

Windspeaker

March 1999

Celebrating our 15th Anniversary

Volume 16 No. 11

Gustafsen Lake activist released

By Paul Barnsley
Windspeaker Staff Writer

KAMLOOPS, B.C.

Jones William Ignace, known across Canada as Wolverine, was released from custody on Feb. 4 and is back home on his farm near Chase, B.C. Ignace has been in custody since 1995. He was imprisoned for his role in the Gustafsen Lake month-long occupation of ranchland near 100 Mile House in British Columbia.

Ignace was originally scheduled to walk out the front door of the Elbow Lake Correctional Facility near the Vancouver suburb of Mission upon his release, but Corrections officials decided at the last moment to release the 66-year-old in Kamloops, B.C.

Ignace's supporters say his release was transferred to Kamloops to disrupt their plans to stage "a hero's welcome" for the Shuswap man.

John Hill, also known as Splitting the Sky, told *Windspeaker* that the Ts'peten Defenders, who have overseen the Free Wolverine Campaign, will continue to demand a public inquiry into the entire Gustafsen Lake debacle. Other groups, including the Assembly of First Nations and various labor groups in the province, have also called for an inquiry.

Ignace was convicted of "willful mischief endangering life by obstructing lawful op-



JASON PAYNE

Jones William Ignace is a free man. He was released from prison on Feb. 4. Ignace is forever linked to the name Wolverine and the Gustafsen Lake confrontation in British Columbia in 1995. He renewed calls for a public inquiry into the armed stand-off with RCMP.

eration of property (the James cattle ranch) valued in excess of \$5,000; possession of dangerous weapons, firearms and explosives; discharging firearms at peace officers; assaulting peace officers with firearm."

Ignace claimed during their trial that the Gustafsen Lake defendants were upholding Aboriginal rights on unceded Aboriginal land and that the RCMP, who exchanged fire with Ignace and the other demonstrators during the Gustafsen Lake siege, were the real law-

breakers. That argument was rejected in the British Columbia courts.

Ignace made a short statement upon his release, saying his struggle is far from over.

"Although granted parole, I am not free. Shuswap territory is not free. Lil'wat territory is not free. Turtle Island is not free. Mother Earth and her peoples are not free," he said. "From the militarized Mayan villages of the Chiapas to the continuing cruel and inhuman punishment of our brother Leonard Peltier — who

was handed over to the clutches of the FBI by British Columbia and Canada 23 years ago — to the crooked treaty theft of Nisga'a and other lands of sovereign Indigenous nations, we are still being attacked by the colonizer. We are still not free. Gustafsen Lake is not over. We stood on law. They stood on fraud, force and racist terror."

He renewed the call for a public inquiry and thanked his supporters before getting into a car and driving away.

Martin puts big money into Indian Affairs

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Even though Finance Minister Paul Martin made it through the first 20 minutes of his 82-minute Feb. 16 budget speech before even mentioning the Indian Affairs department, and then provided no details at all about what new money would go to that department, budget day turned out to be a memorable one for Indian Affairs Minister Jane Stewart.

"My colleagues — most particularly the prime minister through the minister of Finance — have said, 'OK, this is working and we want to fund the outer years for *Gathering Strength* to the tune of \$352 million of new money.' So, that is very good news for me," Stewart told *Windspeaker* during a phone interview conducted three hours

after the budget speech ended.

"Over the course of the four years we'll probably have a total investment of about \$750 million for *Gathering Strength*. I feel very good. It's a significant amount of money and it's really targeted at making the kinds of reforms that we need in the area of education, housing, welfare-to-work . . . all those challenges that are real in First Nations communities," she said.

Despite the fact that many analysts say the robust state of the Canadian economy is as much a result of a booming United States economy as anything the federal government has done, budget day was a good day to be a Liberal. As he delightedly announced that his government was reporting a balanced budget for the second straight year (something that hasn't happened in Canada in nearly half a century), Martin told House of Com-

mons members that the numbers show the books will balance for at least the next two years. He then announced a long list of spending initiatives, in most cases mentioning figures and explaining why the decisions had been made. But when it came time to talk about money for Indian Affairs he said only that money had been set aside for the implementation of *Gathering Strength*, before moving on to report that new money would be available to improve living conditions for members of the Armed Forces and other announcements.

In addition to the approximately \$8 billion worth of new spending, Martin said the half-trillion dollar national debt would be paid down by \$3 billion for the second straight year.

National Chief Phil Fontaine was in the Commons to watch Martin's speech. He was invited

to participate in the minister's interview with this newspaper. The budget represents a major victory for the Assembly of First Nations leader, who in recent months has lobbied for this kind of financial support.

"I'm encouraged by the government's response to our intervention," Chief Fontaine said. "Numerous meetings that we've had with the minister of Finance, Minister Stewart, [Health] Minister [Allan] Rock, so many ministers that we've met with, and on each occasion we've tried to emphasize the importance of dealing with First Nations issues as a priority and we feel that government has accepted what we have to say. It gives us, I think, an opportunity to bring about some changes, to improve health conditions or just to improve conditions overall in First Nations communities.

(see Budget page 2.)

WHAT'S INSIDE

QUOTABLE QUOTE

"It's counter productive to poke a stick in someone's eye while you're attempting to get them to listen to you and do something about the critical needs on First Nations."

— Margaret Swan
of the Lake
Manitoba First
Nation on plans to
interrupt the
Pan Am Games to
bring attention to
First Nations'
concerns.
.....Page B9

IT'S OFFICIAL

Approval has been given for an Aboriginal cable television channel. Scheduled to begin airing in September, the Aboriginal Peoples Television Network will devote the majority of its programming to shows about Canada's Native population. Priority will be given to shows produced by Aboriginal people. While enthusiasm for the network is at an all-time high, APTN representatives say there is a lot to be done before the launch.

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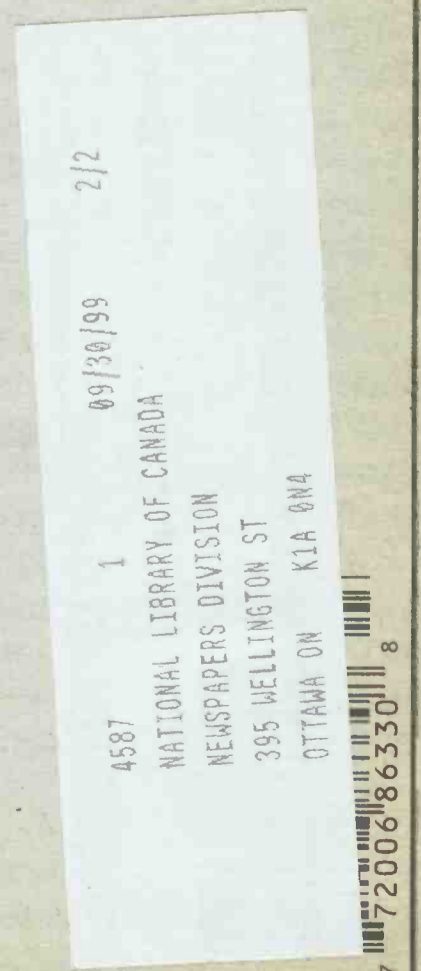
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Budget bodes well for First Nations

(Continued from page 1.)

"Last year's budget announcement had to do with the past. This year's has to do with the future."

Fontaine said the budget announcement was the first installment on the part of the government to address in "a very serious way" First Nations issues.

In addition to funding for *Gathering Strength*, there were also significant new monies identified for First Nations and Inuit health care — \$190 million primarily targeted at long-term homecare and community services.

"There are also a couple of other areas where there will be a First Nations carve-out," said Fontaine. "I'm talking about the prevention and promotion part of the health budget that'll focus on diabetes, the health information systems . . . \$43 million for that, well there'll be a First Nations carve-out. Both of these will be accomplished through negotiations with Minister Rock and his health officials. The same is true as well for monies being allocated for youth and the Canada Jobs Fund," the national chief said. "The final tally is not in yet."

Stewart credited the AFN leader with earning the trust of her Cabinet colleagues and added he had found a way to convince them that First Nations issues should be a priority.

"It's the partnership," she said. "And I give the national chief full marks for the courage he's shown to walk a different path. There's no question, in terms of convincing my colleagues that *Gathering Strength* was the right approach, it fundamentally comes down to their belief that we have a new partnership and that by working together as opposed to in opposition we can make a lot more progress. So, I give him full credit for it."

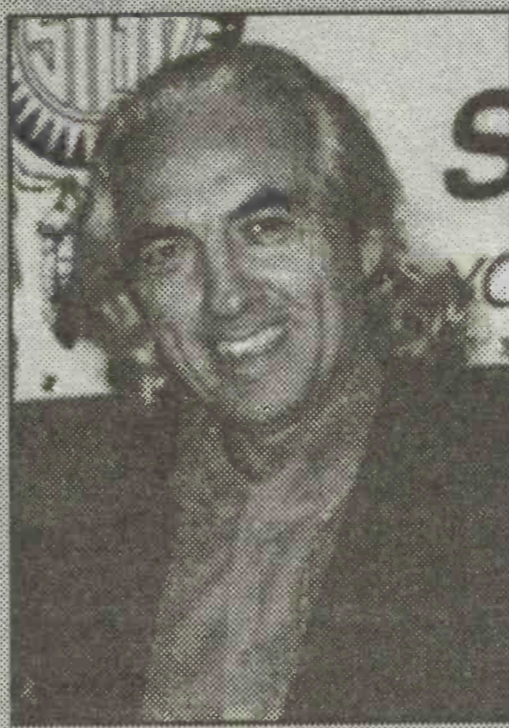
By meeting with other ministers, Fontaine made it easier for Stewart to persuade Cabinet to increase funding, she said.

"There's a recognition, at least at our Cabinet table, that each minister has to appreciate the role that he or she can play in ensuring that First Nation communities are healthy and viable and economically sound. So that's why you see in Minister Rock's budget the carve-out for Aboriginal health, and, in Minister [Pierre] Pettigrew's youth strategy, \$75 million for Aboriginal programming. This bodes very well as the whole government really takes to understanding that, if we're going to have a government-to-government relationship, it has to be developed not just through the minister of Indian Affairs but through every ministry," she said.

Fontaine has found himself in an unfamiliar — perhaps even uncomfortable — position for a First Nations leader. He had no real gripe with the actions of the federal government. Because there has been criticism that he is working too closely with the federal government, Fontaine felt the need to point out that he had found a way to work with the government without compromising the bottom line.

"Eighteen months ago, I made a commitment to the chiefs — because this is what they were asking for — that we would be more conciliatory and co-opera-

"Eighteen months ago, I made a commitment to the chiefs — because this is what they were asking for — that we would be more conciliatory and co-operative and less adversarial and less confrontational in our approach to this relationship with the federal government."



Assembly of First Nations Chief Phil Fontaine.

tive and less adversarial and less confrontational in our approach to this relationship with the federal government. We've tried to maintain our position and I think we've been able to achieve some significant successes as a result of this approach," he said. "But that approach doesn't mean that we somehow are less firm in our resolve to maintain our treaty positions, the historic special relationship with the federal Crown, Aboriginal title, the need to salvage an independent claims body, the importance of *Delgamuukw*, the need to do something significant to deal with the intolerable housing situation . . . all of those have been stressed in our discussions with government and we've maintained a very strong position. But we also recognize that the best way to secure your position is at the table through negotiations. This has been our approach and it's been to our advantage to have a minister and a government that are prepared to listen."

"I would make this point as well," Fontaine added. "I've said that we're encouraged by the budget announcement today. We are of the view that government accepts all of the arguments we've made about why it is of critical importance to deal aggressively with First Nations issues, whether we're talking about health or housing or governance. I would add this other point, that we're cautiously optimistic that we will finally be able to turn the corner and do what needs to be done so that we can eradicate poverty in our communities. That's the big challenge that we face."

But, despite all this good news, all is not well in Indian Country. While Métis, Inuit and First Nations organizations can expect to see plenty of new program dollars coming their way from Ottawa, a large percentage of the Aboriginal population in this country appears to have been intentionally left out.

Harry Daniels, the president of the Congress of Aboriginal Peoples (CAP), the national group whose job is to lobby the government and protect the rights of off-reserve residents, says the budget may make it look like the government is doing the right thing for First Nations people, but the truth is that more than

half have been abandoned.

"We're not sure how they're defining Aboriginal, anymore — or Native," Daniels said. "The budget did not clearly delineate or say who the Aboriginal people were. Most of the money is going to the AFN and on-reserve Indians. That's all I can see. We have to wait for an announcement now from Mr. Pettigrew [Human Resources Development minister] on how he's going to cut up his budget now in terms of job creation. Health benefits: most of that's going on reserve; education: most of that's going on reserve. So, for the 800,000 people I represent, there doesn't seem to be a very bright future."

Daniels says the government refuses to deal with off-reserve Aboriginal people.

"Jane Stewart won't even talk to us about the off-reserve situation. I've tried to get meetings with her and all she says is 'My responsibility is for Indians on reserve and that's it.' Seventy per cent of all the Aboriginal people don't live on-reserve," he added. "There's between 450,000 and 600,000 Indians. The numbers vary depending on what stats you take. Two hundred and twenty-five thousand live on reserve and that's the responsibility of the AFN and Indian Affairs," he said. "Where are the rest of those Indians? They're living in Slave Lake, they're living in Edmonton, Calgary, Lethbridge, Saskatoon, Regina, Prince Albert. Who's taking care of them? The town councils don't. The provincial governments don't. So you have this larger, off-reserve population. They aren't getting dental. They aren't getting housing. If the band council wants them to, they might get education."

CAP's \$300,000 annual core budget already looks mighty slim when compared to the \$15 million the AFN gets, Daniels says, and that gap would appear to be about to get a lot bigger as a result of the budget.

"We're really upset about it because it doesn't say anything in there for us. It's not clear. The fundamental reason is that the Constitution of Canada identifies Indians, Inuit and Métis and, in Section 35 (2), it says 'includes Indians, Inuit and Métis.' It doesn't say it only includes treaty

Indians on reserve and Red River Métis from the MNC (Métis National Council) point of view and the Inuit. It says it includes these people; it does not exclude other people. So all the non-treaty, the non-status, the off-reserve and the Métis people we represent are being left out of the formula and the Canadian government is hiding behind the Constitution."

Daniels suggests the federal government has made a policy decision to only offer the services it is required to offer, as a condition of its Constitutionally-mandated responsibility to recognize Aboriginal rights, to people who reside on reserves. He suggests the government is doing this to limit its financial liability.

"My argument was with [Liberal MP] Ethel Blondin, with Pettigrew, with [Métis Interlocutor] Ralph Goodale and with Jane Stewart. Either they're obtuse or they choose not to understand the Constitution of Canada or the language housed therein," the CAP president said. "It says clearly it includes Indian, Inuit and Métis. But you have to take a broader definition of what Indian means. It means off-reserve Indians, too, not only on-reserve. It means non-treaty Indians and non-status."

He doesn't believe the government has the authority to make this decision.

"It has no basis in statute, no. All they're doing is making policy for in-house, saying we'll deliver to these people and that's it," he added.

Daniels said the move to fund only one segment of the Aboriginal community is the latest in a series of policy moves designed to relieve the government of its legal obligation.

"Have you read Bill C-31?" he asked. "That's not assimilation, that's extermination. If every Indian alive today marries wrong, in two generations there'll be no Indians left and yet they run around yelling from the rooftops that it's a great piece of legislation and what a great thing the federal government has done."

As part of his organization's attempts to help a man who was recently struck off the list and relieved of his status by the Indian Affairs registrar, Daniels' staff has discovered that there is no avenue for appeal for this crucial area of responsibility.

"Do you know that the Indian registrar has absolute control?" he said. "In fact, the Indian registrar has the power to delete every Indian in this country today and her decision is not reviewable by a court. In reviewing the legislation and the powers of the registrar, we were appalled. No Indian should feel comfortable. Their intent since 1850 has been to narrow the definition of what an Indian is."

Windspeaker asked the Indian Affairs minister and the national chief how other national Aboriginal organizations would be included in the benefits of the budget announcement. The minister said she has been working on an "Inuit-specific work-plan that comes out of *Gathering Strength*" and the national chief had been working with the Native Women's Association.

Fontaine said simply that his commitment is to First Nations.

"Jane Stewart won't even talk to us about the off-reserve situation. I've tried to get meetings with her and all she says is 'My responsibility is for Indians on reserve and that's it.'"



Congress of Aboriginal Peoples president, Harry Daniels.



Indian Affairs Minister Jane Stewart.

"And I give the national chief full marks for the courage he's shown to walk a different path. There's no question, in terms of convincing my colleagues that *Gathering Strength* was the right approach, it fundamentally comes down to their belief that we have a new partnership and that by working together as opposed to in opposition we can make a lot more progress."

Sechelt band headed for final step in treaty process

By Roxanne Gregory
Windspeaker Contributor

SECHELT, B.C.

It was history in the making at the Sechelt Band hall Jan. 26, with hundreds of locals, Elders, school children and media members turning out for the presentation of the draft treaty agreement-in-principal that has taken more than 200 public consultation meetings and five years to complete. Although the deal isn't signed yet, it represents the culmination of Stage 5 of the British Columbia Treaty Commission's six-stage process.

Within sight of the old residential school building, Chief Garry Feschuk, federal negotiator Tom Molloy, provincial negotiator Murray Rankin and Premier Glen Clark, along with local MLA Gordon Wilson — who was named the province's new minister of Aboriginal affairs within the week — applauded the historic occasion.

Calling the agreement-in-principal "a victory for the Sechelt people," Chief Feschuk fielded questions from a mob of reporters outside the Sechelt administration building during a break in the historic presentation ceremony on the Sunshine Coast.

"We've given up a lot but we've negotiated a lot also. . . . We've made sure there is something for everyone in this package," he said, adding that third parties shouldn't be afraid of the

deal that has taken thousands of hours of consultation.

"We will negotiate lease agreements with B.C., and with resource companies. . . and anyone wanting to cross our lands should continue, as an act of courtesy, to phone the band office first, as they do now," he said.

Once the draft deal is initialed by all parties, the final agreement will be hammered out. The Sechelt Band is the first First Nation to reach Stage 5 in the B.C. treaty process. Currently, 51 First Nations — representing 70 per cent of the province's Aboriginal population — are involved in the treaty process. The draft deal includes provisions for taxes, both provincial and federal, land and cash deals, resource management deals and the assurances by all parties that the Sechelt Indian Band Self Government Act — enacted in 1986 — will continue.

Premier Clark said the agreement is a powerful signal that the treaty commission process is working.

"As a province, we have to prove that confrontation and litigation are not solutions. We have to negotiate with respect, and the Sechelts have demonstrated that it can be done," he said.

Federal MP John Reynolds — whose riding includes the Sunshine Coast — said his Reform Party would respect "agreements done in the proper manner."

"I've spoken to a lot of people I respect and they seem in favor of it," he added.

Sechelt mayor Bruce Milne said the agreement would lift a cloud from economic development in the surrounding community.

"It's a good deal for everyone," he said.

Former Sechelt band councillor Theresa Jeffries praised the agreement.

"This is for the future of our children and our grandchildren. I want them to say when it comes their time and they are running our village, that we did a really good job. . . that we looked to the future," she said.

The draft agreement will give the Sechelts an additional 933 hectares of land, almost doubling the acreage they currently own, plus the option within the next 24 years to expand those lands to 3,055 hectares. The draft agreement includes the local gravel lands currently mined under lease by Construction Aggregates, and the future lands provision includes the land that the only hospital on the Sunshine Coast is constructed on.

The cash settlement will give the 900-member Sechelt Band \$40 million in cash for a "prosperity fund," \$2 million to implement the phases of the treaty, a \$1.5 million payment from the federal government for economic development and a \$4 million loan from the provincial government.



ROXANNE GREGORY

Chief Garry Feschuk.

Other highlights of the agreement include provisions for agreements with the province and the Royal BC Museum on the future disposition of cultural artifacts in their collection; the right to participate in the management of public water supply processes; the right to participate in the administration of provincial environmental assessment planning processes; and the right to manage and harvest forestry lands in the Sechelt treaty area.

Under the taxation agreement, the Sechelts will begin paying transaction taxes after eight years, and federal income tax after 12 years, a major departure from the band's original demand for a 50-year exemption period.

Extensive fish and wildlife management plans will be

ironed out in the final agreement, although the draft agreement indicates the Sechelts will receive 11 existing commercial fishing licenses, and 16,250 sockeye, 2,700 pinks, and 3,700 chum salmon each year for the first 10 years, plus a maximum of 12,500 chum annually from the Jervis Inlet area, while other agreements for harvests in other areas will be negotiated. The final draft will provide for non-salmon allocations of fish and shellfish, including ling cod, halibut, herring, crabs, clams, shrimps and prawns, and sablefish.

Controversy had erupted previously during the consultation process over wildlife harvesting rights and the right to hunt elk, which are a recently introduced species on the Sunshine Coast and not a traditional food source.

The draft agreement also provides a strict criteria for who is eligible to benefit under the treaty process. Eligible voters must be 18. Ineligible voters include non-Aboriginal people who became band members through marriage after 1985 and who have since divorced; also non-Aboriginal children born to non-Aboriginal people who became band members through marriage before 1985.

Several conditions in the agreement exclude persons enrolled in other treaty processes. The draft agreement also designates a dispute mechanism process.

New T-4 section gets Native leaders angry

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

A new box on this year's revamped income tax form has Aboriginal leaders wondering what's going on.

Grand Chief Doug Maracle was in the middle of writing a letter to Revenue Canada Minister Herb Dhaliwal when he was contacted by Windspeaker on Feb. 24. He said he will demand an explanation of Box 71, a section on the new T-4 tax form in which the government expects status Native employers to report their employees' annual tax-exempt earnings.

Maracle and other First Nation leaders who have already written or soon will author their own letters to the minister, want to know why the government has added this new section to the income tax form. He suspects that whatever the reason for the change, it wasn't done in the best interests of Native people.

Revenue Canada and First Nations across the country have a relationship that, most of the time, can only be described as adversarial. More than two years ago, a ministry investigator in Ontario told the press that Revenue Canada had shifted its approach regarding the collection of GST from one of education to one of enforcement. On-reserve business people have been pressured to open up their books to government auditors. A number of band councils have

"Certainly they want to know how much tax-free money is going to First Nations. The objection is to the racial connotations of their efforts."

— Grand Chief Doug Maracle, Association of Iroquois and Allied Indians

passed resolutions declaring that they will not co-operate with government investigators because First Nations people are immune from taxation under federal law.

Given the rocky history of Canadian tax collectors and First Nations, Chief Maracle said he can't help but suspect that some hidden political agenda lies behind the change to the tax form.

"Certainly they want to know how much tax-free money is going to First Nations," he said. "The objection is to the racial connotations of their efforts."

Maracle, the grand chief of the London, Ont.-based Association of Iroquois and Allied Indians, said it looks like only Native people have to report the amount of their tax-free income to the government, and that's discriminatory.

"Why would the minister allow such a form to be developed requesting that a particular race

of people's income be identified?" he asked. "If that's going to happen, then, on the other hand, why is he not requesting and listing all other races on the report so that they can specify their specific incomes based on race?"

A government employee manning a Revenue Canada information line could not answer questions concerning the intention behind the addition of Box 71, but suggested the government needed the number in order to calculate GST rebates and Child Tax Benefits.

"In computing GST and child tax benefits, what's that got to do with race? Does a status Indian employee get a different formula than an Italian or Egyptian, a Scottish person, whatever it might be? If that was their response for GST rebate, it's the same percentage for everybody," Maracle replied.

Native leaders say the system resents the special status of Na-

tive people and finds it an inconvenience, despite the fact that the reason Native people are immune from taxation is because the Crown traded that right for the rights to lands and resources worth an incalculable amount. They argue the spirit of that agreement should be honored in good faith and Native people should not feel guilty for having a special right, because they paid dearly for it.

Maracle said he has to look ahead and examine new developments closely.

Chris McCormick, the AIAI's anti-taxation lobbyist, went further. He said the new initiative would provide plenty of political ammunition to conservative parties like the Reform Party to stir up public indignation against the tax-exempt rights of Native people.

Maracle noted that the present government, which is not regarded as part of the right wing in Canadian political circles, is the party that has introduced this measure.

"It's not only conservatives," he said. "It's the current Liberal government that's doing it. It doesn't have to wait until the government changes. We're simply calling into question the actions of the minister. We believe he has stepped over the line in a racial context."

In an attempt to get answers to some of Maracle's questions, Windspeaker faxed a copy of his remarks and a list of questions to the Ottawa headquarters of Revenue Canada. Rather than deal with the questions directly,

Michel Proulx, a Revenue Canada media relations employee, faxed back an explanation of the change.

"Recognizing whether income is taxable or not is important to the department in order to provide the client with an accurate assessment," Proulx wrote.

He explained that the only change to the way the department conducts business is that the T-4 forms are now scanned by machines rather than read individually by department employees.

"With the department's initiative to use scanning equipment for T-4 slips, numbered codes are easier to read than written text. Consequently, the use of the code is not a new initiative per se," he wrote. "It is simply a more cost-effective way of processing T-4 slips, obtaining the same information as in the past."

McCormick disagrees. In the past, he said, organizations with tax-exempt employees left the area where taxable income was to be recorded on the T-4 slip blank and added a footnote that the employee was a status Indian and therefore tax-exempt. For the government to say there's nothing new about the revised form is to ignore that the government is asking for information that it didn't previously ask for and has never possessed in the past.

AIAI chiefs are advising employers in their communities to continue to keep the amount of their employee's tax-free income to themselves.



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Opportunity exists for APTN

Now the mad rush begins. The CRTC has listened to the implications of Television Northern Canada and added the Aboriginal Peoples Television Network to basic cable packages across the country, effective this September.

We wish Abraham Tagalik and his colleagues all the luck in the world as they put the programming packages together through the spring and summer in preparation for the historic day when television shows for, by and about Indigenous people will hit the air.

There may be those out there who'll criticize the CRTC's decision but, frankly, we can't imagine why.

Look at it this way. There's English-language programming and French-language programming for the two supposed founding cultures of what is now called Canada. But the myth that those two European peoples discovered this land is easy to perpetrate only if the original peoples are marginalized and invisible.

For the most part — despite *North of 60*, *The Rez*, etc. — that's the way it's been so far, in the south at least. APTN will (we hope) signal the end of tokenism and cultural colonialism by simply showing

It's easy to hate or dismiss the invisible man. When he's in your face and doing something that's darned interesting, he becomes someone to pay attention to and even admire.

every person in this country that there are firmly established, ancient societies in existence in every corner of this land that have withstood the very best and most ingeniously creative attempts to destroy them. And we're betting that even the most intolerant, Indian-hating old so-and-so out there is going to find that there are some remarkable people in Indian Country.

The mainstream is about to get to know a lot of Aboriginal people and that's going to make it that much harder to just fall back into racist hate and stereotype.

It's easy to hate or dismiss the invisible man. When he's in your face and doing something that's darned interesting, he becomes someone to pay attention to and even admire.

Since few non-Native people get to regularly travel to

and stay in First Nations communities, APTN will be their tour guide.

Television is a powerful tool. It can easily be used to create manipulative, phony, glitzy, insubstantial — yet mesmerizing — images, but it can also tell a story in a way that is so accessible and compelling that nothing else comes close.

We hope APTN takes the high road. We really hope APTN gets ambitious and gets to work on dealing with the unique and compelling stories about Indigenous politics and society.

We really, really hope that the people at APTN will not shy away from controversy in order to protect their budgets and their popularity with the powers that be.

You've got a chance to be leaders in Canada and in the world, folks.

Go get 'em!

Justice denied continues to haunt

GUEST COLUMN

By Len Kruzenga
Windspeaker Contributor

An announcement earlier this month that the Manitoba attorney general's department had decided to close its investigation into the 1971 murder of Helen Betty Osborne, a 17-year-old Cree woman, has many members of the Aboriginal community wondering if justice for Native people can ever be hoped for.

For Osborne's younger sister Cecilia, who has pressed the RCMP and the province for nearly a decade to renew their investigation into the death, the news etched old sorrows even more deeply upon her face.

"I was looking for some type of closure for myself and the rest of the family, and knowing that the RCMP are done their investigation makes that impossible," she said. "My sister's death has haunted our family for over 25 years knowing that those involved in her death escaped justice."

The RCMP had been looking into new evidence provided by the only man ever convicted of Osborne's murder, Dwayne Archie Johnston, who had met with Cecilia and other members of the family in 1997 as part of a healing circle intended to bring closure for the family and the Aboriginal community at large.

Johnston, who is now on parole for the murder, apparently provided the family and RCMP investigators with new

information that implicated one of the three other original suspects who were with Johnston the night of Osborne's murder.

However, after nearly two years of follow-up, the RCMP reported that the information gave them nothing new to use to re-open the case.

So after 27 years of investigation, the justice system has only managed to convict one man, now on parole, on a lesser charge of second degree murder; granted complete immunity to a second man for his testimony against the first; acquitted a third man of all charges; and failed to ever lay charges against the fourth suspect in the slaying.

It is unlikely that Helen Betty Osborne ever thought she would become a symbol one day, although the petite and pretty woman from the Norway House reserve in northern Manitoba had already distinguished herself as one of the very few Indian women of the era to continue on to high school.

She had a natural knack for school, according to her relatives, and wanted to finish her high school education; however, that meant having to leave her community and family to finish school in The Pas, a northern town of about 5,000 people. Privately, there were even hopes that Helen Betty would become a nurse or a teacher, but she never got that chance.

Early on Saturday, Nov. 13, 1971, a young teenager out with his father on Clearwater Lake, just outside of town, stumbled across the horribly mutilated and naked body of Helen Betty.

It would take 16 years before her killers were charged, despite the fact that a local lawyer, a local provincial sheriff and hundreds of residents of the predominantly White community, had already heard or known exactly who had been involved in the killing, four local White men.

Testimony at the 1987 trial of two of the men on first-degree murder charges revealed that two days after the murder one of the men confessed to his father, who promptly sent him to see a local lawyer. The lawyer eventually met with the other three men and counseled them all to simply keep their mouths shut.

But they didn't. Townspeople say they recalled the four bragging about the murder to friends, at parties and during other casual conversations. In fact, one of the youth confessed to a local provincial sheriff in the community, who none the less failed to report the conversation to police.

Police investigators were stymied, claiming they lacked enough physical evidence to charge the four and what was common knowledge among residents of The Pas was never passed on to them during their investigation of the case.

And so Helen Betty Osborne's death became a symbol of an indifferent society and justice system, a symbol of racism at its worst. Many Aboriginal leaders called the environment at the time a "conspiracy of silence" in which the four White men were shielded by their friends, relatives and, indeed, the entire town's, silence.

(see Helen page 5.)

Helen Betty Osborne

(Continued from page 4.)

The exact details of what occurred the night that Helen Betty Osborne was forced into a car by the four young White men who had spotted her walking back to the home where she was boarding will probably never be known. What is clear is that the four men saw the young Indian woman and decided she was nothing more than an object for their abuse and pleasure.

According to trial testimony, it was obvious that Osborne resisted attempts to pull her into the car, and the sexual advances made later by the four. And that her death had been a particularly vicious and violent one was also made clear. Her murderers had considered her to be sub-human.

But while Indian communities were horrified and grieved over the death, the consensus of the predominantly White community was, according to many accounts, "oh well, just another Indian."

If Helen Betty Osborne's case had been an isolated one then perhaps, just perhaps, Aboriginal people across the country might still have even a slight glimmer of hope that justice for all includes them all as individuals and collectively: that police, judges, lawyers and jurors and the general public hold the lives and rights to safety of Aboriginal people as sacred as they do their own.

But the heartbreaking truths behind the Donald Marshall, J.J. Harper and Helen Betty Osborne stories have stripped the thin façade that the Canadian justice system cloaks itself in. For the victims and for their families, lives

and futures were irrevocably stolen. And what of the countless other Aboriginal victims who have never found justice? Their unsolved deaths continue to leave bloodstains upon the scales of justice and upon a society that fails to pursue these killers as relentlessly as they would if the victims were members of their own families.

What of the death of 19-year-old Susan Asslin, an Ojibway woman from the Grassy Narrows reserve, who was found stabbed to death near Dryden, Ont. three years after Helen Betty Osborne's death? Asslin's murder remains unsolved. Yet another case of "oh well, just another Indian?"

