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Volume 21 No. 12 • March 2004

Wind speaker



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Windspeaker

"I don't want to get into a debate of what is a nation or

to decide the meaning of words. It is for the court to interpret ..."



Attitude that shaped 40 years of Indian policy revealed

not. You know, this is an endless proposition. Ca

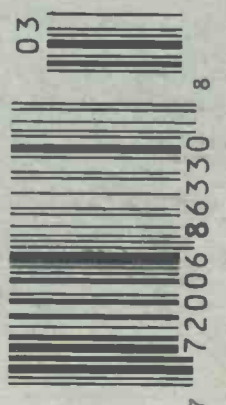
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Calgary court crowded with curious

Chrétien testifies!

Photo by Paul Barnsley

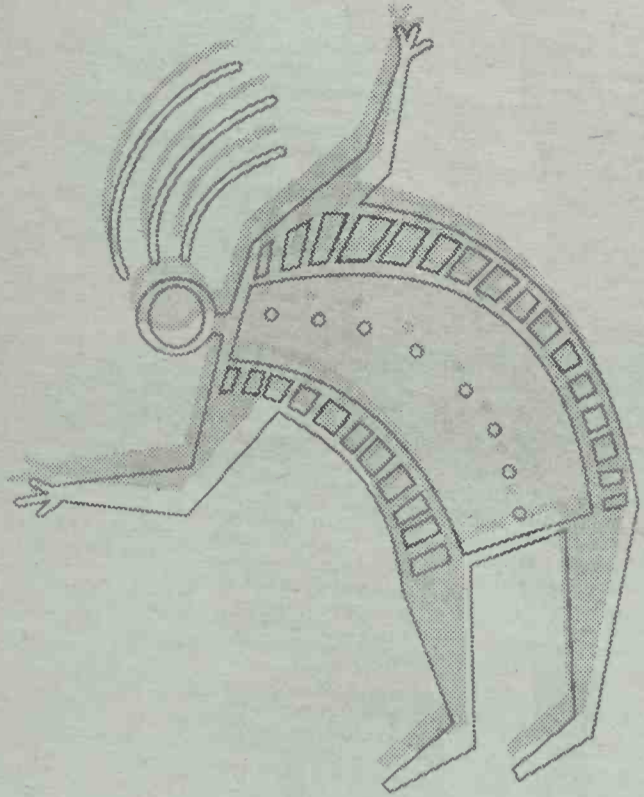
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he Natives, they are nations. . . I'm not a linguist

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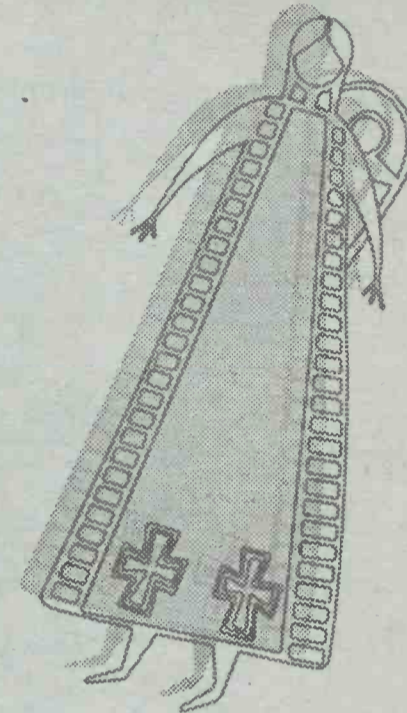
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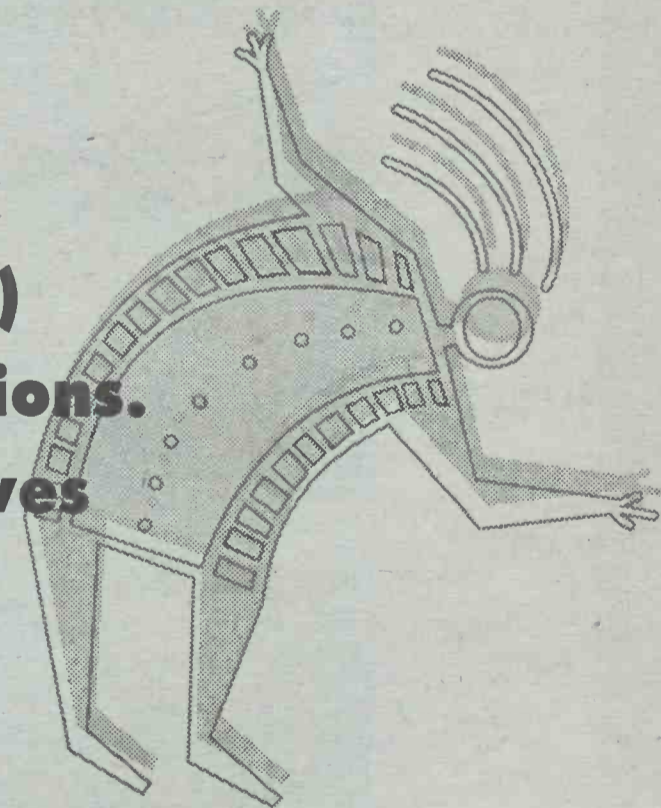
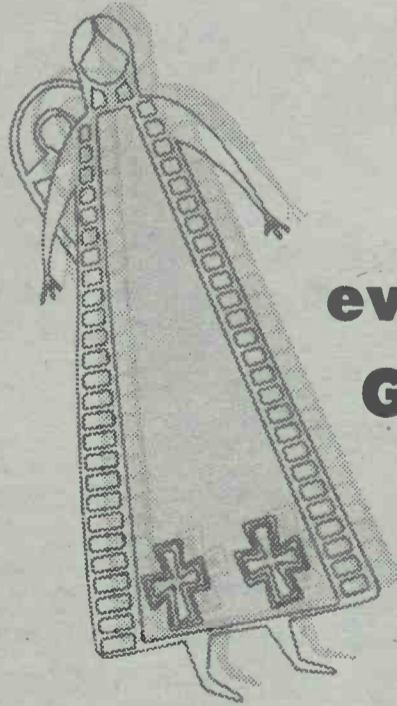
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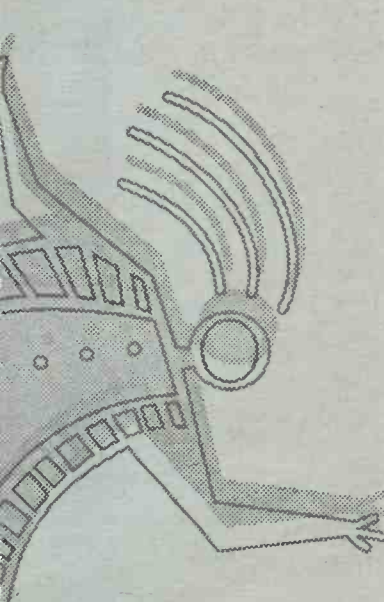
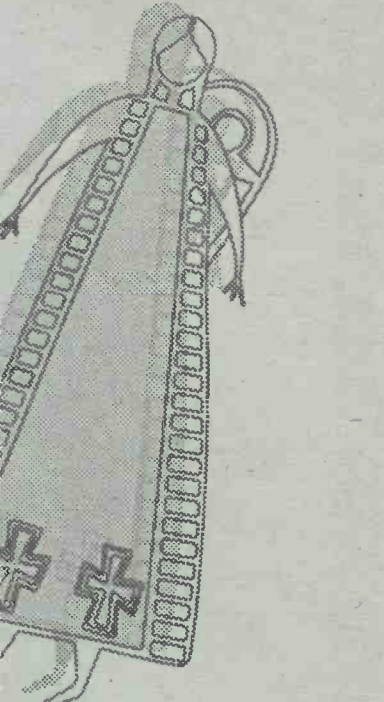
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Features

Third party management 8

While the first few chapters of auditor general Sheila Fraser's recently released report focused the outrage of Canadians over the sponsorship scandal, the last few chapters concern the mess that is the debt intervention policies of Indian and Northern Affairs and are equally outrageous and troubling.

Chrétien testifies in Samson case 9

The former prime minister of Canada was on the stand in the Victor Buffalo versus the Crown Indian trust monies case in February. Chrétien testified about Indian policies developed over the last 40 years, starting with his tenure as Indian Affairs minister in the 1960s.

Health Canada backs off 12

The health consent form that was to be signed by all status First Nations people by March 1 has been scrapped. An aggressive lobby from First Nations chiefs and Inuit convinced Health Canada to go back to the drawing board. You don't have to sign.

Departments

[rants and raves] 5

Former prime minister Jean Chrétien was in a Calgary court in February and gave us a telling glimpse into the attitudes that shaped the last 40 years of Indian policy. Laid bare for all to see was the root conflict between Native and non-Native peoples in this country; that one group dismisses as less valuable the other group's worldview. Plus your letters.

[what's happening] 7

Community events in Indian Country for March and beyond.

[PAR certification focus] 18 to 22

[windspeaker confidential] 24

Zoe Leigh Hopkins, actor, writer, producer, director, has just returned from screening her film at the Sundance Film Festival.

[strictly speaking] 27 & 28

A tale of crime-fighters, hoodlums and cops; Better leave the neighborhood kids alone; E-scam: How I turned down \$2,725,000; Change of diet could relieve bowel irritation; OutKast is outcast from the Aboriginal community; and secrets of festivals.

[rare intellect] 29

The comic-book form and a hero from history come together in Chester Brown's new work Louis Riel: A Comic-Strip Biography; plus books to read from Chester Knight and Yvette Nolan.

[radio's most active] 30

[buffalo spirit] 31

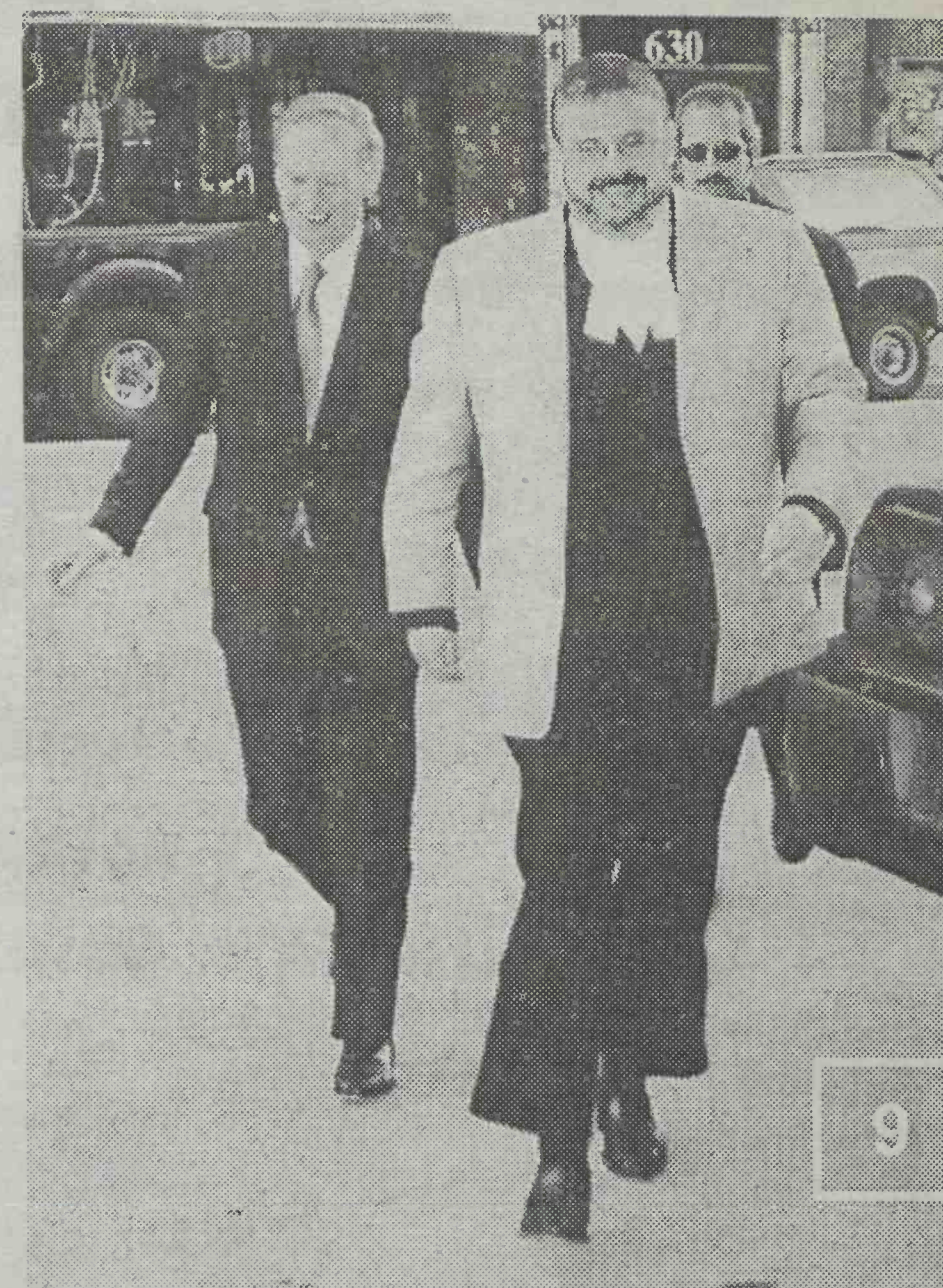
It's time for reader response on the Buffalo Spirit pages. What happens to the sacred ceremonies when the wise ones are gone and have not passed on their knowledge? One woman laments.

[canadian classroom] 33

How much do you know about the accomplishments of Aboriginal women in Canada? Now's your chance to find out. In honor of International Women's Week, beginning March 7, Windspeaker poses 15 questions.

[footprints] 38

Monik Sioui was a tireless advocate for Aboriginal women and children, working in the 1970s to persuade government to change the Indian Act to be more equitable to women, and then into the 1990s to improve the social conditions of people in Quebec. Her family and friends remember her not so much for what she achieved, but for how much love she chose to give.



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

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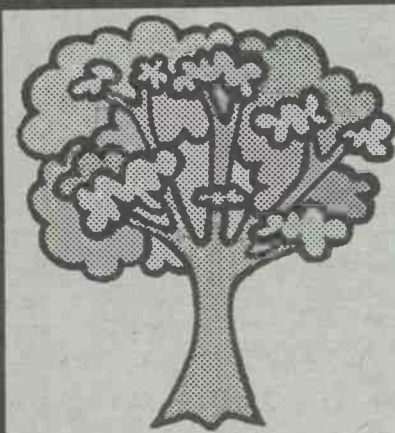
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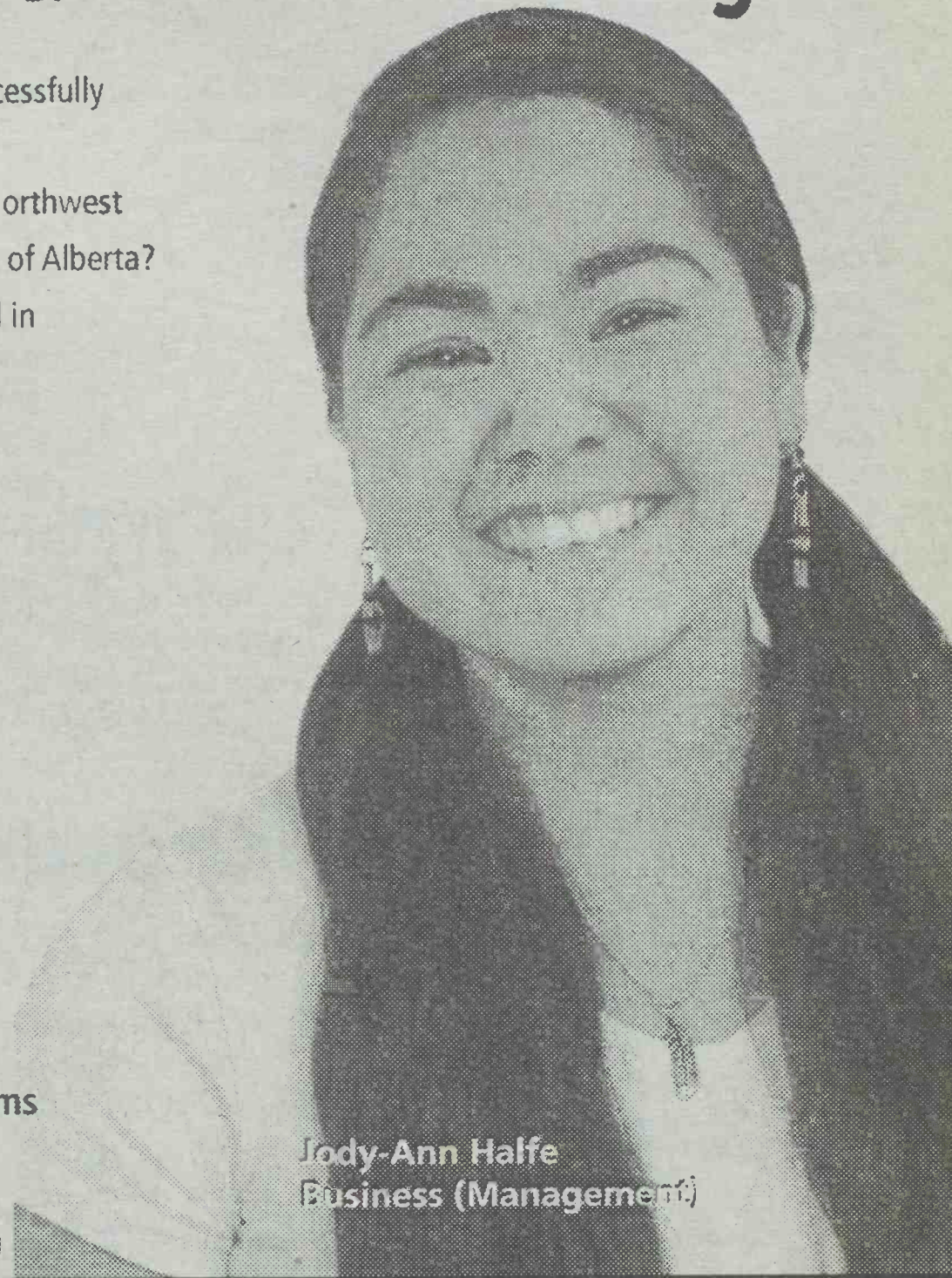
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In the five hours that former Prime Minister Jean Chrétien was on the stand in the Crown civil action on Feb. 10, 2004, into the attitudes that have shaped the country over the last 40 years.

It was like sitting around the table and watching how the minds worked and the words came out. What we saw was not malevolence.

Never was the cultural divide so stark as in the Federal Court of Canada divisional court decision. National lawyer James O'Reilly, a combatant in historic Native cases, said as far as the right honorable Prime Minister Chrétien, Native people had never told him that they had paid their taxes up front with millions of dollars worth of land that was ceded or just taken from them in the days of colonial expansion.

Chrétien's answer—and the one that was the defining moment in the day's events—was a relationship between Native and non-Native.

"Oh yeah," Chrétien said. "I don't blame them. They were here first. I had to deal with the reality of it."

Then Justice Max Teitelbaum said, "And the reality is they did that what you're saying?"

"No, no," replied Chrétien. "I'm not a judge. I've forgotten to name myself [as one of the judges]."

Of course that quip was not meant to be across Canada and even in the prime minister charmed the judge.

Native audience in the courtroom was tremendously charismatic with a wit.

That Justice Teitelbaum's decision showed us that he, Mr. Chrétien, was not a Native journalist in that room.

Nothing to Native people at the time that they refuse—or at least consider.

There it was laid bare for all to see the conflict between Native and non-Native.

Never was the fundamental divide so clearly outlined for all to see as bad so many chose to close their eyes or perhaps they just weren't equipped.

In order to be so equipped to entertain the idea that Native and non-Native people are equal partners, they must have their cultures and worldviews.

