medically speaking, second-hand smoke is a workplace hazard. In fact it is a medical hazard. And because second-hand smoke still exists in certain enclosed work sites, for example bars and lounges most commonly, we came to the conclusion that workers in that industry were not protected, unlike workers in, say, an office building," he said.

Smoking is already banned in all workplaces except bars and lounges, Wong explained. "It was our opinion that those workers should also be extended the protection that exists for other workers, and hence we came out with a regulation which broadly is enforced to all work sites," he said.

"The Tobacco Act essentially says the same thing. The Tobacco Act says that smoking is banned in all enclosed work places. I think they use almost the same words. Now the only difference between the Nunavut Tobacco Control Act is that they do have a two year holiday for bars and lounges and private clubs. So in other words, even though the Tobacco Control Act has been passed, the bars, lounges and private clubs, like the Elks and so on, can continue to allow smoking for the next two years and then the provision that allows them the holiday will expire and they will have to comply. However, the interesting thing is the Nunavut Tobacco Control Act states that if another legislation comes into force and is more restrictive, then the Nunavut Tobacco Control Act would give way. In other words, our Workers' Comp. regulation will supercede the Nunavut Tobacco Control Act as of May 1, 2004, and the bars, lounges and restaurants and private clubs ... in Nunavut would have to ban smoking."

While the Workers' Compensation Board of the Northwest Territories and Nunavut isn't the first WCB to bring in regulations limiting smoking in bars and restaurants, it is the first to place a total ban on smoking in these workplaces, Wong said.

"The Workers' Comp. in B.C. does have similar regulations. However they do allow ventilated smoking rooms in restaurants and bars. Further to that, they do allow the workers to go in there during 20 per cent of their shift. So they have similar regulations, but they don't go as far as ours do.

"When we held our consultations this spring, we had representation from the hospitality industry, which basically are the bars and lounges from Yellowknife. And they were quite vocal that they wanted to see a ventilated space option in our regulation. And the board of directors studied the issue and basically our conclusion was that the ventilated space option does not fully protect workers from exposure. So we basically didn't allow for a ventilated space option," he said.

"We're just trying to protect workers, that's all."

While workers in the Yukon don't have the same protection from second hand smoke in the workplace that will be coming into effect in Nunavut and the Northwest Territories, the issue of workplace air quality is something the Yukon Workers' Compensation Health and Safety Board will be looking at in 2004, explained Becky Striegler, public relations liaison for the board.

"To address smoking in the workplace, and indoor air quality in general, which of course that would fall into that for sure, is in the plan to address one way or another. We haven't definitely made a commitment to regulation, but to look at options around what we can do to improve workplace safety in those areas," Striegler said.

Meanwhile, in the Northwest Territories, where the new WCB regulations are also in effect, the government has begun looking into whether a territorial law controlling tobacco use is needed.

A public consultation on the issue was held to get input on the matter, with the results showing there is support among the public for such legislation.



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[Mishtapew winners]

Awards recognize Aboriginal business success

QUEBEC CITY—It was a diverse group of businesses recognized on Nov. 23, as the First Peoples Business Association handed out its sixth annual Mishtapew Awards of Excellence in Quebec City.

This year's winners included businesses in the natural resource, manufacturing, cultural, financial and service sectors, with both well-established enterprises and those just getting their businesses off the ground being recognized. All of this year's winners are based in Quebec.

Group Nokamic Inc., a company based in Dolbeau-Mistassini and operating in the forestry sector was named as this year's Aboriginal Business of the Year. The company manages mobile camps and carries out pre-commercial harvest thinning, and has also developed two new pieces of equipment, the Nokamic NP-540 and the NP-25, which can be used for strip thinning and

land clearing operations.

This year's winner in the Trade and Services category is Prémontex, a Wendake-based business founded in 1987. The company manufactures and distributes a range of hardwood products, including staircase components, mouldings, panels and laminated tiles. The company has more than 50 full-time employees, working in a 40,000 square foot factory.

In keeping with traditional Aboriginal practices, the company has designed its production techniques to ensure efficient use of its raw materials, and to reduce the waste products going back into the environment. The company also works to ensure the quality of its products remains high by using only high-grade North American hardwood and by processing the wood on site in its own wood dryers. Prémontex sells its product

across Canada and into the United States.

In the Contribution of Local Development category, the award was given to Wemogaz Enr., a gas station and convenience store that has been operating in the community of Wemotaci since February 2000. Before the company opened its doors, people in the community had to drive to La Tuque to buy their gas, a trip of almost two hours each way. In

addition to gas, the business also supplies heating oil to many of the community's homes, as well as to a number of businesses operating in the area.