Recent tragic events on the Tssu T'ina reserve where Connie and Ty Jacobs were killed may yet become part of the growing body of evidence that shows the Canadian justice system is failing its first people. Let us all pray that the justice system will pursue the truth no matter where it leads.

The burgeoning Native population in its jails shows that the justice system has little problem in meting out punishment to its Aboriginal citizens.

It is time for it now to apply equal regard in upholding the fundamental rights to justice of First peoples.

Helen Betty Osborne should have lived to become a symbol of success, vitality and life, not of injustice, intolerance and indifference.

Surely the justice system owes her memory the assurance that injustice, intolerance and indifference towards Aboriginal people will never again be tolerated.

Employment equity would help

An open letter to the premier of New Brunswick.

Dear Premier Theriault:

This open letter to you is my way of extending a helping hand to you in your present dilemma with respect to the Native people of New Brunswick.

I was in attendance at the meeting when you met with the chiefs of New Brunswick on Jan. 22, at the Beaverbrook Hotel. I heard you mention your embarrassment at the fact that there are less than 50 Native people presently employed by the provincial civil service, and that it has been this way for the past 50 years. So, why are the numbers so low? And why do they remain so low?

Speaking as a Native and former provincial civil servant who worked for 14 years with the Human Rights Commission, I can tell you that one of the main reasons the number of Natives employed by the civil service has been so low, and remains that way, is attitude. Besides, I was counted twice, once with the Human Rights Commission and again with the Department of Labor, and I doubt if my case was unique.

While I was with the Human Rights Commission, I often

dealt with Native employment issues, so I have a great deal of first-hand knowledge in this area. In fact, part of my mandate at that time was to look at increasing the number of Native people employed with the civil service. After 14 years of effort, initiatives, programs, studies, surveys and recommendations, there was absolutely no progress made! What was the problem? The primary roadblock was the negative attitudes I personally encountered from provincial politicians, bureaucrats and civil servants.

One issue that was discussed at that time was employment equity legislation, but it was quickly shot down by the politicians. Today, I can still see how this kind of legislation, which would mean a commitment on the part of the government, could help a disadvantaged group like the one you cited.

In this province we have the Women's Directorate to address the employment inequities for women. We have the Official Languages Act to address the employment needs of the French population. But this is a piecemeal approach and it does not address all the needs, as you are well aware.

Why not enact provincial employment equity legislation that will address all the discrepan-

cies? This would be an important first step to balancing the work-place playing-field for target group members. Other jurisdictions have such legislation. Why not New Brunswick?

Employment equity legislation would demonstrate to the target groups, including Native people, that your government is serious about doing something about the problem that has existed for so long, in spite of all the studies, programs and initiatives. This kind of commitment to change would precipitate a new (and much more positive) relationship between your government and the Native people. If you are serious about making things better for Natives, it would also make a difference to Native people to see the Native desk restaffed at the Human Rights Commission.

As the government party now in power you can make a difference. It would be much easier and quicker to enact employment equity legislation than to try to get an agreement from all of the concerned parties with respect to getting two seats in the legislative assembly for Natives. Employment equity legislation would make a positive difference.

Dan Ennis

Bill C-31, an effort to assimilate

Dear Editor:

Recently, I was reading an article in your newspaper, *Windspeaker*, February 1999, Volume 16, No.10, titled, 'Indian Affairs decides on status' written by Marie Burke, staff writer. I felt that I should write a short note to inform you that I have recently completed my Master's thesis titled, 'A Socio-

logical Analysis on Bill C-31 Legislation'. The article by Ms. Burke only scratched the surface of the problems facing First Nations people in the future should Bill C-31 remain as it is.

I am overjoyed that your paper has taken the time to bring national attention to a problem that may be described as the federal government's best effort at the as-

similation of First Nations people into contemporary society. Hats off to you and I hope that future articles are written on this subject in order to maintain attention on this bill.

The only way to force changes to Bill C-31 is if people actually know the details and the repercussions of it.

Jack Wilson

OTTER

By Karl Terry

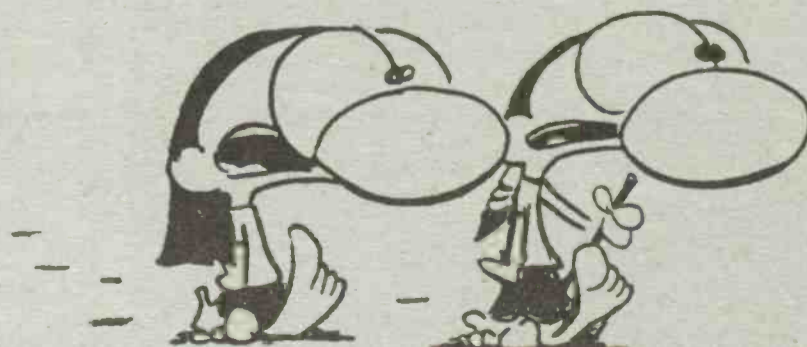
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Economic equality for First Nations draws fire

By Ronald B. Barbour
Windspeaker Contributor

VANCOUVER

The Musqueam Band's lease-land rent increase has brought the issues of accountability, resource management and taxation without representation bubbling furiously to the surface.

This in itself may not be a bad thing, but it has added fuel to the fire of the opponents of the treaty-making process who say the problems between the band and the leaseholders are a sample of what the future holds for the province as more treaties are implemented. That allegation is discounted as uninformed and erroneous by most First Nations groups and other interested parties.

The Musqueam Band, responding to what it considers inaccurate and inflammatory reports in the media, say some involved parties, and politicians, have wrongly used their lease-land problem to attempt to derail the treaty-making process.

"The issue is not concerned about race; it is not concerned about treaty; it is not about Musqueam getting even; it is not about self-government and it has absolutely nothing to do with the Nisga'a treaty," said Chief Ernie Campbell. "The issue is simply this: It's about abiding by the terms of lease contracts which require the lessees to pay a fair rent for the properties they lease."

In 1958, the Musqueam Band opted to surrender 162 acres of their 414-acre reserve for the Shaughnessy Heights Golf and Country Club. The land was leased to the club for 75 years (terminating in the year 2033) at what is considered to be "exceedingly low rent." The lease was negotiated and executed entirely by the band's trustee, the federal government.

The Musqueam Band determined that the "unconscionable behavior" of the federal government amounted to fraud and they took their case to the Supreme Court of Canada. The band won this case after several years of litigation and was awarded damages because of the Crown's fraudulent behavior.

A few years after the original signing of the Shaughnessy Heights land lease, the band surrendered another 40 acres of their land (74 residential lots) for lease to members of the general public for residential purposes.

Once again, the federal government negotiated on behalf of the band and secured for the lessees a 99-year lease. The agreement signed in 1965 stated the rates were to be fixed for the first 30 years and in 1995 the rents would be reviewed and raised.

The band believed the fixed rates for the 74 residential lots were exploitative because it allowed lessees to continue paying nominal fees averaging about \$305 per year for what is considered as prime residential real estate.

In 1995 the band began negotiations with the lessees that went on for more than a year without reaching accord. The lessees were determined not to pay more than \$6,000 per year per lot, which would return only one per cent of the land value. The Musqueam Band determined the land had value at \$600,000, based on smaller lots in the same residential area. The conflict led to the band and lessees invoking the arbitration clauses of the leases and turning to the Federal Court to settle the issue.

The Trial Division of the Federal Court handed down judgement in October 1997, ruling that the fee-simple value of the land was \$600,000 but because it was Indian land, the fee simple value had to be reduced by 50 per cent.

The band argued that there was no legitimate reason for the deduction and appealed to the Federal Court of Appeal, which handed down a judgment on Dec. 21, 1998. That judgment overturned the trial judge's decision and upheld the Musqueam position that Indian land was no less valuable than other land. The Appeal Court also determined that average rents payable will be in the neighborhood of \$28,000 per year. This figure is based upon six per cent of the land value.

Since the band adopted and implemented this ruling, the City of Vancouver has adopted the same formula for its leasehold lands. The six per cent rate increase was levied on property

holders in the False Creek developments.

"The Musqueam hikes are normal and the hikes represent nothing to do with being Indian," said Manager of Real Estate Services for Vancouver, Bruce Maitland. "It's done throughout the world on leasehold lands... six per cent is not an unreasonable return."

Maitland told all lessees in the False Creek Strata developments (apartments and condominiums) that the six per cent increase will be applied for the rent review in 2006 and offered the option to prepay. Of the 376 lessees involved, more than 150 have opted for prepayment without any of the fanfare associated with the Musqueam rental hike.

The rental hike has exposed the Musqueam Band to a lot of criticism in the mainstream press, where an uncommon amount of space and time has been dedicated to generating anti-Native sentiments. One daily newspaper published a letter that claimed the Musqueam had no right to hike the rent when they already receive "hundreds of millions of tax dollars every year in direct aid from the federal government."

Many politicians have publicly denounced the rental hike and used it as a fear-generating tactic against treaty-making.

"Dramatic rent hikes for non-Natives... doesn't bode well for impending treaty talks," said Mayor Philip Owen, who mirrored earlier statements made to the press by Quadra MP Ted

McWhinney.

"For the past 112 years, home ownership has been cherished in Vancouver. Now many of these owners are being forced out of their houses," Owen added. "This raises the issue of trust and the future of open negotiations with the Musqueam."

Vancouver City Councillor George Puil has gone on record stating: "I've never trusted the Musqueam Band. I've met with them from time to time over the years and they've always told us what 'they' want. They don't want to conform to our by-laws. This doesn't bode well for the future."

The Musqueam Band has requested meetings with the lessees to discuss options and terms for paying the court-approved retroactive rental increase. The lease-land home owners are reticent because of the overwhelming financial burden. They have already spent about \$700,000 on legal bills and are concerned that if they lose, they will be forced to come up with the back payments on the rent (1995 onward) plus additional legal fees.

The federal government recently allocated \$30,000 to the band to hire consultants to take another look at the controversial rent hikes and determine an amenable course of action.

The band told tenants that it recognizes people are having trouble arranging to pay back rent and it is "open to any reasonable proposal" for bringing leases into "good standing."

Inquiry begins look at shooting deaths

By Debora Lockyer Steel
Windspeaker Staff Writer

TSUU T'INA

The family and friends of a mother and child killed by an RCMP shotgun blast during a botched child welfare seizure is hoping that a fatality inquiry will result in changes to the way First Nations governments and the RCMP deal with Aboriginal people.

The inquiry into the deaths of Connie Jacobs and her son Ty began on Feb. 1 on the Tsuu T'ina First Nation near Calgary. Jacobs and her son were killed March 22, 1998 when RCMP responded

to a call for help from the tribal police and a band social worker who were to seize the six children in Jacobs' care. They were confronted by the 37-year-old Jacobs, who was brandishing a rifle.

Const. Dave Voller testified that Jacobs shot at police and he returned fire when she refused to put down the firearm and attempted to reload. It wasn't until a number of hours later that RCMP discovered Voller had killed Jacobs and the nine-year-old boy that was standing behind her. Their bodies were found in a pool of blood on the porch of their home. Small footprints were found tracked through the blood, indicating another child had

come across the bodies. Five children were found asleep in the basement of Jacobs' home.

Cynthia Applegarth, Jacobs' sister, told reporters she hoped the inquiry would make First Nations more accountable.

During the first day of testimony, Dr. Lloyd Denmark of the province's chief medical examiner's office said Jacobs and her son died within seconds of being shot. Jacobs sustained four pellet shots to the chest, one of which penetrated her heart. Three pellets wounds were found in Ty, one of which was in his aorta. Denmark said it was unlikely that quick medical attention would have saved their lives be-

cause the bleeding from the wounds would have been rapid. Police did not get to the pair until four hours after the shooting, because it was unknown if Jacobs was alive and she was still considered a threat to the people at the scene.

Jacobs was found clutching a rifle cartridge in her right hand, but a gunshot residue expert could not say for certain if Jacobs had fired the weapon. Residue on Jacobs' hands "were consistent with, but not unique to, gunshot residue," Richard Bruce Kramarchuk told the inquiry. His report concluded that it could not be determined if Jacobs had fired a firearm or was in the proxim-

ity of a firearm being fired. He told the inquiry, however, the rifle was the likely source of the residue.

An RCMP crime lab witness testified that Connie Jacobs had a blood-alcohol level of nearly four times the legal limit. He said the impairment would not have prevented her from firing the rifle.

Applegarth said she wants to know what authorities did to aggravate her sister so much for her to respond in such a violent way. She may get those answers during the next phase of the inquiry, which is scheduled for March. The final phase is scheduled for April.

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Aboriginal people used in vote-splitting scheme

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

For Manitoba Premier Gary Filmon, often described as the "Mr. Clean" of provincial politics, the inquiry looking into allegations of a vote-splitting plan hatched by Tory party insiders is revealing a mess that is starting to tarnish the premier's image.

The Monin Inquiry, headed by former provincial Chief Justice Alfred Monin, is looking into allegations that members of the provincial Progressive Conservative party funded three Aboriginal candidates to run as independents in rural ridings held by the NDP during the 1995 provincial elections. It was an attempt to siphon votes away from the NDP to allow Tory candidates to gain the ridings.

And while the allegations first raised by Darryl Sutherland, one of the three Aboriginal candidates to run, were widely dismissed at the time by observers, a series of startling revelations during the inquiry by lead Tory party members and aides closest to Filmon, have confirmed that

such a scheme existed.

Sutherland, a Peguis First Nation member, testified that he was approached by Tory organizers in the Interlake riding and offered \$4,000 if he would run as an independent candidate.

"I was unemployed and needed a job. I was only getting welfare at the time so they knew I was desperate, so I did it," Sutherland said.

Filmon's closest political advisor and former chief of staff, Taras Sokolyk, testified that he had taken \$4,000 from Tory party campaign funds to bankroll three Aboriginal candidates. He later tried to hide the transaction by returning funds to the party account with the help of Julian Benson, former head of the provincial Treasury department and a powerful Tory insider.

Sokolyk resigned after the allegations were first raised in the media. Filmon and other Tory members continued to deny any knowledge of the scheme.

Yet when Sokolyk's admission of wrongdoing resulted in the sudden resignation of Benson, political observers began to sense that the story "had legs," despite Filmon's insistence that Benson

was merely taking his planned retirement.

But when Benson was forced to testify before the inquiry, he too confirmed that funds had been taken from the party account and that he had assisted Sokolyk to replace the funds.

And while Monin, a battalion of lawyers, media pundits and political observers try to follow the money-trail and determine if the premier knew about the scheme and if it actually breaks any laws under the Manitoba Elections Act, little attention has been given to the fact that provincial Tories viewed Aboriginal people as expendable fodder instead of legitimate participants in the political process.

Currently there are only two Aboriginal MLAs in the Manitoba legislature. Both are NDP members.

The affair has raised a number of questions for Aboriginal people in the province, including former Sakgeeng First Nation Chief Jerry Fontaine, who himself was a candidate for the leadership of the provincial Liberal party last year.

Fontaine was defeated in that bid by forces he described as

"anti-Native" and said that what the Monin Inquiry has really revealed is that "Aboriginal people are not really considered as worthy of the mainstream political process."

Particularly troubling, said Fontaine, is the knowledge that the Conservative party chose to use the dire financial predicament of Sutherland, who was on provincial welfare at the time, to get him to go along with the scheme.

"They weren't looking for an Aboriginal person in a strong position. In fact they were looking for someone to whom \$4,000 looked like an irresistible amount of money."

Fontaine said the revelations at the inquiry and his own experience with mainstream political parties indicates that the creation of a separate Aboriginal political party may be required to get more representation within the political system.

"The way things have gone here it seems obvious that we're not considered good enough to be part of the legitimate party process," he said.

"No one seems to be interested in that fact, however. The oppo-

sition parties are using the affair to get at the government and the media is following the inquiry like it's their own Watergate scandal, but the issues surrounding how Aboriginal people are viewed and used are not being examined."

It's an assessment with which grassroots First Nations' people seem to concur.

"Nothing has fundamentally changed in the 150 years since the White men came here. If we got something, they want it, and if we can be used to get something, they'll use us, otherwise they're not even interested in giving you the time of day," said Blaine Nelson, a political science graduate and member of the Big Grassy First Nation living in Manitoba.

"Aboriginals have got approximately one-tenth of the province's population and yet we've only got one-thirtieth of the representation in the legislature. That speaks volumes about how the political parties really regard us and this inquiry has got nothing to do with that issue."

Inquiry hearings have wrapped up and Monin has announced that he expects to issue his findings later this spring.

Alberta plaintiffs face lawsuit deadline

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

The Alberta government's *Limitations Act* took effect on March 1 and people who are contemplating a lawsuit against the province for harm they may have suffered in residential schools, or as a result of state-sponsored sterilization under the province's old eugenics laws, should be aware the clock is now ticking.

Implementation of the private members bill which became law in 1996 was delayed until this year so the various government agencies could prepare for the change.

The Merchant Law Group, a Regina, Sask. law firm which is aggressively signing up Aboriginal clients in Alberta, Saskatchewan and British Columbia, placed an advertisement in *Windspeaker's* provincial sister paper — *Alberta Sweetgrass* — in the February issue, urging those

who have unfiled claims to contact them before they discover it's too late, saying the government was imposing a March 1 deadline on legal claims against the provincial Crown.

Liberal MLA Sue Olsen, the Opposition's Aboriginal Affairs critic in the Alberta legislature, says there's a bit of marketing in that claim, but also a lot of truth.

"There can be a problem down the road," Olsen said. "The legislation has been passed and it's in effect and we believe there needs to be some public education."

Olsen then suggested there will be no government-funded public education programs because it's in the government's interest to let the limitation period run out on legal claims in which the government will be named as a defendant. She urged Aboriginal people who may have a claim to contact a lawyer right away.

Peter Cadman, the director of communications for Alberta's

Justice minister, says the legislation was designed to simplify life for those who deal with the province's legal system. He explained there has been no attempt to close off litigation against the government, but just to set reasonable limits on when someone can sue. A person, in many areas of law, is expected to take action within a reasonable time or else give up the right to take legal action, he said, and now the limitations period in Alberta is the same in almost all areas of law.

"This is something that actually is not all brand new," Cadman said. "All of this was recommended by the Alberta Law Reform Institute and it goes back to 1996 when it was given royal assent. Then it was approved by an order-in-council in 1998 and now it's coming into force. There's nothing really new about this. It's been out in the public and so on. The idea is to consolidate the law on limitations. There were a number of different limitations periods and

no reason for them being different. This just creates a single limitation period for all acts in Alberta."

If you have a legal claim against the province you must act within two years from the moment you become aware of it. If you don't become aware that you have a legitimate legal gripe and 10 years pass, you're out of luck.

"If you discover it today, you have two years to file your claim. And you've got to be able to make your discovery 10 years after the fact," he said. "So, if something happened to you 10 years ago, you have to become aware [within] 10 years . . . and then you've got two years to proceed with it."

Tony Merchant, the lawyer who leads the Merchant Law Group, says his firm handles more residential school claims than any other firm in Canada.

"We act for 1,800 clients from Newfoundland to British Columbia; from the Arctic to some parts of the United States," he said.

"For us, with about 400 clients in Alberta, this is a very serious development."

Merchant said he suspects the provincial government will use the new legislation as much as it possibly can to cut off legal claims against itself. He not only wanted to warn Aboriginal people that this development was upon them, he vowed to fight should the government attempt to use it to deny Aboriginal people the right to sue.

"If we are right in our interpretation and this proceeds as we suspect it will, we will fight the legislation," he said. "I cannot imagine that the courts will find that it is fair and just for First Nations people in Alberta to be denied while those in Saskatchewan and British Columbia can sue."

The act has an exemption that allows land claims to proceed as if the act had not been passed. It also stops the clock for people who are unable to press a claim because of disability.

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Nunavut on the brink of new era in government

By Marie Burke
Windspeaker Staff Writer

IQALUIT, N.W.T.

"It's the end of a colonial era and it's the end of a very long process," said John Amagolik, chair of the Nunavut Interim Implementation Commission.

Amagolik is referring to the Feb. 15 elections that saw 19 new members of the legislature form the first official government of Nunavut, the new territory of the eastern Arctic.

The process that started in 1971 towards the Nunavut land claim has involved some very difficult negotiations, he said. For the people that live in the eastern half of the north, it's the end of a very long process.

Election day was a balmy and clear minus 30 degrees. That might account for 88 per cent of the population coming out to vote, said Amagolik. The population of the newly fashioned Nunavut is roughly 25,000 and more than 80 per cent are Inuit. Half of the residents there are registered voters.

The newly elected members of Nunavut's first legislative assembly are a mixture of young, old and many of the MLAs are able to speak Inuit, French and English. The multi-lingual MLAs will make greater strides in their relations to the rest of Canada, said the commission chairman.

The election was considered a great success considering the turnout and the results that followed, he said. The only blemish Amagolik could point to is that only one woman was elected. Manito Thompson won the seat for the Rankin Inlet south riding. She is a veteran MLA from the previous Northwest Territories government. Out of the 71 candidates, 11 were women. Unfortunately, women still do not get a lot of consideration in politics, Amagolik said. Four out of the recently elected MLAs are non-Inuit who represent about 15 per cent of Nunavut's population, he said.

As the day nears for the Inuit to take over governing the eastern Arctic, Amagolik and government officials have been keeping an eye on the tense reaction to the Nisga'a land claim negotiations by the non-Aboriginal population in southern Canada.

"It's a very different situation, but the Inuit in Nunavut and the Nisga'a are striving for self government, except here the reaction from the non-Aboriginal people is supportive," said Amagolik.

Amagolik hopes the new territory is going to have a positive effect on Canada as a whole.

"We hope to provide inspiration and to make things a little easier for other Aboriginal peo-

ple in this country," said Amagolik. The chairman stated there has always been a strong feeling towards a public government in Nunavut. The government of Nunavut will be a non-party system and members run as independents and will govern by consensus.

The premier and cabinet will be chosen by the members after the official swearing in of the MLAs on April 1.

Now the real work of organizing and developing the infrastructure of the non-party government has begun, said Amagolik. Meetings are already being planned to firm up details like budget allocations, civil service and portfolios for MLAs.

While all the governance issues are underway, so is the gala event to mark Nunavut's separation from the Northwest Territories. The day and evening of April 1 is solely dedicated to ceremonies and the formal signing between the three bodies: Nunavut, Northwest Territories, and the federal government.

The office of the implementation commission basically directed the construction of the Nunavut government. Amagolik's job is almost complete as the date of official takeover nears.

"For us it's the end of a long process, over 30 years, but it is extremely satisfying," said Amagolik.

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Police beat charges in Ipperwash assault

By Marie Burke
Windspeaker Staff Writer

TORONTO

The 18-month re-investigation into the severe beating Cecil Bernard George suffered at the hands of police during his arrest did not result in any charges being laid against members of the Ontario Provincial Police.

George was one of the Kettle and Stony Point First Nation protesters involved in the blockade at Ipperwash Provincial Park in 1995. George was beaten into unconsciousness and suffered 28 visible wounds to his body apparently inflicted by clubs and by repeatedly being kicked, said sources.

The Special Investigation Unit determined there were no reasonable grounds to support accusations that police used excessive force in their arrest of George. The SIU is a non-police agency that investigates instances regarding police and civilians where there has been injury or death that could warrant charges.

"If you defend your rights, we will beat you in the night and you can't do anything about it," said Murray Klippenstien about what the SIU decision means to

"It defies logic that eight or 10 people who are trained observers didn't see anything. That is a ridiculous result."

— Murray Klippenstien.

him. Klippenstien is the lawyer who is acting for the Dudley George family. Dudley George was killed by an OPP officer in a land claim protest during the same blockade.

Klippenstien stated that if SIU concludes there is no way of finding out which officers inflicted 28 wounds to George with 30 or more police witnesses, then they are either incompetent or there is a cover-up of the evidence or both.

"It defies logic that eight or 10 people who are trained observers didn't see anything. That is a ridiculous result," said Klippenstien. He questioned the evidence police have available about the arrest of George.

"You have to wonder if the police keep no records. Maybe it's a matter of will rather than fact," said Klippenstien. The

George lawyer speculated that it might be willful strategic blindness on the part of the police.

In a statement released Feb. 11, Peter Tinsely, the director of the Special Investigation Unit, reports there was no credible and reliable evidence to warrant criminal charges against the OPP. Tinsely reports to the Attorney General.

It is the second time the SIU has looked at the events surrounding the Ipperwash standoff between the Kettle and Stony Point First Nation protesters and the OPP. In 1996, a former director of the SIU recommended a further investigation into the beating of George.

In a 1996 report, it was established George's injuries were a result of a violent confrontation where some officers "appar-

ently" used excessive force. The investigation concluded that no charges could be laid because no one could identify the OPP officers who struck George.

"Firstly and consistent with the finding in the July 1996 SIU report, there is no evidence capable of establishing the identities of the officers alleged to have assaulted Mr. George with the use of excessive force. Secondly, I have determined that based upon the available evidence, there are no reasonable grounds to support the conclusion that the police used excessive force in all of the circumstances of this arrest," said Tinsely in the statement.

The lengthy SIU re-investigation heard statements from more than 50 police officers as witnesses and more than 20 civilians, including First Nation people involved in the confrontation at Ipperwash.

The SIU director noted that the evidence established George was struck by "some" OPP officers during his arrest, but stated officers were engaged in the execution of their lawful duties to control the aggressive crowd of protesters.

"The George family thinks it would be an outrage if the books are closed on the beating

of Bernard," said Klippenstien.

Klippenstien has filed a \$7 million civil lawsuit against the former OPP commissioner and the premier of the provincial government on behalf of the George family for the wrongful death of Dudley George. A great deal of documentation to come out in the civil trial that the George family is entitled to will shed light on the beating of Bernard George, he said.

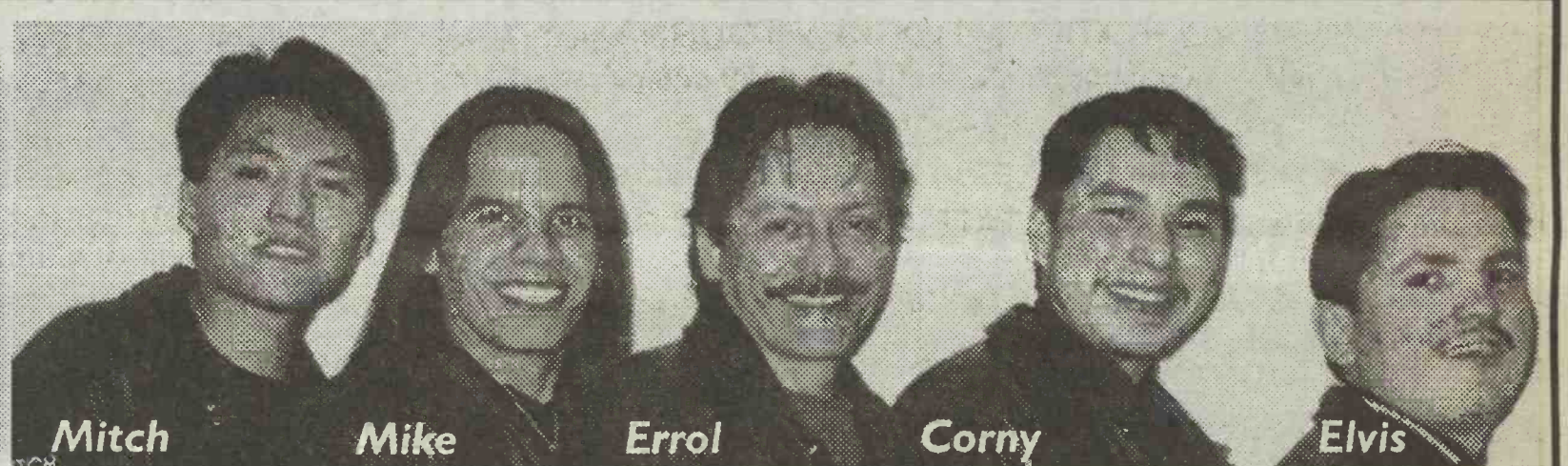
The Ontario government is refusing to call a public inquiry into the Ipperwash protest.

The lawyer has finally received hundreds of documents from the OPP on the Ipperwash incident and is now waiting for the courts to force the Ontario government to disclose documentation related to the shooting of Dudley George.

The Ontario government appeared in court on Jan. 26 filing a counter-attack motion to throw out the civil lawsuit. Klippenstien sees the motion as another stalling tactic that won't work against the lawsuit.

"The action is not in jeopardy. We will appeal if the decision is granted for the government. The government is using huge amounts of taxpayers' money to stall this case," said Klippenstien.

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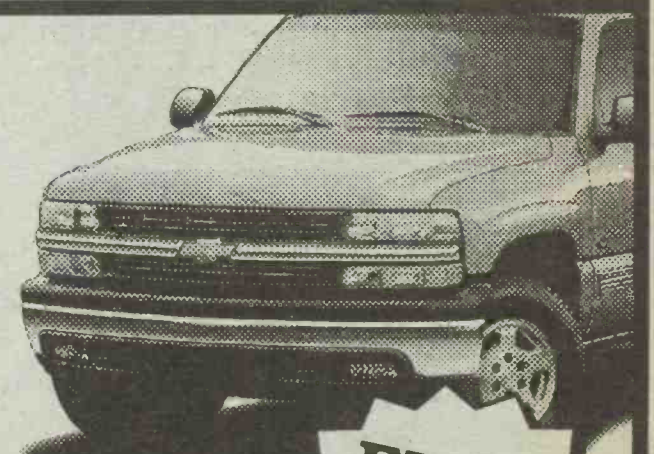
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Native fishermen fight over fish resource

By Roberta Avery
Windspeaker Contributor

CAPE CROKER, Ont.

It was a long hard battle for the members of the Chippewas of Nawash to win recognition of their fishing rights. And Chief Ralph Akiwenzie won't tolerate anyone who threatens them or the health of the fishery, he said.

"These rights are communal rights. They don't belong to any individual or group," he contends.

Akiwenzie made the remarks in response to the formation of an independent association of Native fishermen. The 45-member group includes fishermen from the Nawash reserve at Cape Croker on the Bruce Peninsula and the Chippewas of Saugeen

to the south.

The group's vice president, Francis Lavalley, accuses the Nawash politicians involved with mediated talks with the province and federal government of selling out the interest of Native fishermen in hopes of getting more government subsidies.

"It isn't mediation for us," he said.

Lavalley, whose father and father before him have fished the waters around the Bruce Peninsula, admits he fishes without a Nawash fishing license. The Nawash band established a licensing system to regulate commercial fishing after David Fairgrieve, a provincial court judge, ruled in 1993 the Nawash and Saugeen have first right to fish the waters around the Bruce Peninsula.

To provide for the Native fishery, the Ministry of Natural Resources bought up non-Native fishing licenses. Lavalley said the entire Native fishery has only been allocated 880,000 lbs of whitefish while just one of the 12 non-Native commercial fishing boats "bought up in our name" had an annual allocation of 500,000 lbs. This leaves a considerable discrepancy between what was bought on behalf of the Native fishery and what was provided.

"Where's the justice in that? Where's all the numbers bought in our name?" said Lavalley.

Akiwenzie said Nawash fishing authorities ordered an area closed to fishing to preserve the fishery from over fishing.

"Our rights and the health of the fishery are in our mind, in-



TED SHAW

Francis Lavalley.

separable," he said.

Nawash doesn't recognize the Aboriginal Communal Fishing License established by the province, but four Native fishermen facing charges in connection with alleged violation of the provincial license have been left to fight the legal battle

alone, said association president Lorne Mandawoub.

He says the four have spent close to \$10,000 of their own money on lawyers and can't afford it anymore and have had to let their lawyer go.

"Nawash council members are more interested in subsidy dollars," Mandawoub said.

Lavalley said he supports "control" of the fishery and said he believes the Ontario Ministry of Natural Resources should be the agency controlling it.

"As long as the ministry gives us the rest of the fishing quota they bought in our names," he said.

But Akiwenzie said Nawash has fought too long and hard to allow that to happen.

"We are striving to protect this valuable resource," he said.