Chrétien couldn't do it. We were not able to do it. And not one of us was able to do it.

The realities of life, to use a phrase, are not something that one side in a conflict can conquer.

He was essentially arguing, we were not to use the hot button words of the conquered peoples. And that is the history that favors the non-Native.

Kind of bias has no place in the minds of a government that is not a "ship" every chance it gets.

If that point of view goes unchallenged, in any courtroom, or in any other room, then a biased, one-sided and narrow view will be shaping vital decisions.

course of this country. And denigrated ideas will always blow up.

Garbage in; garbage out. On the longer you go before the court, the more lost you become. In other words, home to roost. When and how?

It's time to face these fundamental questions in mainstream Canadian thinking.

Mr. Chrétien, it is said, spent a legacy, one great accomplishment through the corridors of history.

his greatness. Why can't this be the case, by consenting to come and fight and dodging with all the power able to him, allowed Canada to make that vital course correct.

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Partners in all

In the five hours that former prime minister Jean Chrétien was on the stand in the Victor Buffalo versus the Crown civil action on Feb. 23, we got a rare glance into the attitudes that have shaped Indian policy in this country over the last 40 years.

It was like sitting around the Cabinet table and seeing how the minds worked and the decisions were reached. What we saw was not malevolent, but it was disturbing.

Never was the cultural divide so evident as in that Federal Court of Canada courtroom that day. Sampson Cree Nation lawyer James O'Reilly, whose experience as a key combatant in historic Native legal fights goes back just as far as the right honorable witness, asked Chrétien if Native people had ever told him they believed they'd paid their taxes up front with their contribution of trillions of dollars worth of lands and resources that were ceded or just taken from them by the Crown in the early days of colonial expansion.

Chrétien's answer—and the court's response—was a defining moment in the day's events and in the history of the relationship between Native and non-Native people.

"Oh yeah," Chrétien said. "They made that statement. I don't blame them. They were making their case. But I have to deal with the reality of life."

Then Justice Max Teitelbaum jumped into the fray. "And the reality is they did not prepay their taxes, is that what you're saying?" his Lordship asked.

"No, no," replied Chrétien. "I don't pass judgment because I'm not a judge. I wanted to be a judge but I forgot to name myself [as one]."

Of course that quip was repeated in media reports across Canada and even in the United States. The former prime minister charmed the judge, the media, even the Native audience in the courtroom. He proved to be a tremendously charismatic witness.

That Justice Teitelbaum was so quick to raise the question showed us that he, Mr. Chrétien and all of the non-Native journalists in that room do not believe they owe anything to Native people at all. The idea is so foreign to them that they refuse—or are unable—to even give it consideration.

There it was laid bare for all to see: the root of the conflict between Native and non-Native people in this country. Never was the fundamental reality of the cultural divide so clearly outlined for all who have eyes to see. Too bad so many chose to close their eyes to it or look away. Or perhaps they just weren't equipped to see it.

In order to be so equipped you'd have to be able to entertain the idea that Native people and non-Native people are equal partners, that both have the right to have their cultures and worldviews accepted as equal by the other.

Chrétien couldn't do it. We fear greatly the judge won't be able to do it. And not one single mainstream journalist was able to do it.

The realities of life, to use Mr. Chrétien's term, are not something that one side in a partnership can decide. He was essentially arguing, while being clever enough not to use the hot button words, that Native peoples are conquered peoples. And that's a one-sided view of history that favors the non-Native side at every turn. That kind of bias has no place in a court of law or in the minds of a government that mouths the word "partnership" every chance it gets.

If that point of view goes unchallenged in the Cabinet room, in any courtroom, or even in the men's room, then a biased, one-sided and mistaken view of the world will be shaping vital decisions that will affect the future course of this country. And decisions based on contaminated ideas will always blow up in our face at some point. Garbage in; garbage out. Once you get off course, the longer you go before the course is corrected, the more lost you become. In other words, the chickens will come home to roost. When and how are the only questions.

It's time to face these fundamental errors in accepted mainstream Canadian thinking.

Mr. Chrétien, it is said, spent a lot of time looking for a legacy, one great accomplishment that will echo through the corridors of history for all time and prove his greatness. Why can't this be it? Why can't it be that he, by consenting to come and bear witness rather than fighting and dodging with all the legal strategies available to him, allowed Canada to finally see itself clearly, to make that vital course correction and to get on the right path towards becoming the truly just society it aspires to be.

—Windspeaker

Angered by Outkast

Dear Editor:

I am writing to raise awareness on the vulgar and insulting performance by Outkast at the Grammys. I am offended beyond belief.

When I heard the sound of a powwow song playing I became sort of confused. And then the fake tipi, then the drummer in the head dress, then the stage became full of people dressed like the green giant, feathers everywhere, and then, this green fairy with green feathers, twitching uncontrollably on stage. Blabbering what I guess is singing...hey ya, hey ya.

I am insulted that this group used the beauty of our culture and turned the idea into an utter insult to our grandfathers and the teaching of our grandfathers. I know for a fact that my great-grandfather would be just as outraged at this type of mockery.

I want Outkast to apologize. I want CBS to apologize. I want BET to apologize. I am just one person, but I am just one person out of countless First Nations that feel just as mortified by this degrading racist performance.

—Sheila Whitehead
Yellow Quill First Nation, Sask.

Great expectations

Dear Editor:

Re: January 2004 edition article entitled "Youth should be heard." I am an almost-22-year-old Native female adult with big expectations of my First Nation and also myself. I do find it hard to be open with my chief and council because I strongly feel that they won't listen to what my visions are about, because truly they are stuck with the old ways.

I try my best to be heard because as an Aboriginal youth and mother of two by the age of 18, I'm a natural statistic. I want to see the best for my children. A lot of today's Aboriginal youth are giving birth to their first child by the age of 16. In some cases younger. I would say that would also [be the reason] why we aren't heard.

I would also like to point out that it is even harder to be understood and heard by the white government, because they fully just don't want to see our visions or understand us as a younger group of Aboriginal people because of long-time resentment.

—Leone Pawis
Shawanaga First Nation

Narrow thinking

Dear Editor:

In the column "Social problems not solved by bylaws," (February edition) the assertion that First Nations have no legitimate basis to regulate residency on reserve lands is an example of the straitjacketed thinking most lawyers have toward First Nations' issues. The issue of determining if tribal governments have the authority to regulate non-Natives who reside on reserves is a critical problem First Nations have to address. Do the courts, the Canadian Human Rights Act, or the Indian Act take precedence over the collective will of a tribe?

Under customary tribal law, banishment was the right of a tribe to expel individuals who didn't accord to the will of the people. Whenever First Nations attempt to exercise this will or sovereignty and translate it into practice, Indian people are somehow in violation of European law and labeled criminal for doing so. Europeans steal an entire continent and use their law and religion to validate this theft and when Indians attempt to protect whatever remaining lands are left, Indians are in the wrong.

Tribal governments must enact safeguards to protect reserve lands from unscrupulous non-Natives to ensure a land-base for future generations of Indians. Without these protections, Indians will surely become homeless in our own lands.

—Craig K. Fontaine
Sagkeeng First Nation

[talk it up]

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[rants and raves]

Aboriginal antics

Dear Editor:

What gives you people the right to block highways and deprive anyone of the necessities of life? It's time you Aboriginals start living by the same laws as the rest of the country.

By the way, I am part Native and I do not agree with any of the antics you people carry out.

Get it through your heads that you are no better than anyone else. You do not own the entire country. Abide by your own treaties.

—Lynn

Feds neglect kids

Dear Editor:

When is the government of Canada going to understand that Attawapiskat First Nation (Ontario) of 1,700 citizens is indisputably in desperate need of an elementary school?

Where's the wealth that they are always talking about when they are put in a news spotlight around the world? Our government has shown clemency to some African nations, and recently or showed clemency to Iraq and have written off millions of dollars in debts owed to our country. I think they should be looking in their own backyard first before they go start bragging to other nations about how prosperous Canada is.

It all began in 1999 when the elementary school was closed due to fuel contamination. The children and staff were getting sick from the fuel vapors that were present in their surrounding. Since then, the children of this community have been going to their classrooms in their separate portable buildings, even with the fire code violations. The portables don't even have fire sprinkler systems in place and the community has been without a fire truck for over a year now.

Our leadership has commenced proceedings in the court to prove neglect by the federal government in this situation, but the children cannot wait for the results of a court decision. Why not build the school now while everything is reasonably priced. This waiting not only hurts the citizens of this community, but it may also hurt this country. Maybe one day a young graduate from the school could stumble upon a serum that could treat diseases and help the whole world.

—Lucien Lazarus

Let's make it clear

Editor's note: Last month Windspeaker wrote in this space about racism and cops. We listed a number of people, who, through some action by or dealing with the police, had come to some harm or whose cases were mishandled. In among that long list were the names Lucy Pedoniquott, Shelley Napope, Eva Taysup and Calinda Waterhen. Because of a missed semi-colon, the editorial read as though these women were among the women murdered or missing in the Vancouver area, some of whose bodies have been located at the Pickton pig farm just outside the city. This is not the case.

Lucy Pedoniquott, dressed only in a hospital gown and slippers, went missing from a Warton, Ont. hospital, and the Ontario Provincial Police department did little to help find the weak, sick woman. Ms. Pedoniquott was found just metres away from the hospital, frozen to death in an icy swamp. In April 2003, the Warton OPP made a public apology to the family, saying they should have done more. The story of the apology can be found online at www.ammsa.com in the May 2003 edition of Windspeaker.

Napope, Taysup, and Waterhen were three Native women killed by John Martin Crawford. The police investigation into their murders has been widely criticized, and those criticisms were documented in the book by Warren Goulding entitled *Just Another Indian: A Serial Killer and Canada's Indifference*.

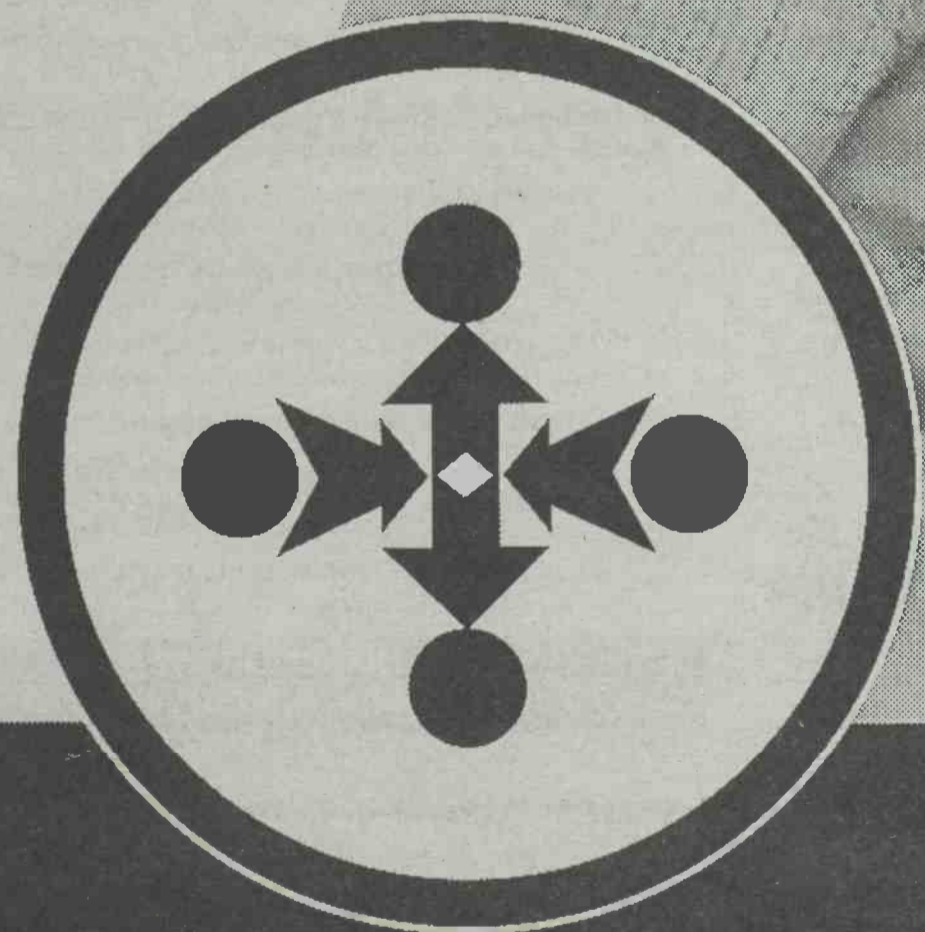
We received a call from Ms. Pedoniquott's nephew calling attention to the confusion our editorial caused. We thank him for taking the time to ask us to set the record straight. We apologize to him and to his extended family and the families of the other women for the confusion our mistake caused.

Lisa Meeches | Ted Nolan

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THIRD PARTY MANAGEMENT

INAC accountability called into question

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The first couple of chapters of the recently released auditor general's report got most of the attention after it was tabled in the House of Commons on Feb. 10, but the last three chapters were equally damning of the Liberal government and its management of taxpayer money.

The \$100 million sponsorship scandal dominated question period, and media interest, after Sheila Fraser reported that the Liberal government had funneled millions of dollars to political friends in Quebec for little or no work done for that money.

The shocking nature of the sponsorship scandal in Quebec attracted attention away from the equally shocking mess discovered at Indian and Northern Affairs (INAC).

Her criticism focused on a matter that has been the subject of a lot of complaining by First Nations chiefs over the last number of years—INAC's debt intervention policy.

When First Nations go into debt, the government intervenes. The third step of the government's intervention process is third-party management. It was in this area, where outside managers are called in to operate the financial affairs of the indebted First Nation, that caused the auditor general much concern.

After examining 10 cases in four regions, and visiting one of those regions, she found that the selection of third-party managers did not follow an open and transparent process.

Fraser found "there were no criteria or formal documentation of the selection process and nothing to indicate why one candidate was selected over another."

With all the controversy over the money directed to Liberal friends in Quebec, some observers wondered why it was INAC did not have any of those criteria in place.

Fraser also concluded that INAC did not adequately monitor and assess the performance of third-party managers, even though third-party managers in the region examined are responsible for up to \$50 million per year.

Fraser found that third-party managers charge between \$195,000 and \$312,000 per year (which is skimmed directly off the top of any funds directed to First Nations), but First Nations are excluded from the selection process of their managers.

The auditor general discovered that third-party managers are "prohibited from negotiating with creditors to accept a percentage of the debt, or from repaying first the debts bearing the highest interest." In fact, third-party managers were not permitted to pay old debts until the manager had generated a year-end surplus,



Sheila Fraser

regardless of the interest those debts were incurring. Some of the First Nations had debts totaling between 22 and 55 per cent of the yearly government funding.

And Fraser found that in the files she examined there was no strategy or plan to successfully bring the intervention to an end.

Third-party managers get paid about 15 per cent of a band's total INAC budget to sign cheques and get the books balanced. Frequently they do it from an office far from the First Nation and rarely visit the community, often only twice-monthly to deliver cheques.

Manitoba regional chief Francis Flett led the fight for a resolution against the intervention policy at the Assembly of First Nations' (AFN) Ottawa Confederacy last December.

Flett said the intervention takes money from First Nations people and puts it in the pockets of outsiders.

"It doesn't really help because they're taking the money right from the communities. It's not new money that they're using. It's just money that's there now that they're using from the First Nations. So it's no big help. It's creating more problems. It's not helping anyone. They've got to change the policy," he said. "Instead of paying \$35,000 to \$40,000 a month, put someone in there to actually help."

Bev Desjarlais, the NDP member of Parliament for Churchill, Man., was scathing in her criticism of the policy.

"Liberal government imposed third-party management contracts costing First Nations up to \$320,000 a year are handed out without a tendering process and without the involvement of the First Nations. INAC squandered First Nations' resources without any regard for band members. The government has let First Nations take the fall for being short of funds when in reality in many cases it is the Liberal government's handling of the funds that is the problem."

The national chief of the Assembly of First Nations said, "clearly, accountability and transparency are a two-way street," referring to the last two years of controversy over the First Nations governance act, a federal government-led initiative to improve the accountability of First Nations'



Bev Desjarlais

governments. "Taken together," Phil Fontaine said, "the auditor general's findings and recommendations support what First Nations have been saying for a long time."

"The auditor general's report shows that third-party management is not necessarily an indication of problems within First Nations, but instead points to the government's lack of transparency and accountability," said Fontaine. "We endorse the recommendations that First Nations must be involved in designing policies and implementing new approaches, and that training and capacity-building are the best way to address this issue."

Rick Simon, AFN regional chief for Nova Scotia and Newfoundland, said the report also states that the department of Indian Affairs



Rick Simon

is a bloated bureaucracy that does little to better conditions for First Nation people.

"You've got so many people overseeing minuscule things and it's costing the department a fortune that reflects back on the First Nations regarding the money coming to us," he said.

While politicians may want to make things better, he said, the bureaucrats have their own ideas.

"The bureaucrats are going to block everything that's going to happen because they've got an interest in maintaining their jobs and they're protected by their union," he said. "How do we go beyond that? My suggestion is that the prime minister and the minister of Indian Affairs make it very clear that during the first four to five years in government that Indian Affairs and that pub-

lic service is going to be cut in half. If they're elected for a second term and chances are they would be, it's time to finish the job. During that time, they should engage the First Nations, using the AFN as the lead, to take control because we're never going to see any better in the future as long as the current structure's in place. It's as simple as that."

And Simon believes Fraser has only scratched the surface of the problem.

"Chances are the auditor general never even sees half. Indian Affairs shows her what makes the First Nations look bad to, I guess, give them the credibility that maintains their jobs. If anything, the auditor general should be engaging the AFN to do a review of DIAND. I'll bet we could tear that organization apart. They would never do it. DIAND would be scared to do it," he said.

While there were 32 First Nations in third-party management when Fraser did her study in 2002, Simon believes the situation is now much worse.

In a published report shortly after the auditor general tabled her report, Union of British Columbia Indian Chiefs President Stewart Phillip said the \$300 million debt that First Nations across the country have accumulated says more about the way the department operates than it does about First Nations.

(see Auditor General page 26.)

Community escapes third party

By Paul Barnsley
Windspeaker Staff Writer

SANDY BAY NATION, Man.

Chief Irvin McIvor said goodbye to his third-party manager on Feb. 1. The rookie Sandy Bay First Nation chief was elected in September after leading a fight to depose the previous council. He inherited a \$9 million debt, but came into office with a plan to wrestle that debt to the ground.

"When we won the election, we already had a plan in place. We got rid of the band political advisors. They were taking the reserve in the wrong direction. And then we, well, I fired a bunch of people, I guess. There's always circles and circles of people that are loyal to the government of the day and with their own personal agendas," he said. "We evaluated the reserve as a whole. We did a management and personnel evaluation and people didn't like it. They said, 'Well, they're looking for reasons to get rid of us.' That wasn't the case. The case was to better the program delivery."

Radical changes to the band's administration have cut the payroll by \$30,000 a week and thinned out the ranks of the First Nation's senior management.

"We cut payroll by \$60,000 bi-weekly. So in the amount of time I've been here it's probably about \$700,000 [in savings]. We made

positions redundant. We amalgamated other services. We amalgamated social services, housing and membership, which only makes sense. We lowered salaries on some people. This reserve is prospering. It hasn't skipped a beat without all these people. We made sure they were all eligible for EI," he said. "We were talking about \$60,000 and \$70,000 salaries. How are you going to get rid of any deficit by getting rid of people that are making seven or eight dollars an hour?"

Many of the moves he has made in his six months in office have not been popular. His election was challenged. On Feb. 19, it was decided that challenge would not be allowed. The new chief also saw protesters set up outside the band office for the first week of his administration. McIvor said the resistance was generated by his drive to impose accountability on band officials.

"There's 5,000 people in this community. I only won by 50 votes, so there's people saying it could have gone either way. The bottom line is they've got to live with it. I'm here till September of 2005," he said.