The Conseil de la Nation Huronne-Wendat won the Mishtapew Award in the Culture and Tourism category, in recognition of its efforts to revitalize the historic community of Old Wendake. The project is designed to preserve the past and make the

heritage and culture of the area accessible to tourists.

The project includes development of Tsawenhohi House, an interpretive centre where visitors come to learn about Huron-Wendat culture and their way of life, as well as restoration of the historic chapel in the community and the addition of a pedestrian footpath along the Akiawenrak River.

(see Business page 31.)

Legends with a modern twist

By Cheryl Petten
Windspeaker Staff Writer

LISTUGUJ, Quebec

Move over Superman. Step aside Spiderman and Batman. There's a new trio of heroes ready to take the comic book world by storm, and their names are Jesse, Tyra and Chad.

The three are the unlikely heroes of Sacred Circles, a comic book launched by a new comic book company, Birch Bark Comics.

Both the company and the comic book are the brainchild of Brandon Mitchell, a 23-year-old artist and entrepreneur from Listuguj, a Mi'kmaq community located in southeastern Quebec, along the border between Quebec and New Brunswick.

The idea of creating a comic book came to Mitchell a few

years back, in November of 2001, when, after studying animation for two-and-a-half years in Miramichi, N.B., he returned home to Listuguj and was teaching art at Alaqsitew Gitpu school.

The students were being taught about their culture, and Mitchell wondered if there wasn't a better way to teach them than through textbooks.

"So I asked them. I said, 'What would you guys think if I developed a story, like a modern retelling of certain stories?'" And they just kind of jumped all over it. And it was kind of like with their approval, so I developed it more. And it kind of took shape from there."

The main characters in the Sacred Circles books are 14-year-old Jesse Mitchell, his 12-year-old sister Tyra and his best friend Chad, who all go along on a camping trip with Jesse and Tyra's parents. (see Comic book page 31.)



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S. Locatelli, Secretar Canadian Nuclear Sa 280 Slater Street, P.O. Ottawa, Ontario. K1F

A Profile of Success from the FAAY

Access

and culture of the area to tourists. The project includes development of Tsawenhohi House, an event centre where visitors can learn about Huron culture and their way of life as well as restoration of the chapel in the community. In addition, a pedestrian path will be built along the Akiawenrak

(Business page 31.)

the Mishtapew prizewinners, and partners.

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- Wemogaz
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Canadian Nuclear Safety Commission / Commission canadienne de sûreté nucléaire

Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued a Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a one-day public hearing concerning the licences held by Denison Energy Inc. for the Denison and Stanrock Mine Sites located in Elliot Lake, Ontario. The hearing will be held at the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **January 8, 2004**, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by December 17, 2003. For more information, or instructions on how to participate in this public hearing process, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2004-H-2, or contact:

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A Profile of Success from the **FAAY Files**



Nora Karamujic is a 25-year old Métis from the Fort Chipewyan First Nation in Alberta who is in the fourth year of a nutrition and dietetics program at the University of Saskatchewan in Saskatoon. She was awarded a sociology degree in 1999. Nora is currently doing her internship at the Regina General Hospital. Friendly, enthusiastic, motivated and self-directed, Nora is a leader with plans to work in the field of Aboriginal nutrition.

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Business old and new honored

(Continued from page 30.)

In the Business Creation category, the Mishtapew Award went to Birch Bark Comics, a small company located in Listuguj that has created a comic book called Sacred Circles as a way to take Aboriginal stories and legends and put them in a modern context. The company has published two issues of the comic book, and is currently working on a third.

The award for Aboriginal Businesswoman was awarded to Jacinthe Petiquay of the Wemotaci-based company Transport Notcimik Inc. Petiquay, an Aboriginal businesswoman working in a sector of the economy dominated by men, was recognized for the work she has done within her company to work in partnership with the Aboriginal community, and to help develop both the local and regional economy. Among her accomplishments, Petiquay played an important role in the reactivation of the agreement between the Atikameks of Wemotaci and Hydro-Quebec regarding the control of vegetation growth under Hydro-Quebec's power lines.

The Solidarity Fund QFL, based in Montreal, was recognized in the Involvement in the Aboriginal Community category. The Solidarity Fund provides development capital and support services for small- and medium-sized businesses as a way to help create and maintain jobs in Quebec. The fund also works to ensure all its shareholders receive a fair return on their investment, something it has been successful in doing since it was first established in 1983. As of June of this year, the company had \$4.6 billion in assets, and had more than 550,000 shareholders, most of them Quebec workers investing in their future, and in the future of the province.

