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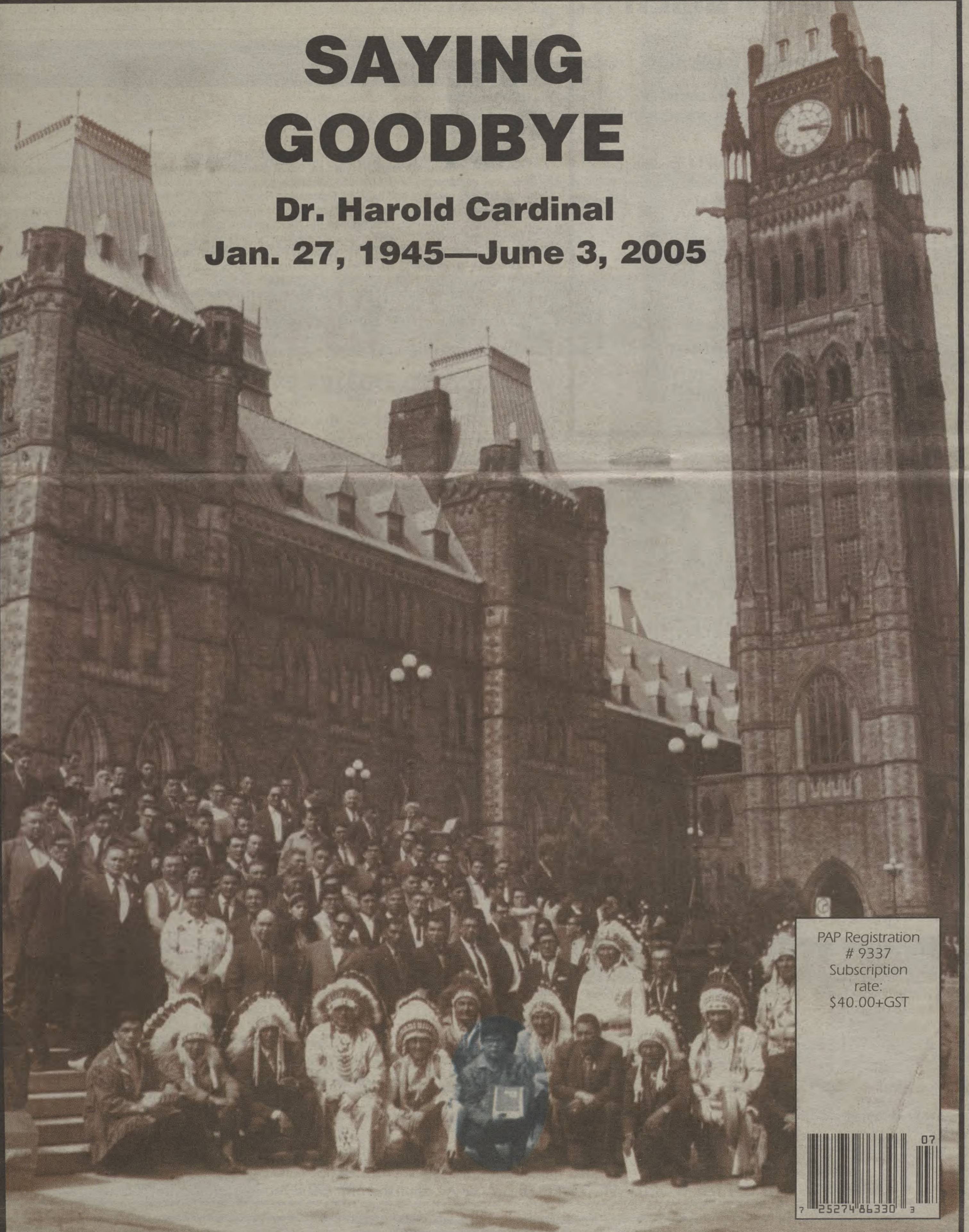
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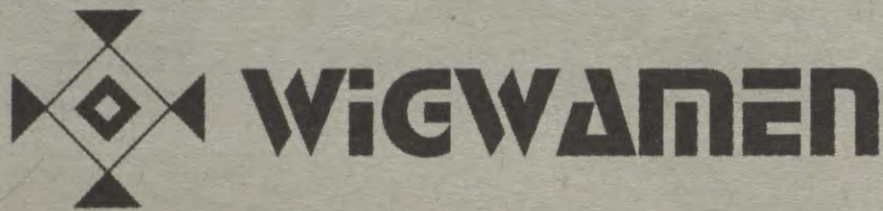
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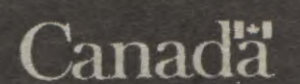
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The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a two-day public hearing on the application by Rio Algom Limited, Toronto, Ontario, for the renewal of its licence to operate uranium mine waste sites located near Elliot Lake, Ontario. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **August 17, 2005**, and **October 19, 2005**.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by September 19, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2005-H-10, or contact:

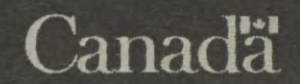
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PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold two public hearings on applications by Atomic Energy of Canada Limited (AECL), Mississauga, Ontario, for the renewal of the operating licences for the MAPLE reactors and the New Processing Facility (NPF). The two MAPLE reactors and the NPF are located at AECL's Chalk River Laboratories in Chalk River, Ontario. While separately licensed by the CNSC, the MAPLE reactors and the NPF combine to form the proposed new medical isotope production facility. Both hearings will therefore be held on the same two-day hearing schedule, in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **August 18, 2005**, and **October 19, 2005**.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by September 19, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2005-H-12, or contact:

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Extinguishment now a thing of the past 8

Indian Affairs Minister Andy Scott has promised that extinguishment of Aboriginal rights and title is off the treaty and land claims negotiation table. What he says government is now prepared to offer is the recognition of coexistence and not the extinction of First Nations groups. Thanks Andy!

Tri-lateral—Code for downloading? 9

The feds are moving on self-government talks and are dragging the provinces with them. The buzz is about tri-lateral discussions between Aboriginal, provincial and federal government representatives, which are supposed to end jurisdictional disputes.

Leaders sign political accords 10

There's no money on the table, but lofty goals and promises now that government and Aboriginal leaders have put pen to paper to sign political accords that frame the discussions going forward on self-government and other issues of concern.

More controversy for FNUC 13

First Nations University of Canada has dug a hole so deep it may not be able to climb out. Documents reveal that the university is in dire financial straits, and with the current rash of staff dismissals, some of which are highly suspect, FNUC may have to finance a load of lawsuits.

Special Feature: They're young, they're smart, and they're in business for themselves. Windspeaker talks to three young entrepreneurs—Jason Bru, Jeremy Thompson and Gisele Martin. Pages 18 and 19

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Transformative change for better or for worse; that's what the May 31 signing of the political accords at the cabinet policy retreat means to Native populations. Caution Will Robinson, caution.

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Drew Hayden Taylor adds a few phrases to our Aboriginal lexicon; Law columnist Tuma Young discusses power of attorney; and Inuit commentator Zebedee Nungak grows up into Elder-hood.

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The Kingston Police Service knows it's true, but what about other forces across the country? Racial profiling exists and the concern is that it is not being recognized. One RCMP detachment in Alberta is being accused of targeting Aboriginals.

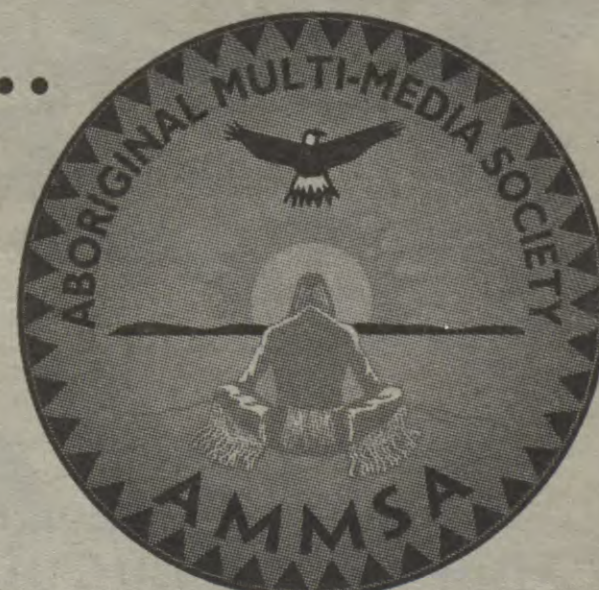
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Harold Cardinal left his mark on Canada in no uncertain terms. His response to the 1969 White Paper and his role in championing Aboriginal rights in Ottawa continue to serve as inspiration to Native people coast to coast. Cardinal passed away in June, but remains in the hearts and minds of many.



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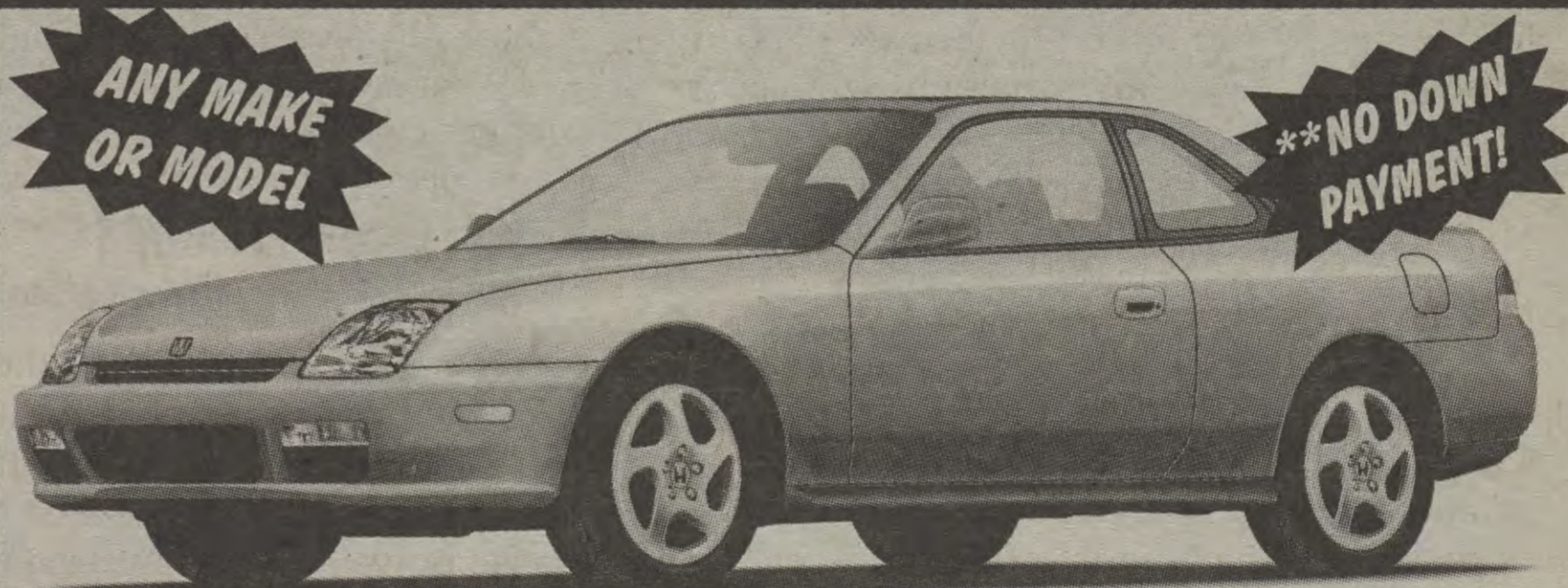
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For better or for worse

The cat's definitely out of the bag now: things are transforming on the national Aboriginal political stage.

Assembly of First Nations National Chief Phil Fontaine and Prime Minister Paul Martin, with Indian Affairs Minister Andy Scott close at hand, signed a deal May 31 and—especially in the case of Scott—uttered some words that should mean that things will change dramatically and permanently. (See story page 8.)

But the “no money yet, wait a little longer” part of the scenario is especially troubling to us and to many veteran observers of the parliamentary scene as well. Media shy, but very knowledgeable Ottawa sources tell us that the prime minister has shelled out close to \$30 billion over the last few months to shore up support for his shaky minority government. With \$30 billion already committed, we're told the government has no money left after keeping all the promises Martin made to mainstream governments and citizens. Our sources say that's why there was no cash on display after the cabinet retreat with Aboriginal leaders. That's also why residential school survivors were asked to wait another year (or two) before the government follows through on what is, at this point, only a promise of future monetary compensation.

The Indian Affairs minister hinted at—and in some cases outright promised—that significant new money will be “invested” in the many areas where First Nation, Métis and Inuit communities lag sorrowfully behind the Canadian mainstream. (Story on pages 10 and 11.) We'll see if any of that promised future funding will be based on demonstrable need (or better, on recognition of the rights-based entitlement) rather than on how little the government can get away with spending.

When Phil Fontaine gripes privately (as detailed in a memo penned by Quebec regional Vice-chief Ghislain Picard in our story on page 12), but says not a critical word when he and the people whose interests he's expected to represent are told to go wait a little longer, it looks bad.

In the frequently dishonest game of creating political optics, it's always wise to watch what folks are doing with one eye while keeping the other alert for prestidigitation. Too many times in this set of recent pronouncements, government officials used one word when another would have provided more clarity. Minister Scott said Aboriginal groups will now be considered “full partners” of the federal government in policy development. He didn't say “equal” partners and that, to our way of thinking, means simply that the federal government will continue to reserve the ultimate authority for itself—just as before.

As for promises that provincial/federal rivalries can be reined in and the jurisdictional ping pong game that has been used to frustrate First Nation, Métis and Inuit ambitions for all these years will finally come to an end, well, we'll believe it when we see it.