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Canada

Life on a book tour sometimes hit and miss

Book tours and readings. They can be an author's best friend provided you sell oodles and oodles of books allowing you, as a Canadian writer, the option of ordering a better class of cable television. Or it can be your worst nightmare — you sell none and lose your precious television.

Seven books and many tours later, by some bizarre miracle, I still have not lost the urge to write, though I suffer from a clinical term referred to as BTS — Book Tour Syndrome. Trust me, I know the pain. I'm a book tour survivor. We're talking about starting up a support group. The syndrome is characterized by a lack of sleep due to continuous one-night stands (unfortunately not the fun kind), far too much travel in too short a time, and really bad diets caused by the incessant travel. Is it any wonder writers have a reputation for heavy drinking?

As Murphy's Law dictates — and I must first add that Murphy wrote his law and therefore must be classified as a writer — on a book tour, whatever can go wrong, will go wrong. Again, I'm a survivor so I can prove it. Case in point — on one tour I was traveling from a reading in Regina to Calgary via a small commuter plane. Once there I was to catch a connecting flight to Edmonton to do a subsequent reading. Somewhere high above the Prairies, the pilot's voice came over the intercom. He cleared his throat a few times, then an-



Drew Hayden Taylor

nounced that "due to mechanical difficulties," the plane was opting to land for an unscheduled stop in Medicine Hat.

The sudden and nervous looks from the other passengers mirrored my own. Mechanical difficulties. Two truly ominous words, especially at 20,000 feet. I had sudden images of Buddy Holly, Patsy Cline, Lynard Skynard, Rick Nelson and a host of other singers whose planes had suffered "mechanical difficulties." Luckily, I could not come up with one single Native playwright/writer who had perished in such a circumstance. Yet.

For the first time in my life, I was grateful I wasn't a rock star.

We landed safely at the Medicine Hat airport, which, by the way, was closed on this wintry Sunday, which meant no food, no personnel until a new plane was flown in a few hours later. As it turned out, something was wrong with the previous plane's air conditioning. It was November. You wouldn't think this would normally be an issue.

As a result of this excitement, I ended up missing my flight to

Edmonton, and had to wait a further two hours for the next one. Once finally in the air enroute to the fair city of Edmonton, I was told we would be landing in the first big blizzard of the year. Huge snowdrifts and blowing snow made the landing and the trip into town a little difficult. Visions of the cab being blown into a snowdrift and having to eat the cab driver till the spring thaw, dogged my imagination. But being a survivor, I rushed from the cab, crawled over a growing snowdrift, and made my way into the bookstore, only 10 minutes late, ready for my reading. There were three people there. One was a friend who was obligated. One was a photographer. He too was obligated.

Later that night, I was scheduled to read at a Métis jamboree somewhere on the outskirts of Edmonton. I showed up, ready and willing to dazzle them with my literary repartee.

First notice of a potential problem: it was a bar. A busy, crowded bar.

There was a country band

wailing away in full country mode. People were dancing and drinking. Big cowboy hats and even bigger belt buckles were everywhere. It was basically a honky tonk party. Something deep down inside me said that these people probably, more than probably, I'd say almost positively, weren't exactly in the mood for a play reading. Images of the country bar scene from the Blues Brothers movie screamed into my consciousness.

Only I didn't see any chicken wire.

More recently I had been requested to do a reading at the Chapters bookstore in downtown Toronto. I showed up, all eager and excited, prepared to burn the place down with my heated verbal wit. One problem. They evidently didn't advertise my heated verbal wit. Or more horrifying, maybe they did and nobody cared because... nobody was there for the reading. Empty. Desolate. Silent. Off in the distance, I thought I could hear a coyote howling. It was quite humbling.

But there is only one thing worse than nobody showing up for your reading. That's when just one or two, even three people show up and expect you to do a reading. That's when you feel really uncomfortable. You're giving your everything in a reading, knowing one person out there is listening. You don't want to cheat them but you can't help thinking, "One

person! Only one person. That's all?! I'm reading up here for 30 or 40 minutes. And if I'm lucky, one person may — may — buy one whole book!" I think the down payment on that Lamborghini is a little ways down the road.

In all fairness, these are the negative sides of life in the touring trenches. I have also had many wonderful and fun things happen at readings. Luckily the good experiences outweigh the bad. That's why I still love doing them. They can be a great opportunity to introduce the public to some new work you are doing, a chance to meet new friends, hopefully sell some books, and get free travel. Who can argue with that?

Still, the spectre of Book Tour Syndrome still haunts me sometimes. I still have the nightmares. Occasionally I hear voices, voices that have actually said stuff like "I'm a really big fan of yours. I just love your stuff. Really I do. My favorite is that short story you wrote about you and your brother taking your dead father home in a coffin through a Singing a New Songsnowstorm. That really touched me."

"That's wonderful," I remember saying to this sincere woman. "I'm really delighted. But I didn't write that. That's *Brothers In Arms* by Jordan Wheeler."

But then again, I've done enough of these things maybe I did write that one. Could Jordan Wheeler please let me know.

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DIA considers move to reserve

By Ray Lawrence
Windspeaker Contributor

FORT FOLLY
FIRST NATION, N.B.

Although the Atlantic regional office of the Department of Indian Affairs and Northern Development is not about to pull up the tent pegs and relocate overnight, it might happen in the not too distant future. At least that is what one chief of a New Brunswick First Nation hopes.

Fort Folly First Nation is a 20-minute drive from Amherst, N.S., where the regional office is currently located and is the principle contender in the pursuit of the regional headquarters relocation. It is not just a pipe dream, but there are still some obstacles to be overcome before it will happen.

There are pros and cons to be weighed, but at least the idea to have government offices on reserve is not a new one. Indian Oil and Gas is located on Sarcee territory, not far from Calgary.

The situation is somewhat similar for Fort Folly First Nation, which is close to the current DIAND location and is also located in a strategic central spot in the Atlantic provinces.

But there is more to moving the regional office than a token shift of office equipment; there are long and short term spin-offs that would benefit both the First Nation and the nearby communities.

Fort Folly First Nation Chief Joseph Knockwood said basing the regional office on-reserve would encourage more long-term employment of First Nations people and inject more capital into the communities.

"Why should an Indian Affairs building be situated in Amherst and they're getting all the goods?" asks Knockwood. He had hoped the department would relocate to his, the closest, First Nation on its own accord, but rather they have conditionally agreed to the move provided Fort Folly has complete support from all chiefs in the region.

They came up one short on the most recent vote.

"We are the hub of the Maritimes for First Nations. If you move the office further into Nova Scotia, then our people in New Brunswick will have a longer way to go to get there," said the chief.

He said that would discourage people in the north from coming down to do business with the department.

Such a move is more than politically correct; there are substantial spin-offs of which First Nations do not currently benefit to the fullest extent possible, including direct employment and opportunities for entrepreneurial ventures.

Lease fees go to non-Native landowners when they could be directed toward First Nations, and from there into economic development or improving social conditions.

"The people in government have to see the impact of what they do and if you can put a face to the decisions you make, hopefully that will improve things."

— Jack Dempsey,
Indian Oil
and Gas

It is not a guaranteed boon for local economic development but it is a huge step in the right direction. It could lead to other regional offices relocating as well as offices of other government organizations that deliver services to Aboriginal people such as Medical Services Branch at Health Canada.

"The spin-off is that you would have First Nations people working for Indian Affairs," said Knockwood. "They don't like working there now because they get taxed heavily. They would rather work on their own First Nation territory but if you are working on another First Nation you wouldn't have to worry about being taxed to death."

There is more to the issue than just tax.

The atmosphere on-reserve is more attractive to First Nations people who have grown up in close-knit communities where people know each other and care about each other, with much closer contact with the people the department is working for.

"It only leads to good relationships between the two," said John Dempsey, policy and communications advisor with Indian Oil and Gas.

"The people in government have to see the impact of what they do and if you can put a face to the decisions you make, hopefully that will improve things."

"One thing is, it's out of the hustle and bustle of the city and you're working closely with your own people. You can't beat the calmness of coming here every morning," he said, adding there are many reasons why such situations make working for government more appealing for First Nations people.

Chief Knockwood notes that with his proposal there are other benefits for the department and for the surrounding non-Native communities.

There would be a greater demand for services such as restaurants, theatres, gyms, and a number of other services, many of which would be provided by the surrounding communities.

REVIEW OF THE BINGO INDUSTRY

Written submissions are now being accepted as part of a review of the bingo industry in the province.

The review is being led by the Bingo Review Committee, which is made up of an impartial chairman, an MLA, and members of the bingo industry and charitable sector.

Details of the review are contained in the terms of reference document *Review of the Bingo Industry*, available from the office below. **The deadline for written submissions, and to express interest in making a verbal presentation to the committee, is March 22, 1999.**

The following groups are highly encouraged to participate:

- Bingo associations and their member groups
- Community (non-association) bingo groups
- First Nations and Metis organizations
- Interested organizations which presently do not have access to bingo

Input is also invited from bingo facility landlords and gaming suppliers.

Meetings to hear verbal presentations will be held in April and/or May in Grande Prairie, Fort McMurray, St. Paul, Edmonton, Red Deer, Calgary, Lethbridge and Medicine Hat. Times, dates and locations will be announced in April.

For further details, or a copy of *Review of the Bingo Industry*, please contact:

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Trappers struggle with "humane" traps

By Alex Roslin
Windspeaker Contributor

OTTAWA

Trapping has never been an easy life. But for an estimated 80,000 Canadians, half of them Native, trapping wild animals for fur is still a major source of income. That way of life is about to get a lot harder as the federal government forces trappers to switch to quick-kill traps to satisfy European animal-rights activists.

Canadian trade officials agreed to ban leghold traps as a compromise to stave off a complete ban on Canada's fur imports as threatened by European parliamentarians. But the the Canadian government acknowledges it didn't do any formal consultation with First Nations before it agreed to the trap ban.

"We didn't have time to do that," said Smokey Bruyere, an Indian Affairs official.

That's left First Nations organizations up in arms. They are dumbfounded that Canada never bothered to ask trappers if they'd agree to change their traps.

"Harvesting and trapping are guaranteed in the treaties," said Alexandra McGregor, secretary to the Assembly of First Nations fur-harvesters' committee. "They cannot interfere with the way you hunt and trap."

McGregor said Ottawa is violating Aboriginal rights. She said the Supreme Court of Canada recently ruled in the Sioui case that the government "can't negotiate on our behalf."

Bob Stevenson, publisher of a newsletter on trapping and a member of the fur-harvesters' committees of both the Assembly of First Nations and the Métis National Council put his feelings in plain terms.

"Indian Affairs is a regime that is totally out to screw Indian people."

Like most observers, Stevenson believes Native lobbying was one of the main reasons Europe backed down from a complete ban on Canadian fur



FILE PHOTO

Trapping is a way of life for many Aboriginal people, but the rules of the game have changed. The quick-kill traps that were developed to meet the demands of the European market are causing some trappers trouble and money.

imports. Yet Native people got nothing in return from Canada except a slap in the head, no guarantees the Native way of life won't be hurt, no help with trap replacement or trapper education.

Meanwhile, far away from the fur wars in Europe, many trappers in the bush are filled with uncertainty. The average full-time trapper with as many as 50 to 100 traps might be stuck with a bill in the thousands of dollars to replace them. (Leghold traps cost about \$9 each.)

Trappers also say the quick-kill traps have numerous drawbacks - so many that they say the new traps might have a big impact on the Native traditional way of life.

The quick-kill traps deliver a crushing blow to the animal, designed to kill within seconds and prevent prolonged suffering. But many trappers say the blow is too strong, so crushing it damages the meat. They also say the stronger mechanism makes it dangerous

and hard to open, especially for Elders, women and children.

One Cree trapper in northern Quebec, who requested anonymity, said the new traps are for "profit-hunters."

"The quick-kill means you sledge-hammer the meat. I kill beaver to eat. The skin is secondary," said the trapper, who is also a fur officer for the Cree Trappers' Association.

He said the Conibear, the most common make of quick-kill traps, was "designed for the fur industry. They haven't thought of the meat. Would they use a Conibear to kill a cow? It would break the back. The beef industry would never go for it."

"With the leghold trap, you can set it with one hand. It's very simple. Even a 10-year-old can go trapping," he said.

Alison Beal is one of the people who are educating Canada's trappers about the changes. Beal is executive director of the Fur Institute of Canada, which is getting several million dollars in federal

funds (she wouldn't say exactly how much) to fulfil a mandate to educate trappers and develop new "humane" traps.

Beal isn't too worried about the ban on leghold traps.

"It's not much of a hardship for us."

But many trappers don't seem to agree. Another trappers association officer said almost everyone in his community is still using leghold traps, including him.

"I guess I'm used to using them."

He said the stronger traps are dangerous and heavy. Another problem is that they have to be set in a different way for each animal.

"If you set it for an otter, what if a small weasel goes in there? You'll break it in half."

He said trappers need better information about the changes. "I don't know much about it. We're in the dark, as usual."

Another complaint is that the quick-kill trap leaves the animal dead until the trapper returns to

check on it. By that time, the animal could be eaten by birds or other animals, a tremendous waste in the eyes of most trappers. With leghold traps, the animal can defend itself until the trapper arrives.

Others blame the fur institute for a communications breakdown on the issue.

"The problem is they (the fur institute) have an old government voice," said Eric Loring, environmental co-ordinator at the Inuit Tapirisat of Canada, which has a seat on the fur institute's Aboriginal Communications Committee.

"The people running it now come from government agencies that worked in the North. They don't really have an idea what Aboriginal organizations are trying to do."

Loring said most of Canada's 1,200 Inuit trappers still use the leghold trap.

One Cree trapper said animal-rights activists won't be satisfied with just banning leghold traps. They'll be happy only when Natives are eating potatoes and carrots.

"Us Natives are the only people who have respect for wildlife," he said. "If you take us out of the bush, you're giving the world to the plunderers."

Trappers will have eight years to switch over to quick-kill traps once Canada ratifies the 1997 Agreement on International Humane Trapping Standards, probably sometime this summer. Leghold traps will be banned for most small game, and the penalty for using them will be decided in each province and territory.

Restraining traps will still be allowed for some game: wolves, coyotes, bobcat, lynx and fox. But all traps will have to "pass through a process to minimize injury," according to Beal.

Bear isn't affected by the agreement. Snares, dead-falls and any traditional or home-made devices will still be allowed.



Indian and Northern Affairs Canada

Affaires indiennes et du Nord Canada

Notice Of Vote To: Members of the Stoney Tribe (Bears paw, Chiniki and Wesley Bands)

TAKE NOTICE that a vote of the members of the Stoney Tribe, (Bears paw, Chiniki and Wesley Bands) will be held on March 4, 1999 to determine if the Voters of the Stoney Tribe (aged 18 years and over as of March 4, 1999) approve and assent to the proposed Settlement Agreement relating to Bands claim against Her Majesty the Queen in Right of Canada and approve and assent to the absolute surrender of the 43.9 acres (more or less) of reserve land.

The ratification vote will take place on March 4, 1999 from 9:00 am to 6:00 pm, at the following locations:

Big Horn Band Office, Bighorn; Chief Jacob Bears paw School (gymnasium), Eden Valley; Morley School (gymnasium), Morley; and Indian and Northern Affairs Canada at Suite 300, 9911 Chula Boulevard, Tsuu T'ina.

FURTHER TAKE NOTICE that voters who are on the List of Voters and who are unable to vote on March 4, 1999, an advance vote will be held on March 2 and 3, 1999, at the following locations:

March 2, 1999	Big Horn Band Office, Bighorn	1:00 pm to 6:00 pm
	Morley School (gymnasium), Morley	10:00 am to 6:00 pm
March 3, 1999	Chief Jacob Bears paw School (gymnasium), Eden Valley	10:00 am to 6:00 pm
	Morley School (gymnasium), Morley	10:00 am to 6:00 pm

Copies of the Settlement Agreement may be obtained at no cost from;

Stoney Tribe Administration Office
Box 40, Morley, AB T0L 1Y0
Telephone: (403) 881-3770

Roger Cardinal, Ratification Officer
Indian and Northern Affairs Canada
Suite 630 Canada Place, 9700 Jasper Avenue
EDMONTON, AB T5J 4G2
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Top court ignores child's blood ties in adoption

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

British Columbia's legislative attempt to protect Indigenous culture by limiting cross-cultural adoptions has hit a snag at the Supreme Court of Canada.

In a ruling that came just days after arguments were heard, the court awarded custody of a three-year-old boy of Aboriginal heritage to a non-Native couple in their 70s, ruling that the British Columbia Court of Appeals judge who reversed the trial judge's decision and awarded custody to the Aboriginal grandparent had over-stepped the limits of an appellate court's powers.

The decision, which is final and binding and will see the child move from his biological family's home on Manitoba's Sagkeeng First Nation to his adoptive family's home in Connecticut, re-affirms case law that states the best interest of the child — determined largely by the comparative income and financial stability of the competing parties — is paramount in custody fights.

Viola Thomas, president of the Vancouver-based United Native Nations — British Columbia, has watched the case's progress, first through British Columbia courts and then — on Feb. 16 — in the Supreme Court of Canada. Thomas has worked as an advocate for the Aboriginal grandparent who has been struggling to gain custody of his grandson while facing a competing claim from the couple who adopted the boy's mother and then claimed custody of her child.

"It was primarily a technical



FILE PHOTO

Viola Thomas.

argument," she said. "The Supreme Court judges say the appellate judges' role was to determine if there was an error in interpretation of law. In their opinion, the appellate judges didn't communicate an error in the interpretation of law on the basis of their understanding of the law. So, that's open to debate. They're interpretation doesn't embrace that the best interests of the child should include the blood ties."

Thomas believes the Aboriginal point of view was missing from this case. She points out that, if income and wealth are to be determining factors in all custody hearings, Aboriginal people have been put in a position of extreme disadvantage because First Nation economies are very depressed.

"Of course, you had nine white judges deciding the fate of this Aboriginal child," she said. "But the whole line of questioning that the judges flagged in the hearing, a lot of it was their stereotypes of what is family in the context in the

standard nuclear family."

She argues that Aboriginal family structure "isn't typical and you can't compare it to mainstream Canadian families" even though, she said, that's what the court did.

Thomas said the court loss was heart-breaking, given her close connection with the family, but the greatest disappointment to her is the lost opportunity to make a strong argument and re-enforce the British Columbia legislature's attempts to strengthen Aboriginal family ties.

"More than anything, this really astounds me. Where was our leadership? This was a fantastic opportunity to clearly set a strong precedent around the new legislation and to have it re-affirmed in the form of a precedent," she said.

Courts frequently say their hands are tied by legislatures and that their job is to interpret the law so that the intentions of the law-makers are applied to court decisions. Thomas said this decision is contrary to the intentions of the British Columbia legislature which sought to protect the cultural heritage of Aboriginal children by only allowing cross-cultural adoptions as a last resort. She says the court ignored the spirit of the legislation with this decision.

"Is it the Supreme Court's role, because of the new legislation kicking in and because the appellate judges have supported the emphasis of that in their decision, is it the role of the Supreme Court of Canada to determine that?" she asked.

Thomas and her organization are looking for a strategy to review this case. She said she'll lobby the minister of Justice for help in this case or in future cases.

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CONGRATULATIONS TO APTN!

The Aboriginal Multi-Media Society (AMMSA) congratulates everyone involved in the establishment of the Aboriginal Peoples Television Network. We wish you every success in sharing our stories with all Canadians.

Don Burnstick helps heal old wounds with laughter

By Paul Barnsley
Windspeaker Staff Writer

SASKATOON

Laughing at pain, poverty and oppression won't make them go away, but it will make those problems seem smaller and easier to handle. That seems to be the message that Don Burnstick brings with him when he speaks to young people.

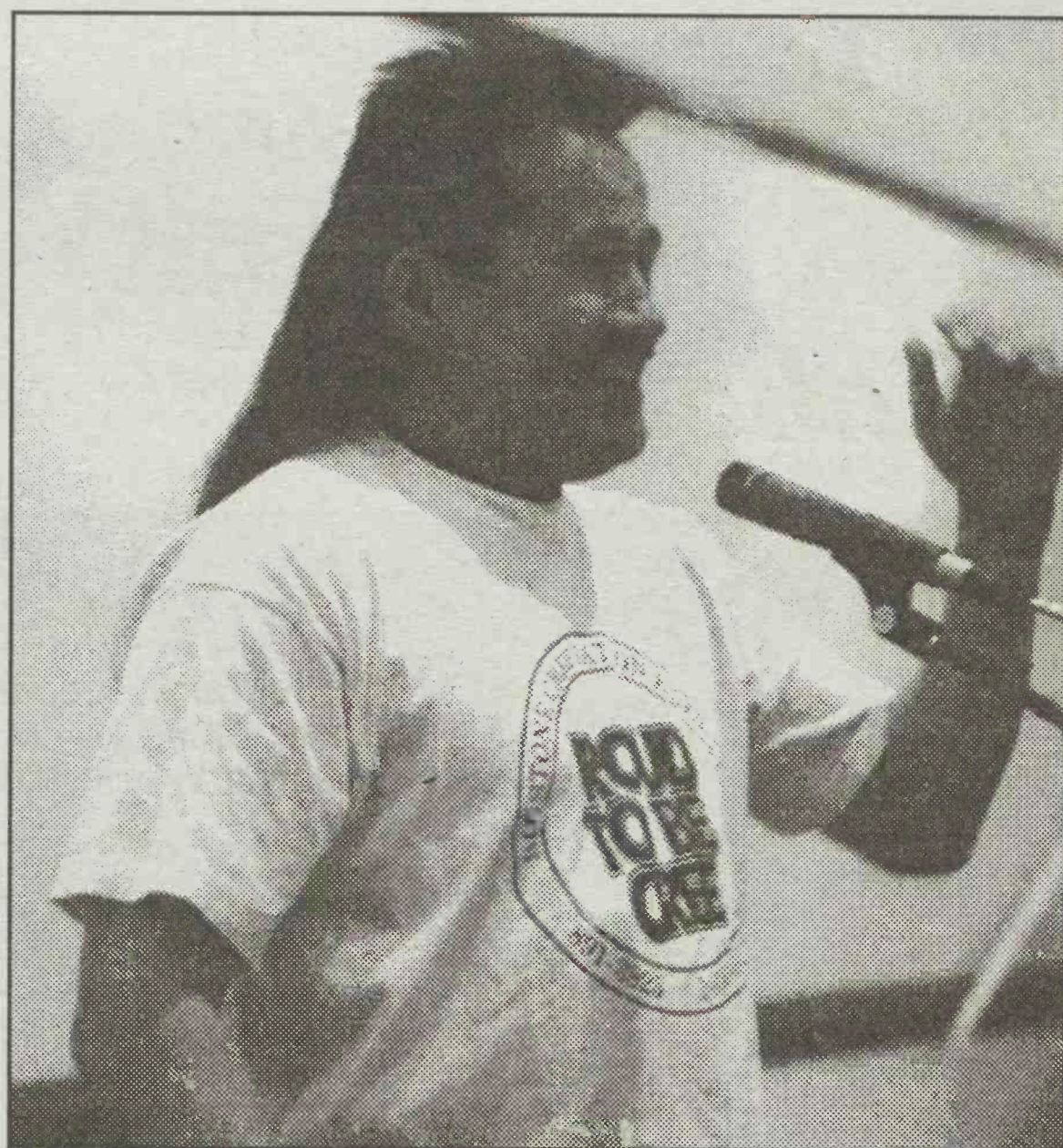
You can see it working. At the end of a two-day youth conference at the Saskatoon Inn on Feb. 3, the hotel lobby was jammed with teenagers waiting for their rides back home. Burnstick was making his way to the parking lot after spending the two days as the undisputed star of the gathering.

The young people didn't make it easy for the 35-year-old Cree comic and inspirational speaker from the Alexander First Nation in Alberta. Everybody wanted a bit of his time.

The previous morning, the gymnasium-sized Canadian Room at the hotel was filled to capacity for "I am Alcohol," Burnstick's much-heralded one-man play about the dangers of drug and alcohol abuse.

The play begins in a graveyard where the death of a young person is mourned by an Elder who asks why so many young people have to die unnecessarily. Alcohol appears — Burnstick dressed all in black with the words 'I am alcohol' written across his back — to answer that question. For the next 45 minutes, this creature and his "friends" — drugs, peer pressure, suicide, sexual abuse, — celebrate their reign of terror in Native communities. Burnstick mixes sardonic humor with gut-wrenching images to capture his audience and take them on a gripping and memorable ride.

"I'm not a trained actor," he said later. "I just believe in the message."



PAUL BARNSELEY

Don Burnstick checked into a treatment centre in Vancouver in 1985, and 14 years later he's still sober. He tells young people what it's like to hit rock bottom, and why they don't want to go there. Alcohol is a powerful spirit, Burnstick's grandmother once told him. He wondered what alcohol would look like if it was human, and that was the beginning of a brilliant new play.

The message is one that Burnstick has been all too much a part of during his life: Alcohol and drug abuse are used as masks for the pain and humiliation of people who have suffered deep psychological wounds, but all that alcohol and drugs do, in the long run, is make the problem worse.

The day of his Saskatoon performance was the 14th anniversary of the day he gave up drinking and smoking pot for good. On Feb. 2, 1985 he fought off a strong urge to take his own life and entered a treatment centre in Vancouver.

After years of self-destructive behavior — a time during which he candidly admitted he sold drugs as well as use them — Burnstick hit bottom with a crash. He visited the treatment centre, then left, contemplating suicide rather

than face the ordeal or recovery. After a struggle he returned and took the cure.

He knows what he's talking about — he's been there — and the audience can feel it. But bitter experience alone does not necessarily a compelling speaker make. There's something else at work here. The talents and the energy of the performer are brought into focus by a unique point of view that Burnstick says he can't take credit for.

"How the play came up was, I was asked to go and talk to a group of young people from all over the United States — there was about 150 of them — and I had my flip-chart and my markers and I was all ready to go. But I wanted to do something different, so I went up into the mountain, put my sage down and prayed," he said. "I remember

my grandmother's words. She said, 'Alcohol's a powerful spirit. When people drink, they go crazy!' So I was thinking when I was on that mountain: The spirit of alcohol, what would it look like if it came out of a bottle like a genie? What kind of personality would he have? And right away I thought of Freddie Kruger."

By blending a well-known icon of popular culture with an age-old message, Burnstick makes the connection with his young audience. By showing — in an entertaining and decidedly "cool" way — how the ravages of substance abuse play themselves out in families and communities, he grabs their attention and makes them watch and listen and remember.

His comedy routine, captured in a tape that will soon be widely circulated as a result of a recording contract with Winnipeg's Sunshine Records, is less intense but every bit as entertaining. The recording deal, offers to appear in movies, a chance to be a cast member in a proposed sitcom for the new Aboriginal Peoples Television Network and other opportunities have been arriving with regularity in the last few months and Burnstick knows a crucial time in his life is coming.

"I got a call two days ago," he said, "My wife said, 'Don, call this guy. You're never going to believe this.' So I called him. He said, 'Yeah, I'm in business with this guy in Los Angeles. I gave him your tape. His brother-in-law is Jay Leno's producer. He said he'd like to bring you in to be a guest on Jay Leno's show.'"

Burnstick doesn't know if or when that's going to happen, but he's intrigued by what that could do for his career. Charlie Hill, a Native American comedian who has appeared on the Letterman show and the Tonight show, was on the same bill as Burnstick in Winnipeg recently and Hill

later told an interviewer on the TV show *Sharing Circle* that Burnstick is a hot comedic prospect.

That's going to mean he'll have to make a choice between appearing at youth conferences and continuing with his anti-alcohol and drug message or spending more time on his showbiz career. With the potential to earn big money in movies, television appearances, and recording deals, it might seem an easy choice. But Burnstick seems to be troubled by the prospect of making that choice because he really likes speaking to young people.

"I know that some powerful things are going to happen. I can feel it," he said. "It's like there's this steam engine that's going and I don't want to try to steer it. I'm just going to let it take its own course. I've just got to make good choices. And I've got to remember where my base is. My base is with my people and I can never forget that."

It takes a lot of energy to perform his alcohol play and a lot of it is serious acting about serious subjects, but he seems to thrive on it. Working full-time in comedy might be harder for him.

"I've heard a lot of people say that comedy is the hardest thing to do. It is hard but I'm a natural at it. I used to always get in trouble for being class clown," he said. "Now I get paid for it."

His routine, *You Might be a Redskin* . . . is a collection of jokes about poverty and life on the rez. It'll make you wince at times but you'll laugh. A lot of it comes from his early life.

"Being the youngest in my family it was a good survival tool: make 'em laugh. I have nine older brothers, five older sisters," he said, pausing, with a well-developed sense of comedic timing, for that second or so to set up the punchline.

"Yeah, we all fit in one car."

TWO CULTURES WORKING TOGETHER

SUNDAY, APRIL 11, 1999

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

MONDAY, APRIL 12, 1999

- 7:00 - 8:30 am / Registration
- 8:30 - 8:45 am / Welcoming Remarks
- 8:45 - 10:00 am / Keynote Address, HEALING THE PAST: CREATING THE FUTURE
Awakening the Virtues in Ourselves and in Our Communities, by Linda Kavelin Popov & Dr. Dan Popov
- 10:30 am - 12:00 Noon / FOCUS Sessions
- 1. STRATEGIES FOR STRENGTHENING IDENTITY IN FIRST NATIONS YOUTH, by Don Burnstick
- 2. DOOR OPENERS AND ROADBLOCKS, by Bill Gordon
- 3. BUILDING COMMUNITIES BY USING TRIBAL TRADITIONS, by Wedliidi Speck
- 4. RESTITUTION: The Least Coercive Path Toward Self Discipline, by Diane Gossen
- 5. ROCK SOLID: Positive Alternatives to Violence (Youth Emphasis)
- 6. DREAM THERAPY: The Five Key Concepts of Understanding Your Dreams, by Lee Brown
- 7. REACHING AT-RISK STUDENTS: A Positive School-Wide Discipline Approach, by Charlie Coleman
- 8. GETTING TO KNOW YOURSELF, by Winston Wuttunee
- 9. EXPLORING TRADITIONS & INSIGHTS THROUGH DRUM MAKING (Youth Emphasis), by David Rattray
- 1:30 - 3:30 pm - FOCUS Sessions or Round Table Discussions Groups
- 1. EXPLORING TRADITIONS & INSIGHTS THROUGH DRUM MAKING (Con't.), by David Rattray
- 2. THE HEALING TEACHER: Creating a Culture of Healing in the Classroom, by Gary Phillips
- 3. YOU'VE GOT A FRIEND: (Youth Only Please), by Nella Nelson and Alex Nelson
- 4. MULTI-CULTURAL STORY TELLING: (Youth Emphasis), by Ann Glover
- 5. THE QUALITY SCHOOL: Understanding the Behaviour of Self & Others, by Shelley Brierley
- 6. WALKING THE SPIRITUAL PATH: New Directions in Today's Society, by Wayne Price
- 7. VOICE THROUGH THEATRE, by Krystal Cook
- 8. SAFE TEEN: A Violence Prevention Program for Girls & Women, by Anita Roberts

TUESDAY, APRIL 13, 1999

- 9:00 - 10:00 am / Keynote Address, EVERYTHING HAS A SPIRIT: A Balanced Approach to Healing, by Chief Leonard George
- 10:30 am - 12:00 Noon / FOCUS Sessions
- 1. REBUILDING THE SPIRIT, by Don Burnstick
- 2. MULTI-CULTURAL STORY TELLING: (Youth Emphasis), by Anne Glover
- 3. ROCK SOLID: Positive Alternatives (Youth Emphasis)
- 4. THE HURT OF ONE IS THE HURT OF ALL, by Nella Nelson
- 5. VOICE THROUGH POETRY: "Come Write Your Tribal Funk Alive", by Krystal Cook
- 6. THE CIRCLE OF STRENGTH, by Shelley Brierley
- 7. THE HEALING CURRICULUM: Strategies That Help Those Wounded by Violence, by Gary Phillips
- 8. DREAM THERAPY: The Five Key Concepts of Understanding Your Dreams, by Lee Brown
- 9. EXPLORING TRADITIONS & INSIGHTS THROUGH DRUM MAKING (Youth Emphasis), by David Rattray
- 1:30 - 3:30 pm - FOCUS Sessions or Round Table Discussions Groups
- 1. EXPLORING TRADITIONS & INSIGHTS THROUGH DRUM MAKING (Con't.), by David Rattray
- 2. RESTITUTION: A Non-Coercive School Discipline Program, by Diane Gossen
- 3. ONE MAN'S JOURNEY: A Lifetime Process of Healing, by Wayne Price
- 4. MAY THE F.O.R.S.E. BY WITH YOU: Being the "Best" Possible You, by Bill Gordon
- 5. BUILDING COMMUNITIES BY USING TRIBAL TRADITIONS, by Wedliidi Speck
- 6. SAFE TEEN: A Violence Prevention Program for Girls & Women, by Anita Roberts
- 7. ALTERNATIVE APPROACHES FOR DEALING WITH VOLATILE BEHAVIOURS, by Charlie Coleman
- 8. TEACHINGS FROM THE DRUM, DANCE, AND EAGLE FEATHER, by Winston Wuttunee

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THE HEALING • BELIEVE IN THE HEALING

By Barb Grinder
Windspeaker Contributor

LETHBRIDGE, Alta.