In the National and International Profile category, Terres en Vues/Land InSights was recognized, marking the third year in a row the organization has received a Mishtapew Award. Land InSights, which works to promote Native culture both within Canada and internationally, has also taken

home Mishtapew Awards in the Culture category, and in the Involvement in the French-Speaking Community category. The organization is best known for its work on the annual First People's Festival held in Montreal each June. In 2004, the festival will take place from June 10 to 21.

The award in the Natural Resources category was given to Les Pecheries Wulustuk-Conseil de la Première Nation Malecite de Viger, based in Cacouana. Since it was created in 2000, the company has been involved in commercial fishing, employing about 30 people. But soon, the company will be expanding its activities to include operation of an aquaculture facility. Once fully operational, the aquaculture operations will produce up to 50 metric tons of Arctic Char per year destined for regional, national and international markets, as well as up to 10 metric

tons of brook trout that will be used to stock lakes and rivers.

The Emerging Professional Award went to Jonathan Mathias of Winneway Gaz and Winneway Supermarket, while Mathias' business was also recognized with the 2003 Special Merit Award. Mathias was recognized for the success he has achieved with his business, and the many obstacles he had to overcome in order to realize that success.

Those obstacles included having to do extensive renovations to the property and buildings after purchasing the business, and dealing with the challenges of starting up a business in a remote area, such as getting supplies to not having access to banking and courier services. As a young entrepreneur entering into a new field, he also had to convince potential investors that he was a good risk, something he has proven by his business success.

Comic book characters

(Continued from page 30.)

Jesse Mitchell's dad Eric is an archeologist specializing in Aboriginal artifacts, and Jennifer Mitchell, Eric's mom is a research analyst and high school teacher. As the story unfolds, Eric accidentally unleashes an ancient evil that entraps him and his wife, and it is up to the children to try to rescue them.

The idea for the story came to Mitchell when, after deciding to do the comic book, he began reading Aboriginal legends and stories for inspiration. He came across the Mi'kmaq legend of the Jenu in one of the books he read, and it gave him the jumping off point he needed to begin developing the story line for the comic book. At first he had planned to tell the story in three issues, but he wanted to make sure everyone reading, whether they were Native or non-Native, would understand what's going on in the story, so he expanded it to cover five issues.

While there's plenty of action and adventure in Sacred Circles and the requisite number of heroes and villains, you won't find any super heroes within the pages of the book, explained Mitchell, who said he was looking to create an alternative to the superhero comics in his books.

"You're not going to see capes and spandex in my book. I didn't create a little Indian kid getting bit by a radioactive frog and calling him Frogboy or something. I wanted to stay away from that."

Over the summer, Mitchell finalized a deal to have the comic book distributed by Diamond Comic Distributors Inc.

"I shipped the books out in September and they were going to be released in November. So it's since November that I've had, like an across U.S., Canada and Europe audience."

"While having a distributor will lessen the load for Mitchell when it comes to reaching a non-Aboriginal audience, it doesn't do much in his efforts to reach Aboriginal readers, he explained.

"I still have to go out there and make people aware that, 'Hey, I'm around.' Because I'm pretty sure there's not a lot of comic book stores on reservations. So with the distributor, what I'm trying to do is just get non-Aboriginal readers to take notice of me. So I have yet to find a Native distributor. Once I find that, then all should be well."

Sacred Circles can be purchased through the Birch Bark Comics Web site at www.birchbarkcomics.com. Anyone interested in distributing the comic can also get in touch with Mitchell through the Web site.

"I'm just trying to make people aware that, 'Hey we're around.'"

Although the current story line will play out after five issues, that in no way means the end of Sacred Circles, Mitchell explained.

"The story is so open. Basically this five issues is just an introduction to the world I created," he said.

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New relationship

(Continued from page 8.)

Phil Fontaine also welcomed the appointment of Mitchell.

"The fresh perspective provided by a new cabinet and minister of Indian Affairs gives us an opportunity to proceed on an agenda for real change," he said. "I am hoping to meet with the new minister immediately to discuss areas where we can work together. I want to raise immediate priorities, like a new housing strategy for First Nations, education, training and building capacities among our people. Mr. Mitchell's commitment to community-based economic development, infrastructure in rural communities and the environment provides him with an understanding of the issues facing First Nations."

Métis leaders also extended their welcome to the government.