Ditto for the minister's claim that the federal agenda of extinguishment of Aboriginal and treaty rights is now a thing of the past. Hundreds of millions of dollars have been chewed up by lawyers and bureaucrats in Justice, Indian Affairs, the Privy Council Office and the Prime Minister's Office over the years creating the landscape that exists today. We don't see how a decision reached by the Indian Affairs minister—who is not all that big a fish in the pond—can bring that to a screeching halt.

One note on accountability: since the comments of Minister Scott and the prime minister imply that the federal approach to Indian Affairs up until this point in history has been dead wrong and lamentable, shouldn't somebody apologize? And shouldn't the worst proponents of that approach, many of whom are still working within the federal bureaucracy, be rooted out and sent packing?

There's lots of them out there and the current wisdom is that they messed up large and cost the taxpayers billions and cost Indigenous people inestimable amounts of suffering along the way.

We think that's a crystal clear definition of failure and failure of that proportion in a position with a six-figure salary and an indexed pension would not be rewarded—or tolerated—anywhere else but in government.

Just asking.

—Windspeaker

The language of the superior adopted

Dear Editor:

When I was growing up, people would trap animals, and also hunt and kill them. The skins or furs would be sold and the meat of trapped and hunted animals would be eaten. My father sold the furs of the muskrats he trapped, and we ate the meat. As a child, I assumed that everyone lived this way: our life was ordinary, and we were just folks.

Many years later I found out, by reading books and journals, that others did not think the way we did. For example, Marcel Giraud, the French anthropologist, wrote that the people where I lived along Lake Manitoba were backward, primitive, almost without culture, and simple minded. Not quite up to par with the ‘whites’ these ones, he concluded.

Having studied law for a long time now, I have discovered the importance of the idea that Indigenous peoples are not quite as human as the others who came from Europe to the Americas. The idea has been used to explain important actions. The idea has been used by very highly placed people in governments, in universities and in the courts of law.

The best known example takes the form of the idea that farmers are better than hunters. According to this version of the notion that Indigenous peoples are primitive and lesser humans, God has given a mandate to those who till the soil. The mandate is to take the land from the hunters, who only ‘roam’ over it to hunt animals. Farmers are morally better than hunters, and therefore farmers have a right to take the lands of the hunters.

The legal version of the idea declares that the lands of hunters can be taken because they are empty: terra nullius. Terra nullius is Latin for ‘land belonging to no one.’ It is there for the taking. Translated into ordinary language, this means that the land was empty of people who mattered in law. They did not matter because they were hunters, and not farmers.

This is a very powerful idea, and it has influenced many aspects of thinking in Canada. For example, people who do not matter have no history that matters. Accordingly, the universities have taught the history of the intruders but overlooked the history of the hunters, except to the extent it is incidental to the history of those who matter—the intruding farmers.

We also see the idea at work as it influences the views of our own people. It is the morally superior farmers who decide what is right and what is wrong; what is good and what is bad. The farmers, represented today by their politicians and judges, are the moral standard bearers. Accordingly, some Metis people think it is important to ask the Ottawa politicians what they think about Louis Riel: tell us he did no wrong, so we can be sure.

There are occasional glimmers of light in this story, such as the more recent statements by the Supreme Court of Canada to the effect that Aboriginal people have rights protected by the law of the Constitution. That court rejected the notions of farmer-superiority that were accepted in the 1990s by the trial judge in the famous Delgamuukw case. In several important cases, legal rights that belong to hunters have been found. In the Powley case, two men hunted and killed a moose, and the court said they had a right to do that.

What I am wondering at today is the way that our people, too, are adopting the language of farmer-superiority, even as they assert the rights of hunters. No one hunts and kills animals for food anymore, at least not in the language that is being adopted everywhere. Aboriginal hunters today harvest moose. They do not hunt and kill them to eat them. Metis organizations, anxious to secure government recognition of hunters' rights, issue what they call ‘harvester cards’ to members that they would like to see recognized as having hunting rights.

At the rhetorical level, at least, the farmers' ideas still rule: Aboriginal hunters can acquire legal rights in the world now ruled by the farmers. However, it is only by metaphorically transforming themselves into farmers that hunters can have rights. Hunters are still morally inferior to farmers. Such is the power and magic of the law. Such is the power and magic of the idea, and of its servant, language.

Paul L.A.H. Chartrand, I.P.C.
Professor of Law

[rants and raves]

Fueling the abuse

Dear Editor:

Lies, lies and more lies. I watched the CBC Newsworld live announcement May 30 regarding settlements to former students of Canada's Indian residential schools and I am hurt and saddened but not surprised. Instead of announcing a settlement package, the government representatives are pursuing yet another study.

A Supreme Court judge will study us yet again for who knows how much money and fuel another year of useless bureaucracy that will cost the same as any settlement would.

I feel like the government is interested in only one thing and that is in continuing the cruelty and abuse of the residential school.

Darell Gaddie,

Residential school survivor

Gordon's residential school 1963-66

Prince Albert All Saints residential school 1966-68

Yell if you have to

Dear Editor:

In the past two weeks or so, there have been bear attacks in western Canada and in one case it has been deadly. My sincerest condolences to the family for their tragic loss. I am a member of the Wet'suwet'en Nation of central British Columbia and upon hearing of these attacks I wanted to share a message about bears that was passed onto us by our Elders.

I clearly remember our Elders saying “Never make fun of being charged by a bear.” Why? Because they believed that it would happen. They also stressed to young women that if at all possible, “not” to go into the forest during menstruation.

The Elders also said to “make noise” by talking loud or even yelling out occasionally so that you won't surprise a bear. These are some factors shared to us by Elders that may definitely lessen the chances of being charged by a bear!

Gary R George
Houston, B.C.

Time to start to walk

Dear Editor:

Re: *Transformative change.*

Hey, when are the red skins going to wake up and do this ourselves? The man is still treating us like we're childlike and lawless. We don't need the man to hold our hand anymore. We have excellent teachers and lawyers, professors, individuals with degrees. Time to start walking don't you think!

—Leo

Political brinksmanship

Dear Editor:

I am utterly disgusted with the crass politics of the federal Conservatives. Stephen Harper and Peter McKay's lust for power is dangerous. Playing politics with the country's future by making a deal with the Bloc Quebecois to bring down the Liberal government is political brinksmanship bordering on nihilism. Harper and McKay, who forged a party through deceit and back-stabbing, don't have any claim to credibility. They never even tried to make the government work.

Harper will likely get his election soon, however he won't like the outcome. Canadians will judge him harshly for playing politics with our country's future. The Liberals will win another minority and the Bloc will win Quebec.

Frank R. Tomkins,
Saskatoon

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24	25			28	29	30	
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PEGUIS POWWOW
July 19—21, 2005 Peguis Reserve, Man. (204) 645-2359

KAINAI INDIAN DAYS
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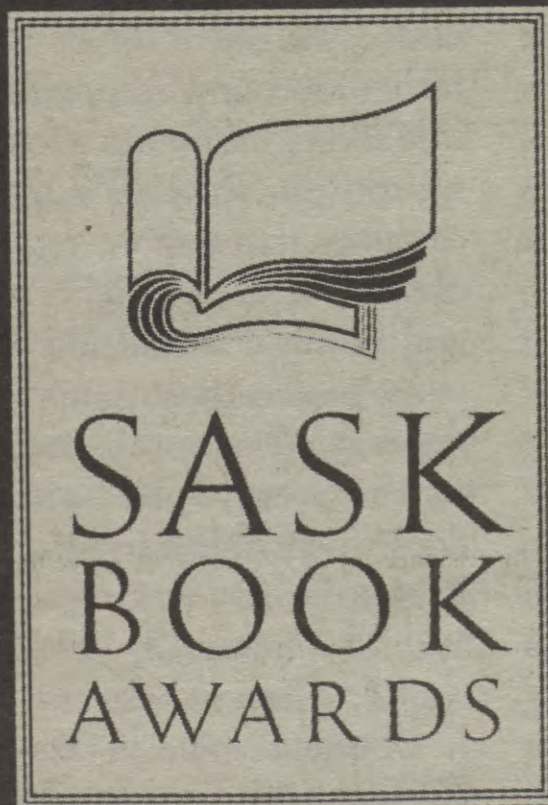
SHOAL LAKE CREE NATION OSCAR BEAR MEMORIAL GOLF TOURNAMENT
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Indian Affairs Minister Andy Scott says extinguishment is a thing of the past

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Indian Affairs Minister Andy Scott dropped a bombshell on May 31. Scott announced during the federal cabinet policy retreat with leaders of five national Aboriginal organizations that the federal government is abandoning its policy of seeking the extinguishment of Aboriginal rights during land claim and self-government negotiations.

He didn't call a press conference or send out a news release to tell the world of this decision, one that would be of monumental importance to First Nation, Métis and Inuit people if it turns out to be the real deal. It came up as a result of questioning during a teleconference with the Aboriginal media on June 1.

A reporter with SOCAM, the Quebec Native communications society, asked the minister if the federal policy of extinguishment of Aboriginal rights in negotiations would continue now that the federal government has signed political accords framing self-government discussion with Aboriginal organizations.

"We believe that we should be negotiating around an evolving relationship with First Nations in coexistence rather than extinction," Scott replied.

But the policy is still there, the reporter said.

"Well, this was just yesterday. We

"We believe that we should be negotiating around an evolving relationship with First Nations in coexistence rather than extinction."

—Andy Scott

made a decision and I made a decision on behalf of the government of Canada that, going forward, the basis of our negotiations will be an evolving relationship and coexistence," Scott said.

The reporter obviously had a hard time believing what he was hearing and asked the question again.

"Yes, the intent here very, very specifically is to be negotiating on the basis of an evolving relationship, that there isn't a static moment that you can mark a line in the sand. It's an evolving relationship and therefore we're negotiating coexistence rather than extinguishment," the minister said.

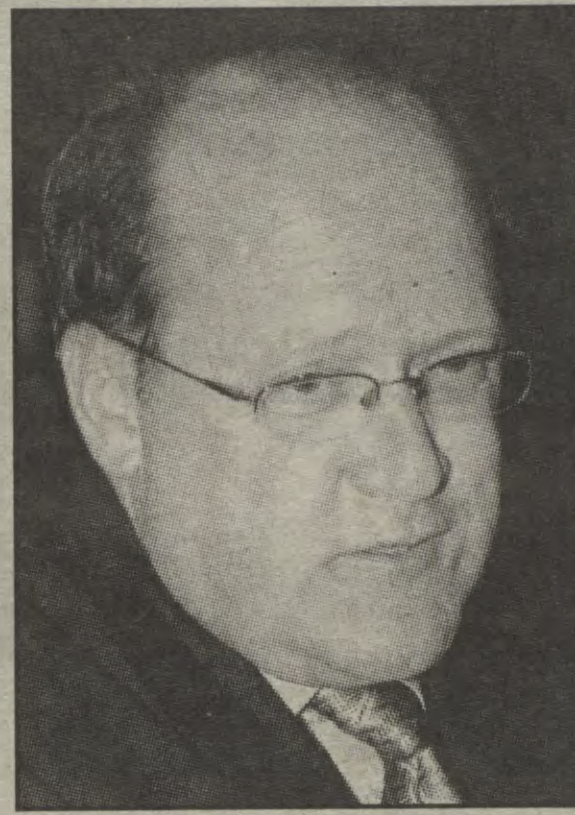
Suspecting the minister's words were one of those carefully crafted government "spins" on what was really going on, *Windspeaker* returned to the subject.

"I'm reading now specifically from the documentation," Scott said. "This will include a

commitment to renew policies and processes for the implementation of self-government, resolution of Aboriginal land rights and the implementation of both historic and modern treaties based on principles of recognition and reconciliation to mean an on-going coexistence rather than having as the objective extinction."

Scott said the new way of doing business described in the accords requires that Aboriginal leaders, the federal government and, to some extent, the provinces sit down and work out policy direction together. He said all of the details of the new emphasis on coexistence will be dealt with in that manner.

"I just said that's exactly what we're going forward with," he said when asked to be clear that the government would no longer demand extinguishment of rights during negotiations. "And I'm not going to prejudge the outcome of those discussions because, if I do that, I will be breaking faith with



the very relationship that we have renewed, that we're going to be doing all of this together."

Just over an hour later, Assembly of First Nations National Chief Phil Fontaine held a teleconference of his own with the Aboriginal press. He also brought up the "major policy shift" the federal government had made.

"No longer will we be talking about extinguishment and that was made very, very clear," Fontaine said. "We also talked about the inherent right and we're not going to get any argument from the government, and the prime minister made that very clear. The inherent right exists, has always existed. The problem we both face is how to give effect to that right. So we're pleased about that."

If it happens, it will take a huge amount of work and a lot of attitudes in many government offices will have to undergo a serious overhaul. By coincidence, just days before the announcement, a Lubicon Cree official, furious that negotiations with the federal government were at a standstill after more than 60 years of fruitless talks, provided *Windspeaker* with a package of information that includes "Guidelines for Federal Self-government Negotiators." The documents are marked "secret" and although they're dated March 1996, a letter written by Lubicon Chief Bernard Ominiak states the Lubicon obtained them late in 2003. Fred Lennarson, a long-time advisor to Ominiak, said the band's negotiating team believes, based on its experiences, that the guidelines are still in use.

The Justice department lawyers who compiled the guidelines for federal negotiators wrote that the federal Liberal government's policy recognizing the inherent right of self-government "goes considerably beyond what the government would be prepared to accept as a strict matter of law, if it were forced to litigate the matter before the courts."