McIvor, a 39-year-old carpenter who ran a contracting business before running for chief, set up a new system that centralizes authority and oversight of all band operations.

"We created what I call man-

agement and tech services. It's an umbrella company within our structure. We have INAC funding. We have health. We have human resources development. We have our video lottery terminals. We have child and family services, education, housing and treaties—16 portfolios. It's like a framework agreement but we initiated it on our reserve. We're the only reserve that's doing it. All these programs are under co-management by chief and council. Most of the program managers are gone because of the lack of accountability," he said. "It's not just restricted to INAC funding. When the third-party manager was here, he couldn't say anything about health. . . . Our video lottery terminals generate \$1.3 million a year and the former chief and council, even when they were not recognized by Indian Affairs, they still had access to all these other programs. When we came in, we slapped INAC with so many plans that we had that they had no choice but to take it. They said, 'Well you have to go through capacity building.' We said, 'Bang. There's a proposal right there. We're going to do it.' They approved it right away. We got \$70,000 from them our first week there. They did a management assessment and this piggybacked onto our assessment and they said no First Nation has ever done this."

(see Sandy Bay page 13.)

Chrétien

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

It was originally supposed to last four days. Then it was down to two. Then James O'Reilly, lawyer for the Samson Cree Nation, found a way to get it all done in one day.

And now former prime minister Jean Chrétien is on the record as Victor Buffalo versus the Crown.

The former prime minister, looking fit, tanned and rested, arrived in the Federal Court of Canada in downtown Calgary one specially constructed for the case, about 10 minutes before court was set to begin on Feb. 2. He sat quietly near the Crown lawyers until he was summoned to the witness stand, exchanging waves and silent greetings with many of the observers in the crowded public gallery.

It was crowded on the business side of the bar as well, with five lawyers for Samson, two more for the Ermineskin Cree Nation, four gowned representatives of the federal Crown, one for the attorney general of Alberta and Chrétien's personal lawyer, all arrayed before Justice Max Teitelbaum.

It was day 282 of the trial that began May 1, 2000 after 372 days of examinations for discovery. Samson is suing the federal government for an alleged \$1.3 billion in lost oil and gas revenues, plus an accounting and interest, and for direct control of its approximately \$370 million in assets. Ermineskin First Nation is also alleging that its oil and gas revenues were poorly managed by the Crown.

The media stakeout of the 8th Ave. office tower that houses the court began some two hours before court was scheduled to begin. Reporters wanting to question the former PM about his involvement in the Liberal Party sponsorship scandal covered every entrance to the building.

Chrétien pushed past the reporters when he arrived, saying "pas de commentaire" or no comment.

Justice Teitelbaum effusively welcomed the long-time Liberal leader.

"Before you are asked to be sworn in, Mr. Chrétien, on behalf of the court, I would like to welcome you here. The court truly appreciates you taking the time and making the effort to be here," the judge said. "You must have been given a copy of my judgment as to why I requested that you be here on a motion made by Samson First Nation peoples. It's because of all you have done for this country. As minister of Finance, I think, minister of Justice and, of course, minister of Indian Affairs and Northern Development. So thank you, sir, for coming."

O'Reilly presented Chrétien with a package of documents that were arranged under 17 heading

Chrétien testifies

40 years of Indian policy revealed

By Paul Barnsley
Windspeaker Staff Writer

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O'Reilly presented Chrétien with a package of documents that were arranged under 17 headings,

including one for the 1969 White Paper on Indian Affairs.

Chrétien had conducted a Canada-wide consultation shortly after being appointed Indian Affairs minister on July 6, 1968. Eventually, he presented his policy on ending the Indian Act, abolishing the reserve system and assimilating Native people completely into the Canadian context. It was opposed and eventually defeated by Native leaders.

Chrétien showed he was aware of the irony in the policy paper's name.

"[It] was called the Indian policy," he said to O'Reilly. "You refer all the time to the White Paper, but I never wanted to have a White Paper made by white men on that issue."

He admitted that Canada was being criticized frequently at the international level at the time for its treatment of the Indigenous peoples within its borders.

"Internationally, you know, the system of reserves was questioned quite often as being unacceptable," he said. "I remember talking to Canadian diplomats at the [United Nations]. When they were debating South Africa [apartheid] at the UN, they were told Canada was in no position to comment because we had Indians living on the reserves in Canada. So it was very difficult because Canada has always been at the forefront of the advancement of human rights and there was always that problem."

He told the judge that he had attempted to put himself out of a job as Indian Affairs minister because if the White Paper had gone forward he would have been the last minister of a department that would have been abolished in favor of self-government for First Nations. When the First Nation leaders stopped him, he said that at least gave him an answer for Canada's critics internationally.

"I said, 'Fine, if you don't want it, at least I can say internationally that if we have this system it's because the Indians themselves don't want to abolish the reserves,'" he said.

Although Chrétien frequently responded to questions by saying he didn't remember or that he had moved onto another ministry at the time something had happened and knew nothing about it, he did respond to many of O'Reilly's inquiries, although sometimes he appeared impatient.

He claimed credit for getting rid of the Indian agents and starting the devolution of powers to First Nation leaders.

When O'Reilly asked him if he understood that treaties are important to Native people, he said.

"Yes. The treaty was very important. And at the same time they were telling us that it was... living on the reserve was discrimination, too. And that was the application of the treaties, but it was making the government uncomfortable to consider that the Na-



PHOTOS BY PAUL BARNSELEY

Former prime minister Jean Chrétien shares a handshake and a laugh with James O'Reilly, the lawyer for the Samson Cree Nation in the Victor Buffalo versus the Crown case in federal court on Feb. 23. Chrétien was called as a witness by the Samson nation in their billion dollar lawsuit against Canada regarding alleged mismanagement of oil and gas monies held in trust.



"I said, 'Fine, if you don't want it, at least I can say internationally that if we have this system it's because the Indians themselves don't want to abolish the reserves.'"

—Former prime minister Jean Chrétien, describing the defeat of the 1969 White Paper on Indian Affairs.



Victor Buffalo

tives were living on special land reserved for them. And that was the debate between the meaning of the treaties, their attachment to the treaties, and the application in real life of modern society of what it is."

The witness was asked if he recognized that Indigenous nations were as different from each other and as distinct as European nations. He saw what was coming and cut O'Reilly off.

"I don't want to get into a debate of what is a nation or not. You know, this is an endless proposition. Canada is a nation. And the Natives, they are nations... I'm not a linguist to decide the meaning of words. It is for the court to interpret the words for me. We refer to the Natives as a group of nations and within Canada," he said.

He was asked why, if Canada accepts that the various Indigenous nations are distinct from each other, they were all treated the same.

"There was only one Indian Act," Chrétien said.

Later, O'Reilly found it was not hard to get Chrétien to admit that the government is a trustee for First Nations people, a key point in the Samson case.

"Does that include resources like oil and gas," O'Reilly asked. "I presume," Chrétien responded.

He also got the former PM on the record about the standard of duty expected from a trustee.

Chrétien answered employing a phrase from the civil law of

erations coming up to eternity. So you have to decide as a good father what to do with the capital that you have."

He later added that "some of [the money was used] for the future and some of it was for today."

O'Reilly asked Chrétien many questions about his role in enshrining Aboriginal rights in the Constitution in 1982 when Chrétien was Justice minister. Chrétien admitted he had to fight the provinces to get constitutional protection for Aboriginal rights.

"You can see I was pretty persistent and consistent trying to get there. Perhaps I did not go as far as I hoped for," he said.

Chrétien also said treaty rights were "very important."

O'Reilly told Chrétien that the Crown and Native nations entered into treaties for different reasons. He said that the Crown did so to gain land and resources whereas the Native parties entered to, O'Reilly said, "share their lands and resources in exchange for needed assistance from the Crown, which would in turn enhance their ability to pursue their traditional lifestyle and maintain their livelihood while making the transition to a new economy."

He asked the former PM if that was his interpretation of the two points of view.

"It's what we try to accommodate to achieve the proper balance... between protection of Aboriginal rights and the modern economy," he said.

(see Chrétien page 17.)

Third party

ment and tech services. It's an umbrella company within our structure. We have INAC funding. We have health. We have an resources development. We have our video lottery terminals. We have child and family services, education, housing and services—16 portfolios. It's like a network agreement but we initiated it on our reserve. We're the reserve that's doing it. All the programs are under management by chief and council. Most of the program managers are gone because of the lack of accountability," he said. "It's just restricted to INAC funding. When the third-party manager here, he couldn't say anything about health... Our video lottery terminals generate \$1.3 million a year and the former chief and council even when they were not recognized by Indian Affairs, they still had access to all these other programs. When we came in, we had INAC with so many plans we had that they had no choice to take it. They said, 'Well you have to go through capacity building. We said, 'Bang. There's a problem right there. We're going to do it right away. We approved it right away. We had \$70,000 from them our first year there. They did a management assessment and this was backed onto our assessment. They said no First Nation has done this.'"
see Sandy Bay page 13.)

Fontaine says travel expenses 'above board'

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

Assembly of First Nations (AFN) National Chief Phil Fontaine did not act like a man on the run from the press.

Windspeaker met up with him at a ceremony Feb. 6 celebrating the relocation of the Alberta AFN office to Tsuu T'ina First Nation territory.

Just two days before, there had been allegations made in a national newspaper that the Liberal government had aided his election victory last July over Chief Roberta Jamieson and incumbent national chief Matthew Coon Come.

The story said Fontaine's \$182,000 in travel expenses during the months before he resigned as chief commissioner of the Indian Claims Commission to run for national chief was an indication the feds were funding that travel to help him campaign against Coon Come.

It reported that government wanted to unseat Coon Come because he was seen as a troublesome national First Nation leader.

Fontaine did not seem to be at all troubled by the article.

At an Alberta chiefs' reception in Calgary Feb. 5, Fontaine joked about the front-page National Post story.

"I want you to know one thing,



PAUL BARNSELEY

Assembly of First Nations National Chief Phil Fontaine tips his new white hat to delegates of the organization's executive meeting held in Calgary Feb. 5. Fontaine and members of the executive were made honorary citizens of Calgary by Marj Goodmanson on behalf of Calgary Mayor Dave Bronconnier, becoming members of the white hat club, a group that includes astronaut Buzz Aldren and country singer Garth Brooks.

"I didn't fly here," Fontaine joked with the chiefs. "I drove here. It was a long drive."

He later told *Windspeaker*, that all of his travel was according to Treasury Board guidelines.

"I didn't arrange my own travel. It was done by central office. Everything was approved by Privy Council. It was all above board," he said.

Windspeaker asked Fontaine if he would take legal action to defend his administration's legitimacy.

"No. We're fair game. I don't object to coverage from the media as long as it's fair. I have no expectations that every story that comes out is going to be a glowing report about the work we're involved in," he replied. "But we

do expect to be treated fairly."

Richard Powless, Matthew Coon Come's former political chief of staff, was concerned about one aspect of the story, however.

"Yes, I saw that article. I also saw a response to it from AFN," he said in an e-mail obtained by this publication. "The AFN has no business responding on behalf of Phil Fontaine. He did this travel when he was a candidate for national chief and was not yet national chief. If anything, they should ask for an investigation if he has breached AFN charter, constitution or election regulations. If this travel was paid for by the federal government for him to campaign then it is political interference of the highest and also way above campaign expenditures allowed under AFN rules."

AFN communications director Don Kelly said the response quoted in the story did not come from the AFN. It was formulated by Fontaine and his personal lawyer Jack London and faxed to the Post from AFN headquarters.

Chief Roberta Jamieson, who took second place at the AFN election, said she believes the government needs to look closely at those expenses to see if its policies were broken.

"A question about Phil Fontaine's expenses under a government appointment is a matter to be addressed by the government. If later there proves to be

any implication of the government using funds to influence First Nations politics, or any reflection on the AFN, I'll make my comment then," she said.

Fontaine was in Calgary for the AFN's first executive meeting of 2004. He told delegates the Speech from the Throne delivered by Governor General Adrienne Clarkson on Feb. 2 made a compelling argument to "convince Canadians and our communities that the way we have been conducting business for the past while is not good enough. We've experienced too many failures."

As he has lobbied in Ottawa for more activity on First Nation issues, Fontaine said he has come to see that First Nations have a serious image problem.

"Governments are influenced by what people think, what the electorate has to say. Governments poll and survey their people. So we have to be able to convince the people on the streets. And every single penny that reaches our communities, every dollar, must bring about a return on investment. That's what people understand. What that means then is, while it's important for us to talk about the horrible social and economic conditions in our communities, I believe we have to spend far more time talking about the achievements and accomplishments—the good in our communities," he said.

(see Talk up page 26.)

Feds appeal

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

A court ruling that might have sped up settlement of residential school compensation claims instead been appealed to the highest court in the land.

Justice Minister Irwin Cotler and Denis Coderre, the minister responsible for the Office of Indian Residential School Resolution Canada (IRSRC), made their call on Feb. 9—the federal Crown will appeal the Blackwater case to the Supreme Court of Canada.

In the Blackwater decision, the British Columbia Court of Appeal ruled unanimously that the federal government is "100 per cent vicariously liable" for abuse that occurred at the Alberni Indian Residential School. The court said the government was liable because it controlled every aspect of the operation of the school.

The government is appealing that decision on the broader issue of the liability of non-profit organizations in these kinds of cases.

"There is a larger principle issue—namely, vicarious liability of non-profit organizations for the wrongful actions of [the employees respecting children in their care]," said Cotler. "The B.C. Court of Appeal decision is in variance with the principles enunciated by the Supreme Court of Canada in these matters. Accordingly, the principle of vicarious liability of non-profit organizations for the abuse of children in their care needs to be underscored, and the fundamental principle of child protection reinforced."

Vicarious liability is a legal term that means that people in positions of authority must be responsible

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Regional Chief B. Erasmus, NT, Assembly of First Nations



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(see Talk up page 26.)

Feds appeal residential school liability decision

By Paul Barnsley
Windspeaker Staff Writer

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Vicarious liability is a legal term that means that people in positions of authority must be respon-



Vaughn Marshall

sible for the actions of people they have authority over.

IRSRC spokesperson Nicole Dauz explained that the government couldn't leave the B.C. ruling hanging because it was inconsistent with previous rulings.

"With the court of appeal decision, they didn't even rule on whether the United Church was vicariously liable. Because the United Church is a non-profit, they said 'we're not even going to look at the issue of whether they have liability for the actions of their employees.' It is true that the ruling says that the government is 100 per cent liable, but it didn't look into whether or not the church had liability," she said. "If non-profit organizations aren't liable for the actions of their employees when they care for children, that's no good. The Supreme Court ruled that the Children's Foundation was liable for the actions of some employees when they had abused some children. So we already have that on the books. So we look to that to say it's even more important for it to go to the Supreme Court."

Assembly of First Nations (AFN) National Chief Phil Fontaine attacked the government decision, saying he was "disappointed and angered."

"The government should give the survivors their due and seek

contribution from the churches later if they insist on engaging in endless litigation," he said. "An appeal is not in the interests of equality, fairness, justice or a timely resolution for residential school survivors. The government is leaving the survivors hanging, while pursuing legal arguments that are irrelevant to them."

He accused the government of stalling.

"This is nothing more than a delay tactic," he said.

The AFN had hoped the Blackwater case would not be appealed so that fighting between the government and the churches would end and survivors who had received, or were about to receive judgements, could get paid quickly. Many are elderly and sick.

"We have always maintained that the federal government is solely responsible because they

established and maintained the schools," Fontaine said. "It was the federal government that dragged the churches into the court cases. Time is of the essence if the survivors of these schools and their children are going to see justice."

Calgary lawyer Vaughn Marshall represents members of southern Alberta's Blood Tribe in their residential school compensation action. He disagreed with the national chief about the government decision.

"The bottom line is, I think it's going to clarify the whole issue," he said. "To simply say that it's a delaying tactic, I don't know. I actually believe that it will clarify matters, especially in view of the Oblate decision yesterday (Feb. 19)."

In that case, a survivor won leave to appeal a court decision that ruled in favor of the Oblates.

It is a case that also deals with aspects of vicarious liability.

"I think the [Blackwater] decision is going to be granted leave. And it's going to be decided together with the Oblate decision. It is my hope, and it is my expectation, that the Supreme Court of Canada is going to find that firstly, Canada is 100 liable," he said. "I believe that the churches are also going to be found liable, whether it's 100 per cent I really don't know, but there's a strong argument to be made for that. Once the plaintiff gets a judgement, they're going to be able to pursue that judgement strictly against Canada and it will be up to Canada to make a claim against the churches to get an apportionment. But make no mistake, in that scenario the government of Canada has to pay 100 per cent on the judgement."

(see Supreme Court page 26.)

Compensate for language loss

By Paul Barnsley
Windspeaker Staff Writer

NEW YORK, N.Y.

Two American academics have provided information in support of compensation for language and culture loss in a residential school court case in Canada.

Professor Joel Spring, a Choctaw man, teaches at the New School University and is also a visiting professor at Queen's College at the City University of New York. Dr. George Spindler studied three American Indian cultures during his many years as an anthropologist. He is now retired but still does some work at the University of California, Davis in Sacramento. Both provided information in the Blood Tribe of southern Alberta residen-

tial school compensation action.

During a phone interview from his Manhattan office, Spring said his research into residential schools in Haskell, Kansas and Carlyle, Pennsylvania in the United States demonstrated that the intention of the schools was not to teach but to change the social order of Native communities.

"It was even more than that, because it was an attempt to so-called 'civilize.' That meant changing basic values with regard to the family and with regard to attitudes toward social organization. The idea was the kids would be educated in the residential schools and then they would take these values back to their tribes and the tribes would be completely reformed from the influence of the graduates of the residential schools," said Spring.

Few graduates showed any signs

of having received any useful education in the schools.

"The actual training that went on in the schools was primarily directed towards maintaining the institutions themselves. So, a lot of it was very repetitive work. The girls would be sewing clothes or mending clothes for other students, working in the laundry day after day. The boys would be doing repairs or planting crops to maintain the schools themselves. So if there was any training for trades, it was really training to maintain the institution. Any trades that were learned had to do with institutional maintenance. Those trades, like doing laundry, could be learned so quickly that they weren't necessary after a while for educational reasons. Just for the purposes of being labor for the institutions," he said.

(see Generational page 26.)

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March 15 deadline for Tradefair Exhibitors

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Eric Shirt, Secretary, NAHO & Consultant



Patrick Holford, Nutrition Expert & Author



Melissa Smith, Nutritionist, Health Educator & Author

Health Canada backs off on consent form

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

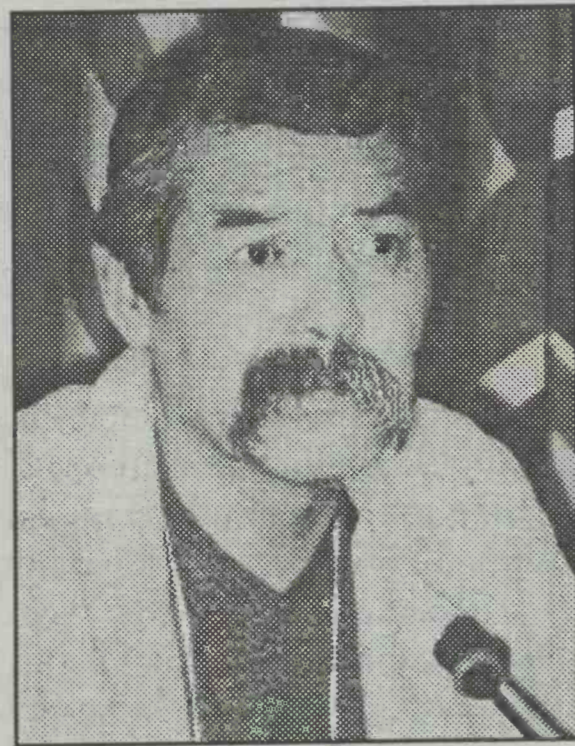
Remember that March 1 deadline for signing a government consent form or doing without non-insured health care?