"I wish to extend my congratulations to the new prime minister of Canada and his cabinet. From the Métis Nation's perspective, Mr. Martin's new government provides an exciting opportunity to forge a renewed relationship between Canada and the Métis Nation," said Clem Chartier, newly elected president of the Métis National Council.

On behalf of the MNC, David Chartrand, president of the Manitoba Métis Federation, congratulated Denis Coderre on being appointed president of the Queen's Privy Council for Canada with the additional responsibility as federal interlocutor for Métis.

Brenda Chamberlain was appointed parliamentary secretary to the president of the Privy Council with a special emphasis for Métis, a new position.

COMMUNITY WORKER FASD Coaching Families Program

The FASD Coaching Families Program provides direct support services for families with children, youth, or adults who are affected by FASD. Support includes grief and loss counselling, parenting groups, crisis intervention, and referral and linkage to ongoing community supports. The service areas for these positions are Edmonton and Stony Plain/Spruce Grove.

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Who may apply for membership on the Metis Settlements CHC:

Residents of the Buffalo Lake Metis Settlement, Elizabeth Metis Settlement, Fishing Lake Metis Settlement and Kikino Metis Settlement.

Applications available at above First Nations and Settlement Administration Offices
Residents of First Nations or Metis Communities may participate in their local CHC or in the regional First Nations or Metis Settlements Community Health Council

Please mail applications before January 9, 2004 to:

Wanda Paquette, Office Manager
Aspen Regional Health Authority
10003 - 100 Street
Westlock, AB T7P 2E8

Third party management

(Continued from page 9.)

"To top it off, what I inherited was a band under third party for two chiefs before me. When I questioned the third party manager's expenditures, the department of Indian Affairs and the third party manager cut my salary because they were moving money around in post-secondary and in our land area. I guess if you question your third party manager, they will cut your salary."

Wilfred King said his third party manager was getting paid a lot to do very little and was not solving any of the community's problems.

"Right now, INAC's paying our third party manager \$126,000 a year. Essentially, all the third party

manager's doing is signing cheques on behalf of the First Nation and getting us into further debt. I think that's a breach of trust on behalf of the department of Indian Affairs to unilaterally impose this third party manager on our community," he said.

And King also suggested there was a double standard at play. The federal and provincial governments have run up deficits that are far greater than anything allowed under INAC's intervention policy, but they can force discipline on First Nations. He noted that the out-going Ontario government had left things in such a financial mess that the in-coming Liberals couldn't say with any certainty how

big the province's debt might be.

"I'd just like to note that the government of Canada also carries an enormous debt. The province of Ontario, which is one of the richest in Canada, couldn't even figure out the debt. How many people do they have at their disposal to deal with these matters and yet when our community goes into a deficit of 15 per cent it will automatically put us in third party management? So I would like to see those fundamental issues addressed by the national chief's office because I think it's a racist policy. If anybody should be in third party management, I think it should be the province of Ontario," he said.

Housing authority discussed

(Continued from page 27.)

Phil Fontaine told *Windspeaker* he believes the new prime minister is willing to look at allowing First Nations to take over control of housing.

"We're told that one of the priorities of the Martin government will be housing, that they will be prepared to inject serious money into the housing situation," he said.

He was asked if Martin's transition team had alerted him to any big changes that might be coming.

"I'll make two points. We've gone forward with the proposition that Indian Affairs and CMHC get out of the business of Indian housing and that, in the field that's vacated by these two departments, we establish a First

Nations housing authority that would be responsible for what Indian Affairs and CMHC does now. We'd be responsible, for example, for setting standards and codes, providing capital. The process, as much as this is possible to do, is to de-politicize that particular matter. We would have regional components, regional housing authorities controlled by First Nations. The jurisdiction that would be exercised would be First Nations. There have been no arguments about this. In fact, what we've heard has encouraged us to move further on this proposition," he said.

"The other is transferring the responsibilities that are currently Indian Affairs responsibilities. We've talked about transferring those over to

First Nations' governments. On that issue we haven't heard a discouraging word from anyone."

Had he received any firm commitments?

"Well, I think these two propositions are matters that the Martin government will be prepared to sit down and talk to us about. When you look at the federal allocations from Indian Affairs now, 80 per cent of that is directly administered by First Nation governments," he said. "When we talk about transferring the remaining responsibilities that are currently held by Indian Affairs, other than the fiduciary, that can happen fairly easily in my view. The department of Indian Affairs is still a fairly large bureaucracy with close to 4,000 people."