The guidelines go into great detail as to how to word clauses in agreements, warning away from words that a court would see as a sign the government is recognizing the inherent right of a specific First Nation. The idea put forward is that the government recognized—and enshrined in Section 35 of the Constitution—that there is a

general inherent right to self-government that all First Nations possess in theory, but few, if any, possess it in practice.

General recognition of the inherent right is preferred by the Justice lawyers because it means no specific right is recognized.

"Under this approach, recognition of the inherent right is explicit but we remain agnostic as to which groups actually have such a right," the secret document states.

"They're advising the negotiators how to make non-binding agreements," Lennarson said.

Another group that has been at odds with the federal government is wary of the announcement that extinguishment is no longer a federal goal. Glenn Williams, the chief negotiator for the Gitanyow Nation in north-central British Columbia, said pressure to extinguish rights is still being applied to his people. He was surprised to hear about the minister's promise.

"We've been really hung up on our negotiations over the last two-and-a-half years on the very issue of the department of Indian Affairs, who is responsible for protection of our rights, insisting on termination of our rights and title and converting those to treaty rights. I have not heard a thing from the federal treaty office in the last three months and if there was a change I'm sure they would try and get hold of us. But so far, I haven't heard a thing," he said on June 15.

The Gitanyow won in British Columbia court when they sought a declaration, in the Luuxhon case, that the government must negotiate in good faith, with no sharp dealing. After the court win, then Indian Affairs minister Jane Stewart chose to appeal the ruling that the government must negotiate in good faith. The two sides agreed to try and work through their disagreements outside of court, Williams said, but no progress has been made.

"The Luuxhon case is in abeyance. Thus far really nothing has happened there and we're considering what options to take in the next couple of months or so," Williams said.

Recent work by the Gitanyow along the same lines now endorsed by Minister Scott were mocked by Indian Affairs officials, Williams said. "We did a lot of work on recognition and reconciliation of title and rights for our people. And we did put forward a model on certainty that's about recognition of who we are on rights and title and how we would like to see a treaty protect those rights and then develop a relationship in the body of the treaty," he said. "The department of Indian Affairs, when they saw our model, called us stupid. They said, 'This is just stupid.' I haven't seen any change. It would be nice if there was a change. I think we would be in a position to advance an agreement based on recognition and also on the protection of our rights."

"Metis Nation" recognized as distinct group

By George Young
Windspeaker Writer

OTTAWA

A deal that was six years in the making was struck on May 31 when representatives for the Metis National Council (MNC) and Canada became signatories to a framework agreement that lays the ground-work for future dealings between the parties.

In a nutshell, the agreement stresses negotiation rather than litigation for the recognition of Metis rights.

The Metis Nation Framework Agreement (MNFA) recognizes that the Metis Nation is formed of a group of people that emerged from west-central North America with their own language (Michif), culture, traditions and self-government structures. It also recognizes that this Metis Nation is represented by the

Metis National Council and its governing members—the Metis Nation of Ontario, the Manitoba Metis Federation, the Metis Nation—Saskatchewan, the Metis Nation of Alberta, and the Metis Provincial Council of British Columbia.

"For the first time we have, in writing, the recognition of our nation," said MNC President Clement Chartier.

"I know it has been stated verbally by the prime minister a little over a year ago, but the federal bureaucracy was reluctant to embrace that ... now it has to be taken into account," he said.

(It is important to note that not all people who self-identify as Metis are members of the Metis Nation.)

Andy Scott, the federal interlocutor for Métis and non-Status Indians, said the MNFA renews the partnership between Canada and the Metis people.

"The Metis Nation Framework Agreement will act as an important foundational piece as we move forward on strengthening this relationship,

as well as closing the gap between Metis people and other Canadians."

There is no new funding that results from this agreement, but Chartier believes it finally commits Canada to establishing an effective rights-based negotiation process.

The MNFA in itself does not recognize Aboriginal rights for Metis Nation members. Instead, it sets out the terms surrounding the discussion of Aboriginal rights, and the process for negotiation to move toward other agreements.

Windspeaker asked Chartier about the rights of Metis outside of the MNC. He said not all people of mixed ancestry are Metis or part of the historic Metis Nation. Chartier said organizations such as the Assembly of First Nations have to take a greater role in advocating for recognition of the rights of non-status people.

He said the Congress of Aboriginal Peoples has a strong role to play in this issue as well.

Tri-lateral— Is this INAC code for downloading?

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Indian Affairs Minister Andy Scott trotted out his new approach to dealing with Aboriginal issues in a press conference with the Aboriginal media on June 1. The buzzword of the day seemed to sum it up—tri-lateral.

“When you’re talking about education or housing or economic development or health care, the reality is we’re going to have to move beyond a bilateral relationship [involving only First Nations and the federal government] to a trilateral relationship with the provinces and territorial governments. And that’s what we’re doing,” Scott told reporters.

It was the day following the federal cabinet’s policy retreat with Aboriginal leaders where political accords were signed that frame the approach going forward on self-government issues.

A lot of the new policy work that is slated to begin under the terms of those accords will involve, as the minister pointed out, areas of provincial jurisdiction. Up until now, the federal government has provided services—or paid the provinces and territories to provide those services—to First Nation communities. This is because Canada’s Constitution gives the federal government the responsibility for “Indians and lands reserved for Indians.”

But services provided on-reserve are caught up in a confusing mesh of bureaucratic processes that are complicated by jurisdictional wrangling between the different levels of government. One of the main subjects of discussion during the cabinet retreat was that of “getting the federal house in order,” taking a stock of all the programs and services and who provides them, who funds them and how the processes can be streamlined and efficiency increased.

Some turf wars with long histories will have to be addressed for that process to work, however.

“Historically, there have been genuine differences of opinion between provincial and federal governments around whose responsibility certain things are,” Scott said.

“Part of the problem, when we talk about these kind of things, is that the provinces are fearful that we’re trying to cause them to pay for things that we currently pay for,” he later added.

Although no specific funding was announced during, or after, the policy retreat, Scott claimed the federal government is prepared to spend enough money to persuade the provinces to let their guard down a bit.

“We announced last fall \$700



RUSSELL DIABO/EASTERN DOOR

On May 31 at a cabinet policy retreat with Aboriginal leaders, Indian Affairs Minister Andy Scott and Assembly of First Nations National Chief Phil Fontaine signed a political accord that frames the approach to be taken in self-government discussions between the federal and First Nations governments.

million in health care and the provinces were appreciative of that. But we’ll be seeing investment in other areas of activity that would normally be considered provincial, I’m sure. And I think that’s a step of good faith on our part to say, ‘No, we’re not doing this as a matter of saving money; we’re doing this because we want the socioeconomic gap between First Nation, Inuit and Métis Canadians and the rest of Canada to shrink.’ We believe that will require specific investments and we also think that will require a much more integrated approach, on most of these subjects, with the provinces. In the past when we’ve had those kinds of conversations we’ve tended toward getting caught up in jurisdiction. I think it’s unfortunate because I don’t think it’s the provinces or the feds that end up suffering when that happens. I think it’s the community itself.”

Native leaders have long claimed the federal government never misses an opportunity to shrug off its legal obligations to First Nations people by finding a way to force the provinces to pick up the cost of a program or service. In mainstream circles it’s called downloading or offloading. Aboriginal rights advocates say it’s called breaching a fiduciary duty.

“It is increasingly clear that the federal government’s strategy is one of subsuming treaties and inherent Indigenous rights—and the whole idea of Indigenous nationhood—into a pan-Aboriginalist framework constructed and operationalized within the confines of the Canadian Constitution and Supreme Court definitions of ‘Aboriginal rights,’” said Mohawk academic Dr. Taiaiake Alfred.

Alfred bases his political philosophy on the Haudenosaunee (Iroquoian) concept of the Two Row Wampum that says Indigenous nations and the colonial newcomers sail side by side in their own canoes. The

relationship is of one sovereign nation to another. Traditional leaders have always refused to deal with provincial governments, saying their relationship is with the federal Crown only. Alfred says the present Assembly of First

Nations approach is to become virtually indistinguishable from the colonial state and that risks the complete loss of Indigenous identity. He also says that elected band council chiefs represent a system that was imposed on Indigenous peoples by force and that the band council system is really an arm of the federal government. That means the government is negotiating with itself in this new process.

Assembly of First Nations National Chief Phil Fontaine seems fully contented with the new trilateral approach. He has met with just about every provincial and territorial premier over the last two years and says the indications he’s received is that “they’re very interested in more collaborative, co-operative approaches with First Nations,” he said.

Fontaine consistently states that Aboriginal and treaty rights are untouchable under his watch. But his critics say he is buying into the federal government’s “needs based”

approach rather than a “rights based” approach. They say that the considerable progress the national chief has achieved has been obtained by allowing the government to choose to provide services rather than admit it has a legal obligation to provide them.

Traditional leaders warn that once a provincial government has taken over control and responsibility for providing services any fiduciary obligation is extinguished since the treaties were negotiated with the federal Crown. Provinces, they say, can simply cut the services, claiming there is no legal obligation on their part to provide them. This way, they claim, the provincial government can claw back any gains made by leaders at the negotiating tables by cutting other funding.

Elected leaders say the hard line sovereigntist approach has led to more than a century of marginalization and suffering for their people and that a more pragmatic approach is required.

Ontario NDP leader wary of new approach

Howard Hampton, leader of the Ontario New Democratic Party since 1996, represents the northern riding of Rainy River, a riding that includes more than 50 First Nations.

Hampton is raising serious concerns about the new trilateral approach trotted out by federal Indian and Northern Affairs Minister Andy Scott on June 1, the day after the federal cabinet’s policy retreat with Aboriginal leaders.

Hampton pointed out that all the federal announcements following the policy retreat contained no budgets and no concrete action plan.

“The concern I would raise is that I see the framework for a lot of media spin and for a lot of meetings and a lot of discussion,” he told *Windspeaker*. “I do not see an action plan and I do not see a budget to implement any kind of action plan. It seems to me, after all the discussion we’ve had, that’s what we need to see now.”

He said the Ontario government has recently cut the operating budget of the Ontario Native Affairs Secretariat (ONAS) by 23 per cent. That cut means the end for a number of programs that have been useful for First Nation communities in the province. At the same time, the Liberal government led by Premier Dalton McGuinty has recently launched “Ontario’s New Approach to Aboriginal Affairs.” Hampton said the approaches by the provincial



Howard Hampton

Liberals and the federal Liberals are similar in many respects.

“The new approach [in Ontario] is mostly all about discussion. It’s not about action,” he said. “I think what you see at the federal level with the Martin government, and now what you see at the provincial level with the McGuinty government, it’s all about media spin, a public relations exercise. There is not an agenda for action. There is no timetable. There are no specific goals or objectives that have been set out with a timetable to accompany them, with a budget to go along with them. So I don’t think much is going to change for Aboriginal people other than more endless dialogue and more repetitive press releases.”

The federal trilateral approach is, as the traditional leaders warn, all about the federal government getting out from under its obligations, the NDP leader said.

“It is more downloading, but

now it is clear and it’s blatant. All you have to do is go to any First Nation in Ontario and look at the health services and look at the educational program. You can see that the federal government is under-funding things like health care on reserve and education for Aboriginal communities and Aboriginal students, notwithstanding that these are treaty rights,” he said. “The under-funding is very serious. So the federal government, having done a bad job, is looking for ways and means to download its treaty responsibilities onto the provinces. I think that’s what the trilateral exercise is all about.”

And, as the traditional leaders have warned, once the province gets control of a program there’s no guarantee that it won’t be cut, he added. The Rainy River First Nation, located within Hampton’s riding, signed a land claim agreement with the province earlier this year. But when the ONAS budget was cut, many of the gains made through that agreement evaporated.

“That’s exactly how the chief of that First Nation sees it,” Hampton said. “A land claim that’s been there for 95 years is finally settled and in the next breath the minister responsible for Native Affairs says, ‘That’s it. Now we’ll cut the Aboriginal economic partnership strategy and make a major cutback to the Aboriginal economic development strategy.’ Almost in the same breath.”

Leaders reach agreements

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Five accords and a truckload of promises later, the much anticipated federal cabinet policy retreat with Aboriginal leaders has come and gone.

The leaders of five national Aboriginal organizations and their executive members attended the four-hour sit down in the cabinet retreat room in the Lester B. Pearson Building on the evening of May 31. Representatives of the Assembly of First Nations, the Inuit Tapiriit Kanatami, the Metis National Council, the Native Women's Association of Canada and the Congress of Aboriginal Peoples met with the members of the cabinet committee on Aboriginal Affairs. All 10 provinces and the three territories were also present with observer status.

Each of the Aboriginal organizations signed a political accord with the federal government during the process. At the end, all parties had very positive things to say about the discussions.

But in the days leading up to the meeting, documents surfaced that showed there were concerns amongst Assembly of First Nation (AFN) staff and at least one executive member.

A briefing document prepared by AFN officials in preparation for the retreat reflected concern that Prime Minister Paul Martin had lost his enthusiasm for the "transformative agenda."

Afterwards, National Chief Phil Fontaine said those fears have been put to rest.

"I sensed that if anything the prime minister is now more determined," he said. "He made that very clear during a private dinner we had."

With all the excitement over whether the Liberals would survive as a government as the Conservatives tried to bring them down on a confidence motion, Fontaine joked that the prime minister "might have been a little distracted for the last couple of weeks."

A memo to the Quebec chiefs authored by Quebec Regional Chief Ghislain Picard suggested he was not pleased by the amount of information made available by the federal government in the days leading up to the retreat. He told the Quebec chiefs that details were in short supply during a conference call meeting of the national AFN executive on May

20. Picard told the chiefs that the prime minister had promised that "never again would policies which affect us be developed without our participation."