Forget about it. The deadline is history. The government has changed its mind.

The government has scrapped the universal, national consent form after facing an aggressive lobby against it by First Nations and Inuit leaders and much suspicion from people that the data collected with the form would be used to undermine health care entitlements.

Last year when Health Canada's Non-Insured Health Branch (NIHB) was pushing the form, director general Leslie MacLean said there were very specific goals the form was designed to achieve—help pay the bills, predict trends in medical services and share information with health care professionals to protect people's safety. There was also a requirement under the Personal Information Protection and Electronic Documents Act that had to be met, she said.

The goal of NIHB has now been articulated as such: to monitor clients for unusually high prescription drug use and seek to identify "individuals of concern." Those who use a lot of prescrip-



Francis Flett

tion drugs without a legitimate reason will be asked to sign consent forms.

Rather than call the new development a reversal of position, Health Canada called it a new approach to the consent initiative.

"Under this new approach, the NIHB program will not require a signed consent form for day-to-day processing activities and program administration. NIHB clients will therefore continue to receive benefits for which they are eligible even if they have not signed a consent form," a government release stated. "Several factors have made this new approach possible. These include an evolving privacy environment, feedback from First Nations, Inuit and other stakeholders, and insights gained during the past three years. This approach respects the privacy rights of clients and is consistent with current privacy

legislation."

The government statement also said "One of the keys to this approach to privacy is providing clients with clear information on how and why their personal health information will be collected, used and protected. Health Canada will continue its privacy awareness efforts in collaboration with First Nations and Inuit to ensure that clients know how their information is used and protected."

Attempts to contact Health Canada for additional comments were unsuccessful.

The government's change of plans was "Our victory," said Assembly of First Nations National Chief Phil Fontaine, whose executive and staff bent the ears of government officials to get the change.

"It was our victory and of course we should celebrate it. It tells me that this government is willing to listen. But more importantly, it goes beyond just listening."

About 160,000 Non-Insured Health Benefit clients-out of about 735,000-have signed the consent form. Those people who have signed can let their consent form stand, or they can withdraw their written consent.

The AFN has appointed Dr. Marlyn Cook, Dr. Michael Perley, Dr. Cornelia Wieman, and Rick Volpel to the Drug Utilization Review committee, which will develop the criteria to

identify people at risk of abusing prescription drugs.

Manitoba regional Chief Francis Flett organized three conferences on the health consent issue in his region during the last year and was a vocal critic of the government initiative.

He was pleased that the government listened to the First Nation point of view, but still sees concerns.

"Well, it is a huge victory right now anyway. If we can hold it back for a certain amount of time. Right now, it's not in force. But we need to take a look at some of those things and say 'Well, do we really have people out there abusing drug use or addicted to certain drugs that we need to watch out for?' I know from personal experience that there are people out there that do that. They go and see a number of doctors because the other doctor won't prescribe it again," he said. "That's the kind of thing we need to watch out for. . . We've got to control it. I'm not saying we're wrong in what we're trying to do. It's only a few people that might take advantage and use it for the wrong purpose. Other than that it's a huge victory."

Flett said First Nations people didn't really believe Health Canada's claims that their health information would only be viewed by health care providers.

"Once you provide informa-

tion and give consent for your information to be used, a lot of these companies can also sell that information to someone in Visa or MasterCard or some bill collector or even if they did something wrong and the court can say we need that information. It doesn't stop them from giving that information," he said. "I don't think they'd be the only people knowing. Sometimes you wonder when you get something in the mail, you wonder how did they get my information."

Some critical health issues still need to be addressed, Flett added. "A lot of our people believe health is a treaty right. If you look specifically in Treaty 10 it clearly indicates from the commissioner at the time that (health centres) were going to be strategically located around the territory because people were moving around and it wouldn't be feasible to have a doctor sitting in one spot," he said. "Treaty 10 says that all of the health services they were getting would be provided for free. That was said by the commissioners. The status of why First Nations people and non-Native people get to live together in this country is because of those promises that were made in treaty as a [condition] to live in this country."

And the steady succession of cuts to health services is still a major problem for First Nations people, he said.

(see Health page 14.)

Sandy I

(Continued from page 8.)

Chief Irvin Mcivor said it's a simple solution: a business-like approach rather than a bureaucratic approach.

Windspeaker asked if he worried about making other First Nation leaders who haven't had his success look bad.

"I'm not concerned about it. My heart and soul is within my community. I see the problems with my community so I don't care what anybody else says in the outside world. My mandate is to fix the community and within that two-year span the people have given me a mandate to do my job and I'm working seven days a week on it."

"This management and tech services negotiates for buying power. We negotiate for anything you can think of the band uses. It goes through management and tech services," he said. "All the consultants are gone from every organization. We provide the consultant from management and tech. Health had three consultants. One was for \$3,500 a week, and for what? They were there once a month and you're still paying \$14,000. So we got rid of all of them and said, 'Look when you need a consultant, we'll send one over from management and tech. They tell us how long they need him—everything has to be done on paper, by the way—and we send them a bill from management and



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Type of Vehicle: Car: _____

Type of Trade In: Year: _____

Cash Down: \$ _____

Social Insurance No.: _____

Name of Band/Reserve: _____

Current Address: _____

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Home Phone: () _____

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Address of Employer: _____

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Gross Weekly Income \$ _____

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Amount: \$ _____

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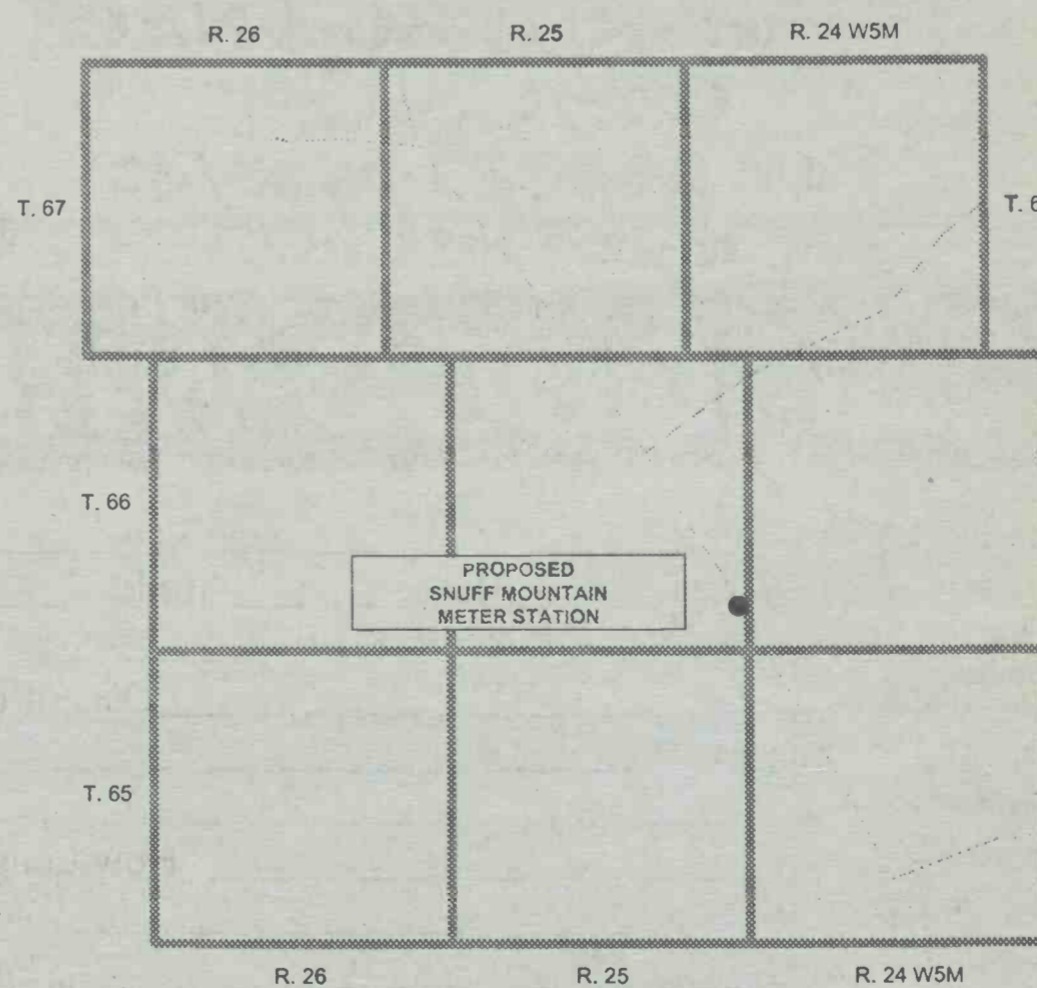
NOVA Gas Transmission Ltd. (NGTL), a subsidiary of TransCanada Pipelines Limited, is proposing to construct a meter station for the purpose of metering sweet natural gas in LSD 09-01-66-25-W5M. Construction of the proposed meter station is tentatively scheduled to commence on April 19, 2004.

It is NOVA Gas Transmission's intention to obtain approval to construct the above facility in accordance with existing legislation. To assist in developing project plans, NOVA Gas Transmission Ltd. invites public input with respect to this proposed natural gas facility.

Any person having a bona fide interest in the proposed project is encouraged to forward their concerns on or before March 19, 2004 to:

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Calgary, Alberta T2P 5H1
Attention: Stephen Bauer

Additional information related to this project may be obtained by calling Stephen Bauer at 403-920-6553.



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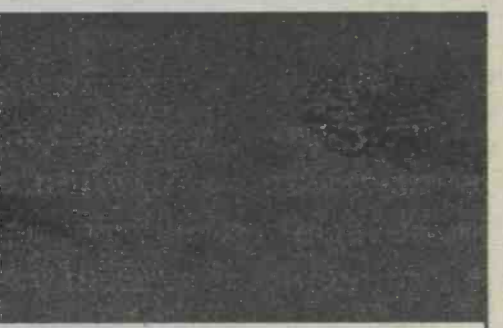
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and give consent for your information to be used, a lot of companies can also sell that information to someone in Visa MasterCard or some bill collector or even if they did something wrong and the court can say they need that information. It isn't stop them from giving information," he said. "I don't think they'd be the only people knowing. Sometimes you wonder when you get something in the mail, you wonder how did they get my information." Some critical health issues still need to be addressed, Flett added. A lot of our people believe that is a treaty right. If you look specifically in Treaty 10 it clearly states from the commissioner the time that (health centres) are going to be strategically located around the territory because it wouldn't be feasible to have a doctor sitting in one spot," he said. "Treaty 10 says that all of health services they were getting would be provided for free. It was said by the commissioner. The status of why First Nations people and non-Native people get to live together in this country is because of those promises that were made in treaty as an addition to live in this country.

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ain Meter Station
- 25 - W5M

EXISTING FACILITIES
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SALES STATION

TransCanada
In business to deliver

Sandy Bay turfs community consultants

(Continued from page 8.)

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tech. We pay the consultant. If we send them a \$10,000 bill for that week, that doesn't mean the consultant gets \$10,000. So management and tech is also putting money in the bank for the reserve. Health was going to pay \$14,000 anyway. So we do it for \$7,000. We give the consultant \$4,000. We get a profit of \$3,000."

He made getting out of third-party management a priority because the third party system causes chaos in the community.

"When a school bus broke down, we had to find him. We had to get him to send a fax over to another city for them to release the parts. The school was closed sometimes two or three times a week," he said. "I'm proud of this. The school has not been closed one day since I got in as chief. Even if there's a blizzard here, I've got machine operators and they work all night."

Many chiefs say INAC won't respond to a progressive chief because it wants to maintain control. McIvor said he had encountered some resistance from bureaucrats but he refuses to play the game.

"I don't get intimidated by suits or somebody's degrees hanging on the wall. I know why they're there and I know the history of our people. This is our money from our resources and they have absolutely no business telling us how much we're eligible for in a year," he said. "They give me the red tape and all

the crap and I say why do I deal with all the puppets. I tell them, 'If you're going to jerk me around, I'll go to your superior. If you can't do it, I'm on my way to Ottawa.' If you talk to a minister you can expect something done the next day. If you talk to someone in the region here, it'll take two years."

When it comes to quality of life issues, he said, you don't need a new governance act. All you need is for bureaucrats to stop acting like bureaucrats and employ a more business-like approach.

"It's very, very simple," he said. "You go beyond those invisible boundaries that we're in, those invisible lines they call reserves. In my language, you know what 'reserve' means? It means 'left-over.' There's absolutely nothing here. There's no arable land. They gave us a big marsh—11,000 some odd acres. That's one of the things we're fighting for in our treaty land entitlement. What makes marshland arable? Who the hell's going to live on weeds?"

McIvor said the community members who aren't blindly loyal to the previous chief and council are telling him they can see a difference in the community already.

"Since 1998 we've been in third party twice, we've been in co-management three times, so nothing was working under the leadership. People didn't realize how serious a situation it is to be under third

party. It's not just taking over our funding. It almost seems there's a string attached to punish a First Nation. Sort of, 'You guys got yourself into a fiscal nightmare and I'm here as an Indian Agent—like 50 years back—and I'm going to punish you for the timeframe that I'm here,'" he said. "Then the co-manager takes over. The co-manager I have here, he's here every day. If you go to another First Nation, you'll see the co-manager maybe once a week. If you see him bi-weekly you're lucky because he can sign cheques for payroll. But in this community, we have one here every day and there's also capacity building. I actually had [the co-manager] picked before the election."

And the co-manager knows that chief and council are the ultimate authority, he added.

"Co-manager is self-explanatory. He co-manages with the chief and council; he works with the chief and council. I don't think that's been happening. I don't know if it's been chief and council passing the buck or the co-manager passing the buck. I don't pass the buck to anybody," he said. "I don't blame Indian Affairs for our problems. I don't blame the co-manager or third-party manager. I say, 'These are the problems. Let's fix them.' Offer solutions instead of dwelling on how Indian Affairs has short-changed us. They're always going to short-change us. We're not go-

ing to let our reserve go just because of that. I'm going to show them I can develop a governance structure that's even better than Indian Affairs' structure."

Observers of the intervention policy system say former federal government employees identified an opportunity to make a lot of money, resigned from government and went into business for themselves as co-managers or third party managers. Several sources said they often made things worse for First Nations in the long term. But by then they've got the First Nation's money and they're long gone.

McIvor has seen that, but he maintains that a First Nation government that allows itself to be exploited must share the blame.

"I haven't really thought about where these guys come from. I know most of them are leeches," he said. "When I became chief, I got so many calls from people offering their services. People come here and do a presentation for us regarding co-management. They say, 'I can save you millions and millions of dollars from INAC.' I say, 'Hey, I can do that myself. Why do I need to pay you \$100,000?' And I always say to them, and they don't like this, they show me all their degrees and certificates and all and I say, 'If you've got all this education and everything else, why are you out of work?' They usually leave here mad."



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OPP's disclosure questioned

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Ontario's assistant Information and Privacy Commissioner has ordered an Ontario Provincial Police superintendent and every OPP official who had anything to do with the production and storage of videotapes and photographs taken during the 1995 occupation of Ipperwash Provincial Park to appear before him in person to be questioned.

Tom Mitchinson issued the order after receiving the OPP response to a previous order. He remains unsatisfied that all original, unedited evidence has been disclosed by the police service and the Ontario ministry of the solicitor general (now the ministry of community safety and correctional services).

"I have decided that in order to obtain the necessary information... I will need to summon the appropriate OPP officials... and require them to attend before me and give sworn evidence relating to the various issues that remain outstanding," Mitchinson wrote on Feb. 5. "I will issue my summons for superintendent [Susan] Dunn today. Because I do not know the identity of the other OPP officials, I will include a provision in this interim order requiring the ministry to provide me with the information that I will need to summon them as well."

The hearing was tentatively scheduled for March 2 (after *Windspeaker's* production deadline). It was to be held at Mitchinson's Toronto office. As is the commission's regular practice, the hearing would be closed to all but those directly involved in the appeal.

Those directly involved in the appeal include Lynette Fortune, a freedom of information specialist with CBC-TV's fifth estate, CBC News lawyers, the ministry, the OPP and the information and privacy commissioner.

Mitchinson ordered sworn statements from the OPP stating that all evidence that was re-

quested under an access to information request by the CBC had been produced. The hearing was called because each time that Mitchinson has ordered an affidavit from the OPP, Fortune and the CBC lawyers have gone over the superintendent's statements and found problems. To date,

Mitchinson has agreed with almost all of the media's complaints about the OPP's compliance.

"At this point, I was not satisfied that I had been provided with full access to all of the various responsive records identified by the ministry," he wrote in his Feb. 5 order.

Health consent

(Continued from page 12.)

"A lot of medication is being cut from the list because they feel it's not essential. When you look at our remote communities, when you have only a nursing station and they tell you that you can't have any more Tylenol, what else are they going to provide? And because of these cuts, emergency flights can't be made out of these communities," Francis Flett said.

"There's a lot of problems associated with health that a lot of these people don't know about.

Whether the government [thinks] what they're doing to these people is right, I don't know. But it certainly doesn't seem right to our people. Policy needs to change. And the way they can make it work is to have a joint negotiation process with First Nations people and make it work for everyone instead of just one side. Government can't just say we're going to cut you off. You don't just take those things away, especially in remote communities."

ATTENTION INDIGENOUS LAW GRADUATES

(Aboriginal Graduates of Law Schools in Canada, such as Métis, Inuit and First Nation)

The Upper Skeena Counselling & Legal Assistance Society (USCLAS) on behalf of the Indigenous Bar Association (IBA) is inviting all Indigenous Law Graduates throughout Canada, including NWT, Yukon and Nunavut, to participate in the first National Indigenous Law Graduate Directory (NILGD) and IBA Website.

This directory represents a celebration and acknowledgement of the indigenous law graduates in Canada.

If you want your name and information included in this NILGD and IBA website or have any questions, please contact Sandra Mowatt at the following toll free number:

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Annual Meeting

May 2, 2004, Red Deer, Alberta

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For more information you may contact:

Mr. Gene Howie, League President at 403-245-1951 (evenings) or
Belva Wesley, Vice-President at 403-881-2388 (evenings)



Think ta

By Joan Taillon
Windspeaker Staff Writer

VANCOUVER

The Fraser Institute's release of its first Report Card on Aboriginal Education in British Columbia paints a dismal picture of the level of academic achievement of First Nations students.

The report, released Feb. 18, concludes that in British Columbia in the past four years "Aboriginal students fail more than 40 per cent of province-wide reading tests they wrote." It also gave Grade 8 students only a one-in-10 chance of graduating from the grade in the usual length of time; whereas, the non-Aboriginal success rate is more than three times as high.

It gets worse after Grade 8: 80 per cent of Aboriginal students don't enroll in high school compared to a drop-out rate of less than five per cent for non-Aboriginal students. At the Grade 12 level, only 46 per cent of Aboriginal students covered by this study graduated, compared to 78 per cent of the non-Aboriginal peers.

The Aboriginal education report, covering 38 elementary schools and 49 secondary schools in B.C., both public and private, is based on academic testing of students in grades 4, 7 and 10. To be included, schools had to have at least 10 Aboriginal students each of the two lower grades tested and have at least 15 Aboriginal students in Grade 12. In addition, they had to have

Canadian Nuclear Safety Commission

Public Hearing Ann

The Canadian Nuclear Safety Commission (CNSC) has issued a Notice of Public Hearing available at www.nuclearsafety.gc.ca. The results of an Environmental Screening Report on the proposed processing and storage facility at Pickering Nuclear Generating Station. The public hearing will be held in the Conference Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on April 28, 2004.

Persons who wish to participate should submit a written request to intervene with the Commission by March 29, 2004, for more information, or instructions in this public hearing process, visit www.nuclearsafety.gc.ca, or call 1-800-953-7676, Public Hearing 2004-H-5.