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Qualifications: Graduate degree in mental health related discipline preferred. Minimum of five years experience working in the mental health field preferred. Experience in working with Aboriginal people required. Staff or project supervision/management experience, coupled with knowledge of and experience in community development and workings within the context of a holistic approach, are assets. This position requires knowledge of the various Aboriginal cultures in Alberta. Fluency in one of the northern Aboriginal languages in Alberta is an asset. Your flexible approach, exceptional interpersonal and problem solving skills, creativity and innovation, as well as excellent verbal and written communication skills, are essential for success in this dynamic, changing environment. Proven computer competency and knowledge of Microsoft Word are required. Registration in the appropriate professional association required.

When Applying: Resumes should be submitted no later than 2400 hours on the closing date to: Human Resources AMHB, # 300, 10216 - 124 Street, Edmonton, AB T5N 4A3 or by Fax at (780) 488-0617.



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Samsom

(Continued from page 10.)

Since all people are created equal, James O'Reilly argued, then treaties—documents important to Native people—should be seen as being just as important as the historic documents that Native people view as important.

"Do treaty obligations mean something? We can say that's a relic of history. It means nothing. Yet the American constitution is a written document, a declaration of independence, is also a relic of history. The Bill of Rights of the land, that's history. Is his meaningless?" he asked. "If people gave their word, and they tried to show you what was given through the Elders, whether you agree or you disagree, the fact is that some event happened. There was a relationship. There was an understanding. There was an historic meeting of the minds, which Indian people considered to be binding upon them because of the spiritual element, the spiritual participation. At that time, there was a pact. What it was between members of the society . . . or between nations, the fact is that there was a solemn undertaking given. Now, courts say, 'We will disregard agreements of history.' When we throw out the British America Act, now the Constitution Act, 1867, or the American Declaration of Independence or their constitution? Those created, in a respectful submission, could

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The First Nations University nominations, inquiries position of President for of Canada.

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Samson victory in court

(Continued from page 10.)

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ments, obligations. They're being seen now through the eyes of current history, but it is extremely important, in my submission, that the judiciary take cognizance of this and give it effect."

Chretien's lawyer tried to steer the debate away from that question and back to more practical legal matters.

"What the applicants are seeking, your lordship, to direct, are the prime minister's personal views, his interpretations, his experiences, his recollections, his understandings, his opinions on many, many things, and whether any of them are relevant or not is the issue before you," Foran said. "We heard it again this morning when Mr. O'Reilly said to you what he is after. He wants the prime minister's evidence on issues of policy, conduct, behavior, and comportment. Those were his words this morning, and in my respectful submission, that type of evidence in a case like this is simply not admissible and not relevant."

He cited several court rulings where it was decided that government decision-makers did not have to explain the political reasons behind their decisions to the courts.

"So the four principles that I would urge upon you: the courts remain cognizant of the division of powers; the courts aren't to decide on the appropriateness of policies underlying legislative enactments; the courts do not consider the motives that effect not only legislative enactments, but also policy decisions; nor do

the courts consider personal opinions of elected officials," he said.

After retiring to chambers to consider the arguments, the judge returned with his decision 20 minutes later.

"I am satisfied that Samson First Nation should be permitted to call the present prime minister as a witness in the present trial, as I am satisfied he may have relevant and admissible evidence to give to the court that may help the court decide some of the issues presently before the court," he said. "The prime minister, like all other citizens in Canada, can be called to give evidence in a trial in Canada provided he has relevant and admissible evidence to give. When I say, 'can be called to testify,' like all other citizens of Canada, I am not speaking of the issue of parliamentary privilege that attaches to a member of the Canadian Parliament."

But he cautioned that he would not allow political matters to be rehearsed in court.

"I do wish to add the following: I will not permit questions that indicate that a party is going on a fishing expedition. Any questions put to the witness must be of a nature that can solicit facts relevant to the issues before the court. I will also not permit counsel to engage in a political debate with a witness," the judge said. "Counsel for the Crown can, if he is of the opinion that the questions being put to the present prime minister are illegal or are a political debate, object."

First in a chain

(Continued from page 18.)

My mother tells me in Ojibway to turn the kettle on. I hear her say the words; I understand the words; I turn the kettle on. But I can't respond in the way I understood it. The Dog Syndrome. "Dog" by the way, in Ojibway, is "nemush". Such is the price of colonization. We wear the clothes of our conquerors and sing their songs. As James Joyce put it, "I am forced to write in a conqueror's tongue."

Canada is proud of the fact it has two official languages—French and English. But it's always irked me. I don't remember voting on that. I must have been in the bathroom or something. But these two tongues are merely the most recent and trendy. They've only been on this continent for 500 years, give or take a decade. That's the lifespan of a good-sized tree, 500 years.