When Sandra Shade first went to work for the Chinook Health Region's Diabetes and Lipids Education Centre, her job was to focus on the urban Aboriginal community. Within a short time, however, she was getting so many referrals from the nearby Blood and Peigan reserves that they were included in her Aboriginal diabetes prevention and maintenance program.

"Diabetes has reached epidemic proportions among Native people," Shade said. "Lots of people have the disease and don't know it. And Aboriginals also get far more complications from the disease than non-Natives."

One out of every four Canadian Aboriginal adults has Type 2 diabetes, Shade said, and trends indicate the number of Native people with the disease will triple in the next 15 years.

"Statistics on the incidence of the disease in this area aren't available, but the number of cases I've personally seen have more than doubled in the year-and-a-half I've been with the program," Shade said.

"We try to make the Native community aware of the incidence and nature of the disease, and how to prevent it. And for those who already have diabetes, we teach them how to manage the disease to prevent complications," Shade said.

She also tries to give non-Native health care professionals an understanding of Aboriginal culture, so they can better help their patients.

"Native people usually go into a cycle of depression and denial when they learn they have the disease. It's hard to make them realize it's not going to go away. We also have to teach both our clients and their physicians that there's no such thing as a borderline case," she said.

Being a member of the Blood tribe helps in her work, Shade

Educator

takes the

MYSTERY

out of diabetes



Sandra Shade, a Blood tribe member who works for the Chinook Health Region's Diabetes and Lipids Education Centre, said the number of Aboriginal people with diabetes will triple within the next 15 years. Currently, one out of every four Canadian Aboriginal adults has Type 2 diabetes.

believes. Her clients are more comfortable talking to her, and feel more at home at the health unit facilities because she's there.

"I think we establish a rapport a lot faster."

Shade and her co-workers have recently organized an Aboriginal diabetes network for the area with the Alberta Diabetes Association, the Blood Hospital, the Blood and Peigan health services and the centre.

The group will also be sponsoring a First Nations Diabetes Conference, scheduled for May 12 to 14 at the Lethbridge

Lodge, with Shade as the chairperson.

"We have some excellent speakers for the conference from both the U.S. and Canada. They'll be talking about the pathology, prevention and management of the disease, and will also offer more intimate workshops. We're hoping for participation from both health care professionals and the community," she said.

The conference will also feature a powwow and cultural activities.

Though Shade feels the Ab-

original diabetes program is a positive force, she recognizes there are many obstacles to complete success.

"I have some clients who have managed to turn their lives around completely," she said, "but there are still a lot of challenges."

Transportation to the centre and other care facilities remains a problem for many on reserves, even though they've set up a satellite program in the Alberta community of Fort Macleod, and hope to establish two more in Pincher Creek and Cardston, also in southern

Alberta. Money is also a problem for many of Shade's clients.

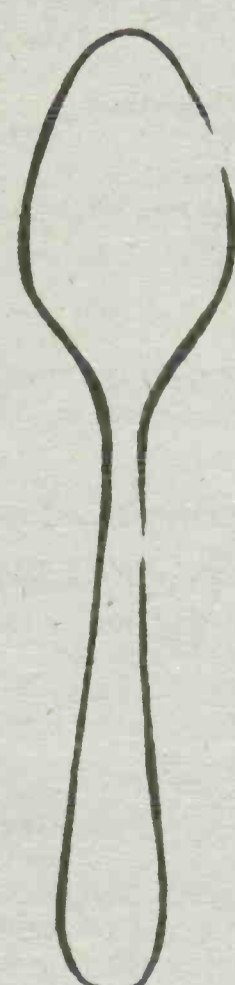
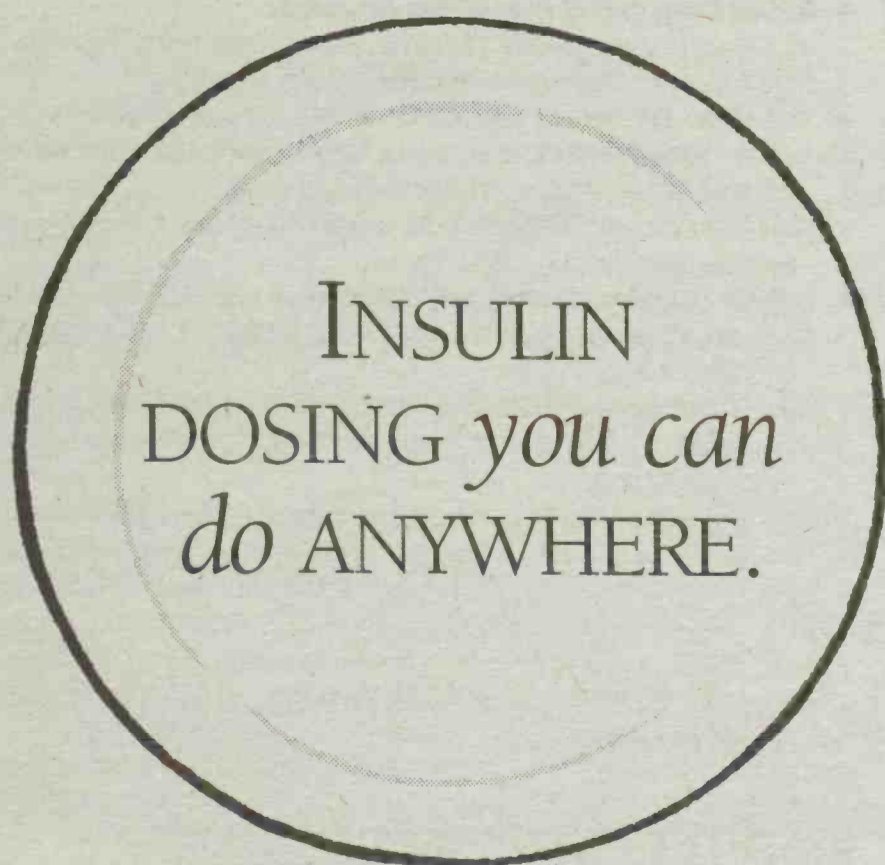
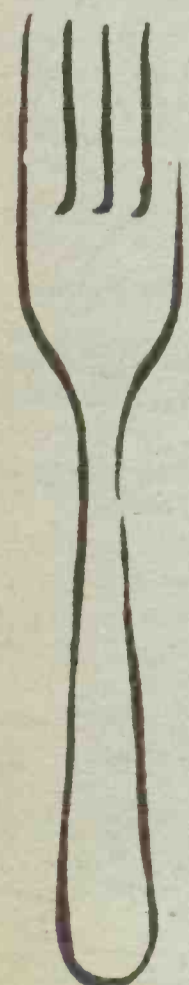
"We recognize that it costs money to eat healthy, so we've come up with low-cost ways to prepare healthy meals. We also try to get the women of the household to come in with their family members, since they're the ones who prepare the meals and need to know what to do. In fact, we always try to have our clients come in with someone else from the family. We give out so much information, we think two sets of ears are better than one," Shade said.

"When clients are first referred to the centre, they are sent for a battery of tests. Each patient is then given a one-hour session with someone who explains the disease. If the client truly understands the pathology of diabetes, they'll have a better chance of being able to understand why they have to watch their diets, eating schedules and medication."

Clients also meet with a dietician, who works with them on an individual basis to fit at least part of their current eating patterns into a healthier diet and lifestyle. Each client is then given a follow-up education session and is reassessed on the basis of their progress. After that, they are scheduled for follow-up work, including a hemoglobin test, every three months. Patients are also scheduled to get a lipids profile from their doctors, as heart problems and diabetes often go hand in hand.

Though Shade still works occasionally as a floor nurse - she's a registered nurse and has recently completed a Bachelor's degree in nursing at the University of Lethbridge - she is particularly interested in health education.

"My position with the Aboriginal diabetes program has been growing as I grow," she said. "I enjoy the personal contact with patients you get working in a hospital, but I think you can make a lot of difference in health education."



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CRTC approves network

By Marie Burke
Windspeaker Staff Writer

OTTAWA

On a Saturday morning, a young Aboriginal child wakes up, remembers his favorite cartoons are on and turns on the television. The characters that play out the animated programs are Aboriginal and they speak an Aboriginal language.

Beginning September, this scenario could happen in homes across Canada because of a new channel that will offer programming that will be about Aboriginal people and their culture.

The Aboriginal Peoples Television Network application for the world's first-ever national public Aboriginal television network was approved Feb. 22 by the Canadian Radio-television and Telecommunications Commission.

Abraham Tagalik, chairman of Television Northern Canada, from which the CRTC application originally sprang, responded to the approval of APTN's application in a teleconference in which he voiced his satisfaction with the decision.

"The Aboriginal community needed to get a good message. This was the good message," said Tagalik about the approval of APTN.

The chairman of TVNC indicated the favorable CRTC decision is humbling, yet very exciting for everyone involved with the Aboriginal network. The

support from across Canada that APTN received for their application compelled the CRTC to approve it, he said.

APTN will begin by offering 120 hours of programming, 30 hours of which will be programs in a variety of Aboriginal languages, with 20 hours in French, and 70 hours in English. As the network is established, the content of Aboriginal language-based programs will increase and producers will gladly take as much of those programs from the Aboriginal community as it can, said Tagalik.

"We have \$6 million to acquire the Aboriginal content and programs of all categories, including live events and sports, that will be needed," said Tagalik. The southern up-link centre will most likely be located in Winnipeg for southern news and production. At least 40 staff people will be hired for the Winnipeg centre. There will be a spin-off of jobs across the country, said Tagalik.

The opportunity for training and apprenticeships will become available through APTN, said Tagalik. The network will be big supporters of training, he promised.

"We will raise the awareness in education, drama, create jobs and opportunity and put a sense of self satisfaction into one's culture," said Tagalik. It's part of the healing process, he said. Aboriginal young people will be provided a positive opportunity to learn about themselves, he said.

The biggest challenge now for APTN is to get the interim board of directors in place and get everything working in the short time they have until the launch, said Tagalik. The board will consist of 21 members with 10 members representing the North and the rest representing southern Canada.

The CRTC heard interventions from several major cable companies that opposed the mandatory carriage licence claiming that significant costs would result for cable operators. In response, the CRTC considered the costs associated with changes in channel lineups a part of a distributor's normal cost of doing business. APTN will charge a monthly fee of 15 cents per cable subscriber for the new channel.

Programs for APTN will be determined by a program selection committee, said Tagalik. The main idea will be to have Aboriginal programs and, if those programs are by non-Aboriginal producers, the selection committee will still consider them, he said.

"We won't be checking blood types, but there will be standards. It has to be about Aboriginal people," said Tagalik. Aboriginal producers will be given priority, he indicated.

Tagalik is confident viewers will be won over by programming being offered and that people may have never had access to before.

History of family is chronicled

By Yvonne Irene Gladue
Windspeaker Staff Writer

ST. ALBERT, Alta.

A book on the history of the Callihoo family that was completed a short time ago was launched on Jan. 23 at the Musée Héritage Museum in St. Albert. The celebration of this new book attracted a full house with a number of the Callihoo family in attendance.

The book titled *The Sun Traveller* was written by Elizabeth Macpherson. It chronicles the history of the Callihoo family from the early 1800s to the present. Macpherson first became interested in the Callihoo

family when she worked at the museum.

"When I first came here I noticed that a lot of the artifacts were donated by people named Callihoo, and I wanted to find out who they were," said Macpherson. "I guess I wanted to put a human face on the artifacts' donators." So with a research grant from the Alberta Museums Association she traveled to Ottawa and Winnipeg for more information on the Callihoo family. Macpherson also used the Alberta archives, the Oblate Fathers' archives, as well as old newspaper articles as other sources for the book.

"There are hundreds of Callihoo families in Alberta and

there are many different ways to spell the name Callihoo. As such, they may be all be related. Macpherson suggests checking archives and baptismal certificates to know where the individual fits on the Callihoo family tree.

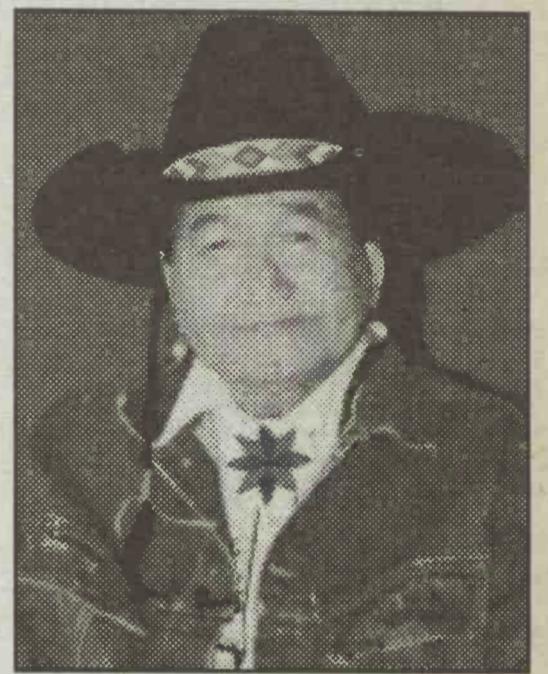
"From the fur trade to the signing of a treaty, illustrations, photographs, recollections from the family, and paintings were also used to chronicle the background of the Callihooos," said Macpherson. Initially she thought that all Callihooos were Métis, but as she continued to research the family she found that they were signatories of Treaty 6, signed in 1878.

(See Callihoo page 6.)

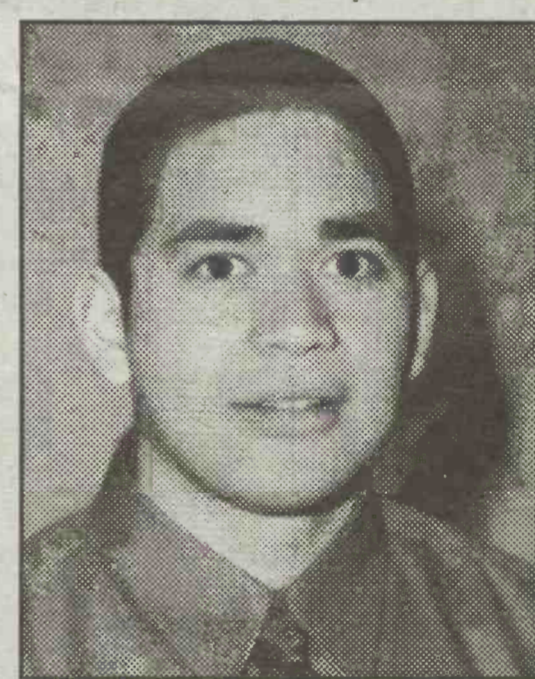
Windspeaker's Entertainment Honor Roll

A Yukon film-maker is the winner of a television production award. Arthur "Tookie" Mercredi will receive more than \$10,000 to produce a half-hour educational documentary about a traditional Gwich'in family living in the Yukon. The documentary will be broadcast on Television Northern Canada. TVNC administers the application and selection of the annual NWTel Cable/ACL Aboriginal Production Award, which is open to independent Aboriginal film and television producers from the North.

This year's National Aboriginal Achievement Award winners include a fashion designer and a novelist. The 14 recipients of the sixth annual awards, selected from hundreds of nominations, were announced Feb. 8 and will be presented at Regina's Saskatchewan Centre of the Arts on March 12. This year's recipients are: Métis human rights activist Dr. Howard Adams, for education; Canada's High Commissioner to South Africa James Bartleman, for Public Service; pioneer court worker Dorothy Betz, for Community Development; Justice Rose Toodick Boyko, for Law and Justice; surgeon Dr. Edward Cree for Medicine; Neuropsychiatry researcher Dr. Lillian Eva Dyck, for Science and Technology; Haida fashion designer Dorothy Grant, for Business and Commerce; Inuk judge James Igloliorte, for Law and Justice; Dr. Malcolm



Dr. Allen Sapp, Lifetime Achievement.



Alika LaFontaine, Youth Award.

King, the first full professor in a medical school, for medicine; Inuk novelist Mitiarjuk Attasie Nappaaluk, for Heritage and Spirituality; Theresa Stevenson, founder of Regina's hot luch program for Aboriginal inner city children, for community development; entrepreneur David Tuccaro, for Business and Commerce; Alika LaFontaine, a 16-year-old pre-med student, in the Youth category, and Dr. Allen Sapp for Lifetime achievement. The gala awards show will be broadcast on CBC on April 13 at 8 p.m.

Grants are available from the Canada Council for the creation, production and dissemination of Native written and spoken literature. The Grants to Individuals are for writers and storytellers and the Project Grants to Publishers and Collectives are for projects from publishing houses, periodicals and collectives. Application deadline is May 15. For more information contact Paul Seesquasis at 1-800-263-5588.

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Smoke Signals big winner in Beverly Hills

By Jackie Bissley
Windspeaker Correspondent

BEVERLY HILLS, Calif.

Menominee Tribal Chairman and actor Apesanahkwat, along with Elaine Miles, opened the Seventh Annual First American in the Arts Awards (FAITA). The gala event was held on Feb. 13 at the Century Plaza Hotel in Beverly Hills, Calif. and once again the evening brought together the Native film community and numerous gaming tribes interested in sponsoring and supporting the various art projects.

The awards started with presentations to the recipients of the FAITA scholarship grants. This year four grants were awarded to aspiring filmmakers Cathy Peltier (the daughter of political prisoner Leonard Peltier), Leslie Peters, Brandon Wero and Coral Taylor. Ernie Stevens Jr. from the Oneida Nation of Wisconsin asked everyone in the audience to renew their prayers and efforts for the release of Leonard Peltier, who is still serving two life sentences for the murder of two FBI agents on the Pineridge Reservation in 1976.

Actors Frank Salsedo and Kimberly Norris presented Floyd Westerman with the Outstanding Guest Performance award for his role in the hit sitcom *Dharma and Greg*. In his acceptance speech, Westerman thanked all the "Indian casinos that are here supporting various art projects, especially my project about the immaculate deception, the American holocaust of Indian nations."

This year's humanitarian award went to the Public Broad-

casting System (PBS). A montage of some of the shows that PBS has produced were shown, including Robbie Robertson's *Making A Noise*; *Pepper's Pow Wow*; *POV—In Whose Honor*; and children's shows *Puzzle Place* and *Sesame Street*, which exemplified PBS' commitment to quality television programming.

Young actors Crystle Lightning and Brent Brokeshoulder presented the next award to Heather Locklear (Lumbee) for Outstanding Performance by an Actress in a Television Series for her role as Amanda in *Melrose Place*. Ms. Locklear was unable to attend but sent a letter thanking FAITA.

Wes Studi accepted the award in the category of non-traditional role by an actor for his work as an undersea pirate in the film *Deep Rising*. Studi later went on to pick up a second award for his supporting role in the same film.

Outstanding performances by actors in a daytime television show went to Mitch Longley for *Port Charles* and Jeanne Cooper for the *Young and the Restless*.

Next up was the award for Outstanding Guest Performance by an Actor in a Television Drama Series, which was presented to Wayne Newton for his role in *Ally McBeal*. Mr. Newton was unable to attend because of a concert commitment, but sent a taped acceptance speech in which he promised to attend next year's FAITA gala.

The national American newspaper *Indian Country Today* was honored and presented with the Wil Sampson Memorial Award. Tim Giago founded the paper, which first published under the

name *Lakota Times* in 1981 on the Pineridge Reservation in South Dakota. The paper soon grew to national prominence and moved to Rapid City, S.D. It was renamed *Indian Country Today*, reflecting the vastness of territory, issues and nations on which it reported. The paper was recently sold to Sandstone Media, an enterprise of the Oneida Nation. Oneida CEO Ray Halbritter accepted the award.

Kateri Walker and Lois Red Elk won for their outstanding performances in the film *Outside Osona*, a Millennium Films production.

Stuntman Juddson Linn and young actor William Lightning presented Joyce McNeal the award for outstanding achievement in stunts. McNeal is one of two Native American women in the Stuntwomen's Association of Motion Pictures, and her career spans 25 years and more than 200 feature films and television projects.

Actors Steve Reevis and Irene Bedard presented the Trustee Award to casting director Rene Haynes, who has cast major feature films like *Dances With Wolves*, *Dance Me Outside* and the TNT Native American Series that included the projects *Geronimo* and *Lakota Woman*.

This year there were two awards presented for outstanding musical achievement. The first one up was presented to Robbie Robertson for his album *Contact from the Underworld of Redboy*. The award was presented by John Trudell, who also accepted on Robertson's behalf since the musician was unable to attend.

(see FAITA page 3.)



JACKIE BISSLEY

Gary Farmer (left), star of *Smoke Signals*, was on hand for the Seventh Annual First American in the Arts Awards show held in Beverly Hills, Calif. in February. He is seen here with Menominee Tribal Chairman and fellow actor Apesanahkwat.



JACKIE BISSLEY

James Cromwell and Joseph Ashton (right), who appeared together in *The Education of Little Tree*, were reunited at the FAITA gala. Ashton currently co-stars in the television drama *LA Doctors*.

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\$2,000 total prize money (group & individual)
Miss Rebecca Sherwood
Honor Contests - Friday Supper Break
Men's Grass (18+) \$1,000
Teen Girls (13-19) "Crow Style" Traditional - Prize Money TBA
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1st - \$300 2nd - \$200 3rd - \$100 10 Consolations - \$25
Sponsored by Larissa & Lara No Braid
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Honor Contest - Teen Boys All Around (13-19)
\$1,000 total prize money
sponsored by Committee
"Mr. & Mrs. Wacipi"
Honoring & Remembering Denver's Elders
3 Songs - Prizes & Time TBA
Rabbit Dance (Trad.) Two-Step (Contemp.) Crow Hop
Fancy Dance "Trick Song" Contest
1st Mr. Fancy - \$300 1st Ms. Fancy - \$300
Registration Fee \$10 (paid back to dancers) 18+
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FAITA honors Chief Dan George

(Continued from page 2.)

The second award for musical achievement was presented to Chief Jim Billie for his hit record *Alligator Tales*. Chief Billie is the elected chief of the Seminole Tribe of Florida. He takes his passion and tradition of storytelling into the realm of music with this first release that is getting airplay on Native radio across the United States.

Drew Lacapa (Apache/Hopi/Pewa) brought some comedy relief to the audience as he performed part of his routine that included jokes about Monica Lewinsky, his reservation and good ol' "Indian humor."

Michelle Thrush won for her supporting role in the TNT television film *Ebeneser*. Elaine Miles and Josh Drum presented Evan Adams an award for his unforgettably engaging role as Thomas Builds-the-Fire in the feature film *Smoke Signals*.

Actor/Comedian Charlie Hill presented this year's Lifetime Musical Achievement Award to Jim Pepper (posthumous). Jim Pepper (Kaw/Creek) was a rare talent who combined Native American music with the sounds of jazz, creating a unique and powerful Indigenous sound. Exerpts from Sandy Osawa's documentary, *Pepper's Pow Wow*, about the legendary saxophonist/composer was shown, giving insight into Pepper's world. His mother Flora accepted the award on her late son's behalf.

Selina Jayne picked up an award for her work as technical artist in the field of make-up. Her handiwork has been seen on such blockbuster films as *Air Force One* and *Reasonable Doubt*. She is currently working on the

new Tom Cruise film.

Author/poet Louise Erdrich was honored for her amazing body of work. Novels such as *Tracks*, *Beet Queen* and *Love Medicine* have become contemporary classics that have entertained and made a lasting impression upon all audiences. Erdrich, unfortunately, was unable to attend.

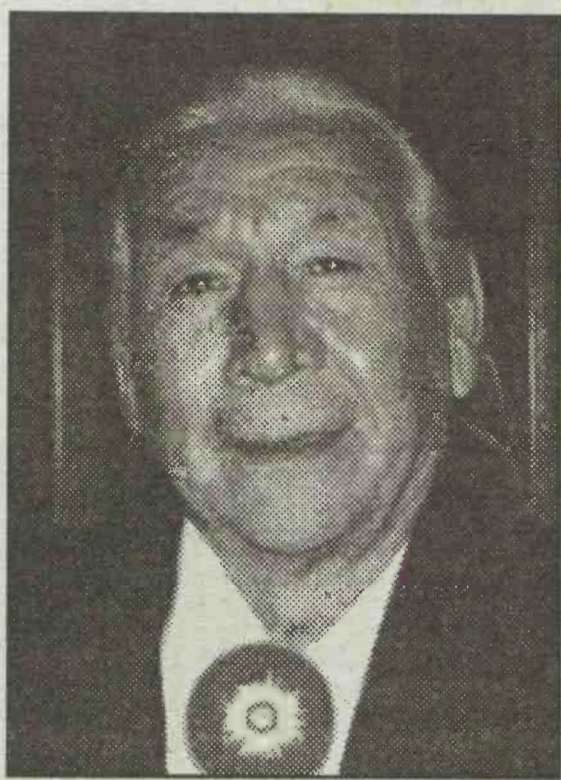
Mathew Montoya for *Moby Dick* (Hallmark Entertainment) won the Outstanding Performance by an Actor in a supporting Role in a Television Movie/Special Award.

Actors Monique Mojica and Gary Farmer presented the award to Chris Eyre for his achievement in direction for the feature *Smoke Signals*. Eyre was unable to attend and the award was accepted on his behalf.

Hattie Kauffman was recognized with a Trustee Award. Kauffman was the first Native American news reporter to appear on a nationally broadcast show, and continues to be seen in her role as senior correspondent for *the This Morning* show.

Sherman Alexie was honored for his work as screenplay writer for *Smoke Signals*. In accepting his award, Alexie acknowledged the many people who contributed to the making of the film and said that the success of the film is allowing Chris Eyre and himself access to the Hollywood film studios. Alexie is currently working on numerous projects.

This year's Hall of Honor inductee (posthumous) was Chief Dan George. A clip from Loretta Todd's documentary, *It's a Good Day: Remembering Chief Dan George*, was shown. Bob George was present and accepted the award for his late father. In a



JACKIE BISSLEY

Floyd Red Crow Westerman.

moving tribute to his father, George repeated the speech that his father spoke in 1967 at a gathering at Vancouver's Empire Stadium.

After a brief word from Chairman Apesanahkwat, the Seventh Annual First American in the Arts Awards was brought to a close with the live music of Chief Jim Billie and his band.



Adam Beach.

Native press ignored

By Jackie Bissley
Guest Columnist

For decades, Native Americans in Hollywood have been fighting against being excluded from participating in mainstream America, and it's ironic that now the Native press finds itself embroiled in the same struggle with the organizers of a Native American event.

When I arrived at the First American in the Arts Awards (FAITA), as a correspondent for Canada's national Native paper, *Windspeaker*, I was told that we (myself and a LA-based photographer who was there for another Native publication) would not be allowed to go inside the ballroom for the awards show. For the last six years this has never been an issue for FAITA. We have been allowed, along with other photojournalists, to discreetly watch the show from the back of the room. Now, one hour before the presentations, we were informed that things were being handled differently this year.

The Native press has been the only media to ever cover this event, right from the very beginning. Except for a five-line blurb in some obscure part of the entertainment section in one or two newspapers, which they pull off a faxed press release, this event goes completely unnoticed in the rest of America.

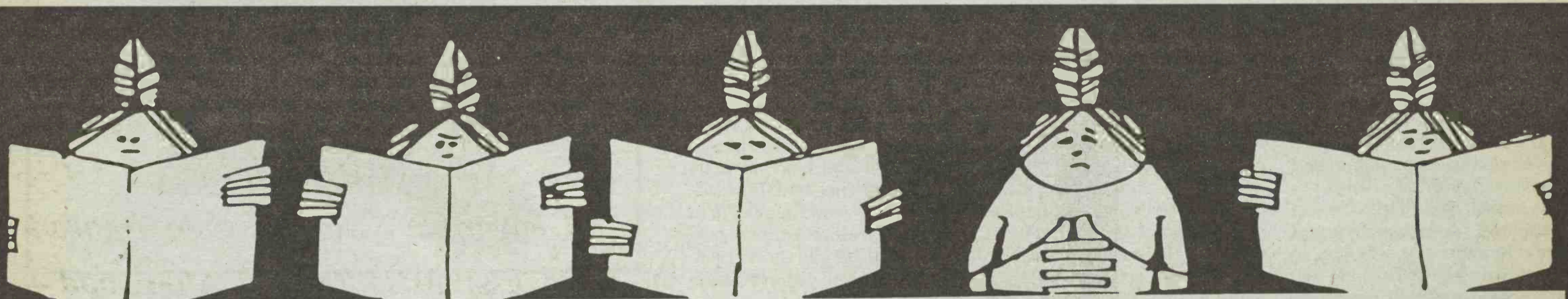
So let me give FAITA a reality check in case they've been living in La La Land for too long. Native press is not a rich

gaming organization, and publishers do not have the financial resources to either pay for a dinner ticket (a hefty \$135 this year) nor can they afford to pay for a journalist's and a photographer's expenses. We pay our own way and believe me, the amount you get paid for an article or photo does not even come close to what it cost to get there. Many journalists have to rely on friends to put them up and help them out. My guardian angel came in the person of Sonny Skyhawk, who, after hearing about my dilemma of not being allowed into the ballroom, gave me one of his tickets that he had purchased for a friend. Sonny, like many others in the audience, understands the necessity of supporting Native American press.

Writing is very much like acting, to be convincing and reach people's emotions you've got to believe in what you're doing, you've got to experience it first-hand. You can't act alone if it's an ensemble piece, and likewise, sitting in some sterile room with four other people, watching the show from a television set (an atmosphere void of any energy or emotion), just doesn't cut it for me.

If the Native press has grown in its stature and respectability, it's because publishers like Tim Giago of *Indian Country Today* and Bert Crowfoot of *Windspeaker* have fought tooth and nail for every inch of text, every photo opportunity and press pass.

(see Native press page 6)



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The work of Aboriginal director Greg Coyes (left) can be found in this year's catalogue published by the National Film Board of Canada.

Films available by Aboriginal film-makers make up new catalogue from film board

By Yvonne Irene Gladue
Windspeaker Staff Writer

EDMONTON

The National Film Board of Canada publishes a catalogue that chronicles the work of Aboriginal directors and film-makers. The catalogue, titled Aboriginal Directors Video Collection 1999, features brief biographies on the directors, and short profiles and histories of each of the videos they have on offer. There is a list of addresses and phone numbers to use when ordering. The 15 names in this year's catalogue includes Anne Frazier Henry, Dana Claxton, Gary Dale Farmer, Doug Cuthand and Gil Cardinal.

The National Film Board has developed an action plan called "A New Charter for a New Century, which will help to reflect Canada's diverse society and provide more of a selection in Canadian cinema. The plan will support the development of

Aboriginal films by training men and woman to make their own documentaries.

In 1991, a project called Studio One was started in Edmonton. It was developed as an opportunity to train Aboriginal people in the field of film-making. A review done on Studio One in 1995 indicated that Aboriginal film-makers who lived and worked in other provinces found Edmonton inaccessible to them. The Studio One program was then replaced by the Aboriginal Film Making Program that runs all across Canada. This move enabled other Aboriginal people a chance to produce their own documentaries or animated films. The program started in April 1996.

The program funds Aboriginal people who want to enhance their skills in film-making. It allows them to apprentice on different film making projects in their communities or province. According to Jerry Krepakevich, producer of the

National Film Board Office in Edmonton, "this provides the people a chance to tell their stories on film."