S. Locatelli, Secretariat
Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 100
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Think tank targets gaps in school achievement

By Joan Taillon
Windspeaker Staff Writer

VANCOUVER

The Fraser Institute's release of its first Report Card on Aboriginal Education in British Columbia paints a dismal picture of the level of academic achievement of First Nations students.

The report, released Feb. 5, concludes that in British Columbia in the past four years "Aboriginal students failed more than 40 per cent of the province-wide reading tests they wrote." It also gave Grade 8 students only a one-in-five chance of graduating from that grade in the usual length of time; whereas, the non-Aboriginal success rate is more than three times as high.

It gets worse after Grade 8: 17 per cent of Aboriginal students don't enroll in high school, compared to a drop-out rate of less than five per cent for non-Aboriginal students. At the Grade 12 level, only 46 per cent of Aboriginal students covered by this study graduated, compared to 78 per cent of their non-Aboriginal peers.

The Aboriginal education report, covering 38 elementary schools and 49 secondary schools in B.C., both public and private, is based on academic testing of students in grades 4, 7 and 10. To be included, schools had to have at least 10 Aboriginal students in each of the two lower grades tested and have at least 15 Aboriginal students in Grade 12. In addition, they had to have

enough data to be evaluated.

Aboriginal educators charge the numbers presented in the report are skewed, as between 18 and 46 per cent of Aboriginal children in the province did not write the Foundation Skills Assessment (FSA) tests of reading, writing and numeracy, for a variety of reasons.

The higher percentage of non-participants was at the Grade 10 level. The British Columbia Ministry of Education requires that all students write the FSA tests in grades 4, 7 and 10, unless they attend "uncertified, band-operated schools."

As only about 10 out of 100 First Nation-operated schools have opted to have their curricula certified by the ministry, the vast majority of those schools could not be included in the report. It is estimated there are 5,000 students in band-operated schools in British Columbia.

First Nations criticize the report for not considering socio-economic factors and culture and linguistic differences in determining the pecking order for non-band-operated schools.

These considerations, coupled with the fact that large numbers of Aboriginal children are excluded from FSA testing, means "There is no consistent application of the process," said Debora Jeffrey, president of the First Nations Education Steering Committee, based in Vancouver. She cited poverty, racism, and the rural isolation of many First Nations children as some reasons why they do not as a group perform as well in school as do non-Native chil-

dren.

David Griffin, in his seventh year as vice-principal at the Nisga'a high school in Gitlakdamix (New Aiyansh) and vice-principal in charge of Nisga'a language and culture for the district, said, "I don't put any credit to the Fraser Institute, because of how they evaluate.

"They look at exam results; they look at graduation rates; they look at numbers of students that write provincial exams. Now for little schools like us, First Nations or not, those become less relevant. It has no relevance for preparing students for life beyond high school.

"When you look at the Fraser Institute's results, the top 10 schools will be private schools in the Lower Mainland or Vancouver Island... Because those schools draw on the top students in the province, regardless of their ethnicity, and the schools are big enough that every student in Grade 12 is writing English 12, Algebra 12, Biology 12, things like that. We don't even offer some of those courses because we don't have the students that want to take them. Now everybody writes English 12, but we offer Biology 12 every other year, because we don't have enough students to offer the course."

Griffin also pointed out that "countless studies have shown a relationship between socio-economic status and education."

Peter Cowley, director of school performance studies at the Fraser Institute and one of the two report authors, discounts these objections entirely. He said if children are not suc-

ceeding in school, the fault is with the school.

Cowley also said the purpose of his report is to reveal which schools are performing well and which are not, both to give parents knowledge they need to select a school for their children, and to give the community the knowledge to start demanding changes at schools that show poorly.

Jeffrey, who attended the Feb. 5 public release of the report, said there were no surprises in it.

"The Ministry of Education here collects and publishes that data for us for almost the last 10 years, and we have used it actually in our planning processes and our advocacy in terms of improving policy and bringing about change to the public school system."

She pointed out the report's limitations from the point of view of the First Nations Education Steering Committee.

"The context in which the data has been offered is extremely limited. It doesn't deal with the socio-economic complexities of our communities, and also it doesn't deal with the notion of cultural and linguistic competencies that are equally important to the academic ones."

Jeffrey stressed the need for both a high level of cultural knowledge and ability to speak Native languages, as well as the

high academic marks needed to get students "into any post-secondary institute or training program of their choice."

"This (report) only focuses on whether kids are able to read, write and do math and graduate. The piece that's missing for us is a really important piece of educating the whole child."

Despite what she terms the limited scope of Cowley's report, Jeffrey added, "The positive piece that I can see attached to it is that it increases the focus on First Nations education and furthers the dialogue so that we can improve partnerships between First Nations communities and the public school system, long-term."

Asked whether he knew of any band-operated schools in the province that are doing really well, Cowley said, "No."

He also said most of the band-operated schools, "a big chunk, maybe 50 or 60, only go up to Grade 1 or 2. They're mostly kindergarten." Most of the remaining 55 or 65 schools with higher grades would not have had sufficient enrolment to be included in the report card even if they were ministry certified.

"But in the end, how do you know whether or not a band-operated school is doing a good job? How do you know whether it's doing a better job than it did three years ago?"

(see Measured page 16.)

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Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued a Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a one-day public hearing to consider the results of an Environmental Assessment Screening Report on the proposed expansion to the storage component of the existing used fuel processing and storage facility located at the Pickering Nuclear Generating Station. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **April 28, 2004**, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by March 29, 2004. For more information, or instructions on how to participate in this public hearing process, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2004-H-5, or contact:

S. Locatelli, Secretariat
Canadian Nuclear Safety Commission
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Annonce d'audience publique

La Commission canadienne de sûreté nucléaire (CCSN) a publié un avis d'audience publique que vous pouvez consulter à cette adresse : www.suretenucleaire.gc.ca. La Commission tiendra une audience publique d'une journée afin d'étudier les résultats du rapport d'examen préalable sur l'agrandissement proposé de l'aire de stockage de l'installation de traitement et de stockage du combustible irradié de la centrale nucléaire de Pickering. L'audience aura lieu dans la salle des audiences publiques au 14^e étage du 280, rue Slater, à Ottawa (Ontario), le **28 avril 2004** à 8 h 30.

Les personnes qui souhaitent participer à l'audience doivent déposer une demande d'intervention auprès du secrétaire de la Commission, d'ici le 29 mars 2004. Pour plus de renseignements sur la façon de participer au processus d'audience publique, veuillez consulter l'adresse www.suretenucleaire.gc.ca, et vous référer à l'Avis d'audience publique 2004-H-5, ou communiquez avec :

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Internet: Visit youth.gc.ca and click on the Employer section.



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Measured success allows parents better choices

(Continued from page 15.)

"I have no objection to them saying 'We know whether we're good or bad—we have the measures.' That's fine. And if the parents are willingly involving themselves in a school that has that set of measures, then that's great, but I also want to be sure that where measures are possible that parents have the ability to look at them and understand them easily. That's why we produce the overall rating out of 10 and the ranking (of schools)," said Peter Cowley.

"Hopefully, some Aboriginal parents who send their kids, for instance, to Nisga'a elementary-secondary will say, 'Why is it that you in the First Nations authority tell us the school is doing well and great and we're making great strides and all that, and yet, compared to Aboriginal student populations in other schools in the province, we're not doing well at all on some serious issues, including literacy in English, ability to read in English, numeracy'—which goes beyond what language you're in."

On one point Griffin and Cowley agreed.

"Even bigger than (socio-economic factors), I think," said Griffin, "is parental engagement. When parents get involved in students' learning, the students realize the value of it and pursue it that much more vigorously."

"I'm First Nations myself," said Griffin. "I'm a graduate of this high school I work at. And I went on to Queen's University and U Vic and Malaspina (College). And I got a master's at SFU and I'm currently working on a doctorate, but I'm one of the exceptions. My mother didn't go to residential school. There's still lingering echoes of the negative feelings of residential school" that filter down to many Aboriginal students today, he said.

Cowley discounts these "excuses" saying they should not be given weight in assessing performance.

Cowley said he supports parents' right to decide whether they want to opt in or out of a provincially run school curriculum for their children, so long as it is "the parents talking and not the band authorities."

He also said he doesn't pay any attention to the reputed good quality of some band-run schools.

"I don't deal in reputations; I deal in results in the report cards, and Nisga'a (school) is a very consistent bottom-dweller."

Cowley's solution to schools that can't seem to graduate a majority of students with decent marks is to bring in an outside expert, someone with boundless energy and determination, and give them the authority to implement change.

Getting parents involved in the process is key, he said, and he cited several tough neighborhood schools in the United States and elsewhere where disadvantaged children have experienced success.

"We chose British Columbia to begin this series," Cowley stated in the report, "because, at present, only British Columbia makes the effort to identify Aboriginal students within the province's public and independent schools in such a way that their results can be isolated for analysis."

The ministry asks students to voluntarily identify their Aboriginal origins when yearly information is collected at the schools. At the start of the 2002/2003 school year, there were 52,100 identified Aboriginal students out of a total student population of 660,100.

Cowley's study carries a disclaimer saying it reflects the independent opinions of the authors, not the Fraser Institute. Cowley pointed out that the Fraser Institute did not pay him to create the report, he had to raise the money.

"I have to get it funded," he said, "to pay for my salary, my data analyst and all that."

The Fraser Institute,

headquartered in Vancouver, was founded 30 years ago as a public policy research organization. It supports a staff of more than 40 with an annual budget in the range of \$5 million, according to 2003 figures contained in the National Institute for Research Advancement's world directory of think tanks.

The institute's own Web site says its has "over 3,200 individual, corporate and foundation supporters in Canada, the United States, and around the world. [W]e receive no support from government and have no links with any political party."

It also states the organization is "dedicated to enhancing our quality of life by researching the role of competitive markets, lower taxes, and less regulation."

The complete report can be read online at www.fraserinstitute.ca/ by clicking on to News Releases and following the links.

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| 7. Prince Albert, 88.1 | 16. Dillon, 91.7 | 25. Janvier, Alberta, 92.5 |
| 8. Camsell Portage, 103.1 | 17. Stanley Mission, 98.5 | 26. Big Island, 92.7 |
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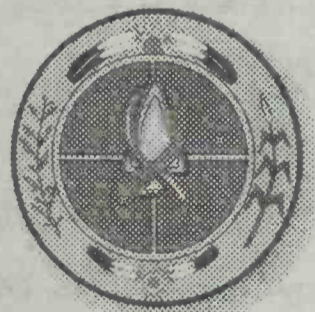
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Indian Act unconst Chrétien



After the court proceeding Chrétien attended a present Nation's Calgary office in Chief Victor Buffalo present

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Proposed Sunris

Husky Energy, through its wholly owned subsidiary Husky Energy Operations Limited, owns approximately 100 acres of land with oil leases located approximately five kilometers north of the town of Wood Buffalo and 60 kilometres NE of Fort McMurray. The land is owned by the Municipality of Wood Buffalo. Husky Energy is currently exploring the bitumen resources on the lease. The lease consists of approximately five sections near the location of the proposed pilot project on the lease. Under current regulations, Husky Energy must obtain approval from the Municipality of Wood Buffalo for the pilot project on the lease. The project will be called the "Sunrise" project and will utilize a steam assisted gravity drainage process.

The Project will be called the "Sunrise" project and will utilize a steam assisted gravity drainage process.

Copies of the Proposed Terms of Sale

- * Fort McMurray Public Library
- * Fort McKay Industrial Relations
- * Fort Chipewyan Regional Municipality
- * Métis Nation Zone 1
- * Oil Sands Discovery Centre

Copies of the Proposed Terms of Sale

John Eubank
Environment & Regulatory Engineering
Husky Oil Operations Limited
707 - 8th Avenue S.W.
Calgary, Alberta T2P 3G7
Phone: (403) 750-5021 (call collect)
email:
sunrisethermalproject@huskyenergy.com
www.huskyenergy.com

If comments are sent to the project website, any comments will be posted on the website.

Indian Act unconstitutional?

Chrétien pushed the provinces for Sec. 35 rights



PAUL BARNSELY

After the court proceedings, former prime minister Jean Chrétien attended a presentation ceremony at the Samson Cree Nation's Calgary office in the courthouse building. Samson Chief Victor Buffalo presented Chrétien with a blanket.

(Continued from page 9.)

"The reality today is trapping is not the industry it used to be. They don't survive in the traditional way so we have to adjust to the new reality."

James O'Reilly asked the witness about his views—and presumably the views of the government during his time there—on the fact that First Nations have different interpretations of treaties. First Nations "were after a sharing of the lands and resources" while the Crown was after a "land surrender," he said.

"That is the debate," Jean Chrétien said. "Because of the Royal Proclamation of 1763, when the Brit soldiers came here to conquer the land they were obliged to sign treaties, but they wanted to occupy the land and that was probably a treaty to maintain peace."

Chrétien bragged that he had done just that during his time as Indian Affairs minister, raising the interest rate on monies held by the Crown in trust for First Nations from four per cent to more than seven. O'Reilly got the former prime minister to acknowledge that a trustee must, in the course of doing a creditable job managing someone else's money, take an active, hands-on approach to the task.

He then got the former prime minister to testify that there was a formula in place within government for determining the interest owed on Indian monies. "And the formula hasn't changed for 25 years," O'Reilly told him.

"Aw, you go and debate that in front of a court, not in front of me," Chrétien said. "If you claim the Indian Act is non-constitutional, you argue that with the court, not with me."

Chrétien protested that he was being asked legal questions when he was not there as a legal expert.

The judge joked that perhaps then he had erred in not appointing himself to the bench.

"It may have been an error on his part for the interpretation of the Constitution," O'Reilly said, his voice rising slightly. "I always thought Section 35 [of the Constitution] took precedence over the Indian Act. You were Justice minister."

Chrétien again refused to explain himself.

"I'm not in the business of interpretation," he said.

In his re-direct after Chrétien lawyer Alan McLeod, O'Reilly appeared to score a key point for Samson. He asked Chrétien about the Indian Affairs minister's duty as a trustee to actively manage Indian monies to ensure the best return on investment.

Chrétien bragged that he had done just that during his time as Indian Affairs minister, raising the interest rate on monies held by the Crown in trust for First Nations from four per cent to more than seven. O'Reilly got the former prime minister to acknowledge that a trustee must, in the course of doing a creditable job managing someone else's money, take an active, hands-on approach to the task.

He then got the former prime minister to testify that there was a formula in place within government for determining the interest owed on Indian monies.

"And the formula hasn't changed for 25 years," O'Reilly told him.

"I don't know," Chrétien said. "I cannot . . . I'm not familiar with that."

He was asked if he would only testify about the style of management of Indian monies that occurred during his time as Indian Affairs minister which ended in 1974.

"Of course," he replied.

"And after that, you're not pronouncing upon that," O'Reilly asked.

"No, after that I cannot pronounce. I don't remember anything about it at all," he replied.

After the day concluded, Chrétien attended a presentation ceremony in the boardroom of Samson's Calgary office on the 25th floor of the courthouse building. He was presented with a blanket by Samson Cree Nation Chief Victor Buffalo. *Windspeaker* was the only media invited.

The man who spent 41 years in public life was asked to sign dozens of autographs and pose for photos with Samson leaders and community members.

The only time he showed any sign of losing his composure even a bit was when two large men approached him, shook his hand and informed him they were the two councilors who had moved and seconded the resolution to launch the billion-dollar lawsuit against the Crown. His faced dropped for an instant and then he joked and laughed with the people, shook hands and chatted briefly with every one of the 50 people in the room before taking his leave.

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PUBLIC NOTICE

Husky Oil Operations Limited

Proposed Sunrise Thermal Project • Environmental Impact Assessment Report
PROPOSED TERMS OF REFERENCE

Husky Energy, through its wholly owned subsidiary Husky Oil Operations Limited, owns approximately 90 sections of oil sands leases located approximately five kilometres east of Kears Lake and 60 kilometres NE of Fort McMurray in the Regional Municipality of Wood Buffalo. Husky is proposing to develop the bitumen resources on the lease, commencing with approximately five sections near the location of the Company's previous pilot project on the lease. Under current plans the proposed central plant facility for the commercial project will be located in Township 95, Range 7, W4M at the site of the previous pilot plant.

The Project will be called the "Sunrise Project" and will utilize a steam assisted gravity drainage (SAGD) process

to extract the resource. The project will entail drilling wells and installing production facilities to initially produce 50,000 barrels of bitumen per day increasing to 200,000 barrels of bitumen per day with additional phases of development.

The Director, responsible for Environmental Assessment, Alberta Environment, has directed that an Environmental Impact Assessment Report be prepared for this Project. Accordingly, Husky Oil has prepared a Proposed Terms of Reference and a Public Disclosure Document for this Environmental Impact Assessment, and through this Public Notice, invites the public to review the Proposed Terms of Reference.

Copies of the Proposed Terms of Reference and Public Disclosure Document can be viewed at:

- * Fort McMurray Public Library
- * Fort McKay Industrial Relations Office
- * Fort Chipewyan Regional Municipal Office
- * Métis Nation Zone 1
- * Oil Sands Discovery Centre

- * Register of Environmental Assessment Information
Alberta Environment
111 Twin Atria Building
4999 - 98 Avenue, Edmonton, Alberta T6B 2X3
Attention: Patti Humphrey

Copies of the Proposed Terms of Reference and the Public Disclosure Document can be obtained from:

- John Eubank
Environment & Regulatory Engineer
Husky Oil Operations Limited
707 - 8th Avenue S.W.
Calgary, Alberta T2P 3G7
Phone: (403) 750-5021 (call collect)
email: sunrisethermalproject@huskyenergy.ca
www.huskyenergy.ca
- Oil Sands Discovery Centre
515 Mackenzie Boulevard
Fort McMurray, Alberta
Phone: (780) 743-7167
- AMEC Earth & Environmental
10204 Centennial Drive
Fort McMurray, Alberta
Phone: (780) 791-0848

Persons wishing to provide written comments on the Proposed Terms of Reference should submit them by **April 5th, 2004** to:

- Director, Environmental Assessment
Alberta Environment
111 Twin Atria Building, 4999 - 98 Avenue
Edmonton, Alberta T6B 2X3
Fax: (780) 427-9102
Email: environmental.assessment@gov.ab.ca

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Companies committed to PAR program

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

There were a few new faces in the crowd on Feb. 17 as the Canadian Council of Aboriginal Business (CCAB) recognized the commitment of companies registered in the Progressive Aboriginal Relations (PAR) program.

The recognition came as part of the Circle for 2015 annual gala dinner, held at the Four Seasons Hotel in Toronto. Circle for 2015 is another CCAB program, designed to make corporate Canada more aware of the capabilities of Aboriginal individuals and businesses.

Through the PAR program, member companies are given tools to assess how well they're doing in their efforts to improve relations with the Aboriginal community. The program looks at these efforts in four areas—employment, business development, individual capacity development and community relations.

Companies initially join the program at the commitment level, then, once they've completed the assessment process,



"It's always been about helping to broker relationships and to start to build the partnerships or providing venues and events and tools to help connect the corporate sector and the Aboriginal sector."

—Jocelyne Soulodre

they are placed at either the bronze, silver or gold achievement level, depending on the results of the assessment.

There are currently five companies sitting at the gold achievement level, including one newcomer to the PAR program—BMO Financial Group. Also at the gold achievement level are mining giant Cameco Corp., Winnipeg's Place Riel All-Suite Hotel, the remote sites division of food services and facility management provider Sodexo, and Syncrude Canada Ltd., the world's largest producer of crude oil from oil sands.

Three companies—Alberta-Pacific Forest Industries, Aboriginal information technology firm

Donna Cona, and Xerox Canada—are at the silver achievement level. Another three—Canada Post, food services company Compass Group Canada, and Manitoba Lotteries Corporation—sit at the bronze level. All three companies at the bronze level are new to that position, having completed the assessment process during the past year.