Gathering of nations

(Continued from page 26.)

But what would make this tourney special is the fact that it has a Nations category, featuring tribe versus tribe.

"A lot of people are saying it's a great idea," Leonard Matthews said. "And I don't think it's ever been done before."

Matthews said he is simply forging ahead with his dream. "A lot of people have ideas, but all they ever do is talk about it," he said. "It prevents people from achieving what they're dreaming about. I'm just going ahead and putting my plan to work."

The Nations category would be unique if Matthews can pull it off. Matthews, who hails from the Ouje-Bougoumou Cree Nation, said plans are already underway to ice a Quebec-based Cree club.

Invitations have been extended to officials of the Abenaki, Algonquin, Atikamekw, Huron, Inuit, Maleseet, Mi'kmaq, Mohawk, Montagnais, Naskapi, Ojibway and the Cree of Northern Ontario.

Matthews is hoping to have at least 10 entries in the Nations division. Though the event is open to all tribes across the country, Matthews believes during the tournament's first year there might only be participants from Quebec and Ontario.

He added he has been thrilled with the support the tournament has received.

"A lot of people are interested in this," he said. "And I've had people call me and tell me they heard

That's 3,500 in nemush years.

Prior to colonization, it's believed that more than 50 separate languages and dialects were spoken in Canada. A study a few years back predicted that in 20 years or so, only three of these would still be spoken—Cree, Inuktitut, and Ojibway. There are entire generations of Native people who now are alienated from their parents' and grandparents' method of communication. And there will be more.

It's said that when a tribal Elder dies, a library dies with him or her. When an Indigenous language dies, a philosophy dies, a way of thinking. As the first in the long chain not to speak my family's language, this is a burden I carry. I am the first in this inevitable chain to let a priceless language die. I have to live with that. And I feel the guilt.

about the event and they are interested in it."

Matthews said he has been planning this event for the past 14 months. His idea sprouted from the Paix de Braves, an agreement signed in February 2002 between the Quebec government and the Crees. This agreement, forged on a political platform that ultimately gave the Crees in Quebec economic sovereignty, also strengthened political, economic and social relations.

Matthews reinforced the fact that the Paix de Braves is not just political in nature but a cultural and social agreement as well.

So, besides the on-ice action, the Gathering of Nations Cup Aboriginal Memorial Festival will feature plenty of other activities. For example, there are plans to have a First Nations flag contest, as well as traditional knowledge, healing and wellness workshops.

The event would be open to all, including non-Natives. "That's the reason we're doing it," Matthews said. "We're inviting people to come and have some fun with us."

Ted Nolan, a former coach of the year in the National Hockey League, has agreed to act as the event's spokesperson, said Matthews. Officials have also invited various current and former Native NHL players to attend.

Those Native players in the NHL now, however, are unable to commit to attending the event since they could be participating in their own pro playoffs at the time.

Chiefs' attendance

(Continued from page 11.)

Herbert Norven shared the Nisga'a governance practices of dealing with lacklustre attendance.

"We have a code of conduct for our government members," he said, "so that we're always in attendance at all of the meetings we say we're going to go to. If we don't stay for the length of that meeting without proper reasons, we get docked half of whatever it is that we're go-

ing to get. And we have to pay for half of the travel and half of the expenses at the personal level because we didn't fulfill our commitment. These are the things we are starting to do at home."

Co-chair Ted Quewezance saw an unnecessary fight brewing that would make the organization look bad. "We will deal with this final resolution," he said, drawing the matter to a conclusion.

PRESIDENT

Five Year Term (Renewable)

The First Nations University of Canada invites nominations, inquiries, and applications for the position of President for the First Nations University of Canada.

The First Nations University of Canada is a unique institution under the jurisdiction of the Indian Governments of Saskatchewan, the Federation of Saskatchewan Indian Nations (FSIN). The mission of the University is to "enhance the quality of life, and to preserve, protect and interpret the history, language, culture and artistic heritage of the First Nation people. The University will acquire and expand its base of knowledge and understanding in the best interest of First Nations and for the benefit of society by providing opportunities for quality bilingual, bi-cultural education under the mandate and control of First Nations of Saskatchewan." All University programs are accredited through the University of Regina.

The University is academically federated with the University of Regina and has a growing enrolment of over 2000 students and over 65 full time faculty. In addition to the main campus located in Regina, the University features two other campuses located in Saskatchewan's main centers. It offers on-campus degree and certificate programs, including some

graduate programs in Indian Art, Indian Education, Indian Communication Arts, Indian Languages, Indian Health Studies, Business and Public Administration, Indian

Social Work, Indigenous Studies, Nursing, Dental Therapy, Environmental and Health Science, and Science disciplines. The University also provides off-campus classes and programs in First Nations communities within Saskatchewan and in other provinces and is also actively involved with Indigenous communities internationally through its Indigenous Centre for International Development.