"In spite of this personal commitment from Prime Minister Martin, we have to realize that the exercise as a whole is lacking transparency," Picard wrote.

In a phone interview on June 15, the vice-chief explained his comments to *Windspeaker*.

"What we meant to say is, really, the process is too fast. Much faster than we would like, and I'm speaking for my region. Early on I said to my colleagues that if there's a process in place and we are to be part of the menu then obviously we should be able to control the agenda. We should be able to control the pace of the process which, in my view, has not been the case," he said. "I know this is the same for other colleagues across the country that don't have the capacity in terms of human resources to be able to tag on to this process."

The national office in Ottawa has been growing rapidly over the last two years as the Fontaine administration has secured funding for many new initiatives. Picard was asked if the regions will get their share.

"That's certainly something that we will try to lobby for. I know many of my colleagues have expressed frustration in the past regarding the unbalance between what the organization gets to raise its capacity and what regions have been able to access. From our point of view as a region, there will have to be equity in terms of access to financial resources," he said. "I think it's clear that building a national Indian government is not, as we speak, a part of AFN's mandate. So there's clarity there. But we can always be taken in that mode as well and it's up to the communities to be vigilant. The fact that the national organization is building its capacity in terms of accessing more dollars for programs has been an issue and I feel it still is."

John Watson, head of the Aboriginal Affairs secretariat in the Privy Council Office had to fill in for Indian Affairs Minister Andy Scott for a while on June 1 before a media briefing about the retreat. Scott was detained in the House of Commons after question period and was late for a conference call with the Aboriginal media.

Watson presented a report on the events of the previous day's meeting.

(see Education page 11.)



Canadian Nuclear
Safety Commission

Commission canadienne
de sûreté nucléaire

Canada

PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a two-day public hearing on an application by COGEMA Resources Inc. to mine uranium at its Sue E site. The Sue E site is situated within the currently licensed McClean Lake Uranium Mine and Mill Operation in Northern Saskatchewan. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **August 17, 2005**, and **October 20, 2005**.

Prior to rendering a decision on the proposed open-pit mining of the Sue E site, the Commission will consider the results of the Environmental Assessment Screening (EA Screening) for the Sue E mine project during a public hearing to be held on June 29, 2005, as described in the Notice of Public Hearing Ref. 2005-H-7. The Commission will render a decision on the application on the Sue E mine project only if, following the above-noted EA Screening hearing, the Commission concludes that the project is not likely to cause significant adverse environmental effects, taking into account the appropriate mitigation measures. A separate one-day hearing on initial surface construction at the Sue E uranium mine site is scheduled for July 13, 2005, as described in the Notice of Public Hearing Ref. 2005-H-9.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by September 19, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2005-H-11, or contact:

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

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Windspeaker

[news]

Education news

(Continued from page 10.)

"The objective going in... was to create a shared national vision with shared responsibilities and to ensure Aboriginal peoples are full partners in building the socioeconomic fabric of a modern Canada," John Watson said.

Watson said Andy Scott promised the federal government "would renew its policies and processes for the implementation of self-government, the resolution of Aboriginal land rights and the implementation of both historic and modern treaties based on a new set of principles that were characterized as principles of recognition and reconciliation.

The government is also "committed to strengthening the capacity of Aboriginal organizations to contribute more effectively to public policy making, by really giving effect to the commitment that the prime minister made that no longer will policy be decided in Ottawa and passed on to Aboriginal people. We want to, in fact, jointly establish new public policy together," Watson said.

Treasury Board President Reg Alcock also made promises.

"He made commitments to disclosing federal objectives in spending on federal Aboriginal programs and to the greatest extent possible, breaking these expenditures down by First Nations, Inuit and Métis, which had been a request that was made at the sectoral sessions. He also made a specific commitment that this would be done no later than the tabling of Canada's performance report 2005, which is traditionally done in November in Parliament," Watson said.

∞¢

Industry Minister David Emerson talked about a plan to bring together Aboriginal groups, provinces, territories and the private sector to develop an Aboriginal economic development framework focused on key pre-conditions for economic development.

"Those conditions included access to capital, infrastructure, capacity building and natural resource development and conducting a legislative and regulatory review—what one might refer to as 'smart regs'—to review current barriers to economic development," Watson said.

Minister Scott led the way when it was time to talk about another initiative: "a single window for early childhood development and First Nations and Inuit early learning and childcare."

"What this means is that four programs that are currently delivered through three different departments on reserve, plus early learning and childcare, will be consolidated into this single program," Watson said.

Scott also said the federal government "will support

discussions on First Nations' jurisdiction in education. It will support the development and enhancement of regionally-based First Nations education systems for kindergarten to Grade 12 schools on reserve. This means building regional, potentially tribal, education systems across the country," Watson said. "Currently the department of Indian Affairs provides funding essentially for the operation of a school, but does not provide funding for what are commonly referred to as second level services, things like student assessment, teacher assessment, those kinds of things that are traditionally provided by a school board or ministry of education."

With all this activity, *Windspeaker* asked the minister if there would be more money for Aboriginal organizations to hire people to do the work.

"Certainly there was a commitment on the part of the government to look at the funding issue relative to this. If we're inviting them to be partners in public policy discussion, but the balance between the resources that are available to me and the resources that are available to the other side, to the community, there's just no way they're comparable," Scott said. "We did not commit to specific dollar amounts because, in keeping with the spirit of yesterday, we're going to work together to figure out the best way to do this. But certainly there was a commitment made to resource as necessary to make sure that the relationship can be meaningful."

The minister was asked if all the attention paid to K to 12 education was a way of avoiding the sticky treaty right to funding for post-secondary education issue.

"I can safely say that we'll have a specific post-secondary education announcement very soon," he replied.

When asked directly if post-secondary education is a treaty right, he provided this answer:

"I think we're going to see movement on post-secondary education in terms of the tax treatment, which I think you're referring to, and also, but probably more importantly, a comprehensive plan for making more money available for post-secondary education students. I think we have work to do in terms of recruitment, in terms of transitional programming. Those are all things that came up during the roundtable discussions and we decided, very specifically because you can't solve all the problems at once, to focus for this round on early childhood development, childcare and K to 12. But I said last night, and I repeat now, that we are now moving to the next phase which would deal with post-secondary education and adult skills development."

Wait a little longer, survivors told

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Rumors that a federal government announcement on a compensation deal for students who attended Indian residential schools was imminent turned out to be true on May 30, sort of.

Deputy Prime Minister Anne McLellan, Justice Minister Irwin Cotler, Indian Affairs Minister Andy Scott and Assembly of First Nation (AFN) National Chief Phil Fontaine appeared together during a nationally televised press conference to announce that retired Supreme Court of Canada Justice Frank Iacobucci has consented to serve as the federal government's special mediator in the matter. Iacobucci was given until next March to make recommendations to the government.

McLellan reversed the stand she took recently before the Standing Committee on Aboriginal Affairs in making the announcement. She told the committee the government's current strategy was adequate. It was a different message in May 30.

"We need to make important changes to our approach in order to resolve the often tragic legacy of Indian residential schools, and to settle the outstanding claims of former students in a more timely way" said McLellan. "The work of the Assembly of First Nations, in particular, has been instrumental in helping to highlight the need to recognize the residential school experience of all former students. We have today signed a political agreement with the Assembly of First Nations that sets out its key role in the



Anne McLellan

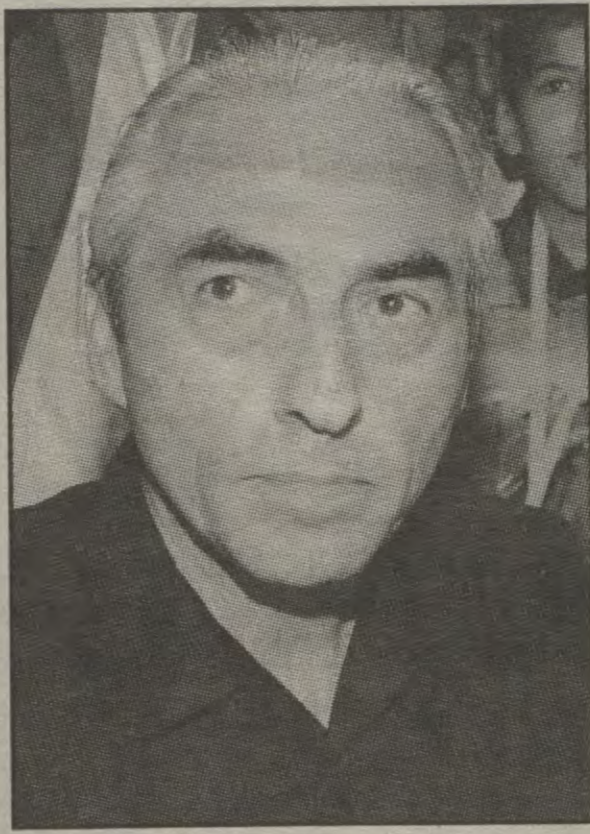
discussions to be led by Mr. Iacobucci."

The ministers said the AFN proposal that each student who attended a residential school should be compensated \$10,000, plus \$3,000 per year attended, and that the government of Canada should apologize and strike a truth and reconciliation commission, will be the guiding document as details are finalized over the next six to 10 months.

An internal AFN document that was leaked to *Windspeaker* reveals that the national chief was losing patience with the federal government in the days before the announcement. In the memo, written by Quebec Regional Vice-chief Ghislain Picard to Quebec chiefs, he mentions the discussion of residential schools by the AFN national executive on May 20. The word "deception" is used three times. Picard said a couple of those uses were the result of bad translation from French to English.

"I wish to stress the great deception shown last Friday by the national chief on this issue," Picard wrote, "and this prompts me to be very cautious in the overall relations with the federal [government]."

Picard said the message he



Phil Fontaine

was trying to send was that the national chief was greatly disappointed that the federal government kept postponing the widely rumored announcement that it would accept the AFN plan to compensate all residential school survivors simply for being at the schools.

Picard noted in his memo that the government "is constantly beating around the bush and does not make public its decision which was apparently so imminent... when the time comes to deliver it does not materialize and there is a feeling of deception."

After the announcement, Fontaine said that Iacobucci may have a March 2006 deadline, but the hope is to complete things well before that date.

The Justice minister said Iacobucci has a mandate "to lead discussions towards a fair and lasting resolution of the residential school legacy with legal counsel for former students, the Assembly of First Nations, and legal counsel for church entities."

"In addition to exploring ways to recognize the residential school experience so that true reconciliation can be achieved,"

he added, "these discussions will also focus on ensuring that former students have options for pursuing their claims of sexual and serious physical abuse, and on finding ways to support the healing that needs to continue."

Fontaine began his remarks by paying tribute to the Elders and survivors.

"This day marks a turning point. The emphasis is on fair and just compensation, but most important on healing and reconciliation," he said. "I attended residential schools, as did many of my generation. I have spoken many times about my experience. My experience fueled my passion to give voice to this issue. Our people are resilient by nature. But the trauma of the residential schools consumes our present; we cannot carry this burden into the future."

He asked for patience while the last phase of the process is completed.

"With this agreement, there will be a better resolution process for survivors, a national dialogue on truth-telling, reconciliation and commemoration, and a payment for all former students for loss of language and culture," he said. "I ask all of you to be patient as we enter into negotiations. The Assembly of First Nations will play a key role, and I commit to you, as a survivor myself, that our foremost responsibility at all times will be to act in the best interests of the survivors."

Several survivors groups criticized the deal and challenged the AFN's right to make a deal on their behalf. The response of Ray Mason, chairperson of Spirit Wind, a survivors group in Manitoba, was typical.

"Many survivors in Manitoba

have contacted Spirit Wind raising questions and concerns about a reported deal between the government of Canada and the Assembly of First Nations that is expected to be announced soon," he wrote to McLellan just before the announcement. "I want to make it clear that individual survivors were not consulted or asked for input in the development of the proposal the AFN presented to the government in November 2004, or the subsequent negotiations between the AFN and the government of Canada. Without such consultation and input, a deal between the AFN and Canada would be unacceptably flawed."

Even those people who profess their admiration of the AFN plan raised questions.

Tony Merchant of Regina's Merchant Law Group reluctantly raised several points that have not been addressed in the AFN talks with the federal government.

"I'm a great fan of the national chief and I congratulate him for bringing this together. It's a great accomplishment. And it's easy after the fact to pick away at something like this, but some questions have to be asked," he said.

Merchant said he's come to believe, after dealing with so many former residential school students who are suing for compensation, that "those who stayed the longest were those best able to take it, who perhaps were not picked on as much. That means those who stayed for five, six or eight years will, under the present proposed system, get more money than those who ran away sooner."

He said a system driven by a formula may be easier to implement "but it may be unfair."

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More controversy for beleaguered university

By Stephen LaRose
Windspeaker Contributor

REGINA

Things have gone from bad to worse for the First Nations University of Canada (FNUC).

A dark cloud of controversy has hung over the institution since Feb. 17 when three senior staff members—administrative vice-president Dr. Wes Stevenson, finance director Kim Sinclair and director of international programming Dr. Leonzo Barrenno—were escorted from the university and suspended from their duties. At the same time the university brought in a team of investigators to conduct a forensic audit of the university's finances. Now it appears the university is in dire financial straits.

In a confidential memo leaked to *Windspeaker*, the university's senior financial officer, Lorne Dennis, predicts that the university will run a deficit between \$2.3 and \$3 million in its current fiscal year.