The National Film Board's English Program Branch has allotted \$1 million dollars a year to be used for productions and co-productions of Aboriginal films.

This funding is announced four times a year. Proposals must be received at least one month prior to the committee's decision dates. Tentative dates scheduled are in early June, September, December and March. The film must be directed by an Aboriginal director, and proposals can be submitted to any National Film Board office across Canada.

"There have been a lot of good films made in the last few years, such as Annie Frazier Henry's Totem Talk and Gil Cardinals documentaries and motivational films," said Krepakevich, "We've trained quite a few Aboriginal people since 1968, but in the last 10 years it has really exploded."

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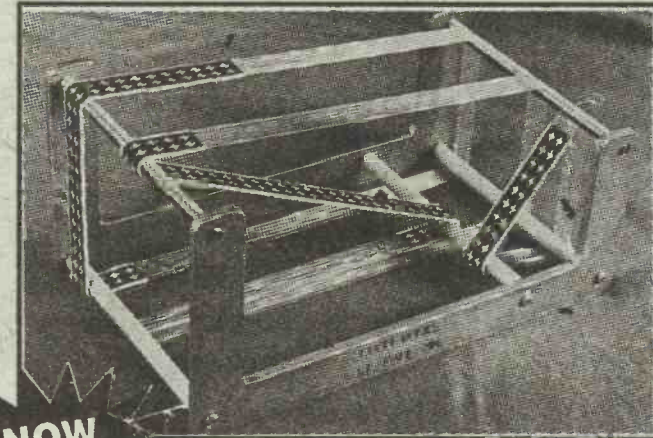
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Photographer tells stories with her work

By Debra Denker
Windspeaker Contributor

LONDON, England

Artist-photographer Hulleah Tsinhnahjinnie (Seminole/Muskogee/Dine) is making "art for a Native audience, with Native content." Although the Arizona-born artist has "made it" from the White perspective, with numerous and prestigious art residencies and a room to herself in the recent "Native Nations" exhibition at the Barbican in London, she's most concerned that her complex, multi-layered photography find a Native audience. To Hulleah, what matters is "if Native people look at the work and embrace it."

The daughter of Navajo painter Andrew Tsinhnahjinnie, Hulleah says she has been making art all her life. She's grateful for the early influence of her dad and his colleagues, among them artists Pablita Velarde (Santa Clara), Adee Dodge (Dine), Harrison Begay (Dine), and Fred Beaver (Muskogee), for giving her "a Native art history foundation rather than a European one."

Hulleah comes from a family of artists. In his late 80s, her dad continues to paint.

"His creative energy is endless," she says. "That's what

"I like making art with layers, making it complicated. If you have the cultural reference you'll be able to read it."

— Artist-photographer
Hulleah Tsinhnahjinnie

he gets up for." Her mother Minnie keeps busy making powwow regalia, and her siblings are all involved in art in some way, from making regalia to sculpture.

Born outside Scottsdale, Arizona, a suburb of Phoenix, Hulleah moved with her family to Rough Rock, in the Four Corners region of the Navajo Nation, when she was 12. In the late 60s, pictorial magazines like *Life*, *Look*, and *National Geographic* were all visual windows to an outside world fermenting with social change. Images of the civil rights struggle, Wounded Knee, and the Native occupation of Alcatraz entered Hulleah's life through the medium of photography.

A pivotal influence in Hulleah's life and her subse-

quent decision to become an artist-photographer was Black South African photographer Peter Magubane's images of the apartheid system.

"Basically, what I was doing was looking at apartheid and comparing it to the reservation," which profoundly affected her worldview and her art.

At first she did "art for art's sake," but as she matured she found herself both more politicized and more complex in her expression.

"I like making art with layers, making it complicated," she says. "If you have the cultural reference you'll be able to read it." Viewers who don't will have to work harder, "to do research or ask questions." She compares her rich symbols to the complexities of

European artists and photographers, which are likewise only understandable in a cultural context.

Hulleah's current work includes the "Damn!" series, in which she computer-manipulates 19th century archival images of Native people, adding text — often beginning with the work "Damn!" — and transforming the original photos to make them more complicated. In one, Shavano, wearing a European-style pinstripe suit and holding a long-barreled revolver, stands in front of a brash "weiner-mobile" (a vehicle shaped like a certain brand of hot dogs) in a desert landscape. His thoughts: "Damn! There goes the Neighborhood!"

Another image simply shows a Native man with the text, "Damn! I keep dreaming of three cherries." But the true complexity of this art is revealed when Hulleah explains that this is Little Six, one of 38 Medewakanton Sioux chosen at random to be hanged in the 1860s after the Sioux Revolt. Though this was the largest mass hanging in U.S. history, "there was no jury, no due process," says Hulleah.

The next layer of history to understand is that the tribe's first successful casino was named after Little Six. Hulleah thus draws the analogy that

today Indian gaming, and by extension sovereignty, are being attacked without due process.

The London exhibition also features some of Hulleah's sharp-witted video work. The 18-minute video NTV (Native TV) includes news and sports satire and a sequence on a big Bingo winner who says she's going to be a Winnebago and a Cherokee.

Hulleah continues work on the "Damn!" series, and is also focusing on North-South exchange with other Indigenous peoples. She recently spent time in the Peruvian Amazon with a Bora family, and is busily learning Spanish for future trips while printing photos for an upcoming story in *Native Peoples*.

Hulleah hasn't yet spent much time in Canada, but hopes to journey to Yellowknife one of these days to visit; photojournalist Dorothy Chocolate, who she met at the Native Indian/Inuit Photography Association conference in Ottawa.

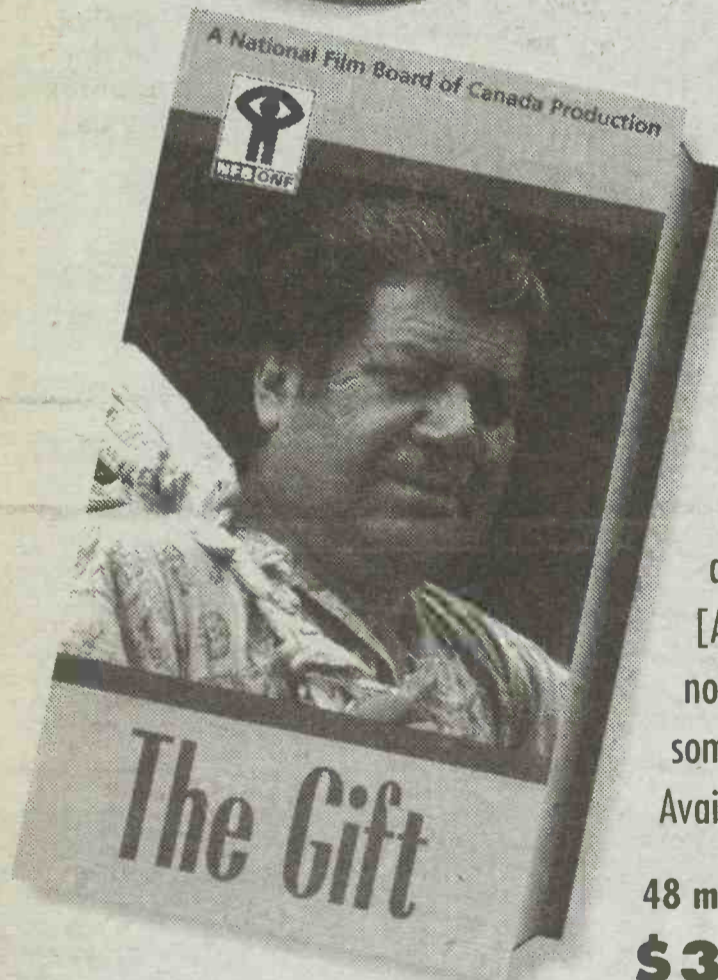
Speaking fondly of her dad, Hulleah says, "I wish I had one-sixteenth of that creative energy." With what she has already accomplished, watch out world!

Hulleah's website is: <http://cougar.ucdavis.edu/nas/hulleah>

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Callihoo family history

(Continued from page 1.)

Macpherson also discovered that the Callihooos were descendants of Louis Callihoo, also known as Kara Komptee, a Mohawk born in 1782 in Sault St. Louis, in what is now called Kahnawake, Que. He first came to Alberta as an employee with the Northwest Company. He lived in the Smokey River Valley area and the Lesser Slave Lake area.

The name of the book is taken from an event that involved Louis. Macpherson called the book *Sun Traveller* because "of a name which was given to him by a Jesuit priest. The priest wrote of a meeting with Louis and his family "in a rather flowery style. He called Louis le voyageur de soleil which I have translated as Sun Traveler," said Macpherson. The book focuses mainly on Louis and his son Michel. Michel Callihoo worked for the Hudson's Bay Co. in Edmonton for nearly 30 years. It was Michel who persuaded a group of Callihooos to sign the treaty that gave them treaty status. On joining the treaty the Callihooos were given land to use as a reserve, which was located west of St. Albert by what is now known as the Villeneuve/Callihoo area.

"They were given farm equipment and most of them had their own gardens, but they were not allowed to sell Band livestock, so they could not continue to buy new farm equipment," said Macpherson. Eventually some members of the Band, known as the Michel Band, gave up their status and moved away. Michel Callihoo died in 1911. In 1958 the rest of the Callihooos gave up the re-



YVONNE IRENE GLADUE

Dr. Sharilyn Callihoo and mother Beatrice attended the launch of the Callihoo family history book titled *The Sun Traveller*. Also planned is a traveling exhibit that will make its way into Alberta schools, giving students a chance to view the history of Aboriginal families like the Callihooos.

serve, said Macpherson.

"The Michel Band has been re-established and we are working on getting federal recognition," said Gilbert Anderson, chief of the Michel Band. Anderson is the great grandson of Michel Callihoo.

"I'm really glad that there is a book out there about our family. It helps us know where we originated from," said Anderson. "Elizabeth has done a wonderful job on the book. I know of no inaccuracies whatsoever. If she's speculating, she writes that down. ... Some of us have visited where he was from and that was the Kahnawake reserve in

Quebec. Let me put it this way, they are aware of us and we are aware of them," said Anderson.

There will be a permanent Callihoo exhibit at the museum because of the family's involvement in the fur trade and the community's interest in Aboriginal life of the past. A small traveling exhibit called Sun Traveler will be on loan to various schools and libraries throughout the province. Macpherson said this exhibit will give the public a chance to view the history of the Callihoo family and other Métis families from the St. Albert region.

Native press reaches grassroots

(Continued from page 3.)

Native press is already excluded from all the "prestigious" entertainment shows; the Golden Globes, the Oscars and the Grammys (to name a few) — like Native Americans don't go to the movies or buy CDs. And now, once again, Native press is having to defend and justify its presence.

FAITA is not televised, and for all those people throughout Indian Country who depend on Native press for in-

forming them on the issues and events in their immediate and larger community, this is a slap in the face. Native press keeps people connected in a very real way. But living in Hollywood, I guess FAITA board members get too caught up in reading the *Los Angeles Times*, *People Magazine* and the *National Enquirer* and just run out of time before they can pick up a copy of *Indian Country Today* or *Windspeaker*.

It seems that now that FAITA

has the support of so many gaming tribes and Hollywood celebrities, they've outgrown Indian Country's lifeline, Native press. But when you turn your back on the community and lose touch with the people (both on and off the reservations), you also lose all accountability. But from the looks of some of the FAITA award winners, accountability and serving the best interest of Indian Country doesn't seem part of their mission.

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New coins feature work by Native artists

By Yvonne Irene Gladue
Windspeaker Staff Writer

OTTAWA

In April, Inuit artist Kenojuak Ashevak of Cape Dorset, N.W.T. will have her art printed on a new 25 cent coin. The coin called "Our Northern Heritage" is a tribute to Inuit art, and its launching will be part of the celebration that will mark the creation of the new territory called Nunavut.



Jason Edward Read is from the Sechelt Nation in British Columbia. Read's work will be on a coin to be launched in October at the Museum of Anthropology in Vancouver. The coin is called "A Tribute to First Nations" and depicts an eagle, a bear and a killer whale, which are meant to represent the air, land and sea. Read is 23 years old and lives in Vancouver. He is a student at the Institute of Indigenous Government.

These are the new millennium coins. The Royal Canadian Mint plans to launch a coin each month in various locations around Canada. This year's first coin was launched in St. John's, Nfld. on New Year's Eve. It depicts early Aboriginal drawings inspired by the petroglyphs located at Writing-On-Stone Provincial Park near Milk River, Alta.

There will be 24 coins in all, one set for this year and the next set for the year 2000.

"Each quarter will have a picture of an historical event or an achievement that helped shape Canada's past 1,000 year history," said Pierre Morin, communications officer for the Royal Mint in Ottawa. "Next year's coins drawings will look to our future in the new millennium."

The mint, which has marked anniversaries and Canadian events on coins for more than 60 years, is presenting these recent coins in honor of the year 2000.

The Royal Canadian Mint plans to launch 24 new coins over this year and next. The first 12 coins depict the country's past, and the next 12 will record Canada's dreams for the future. The 2000 contest remains open until June 30. Contest entry forms are available by calling 1-800-671-2327. February's coin, shown above, is called Etched in Stone and depicts early Aboriginal drawings inspired by the petroglyphs located at Writing-On-Stone Provincial Park in southern Alberta.

In last year's contest called "Create a Centsation" there were 33,000 people who sent in their artwork for the designs. Only 12 were selected. The winners of the designs were selected by a panel of 13 judges, three of whom are Aboriginal.

"We hope to get as many submissions this year," said Morin. "We already have 15,000 submissions for next year's selections."

Artists from across Canada can enter the contest. The deadline is June.

All coins will be available from the Royal Canadian Mint, coin dealers or distributors. Collector quality sets of 12 coins will be offered for sale to the public. For more information call the Royal Canadian Mint at 1-800-267-1871.

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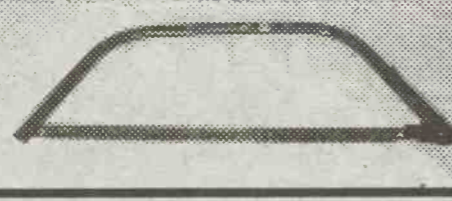
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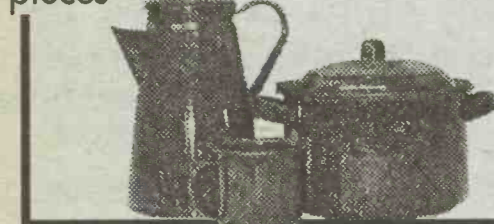
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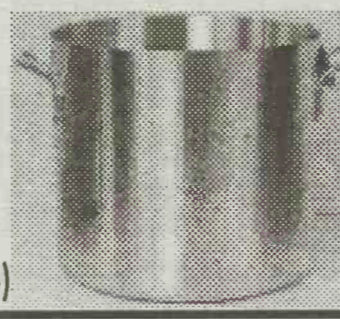
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Wild horse event exhilarating for Blackfoot man

By Marie Burke
Windspeaker Staff Writer

SIKSIKA FIRST NATION, Alta.

It takes the steady hand of a daring cowboy who loves an electrifying rush to enter the wild horse racing competition at a rodeo, someone who likes to take on 10 wild horses in four days.

For a Blackfoot First Nation man like Steve Solway, 37, wild horse racing is something that he loves doing and plans to continue as long as he can. Solway, and the other two members of his team, follow the rodeo circuit to get in on the wild horse events because of a genuine love for it.

The racing team is made up of an anchorman, the jockey and the earman, said Solway. He is the earman and describes his role as the man who subdues the horse while the jockey saddles up and jumps on. A 45-gallon barrel set up at one end of the arena makes up the raceway.

"It sure gets the adrenalin going. You just can't wait for the chute to open and get that saddle on the horse," said Solway. After the Black Hills Stock Show and Rodeo in Rapid City, S.D. on Feb. 8, Solway went on to the next rodeo in Brooks, Alta. where his team placed second overall. Rapid City hosted the wild horse racing events for the world

championships this year.

"I'm pretty happy about how we did there considering what we had to deal with," said Solway.

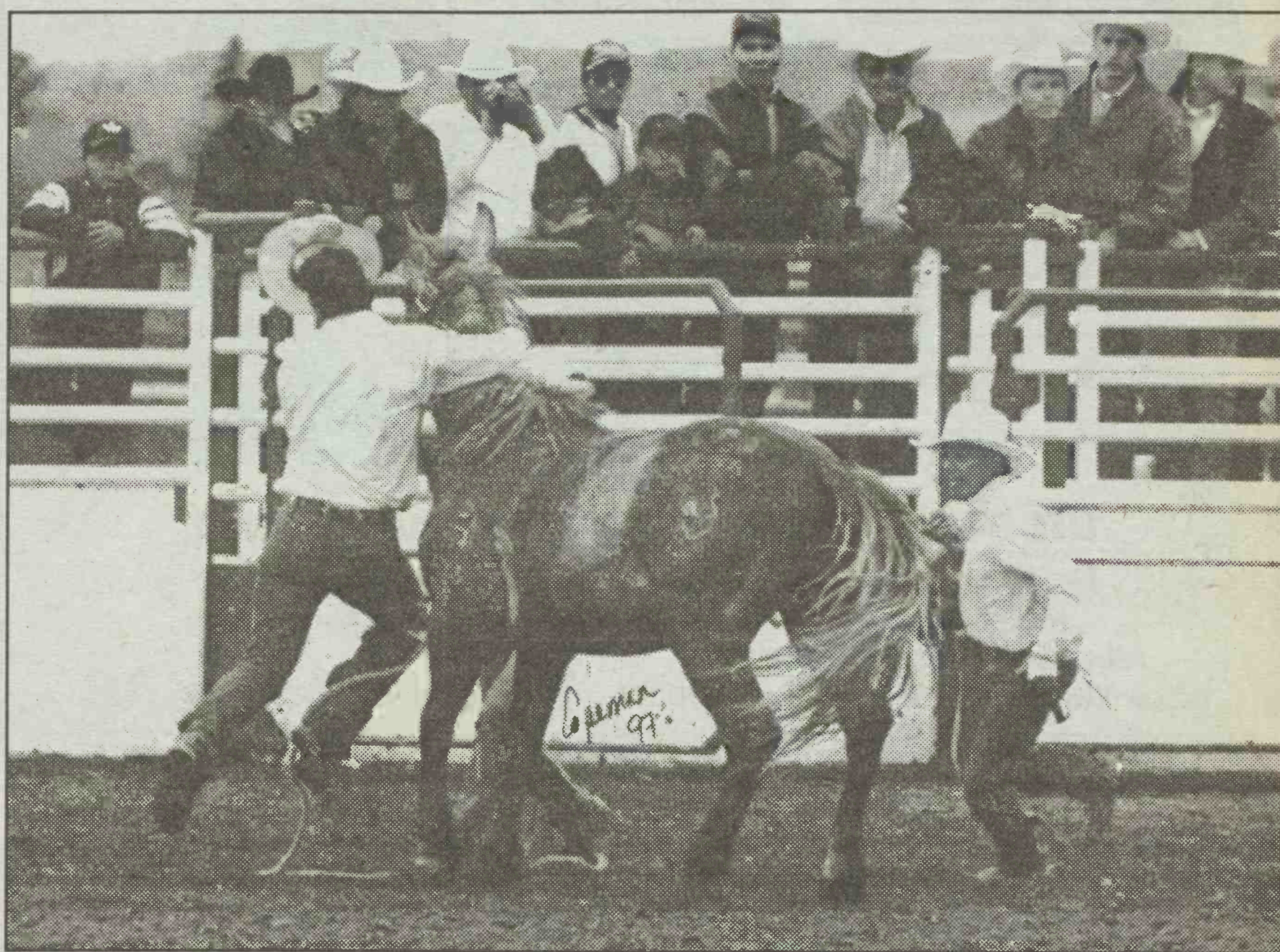
This is his second time around at the world championships for wild horse racing. Solway's team came away from the Rapid City rodeo ranked sixth overall out of the eight teams competing.

"The horses were all different sizes, but they weren't too bad. I think it was a bit rougher for the jockey because they all were good bucking horses," said Solway.

One of the 10 races slated for the four-day event was cancelled because a bull was running loose in the arena, said Solway.

That wasn't the only problem at the rodeo for Solway and his team. The jockey, Fabian Wolfchild, was run over by one of the horses during the fourth race. Wolfchild was injured. Although the injury wasn't life threatening, to stay in the rodeo it did mean Solway had to find another jockey. Jeremy Fox from Cheyenne, Wy. took the place of Wolfchild and allowed Solway's team to continue with the rest of the races.

The prize money is not what draws a cowboy to this untamed racing event, said Solway. It's the event's excitement and the uncertainty that Solway lives for.



MIKE COPEMAN

It's a wild time at the rodeo when the wild horse races begin. The team is made up of an anchorman, a jockey and an earman.

"It keeps the blood flowing, I don't see any reason to give it up. I'd rather go out and gamble in the rodeo than anything," said Solway. He works on staying calm before a race because getting too excited can wear him out before

the race even begins, he said. When Solway isn't taming wild horses at the rodeo, he is at home cattle ranching with his family. They also own and operate the local school bus for Siksika First Nation Education.

Solway has a message for other First Nation people who want to get into the sport. Don't give up or get discouraged. A good cowboy needs determination to keep on going, and the ability to get up and get out there, he said.

Aboriginal pro player ready to retire

By Sam Laskaris
Windspeaker Contributor

HERSHEY, Pa.

At five-foot-six, Mitch Lamoureux is about half a foot too tall to be a jockey.

Considered too short to become a regular NHL player, Lamoureux has still been able to enjoy a rather decent pro hockey career. In his 17th season as a pro, he currently toils for the American Hockey League's Hershey Bears.

Lamoureux, 36, believes the time has come to hang up his skates for good. He's expected

to retire after the Bears' season concludes this spring.

"Seventeen years is enough," Lamoureux said in a recent phone interview from his Hershey home. "I now want to move on to other things."

He will remain in Hershey and work as a mortgage broker for a company owned by one of his friends and also plans to continue supporting the Bears — he's made his year-round home in Hershey for the past 10 years — by being a season ticket subscriber.

But one thing he definitely doesn't want to do is remain in the sport via coaching.

"It's a lot of work," he said. "And you never know what your future holds."

If he did get into coaching, chances are he'd be changing addresses on a frequent basis. That thought certainly doesn't appeal to him.

"Throughout my career I've moved 18 times," he said, adding he doesn't want to uproot his family anymore.

Lamoureux's wife is an elementary school teacher in the Hershey area. They have a 13-year-old son, who is content with his budding academic/athletic careers in Hershey.

Lamoureux said he's "95 per

cent sure" this will be his final season of pro hockey.

"I'm pretty sure this is it," he said. "But you never say never."

He previously retired at the end of the 1996-97 season. But Hershey came calling last season when it ran into a player shortage due to injuries. He ended up appearing in 22 games.

"After that I got the itch again," he added, explaining why he also returned this season. "And I wanted to play a full year in Hershey."

If not Hershey, he would not have played anywhere else this season.

Drafted in the seventh round,

154th over-all, by the Pittsburgh Penguins in 1981, he ended up playing in 73 NHL games (70 with Pittsburgh; three with the Philadelphia Flyers), scoring 11 goals and picking up nine assists.

Though he put up some rather respectable numbers for most of the clubs he suited up for, Lamoureux's size no doubt hindered him from having more action in the NHL.

But he's happy with the way things worked out for him.

"I've still had a good career," he said. "And it's lasted a lot longer than I thought it would. When I started out, I would have been happy to play maybe 10 years."

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Pan-Am games to be targeted

Unless concerns are addressed events will be disrupted

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

The 1999 Pan Am Games: For athletes it's a time to compete. For civic and provincial politicians and local business people it's a time for the City of Winnipeg and the province to take the spotlight.

But for the Assembly of Manitoba Chiefs (AMC), this summer is a once-in-a-lifetime opportunity to highlight First Nations' demands and conditions on an international stage.

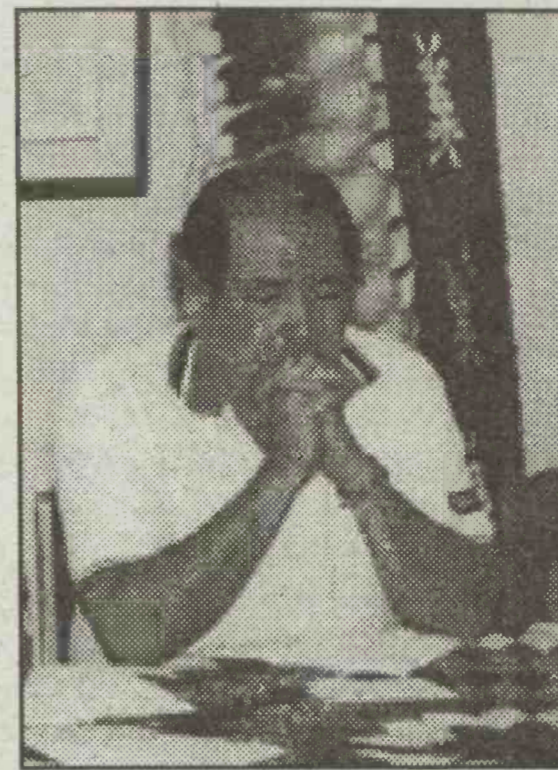
That's the warning issued by AMC Grand Chief Rod Bushie who served notice late last year that the AMC would use the games to embarrass the province and the government of Canada if they didn't satisfy First Nations' concerns on fundamental bread-and-butter issues.

While observers dismissed the initial warnings as little more than a political ploy, *Windspeaker* has learned that the AMC has set up a formal committee to come up with strategies to highlight First Nations demands during formal games activities and events. It's called the "Disruption Committee" by some AMC insiders who say its mandate, goals and objectives are questionable to say the least.

"Yes we have a committee and are planning to develop a number of ideas to make our message known during the games," said Grand Chief Bill Traverse of the Southern Chief's Organization, one of two regional political bodies that comprise the AMC.

Bushie, Traverse, and MKO (Manitoba Keewatinowi Okimakinak) Grand Chief Francis Flett, have been relentless over the last year in their attacks on the two levels of government for their failure to address the health, housing, economic, education, justice and policing needs of First Nations communities.

But they have found that their



LEN KRUZENGA

Grand Chief Rod Bushie.

concerns are falling on deaf ears, according to Flett who spoke at a recent press conference announcing the three grand chiefs' intent to make their displeasure with the governments much more visible.

"We meet and meet and meet with ministers and officials, prepare extensive reports and analysis only for our issues to be ignored in the end," said Flett.

Bushie has threatened that First Nations protesters will be organized to block the Winnipeg International Airport, hold protest marches during the opening ceremonies of the Pan Am Games and during sporting events, and seek out the television cameras.

"Maybe they'll start to take our concerns seriously if the rest of the world sees what's going on," said Bushie.

But whether the groups will go through with their threats is still open to debate.

One AMC member chief, Margaret Swan of the Lake Manitoba First Nation, ridiculed the idea.

"It's counter productive to poke a stick in someone's eye while you're attempting to get them to listen to you and do something about the critical needs of First Nations," she said. "While I can sympathize with their frustrations you have to be very careful that you don't defeat your own purpose by alienating

people, and most of the ideas I've heard so far aren't well thought out."

Equally critical, said Swan, is to ensure that such threats don't just become part of a long list of unrealized actions.

"We've heard a lot about things that will happen if this or that isn't done, but they don't follow up on it in the end and as a result no one takes us seriously."

Swan also noted that because Winnipeg is the site of the 2001 World Indigenous Games, First Nations organizations could be risking a public backlash if Native people disrupt the Pan Am Games.

But councillor Terry Nelson of the Rosseau First Nation is a strong advocate of in-your-face politics.

"Really it's the only time they (governments) have stopped to listen to us and that's when one of their showcase events threatens to become an embarrassment," he said.

"Quite frankly I don't think the AMC is going far enough with this idea. They should be blocking the highways and disrupting everything they can. You watch the politicians sit up and take notice. We've never gotten anything by being nice. Every time we have they (governments) have just rolled over us. Just look at our history."

Pan Am Games officials refused to comment on the issue, however one staff member, who requested anonymity, said the results of any First Nations protests during game ceremonies would be an international embarrassment for the city, the province and the country.

"It would give everyone involved a black eye and it won't accomplish anything."

As to what promises or actions from the governments the AMC is looking for, Grand Chief Traverse was vague.

"We are still determining our positions on this matter and I can't say more until after everyone involved has met and decided on a course of action."

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Hockey project reaches crossroads

By Paul Barnsley
Windspeaker Staff Writer

KAMLOOPS, B.C.

An idea first reported in October of 1997 has come to the 'put up or shut up' point and the man behind the idea needs to know if people want him to continue.

Gregg Lindros' Breakaway Hockey Foundation is still hard at work pursuing funding support for an on-reserve alternative independent school that will offer educational and athletic opportunities for Aboriginal young people from all parts of the province and the country.

The foundation was established in memory of Lindros' son, Randy, who died at age 15 from an aneurysm a few days after he collapsed during a hockey practice. Lindros is working closely with the Little Shuswap Indian Band near Chase, B.C. to build the facilities and create the school on band land.

"I was talking to Indian Affairs, this morning," he said on Feb. 9, "and they support the idea in principle but they need me to show them the interest is there."

That seems to be the reaction from a lot of groups that Lindros has approached for financial help during the last year-and-a-half. They're intrigued by the idea of a private school that will be a place for Aboriginal high school students to combine a rigorous hockey training program with a custom-designed academic component.

When Lindros noticed there weren't many Native players on teams competing at the elite level in minor hockey, he discovered the main reason was that the opportunities for First Nations kids are not equal to those given to city dwellers. It wasn't long before he came up with the idea to open a school that would combine athletics and academics under one roof and provide gifted Indigenous athletes with that opportunity to develop their skills and get access to top-level competition. As a consultant who has worked with a number of

bands in British Columbia's Interior for more than 15 years, Lindros had the contacts to follow through and the understanding of the challenges facing such an ambitious plan.

"What we've completed is basically a feasibility study," Lindros said. "We've done our homework; now it's time to launch it, to get it up and running."

Enough private and public funding agencies have expressed an interest in the project to convince the foundation that it's worth putting what will be a multi-million dollar operation into gear. Lindros said he hopes to have at least one team of Bantam age players (14- and 15-year-olds) registered and in attendance at school for this September. If the demand is there, he'll add a Midget team (16- and 17-year-olds). The proposed school building and arena won't be ready by then, but Lindros feels the support will come if he proves there are enough student-athletes ready to make the commitment.

The program is open to Aboriginal students from all across the country. The foundation will subsidize a big part of the cost of housing, training and educating them, but a player who wants to live at the boarding school and play serious hockey while attending a private school that demands excellence, commitment and initiative in the classroom and in the dressing room will still have to come up with about \$3,000 per year.

Lindros believes a band council or other sponsor could be found in a community where there is a talented player who can't get at home what he needs to excel. He expects there'll be little trouble finding a sponsor who'd be willing to help raise the money for students whose parents can't afford the \$3,000 because it's such an exceptional opportunity.

Aware that he's offering to create a "residential school" type of setting, Lindros has gone to extremes to make sure that this school will be nothing but a positive experience. He and Chief

Felix Arnouse have involved the Elders of the community in the planning process and the board that will oversee the curriculum and monitor the operation of the school will be 100 per cent Aboriginal. The curriculum will feature a sizable Native cultural component. Lindros and his foundation will run the hockey side of things but he insists that the structure of the school will ensure that academics come before athletics.

"The measuring stick for us at the end of the day will be the number of graduates and the grades they get," he said. "On the academic side, it's not going to be tilted towards university, although we want to make sure that's there for those students who want that. We plan on being heavy-duty into creating job skills and assisting in career planning."

Lindros said the relatively small size of the school will allow each student to receive a customized education. Those who wish to continue on to university will get the preparation they need; those who wish to acquire a clearly defined set of job skills that will serve them when they return home, will receive instruction in the classroom that meets their needs.

As the school grows, other sports — for boys and girls — will be added.

"There's all sorts of programs out there for kids at risk. Programs that deal with things after the fact," he said. "What about special, talented kids? Why can't we do something like this for them? We're focusing on hockey to get it started but there's no reason we can't add other sports — girls' hockey, figure skating, basketball, who knows?"