Reporting to the Board of Governors, the President is responsible for the leadership and overall administration of the University. The candidate should have a willingness to work closely with faculty, staff, and students to foster and aim to fulfill the University's mission. The ideal candidate must have an earned doctorate from a recognized university, have demonstrated excellence in University teaching, have extensive administrative experience in a post-secondary institution and have the ability to interact effectively with First Nation and non-First Nation communities, governments and institutions. Knowledge of First Nations culture, values and traditions is essential.

All qualified candidates are encouraged to apply and review of applications will continue until position is filled. Applications and nominations should include a CV, a letter of introduction and the names of three referees, addressed in confidence to:

President's Office
First Nations University of Canada
1 First Nations Way
Regina, SK S4S 7K2
Phone: (306) 790-5950, Ext. 2100
Fax: (306) 790-5999
Website: www.firstnationsuniversity.ca

FIRST NATIONS UNIVERSITY OF CANADA



The First Nations University of Canada will give preference to, First Nations persons, Aboriginal persons and other designated group members. (SHRC - E93-13)

[footprints] Tom Longboat

athlete continues to inspire

By Cheryl Petten

In 1998, as one century was about to end and another begin, Maclean's magazine ran a list of the 100 most important Canadians in history, dividing them into 10 categories, with 10 names in each category. In the Stars category, reserved for the best in celebrity the country has had to offer, the number one spot went to Tom Longboat. And in the list of the top 10 Canadians in history overall, Longboat came in ninth spot, sharing the list with the likes of William Lyon Mackenzie King, Glenn Gould, Nellie McClung and K.C. Irving.

But just who was Tom Longboat, and why did Maclean's deem him to be such an important person in the history of our country?

Thomas Charles Longboat was born on the Six Nations reserve on June 4, 1887, a member of the Onondaga Nation. His Iroquois name was Cogwagee, which means Everything.

The family lived on a small farm, and everyone had to help with the plowing, harvesting and caring for the animals. When his father died when Longboat was only five, the children had to pitch in even more to help their mother.

While chores kept him busy growing up, Longboat always found time for fun, sometimes sneaking away from his work to play lacrosse. He was a good lacrosse player, partly because of his speed. That speed also came in handy when his mother would send his older brother out to find him and bring him back home, and the two would spend hours chasing each other all over the reserve and into the neighboring countryside.

In the spring of 1905, 17-year-old Tom Longboat entered his first competitive race, the annual Victoria Day five-mile race in Caledonia. He didn't win the race, coming in second, but the

experience had whetted his appetite and he decided to begin training to improve his strength and endurance.

Part of his training involved running to neighboring towns, but members of his family wouldn't believe him when he told them how far and fast his travels had taken him. That was until Longboat beat his brother to Hamilton, with Longboat on foot and the brother driving a horse and buggy and getting a half-hour head start.

The training regimen paid off for Longboat when the Victoria Day race came back around. From the very beginning he took the lead and maintained it through all five miles, finishing more than 400 yards ahead of the nearest competitor.

Longboat's next race would be the Hamilton Herald Around the Bay race along a 19-mile course. When he lined up at the starting line with the 26 other competitors, no one there had ever heard of him, and he was given 100 to 1 odds at winning by those taking bets on the race's outcome. But by the time the race was over, everyone had taken note of the newcomer, who finished the route in just over one hour, 49 minutes, almost three minutes ahead of the second place finisher.

The results were the same in Longboat's next two races, the 15-mile Ward Marathon in Toronto, and a 10-mile race on Christmas Day in Hamilton.

In 1907, Longboat set his sites on an event that was, and still remains, the premiere running event of the world—the Boston Marathon. Longboat was one of seven Canadians entered in the race, with 104 runners in total competing. He won the race handily in a record time of 2:24:24, beating the previous record by five minutes.

With the Boston Marathon under his belt, Longboat's next big

challenge would be the Olympic Games, to be held in London, England the following year. Leading up to the Olympics, he recorded win after win after win, beating a relay team in a five-mile race, winning the Ward Marathon again, and setting a new Canadian three-mile record of 15:09.6.