"The university's expenses have exceeded revenues for a number of months," Dennis writes to FNUC board of governors chairman Morley Watson in a May 25 memo.

"Without additional funding, in less than two months the core operational grants from INAC (Indian and Northern Affairs Canada) and the province (of Saskatchewan) will cease to be sufficient to pay the university's debts as they fall due."

At a June 5 press conference in Saskatoon, Watson, who is also a vice-chief of the Federation of Saskatchewan Indian Nations (FSIN), told reporters that the situation isn't as grave as others have made it out to be.

"I don't think that there's any need to panic," said Watson, whose areas of responsibilities within the

FSIN include education. "I have already met with the stakeholders, including the province of Saskatchewan, including the federal government."

Despite Watson's statements, workers at the university are preparing for the worst. The university has been told by its board of governors to cut \$1.2 million from its academic budget and about \$800,000 from its non-academic budget. The university's administration has talked with the heads of various faculties about impending budget cuts, said FNUC English professor Randy Lundy.

"Our vice-president of academics, Denise Henning, has told us that they will be following the collective agreement between staff and the university," he said. "This means that the university will consider every other option... They're telling us that cutting faculty positions will be the last option. That's the hope."

Last year, the university had a \$750,000 deficit in its \$22 million budget. That deficit was paid through one-time grants from the federal and provincial governments.

Dennis called for contingency plans in case non-core programs and personnel have to be cut, though he doesn't mention specific programs. And he said tuition fees may have to increase. Currently, FNUC's tuition policy links the costs to students to the cost of tuition at Saskatchewan's other two universities, the University of Saskatchewan (U of S) and the University of Regina (U of R.) This year, the provincial government announced in its budget that it



In happier days—The First Nations University of Canada opened its doors on June 21, 2003.

would provide funding to the two universities in order to freeze tuition. FNUC received no such consideration in the budget from the provincial department of Learning.

"If FNUC retains its tuition fee linkage to U of R and U of S, the result is a net loss. Some form of tuition maintenance assistance is therefore required," Dennis wrote.

The university official also predicts that the number of tuition-paying students will decrease by about six per cent during the next academic year beginning in September. The university will also have to pay an extra \$800,000 in higher wages, thanks to new contracts that have been negotiated with the university staff.

Dennis said in his memo that negotiations will have to begin with both governments in order to alleviate this year's deficit. But Lundy said the events of Feb. 17 have cost the university millions of dollars.

"The university had been in discussions with the federal and provincial governments for \$4- to \$6-million, and once Feb. 17 happened, all those potential agreements were put on hold," Lundy said.

Unlike Saskatchewan's other two universities, FNUC receives little core funding from the provincial government. Much of the income for the university's \$21 million budget comes from one-time or short-term grants from both levels of government, as well as from the private sector.

On top of its financial woes, the university is now without a president.

Dr. Eber Hampton, who has served as the university's president since 1991, has announced he is stepping down from the position. Hampton had planned to leave the position as of July 17, but in an e-mail sent to university faculty on June 13, Hampton announced he would be going on annual leave for the remainder of his term.

"It has been an honor to serve you as your president for the past 14 years," Hampton said. He also announced that Charles Pratt, the head of FNUC's school of business and public administration, would be acting president of the university, an appointment made "in consultation with the board (of governors) legal counsel."

Hampton outlined his concerns about the ongoing problems at the university in a nine-page document he'd planned to present to the board of governors during its May 12 meeting, but it's not known whether any or all of the 31 members of the board of governors actually saw Hampton's report. The meeting was held in-camera, so neither Hampton nor his executive assistant, Maureen Lerat-Stettner, the person responsible for taking minutes at board of governors' meetings, were permitted to attend.

In the confidential document, which was leaked to media, Hampton said there was a power struggle between himself and Watson over control of the university's operations and questioned the legality of Watson's suspension of Stevenson, Sinclair and Barrenno.

Hampton accused Watson of breaking his word on commitments to arbitration, attempting to remove him from the president's job, and misleading the board of governors regarding his job action.

Hampton also wrote that, in his opinion, the three people appointed by Watson to replace the three suspended staff members—Al Ducharme as vice-president of administration, Florence Watson, the vice-chief's sister-in-law, as finance director and Dannette Starblanket as director of international programming—were not competent in their roles.

"The appointees of Vice-chief Watson are not serving any useful role at the university. On the contrary, their continued presence is damaging to the morale amongst staff and faculty, and even more damaging to the reputation of the university in the wider education community and with its funding agencies," the document states.

In the document, Hampton demanded that Florence Watson be fired and replaced with Sinclair, who the auditors are not accusing of any wrongdoing. "She is urgently needed, in view of the demands on the finance department and the unsuitability of Florence Watson for the duties of the position," he wrote.

Hampton said in the document that he agrees with the firing of Stevenson. "Barring further information that would somehow clear or explain the apparent misconduct on the part of Mr. Stevenson, my impression ... is that (he) should be dismissed for cause," he said in the report. He did not share his opinion on Barrenno.

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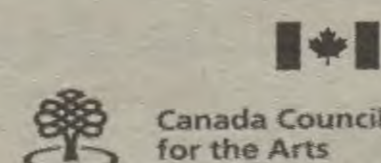
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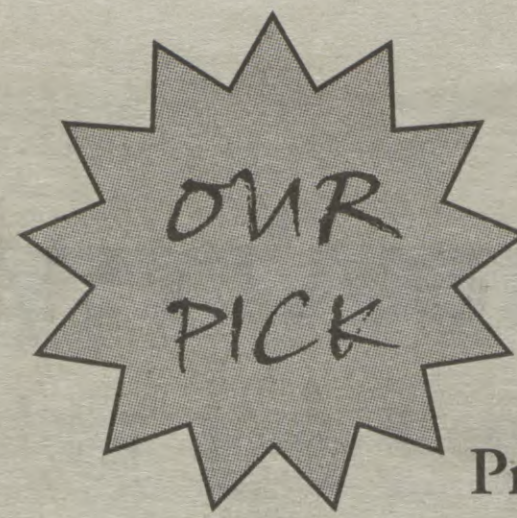


[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Mosquitoes	Shelter Me	Single
Denis Jean-Pierre	Nikomes (Re-Mix)	Sakiwapan Tanis
Glenna Harper	Dancing Moon	2004 MB Artists
Donna Kay/Little Island Cree	Beat Goes On	Single
Myrage	Walk A Fine Line	Images
Candis Francis	Notice Me	Single
Northern Eagles	Great Spirit	Sunset 911/Across The Miles
Big City Indians	Maheo	Native Heart Urban Soul
Michael Jacobs	In The Blood	Sacred Nation
Kimberley Dawn	Goodbye To The Blues	I'm Going Home
Norbert Ducharme	Rollin' Away Those Blues	Rollin' Away Those Blues
Mike Gouchie	Somethin' Bout A Bad Boy	Single
Delores Sand	All Shook Up	Classics In Cree
Gabby Taylor	You're The One	Single
Cyrstal Shawanda	Maybe Someday	Cutting Room Floor
Slo-Mojo	Superman	Single
Donny Parenteau	The Great Unknown	Single
Fred Mitchell	Love On The Road	2004 MB Artists
Roxanne Ranville	Love You Darling	Single
Hank Horton	I've Told You Leona	Honky Tonk Heartache Blues

CONTRIBUTING
STATIONS:



Artist—Brulé
Album—The Collection
Song—Stomp Dance
Label—The Soar
Corperation
Producer—Tim Bee, Robby
Bee, and Paul LaRoche

Bridging the gap between peoples

It's been a dozen years since Paul LaRoche discovered his birth family and his Native roots. LaRoche, who was born on the Lower Brule Sioux reserve in South Dakota, was adopted by non-Native parents, and didn't learn of his heritage until 1993.

LaRoche began performing in his teens and spent more than two decades working in the music business. He left the industry in 1989, but was drawn back after finding his birth family. He formed Brulé and began his efforts to use his music to try to form a cultural bridge between Native and non-Native people.

Brulé's latest album, *The Collection*, is just that, a collection of some of the best of Brulé taken from the albums *Lakota Piano*, *One Nation*, *We The People* and *Star People*. The songs feature vocals in a number of languages, including Dakota, Lakota, Pueblo, Comanche, Arawak,

Kiowa and Dineh.

LaRoche's music is a combination of new age instrumental and Native rhythms and vocals, with the weight given to each element changing from song to song. Some cuts are purely new age, some have a hint of Native sound and some—such as *A Warrior's Song*—are an equal mix. With others still—*Stomp Dance*, for instance—the drums and chanting come at you full-throttle. For even more variety, an upbeat pop tempo has been thrown into some of the songs for good measure.

The current incarnation of Brulé features LaRoche on piano and electronic keyboards, his son, Shane LaRoche, on acoustic guitar and his daughter, Nicole LaRoche, adding classical flute to the mix. John Lone Eagle rounds out the group on traditional Native American drum.

[windspeaker confidential] Tamara Bell

Windspeaker: What one quality do you most value in a friend?
Tamara Bell: The desire to do the right thing.
W: What is it that really makes

you mad?
T.B.: To watch within our community some of the strife and struggle of our Aboriginal children and women... I wish,

you know, that our leaders were able to address those issues in a more tangible way, but it seems to be somewhat low on the priority list.

W: When are you at your happiest?

T.B.: Probably when I'm creating. Anything creative is very rewarding.

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

T.B.: Stubborn.

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

T.B.: My mother. I admire my mom because I think that as a matriarchal Aboriginal woman she's been able to maintain her level of matriarchy and apply it to her life. And she grew up traditionally and she speaks her language, and I think that those qualities in an Aboriginal person are very admirable. And she lives a very honest existence and I really admire that. And she's very strong.

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

T.B.: You know what? I haven't really had to do that many difficult things, if you put it in perspective. I think that the most difficult things that have been done have already been done by our people... So I think, in comparison, everything I've done has been easy in comparison to their struggle.

W: What is your greatest accomplishment?

T.B.: I don't really have a greatest accomplishment... I think that

the greatest accomplishments of any person are the people who are doing the right thing in life. I think that it's our Aboriginal people who carry their culture, who carry their traditions despite a lack of economic prosperity. And I think that those people are the people who are achieving something because they're maintaining a legacy that I can't maintain and so I think that they have a great many more accomplishments than I do.

W: What one goal remains out of reach?

T.B.: The one thing I've been working on that I think I would really like to do and I would like to see happen is I would like to see an Aboriginal history month. And I've worked on it for a couple of years and I would like to see an Aboriginal history month celebrated very much the way Black History Month is celebrated, very much the way Chinese Heritage Month is celebrated. And I believe that we as Aboriginal people deserve an entire month of knowledge being passed on. And I think it's something that has to be done in our education systems and I don't think it's currently being done now.

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

T.B.: I probably would be an artist, actually. I probably would be doing what I was trained to do, which would be working within the art field and either promoting, painting, or doing something that brings or highlights the actions of

creative people and brings them to the forefront.

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

T.B.: I think the best piece of advice I ever got was in high school and I got it from a principal and he said 'Always aim for the moon and you'll hit the stars.' And I think it's really important that people have goals and they follow those dreams with action and push really, really hard to fulfill those dreams, because it builds strength, it builds character, and I think those things are really important.

W: Did you take it?

T.B.: I've taken it in my life continually... I think it was Lesra Martin who said, 'No great action was born out of a reasonable mind.' And I really believe that our people are capable of brilliant things and I think we are still tapping into the power and we need to harness that power to be able to achieve the things that we need to achieve and to heal as a community and as a group.

W: How do you hope to be remembered?

T.B.: Actually, I think that I would like to, hopefully, that I would like to be remembered as a person who serves my people. And that's very much where I would like to be seen, because I think it's really important to dedicate your life to something, and my life is dedicated to the service of the community. So that's what I hope people see.



Tamara Bell, a member of the Haida Nation, is host and executive producer of *The Creative Native*, a television show that celebrates the art and culture of Indigenous people from around the globe. *The Creative Native*, which airs on APTN, was recently recognized with a Leo Award for Best Information Series. The Leo Awards are handed out each year to recognize excellence in the film and television industry in British Columbia.

Catching up with the new Native lexicon

With the growing complexity of everyday life in this world, the once solid world of the North American First Nation's member has had to bend to evolve. Over the years, Aboriginal Nations have had to find ways of translating words like AIDS, Internet and satellites, just to name a few, into their own unique tongues. In order to preserve their language, the Inuit are particularly adamant about finding Inuit translations for modern terminology. For instance, a television satellite becomes qangattaqtitausimajug, which translates as "it has been made to fly." And the computer becomes qarasaasiaq, a "little artificial brain."



THE URBANE INDIAN Drew Hayden Taylor

New phrases and concepts are constantly being created as a way of describing the changing face of being Native in the 21st century. Language, like everything else, evolves. Below are some of the newer First Nations-related terms currently being bandied about in the communities and the cities.

The identity wars:

I came across these at Michigan

State University.

"Melanin Police" refers to those who are in a position to assess who looks Native and who doesn't. "Ethnic Fraud" is somebody of mixed blood ancestry who fundamentally embraces their Native heritage, but physically looks more European.

Indignate/Indigenize

The practice of taking rituals or objects from another culture, usually the dominant one, and giving it an Aboriginal overhaul. It's a form of reverse cultural appropriation. For instance, making spaghetti with a moose bolonese sauce.

More-nig

Again, I came across this term in America, along the eastern seaboard. On a visit to the area, I was inquiring about the local Native population and their proximity. I always like to search out and visit nearby Native communities when I'm on the road. I was given some rough directions but warned not to expect too much. "They're more-nigs." I said that I was unfamiliar with the

term. It means they're more "nigger" than Indian. More-nigs.