The companies at the commitment level are a mix of new and old. Diavik Diamond Mines Inc., Kelly Services (Canada) Ltd., Nasittuq Corporation, which operates the North Warning System, the Radisson Hotel in downtown Winnipeg and the World Wildlife Fund join BP Canada Energy Company, Casino Rama,

property management and consulting firm Piruqsajit Ltd. of Rankin Inlet, and Pitblado Barristers and Solicitors and Prairie Architects Inc., both of Winnipeg in this group.

Also at the commitment level are Scotiabank, TELUS Corporation, Veco Corporation, which provides project management, engineering, purchasing, construction, maintenance and operational services to industry and business, and Western Lakota Energy Services Inc., a Calgary-based company that builds and operates drilling rigs in partnership with Aboriginal communities.

Jocelyne Soulodre, president and CEO of CCAB, is pleased with the progress the PAR pro-

gram and its members have made over the past year. Not only have a number of big players joined the program, but five companies have completed the assessment process and have achieved standing in the program. One of those companies was Syncrude Canada Ltd., which became the first PAR member to re-certify. The company joined PAR at the commitment level in 2001 and originally qualified for gold level certification in 2002.

The recertification process is part of PAR, Soulodre explained, to ensure that once a company has attained at gold standing its commitment to Aboriginal relations continues at that level. While meeting the PAR requirements might be a priority during the initial assessment process, regular recertification will show if such things such as changes in management or priorities within a company have resulted in a lessening of that commitment.

One of the strengths of the PAR program, Soulodre said, is that it gives companies the tools they need to see exactly what they are doing to improve relationships with the Aboriginal community.

(see Measure page 22.)

Diversit

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

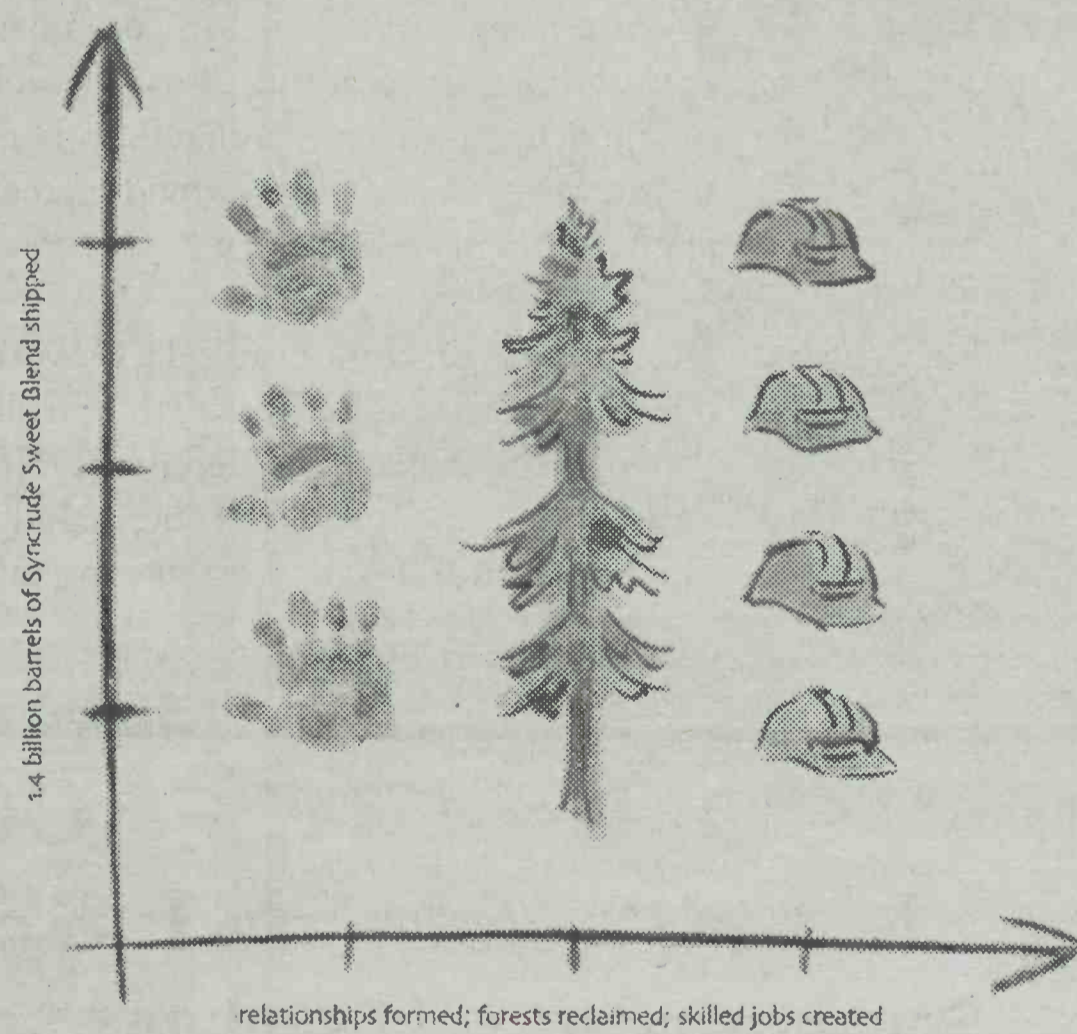
On Feb. 17, BMO Financial Group became the first financial institution to achieve gold standing in the Progressive Aboriginal Relations (PAR) program.

But considering that developing positive relationships with the Aboriginal community has been a priority at BMO for more than a decade, the results aren't all that surprising.

The bank's commitment to developing good Aboriginal relations began in 1991, when it established a task force to look at ways to improve Aboriginal employment within the institution. As a result of the task force, the bank created an Aboriginal banking unit, along with a division to oversee workplace diversity and equity.

Ron Jamieson is senior vice president of Aboriginal banking for BMO, a position he's held since it was first created 12 years ago.

According to Jamieson, developing good Aboriginal relations is a priority for BMO because it's good for business.

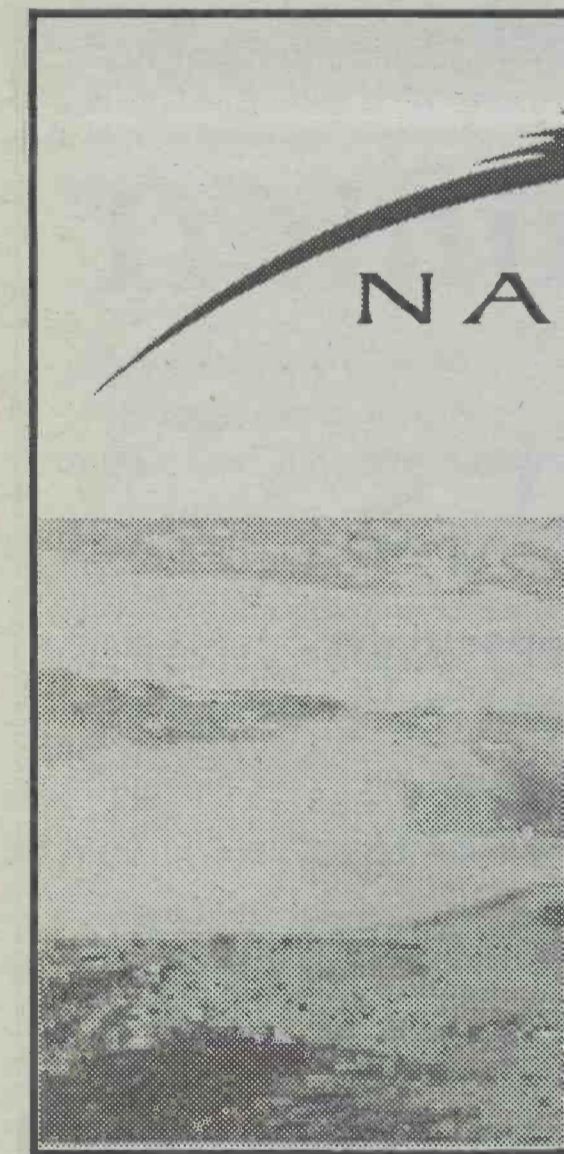


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One of the strengths of the program, Soulodre said, is that it gives companies the tools they need to see exactly what they are doing to improve relationships with the Aboriginal community.

(Measure page 22.)

Diversity helps BMO strike gold in PAR

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

On Feb. 17, BMO Financial Group became the first financial institution to achieve gold standing in the Progressive Aboriginal Relations (PAR) program.

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Ron Jamieson is senior vice-president of Aboriginal banking for BMO, a position he's held since it was first created 12 years ago.

According to Jamieson, developing good Aboriginal relations is a priority for BMO because it's good for business.



Ron Jamieson

"At the end of the day, everything the bank does ultimately has to be profitable for our shareholders. So if we can do a good thing like hire Aboriginal people and advance Aboriginal people, which I think is just a plain good thing to do, it ultimately results in doing business with more Aboriginal communities. And of course as a result of that we've made more loans, we have more deposits, and it all becomes a profitable business at the end of the day," he said.

Although the philosophies of the PAR program have been reflected in BMO's operations for

some time, the bank put off getting involved in the program until it was confident that it could qualify at the gold level, Jamieson explained.

One of the things involvement in the PAR program will allow BMO to do is to let the world know that it is committed to good Aboriginal relations by putting the PAR gold hallmark on all its promotional materials.

"Every piece of mail that we send out and every correspondence that we have with Aboriginal leadership and/or corporate leadership in the private sector, it sends a message to everyone that we have made a serious commitment to the community and that we are directly and completely involved in the community. That's important to us," Jamieson said.

One of BMO's strengths that helped it achieve PAR gold is the number of Aboriginal people employed by the bank.

"We have more Aboriginal people within Bank of Montreal as a percentage of our total complement of employees than any other bank does. And we've done that on purpose because what we felt was that if we're going to try to do business with Aboriginal people, we have to

understand them," Jamieson said. "And just because I'm a Mohawk from southern Ontario doesn't make me an expert on the 48 language groups of Aboriginal people in Canada. So by bringing in Aboriginal people from all over Canada to maybe operate our branches or to do other things within the bank, what you learn about the market place is just tremendously invaluable."

While achieving the gold level was made possible by BMO's efforts to employ and advance Aboriginal people, it is also a reflection of the bank's efforts to do business with Aboriginal people as well.


The bank currently has 17 branches that cater directly to Aboriginal communities, 12 located on-reserve, and the other five serving Métis and Inuit communities.

"Some of these branches are actually partnered with the community," Jamieson said. "And what I mean by that is they, the community, participate directly in the profitability of the branch. So we enter into a partnership agreement with a community, we promise to open a branch and equip it and train people to run the

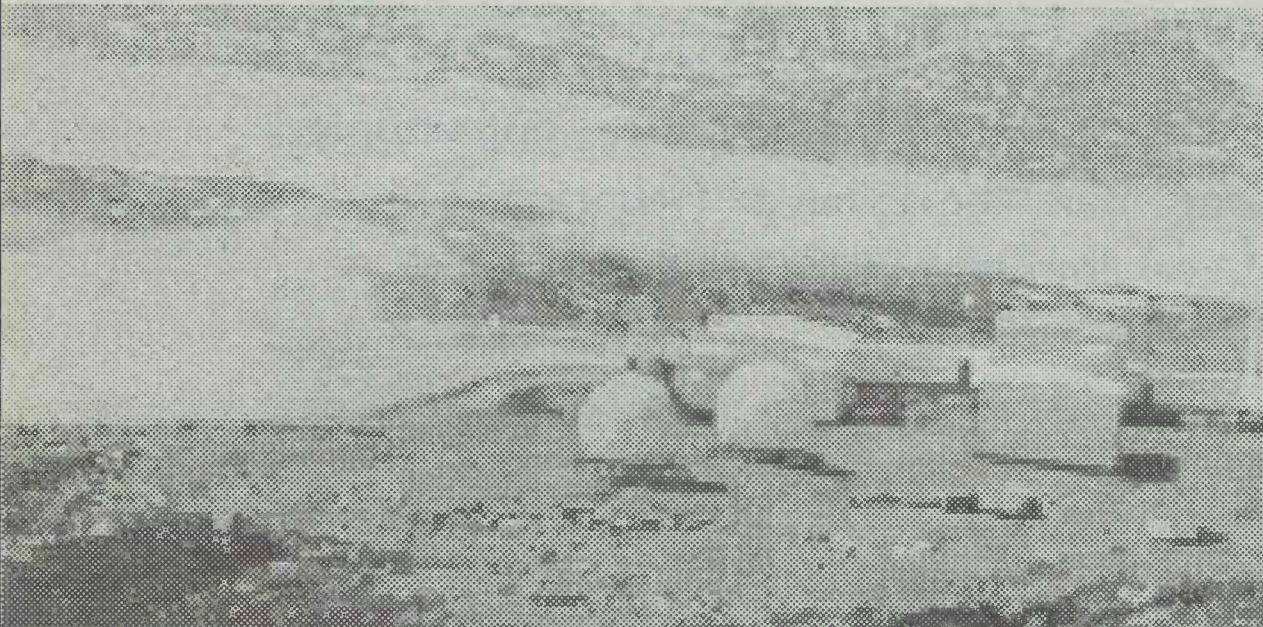
branch. But every account that's opened with Bank of Montreal at that branch, the community shares in all fees generated by that account. And every loan that's referred to the bank, they get a fee for that referral. So not only are they getting Aboriginal employees in their community and being trained in the financial service industry, they're actually sharing in the profitability of the branch. So it's a pure partnership in every sense of the word. So like all good partners, if we're working together with the community and they're working with us, we both benefit."

In another unique move, late last year BMO launched a program to provide home renovation loans on-reserve, without any involvement from government. The program is currently offered on 19 reserves across the country, and many more communities are interested in getting involved. The program was created as a way for the bank to try to address on-reserve housing problems, Jamieson said.

"It's not the be all and end all, and we'll never be able to put it on all the reserves in Canada, but it's going a long way to help communities."



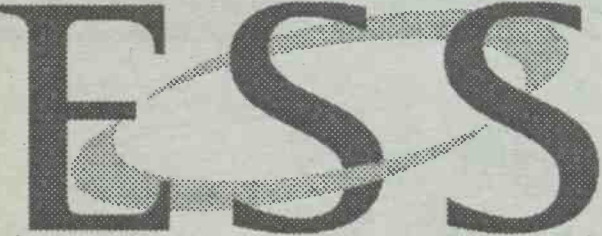
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Companies reach bronze standing in PAR

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

The efforts of Canada Post Corporation, Manitoba Lotteries Corporation and Compass Group Canada to develop a good working relationship with the Aboriginal community have earned the companies a bronze standing in the Progressive Aboriginal Relations (PAR) program.

Canada Post Corporation is a federal Crown corporation and that fact made for some difficulties in completing the assessment process, explained Dwight Powless, Canada Post's advisor for Aboriginal relations.

"We can't just decree or make a rule that the company is going to follow the PAR program. We have unions and they have collective agreements, so we have to take a look at how we implement and participate in this type of program," he said.

Despite the challenges, the corporation did complete the assessment and achieve bronze standing, which Powless sees as a starting point for Canada Post's efforts to further improve its relations



Dwight Powless

with the Aboriginal community.

The corporation has had programs in place to reach out to Aboriginal people for a number of years, but as a result of the assessment, work has begun to revamp and improve those programs. As a result, some regional programs will be expanded to become corporation-wide, and some internal programs will be opened up to Aboriginal people outside the company.

The biggest challenges Canada Post is likely to face in its efforts to further implement the PAR program will be in communication, both internally and exter-

nally, Powless explained.

Canada Post, the seventh largest employer in the country, has morphed into an all-inclusive mail delivery provider. In addition to providing traditional mail service, the corporation is branching out into courier services and electronic mail. Canada Post owns a 96 per cent share in Purolator Courier Ltd. and has an interest in Montreal-based Intelcom Courier Canada Inc. And in 1999, the corporation launched epost, a service that allows customers to send and receive their mail, pay their bills an access information online.

Because of the size of the company, letting everyone know about PAR and Canada Post's initiatives to improve Aboriginal relations will be difficult, but it is a necessary part of the program, Powless said.

"That's the most important thing that came out of PAR, is because we're so big and so vast, not everyone is aware of all the different things that have been going on in the company in terms of our Aboriginal relationships. And that came out pretty clear during the self-assessment. So I think that's why it's important for us to broadcast and to track PAR

programs and who's participating in our programs and to make sure that we're conveying those types of positive messages across the company."

The other communication challenge the corporation faces is getting the message out to Aboriginal people that working for Canada Post doesn't just mean delivering the mail.

"People don't realize the vast number of career opportunities we have in the company. Most people are acquainted with Canada Post through the post office where they go to pick up their mail or buy a stamp, but people aren't familiar with the infrastructure that runs that operation. We have engineers, we have lawyers, we have technologists... we have business administration, we have business commerce people, we have marketing people," Powless said.

"So it's getting employees, and Aboriginal employees, thinking of Canada Post as a good place to have a career. Especially in those areas outside the traditional letter carrier."

Getting involved in the PAR program is just good for business, said Manitoba Lotteries Corporation vice president of human

resources Marilyn Robinson, with both the corporation and Aboriginal businesses benefiting.

Manitoba Lotteries Corporation (MLC) is a provincial Crown corporation that manages and operates Winnipeg's Club Regent Casino and McPhillips Street Station Casino, as well as operating the province's video lottery terminal network and distributing lottery products across the province.

The PAR also provides a benchmark by which MLC can judge its progress in improving its relationships with the Aboriginal community, Robinson said.

"It's going to be able to give us some ways to improve, to continuously improve so that we can develop even better and stronger relationships with the Aboriginal community and the Aboriginal business community."

The corporation has been successful in its attempts to attract Aboriginal employees—currently more than 13 per cent of the corporation's employees are Aboriginal—and a number of in-house initiatives have been introduced to provide training and education opportunities to employees so they can advance in their careers.

(see Training page 21.)

Program

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

One of the newest organizations to join the Progressive Aboriginal Relations (PAR) program is World Wildlife Fund (WWF) Canada, which is using the program to help them practice what they preach.

The organization, founded in 1967, works to conserve biological diversity, promote sustainable use of renewable resources and reduce pollution and wasteful consumption.

As an environmental watchdog, WWF is often taking government and private sector companies to task over their conservation practices and relationships with communities, explained Monique Hummel, president of WWF Canada. Through the PAR program, WWF can ensure it is living up to the standards it expects others to meet.

"You know, we expect a lot of these resource companies, to be behaving to a high standard with respect to the environment and their community relations. Let me make sure that we do what we do, others to do," he said.

The nature of the work WWF does puts it in direct contact with Aboriginal communities. Working closely with those communities

Training

(Continued from page 20.)

"Because it's not just about the intake level having employee equity members of our workforce represented. We want to see that they are fairly distributed throughout the whole makeup and hierarchy of the organization," Marilyn Robinson said.

The MLC has a strong record of supporting the Aboriginal

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n PAR

ces Marilyn Robinson, with the corporation and Aboriginal businesses benefiting. Manitoba Lotteries Corporation (MLC) is a provincial Crown corporation that manages and operates Winnipeg's Club Regent and the McPhillips Street Station Casino, as well as operating the province's video lottery terminal network and distributing lotteries products across the province. The PAR also provides a benchmark by which MLC can judge progress in improving its relationships with the Aboriginal community, Robinson said. "We're going to be able to give us ways to improve, to continuously improve so that we can do even better and stronger relationships with the Aboriginal community and the Aboriginal business community." The corporation has been successful in its attempts to attract Aboriginal employees—currently more than 13 per cent of the corporation's employees are Aboriginal—and a number of house initiatives have been introduced to provide training and education opportunities to employees so they can advance their careers. (Training page 21.)

Program a good fit for wildlife foundation

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

One of the newest organizations to join the Progressive Aboriginal Relations (PAR) program is World Wildlife Fund (WWF) Canada, which is using the program to help them practice what they preach.

The organization, founded in 1967, works to conserve biological diversity, promote sustainable use of renewable resources and reduce pollution and wasteful consumption.