The excitement around the Little Shuswap area is building as the plan gets closer to reality, and Lindros himself is very excited about finishing off this unlikely venture.

If you're interested in applying or just in getting more information, the foundation can be reached by phone at 1-250-374-5383 or by fax at 1-250-374-4380.

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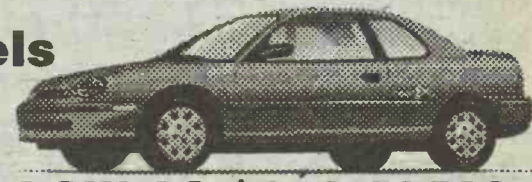
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Canada

Onion Lake Winter Hawks flying high in Saskatchewan

By Pamela Sexsmith Green
Windspeaker Contributor

ONION LAKE FIRST NATION, Sask.

The atmosphere was electric, the arena packed to overflowing, when the Onion Lake Winter Hawks challenged the Lloydminster Jr. B Bandits on Feb. 4.

More than 1,800 people filled the stands of the Civic Centre in Lloydminster to watch the "new kids on the block" take on the well-seasoned Bandit team, whose eight-time winning streak in Northern Alberta Jr. B league championships had made them no stranger to success.

What a knuckle-clenching game it turned out to be, a hard-hitting battle between two strong teams that saw fans screaming and jumping up and down in their seats up until the last 10 seconds, with a final score of 6 to 5 for the Hawks.

And what a rush for the Hawks, knowing that more than half of the fans had traveled in from Onion Lake, Sask. and the surrounding region to support their own First Nations team, as they out-skated and out-played the competition.

"It was a great game with excellent reffing, against a very good team from a strong organization," said Kelly Zacharius, head coach of Onion Lake.

"But it was the mental toughness of this young team that came shining through, and what a perfect time for it to do so," he added.

The Friday night victory was the fourth win out of six for the Onion Lake Winter Hawks against the established Lloydminster Bandits, a win that pushed them into third place overall in the North Eastern Alberta Jr. Hockey League, a solid spot to be in before the playoffs.

It's also something that has injected a shot of pride into First Nations people living in the region, something that's a win/win situation for everyone involved, says Zacharius.

"There's so much more involved than just entertainment in the development of a new First Nation hockey team. There are a

lot of positive spin-offs, both social and economic," he said. "You take 500 people on any given night who could be doing anything else — they could be doing VLTs or they could be out at bingo — but they're not, they're here, attending the games, supporting their home team."

"It's great for the younger kids to have such super role models and see the amount of hard work and dedication involved. It gives them a goal, something real, and, without it, the next level they would see would be on TV, and sometimes that's a little difficult to grasp," said the coach.

The creation of a new First Nations Jr. B team was the result of 15 years of work and planning by manager Kevin Tootoosis, Joe Carter, George Dillon and Ronald Dillon.

In a community well known for giving strong support and backing to its hockey teams, the inauguration of a Jr. B team in Onion Lake fills an important gap between the minor and senior hockey leagues, with a roster of players coming up from the minors and some last cuts from the Jr. A squads.

Zacharius, a Saskatchewan Métis who scouts for the Melford Mustangs, is confident that his team will give their fans a first season to remember.

"In terms of how the season has gone so far, we are a young team that needs to be nurtured. We've been very competitive and we've really surprised some people. There's always going to be skeptics as long as there is a good First Nations team. I always tell the guys that there are a lot of people waiting for you to fail. They want you to have a great first quarter and then fall on your face."

"The success of the Hawks is sending out a strong message, one that lets people know at the Jr. A level that Onion Lake First Nation has a world-class organization, that they have teaching skills to be able to have these young players leave the reserve and go out and be competitive in the world, ready to challenge the next level, which in Saskatchewan is the Saskatoon

Blades," said Zacharius.

The Winter Hawks' lineup includes 14 First Nations players, six non-Aboriginals and one Lebanese player "who is rich into his culture like our Aboriginal players," and who are all billeted at Onion Lake, supported by funding from sponsors and gate receipts.

Training in the state-of-the-art arena complex at the reserve is based on "progress, not perfection," explained the coach, using dryland workouts, aerobics, weight lifting, as well as plenty of time on the ice, taking into account injury problems, suspensions and having a younger team than most in the NEAJHL.

Registered in Saskatchewan, the team can only dress players between ages 17 and 20, but are up against teams that can have up to four 21-year-olds playing.

But sheer determination and drive can overcome a lot of obstacles, explained Zacharius.

"I want to see these kids move on up, to try and give them the tools to do as well as they can, have a stepping stone to a bigger world. Only one Canadian kid out of 10,000 that starts hockey will ever walk through the doors of an NHL dressing room and then will he have what it takes to stay, or will he end up being sent back down to the Junior level?" he asked.


One of the shining stars in the Winter Hawks lineup is a 17-year-old Aboriginal player named Owen Couilenneur, who at six-foot-four and 200 lb. has come a long way this season.

Couilenneur has been listed and protected by the Flin Flon Bombers and hopes to play for them in next year's season.

"The coach of the Flin Flon Bombers came out to look at Owen and said that he looked lean, trim and was very articulate, a real feather in Owen's cap," said Zacharius.

Zacharius, who has worked in maintenance at Wanuskewin and played an extra in a Doug Cuthand documentary starring Tantoo Cardinal, says more than anything, he wants to see his young players get ahead and be able to move on and develop the self esteem to take on the world.

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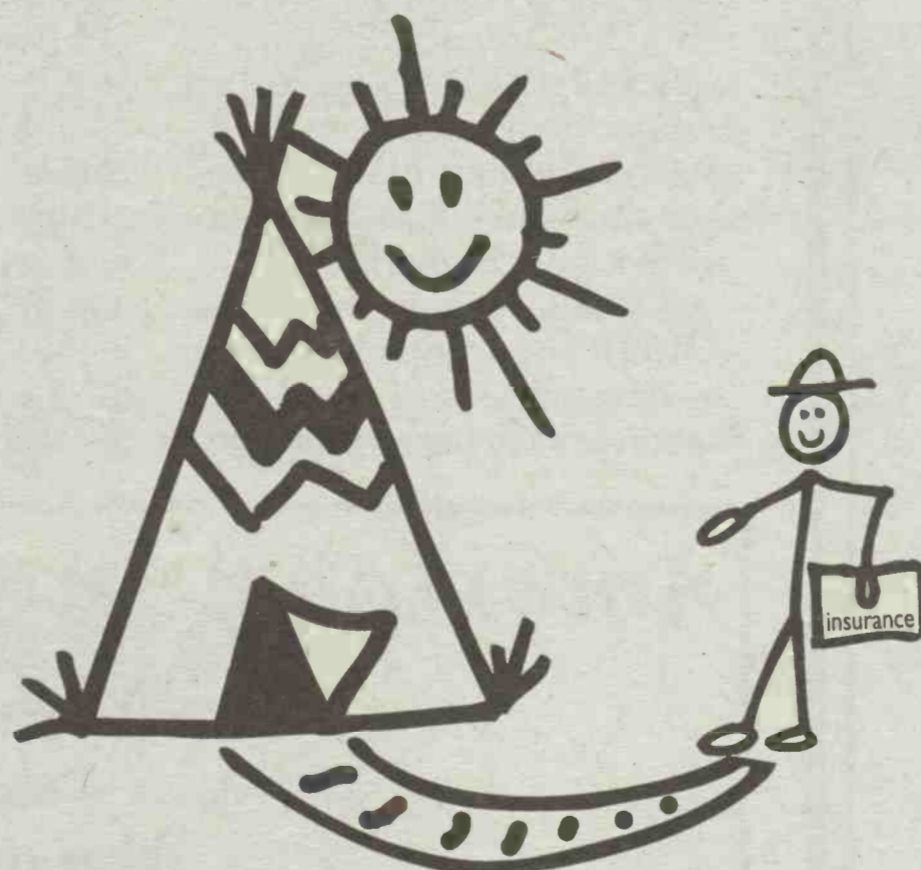
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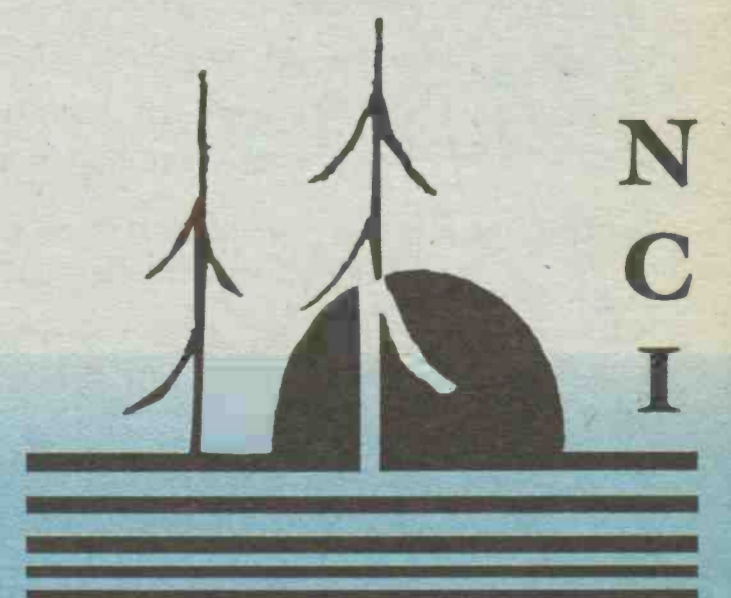


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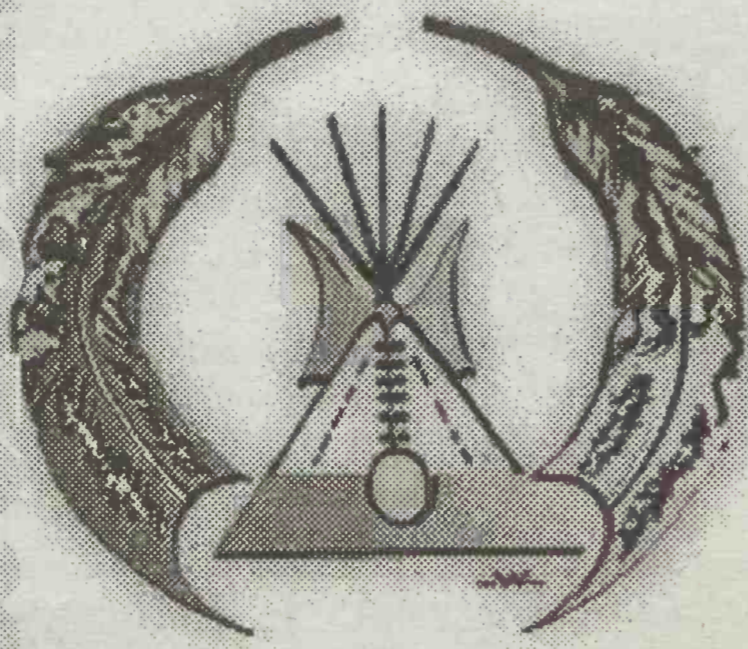
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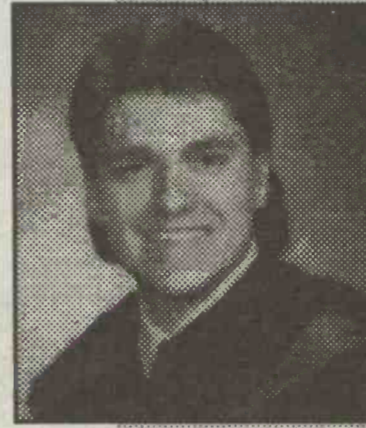
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BSc, MD**

Most of us have had a sore throat at some time. A sore throat can be caused by infection, smoking, breathing polluted air, drinking alcohol, hay fever, or other allergies. Virus infections are the most common cause.

Streptococcus bacteria (the Strep in Strep throat) can be detected in a sore throat by a throat swab and culture or a rapid Strep test. Viruses are not commonly tested for unless your doctor suspects "mono" (mononucleosis) as a cause. A runny nose or cough is more common with viral infections. The sudden appearance of a sore throat, fever, pain when swallowing, or tender glands in your jaw or throat are more common symptoms with Strep throat.

Headaches, vomiting, swollen and red tonsils, or white patches on your tonsils or throat can occur with either a virus or a Strep infection.

An untreated Strep throat can sometimes cause rheumatic fever that may damage the heart valves or other organs in the body. Rheumatic fever can be prevented by taking antibiotics such as Penicillin or Erythromycin by mouth for 10 days. Even if you feel better in a few days, it is important that you take all of the medicine to make sure that the infection does not return. Many doctors wait for the test results before they start treatment and this does not increase your risk of complications.

Some people normally carry Streptococcus bacteria in their nose and throat. These people are called "carriers" and their sore throats are often caused by viruses. The Strep in carriers does not cause them to have a sore throat and they do not get rheumatic fever or other complications. If your doctor suspects you of being a carrier, he

may test for Strep when you are well.

Many doctors will treat every positive Strep test with antibiotics because we seldom know who is a carrier or who has a Strep throat.

Antibiotics will not help a viral infection. Most symptoms will go away in five to 10 days once your body fights off the virus. Taking fluids and getting plenty of rest is the only proven treatment for cold-like viruses. You can take acetaminophen (e.g., Tylenol) or ibuprofen (e.g., Advil, Motrin) for fever, headaches, and other body aches. Avoid aspirin in children as it may cause Reye's Syndrome. Gargling with warm salt water or sucking on throat lozenges and hard candy may soothe a sore throat. Eating soft or frozen foods like popsicles are easier on a sore throat. A humidifier may also help.

Both viruses and Strep throats are contagious. Good hand washing and avoiding coughing or sneezing on others can help prevent spread of the infection. If you have Strep throat, you are unlikely to spread the infection after a couple of days of antibiotics or after your symptoms are gone. If you are in contact with someone with Strep throat and get symptoms like I've described, you should be checked for the infection.

This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information or from any error or omissions or from the use of any of the information contained within the text.

Dr. Pinette is a Métis family physician in Manitoba. If you have comments or suggestions for future health articles, write to Dr. Pinette, care of this newspaper.

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Indian and Northern Affairs Canada
Affaires indiennes et du Nord Canada

Notice Of Vote To: Members of the Loon River Cree First Nation

TAKE NOTICE that a vote of the members of the Loon River Cree First Nation will be held on March 9, 1999 to determine if those members (aged 18 years and over as of March 9, 1999) approve and assent to the proposed Settlement Agreement relating to the First Nation's claim against Her Majesty the Queen in Right of Canada.

The ratification vote will take place on March 9, 1999 from 9:00 am to 8:00 pm, at the following locations:

Loon River Community Centre in the community of Loon River; and Edmonton Office, Indian and Northern Affairs Canada at Suite 630 Canada Place, 9700 Jasper Avenue, Edmonton.

AND FURTHER TAKE NOTICE that voters who are on the List of Voters and who are unable to vote on March 9, 1999, an advance poll will take place on March 8, 1999 from 9:00 am to 8:00 pm, at the following locations:

Loon River Community Centre in the community of Loon River; and Edmonton Office, Indian and Northern Affairs Canada at Suite 630 Canada Place, 9700 Jasper Avenue, Edmonton.

Copies of the Settlement Agreement and the Trust Agreement may be obtained from:

The Loon River Cree First Nation Office
Box 189, RED EARTH, AB T0G 1X0
Telephone: (780) 649-3883

Susan Weston, Ratification Officer,
Indian and Northern Affairs Canada
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Fear walks hand in hand with AIDS

Fear's echoing voice sounded in my head with disgust.

"Be afraid, be very, very afraid. You don't deserve love and you don't need love. No one cares and no one is going save you. You're a nothing and you will always be a nothing! Run faster!"

Fear continued to scream at me.

"I'm going to catch you and when I do, I'll give you a real reason to cry! Run faster!"

"Fear, like the many times I have listened to you in the past, I now ask you to listen to me," I replied. I proceeded to be true to my spirit as I went on to say this to Fear:

"Fear, I accept and understand that I was once under your control. I also accept that in that time, you influenced my behaviors. Living in this world, filled with so much of you, has had its adverse effects on me. However I will say I'm still in the game. Like everyone else in this entire world, I am still in the game."

"I find now, in this moment, that it is very important for me to embrace the honor, the truth and the self-respect that hovers in my midst. Empowering myself, I choose no longer to be blinded by you. Now that I know how, and choose to overcome you, I become witness to the beauty and the light that is available to me on my sacred walk. You knock on my door everyday, and you try in your many ways, and in your many forms to play your infamous recording, 'Be afraid, be very, very afraid. You don't deserve love and you don't need love. No one cares and no one is going save you. You are a nothing and you will always be a nothing! Shut up! Stop crying or I will give you a real reason to cry! Keep running or I'll catch you. Run faster!'"

"Once again trying in your many ways to play that dreadful recording, inviting me back into a world of shame and powerlessness, feeling unworthy and weak, tricking me into accepting that way of life, the ill treatment of me. I refuse to be a victim of yours any longer and have no reason to listen to you. I've listened to you over and over and over again. Even you must have some compassion for the souls that we've hurt when we were living side by side. I'm now choosing to walk into the rest of my life conscious of my special place in it. I trust that the Creator's love is upon me and upon everyone else around me."

My Spirit assures me that all I need is to consistently remind myself that I'm special and that everything is happening on schedule and according to plan, ultimately creating a new recording. My spirit also reminds me that the Creator is not weak, powerless and easily manipulated, sharing also that eagle



HELPING HANDS PROJECT

BY DEN DEANE

medicine is very important in this space and time of healing.

I am to keep my focus, to keep my eye on the prize as the sacred eagle of the east would. Sweeping out of the free, vast, light blue sky, embracing the sacred field mouse of the south, devouring it, allowing it to become a part of it's magnificence. Like the sacred eagle of the east, I will keep my focus. I will jump into the free, vast, light blue sky. I will be enveloped by it. I will become it. I am the sacred field mouse.

With this information, I have been able to face Fear, getting to know it, recognizing it in its many forms. I now choose to listen to my new recording that tells me I'm special and everything is happening on schedule and according to plan.

"Fear, I thank you for all of your teachings. Every time I allowed you to play your recording, listening to it play recklessly in the corners of my mind, over and over and over again, I learned something new. I realized or saw something that I missed the last time I allowed you to play it. I will now take what you've taught me and accept it, with love in my heart, as I have been taught. I will help others to recognize you in the ways that I now do.

"Aho!"

This had ended my conversation with fear. I now see areas of myself that I wasn't able to when I was blinded by fear, the fear of women, the fear of men, the fear of looking at my past, the fear of feeling emotion, the fear of being alone, the fear of abandonment, the fear of rejection, the fear of assertion, the fear of addictions and the results of addiction, the fear of neglect, the fear of trusting, the fear of sexual orientation, the fear of the unknown (the future), the fear of kindness and life without trauma and victimization, the fear of truth and honesty, the fear of reality and, last but not least, the fear of death and dying.

I have ventured out of the realm and boundaries of fear. There is nothing more powerful in this life than honesty, truth, love, and the return to innocence.

Fear, at one point, had rendered me helpless and defeated when I became aware of my own personal diagnosis of HIV/AIDS. I have not only survived, I have succeeded and now prevail. I believe that this also applies to

my people. We are not weak and defenseless. Our Grandfathers and Grandmothers have brought us here and, with the information I have, I'm going to do the best that I can. I will not give in. I never thought or believed I would ever be able to trust again, however I will also say that it is well worth the effort.

I can live with the peace and serenity that now takes the place of the fear, that at one time in my life, cluttered up my heart. I have learned how to acknowledge and accept my special place in life by participating in ceremony - sun-dancing, sweating and dancing powwow - which are all filled with spiritual empowerment (love, health and help). With the guidance of my spiritual ways, I am now so full of the Creator's love that it overflows on to the people around me. My strongest prayer since I was diagnosed with HIV was that the Creator would allow me to walk in his light. I choose no longer to walk in darkness, turmoil, defeat and confusion.

I say this in honor of my deceased brother and sister Kimball Dean and Bernice Victoria from the James Smith Cree Nation, Sask., and the many others of my people who have also stared fear in the eyes as I have, and which has taken us to crime, the streets, the different levels of drug usage, incarceration and to skid row. If no one has ever thanked you for your sacrifices in life, I have opportunity and honor you in doing so. Thank you. Your suffering in this life is Wakan (sacred) and I will continue to recognize it as such. No matter what life's circumstances, talk to fear as I have. Fear is as real as you and I. It's fooling and damaging our people.

I pray openly for those that are on skid row and overwhelmed with their fears, living the consequences of prostitution, excessive IV drug usage, and other behaviors that represent worthlessness, powerlessness and displays of defeat, all influenced by childhood traumas and indignation. Desperation is the only feeling felt, gasping for just one more breath and at the same moment hating every breath that come in with each gasp.

Ultimately there are those who won't have the opportunity to read this.

(see Fear speaks page 29.)

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SchoolNet program expands students' horizons

By Len Kruzenga
Windspeaker Contributor

WASAGAMACK
FIRST NATION, Man.

Computers — not since the advent of electricity has technological change had such an impact on the lives of people.

And the opportunities and challenges of the computer age have come home to First Nations as well — particularly the youth — with the First Nations SchoolNet project.

Created in 1996 by Industry Canada, and now jointly administered by the Assembly of First Nations, the project provides First Nations' schools with a link to the information highway by providing computers and PC digital receiving satellite dishes.

Since its inception, more than 500 First Nations schools have been connected across Canada with the goal of having every First Nation community on-line by the year 2003.

And the program is rapidly contributing to the development of increased computer skills by First Nations' children as well as their increased political and social awareness, and a sense of connection to other First Nations' communities.

The goals and objectives of the program are comprehensive: to assist learning through the use of the best educational resources the world has to offer; to develop computer and com-

munications' skills essential to the future; to join a network of Aboriginal students across Canada and around the world.

And it appears that these goals are being achieved.

Across First Nations' communities, students are linking up with other First Nations to exchange ideas and viewpoints and communicate directly with people anywhere using e-mail. They are also able to access university and government databases and libraries, as well as using news groups to post questions or messages on any topic.

"First Nations SchoolNet thrives because it is constantly being expanded and refreshed by its users," said First Nations SchoolNet Program coordinator, Marilee Nowgesic.

"Exciting projects are posted regularly and the challenges and opportunities for First Nations' schools are endless."

Many of the schools and communities, said Nowgesic, are using First Nations SchoolNet to promote their cultures, languages and communities by developing their own home page or website.

Using the First Nations SchoolNet website means students are never more than a mouse button click away from a new discovery.

The First Nations home page at <http://www.schoolnet.ca> provides links to such subjects and topics as Aboriginal businesses; culture; curriculum; Elders;

health; home news; legal services; services; news services; political and social organizations; schools and traditional knowledge; as well as a comprehensive reference index.

For First Nations' students wanting to find out what students in other communities are up to, the site offers a virtually unlimited chance to find out about other Aboriginal cultures and traditions.

In Atlantic Canada, for example, you can visit the Innu Nation of Labrador's website, which features information on Innu culture and history, as well as political issues the community is facing such as low-level flying or the Voisey's Bay mining debate.

Another click can transport students to the Cree of Northern Quebec, where a photo essay provides a glimpse of life there, as well as samples of their Cree language or information on Cree sovereignty and the James Bay agreement.

Students are also able to surf to Ontario and visit the Chippewas of the Thames to access historical and contemporary information about the community and its people. In fact, students can travel anywhere their imaginations take them.

For 15-year-old Sylvia Harper of the Wasagamack First Nation in northern Manitoba getting First Nations SchoolNet was a godsend.

(see SchoolNet page 24.)

By Len Kruzenga
Windspeaker Contributor

ALGONQUIN FIRST NATION, Que.

For the Kitigan Zibi School located on the Algonquin First Nation of Maniwaki in Quebec, participation in the First Nations SchoolNet Project yielded immediate results as students used the initiative to chronicle and showcase information about their own heritage.

While the 200-student school already had a pretty active computer program, the new initiative created the spark for students to develop their own community website, which includes information about powwows, band council meetings, community updates and more.

Apart from the development of strong pride and participation in their community, students working on the web pages have also developed marketable skills they can use in today's workplace, according to school educators.

In fact some of the graduates from the school have already gone into other career fields requiring advanced computer skills such as accounting, drafting and design.

The site can be found at: <http://www.kza.gc.ca>

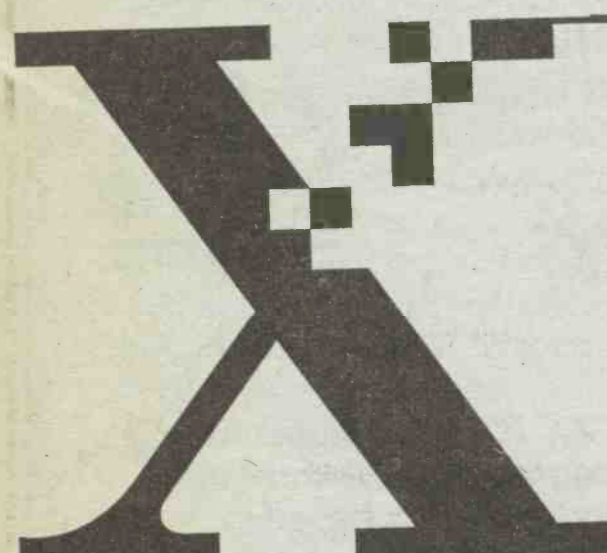
Included in the site is a tool designed to help students begin their own career search entitled: "How to Start a Business," with tips and guidance on how to get a business off the ground and the promotion of locally owned businesses. It also has links to international job boards.

Between the success of the community's own computer training courses and its First Nations SchoolNet activities, this First Nation has embraced new technology with fervor.

Computer training courses are now available right in the community run by System House Limited (SHL) and a local community college. The course provides advanced training in the areas of networking, Windows NT and other esoteric programs.

In fact the community may be a victim of its own success, according to its education director, Gilbert Whiteduck, who notes that getting introductory computer courses launched now is difficult because so many people in the community have already brought computers into their daily lives.

But there's no doubt that the First Nations SchoolNet site has played a major part in sparking community interest in computers and new technology.



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Students learn Maori traditions

By Huw Turner
Windspeaker Contributor

NORTH ISLAND,
New Zealand

The Marae is the focal point of Maoridom in any New Zealand community. It's a building or series of buildings in which Maori spiritual and moral values are celebrated and preserved. It is sacred to the living and a memorial to the dead. Typically, the marae consists of the whare kai (the dining hall) and the whare nui (the big house or the house of learning). Within the whare nui the presence of generations of departed souls is tangible. Photographs adorn the walls to remind the living of their ancestors.

In February, 35 senior Bream Bay College students, located on the Pacific coastline in the far north of New Zealand's North Island, gathered at the Ngatiwai Marae to attend a leadership camp organized by the Ngatiwai Wananga Raorao Foundation. The weekend was organized so that students experienced a range of activities based on and around the ocean and in the forest, and so that they learned the disciplines necessary to make communal living enjoyable and comfortable.

Through the korero (the speech or teaching) of their tutors, students were introduced to, and encouraged to think about, the essential principles that guide Maori in their thinking and in their actions: tika (correctness

and truth in speech), pono (living and upholding the necessary protocols), aroha (the purpose for the direction of their energies), and mana (integrity and pride).

New Zealand was settled by Europeans following Captain James Cook's circumnavigation of the globe in 1769, but had been earlier discovered by wandering groups of Pacific islanders in approximately 900 AD and named Aotearoa, Land of the Long White Cloud. The Treaty of Waitangi, signed in 1840 by representatives of the British crown and of the Maori (tribes), is the legislative foundation stone of modern New Zealand, but this is under pressure and is being re-defined and re-interpreted.

The Bream Bay students, 75 per cent of whom are Pakeha (of European descent) and 25 per cent Maori, were welcomed onto the marae by the local Elders in a ceremony called a powhiri (I am intrigued by the closeness to the word powwow). Through korero (speech) and karakia (prayer), the visitors are challenged. This challenge was met by the korero of the kaumata (Elder) who had accompanied the party from Bream Bay. The powhiri concludes with the hongi, the final gesture of acceptance in which hosts and guests rub noses to share the same air, to share the same breath. This acceptance conveys upon the visitors membership of the local whanau, or extended family.

(see Maori page 28.)