Once I got over my shock, I understood the historical significance of the word, as offensive as it might be. For hundreds of years, many escaped slaves would seek asylum in Native communities where white men often feared to tread. In such circumstances, a little DNA transfer can be expected. It also seems natural that two of America's most marginalized populations should find comfort and understanding in each other's arms. It's often quite easy to see, more than in Canada, the African-American features on faces at many American powwows. (see Casinos page 20.)

Even an elderly one has the right to decide

Dear Tuma:

I am having concerns regarding one of my parents who is ill with a life threatening disease. This parent refuses to go to the hospital and take regular treatments. I'd tried to call the ambulance at times and he would refuse to get in the ambulance. I was wondering how I could get a power of attorney so I can force him to go to the hospital.

Frustrated adult child



PRO BONO Tuma Young

Dear Frustrated:

A power of attorney is a document that authorizes decision-making on behalf of a person by another. There are different types, some which are limited and others that are broad. Some are for a specific period while others are enduring. Some are for financial reasons while

others are for other reasons such as medical decisions.

There are a number of questions that are raised by your question. First of all, is your parent fully aware, stable and mentally competent of making decisions on his own? If so, then your parent has the right to make medical decisions for himself. This includes the right to refuse certain or all types of medical treatment.

The person usually signs a power of attorney before they

become incompetent so that their wishes are known and understood by all should they become incompetent. Check to see if your parents have one signed and that they have appointed someone to be their power of attorney. If there is no signed power of attorney and your parent is mentally competent, then talk to the parent about getting one signed.

If your parent is not mentally competent, then a power of attorney is no good to you. What you need to do then is to obtain

a court order appointing a guardian for your parent. To do this properly, consult with a lawyer. You may wish to point out to the lawyer that the process of handling estates for mentally incompetent First Nation people lies with the department of Indian and Northern Affairs. Make sure to have the lawyer check out the Indian Act and the Indian Wills and Estates regulations.

On another note, if any of my readers are thinking about this issue (and you should be), talk to your family about your wishes in case you are incapacitated or become incompetent to make medical, financial and estate decisions. Talk to a lawyer about an estate plan that includes a power of attorney, living will and a will. This will ensure that your wishes regarding your medical

treatment, finances and estate will be carried out and this will relieve the burden on your family from having to guess what you would have wanted.

Dear Tuma:

I got a brochure in the mail asking me to preplan my funeral. How can a person do this? What is the process?

Can I pick out my own coffin?

Dear Can I:

Just go to your local funeral home, ask about preplanning options and they will walk you through the process. Yes, you can even pick out your own coffin and help plan your own funeral. You can even buy your own headstone if you want. Of course you have to prepay for the funeral too.

(see Funeral plans page 20.)

Addressing the threshold of elder-hood

Aging, nature's great irreversible wonder, doesn't require any help to move it along. In the aging timeline, some milestones are notable for being perceived by the aging person. At the age of 54, my journey into elder-hood marches quickly forward, and some recent events confirm thresholds I've crossed toward the inevitable.

Last March, two of my sons announced their intention to cross the Nunavik Peninsula by snowmobile from Kangirsuk to Puvirnituk, a journey of 532 kilometres. Having done this before following others, they now wanted to do it themselves.

As a parent, my natural reflex was to lecture them about why just the two of them shouldn't do this. But, in confronting my self-appointed indispensability, I concluded that somehow, sometime, I'd have to resign my job as Micro-Supervisor of my sons' lives. Here was one such opportunity.

For once, I decided to be a help and not a hindrance toward my sons' desire to do unique things on their own. I full-heartedly gave them my blessing, and became



NASIVVIK Zebedee Nungak

nothing but helpful as they prepared for the trip. Everything changed for all of us; we had each crossed a threshold. For me, it was feeling the joy of letting go of my sons to a future of being their own men. For them, it was a transformation of their countenance from somewhat anxious uncertainty to vivid self-confidence.

Fifty miles inland from Kangirsuk, I parted with my sons at 7 a.m. Back in town by mid-afternoon, I expected some news at day's end about where they were camped and how they were. To my great surprise, one of my brothers in Puvirnituk called me at five in the afternoon to tell me that his nephews had already arrived. I couldn't quite believe they were there already. This journey usually takes 24 hours, in two

12-hour segments.

On this day, the weather had been ideal and the trail had been smoother than usual. They had not even stopped for tea in 10 straight hours of traveling. Having made this journey several times, I too know the head-clearing exhilaration of covering kilometre after endless kilometre of great tundra wilderness where even stopping for tea can be an unwanted distraction. They had covered this distance without their father interfering, and it was a fine trip.

Last summer, I crossed more thresholds toward elder-hood during a walrus hunt. Nothing was out of the ordinary as I departed for the hunt with two young men, who were eager to prove themselves capable as hunters of the aiviq (walrus). As eldest of the three, I was

responsible for the conduct of the trip, but did not think of myself at all as an "Elder."

As we approached the hunting grounds, we were all alert and prepared for an encounter with our prey at any time. We were on the edge of a sharpened sense of being really alive. Our firearms, harpoon lines and floats were ready for use at any instant. Early on the second morning, the magic words were exclaimed, "Walrus, ho!" and, as we swung into action, we were all really alive!

At the height of the drama, I never thought of getting one of the young men to take the helm so I could take part in the shooting and harpooning. My two crew members did everything right, and I hardly had to bark out any orders. I simply steered and controlled the boat as if I'd never done anything but that during the high commotion of a walrus hunt. When it was all over, we had several carcasses to butcher, and we were very contented hunters.

It dawned on me only later that I had not fired a single shot, nor harpooned a single animal. In

previous times, I couldn't have been prevented from doing these really exciting things. My consolation came at low tide when I retrieved by hook two walrus carcasses that had sunk after being killed. The excitement factor of doing this was several notches below the high intensity of the chase of the hunt. The amazing thing was, I didn't mind this at all! Yet, I did not ask myself, "Is this a sign that I am now an elder?"

After the meat was butchered and prepared into units fit for fermentation, I told my two companions, "Pajugiitsaquitilli," a certification and benediction that means, "You have attained the ability to deliver food to others in every possible way!" Many years earlier, a superior hunter had said the same thing to me. I remembered how my state of being had soared upon being told this. This was the equivalent of earning one's walrus certificate papers!

Now, without consciously perceiving it, I had bestowed this honor upon two young men, and in the process inched irreversibly closer to elder-hood.

RCMP accused of racial profiling on reserve

By George Young
Windspeaker Staff Writer

STONEY FIRST NATION

Claiming to represent a citizen's group on the Stoney/Nakota reserve in southern Alberta, Greg Twoyoungmen has gone public with accusations of racial profiling by Cochrane RCMP.

Twoyoungmen said he was approached to join a group of Elders and others on the reserve that was discussing the persistent RCMP presence in the community.

After hearing about the group's concerns, Twoyoungmen wrote a letter of complaint to Myron Thompson, the Conservative member of Parliament for the area. Thompson took the letter to Cochrane RCMP and left the matter in their hands.

When Cochrane RCMP attempted to contact Twoyoungmen, he decided to go public.

Fueling the accusations of racial profiling is a statement from Judge John Reilly who presides over provincial court in the Banff/Cochrane area that has jurisdiction for most of the Stoney/Nakota First Nation.

Reilly told Twoyoungmen, and restated to *Windspeaker*, that he estimates that 75 per cent of the criminal court cases he hears involve members from the reserve. The Stoney/Nakota reserve comprises only three to four per cent of the population of the Banff/Cochrane area.

Twoyoungmen interprets this to mean that RCMP in the area are over-policing and racially profiling the reserve's members.

Twoyoungmen accuses the RCMP of parking on reserve land and running license plates. He said people tell him that it usually occurs on days when band cheques are distributed.

If this is true, that would constitute racial profiling, said Scot Wortley, a professor with the University of Toronto criminology department.

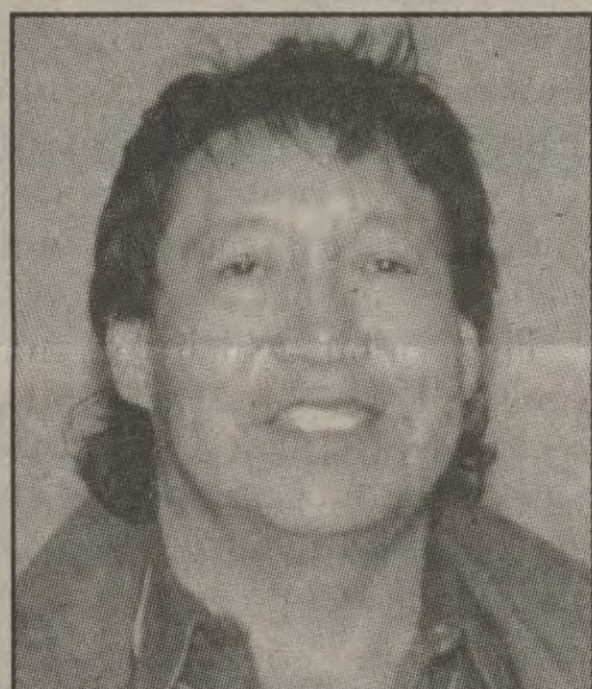
Wortley headed up the study done on the Kingston police department. Released in May, the study found that police there were 3.7 times more likely to pull over a black person, and 1.4 times more likely to pull over an Aboriginal person, than a member of the white race.

The study is the first of its kind in Canada, and confirms that racial profiling in policing organizations does exist.

Wortley said the high number of arrests of members of minority groups as a result of racial profiling does not provide an accurate measure of the crime rate within minority groups. Wortley said a control group from the white population is needed in order for a proper comparison to be made, and police forces do not



Friend or foe? Racial profiling is found in one of Canada's police forces, and accusations are being made about police conduct in another, this time in southern Alberta.



Greg Twoyoungmen

target white persons in the same way they do minority groups.

He said arrest statistics produced by racial profiling do not reflect the fact that well over 90 per cent of the people in minority groups do not commit crime, however they leave the perception in the community that members of a minority group are more likely to commit a crime.

In response to the study, the chief of the Kingston Police apologized for the actions of his officers. The Kingston Police Association, however, challenged the results of the study.

The association also concluded that studies of racial profiling are not productive and increase tensions in police/minority group relations.

Wortley countered, saying research does not create social problems, it documents them.

It should be noted that no formal complaint of racism or racial profiling has been made against Cochrane RCMP.

Windspeaker attempted to contact many members of the Stoney/Nakota reserve about reports of RCMP cruisers parking and running plates, however only one person would go on the record as saying he

had seen RCMP cruisers parked on reserve land on a regular basis. He also said he would only confirm that they were there, not comment on their activities while there.

This may demonstrate how difficult it is to get people to come forward with complaints against the police.

Twoyoungmen said the average reading level on the reserve is Grade 7, and many people do not understand that Cochrane RCMP are contravening their rights. He also said that many of these people do not feel they have the communication skills to adequately express their complaints.

Twoyoungmen said he is in the process of gathering community input and looking for people from the reserve to come forward.

Windspeaker contacted Stoney/Nakota council, and spokesperson Trez McCaskill said council could not comment on the accusations. McCaskill further said that any member of the Stoney/Nakota First Nation who feels he is a victim of RCMP racism or racial profiling should come forward and make a formal complaint to council.

Twoyoungmen said colonialization explains why reserve members have not come forward yet. Twoyoungmen reasons that many First Nation people have been socialized not to complain.

Sergeant Mike McTaggart of Cochrane RCMP denies racial profiling takes place on the reserve or that RCMP go to the reserve to run plates.

McTaggart does say that RCMP are on the reserve on a regular basis, but go out only when called.

McTaggart said service call



Jason Goodstriker

statistics would back his claim. *Windspeaker* made a written request for those service call statistics, but nothing had been provided by press time.

McTaggart said he could see a case for racial profiling if Cochrane RCMP were setting up in the town and only pulling over Aboriginal people. However he said arrests of members of the Stoney/Nakota occur on the reserve.

Judge Reilly said poverty is rampant on the Stoney/Nakota reserve, with a high incidence of alcoholism and assault.

Reilly said alcoholism had caused many Stoney/Nakota members to lose their driving licenses and poverty had made insurance unaffordable. He said the problem is compounded by the lack of any kind of public transportation to the reserve.

Reilly regrets the fact he has to fine reserve members for driving without insurance, creating more debt for those who are already financially troubled.

Poverty on reserve has the potential to create an atmosphere for crime, however it also could be creating a situation in which Cochrane RCMP officers perceive that if they go to the reserve they are more likely to

find someone they can lay charges against.

This would be consistent with racial profiling.

When *Windspeaker* asked Sergeant McTaggart why so many court cases in the Banff/Cochrane area involve the Stoney/Nakota reserve, he said: "Have you ever been to the reserve?"

Windspeaker also asked McTaggart if Cochrane RCMP had the impression that charges for offences, such as driving under suspension and driving without insurance, were more likely to occur if RCMP came to the reserve. He said he had no evidence to suggest that was the situation.

In May, Libby Davies, a New Democratic Party member of Parliament, re-addressed a private member's bill that would seek to eliminate racial profiling in federal government departments and jurisdictions.

"I know from my own community in East Vancouver that Aboriginal people are clearly targeted by the police," she said.

"We are trying to get people to document what is actually going on."

Davies said she cannot believe that Deputy Prime Minister Anne McLellan maintains that racial profiling does not exist in Canada.

Alberta Regional Chief Jason Goodstriker of the Assembly of First Nations has specific concerns about police targeting Aboriginal people. He is concerned that former Saskatoon police chief David Scott was appointed to the National Parole Board.