As an environmental watchdog, WWF is often taking government and private sector companies to task over their conservation practices and relationships with communities, explained Monte Hummel, president of WWF Canada. Through the PAR program, WWF can ensure it is living up to the standards it expects others to meet.

"You know, we expect a lot of these resource companies, to be behaving to a high standard with respect to the environment and their community relations. Let's make sure that we do what we ask others to do," he said.

The nature of the work WWF does puts it in direct contact with Aboriginal communities. Working closely with those communities

"You know, we expect a lot of these resource companies, to be behaving to a high standard with respect to the environment and their community relations. Let's make sure that we do what we ask others to do."

—Monte Hummel

and following their lead is a priority for the organization, Hummel said.

"The whole way we position ourselves in our work is to be supporting something that is championed and led by the community, rather than us saying 'We think this should happen here,' and 'We think that should happen there.' We like to say 'We support the community's interest in having this happen here and this happen there.' So we are respectful of community wishes and we do our best to understand what they are and to blend conservation objectives with the needs and aspirations of communities."

That working relationship not only ensures conservation initiatives are community-led, but often sees community members benefit economically from the initiatives, through employment and training opportunities.

"We are involved in training and a lot of educational work in the sense of conveying professional

skills to communities, particularly mapping and [geographic information system] skills," Hummel said.

The WWF also relies heavily on the knowledge and expertise of local people in its work.

"We have contracts with a number of communities in the north, in particular, in both Nunavut and [the Northwest Territories], to document values on the land, whether it's fishing camps and caribou crossings or burial sites and summer camps and areas that are important to people... and these are providing revenue to the people who are doing the work, honoraria to Elders who are providing information, salaries to people in the communities who are actually conducting the studies," he said.

"We found that our work is just better when we integrate traditional knowledge and local knowledge into the scientific work that we do. So again, that's been an economic benefit to the communities. And I think that, at the end of the day, hanging on to these resources that

are still extremely important to communities in the north for country food, as well as for cultural and historical reasons, is also an economic benefit to the communities."

One of the things the PAR program will do for the WWF is provide a formal recognition of the work the organization is doing to improve its relationships with Aboriginal communities. But more important than the recognition factor, PAR will also help the WWF to set some goals, helping the organization to do better.

"Because that's part of the PAR process too, is you don't just sort of sit back and say, 'Well, aren't we great. Look what we're doing.' You set some goals for where you want to be," Hummel said.

"I've got the whole management committee and the board of our organization involved in this, and I'm really keen on this becoming, the progress on this and doing better, becoming part of our whole future. So that's the part that really interests me, is we foresee doing more and more and more of the kind of work that we're doing already."

The PAR program will also help ease any concerns among the Aboriginal people who may equate conservation with being anti-hunting and anti-trapping. That problem grows smaller as WWF's reputation grows.

"People are getting to know who we are. They even know we're not the World Wrestling Federation," Hummel joked.

"I was raised in the North so I understand people's concerns, that they want to know first of all, are you some kind of anti-trapping, anti-hunting, are you the guys who killed the seal hunt, where are you guys really coming from?" he said.

"I'm hoping having the PAR certification will just allay and set all that aside. People will say, 'Well, you couldn't possibly be anti-hunting, anti-trapping. You couldn't be a threat to Aboriginal people if you're PAR certified. Just the opposite. So I hope it'll help us with that continual communication challenge."

Although the PAR certification will be a useful communication tool for WWF, the organization won't be using the PAR hallmark until they complete the assessment process and graduate from the commitment level.

"I'm not going to put that red feather on our stationery until we're qualified. You're allowed to do it right from the moment you enter the program, and you go for it. But I'm not going to put in on our letterhead until we're there," Hummel said. "I don't think it's good enough to put that on your letterhead and say we want to advertise this because we're trying. I want to advertise it when we're there."

Training key to employee advancement

(Continued from page 20.)

"Because it's not just about at the intake level having employment equity members of our workforce represented. We want to see that they are fairly distributed throughout the whole makeup and hierarchy of the organization," Marilyn Robinson said.

The MLC has a strong record of supporting the Aboriginal

community through sponsorship of education awards and cultural and recreational events. But, Robinson said, the area where more work needs to be done is in business development, "doing more outreach to Aboriginal business" and working more closely with Aboriginal suppliers and contractors.

"It's all about continuous im-

provement," Robinson said. "We want to get better. We still believe that we can do many things better, and by getting some additional assistance and information, hopefully we will be able to achieve that goal."

The third bronze level PAR company, Compass Group Canada, is part of the U.K. based Compass Group PLC, the larg-

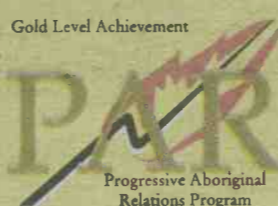
est food service company in the world. The Canadian arm has a number of divisions serving different markets. Through Chartwells, the company provides food services to primary, secondary and post-secondary schools, while Eurest Dining Services caters to business and industry. Sports venues are served through Levy Restaurants, while

the health sector is served through Crothall Healthcare Inc. However, the division of Compass that currently offers the most opportunity for developing good relationships with the Aboriginal community is Eurest Support Services (ESS), which services offshore and remote sites, including oil and gas and mining projects in Canada's North.



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Measure the good already being done

(Continued from page 18.)

"One of the things that happens is, companies get into PAR and they see how much sense it makes and how it allows them to actually put everything they're doing that's Aboriginal into one place so that they understand the magnitude." Jocelyne Soulodre said that in a lot of cases, companies don't even know how much they're doing.

"And PAR, because of how thorough and holistic it is, if you do it right you've got someone from all our big divisions around the table. So you'll have HR and you're going to have operations and marketing, all of that. So it really allows you to say, 'Oh, that's what we're doing. Okay.'

The structure of the program also allows companies to look at their efforts in each of the four different segments and determine which they are strong in and which need improvement.

But getting involved in the PAR program isn't something organizations should jump into before they're ready for the process, Soulodre explained.

"It's a lot of work to go through PAR. It's not that it costs money. It costs internal time, because it makes people find all the policies and document everything. And it's quite a process to go through," she said.

The level of time and commitment the program requires, combined with CCAB's decision to limit the length of time a company can remain at the commitment level before going through the assessment process, has meant that a few companies that were involved in the program have fallen along the way-side.

"There are some cases where the person in the company who heard of PAR and got really excited about it and said 'We've got to do this' has left the company. And it was really that person who was the driver. Or there are other companies where they intended to do it, they wanted to do it, but you know what? It's been two

years," she said.

"Just in the last year, we've decided that we're going to enforce some rules a little bit more. And so companies, from the time that they send in their letter of commitment, they're supposed to move to the point of having completed the self-assessment within one year."

There will be some flexibility in the one-year rule if a company is actively going through the process, Soulodre said, giving Alberta-Pacific Forest Industries, which took two years to complete the assessment process, as an example.

"They took the process through

the company and they did it their way, and it just ended up taking a little bit longer," she said.

"And as it turns out, Sandra Cardinal of Alberta-Pacific Forest Industries has said publicly that the PAR process in two years got her company to where she hoped it would be in 10. So sometimes you can't be too rigid, obviously. There are times when it'll just take a little bit longer at commitment."

One of the additional benefits a company can gain from being involved with PAR and CCAB is having opportunities to network with other like-minded organizations.

That networking has led to a partnership between two PAR companies, Sodexho and Piruqsajit Ltd., who last spring went into business together to provide services to mining operations. The partnership combines Sodexho's experience in providing food services and facility management with Piruqsajit's knowledge of and connections in Canada's North.

"That's our strength. It's always been about helping to broker relationships and to start to build the partnerships or providing venues and events and tools to help connect the corporate sector and the Aboriginal sector," Soulodre said.

"My dream for PAR has always been to get to the point where—and I don't believe this is going to happen not even in five years, we're probably talking 10 to 15—but to get to the point where if a company comes in to a reserve or Aboriginal community and they don't have the PAR certification, they don't have the hallmark, the people say, 'We won't deal with you. Go get your PAR mark and then we'll talk,'" she said.

"It really has to become a way for Aboriginal communities to identify those people that are committed to doing business in a new way."

CCAB celebrates

By Jennifer Chung
Windspeaker Staff Writer

TORONTO

The Canadian Council for Aboriginal Business (CCAB) celebrated a milestone in February. It was their 20th anniversary of developing business partnerships.

"What we do really is build bridges between the Aboriginal community and the corporate sector. We develop tools and resources that can be used to engage that market place and broker relationships, whether it's between individuals, communities of Aboriginal people, or specific businesses, but that's what we do," said Jocelyne Soulodre, president and CEO of CCAB.

CCAB was the brainchild of Murray Koffler, the founder of the largest retail drug store chain in Canada, Shoppers Drug Mart. It was during a visit to Calgary in 1982 that he witnessed the many homeless and hopeless Aboriginal people in that city. With Calgary in the midst of a construction boom, Koffler could not believe that anyone would have to endure such dire living conditions.

(see 20th page 34.)

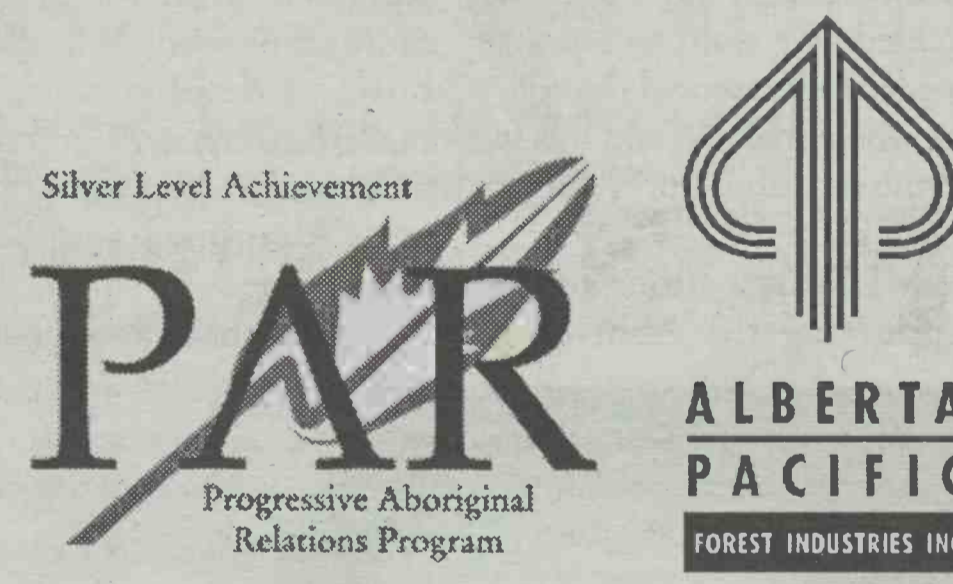
Building relationships Building futures



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We thank our Aboriginal partners, neighbours, and friends for their support in our commitment to continue developing relationships based on trust and respect.

We salute the Canadian Council for Aboriginal Business, and the other organizations that are participating in the PAR program.



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Inaugural Recipients announcement:
October 15th, 2004

Formal Induction into the Hall of Fame:
February 15th, 2005
Circle for 2015 Gala Dinner
Toronto, Four Seasons Hotel

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By Jennifer Chung
Windspeaker Staff Writer

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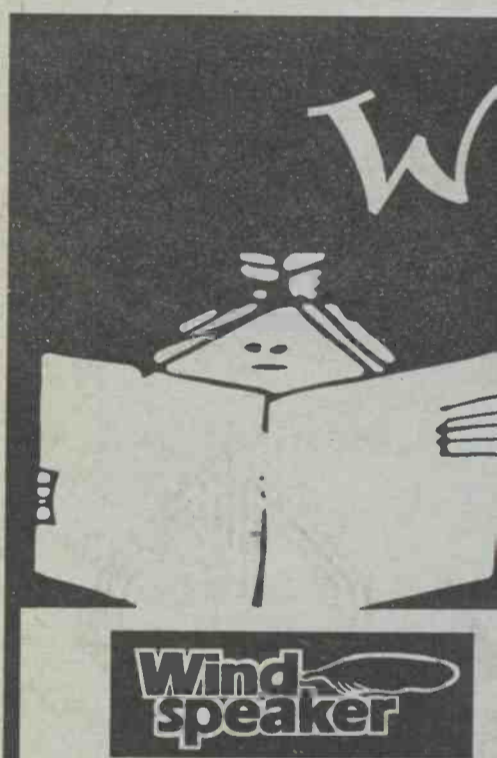
"My belief as a filmmaker that you have to be able to step and pull from inside your own experiences so that you will be able to tell the film with the passion that it needs," said Shih Cheechoo.

Cheechoo directed In Shadow, a short film that was featured at the Native Forum during the Sundance Film Festival in Park City, Utah Jan. 15 to 25.

The Sundance Film Festival is an industry event that promotes the work of independent filmmakers from around the world. This year the Native Forum highlighted films made by Indigenous people from Canada, the United States, New Zealand and Australia.

"I think it's important that we have a Native Forum at Sundance because it is such a mainstream festival. It's very important that our films get shown because our voices are hardly ever heard," said Cheechoo.

Set in Toronto, In Shadow is a 20-minute film about a young woman named Rebecca, an artist by day and a prostitute by night. Sexually abused at a young age, Rebecca must come to terms with the shadows from her past in order



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Independent film-maker loves Sundance

By Jennifer Chung
Windspeaker Staff Writer

PARK CITY, Utah

"My belief as a filmmaker is that you have to be able to share and pull from inside your own experiences so that you will be able to tell the film with the passion that it needs," said Shirley Cheechoo.

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Shirley Cheechoo

to heal from her traumatic childhood.

Born in Eastman, Que., Cheechoo spent most of her youth in Ontario. Her film at Sundance is reminiscent of painful years growing up. Despite the somber subject matter, Cheechoo believes the film contains a message of universal healing.

"One of the things that happened to me as a child was that I was sexually abused at a residential school and I too created a friend, which was the moon. This is why I wanted to do this film, so people that have been in my place, in residential schools, or have been abused, can see it and see some hope at the other end."

This was Cheechoo's fifth year at Sundance. Her peers included Quebec's Alanis Obomsawin, who

presented her documentary *Our Nationhood*, an examination of the standoff between the Listuguj M'igmaq First Nation and Québec authorities. From the same province, Joseph Lazare premiered his film about a group of friends that must save an entire planet from a revenge-driven alien toddler while stuck on a space station called *Might of the Starchaser*. If the *Weather Permits* is a documentary that ponders the future of the Inuit and was directed by Nunavut's Elisapie Isaac. Zoe Leigh Hopkins of British Columbia directed and wrote her film *A Prayer for a Good Day*, a tale about a young girl who prays for 'good days' for her depressed father.

The film festival, made famous by actor Robert Redford after he took the helm in 1978, helped launch Cheechoo's career. Her first film, a short drama titled *Silent Tears*, premiered at Sundance in 1998. Her work in later festivals includes the feature film *Barewalker*, which was shot in Manitoulin Island, and two documentaries called *Tracks in the Snow* and *Mother Earth*. It was a twist of fate and Cheechoo's determination to stay true to her artistic vision that led her down the filmmaking path.

"I got into film by accident. The first film that I did was developed through the CBC, and I eventually I took the story from

them because it wasn't being told the way that it really happened. I didn't want to dishonour my mother because it was a story about her real life situation. So I took the script away and produced it myself. Then I just caught the bug because I've always been in a creative place."

As the first Aboriginal person in Canada to write, direct and act in a feature film, Cheechoo remains committed to her community.

"I live on a reservation called Mi'Chigeeng First Nation. I choose to live on a reservation because I really believe that our youth really need role models to show them that you don't have to leave the reserve to be successful. I want them to see that you can do things."

Cheechoo is also the founder of the Debajehmujig Theatre Group on Manitoulin Island. Her other plans include establishing a film institute there, which she hopes will bring artists from all over Canada to share their stories and techniques. Three feature film projects are on the way in-



Shanly Trinidad (left) and Emily Hampshire in the film *Shadow*.

cluding one with Isuma Production and Norflicks Production titled *The Tom Longboat Story*.

Aside from her film work, Cheechoo's other onscreen credits include a role on the television series *The Rez*, *Daughters of the Country* and the American feature film *Christmas in the Clouds*. Her artwork has also been featured on UNICEF Christmas cards. As a playwright, Cheechoo's works include *Parh* with No Moccasin, *Shadow People* and *Your Dream is Mine*.

one

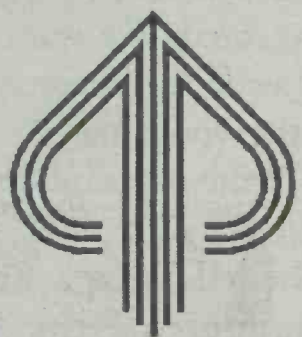
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[windspeaker confidential] Zoe Leigh Hopkins

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

Zoe Hopkins: Honesty.

W: What is it that really makes you mad?

Z.H.: Ignorance makes me really mad.

W: When are you at your happiest?

Z.H.: I'm at my happiest when I'm contributing to something that I believe in.

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

Z.H.: Selfish.

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

Z.H.: I don't think I can say just one. My parents, I guess, because of their commitment to the things that they do. I think that's why I believe so strongly in the things that I believe in.

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

which is where I'm from, so it was a mixed feeling.

Z.H.: It was really hard for me to move away from Ontario where I grew up. But I moved to B.C.,

W: What is your greatest accomplishment?

Z.H.: My greatest accomplishment is arriving at a place where I believe in myself.

W: What one goal remains out



Zoe Hopkins, actor, producer, writer and director, was at the Sundance Film Festival in January where her short film *A Prayer for a Good Day* was screened. She is now wrapping up work on a documentary her home community Bella Bella asked her to produce about the residential school system and its effect on the Heiltsuk people.

of reach?

Z.H.: I don't think anything is out of reach. I have goals, but that doesn't mean they're out of reach. It just means I'm working towards them.

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

Z.H.: You mean like on a specific day? Every day is different. Today I'm teaching at the [Gulf Island] film school, and I love being here. I guess if I couldn't be here on this specific day, maybe I would be making a film, or maybe I would be with my family. What I've discovered through working at the film school here is that I really love working with young people. Maybe I would be doing something else in that capacity, deal-

ing with young people somehow.

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

Z.H.: To have faith.

W: Did you take it?

Z.H.: Yes. I have to remember that every time I have doubts, because when there are a lot of obstacles in your path or when things just seem impossible, it's hard to have faith. But it's better to do it because things always work out for the best.

W: How do you hope to be remembered?

Z.H.: I hope to be remembered as somebody who was a good friend, and somebody who believed in what she did. And who worked hard to believe in herself.

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Cindy Blackstock
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Wilton J. Littlechild
I.P.C., Indigenous Peoples' Counsel
International Chief of Treaty 6
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Phil Fontaine
AFN National Chief

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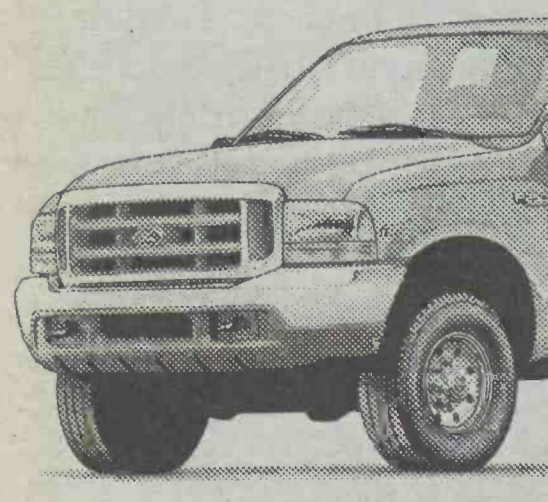
OTHER TOPICS INCLUDE:

"Because it takes more than talent to become a successful athlete, you must be mentally conditioned, physically fit, emotionally stable and spiritually strong to achieve your goals."