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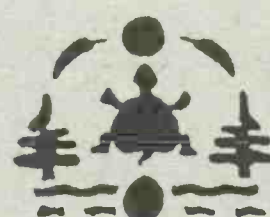
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13th National Conference on Native Education



Winnipeg Convention Centre, Winnipeg, MB APRIL 26 - 30, 1999

▶ TWO-DAY WORKSHOPS A-J (MONDAY & TUESDAY)

- A. **Strategic Education Planning: Long Term Planning** - Mr. Elie Fleury, NORTEP
- B. **Board Planning: Building Capacity** - Mr. Robert Hill, Community Development Specialist: Sahtu
- C. **Working With Difficult People** - Mr. Harold Mahatoo, Director of Education
- D. **Board Training Workshop** - Ms. Rheena Diabo, Kahnawake
- E. **Managing Conflict Within a School Board** - Ms. Priti Shah, Praxis Conflict Consulting

- F. **Suicide Prevention & Intervention: Working With Individuals & Communities** - Ron Thorne-Finch
- G. **Non-Violent Crisis Intervention Training** - Ms. Winnie Taylor & Ms. Dale Jacobs, Kahnawake
- H. **Empowering First Nations Health Committees 1, 2, 3, & 4** - See ad on page B 1
- I. **Catching Your Dreams in the Circle - Healing Within** - Mr. Angaagaq Lyberth
- J. **Creating Optimal Learning Environments for All Children** - Dr. Todd Fletcher & Ms. Lorri Johnson

▶ ONE-DAY WORKSHOPS K-X (WEDNESDAY)

- K. **Instructional Practices to Relate/Base/Immerse Children in the Curriculum Through the Curriculum** - Dr. Sharilyn Calliou, U.B.C.
- L. **Program Evaluation** - Mr. Elie Fleury, NORTEP
- M. **Removing the Cloak of Shame** - Mr. Ron Thorne-Finch, Counsellor
- N. **Band-Operated Schools and the Law** - Dr. Pier de Paola, O'Chiese Education
- O. **Language Games to Motivate Students** - Ms. Ann Alphonse, Black Lake, SK
- P. **Leadership** - Ms. Rheena Diabo, Kahnawake
- Q. **You, Your Family, Your Community, Your Nation & Your World** - Mr. Angaagaq Lyberth

- R. **Self-Esteem Building** - Dr. Art More, U.B.C.
- S. **Evaluation & Instruction of Diverse Learners** - Dr. Todd Fletcher, University of Arizona
- T. **Ideas on Elders/Cultural Programs** - Ms. Cindy Hanson, Community Choices Consulting
- U. **Issues in Indian Education** - Mr. Randy Johnston & Ms. Julia Johnston
- V. **Effective Leadership** - Mr. Robert Hill, Community Development Specialist
- W. **Making the Most of Stress**, Ms. Bev Nackoney, Gentle Stream Counselling
- X. **Using Traditional teaching Methods, Content Curriculum and Educational Values** - Ms. Sheena Kooops, Black Lake, SK

▶ TWO-DAY WORKSHOPS I-3 (THURSDAY & FRIDAY)

- 1. **Board Training for New and Experienced Members**
Mr. George Crate Chairperson Fisher River Board of Education
Mr. Harold Mahatoo Director of Education Fisher River Board of Education
- 2. **Exploring the Medicine Wheel: A Multidisciplinary Approach (Seven views of the Medicing Wheel)**
Mr. Joe Mercredi Counsellor

- 3. **Breaking Barriers & Restoring Peace**
Mr. Frank J. Whitehead Aboriginal ACHIEVE Systems

▶ ONE-DAY WORKSHOPS 4-16 (THURSDAY OR FRIDAY)

- 4. **Bringing Aboriginal Traditions/Culture into the Classroom** - Mr. Calvin Pompana, Elder
- 5. **Adapting Teaching to the Learning Styles of Native Students** - Dr. Art More, U.B.C.
- 6. **The Sharing Circle: Ancient Medicine for a Trouble World** - Mr. Art Shofley
- 7. **Give Them A Gift For Lifetime: Teach Them To Read**
Ms. Yvonne DePaola Early Childhood Teacher Dakota Sioux
- 8. **Healing Through the Spirit of Humour in the Workplace** - Moccasin Joe (Mr. Leonard Dick)
- 9. a) **Treaties in Historical Perspective** b) **Troubled Legacy of Residential Schools**
Dr. J.R. Miller University of Saskatchewan
- 10. **Why We Should Teach Our Students in Their First Language?**
Ms. Ann Alphonse Black Lake, SK

- 11. **Math & English Modules for Multi-Level, Workshop, Co-Operative & Aboriginal Education**
Ms. Sheena Kooops Project Co-Ordinator Black Lake, SK
- 12. **The World of the Metaphor** - Ms. Bev Nackoney, Gentle Stream Counselling
- 13. **An Holistic Approach to Special Education Services**
Mr. Steve Manlow Learning Sources
- 14. **Principles in Resolving Conflict in Our Native Communities** - Mr. Angaagaq Lyberth
- 15. **Orientation Handbook for Teachers and Teacher Assistants**
Mr. Morris Manyfingers
- 16. **The Effective Use of Drama Therapy in Aboriginal Communities**
Ms. Amanda Gafter-Ricks, MA., RDT Shamattawa Theatre Group & Bellevue Hospital, NY

▶ ONE-DAY WORKSHOPS 17-27 (THURSDAY ONLY)

- 17. **Effective Teaching of Native Studies** - Ms. Cindy Hanson, Community Choices Consulting
- 18. **Policy Development** - Mr. Elie Fleury, NORTEP
- 19. **Understanding and Working With Children Having Social and Emotional Difficulties**
Mr. David Schwab Child Guidance Clinic
- 20. **Making Children Successful in Math** - Ms. Lillian Smith, Manitoba Dept. of Education
- 21. **A Round table Discussion for Directors of Education** - Ms. Kathy Whitecloud, C.E.O., AFN
- 22. **Team Building in First Nations Communities: Empowered Self-Directed Teams**
Mr. Robert Hill Community Development Specialist

- 23. **School Board Training: Roles & Responsibilities** - Mr. Randy Johnston & Ms. Julia Johnston
- 24. **Finding Success for Children with FAS/FAE**
Ms. Kathy Jones West Region C. & F.S.
Ms. Dorothy Schwab Centre for Rehab. for Children
- 25. **Confronting Differences/Resolving Workplace Conflict** - Ms. Priti Shah, Praxis Conflict Consulting
- 26. **Grieving: Helping Ourselves, Families & Friends**
Mr. Ron Thorne-Finch Counsellor
- 27. **Community Mobilization** - Ms. Rheena Diabo, Kahnawake

▶ ONE-DAY WORKSHOPS 29-39 (FRIDAY ONLY)

- 29. **Understanding and Managing Behavior from a Wholistic Perspective**
Ms. Jennifer Janzen Behavior Management Specialist
- 30. **Healthy Leadership Lifestyles** - Mr. Robert Hill, Regional Community Development Specialist: Sahtu
- 31. **Role of the Education Authority** - Mr. Elie Fleury, NORTEP
- 32. **Native Literature in Science** - Dr. Len Zarry, Brandon University
- 33. **Technology - The Cost of Ownership & Computer Guided Learning**
Mr. Keith Murray Principal Wawanasa
Mr. Gord Murison Advanced Electronics

- 34. **Report/Proposal Writing** - Ms. Rheena Diabo, Kahnawake
- 35. **Sexual Abuse: Recovery and Healing** - Mr. Ron Thorne-Finch, Counsellor
- 36. **Bi-lingual & Bi-Cultural, Language & Culture Program Development** - Ms. Julia Johnston & Randy Johnston
- 37. **Making Connections between Phonemic Awareness & Early Literacy Learning**
Ms. Rosana Montebruno Fort Garry S.D.
- 38. **Eight Learning Styles & Teaching** - Dr. Pier De Paola, O'Chiese Director of Education
- 39. **Blueprint for Change: The Experiences of the Kahnawake Education System**
Mr. Alex McComber & Schools Committee Members

▶ ONE-DAY FORUMS (#28 THURSDAY OR #40 FRIDAY)

- 28. **Community Involvement in Aboriginal Education**
Mr. Alex McComber, Dr. Pier De Paola, Dr. Sharilyn Calliou, & Mr. Edwin Jebb

- 40. **The Role of Politics in Native Education**
Ms. Marion Meadmore, Ms. Kathy Whitecloud, Dr. Elizabeth Lightning, & Mr. Edwin Jebb

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Parents
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Note: Workshops are all-day (5-6 hrs.) You will be placed in one of your choices.
Please indicate your choice of workshops.

Workshop Selection & Registration Fees:	Conference Workshop Choices		
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Conference & Forums:			
1. Two-Day (Mon. - Tues.) (A - J) (H1-2)	\$250.00	\$350.00	_____
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* (PRE-REGISTER BY APRIL 16, 1999) All pre-registrants will be notified by mail, phone or fax.

SAVE TIME AND MONEY BY PRE-REGISTERING BY FRIDAY, APRIL 16, 1999. Pre-registrations post-marked after April 16, 1999 will not be accepted.

On-site registration will be available on a space available basis beginning at 7:00 am each day in the conference registration area of the Winnipeg Convention Centre.

WRITTEN REQUESTS FOR REFUNDS, minus 25% administration costs will be honoured only if post-marked no later than April 16, 1999.

To pre-register, mail this completed form along with your cheque, money/purchase order, payable to:

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Program offers workplace skills to young people

By Linda Ungar
Windspeaker Contributor

REGINA

When you live in an inner city neighborhood in a fractured family, where do you learn to build the healthy relationships necessary for the workforce?

The Teen Skill Acquisition Program can help. "Most of the students we target in Grades 7, 8 and 9 are street kids, mainly Aboriginals," said Terry Shalley, co-ordinator for the program through Catholic Family Services in Regina. "They don't know where to go to get the special help they need to get a foot in the door for future employment. Not many agencies offer a program like this to kids in the lower grades. We are interested in their holistic needs, their basic needs that must be filled to allow them to be part of the community setting," he said.

The Skills Acquisition Program is designed for teens from 13 to 17. They are introduced to preliminary work skills through the use of mentors. Business mentors offer short-term employment opportunities to the students. In return, the students show up for work regularly, develop job skills and relationships. The students are not paid for their labor, said Shalley. They do, however, experience an adult work environment, are provided with the incentive to stay in school and come out of the short-term program with job skills and potential work placement school credits. Over a one to two month time frame, the students work four to 12 hours on the job, depending on a mutual agreement between the business and the student.

"The feelings of belonging and the building of self-confidence are fostered throughout the pre-employment training," said Shalley. "The child knows a lot of people in the community care about him and want him to be integrated as a functional part of society."

Shalley said students who took part in the program were better able to deal with attitudinal and personal patterns of behavior. It develops a community pride and respect that may keep them out of the judicial system.

"The self-concepts of the students was enhanced as they realized meaningful achievements, reducing the potential for these kids to be involved in crime," Shalley said filling their after-school hours in a productive environment was time well spent.

"Some of the business people approached about mentoring in this program were once in the

"The feelings of belonging and the building of self-confidence are fostered throughout the pre-employment training."

— Terry Shalley,
program co-ordinator

same spot as these kids," said Shalley. "The business mentors have a real chance to change the future for the students, to help them develop employable attitudes and work habits, to recognize the relevance of school work to the work world. If we can help even five or 10 kids, we've accomplished something and the business community has also benefited."

Pre-employment training also benefits the schools by providing the incentive for further education and by offering an insight into what is available in the work force. Mentor businesses range from the restaurant industry to auto body, motor mechanics, graphic arts and social work fields. According to Shalley, reports from teachers indicate that program participants demonstrated better school attendance, increased attention span, better behavior and interest in career-related occupations. Conflict situations between students and teachers, parents and/or peers also seemed to be reduced as the positive relationships of the program were experienced.

The pilot project of the Skills Acquisition Program was launched in Regina in October 1998 as a co-operative venture between Catholic Family Services, Cornwall Alternative School, the Regina Public School Division, Regina Catholic School Division and Regina and area businesses. Shalley said the search for ongoing funding continues, but he is confident that the project will expand to other schools and other youth in need.

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Indian and Northern Affairs Canada / Affaires indiennes et du Nord Canada

Notice Of Vote To: Members of the Duncan's First Nation

TAKE NOTICE that a vote of the members of the Duncan's First Nation will be held on March 11, 1999 to determine if those members of the First Nation (aged 18 years and over as of March 11, 1999) approve and assent to the proposed Settlement Agreement relating to the First Nation's claim against Her Majesty the Queen in Right of Canada for Indian Reserve No. R151 H and approve and assent to the absolute surrender of 160 acres (more or less) of reserve land.

The ratification vote will take place on March 11, 1999 from 9:00 am to 6:00 pm, at the following locations:

Duncan's Band Community School on the Duncan's Reserve No. 151A; Treaty 8 Tribal Association Office, 10233 - 100 Avenue, Ft. St. John, British Columbia and Edmonton Office, Indian and Northern Affairs Canada at Suite 630 Canada Place, 9700 Jasper Avenue, Edmonton.

AND FURTHER TAKE NOTICE that voters who are on the List of Voters and who are unable to vote on March 11, 1999, an advance poll will take place on March 10, 1999 from 9:00 am to 6:00 pm, at the following locations:

Duncan's Band Community School on the Duncan's Reserve No. 151A; Treaty 8 Tribal Association Office, 10233 - 100 Avenue, Ft. St. John, British Columbia and Edmonton Office, Indian and Northern Affairs Canada at Suite 630 Canada Place, 9700 Jasper Avenue, Edmonton.

Copies of the Settlement Agreement may be obtained from:

The Duncan's First Nation Office
Box 148, Brownvale, AB T0H 0L0
Telephone: (780) 597-3777

Susan Weston, Ratification Officer,
Indian and Northern Affairs Canada
Suite 630 Canada Place, 9700 Jasper Avenue
EDMONTON, AB T5J 4G2
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The Expo Passport will have information for various occupations, that will include the education required, projected salaries and contacts for the companies. There will be incentives for using the passports such as free draws or a scavenger hunt, once a set number of exhibits have been visited. This Passport serves the dual purpose of promoting participation by the students, and allowing them to take home a brief description of all exhibits and career descriptions to keep with them.

For more information on how to become involved with Aboriginal Careers '99, please call
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Human Resources Development Canada / Développement des ressources humaines Canada

F.H.Q.T.C.



Northern reporter Snookie Catholique attended Banff Centre for the Arts courtesy of the WTNdowment.

Funding available for TV training

By Yvonne Irene Gladue
Windspeaker Staff Writer

WINNIPEG

Snookie Catholique and Donna Smith have a few things in common. Both received funding for training through a foundation that would like to see more women working in the technical side of television. Both women are now back in their communities and reaping the rewards of their education, knowledge and experience.

The Women's Television Network is a foundation that funds women interested in the behind-the-scenes and technical side of television through the WTNdowment. The endowment covers travel costs, tuition fees, and living expenses.

According to Shirley Muir, executive director, the foundation started to fund women's television training in September 1997 and has been a success since. Its goal is to help advance women in the field of television technology. According to statistics, there are only about 10 per cent of women who work in this area of television.

Women who have worked in media for at least five years are encouraged to apply. However the foundation recognizes that women from the north may not have a full five years experience in media.

"We are quite flexible in accepting applications," said Muir.

Catholique and Smith have worked in media for many years. Catholique, who has worked with the CBC in Yellowknife, and Smith, who currently works in Whitehorse, have completed their WTN-funded training. Both Catholique and Smith received funding to attend a school of their choice and both chose to attend the Banff Centre for the Arts in southern Alberta.

Smith, who received the endowment in 1997, is employed

by Northern Native Broadcasting. She took training to help her develop non-linear editing skills and she is the television station's editor.

"Winning the WTNdowment has helped me learn the modern technology," said Smith.

For Catholique, the road to success has not come easy. As a mother of three, just getting her foot in the door meant screaming until someone took her seriously.

"It takes sheer determination," said Catholique. "You have to be a good swimmer or you will sink." Her introduction to broadcasting came when she was approached by CBC to do interviews in the Dene language. She did this for three summers. In 1989, she was hired by the CBC as a full-time host and reporter.

"Working in broadcasting has always been a dream of mine," said Catholique "The WTN Foundation was able to help me to achieve some of my goals." Last month she successfully completed camera training in Banff.

Application deadline for this year's endowment is May 21. But it is recommended that all applicants apply early.

The WTN Foundation is solely funded by the Women's Television Network and seeks applications from Canadian women in broadcasting, film, and multimedia who want to upgrade their technical skills. Women who receive funding can train at some of the best television and multimedia schools or programs in the country.

This foundation also funds two more programs. The girls television camp is a summer camp for girls 12 to 14 years of age. During the program the students get a chance to produce their own video.

The Women's Technical Internship program allows graduates of colleges or post secondary schools a chance to work as on-the-job trainees.

SchoolNet offers the world

(Continued from page 19.)

"Because our libraries and resource materials are pretty limited out here it was really hard when you had a question or interest that you just wanted to find out on your own. Since we got connected at school I've been able to do a lot of research I just couldn't have done before."

For Harper it has also meant discovering new electronic pen pals to share her thoughts as well of what life is like in her community.

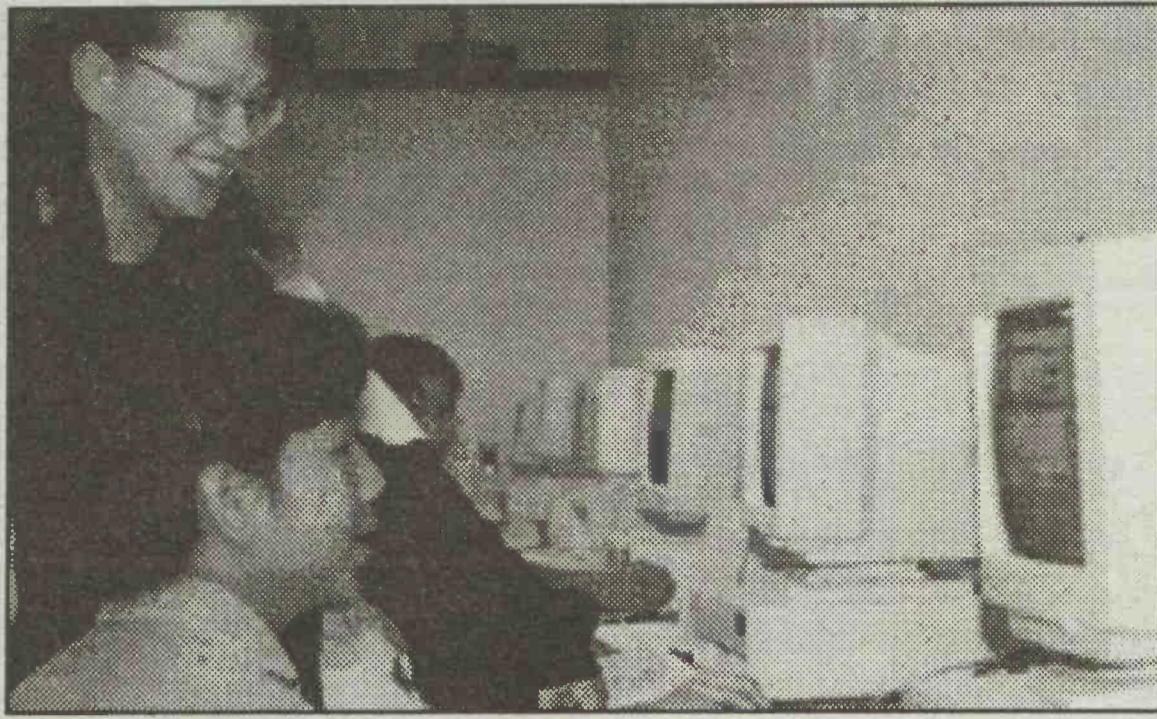
"I've learned a lot from other First Nations kids across Canada too and it's got me excited about my future and the things waiting for me to do."

In fact, the entire student body of George Knott School in the community was so excited that the Grade 3 to 11 student body created its own website, which features the school's logo, a profile of the school, their community and the Oji-Cree language, as well as several personal essays written by students.

For school instructor Bill Taylor the program has definitely had a positive impact at the school.

"The initiative of students is much higher now. They're doing things for themselves and on their own because they're interested. That makes teaching a lot easier of course and Sylvia's a good example of this."

One of the interesting stories found at the school website is of the community's Elders In-School Program. It was established to bring Elders into the school three times a week to act as a resource for students and teachers to assist them in providing and understanding traditional and historic perspectives,



LEN KRUZENGA

Students Bob Genaille and Chrissy Sinclair use First Nations SchoolNet to explore the world from Charles Sinclair School at Fisher River Cree Nation in Manitoba.

as well as provide linguistic and translation expertise.

And the success of the project is not just isolated to one or two communities.

In Saskatchewan, the Grade 8 students of Hector Thiboult School have produced their own autobiographies, a school newsletter and information for teachers.

Alberta's Saddle Lake First Nation has also caught the computer bug as its Ashmont Secondary School put up its own site.

Billing itself as the "coolest" school on the web, Leo Ussak Elementary School, located at Rankin Inlet near the Arctic Circle, has also put up its own website.

The significant demand and interest by First Nations also led to the launch of "The Learner's Circle" an eight-page First Nations SchoolNet newsletter. Dedicated to the technological side of the NET and featuring a wealth of articles on topics ranging from

actual computer applications and how they work, the newsletter also features general news and information on such topics as the annual Aboriginal Career Symposium and the First Nations Digital Collection, which promotes the development of websites featuring significant Canadian Aboriginal material.

The quarterly newsletter also features individual interviews and profiles of students and educators participating in First Nations' SchoolNet projects, and provides announcements of other educational developments.

For First Nations SchoolNet, the three short years since its launch have been busy, challenging and an exciting period, witnessing numerous technological advancements and the increase in the scope of its own activities.

But it's in First Nation communities where the greatest excitement and progress is occurring as they develop the tools and knowledge to ensure their futures.

For information on local developments of the First Nations SchoolNet initiatives in your area you can contact one of the following representatives of the National Indian Education Council:

**Nova Scotia/
Newfoundland**
Marjorie Gould
Nova Scotia Mi'kmaq
Education Authority
115 Membertou Street
Sydney, NS, B1S 2M9
PH (902) 567-0336

New Brunswick & PEI
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Pert-Andover, NB,
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SchoolNet has announced that the First Nations SchoolNet program has been extended to the year 2003.

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Unique nursing program runs in northern Manitoba

By Yvonne Irene Gladue
Windspeaker Staff Writer

NORWAY HOUSE, Man.

Eight hundred and thirteen kilometres north of Winnipeg at Norway House Cree Nation is a university program that claims to be the first of its kind in Canada.

There are a number of reasons the University of Manitoba's Bachelor of Nursing Degree Program at Norway House is considered unique. First of all, it focuses on Aboriginal issues in nursing and prepares its students to work in remote northern communities. Secondly, it is built on a reserve, and utilizes its Aboriginal Elders and the community for the guidance students need. Finally, students get to maintain their Native language and are encouraged to use it as often as they can.

Fjola Hart-Wasekeesikaw is the co-ordinator for the Bachelor of Nursing Degree Program. She is from the Fisher River reserve in Manitoba.

"Graduates of this program can work anywhere, where ever registered nurses are sought out, not just in northern communities," said Hart-Wasekeesikaw, who is also the president of the Aboriginal nurses association in Manitoba.

This is a Baccalaureate program and is four-and-a-half years in length. For the first three years students learn all about first aid and other general nursing duties. Students can upgrade to the education level they need to enter the course while taking their first year, and in the fourth year, the students go to Thompson, Man. where they train in emergency and acute care settings.

"Students get to do their practicum at the Indian hospital in Norway House," said Hart-Wasekeesikaw.

The program that started in 1996 is run in collaboration with Manitoba Keewatinowi Okimakanak Inc., Norway House Cree Nation, Health Canada, the Province of Manitoba and others. The program courses are created so that the students may be aware of Aboriginal issues regarding health. The issues may be related to alcoholism, diabetes, self esteem, and illnesses that affect northern Native communities.

The nursing program is open to all students from across Canada. A full-time instructor is employed year-round and there is a nursing residence for instructors who come in just for the duration of the courses they teach.

Norway House is located at the north end of Lake Winnipeg and has a population of 5,500 peo-

ple. Its all-weather road links the community to Winnipeg and Thompson and there are several other communities that surround Norway House.

Joseph Harper from the Island Lake Reserve in Manitoba is a third year student in the program.

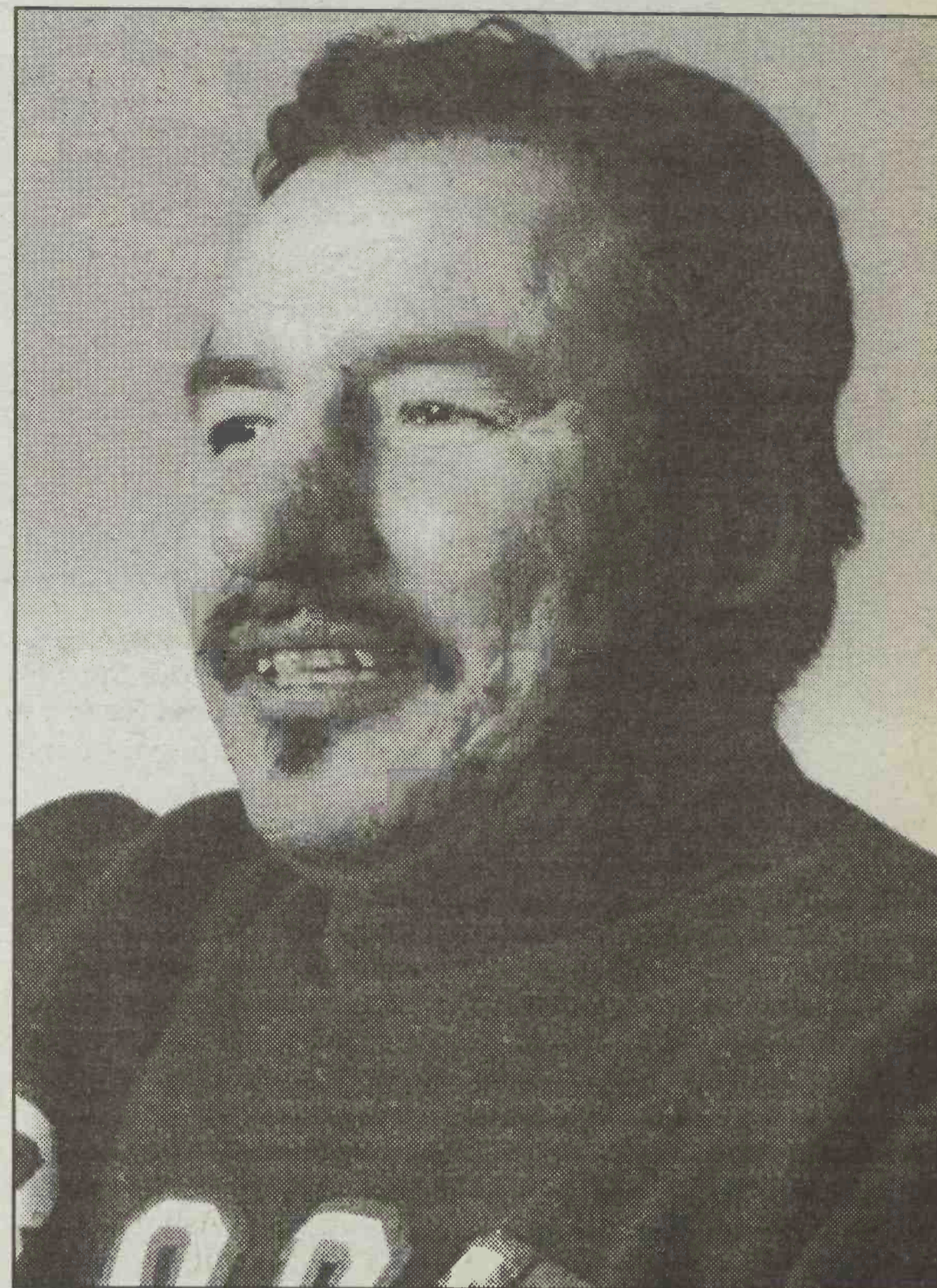
"I like this school because it is in a community. It feels like home. I can still go hunting and fishing every chance I get," said Harper.

"I encourage other men to take the program. I find that men like to talk to a male nurse, especially when it comes to a private issue."

The students get to work with the community, and provide information about child health and safety, and clinical assistance on topics such as alcohol, drug and other abuse issues. There are local houses for the students and a daycare centre provided for the families.

According to Hart-Wasekeesikaw there will be a shortage of nurses in the new millennium, especially in northern communities.

Applications are now being accepted for the program that begins in September. Students should include their transcripts in their application so that the school can determine what science courses may be needed to enter the program.



Joseph Harper, a nurse from Island Lake Reserve in Manitoba, encourages men to take up the profession. He said the nursing program at Norway House, Man. has a community feel to it, and still allowed him to fish and hunt in his spare time.



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- Management systems requirements
- Policy vs operation vs administration

Time to sing a new song

By Allison Kydd
Windspeaker Contributor

BANFF, Alta.

Robert Breaker, a former chief of the Siksika Nation and Director of the Centre for Aboriginal Leadership and Self-Government, part of the Banff Centre for Management, spoke on Feb. 18 of the importance of singing a new song. First, however, he had his listeners do an exercise that showed how every-one has scotomas, or blind spots. He went on to explain how most people are conditioned to think one way and not consider the alternatives.

Breaker also described how conscious and subconscious habits, beliefs and attitudes can hold people back from reaching their goals. This is particularly relevant for Aboriginal people, he said.

"We have been trained to believe in systems that are not of our making . . . sometimes it's difficult to wrestle the *Indian Act* away from our leaders."

Breaker also described a scotoma of his own, saying that in the past he was less sympathetic to the arguments of Métis leaders.

"But look at how much they've achieved," he said.

Breaker's session was called *Alternative Legislation to the Indian Act*, and it was only one of several parts to the program called *Establishing Aboriginal Governments within Canada*, which was held Feb. 16 to 19. It was only one of a busy schedule of programs, running throughout most of the year.

Besides running programs at Banff Centre, the Centre for Aboriginal Leadership and Self-Government offers customized personal development programs to Aboriginal communities and organizations across the country.

Other spirited presenters for the February program came from across the country and beyond. Among them were Chief Lydia Huitsum, of the Cowichan tribe on Vancouver Island; Victor Tootoo, assistant deputy minister of Finance for the new jurisdiction of Nunavut, formerly part of the Northwest Territories; Randy Parenteau, chairman of the Set-

tlement Council, Fishing Lake Métis Settlement, Alta.; and Dr. Sakej Youngblood Henderson, research director, Native Law Centre, University of Saskatchewan. Besides the presenters, there were 29 participants in the program, many of them Aboriginal leaders themselves. The participants did not just listen to stimulating presentations, however. They had been given case studies and were also working in small groups to create viable models of self-government, which they would present on the last day.

Introducing each of the presenters, as well as giving presentations himself and setting a friendly tone to the proceedings with his endless supply of humor and good will, was faculty leader Dr. Leroy Little Bear.

Little Bear sits on the Aboriginal Programs Council for the Aboriginal Leadership and Self-Government Centre, so he was one of those who, building on more than 20 years of Aboriginal programming at the Banff Centre, helped create the centre's recent self-government focus. Last, but certainly not least, Little Bear is the Director of the Native American Program for Harvard University.

It was Little Bear whose presentations laid the groundwork for the later sessions. First, using a Blackfoot model, he discussed how Aboriginal governments worked before Europeans came to North America. His second session introduced the idea of inherent right to self-government and described Canada's constitutional framework. He also demonstrated how differences are greater than just styles of government. Government, language and culture are all interconnected.

The English language, said Little Bear, is noun or object-oriented, dichotomized (thinks in opposites) and concerned with results only, while Native languages deal more with process and action. The Native languages and, therefore, Native cultures, are more akin to climbing a mountain; there is more than one way to the top. These differences make it difficult for the two sides to agree; there is also a relationship between such differences and other Aboriginal issues, such as problems

with the Canadian justice system.

Dr. Sakej Youngblood Henderson discussed the existing federal government policy for negotiating self-government agreements. This is laid out in a paper called *Implementation of Inherent Right and Negotiation of Self-Government*. Youngblood Henderson also showed how government thinking tends to limit the possibilities and control the agenda during negotiations, and this makes the process of finding viable structures difficult, since there is much diversity between Aboriginal communities and one size does not fit all.

Before she began her presentation on the British Columbia Treaty Process and Aboriginal Self-Government, Chief Lydia Huitsum of the Cowichan band, complimented both the organizers of the program and the participants. She felt their experiences during the few intense days of the program — the presentations, the group exercises, and the sharing — would be useful and important in their future efforts to work for their people. Huitsum, who has a law degree from the University of Victoria, as well as many other educational accomplishments, is experiencing the negotiation process first-hand because the Cowichan tribe is presently involved in it.

Key to Huitsum's description of her community's work towards self-government were the ideas of "snew'uy'ui" (the traditional law and how to live it) and "nutsa maat" (with one mind). It is very important to their negotiators that they develop an agreement that is satisfactory for all and has a relationship with the traditional values of the people.

Cowichan is at the fourth level of the negotiation process and trying to formulate an Agreement-in-Principle. Huitsum admitted that she has a number of concerns about the self-government process, one of them being the expense; however, she is also hopeful.

"We're still further ahead even if it falls through, because we've gathered all that information," she said.

(see Leadership page 27.)

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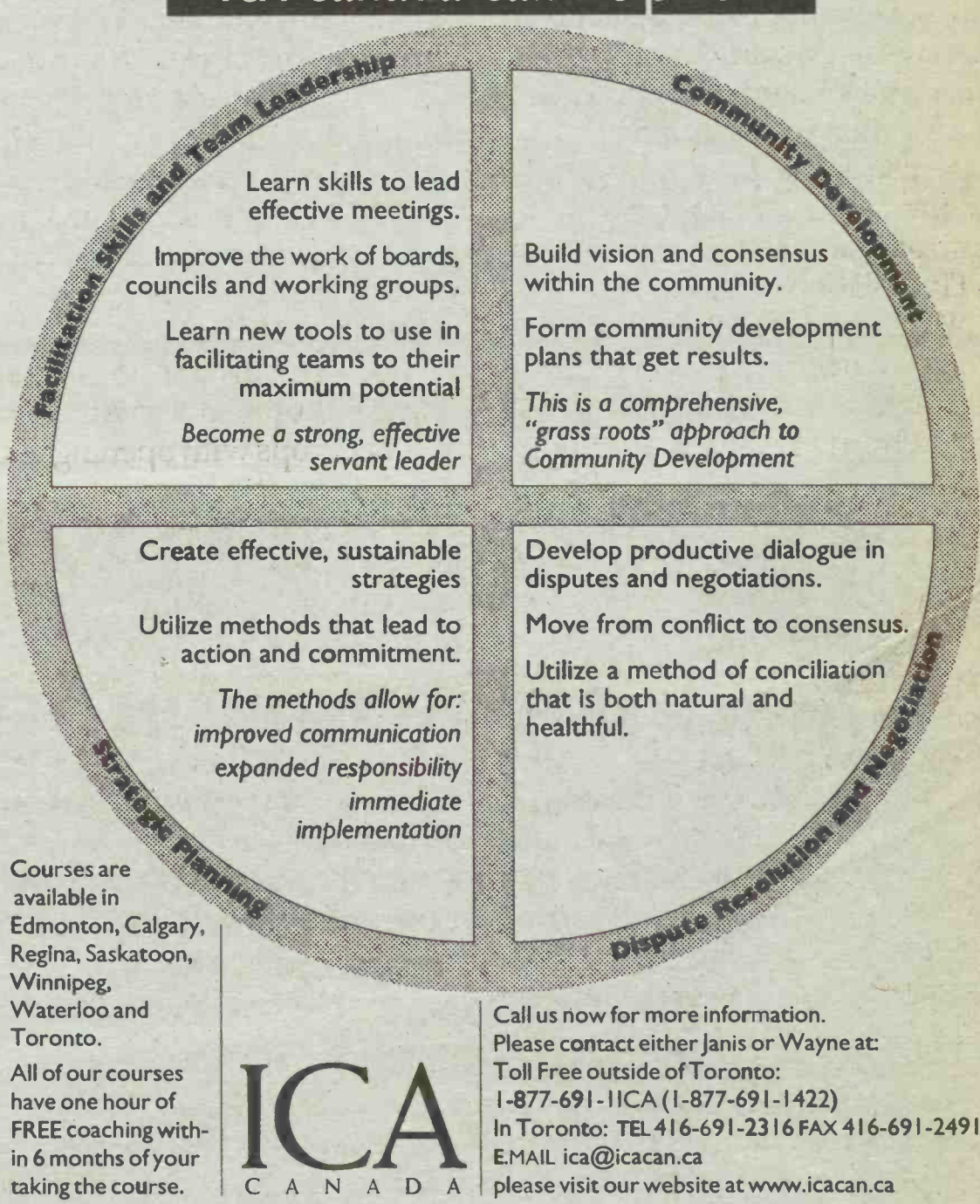
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Youth camp to provide a foundation to entrepreneurs

By Marie Burke
Windspeaker Staff Writer

TSUU T'INA FIRST NATION

The first annual entrepreneurial youth camp was organized by the Treaty Seven Economic Development office at Tsuu T'ina First Nation. The youth camp with a business angle was held on Feb. 21 to 27 at the Nakota Lodge near Morley, Alta. There are 30 young people taking part in seminars that will offer them a closer look at what it takes to start a business.