Scott, who was appointed as a part-time member of the parole board in 2003, was the chief during the recent "Starlight cruise" investigation in Saskatoon. The complaint was that Aboriginal men were being picked up by city police and abandoned on the outskirts of town in freezing cold weather.

Many have rumored that the practice resulted in four deaths from exposure. Neil Stonechild's freezing death was the most publicized of these cases.

Scott was fired from the Saskatoon police while the investigation was ongoing, although no official reason was given for his dismissal.

Goodstriker wants to know why the federal government has seen fit to appoint a person to the parole board who he says is representative of racism towards Aboriginal people.

"This speak volumes of how the federal government prioritizes us," Goodstriker said.

The regional chief said his office is investigating the appointment and will write McLellan, who is in charge of the parole board, for an explanation.

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Windspeaker Classifieds

Check them out on page 21

Make a date with the past

By Cheryl Petten
 Windspeaker Staff Writer

BRANTFORD, Ont.

Visiting the museum and art gallery at the Woodland Cultural Centre is like going on a journey through time.

Your journey begins at a prehistoric village of the Neutral people, the name given by 17th century explorers to the independent tribes of Iroquoian people who weren't involved in disputes between the Huron and Five Nations Iroquois. From there, you travel through the fur trade, then through to the establishment of the Six Nations Confederacy. The journey continues through the centuries, through the First and Second World Wars, up until present day.

Along the way, you'll see a replicated longhouse, and artifacts such as pottery and bead work, explained Janis Monture, executive director of the cultural centre. The centre, located at 184 Mohawk St. in Brantford, Ont., gets its support from four area First Nations—the Mississaugas of the New Credit First Nation, the Wahta Mohawks, the Six Nations Council and the Mohawks of the Bay of Quinte—and the museum focuses on the Eastern Woodland cultures.

Further on, museum exhibits examining the 19th and 20th centuries look at the effects of racial discrimination, Monture said.

"As well as some of the people who rose above some of the discrimination at the time, like poetess E. Pauline Johnson and Tom Longboat."

The connection between the area's Mohawk communities and iron working is also examined in the exhibit.

"It talks about what it meant to the men in our community," Monture said.

The last museum exhibit looks at the movement of pan-Indianism across the country,

examining how different Aboriginal groups have begun to adopt aspects of each other's cultures, and provides a segue between the museum space and the art gallery.

The gallery is one of the features that makes the cultural centre unique, Monture explained, because it provides a showcase for contemporary First Nation art.

"You won't usually get to see these artists unless you go to some of the bigger galleries, like the National Gallery of Canada or even the Art Gallery of Ontario," she said.

Through the gallery, the cultural centre is able to celebrate and recognize members of the community who have made great artistic achievements.

Until July 10, the gallery is featuring the contemporary art exhibit First Nation Art, featuring the work of artists with First Nation ancestry from across Canada and the United States.

On July 17, a new exhibit will open. Images in Stone: The Art of Joe Jacobs, will feature works by the renowned sculptor from Six Nations of the Grand River. Jacobs' artistic achievements and work to preserve Iroquois culture through his art were recently recognized when he was named this year's winner of a National Aboriginal Achievement Award in the arts and culture category.

The exhibit, which will run until Sept. 18, will feature works by Jacobs that are part of the cultural centre's collection, as well as some on loan specifically for the exhibit.

Another new exhibit, Knock on Wood, will open on July 18 and run until Sept. 18.

"It's artifacts that have been created from trees and bushes, and shows how they've always been used as a medium for both spiritual and artistic creations and necessities of life," Monture said of the exhibit, which will feature both ancient artifacts and more contemporary works.

"You'll see some of the artistic elements, but you'll also see more

of the traditional artifacts... wooden bowls, as well as canes... some of them are created today, so they have a little more artistic influence."

Visitors to the cultural centre over the summer will also have a chance to take in performances by the Kanata Native Dance Theatre, which will be performing Iroquoian social dances. The performances will take place June 21, 22, 24 and 30, July 15, 20 and 29, and Aug. 3, 12, 17, 26 and 31. All performances will begin at 1:30 p.m. Admission to the performances is free with a paid museum admission.

In September, the cultural centre will host an exhibit with links to the centre's past. In its previous incarnation, the building that now houses the centre was home to the Mohawk Institute residential school, which operated from 1828 until 1969.

Where are the Children? Healing the Legacy of the Residential Schools, an exhibit of photographs chronicling the residential school experience, will open at the centre on Sept. 25 and run until Jan. 8, 2006.

The Woodland Cultural Centre's museum and art gallery are open from 9 a.m. to 4 p.m. Monday to Friday and from 10 a.m. to 5 p.m. on weekends. Admission to the centre is \$5 for adults, \$4 for seniors, \$3 for youth six to 16, and free for children under six.

For information, call the museum shop at (519) 759-2650 ext. 241. To book a guided tour of the museum and art gallery, call the museum education department at ext. 230.

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THE WESTIN
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Jason Bru

Entrepreneur—Jason Bru, 32
Business—The General Nutrition Centre (GNC)
Launched—July 2002
Location—The Mall at Lawson Heights in Saskatoon

Jason Bru managed a corporate-owned GNC for four-and-a-half years before branching out to open a franchise of the health-food store on his own.

Windspeaker: Why did you start your own business?

Jason Bru: That's what I've wanted to do since I can remember, is to own my own business. I used to manage a GNC in the Midtown Plaza, and they started franchising. GNC never franchised before. They started franchising and I just put an application in. It took like a year; it was a long process, actually. And then I just opened up in a different mall in a different part of the city.

Windspeaker: Any formal business training?

Bru: I got my business admin diploma from the Saskatoon Business College. And I managed a couple of stores. I managed a GNC for four or five years before that.

Windspeaker: What are your

business short-term goals?

Bru: I'm building a Web site. I'll have my own Web site going up by fall, hopefully. I want to make money, too, in the short term.

Windspeaker: Long term?

Bru: In the long-term, I want to open, actually, more businesses. More franchises, and getting my sales to a level where I can feel very comfortable being able to hire a manager.

Windspeaker: What has been your greatest business success so far?

Bru: One time we had a sale, and I didn't know how it was going to go, right? So we had like a radio ad and we called everybody up and I just thought it was going to be a flunk and we ended up doing like five grand that day. That's when I started to really look into advertising, about how you can generate so much interest in

Entrepreneur—Jeremy Thompson, 30
Business—Lube-X Fast Oil Change
Launch—May 2003
Location—Medicine Hat, Alta.

Jeremy Thompson is a former professional hockey player, who once played for

the Medicine Hat Tigers of the Western Hockey League. Now he's traded hockey sticks for dipsticks as owner of a Lube-X. In April, the Metis Nation of Alberta, Region III, presented Thompson with the Metis Youth Entrepreneurial Leadership Award. He is also a member of board of directors of the Saamis Employment and Training Association.

Windspeaker: Why did you start your own business?

Jeremy Thompson: After I finished playing hockey, I was just running. I was doing jobs that weren't really paying much and I was working way more than I wanted to, so it was a good opportunity when this came up, to do it. If I

Jeremy Thompson

going to work 10, 12 hours a day, I'd rather work for myself.

Windspeaker: Any formal business training?

Thompson: I do have some college education. I did take some business courses at Medicine Hat College and the University of Lethbridge.

Windspeaker: What are your business short-term goals?

Thompson: The short-term goals, well, you know, we want to improve business. I'd like to break the half-a-million mark this year for sales. And just give a great service and be involved in the community here.

Windspeaker: Long term?

Thompson: Long-term, eventually open up more stores, maybe a second one in Medicine Hat or one in the outlying areas. I have an idea of maybe when they build the ring road in Calgary, putting a store in the Tsuu T'ina business park.

Windspeaker: What has been your greatest business success so far?

Thompson: Just the turn-around we've had at this location.

(See Lube-X page 19.)

one day. Stuff like that. And meeting people, that's what I like doing the most.

Windspeaker: What was the biggest hurdle you've faced so far in operating your own business?

Bru: The cash flow ... Like if you make a dollar you have to spend two dollars, kinda, and you've got to figure out where that other dollar's coming from, at the start. That's why I hated getting it going.

And stress. You know what? Stress is a big factor ... I stressed out a little bit too much, probably. Just because the

money was always tight and you always hear these businesses don't make it past the first two years and stuff like that. I'm like a statistic guy. I always listen to that. (see Healthy page 19.)

Gisele Martin

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Young guns in business

[youth entrepreneur]

Entrepreneur—
Gisele Martin, 27
Partner—Douglas Wright
Business—Tla-ook Cultural
Adventures
Launched—National
Aboriginal Day, June 21, 2002.
Location—Tofino, B.C.

Tla-ook Cultural Adventures offers guided cultural tours of Clayoquot Sound in traditional Nuu-Chah-Nulth dugout canoes.

Windspeaker: Why did you start your own business?

Gisele Martin: Well, I had the idea for quite a while. I'd been guiding on and off for almost 10 years before I started the business... various different things, kayaking, whale watching. And I think my first job when I was whale watching, I realized we were using a lot of diesel fuel. And I had heard about biodiesel, but I never knew where it was available, and I thought, 'You know, it would be really great if we used the canoes because then we wouldn't be using any fuel.' It would be environmentally friendly, and also you go a lot slower, you see a lot more and we

can do cultural tours, which there weren't any in Clayoquot Sound at the time. And that idea kind of stuck with me, though I never thought I would personally do it.

Windspeaker: Any formal business training?
Martin: Nope.

Windspeaker: What are your business short-term goals?

Martin: I would like to expand into overnight trips. Right now we're just doing day trips.

Windspeaker: Long term?

Martin: Well, right now we just have our home office, so it would be really nice to settle into a permanent office in Tofino, and that's a little bit hard... I would like to do more kids' programs. I'd like to expand in the winter and just be able to donate more of our time into local education and stuff... I've worked with the Raincoast Education Society in Tofino. I used to work for them years ago, so we've had some of the schools come through this year, and that's been really fun.

Windspeaker: What has been

your greatest business success so far?

Martin: Well, I guess getting it going was really great... I loved the idea, and when we started it, it was really great. It was a lot of hard work. So I think just getting through all that and finally onto our fourth year now has been a huge success. And all the help that we got from different people.

Also, I won an award from Aboriginal Tourism B.C. two years ago. And that was the Young Adult Achievement Award, so that was really great.

I mean, people's reactions, from our guests, when they come off their trips, I think that's the biggest success. They love it.

Windspeaker: What was the biggest hurdle you've faced so far in operating your own business?

Martin: I guess one would be my lack of business education... I'm not keen on math at all, and having dropped out of high school half-way through Grade 9, I've learned everything mostly by experience, you know, by experience in the industry and everything.

So starting the business and finding out how much paperwork was involved, and just all those facts and figures, was a huge kind of challenge for me.

Windspeaker: What has been the biggest surprise for you in getting your business up and running?
Martin: Lots of media attention.

Windspeaker: If you could start all over again with your business, what would you do differently?

Martin: I would start to plan earlier. Because when we started planning, I didn't realize how much time it would actually take to get the business started.

Like when you start writing your business plan to the point where you're actually running it, takes a long time. So we started doing that in January and we were kind of functioning in July, but we still hadn't had any advertising out, we still hadn't gotten all our loans and all that in place. So, yes, I'd definitely start earlier. There's lots of things I've learned along the way, for sure.

Windspeaker: What is the

greatest reward of running your own business?

Martin: Well, I love being outside, and I'm really happy with what I'm doing now, guiding, trips outside. In the winter I work for other places in Tofino.

I've been waitressing and stuff, so when I get back to doing my own job in the springtime, I just realize how great it is and how I can go down the same trail maybe three times a day with three different groups of people, but every time it's completely different. The landscape changes every day with the seasons and the people always bring new questions and make me think and learn about new things as well.

When I don't know an answer to a question, I have to go and find out. So I've learned a lot that way. So that's been really, really rewarding.

And working with my partner Douglas has been really rewarding as well, and we've both learned a lot from each other, as well as people, guests. Their feedback is really rewarding. That's a huge part of it.

(see Guided page 21.)

Healthy growth

(Continued from page 18.)

And the mall traffic. It's a little bit down. It should be a little bit higher. So that's like a hurdle. So basically you have to find people outside the community and get them to come to the mall. Because some of these malls... you just open your doors. All the franchises that I know of don't even advertise. I'm the only one that advertises a lot. It's because they're all in busy malls.

Windspeaker: What has been the biggest surprise for you in getting your business up and running?

Jason Bru: How much running around you need to do. Like the phone calls and just how much work it actually takes to get your debit machine going, stuff like that. How hard it is actually to bring people into your store. You know what the surprise for me was? I thought I knew a lot of people in Saskatoon, from managing a store. It's like you've got to know a lot of people, plus you have to have a lot of other people come into your store. I didn't realize how many

customers you actually needed.

Windspeaker: If you could start all over again with your business, what would you do differently?

Bru: I would stress less, not worry as much, for sure.

Windspeaker: What is the greatest reward of running your own business?

Bru: I like to satisfy customers. When a customer actually comes in and says this works or this helped or whatever.

Windspeaker: What one piece of advice would you give to other young Aboriginal entrepreneurs or would-be entrepreneurs?

Bru: Don't stress out... and make a good business plan, first of all. A business plan is important. And on your business plan, put your expenses high and your income low, because then you can't be disappointed, you know what I mean? You're supposed to do that on business plans and I think most people don't. Most people are a little bit too optimistic.

Lube-X turn-around

(Continued from page 18.)