The day of the Olympic race was hot, and the runners faced a route longer than many of them had ever run before—26.2 miles—lengthened so the royal family could watch the start of the race from Windsor castle. Longboat was running in second place when, nearing the 20-mile mark he collapsed and had to leave the race. The route took a similar toll on many of the other participants, with fewer than half finishing, and many of those finishing having to be carried off in stretchers.

Following his experience in London, Longboat ran in two lackluster races back at home in Ontario, and some began to talk as if his running career was over. But it didn't take long for Longboat to convince them otherwise. He finished off the year by setting a new national record, and claiming his third consecutive Ward Marathon win, finishing eight minutes ahead of the second place runner. Then, on Dec. 15, he left his amateur career behind and turned pro.

His first professional race was against Dorando Pietri, an Italian runner who had crossed the finish line first in the Olympic marathon, but who hadn't won a medal because officials had helped him across. Pietri had already won a rematch against the Olympic gold winner John Hayes, and Longboat had been invited to challenge the winner. The race took place in New York's Madison Square Garden and, despite the fact that Longboat was unaccustomed to running on an indoor track, he won the race when, with just six laps to go, Pietri

collapsed and had to be removed from the track on a stretcher. A few weeks later the two runners met in a rematch in Buffalo, and although this time Pietri left the track under his own steam, the end result was the same.

Longboat's next race would be Jan. 26 in Madison Square Garden, a match up against Alfie Shrubbs, an English runner who

as an amateur had dominated that country's running events. The lead up to the race became a media circus, with daily accounts of the runners' preparations for the big day.

The first half of the race belonged to Shrubbs, who at one point was eight laps ahead of Longboat. Then, about 15 miles into the race, Longboat began to pick up speed. Twenty miles in, he'd reduced the lead to six laps. At the 23-mile mark, Shrubbs' lead was down to two laps. Longboat made up the difference at the 24-mile mark and as he passed his competitor, Shrubbs walked off the track, leaving Longboat to finish alone to earn the title professional champion of the world.

When war was declared in August 1914, Longboat joined up. He continued to run, both in competitions and exhibition matches set up for the forces, and in his role as a dispatch runner, taking messages between posts when communications were down.

When he returned home after the war, things had changed. Professional racing was no longer the



Tom Longboat took the competition by storm when ever he took part in a race. More than 50 years after his death, an annual award given in his name helps encourage young Native athletes.

draw it once had been and, although he still competed in a few races, Longboat soon had to turn his attentions to making a living through other means.

In early in 1949 he developed pneumonia and, on Jan. 9 at the age of 61, Tom Longboat died.

Longboat has been called the greatest marathon runner of all time, and one of the greatest Canadian athletes that ever lived. Now, over half a century after his death, the legacy of Tom Longboat lives on. He has been inducted into the Canadian Indian Hall of Fame and the Canadian Sports Hall of Fame. An elementary school in Toronto bears his name. His name and image grace a limited edition stamp issued by Canada Post to honor famous Canadians of the past century. And each year, the Tom Longboat Awards are given out to the top Aboriginal amateur athletes in the country, showing that almost 100 years after he ran his first race, the name of Tom Longboat continues to inspire.

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“British Columbia recognizes that
the historic and contemporary
use and stewardship of land and
resources by the Gitksan wilp are
integral to the maintenance of
Gitksan society, governance and
economy within the Gitksan
traditional territory.”

“British Columbia acknowledges
that the Gitksan Simgigyet
represent the Huwilp.”

June 1, 2003
Gitksan Interim Agreement Regarding
Forestry Development

“The Government of
British Columbia
recognizes that the duty
to seek workable
accommodation of
Gitksan’s Aboriginal
Interests occur at
Administrative Decision
level, and Operation
Plan level.”

Gitksan Short-Term Forestry Agreement
Draft 2003/11/19

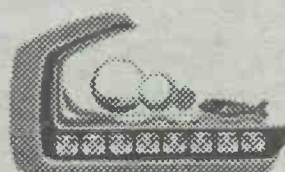
Prior to
the issue
of a cut
permit

Administrative Level

“Administrative Decision” means a
decision made by a Ministry of Forest
statutory decision maker related to
resource development and/or forest and
range tenure administration.”

Operational Level

“Operational Plan” means a Forest
Development Plan, Forest Stewardship
Plan, and Range Use Plan (including
amendments thereto) as defined in
provincial legislation respecting forest
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Happy HOLIDAYS and Season's Greetings to our readers and clients WHO have supported Windspeaker through HOUT 2003.

*May the great spirits Guide and Protect you all,
Darcie Roux*

Joan Paillon

Happy Holidays!

Jean Desney

Patten




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Thanks! Paul

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