"They are really going to have to focus for the week they are at the camp," said Shea Yellowhorn, co-ordinator of the business camp. The one-week intensified course is for youth with a business idea or plan in mind.

While at the camp, participants will hear from other youth who have successfully started their own businesses. Most of the instruction will take place in workshops. Several business analysts from the economic development office and Western Economic Diversification will be offering their expertise to the youth registered for the camp. As well, both organizations offer business loans to First Nation people.

"We have people like a fellow who is starting his own recording business coming in," said Yellowhorn. The idea to target

Native youth entrepreneurs is to give them a better chance to start their own businesses, and Yellowhorn feels it is a good opportunity.

One of the main criteria the youth must meet for the camp is to have a business plan or idea. Youth must not be receiving employment insurance benefits, but those receiving band social assistance are accepted, said Yellowhorn. The co-ordinator will be checking in with the participants after the camp to determine whether they have been successful in their business ventures, he said.

"We want to put the whole picture together for them. We really saw a need for First Nations youth to become more involved in business," said Jan Tilley, a business analyst for the Treaty Seven Economic Development.

In one of the sessions, a banker will walk the participants through the process of getting a bank loan. In another, presenters from Aboriginal Business Canada will provide information on what is available to youth. The feedback from these sessions will give the youth priceless insight into what will make their businesses work, said Tilley.

Tilley pointed out that a strong component of the training is First Nation culture. Youth will begin the workshops with opening and

closing prayers and a sunrise ceremony each day. Elders will also offer teachings that will be part of the course.

"It's to really embrace ourselves, our culture, and to be able to survive in business with that as a foundation," said Tilley. She believes the cultural component will provide an edge for the youth in the business world.

The whole idea of celebrating the success of First Nation people is a positive message the camp is intending to give the participants, said Tilley. The creativity and high energy that young people radiate is what is needed to be a successful entrepreneur.

Tilley pointed out that Yellowhorn, who is 25, was working on his own dream of starting his business when he came into the Treaty 7 office for help. He was later hired as the co-ordinator of the camp. Yellowhorn will be on staff for a month after the course is finished and will continue to work on his business, a mobile basketball camp.

The enthusiasm that youth display when they have an idea is great because self-motivation is a prime trait to have in owning and operating your own business, commented Tilley. When people are working in that atmosphere it's hard not get caught up in it, she said.

Leadership skills honed

(Continued from page 26.)

Like Huitsum's community, the Siksika Nation found the community-based self-government process expensive. In his presentation, Robert Breaker explained how after investing six years and approximately \$4 million trying to make it work, Siksika was at a stalemate. The process was also causing a split in the leadership of the community.

This was the situation before Breaker came on the scene, so when he was elected chief in 1996, he and his administration did a detailed analysis of the various self-government options. This analysis helped the Siksika Nation see their situation more clearly. For instance, much time was spent bringing new people up to speed, because the government negotiators kept changing. In fact, it seemed clear that the federal government wanted not a nation-tonation agreement, but rather a simple alternative to the *Indian Act*.

For all these reasons, they finally chose to let the self-government process die on the table. People in the community felt that they were being pushed too fast to sign; "mindsets both inside and outside would have to change before the process could go forward," said Breaker. Leaders were also concerned about the precedent that might be set

by rushing the agreement. They did not want to damage the chances of other nations.

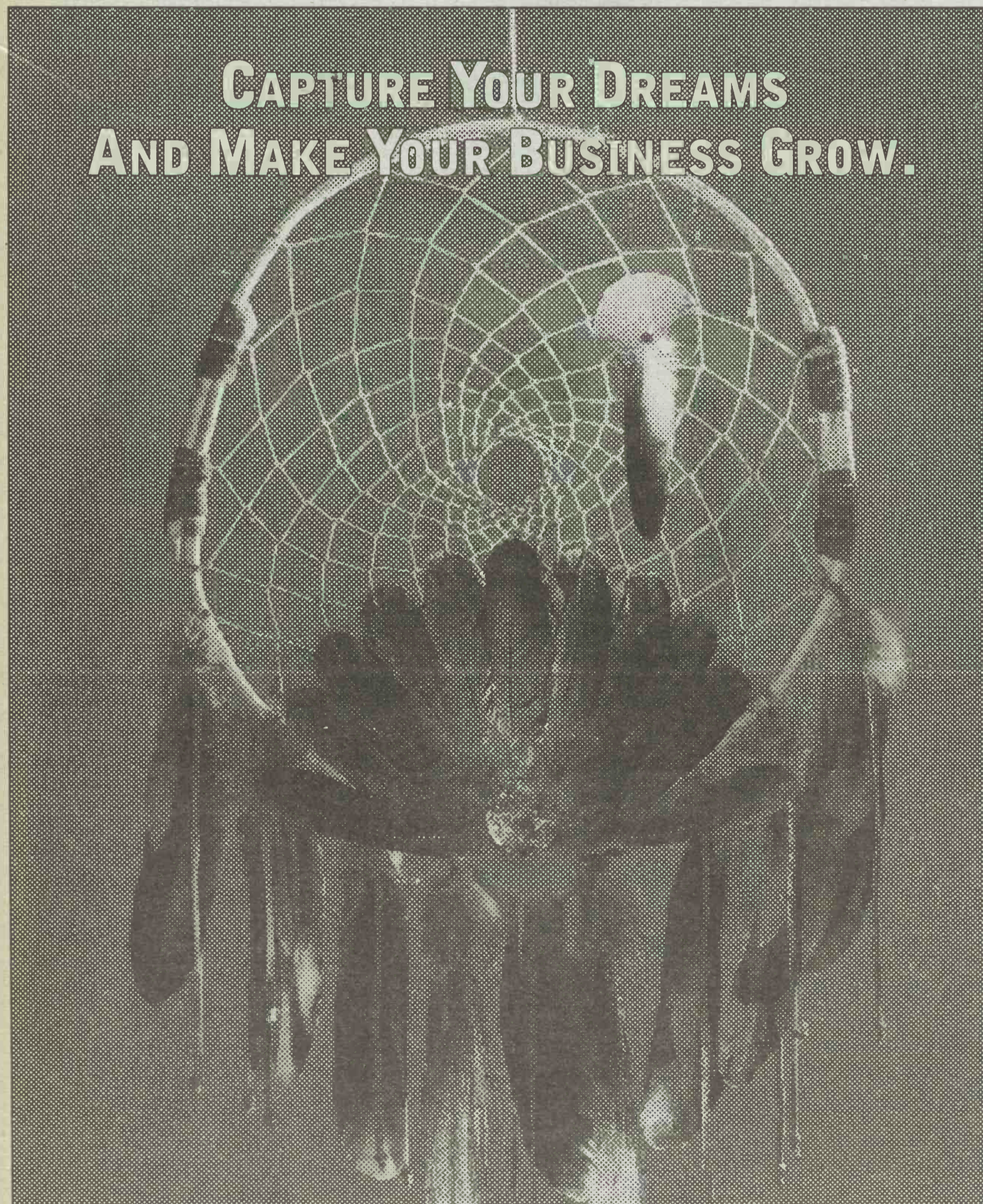
The process was not wasted, however, said the Siksika's former chief.

Important community meetings were held, direction was given by Elders, and an understanding of the issues for their community was gained.

In fact, the nation would be willing to come back to the table when more community learning has taken place and if the government approaches the table honorably. In the meantime, however, the Siksika Nation has chosen to align itself with the Treaty 7 bilateral process.

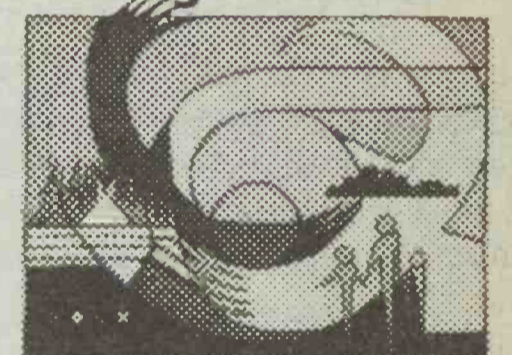
Victor Tootoo was able to describe a more positive experience. Tootoo first told how his people, the Inuit, "have come from the stone age to the computer age in one generation." He then described the Nunavut government structure. This model was very interesting for the program participants as they tried to come up with their own models.

Because the Nunavut experience appears to be a success story, Tootoo fielded many questions about how the agreement was reached. The information on Nunavut was also very timely, with the Nunavut elections held on Feb. 15, and the territory officially comes into existence on April 1.



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Maori traditions

(Continued from page 20.)

Having been accepted onto the marae, the whare nui became the students' dormitory. But it represented much more than that. It functioned as a debating chamber and seminar room. Or, as one of the Elders had earlier explained it, the whare becomes the whanau's university. Oratory and debate assume huge importance in Maori societies, issues and controversies are thrashed out and the carefully crafted words of the speeches are absorbed by the walls of the whare to add to the cultural legacy already present and in the act of being passed on to the future. The whare is a hallowed place and the students soon learned to respect this and to care for it.

The pantheon of Maori gods accommodates both the mythological and Christian, introduced by European missionaries in the last century. Students learned that Maori do very little without first offering a karakia, or prayer. In the forest, thanks were offered to Tane

Mahuta, Lord of the Forest, and his indulgence sought as students were taught to respect the sanctity of the bio-diversity evident there and to value the medicinal riches available in each tree and plant in the ocean. The protection of Tangaroa, God of the Sea, was invoked before kayaking and snorkelling put the students, individually and collectively, at the mercy of the waters. At the meal table Jesus Christ was thanked for nature's bounty.

The protocols and disciplines of the weekend demanded that each student maintain focus upon principles precious, not only to Maori, but also to sensitive peoples throughout the world — self-respect, respect for others, respect for the miracle of nature and the absolute necessity that we do nothing to harm its vital balance.

If young New Zealanders, irrespective of race, can adopt those principles in their role as leaders of the future, then the ancestral spirits of the marae will have been richly honored.

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FOSTER CARE COORDINATOR

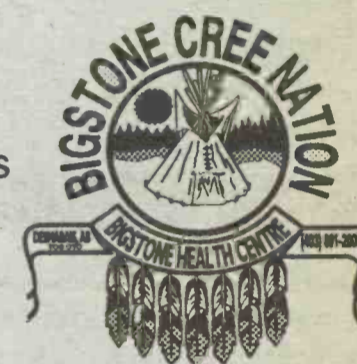
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Lake Babine Family & Child Services is seeking a Supervisor for Babine Nation area. Services to children and families will be provided according to legislative requirements and cultural standards of Lake Babine Nation people.

DUTIES:

Include recruitment, orientation, and supervision of personnel, maintaining the standards of service delivery, and promoting awareness of the program. Responsibilities also include co-ordination of services with Ministry for Children and Families delivered child protection interventions, court services and wardship services. Assisting with the development of the agency and in the development of community based services and resources are also job roles.

The successful candidate must be motivated, organized, and have excellent interpersonal skills (verbal and written), leadership skills, supervisory skills, analytical skills, planning skills and the ability to work as a member of a multi-disciplinary team in a cross cultural setting.

QUALIFICATIONS:

- MSW or BSW and (4) four years related experience. Equivalencies will be considered.
- Knowledge of First Nation aspirations
- Knowledge and experience regarding aboriginal culture
- Three satisfactory references and a criminal record review
- A valid drivers licence and reliable vehicle

SOCIAL WORKER

Lake Babine Family & Child Services is seeking a Social Worker for the Lake Babine Nation area. Services to children and families will be provided according to legislative requirements and the cultural standards of Lake Babine Nation people.

DUTIES:

Include assisting the implementation plans of the agency, the development of prevention services, provision of services to families through agreements, development of intervention plans, fulfilment of court requirements, counselling of families, development and referrals to community services, carrying out the guardianship functions for children in care and the maintenance of records.

Candidates must have excellent interpersonal skills (verbal and written), analytical skills, organizational skills and the ability to work as a member of a multi-disciplinary team.

QUALIFICATIONS:

- MSW or BSW and one year related experience
- Knowledge of First Nations aspirations
- Three satisfactory references and a criminal record review
- A valid drivers licence and reliable vehicle

Send resumes to: Lake Babine Family & Child Services
Attention: Robert Chometsky, Director
P.O. Box 269, Burns Lake, BC V0J 1E0
Telephone: (250) 692-4745
Fax: (250) 692-4322

Closing Date: March 19, 1999



Executive Director - Alberta Canadian Council for Aboriginal Business

The Canadian Council for Aboriginal Business (CCAB) is a national, non-profit organization that brings together businesses, governments and the Aboriginal community in partnerships that cultivate mutually beneficial business and employment opportunities. In support of this mission, KPMG has volunteered its help to find a leader for the CCAB's Alberta Chapter.

The position is based in Calgary and reports directly to the Chapter Board. At the helm of the organization, your mandate will be challenging, multi-faceted and exceedingly rewarding. Working with a small but highly effective team, you will oversee a variety of services and programs such as Aboriginal Awareness Training, Employment Placement Services and Equitable Workplace

Development. You will also continuously champion the cause by establishing and nurturing relationships with a diversity of stakeholders in Aboriginal and non-Aboriginal communities. Further, you will manage both the top line and bottom line - capitalizing on revenue generating and service expansion opportunities while running an efficient, cost-effective operation.

The role calls for someone with a first-hand insight to the Aboriginal community and the skill to build bridges between it and the business sector. Someone with solid academic credentials, business acumen and integrity beyond reproach. Someone who has the entrepreneurial flair needed to combine passion with strategy to make the vision come true.

If you think you might be that person, please respond quickly and in confidence to: Merv Manthey, CMC, Principal, KPMG Consulting Services, 1200, 205 - 5th Avenue SW, Calgary, Alberta T2P 4B9. Fax: (403) 691-8011 E-mail: lpelletier@kpmg.ca



Executive Search

Fear speaks out

(Continued from page 18.)

I pray also for the child who is still suffering the way I once did, defenseless and being stripped of his or her innocence, living what I and many like me once did. I know you are out there. I have not and I will not stop allowing myself to know and to feel your pain. I understand your decisions and familiarize myself with your dispositions. I won't feel shame in saying that I have been there more than once in my time. I am now of an age, no longer a defenseless child, where I am able to overcome my fears, to seek and claim the responsibility for my own healing. Since the diagnosis of my disease it has been quite a struggle, however I have been blessed by having the determination and the will to prevail, not survive, but to prevail.

The one sure thing that I know from my spirit is that, no matter what I have been through, I am not alone. I never was and I never will be. You have and are all going to be prevailing with me. I, in return, am going to prevail with you.

Don't be fooled, we are not a weak people. Seeing all that is good and sacred in who we are, we are doing well in the area of

healing. Our people are taking the initiative in the education, prevention and support in the field of HIV/AIDS in our Aboriginal communities. Please welcome a new approach to the education, prevention and support in the field of HIV/AIDS in our First Nations communities.

Please also welcome the "Helping Hands Project," which derives from these attributes: Faith, Love, Health and Help. In its truest light, it has been designed, operated and owned by an Aboriginal person. It, in its own way, is taking us one step closer towards Aboriginal sovereignty, adding to a list of proof that we are a capable people. The Helping Hands project needs your community support.

I would like to acknowledge the support of Rita Parenteau of Wehpeton First Nation and Connie Wajunta of Standing Buffalo First Nation in Saskatchewan, Vicky Whalen of Edmonton, Leona Baker of Squamish First Nation, B.C. and Dave Desjardain, where West ends. May the Creator shower all with the awareness of his love and affection. Walk in Beauty.

*Metakwe Oyasim
(We are all Related)
Dancing Blue Thunder*

its all at: www.ammsa.com



THE NICOLA VALLEY INSTITUTE OF TECHNOLOGY EMPLOYMENT OPPORTUNITY Academic Dean

NVIT's mission is to provide high-quality postsecondary education relevant to the diverse and evolving needs of First Nations communities, in an environment that fosters student success.

We invite applications from suitably-qualified candidates for the position of Academic Dean.

NVIT is a First Nations postsecondary institute designated under the College and Institute Act of British Columbia, Canada. As a fully accredited member of British Columbia's postsecondary education system, we provide a comprehensive range of programs up to the degree level. Located in the community of Merritt in south-central BC, we have an annual operating budget of close to \$4 million with an on-campus enrolment of 250.

Reporting to the President, the Academic Dean will provide educational leadership for NVIT and for all senior Academic functions. The Dean will work closely with the Elders, the Education Council, the Board of Governors, and other Senior Managers to guide program planning, program development and operations.

Other responsibilities include: maintaining academic liaisons with other educational institutions; establishing transfer credit for NVIT courses and programs; developing and maintaining academic policies; and supervising the heads of instructional departments.

The successful applicant will be a leader in Indigenous education with outstanding human relations, team building and organizational skills. A master's degree or doctorate is required together with successful teaching experience. Applicants should have academic administrative experience. Applicants should demonstrate understanding of a First Nations language, or have a willingness to learn.

NVIT is committed to the development of the applicant and will work with the successful candidate to establish a workplan. Applicants must be willing to adapt and expand their skills and abilities to meet the needs of NVIT.

Start Date: May 1st, 1999
Annual Salary: \$67,451 (starting wage) - \$77,698 (top of the scale)
Deadline: March 12th, 1999
Apply to: Ken Tourand, Director, Human Resources
Box 399, Merritt, BC V1K 1B8
Tel: (250) 378-3345 Fax: (250) 378-3332

NVIT gives high priority to First Nations candidates. All applicants should be experienced in working with First Nations people. In the interest of the environment, only those applicants selected for an interview will be contacted.

Kikawinaw (Warden)

Correctional Service of Canada

Okimaw Ohci Healing Lodge, Maple Creek, Saskatchewan

The Healing Lodge, an Aboriginal facility housing federally sentenced Aboriginal women, is committed to healing through Aboriginal teachings, spirituality and culture. This is a joint initiative of Correctional Service of Canada and Aboriginal peoples. We are currently seeking an individual who has a thorough understanding of the traditional methods of teaching, learning and healing to assume responsibility for the direction of cultural programs and healing, Aboriginal services/activities, and the management of operational and contracted services for the facility. Your annual salary will range between \$60,605 and \$70,540.

As the ideal candidate, you have extensive experience in working with Aboriginal groups or communities, as well as experience in working with Aboriginal women in a crisis-resolution capacity and in the management of human and financial resources. You have also graduated with a degree from a recognized university with an acceptable specialization in a field relevant to the position OR have an acceptable combination of education, professional training and extensive related experience. The successful candidate must undergo a security/reliability clearance at the secret level.

Proficiency in the English language is essential. The ability to communicate in a representative Aboriginal language is a definite asset.

If you are interested in this opportunity, please forward your resume and application form PSC 3391 (available from the Public Service Commission of Canada or your local Human Resource Centre), quoting reference number 98-52-008WK, by March 15, 1999, to: H. Oko, Public Service Commission of Canada, 400 - 1955 Smith Street, Regina, Saskatchewan, S4P 2N8. Fax: (306) 780-5723. Or apply on-line at: <http://jobs.gc.ca>

We thank all those who apply and advise that only those selected for further consideration will be contacted. Preference will be given to Canadian citizens.

*We are committed to Employment Equity.
Vous pouvez obtenir ces renseignements en français.*



Public Service Commission
of Canada

Commission de la fonction publique
du Canada



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St. Thomas University Positions in Native Studies

St. Thomas University is a small, undergraduate, liberal arts university where excellence in undergraduate teaching is the highest institutional priority. The University invites applications for full-time faculty positions in Native Studies.

St. Thomas University has offered a major in Native Studies since 1981. The Native Studies Programme approaches its subject matter from five distinct perspectives: linguistic, historical, legal-political, socio-economic, and literary. Applications are invited for two entry-level, tenure-track positions at the rank of assistant professor. Both positions will commence July 1, 1999. The successful candidates will have a Ph.D., or be near completion of one. The Ph.D. should be in Native Studies or in a related area with expertise in Native Studies from one of the perspectives listed above. The University expects that at least one of the two positions will be filled by a person of Aboriginal origin. Applicants are to submit a curriculum vitae, samples of scholarly work, evidence of teaching effectiveness (teaching portfolio preferred). Three letters of reference should be sent directly to Dr. Richard Myers, Vice-President (Academic), St. Thomas University, Fredericton, NB E3B 5G3. Closing date: March 15, 1999 or when positions are filled. Applicants are responsible for ensuring that their files, including letters of reference, are complete by this date.

In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. St. Thomas University is committed to employment equity for women, Native persons, members of visible minority groups, and persons with disabilities.

EMPLOYMENT OPPORTUNITY

FINANCIAL CONTROLLER

Located on beautiful Shuswap Lake in the South Thompson Region of British Columbia, the Little Shuswap Indian Band is currently seeking a financial controller.

The successful candidate will be responsible for the management of all finance activities for the Little Shuswap Indian Band and its business ventures.

Responsibilities will include preparing accurate and timely financial statements, managing other related accounting functions as well as leading and coaching the accounting staff for the Little Shuswap Indian Band and Quaaout Lodge.

We are looking for an individual with a:

- minimum of 3 years proven experience in a financial management role
- professional accounting designation
- excellent organizational and computer skills
- strong interpersonal and communication skills
- experience with First Nations financial management is an asset

If you fit our profile, please forward your resume to the:

Little Shuswap Indian Band
Box 1100, Chase, BC V0E 1M0
Attention: Randall Martin, Band Manager
or fax to (250) 679-3220

Please reply before March 12, 1999.

17th Annual

"Protecting Our Children"

National American Indian Conference on Child Abuse and Neglect

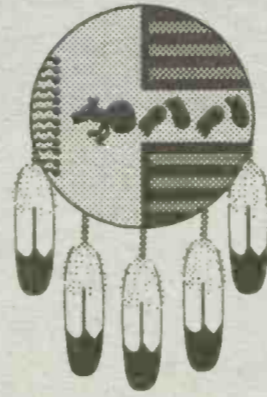
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TransCanada Pipelines Ltd. is proud to provide educational awards to qualifying Albertans of Aboriginal ancestry.

To be eligible for college award of \$3,500, a student must be enrolled in a two year program at one of the following:

- Grand Prairie Regional College
- Grant MacEwan Community College
- Lakeland College
- Mount Royal College
- Olds College
- Northern Alberta Institute of Technology
- Southern Alberta Institute of Technology

To be eligible for a University Award of \$4,000, a student must be enrolled at one of the following:

- University of Alberta
- University of Calgary
- University of Lethbridge

Applications accompanied by most recent transcripts must be submitted by June 15, 1999. For further information on these and other available scholarships, or to obtain an application form, please contact the institutes directly, or:

Priscilla Paul, Aboriginal Liaison
NOVA Gas Transmission Ltd.
801 - 7th Avenue S.W.
P.O. Box 2535, Postal Station
Calgary, Alberta T2P 2N6
(403) 290-7883

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EMPLOYMENT OPPORTUNITY

Treaty 7 Urban Indian Housing Authority

#200, 519 - 7th Street South, Lethbridge, AB T1J 2G8
Telephone: (403) 327-1995 Fax: (403) 327-0849



HOUSING MANAGER

General Description:

The Housing Manager oversees the operations of Treaty 7 Urban Housing Authority. Under the supervision of the Board of Directors and under the guidance of the Program Policies and Agreements; the incumbent is responsible for ensuring all Treaty 7 Housing residence requirements are met. This includes the maintenance and improvement of existing housing as well as the establishment of future housing. The incumbent will negotiate and prepare proposals for funding and obtain required mortgage and project financing from agencies such as Canada Mortgage and Housing Corporation and the Provincial Government.

Necessary Knowledge, Abilities and Skills:

- Must be innovative and insightful in solving problems and developing new procedures and policies;
- Must possess excellent supervisory, management, organizational and analytical skills;
- Must have good human relations and negotiation skills;
- Must have good verbal and written communication skills;
- Must have research, accounting and budgeting skills;
- Must have a working knowledge of computer programs;
- Should have a good understanding of current housing trends and issues;
- Should possess a good understanding of native cultures and issues;
- An ability to communicate in a Treaty 7 First Nation language would be an asset.

Necessary Training and Experience:

Must possess a Bachelor's Degree in Management with a minimum of five (5) years related work experience.

Or a minimum of two (2) years Post Secondary Education in Business administration related field with demonstrated abilities to perform duties and a minimum of eight (8) years related experience.

Salary: Negotiable

Deadline: March 12, 1999. Please submit resume by 4:30 pm

Interview Date: Applicants selected for interview will be notified by telephone.

Apply to: Administrative Assistant
#200, 519 - 7th Street South
Lethbridge, AB T1J 2G8

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The University of Manitoba
Faculty of Arts/Faculty of Medicine,
Department of Native Studies and
Community Health Sciences

ASSISTANT PROFESSOR

The Department of Native Studies in the Faculty of Arts and the Department of Community Health Sciences in the Faculty of Medicine at The University of Manitoba invite applications for a full-time joint tenure track position at the Assistant Professor rank, subject to final budgetary approval. The appointment will begin on July 1, 1999 or soon thereafter.

The successful candidate must have a Ph.D in Native Studies or a related discipline or an M.D. by the commencement of the appointment. The Departments are interested in candidates who have demonstrated competence in areas of traditional healing, have the potential to be productive researchers and the ability to incorporate Aboriginal culture appropriate to health and healing in their teaching. The appointee will be able to develop a high-level research program and supervise graduate students, and will teach in both Departments, but primarily in Native Studies. The 1999-2000 salary range for the Assistant Professor rank is \$41,689 - \$48,000.

The Department of Community Health Sciences offers Master's and Ph.D. programs and is a nationally recognized centre of excellence in Aboriginal Health research. The Department of Native Studies offers three-year Major and Minor and a four-year Advanced Major program within the B.A. degree. It is also the centre for the interdisciplinary Master's program in Native Studies and for special Ph.D. programs.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples, and persons with disabilities. Candidates of Aboriginal origin are particularly encouraged to apply. This advertisement is directed to Canadian citizens and permanent residents.

Candidates should send a curriculum vitae, a statement of research goals, and three letters of reference to: DR. FRED STAMBROOK, ACTING HEAD, NATIVE STUDIES, UNIVERSITY OF MANITOBA, WINNIPEG, MANITOBA, R3T 5V5. Deadline for receipt of applications is APRIL 30, 1999 but the Advisory Committee will begin its review of applications before that date.

Fort McMurray is one of Alberta's youngest and most dynamic cities. Known internationally as a city of energy - not only because of the oil sands industry that is based in the community, but because of its history, its economy and its people, as well. A modern city of 36,000, it offers all of the amenities of city life but with the quality and comfort of the life found in only a smaller community.

**COORDINATOR
NATIVE EDUCATION**

The Community Upgrading and Education department at Keyano College is currently seeking a Coordinator of Native Education to assume the responsibilities of this key administrative position.

Reporting to the Dean of Community and Upgrading Education, you will play a leadership role in working with the regional communities to identify their needs and expand and enhance educational services to them. As the Coordinator, you will work closely with the local communities and other College personnel to develop training programs to prepare residents to participate in regional development. You will also be responsible for acting as a liaison with native organizations and community leaders; managing adult upgrading programs for the native regional communities in and around Fort McMurray; recruiting and supervising staff; recruiting and advising students; planning and promoting department programs and services; identifying community needs; preparing and managing budgets; providing creative and innovative leadership as a member of a divisional team and fostering strong working relationships within the communities.

QUALIFICATIONS: Related Bachelor's degree preferably in Adult Education (Master's considered an asset) with 3-5 years' related experience in an adult educational environment. Extensive work with aboriginal communities and an excellent understanding of northern native communities and aboriginal cultures is required for this position.

SALARY: \$49,913.00 - \$56,277.00 per annum plus benefits.

PLEASE SUBMIT A LETTER OF APPLICATION AND YOUR CURRENT RESUME TO THE HUMAN RESOURCES DEPARTMENT BY MARCH 12, 1999.



Keyano College
8115 Franklin Avenue
Fort McMurray, AB
T9H 2H7
Phone: (403) 791-4800
Fax: (403) 791-1555

We sincerely appreciate the interest of all applicants; however, only those individuals selected for an interview will be contacted.

www.keyanoc.ab.ca

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PART-TIME POSITIONS: All hourly positions require grade 12 or an educational equivalent. Application forms can be received and completed at the main recruitment centres in Mississauga, Montreal and Vancouver, or resumes can be mailed directly to the local regional FedEx office(s). The minimum qualifications for hourly positions are listed below.

DATA ENTRY AGENT: Normally start at 6:00 pm Monday - Friday. Requires a typing speed of 45 words per minute.

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- Recruitment Centre (Mississauga Office) 1270 Central Parkway West, Suite 104, Mississauga, Ontario, L5C 4P4
- Montreal Regional Office, 6300 Côte de Liesse, Suite 100, Ville St. Laurent, Quebec, H4S 1C7 or call: 1-800-249-6968
- Vancouver Regional Office, 6011 Westminster Highway #100, Richmond, British Columbia, V7C 4V4

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We thank all applicants for their interest. However only those candidates selected for an interview will be contacted.



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EMPLOYMENT OPPORTUNITY

**BURNS LAKE YINKADINEE'KEYAKH
LAW CENTRE SOCIETY**

POSITION: MANAGING LAWYER

DUTIES: Oversee operation of the Native Community Law Office and work as part of a team practicing, Family Law, Criminal Law, Public Legal Education and Poverty Law etc.; supervise/direct staff, develop and maintain relations with client and community; participate in selection panels for hiring staff; monitor/evaluate probation and performance; assist in issues of discipline; approve overtime, vacation sick/leave, and travel expenditures; and report to the Board of Directors.

QUALIFICATIONS:

BASIC REQUIREMENTS

- member of the Law Society of BC, in good standing
- minimum 3-5 years experience in general practice with an emphasis on Poverty/Family/Criminal law
- supervisory/management experience with respect to lawyers, paralegal and legal assistants

RATED REQUIREMENTS

- knowledge of Poverty/Family/Criminal law practice
- knowledge of Legal Services Society policy, procedures and tariff
- experience as demonstrated in Poverty/Family/Criminal law issues
- experience working with and maintaining community contacts and demonstrated interest in Public Legal Education
- ability to function in a computerized environment (MS Word Perfect 6.1, Windows, e-mail)
- must have excellent interpersonal and communication skills
- must be able to work within the clinic's team service delivery model
- must have a strong desire to assist disadvantaged clients, including those with mental disabilities, those with low incomes, or those whose first language is not English
- must have awareness of and sensitivity of cultural influences in the community
- knowledge of finances an asset

SALARY: Commensurate with experience

CLOSING DATE: April 16, 1999

Interested candidates should submit a covering letter, together with a resume outlining how their qualifications meet the above position requirements to the attention of the *President, Frank Michell* of the:

Burns Lake Yinkadinee'Keyakh Law Centre Society
Box 8000, Burns Lake, BC V0J 1E0
Fax: (250) 692-3650

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