We took a store that was struggling and doubled the business in less than two years. This was my first foray into business, so I have to say what we've done here, and just creating a better customer base and adding to our sales.

Windspeaker: What was the biggest hurdle you've faced so far in operating your own business?

Jeremy Thompson: The biggest hurdle I'd have to say is staffing. Right now we're in an economy here that there's more jobs than there is labor, so it's been very tough to get good people and keep good people. And I've used different organizations. I've used Saamis Employment and Training. I try to hire Aboriginals every chance I get but it's tough to find anybody.

Windspeaker: What has been the biggest surprise for you in getting your business up and running?

Thompson: I guess just the initial turn-around. I managed the store

for a year before I bought it, and we kind of struggled along and then after I bought it, it seemed like within six months we just shot off. We tried some different things. We did some different advertising; we came up with our own little image for the store, kind of a little different than our corporate image, which really helped. Just how the business has taken off.

Windspeaker: If you could start all over again with your business, what would you do differently?

Thompson: Yes, I'd probably do my advertising differently than how I originally did it. We spent a lot of money in advertising. We didn't find the right niche until about a year later. And that was a lot of money I think we wasted.

Windspeaker: What is the greatest reward of running your own business?

Thompson: When you're successful, the good feeling you get. Plus I'm able to volunteer with three or four different

organizations. I can coach my daughter's soccer team. Just being able to be more at home with family. My family is part of the business too. We work together. When you're successful, it's really good. The lows are bad, but the highs are good. You've got to take them both in stride, but I think being in business for myself. I wouldn't be able to do the things I've been able to do the last two years if I was working for someone else.

Windspeaker: What one piece of advice would you give to other young Aboriginal entrepreneurs or would-be entrepreneurs?


Thompson: Definitely the first piece of advice would be, if they're going to go into business, would be to get a good business plan. Don't set your goals too high, because they can be tough to reach. And to use every tool available to you for financing and business planning. And if you have a good business plan going in, you should be successful.

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Check them out on page 21!

[careers & training]
Casinos today's buffalo

(Continued from page 15.)

The new buffalo

This term has sprung from the American Prairies and the Canadian Plains. And of all things, it refers to casinos. For untold millennia, Native

people there relied on the buffalo for their existence. It was so integral to their way of life. Many believe it was the systematic destruction of the buffalo herds that allowed for the conquest of the Lakota and other tribes

dependent on the buffalo bounty.

In today's society, casinos are now the cash cow—or better yet, cash buffalo—for many Native communities. For some they have become a source of survival and success in perilous economic times.

Funeral plans to be made

(Continued from page 15.)

What happens is that the funeral home takes your payment and places the money into a type of trust account.

Provincial laws govern these accounts so that when the time comes for your funeral, the

money is there to pay for it. This ensures that your funeral will be paid for even if the funeral home goes bankrupt or changes ownership.

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to the fullest.

Tuma

This column is not intended to provide legal advice, but rather highlight situations where you should consult with a lawyer. Questions can be sent to TumaYoung@eskasonibc.ns.ca

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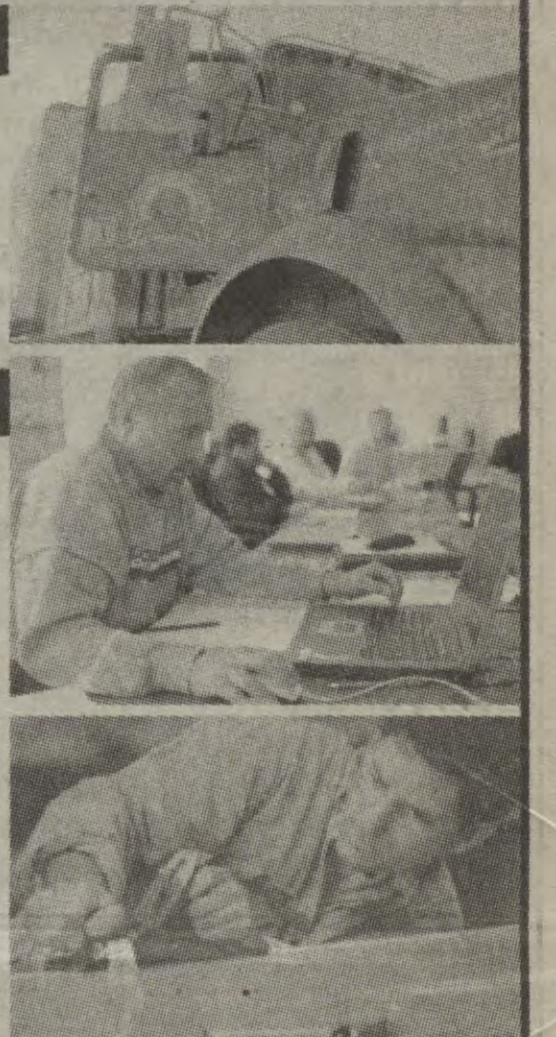
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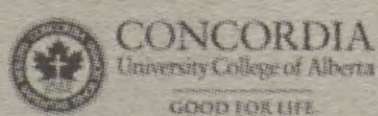
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Guided tours

(Continued from page 19.)

Windspeaker: What one piece of advice would you give to other young Aboriginal entrepreneurs or would-be entrepreneurs?

Gisele Martin: Plan far in advance, get a mentor, someone who's been in kind of a similar business before, if you can. You'll

learn loads from them. (Martin and Wright benefited from taking part in a mentorship program offered by the Nuu-Chah-Nulth Economic Development Corp.)

Try to do something that you love. Don't get into a business about some-thing that you don't like doing much.

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Constance Lake Education Authority is accepting applications for the position of PRINCIPAL

for the September 2005/06 School Year

Location: Constance Lake First Nation, Ontario
Start Date: August 2nd, 2005

Constance Lake First Nation Education Authority is inviting candidacies for the position of Principal at its new Holistic Education Centre; a facility providing community-based education from Early Childhood to Grade 12 learners, as well as an Alternative Education Program for adults.

The Principal, as a key member of the educational team, must possess the knowledge and the aptitudes to accomplish the administrative and pedagogical tasks of being an effective leader of an Early Childhood to Grade 12 School, including the Alternative Education Program for adults.

Constance Lake First Nation is a Cree-Ojibway community and accessible by Highway 11, approximately 30 km west of Hearst, Ontario.

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- ▶ Member in good standing with the Ontario College of Teachers
- ▶ At least 5 years of teaching experience
- ▶ Completion of Principal's Course, Parts I & II, or in the process of completion
- ▶ Ability to speak and understand the Oji-Cree language is a definite asset

Closing Date: June 30th, 2005

Interested persons should submit their written resumé, including the name and address of three references, one being an immediate supervisor, a colleague and a leader of your existing community, to:

Susan Sutherland, Administration Director
 Constance Lake Education Authority
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- analysis of financial reports from the hotel and restaurant subsidiary companies and reporting on this analysis to management and the Board of Directors;
- coordinate and direct the preparation of budget forecasts and perform an analysis on operational variances;
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This is an exciting and challenging management position in a growing organization. The ideal candidate possesses the following educational, experience and personal characteristics:

- a recognized professional accounting designation;
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- knowledge of First Nation financial reporting and business practices would be a definite asset but is not a requirement.

For more information, please contact:

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Alberta Indian Investment Corporation

Closing Date:
 June 30, 2005

Only those applicants granted interviews will be contacted.

The nation says goodbye to a great man

By Cheryl Petten

"The Indian has reached the end of an era. The things that we hold sacred, the things that we believe in have been repudiated by the federal government. But we will not be silenced again, left behind to be absorbed conveniently into the wretched fringes of a society that institutionalizes wretchedness. The Buckskin Curtain is coming down."

These words, written by Dr. Harold Cardinal in 1969, helped set the tone and direction for the relationship between Canada's Aboriginal people and the federal government for years to come. They appear in the concluding chapter of Cardinal's book, *The Unjust Society: The Tragedy of Canada's Indians*, written in response to then prime minister Pierre Elliot Trudeau's promises for a "just society" for all Canadians and the government's *White Paper* on federal Indian policy.

"The history of Canada is a shameful chronicle of the white man's disinterest, his deliberate trampling of Indian rights and his repeated betrayal of our trust. Generations of Indians have grown up behind a buckskin curtain of indifference, ignorance and, all too often, plain bigotry. Now, at a time when our fellow Canadians consider the promise of a Just Society, once more the Indians are betrayed by a programme which offers nothing better than cultural genocide."

The *White Paper*, produced by then minister of Indian Affairs Jean Chretien, proposed elimination of the department and of the Indian Act and with it, elimination of any special status for Aboriginal people. Cardinal called the proposed policy changes outlined in the *White Paper* a "thinly disguised programme of extermination through assimilation."

Cardinal was born in High Prairie, Alta. on Jan. 27, 1945 and grew up on the Sucker Creek Cree First Nation in northern Alberta. He was barely out of his teen years when he first entered the world of Indian politics. In 1968, at the age of 23, he was elected president of the Indian Association of Alberta (IAA), the youngest person ever to hold the position. He would go on to serve as president of the provincial organization for eight more terms.

Cardinal was thrust onto the national stage in 1969 when, while at the helm of the IAA, he wrote *The Unjust Society*, which has been called one of the most important books ever published. In it he called for changes in government policy that would allow Aboriginal people to become full participants in Canadian society without having to give up their culture or treaty rights.

Cardinal continued his literary attack on government policy and in defense of Aboriginal rights. In 1970, he helped produce *Citizens Plus*, which became known as *The Red Paper* for its focus on countering the contents of the Trudeau government's *White Paper*.

Cardinal was not alone in his opposition to the changes being proposed by the government in Ottawa. With widespread opposition among Aboriginal leaders to the *White Paper*, the document was shelved in 1971.

Cardinal's written works, and his unwavering battle to bring about change in the way the federal government dealt with Aboriginal Canadians, were catalysts for shifts in government policy, but he left his mark in other ways as well.

While president of the IAA, Cardinal helped to form the National Indian Brotherhood, which has since become the Assembly of First Nations.

In 1977, Cardinal wrote

another book, *The Rebirth of Canadian Indians*, which, like his previous works, took the federal government to task over its treatment of Aboriginal people. That same year, he became the first Aboriginal person to hold the position of regional director general of Indian Affairs in Alberta.

Cardinal would go face to face with the feds again in 1982 when he joined other leaders who fought to get Aboriginal people a seat at the table during constitutional negotiations, and to ensure the final document would include protection of Aboriginal rights.

He served as chief of Sucker Creek Cree Nation from 1982 to 1983 and in 1983 was appointed as vice-chief of the AFN for the Prairie region.

Cardinal often spoke of the important role education must play in improving the lives of Aboriginal people in Canada, and in his own life provided others with an example of what could be accomplished. He graduated from the Native Law program at the University of Saskatchewan in 1991 and completed his LL.M. at Harvard University. He was called to the bar in November 2004 and on June 2, 2005, he learned that he had earned his doctorate of laws from the University of British Columbia for his studies of the inter-relationships between Cree law and Canadian law.

Cardinal received an honorary doctor of laws degree from the University of Alberta in 1999. He worked as an assistant professor at the University of Saskatchewan and was also Indigenous scholar in residence at the University of Alberta's faculty of law.

In 2000, Cardinal penned his last book, this one with co-author Walter Hildebrandt. *Treaty Elders of Saskatchewan: Our Dream is That Our Peoples Will One Day Be Clearly Recognized as Nations*



Harold Cardinal left an enduring legacy for all Native peoples when he championed Aboriginal rights in response to the federal government's assimilation plan as set out in the now infamous 1969 White Paper. His book, *The Unjust Society*, is called one of the most important books ever published.

looked at the treaty relationship in Saskatchewan from the perspective of Elders from across the province.

That same year, Cardinal made an unsuccessful foray into federal politics. He ran in the federal election in the Athabasca riding, under the Liberal banner and under the leadership of his old foe, Jean Chretien, but failed to win the seat, losing to incumbent Dave Chatters of the Canadian Alliance party.


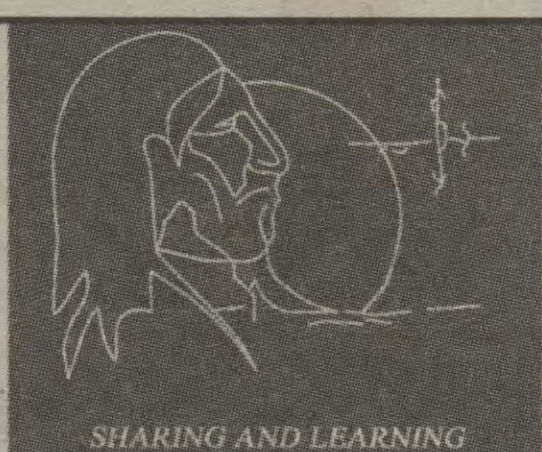

In 2001, Cardinal's many accomplishments were recognized by the National Aboriginal Achievement Foundation, when he received the award for Lifetime Achievement at the National Aboriginal Achievement Awards ceremony in Edmonton.

Many of today's most influential Aboriginal leaders

have fond memories of Cardinal and stories of how his words and deeds inspired them.

One June 3, at the age of 60, Cardinal died of lung cancer.

A special tribute to the well-known and well-respected author, teacher, lawyer and leader was held in Edmonton on June 4. The event, organized by the Assembly of First Nations, the Native Women's Association of Canada and Native Counselling Services of Alberta, was to be a chance for those touched by Cardinal to gather and honor the man one more time. After his death, it became a memorial to the man who had so often stood up straight and strong, always ready to use words and wit and determination to protect the rights of Aboriginal people.

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