FOR INFORMATION ON THE LIFETIME ACHIEVEMENT AWARD YOUTH AWARD, PLEASE CONTACT:

FOR MORE INFORMATION, PHON: _____

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SPEAKERS

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[arts and entertainment]

Film-maker's head 'Spin'ning after Park City

By Jennifer Chung
Windspeaker Staff Writer

TORONTO

"I never imagined making this film a year ago that it would end up anywhere," said Danis Goulet, director of Spin, a short film that was featured during this year's Sundance Film Festival in Park City, Utah. The film festival, an annual showcase for independent films and filmmakers from around the world, took place Jan. 15 to 25.

Goulet's film was one of 16 screened as part of the festival's Native forum.

"Sundance is such a huge festival and it gets a ton of recognition. The fact that the Native forum is a part of it is really encouraging and supportive," said Goulet, who was born and raised in La Ronge.

"Aboriginal film the way I see it has incredible potential, especially things done by Aboriginal actors. The history of Aboriginal film is that there are many stories out there but they are not necessarily being told by Aboriginal people's own experience," Goulet said. "There's sometimes been a history of not consulting with people even though you're trying to tell a story about them."

Shot in New York City, Spin is a comical look at a DJ and a record he can't quite muster up the courage to buy because he is too afraid of what others may think.

"I like stories about when people are placed in scenarios where what their interpretation of what's going on is very different from the ways things really are," said Goulet.

Goulet originally made this film, her first ever, as part of a two month workshop she was attending at the New York Film Academy. After filming wrapped, Spin premiered at the imagineNATIVE Film & Media Arts Festival in Toronto.

"imagineNATIVE is quite connected with Sundance," said Goulet. "There was a programmer for the Native forum named Bird Runningwater and he was basically the catalyst for my film getting into Sundance."

Although her fascination with the camera began at an early age, Goulet did toy with a career in politics. Her father, Keith Goulet, is a former Cumberland MLA.

"When I was a kid I thought (politics) might have been a direction that I might head. I was a bit of a talker when I was a kid so people imagined me ending up as a chitty chatter politician. Politics, I've always grown up with it, so it's definitely part of what influences me," said Goulet.

Prior to making Spin, Goulet had been working as an assistant casting director in Saskatchewan and Alberta, and Toronto where she currently lives. Nowadays, Goulet continues to juggle her work in casting and an upcoming short film project. She also hopes to one day develop a feature film.

"It's basically about a Métis girl who decides to build a teepee inside her house to live in and it's a metaphor for her hiding out. She's a teenager so she's struggling with the whole idea of traditional versus contemporary living and also her identity within that," Goulet said. "What I want to express in a feature is a sense of humour and comedy that exists in the Aboriginal community that I don't think you see on film very often and that's what I'm really excited about doing."



Danis Goulet

S E C O N D A N N U A L



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MAY 24 · 25 · 26 : 2004

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Bert Crowfoot - Mental Development Keynote Speaker
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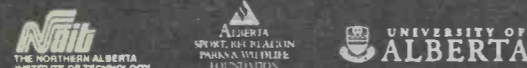
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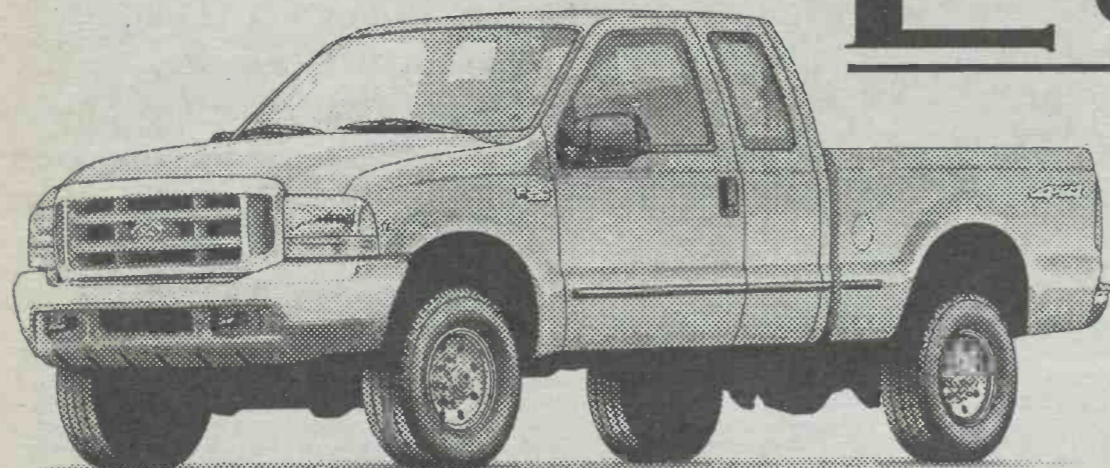
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Supreme Court to decide Holy See immunity

(Continued from page 11.)

If that happens it will be in part because of an argument made by government lawyers in a previous case.

"One of the things that I found interesting from [Blackwater] was that Canada had even made the point that where two defendants are held jointly liable in tort on grounds such as vicarious liability... each defendant should be liable to a plaintiff for 100 per cent of the damages," Marshall said. "The defendants have to decide amongst themselves as to how the apportionment is going to go. That doesn't directly affect the defendant," Vaughn Marshall.

He said another case the Supreme Court justices are deliberating right now could also be extremely important. Marshall was the trial lawyer when the Alberta Court of Queen's Bench ruled that the international Catholic Church can't hide behind Section 8 of the State Immunity Act. The Catholic Church previously had been considered a state and entitled to diplomatic immunity. It had asserted that immunity to avoid liabilities. The decision was overturned in the Alberta appellate court and arguments have recently been made in the Supreme Court. A decision is expected soon.

So far, the Catholic Church has refused to involve itself in any compensation for residential school survivors. If the high court takes away the protection of the State Immunity Act, the international church will be open to lawsuits related to abuse committed by priests.

"The decision that is before the court is an incredibly important decision," said Marshall.

But he said that will be a matter for the government and the church to work out if the court finds that both are vicariously li-

able for residential schools.

"No matter whether that case against the Roman Catholic Church worldwide is won or lost, it should make no difference to the plaintiffs in the residential school cases because once they get their judgements they should be able to collect 100 cents on the dollar from the federal Crown. The federal Crown will then have to pursue the churches national, locally or against the Holy See," the lawyer said.

None of this affects the alternative dispute resolution (ADR) process at the moment, said Nicole Dauz, although lawyers say that if Canada is found to be 100 per cent liable then the ADR will need to be changed.

"As far as we're concerned it is business as usual because a majority of our claims are settled out of court. We've settled over 1,000 claims and there's only 16 court judgements involving 26 claimants. All the rest have been out of court," she said.

She was asked about decisions in the infamous Mount Cashel case and another in London, Ont. where non-Native victims of abuse by clergymen were awarded large sums, sums far larger than those of the ADR process.

"When it's broken down, the award for the damages was either \$150,000 or \$175,000 and that is on par with our compensation rules in our ADR process. The larger amount of money—over a million dollars—was for loss of future earnings," she said. "The government does not compensate for that in the ADR process. The reason being is it's very difficult. The ADR process was set up to expedite the process and the amount of paperwork and the experts that are required to prove that is quite expensive and that's why it's not part of the ADR process."

Native people who want to

pursue a claim for loss of earnings—as well as loss of language and culture—will have to go to court because the ADR does not deal with those claims.

Dauz said that reports that few

people were signing up for ADR were not accurate.

"We're very pleased with the uptake. The toll-free help desk has received more than 3,500 requests for the application forms

for ADR," she said, adding that between 100 and 150 applications for ADR have been received.

She said the first ADR hearings are expected to be held in late spring or early summer.

Generational harm caused

(Continued from page 11.)

Joel Spring's evaluation of the curricula at the schools shows that the goal was not education but assimilation, a goal that academics have identified in Canadian schools as well.

"The fundamental flaw was to assume the children were just empty shells and had no basic emotions within them, emotions that were attached to family when they were ripped away. In the emotional life of an institution it was just assumed that these kids were just pawns that you could manipulate, that their emotional lives were so shallow that it wasn't even worth considering. So the kids grew up emotionally disturbed. So the fundamental flaw was to assume that First Nations people had these primitive emotions that weren't even worth considering. That you just take them and completely destroy their personalities and rebuild them. It couldn't possibly work."

He believes compensation for language and cultural loss is required.

"Oh, I think there is a need to address those issues. There has to be some kind of reparations. I mean, you could draw all sorts of parallels around the world with regard to reparations, but it's obvious it was a constant attempt by the Canadian and U.S. governments to destroy cultures, besides taking away land and all the other things," he said.

Dr. Spindler has concluded that

the normal human development of young Native people was interfered with by the school system. He said they were not able to "imprint" on their parents and their culture because of their experiences in the school.

"These people that were religiously devoted really interfered with any kind of practice of Native traditional culture. Starting with the language. They were forbidden to speak their language. Language was just the start. Then it proceeded to any aspect of the Native culture. If any student tried to duplicate any Native ceremony, for instance the ceremony that begins puberty for girls. Some students tried to carry that out surreptitiously and they were punished severely for that," he said.

He said the schools in the U.S., like those in Canada, sought to completely destroy Native culture.

"Any vestige of the traditional culture that could be eradicated or held under control, was. What this did was to rob a whole generation of students of their own culture. And it broke the continuity of the culture very considerably. They weren't able to pass it on to their own children as a consequence. And as a consequence Indians were on the whole robbed of their identity so that Indians hardly knew who they were. This has been recovered to some extent over the last 30 or 40 years but it has left its mark

forever. And we know that people that have their identities robbed don't really do very well. They're not able to co-ordinate their activities or marshal their energies appropriately and as a consequence, they fail," he said.

Residential school survivors in both countries say they were unable to be effective parents because they had received no parenting. That in turn passed the damage on to the next generation.

"Not just the next generation but for generations to come long after the first generation to experience it. This kind of damage cannot be undone. It is a permanent kind of thing. One wonders what can be done now? But certainly there are ways to make it possible for people to recover some of their traditional culture," Spindler said. "Maybe they can recover a sense of cultural identity from that."

The renowned anthropologist also believes language and culture loss should be compensated.

"There are damages owed by the white population as a whole. I mean there is such a thing as collective guilt, I think. Particularly in a case like this where the prejudices were deeply buried in Anglo culture and the people more or less approved of taking children away from their parents and putting them in boarding schools and keeping them there for maybe 10 years. I certainly would agree that Indians have a case and they should pursue it."

Auditor general slams debt intervention

(Continued from page 8.)

"Me and Stewart Phillip don't agree very often, but I read what he said in the paper, the chronic underfunding, people having to make brutal choices in their communities. I agree with that," Rick Simon said. "We're not \$300 million in debt. It's \$300 million that they owe us."

Simon said the intervention policy is punitive and unfair and it prevents progress in the development of First Nations.

"There's repercussion to third party management and the government doesn't want to deal with those repercussions. Here in the Atlantic, unless a band has its finances in order, it's not eligible for housing subsidies. There's no such thing as housing. It's housing subsidies. They provide a subsidy and the band has to borrow the rest of the money from CMHC and it gets ministerial approval and all it's doing is putting the band in more debt. There's good debt and bad debt. In that \$300 million, probably 50 per cent and maybe as high as 75 per cent is good debt, meaning

as mortgage, long-term on housing, on schools, what you call controlled debt," he said. "This whole issue around third-party management, it just drives the housing crisis to higher proportions and nobody's dealing with that. And there's a trickle-down effect that has to apply to other

areas."

Andy Mitchell, the new Indian Affairs minister, had little to say in regards to what direct action the government will take on third party management.

"I thank the auditor general, Sheila Fraser, for her report and look forward to working in col-

laboration with our partners in implementing her recommendations," he said. "In response to the auditor general's observations regarding third-party management, let me begin by saying that only a small number of First Nations require this level of intervention. I accept the auditor general's find-

ing that there are areas of improvement that can be made in the process. For this reason, I have launched a review of our intervention policies with emphasis on less intrusive and more co-operative ways of helping First Nations maintain their financial health."

Talk up achievements, says Fontaine

(Continued from page 10.)

Talking about achievements and accomplishments, said Phil Fontaine, tells people that First Nations are not victims and are in control of our own destiny.

"The problem with being a victim is that we end up blaming someone else. When we blame someone else we allow that person we blame to control us. That's the problem. It's so very important, particularly for our young people."

He urged the chiefs to emphasize positive messages in addition to dealing with the negatives.

"If we talk too often about the way things are, the desperate situ-

ations, people start to believe it too much and people end up in despair. That's why, in my personal view, so many of our people end up committing suicide. Suicide is a plague in our communities. "I spoke to a chief in northern Ontario about three weeks ago. He came to my office in Ottawa and he was telling me about the situation and it is desperate. The government has completely taken over control of his community. It has dismissed or marginalized the leadership. The control of the affairs of that community rest in the hands of a person who has yet to set foot there. He's making all of the important

decisions that have to be made from an office in southern Ontario."

Fontaine later told *Windspeaker* that community is Pikangikum.

"The people in the community are forced to drink water that's so polluted, a woman that was forced to drink that water, a pregnant woman, had to have her limbs amputated. The situation's far worse in my view than what we read about in Walkerton. The fact is there are too many Walkertons in our communities.

"The chief told me about suicides. They've lost about 50 young people to suicide over the last few years. Can you imagine

the loss, the way the future's been affected by so many young lives being lost," he said. "So we have to figure out how to lift up that community. We hope that there's a turnaround as soon as it is possible. Chief and council have to be recognized as the legitimate voice for that community. [Third-party management] has completely emasculated the leadership. In my view, one of the most effective ways of taking control of things like that is to convince the community that the power is in their hands. The change that needs to take place is entirely within their grasp. They just have to exercise the power that belongs to them."

A tale of

Despite hours of coverage on major news networks and thousands of words in newspapers and magazines, chances are you were confused by that conflict between Kanehsatake Mohawk Territory near Montreal in January.

It began as a story about a chief fighting mob rule. And it wound up as an account of a government trying to fight the bull by the horns.

By that time, the media should have known better, but they moved on leaving us wondering just what is happening in the community.

Reporters were on the story most as soon as the conflict began, except for APTN News which arrived nearly a week later. Half the band council had disappeared that the other half, a faction led by Chief James Gabriel, had arranged to replace the territorial chief of police with someone who had previously held the position and bring in 50 or so Native "police" in order to rid the area of drug dealers and organized crime. Chief Gabriel said hoodlums

Better

Dear Tuma:

I heard that the Supreme Court of Canada said that it is OK to spank kids. Is this true? My father told me that I couldn't hit him and that if I did, he would be the Children's Aid. How hard can I spank my child? What about neighborhood kids? They're the ones who are the worst and need a good old-fashioned spanking to teach them a thing or two. Can we use the "Slipper" or better, traditional "switch?"

He's going to get it now.

Dear He's going to get it now: The Supreme Court of Canada has recently ruled that parents who spank their child for corrective or educational purposes rely on Sec. 43 of the Criminal Code as justification for their

E-Scam

Nowadays, even small villages in the Arctic are connected to endless cyber-destinations of the Information Superhighway. Previously unthinkable, this provides reliable communications via Internet and e-mail to every corner of the world. Unfortunately, these conveniences also provide opportunities for fraud artists to ply their trade, and Arctic isolation no longer provides immunity.

Through e-mail, scam artists are constantly circulating offers of money, adding up to millions of easy dollars, all to be had without any strenuous exertion. These appear to be chances to get filthy rich very quickly without the bother of buying lottery tickets, or "rolling the dice" or some other form of gambling. Mind you, these are millions of non-existent dollars, offered in quick-money schemes by sp-

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A tale of crime-fighters, hoodlums and cops

[strictly speaking]

Despite hours of coverage by major news networks and thousands of words in newspapers and magazines, chances are you're confused by that conflict at Kanehsatake Mohawk Territory near Montreal in January.

It began as a story about a crime-fighting chief. It evolved into a tale about mob rule. And it wound up as an account of a government taking the bull by the horns.

By that time, the media should have known better, but they'd moved on leaving us wondering just what is happening in this community.

Reporters were on the story almost as soon as the conflict began, except for APTN News, which arrived nearly a week late. Half the band council had discovered that the other half, a faction led by Chief James Gabriel, had arranged to replace the territory's chief of police with someone who had previously held the position, and bring in 50 or so Native "police" in order to rid the area of drug dealers and organized crime. Chief Gabriel said hoodlums had

taken over the community, hoodlums who used violence and fear to intimidate, had ties to biker gangs, dealt drugs and laundered money. Gabriel had signed a deal with the federal solicitor general's department to raise a small army of Native "police" to clean up the mess. That was his story anyway.

Chief Gabriel's opposition on council said it was really about abuse of power. This faction said the chief never informed the rest of the band council or the community-appointed police commission about the deal reached with the solicitor general. They said the chief's actions were illegal and the 50 or so Native cops, drawn from across the province, represented a foreign army of occupation. In Mohawk country, them's fightin' words.

The so-called dissident faction organized a mob. When that small army of "police" arrived (not really trained police but heavily-armed security guards), they were penned into the police station. The mob took over the



MEDIUM RARE
Dan David

band office and drove Chief Gabriel and his faction into hiding.

That night on national TV, we watched the mob burn down the chief's house. The next day, Quebec's minister for Public Security recognized a fiasco, reinstated the fired Mohawk chief of police and sent the 50 or so Native rent-a-cops packing. Quebec's top cop then assured us that everything was "normal" again at Kanehsatake.

Missing from the news coverage of these few days was context. This story didn't develop overnight. This latest confrontation had been brewing for months, even years. But the news media didn't seem interested. As usual,

with stories involving Aboriginal peoples, reporters took officials from all sides at face value. They reported events but failed to seek the reasons why the events happened. By the time a few reporters clued in, it was too late. Their bosses decided it was time to move on.

The real story is actually as old as politics. It's a story of "you scratch my back and I'll scratch yours." And the folks doing the scratching were the chief and the federal and provincial governments.

The federal and provincial governments wanted the cigarette shops that dot the Mohawk territory shut down. They didn't want to do it themselves. They wanted

Chief Gabriel to do it for them. The smoke shops aren't illegal. The smokes are made by Mohawks, on Mohawk territory, are not smuggled, are tax-exempt. Even the police said they aren't illegal. But the governments didn't like white people buying these cigarettes and avoiding taxes. Instead of pissing off white voters by nabbing white customers, better to hire a chief to do their dirty work for them.

Chief Gabriel had a police force that wouldn't go about fulfilling this agenda, so what was needed was a new force. And to get that, the existing Mohawk police needed to be crippled and their credibility called into question.

There is a long history of political interference by the band council in the business of the Mohawk police. It didn't start with this chief, and it didn't end there either. To rectify this ongoing problem, the community demanded and got an independent police commission. But political interference is a tough habit to break.

(see Context page 35.)

Better leave the neighborhood kids alone

Dear Tuma:

I heard that the Supreme Court of Canada said that it is OK to spank kids. Is this true? My kid told me that I couldn't hit him and that if I did, he would call the Children's Aid. How hard can I spank my child? What about the neighborhood kids? They're the ones who are the worst and need a good old-fashioned spanking to teach them a thing or two. Can I use the "Slipper" or better, the traditional "switch?"

He's going to get it now

Dear He's going to get it now:

The Supreme Court of Canada has recently ruled that parents who spank their child for corrective or educational purposes can rely on Sec. 43 of the Criminal Code as justification for their ac-



PRO BONO
Tuma Young

tions. Section 43 provides that a parent, teacher or person acting in the place of a parent is justified in using force to correct a child that is under his or her care provided that the force used is reasonable in all of the circumstances. The court went on to say what was reasonable and they gave examples of what types of spanking will be reasonable and what types are not.

You may not spank or hit a child under the age of two because they do not understand why this is being done. You may not spank or hit a teenager because it can produce aggressive or antisocial behavior. You may not use any objects such as a belt, ruler, slipper or switch. You may not slap or hit the child around the head. You may not hit the child in anger or in frustration. Teachers are

not allowed to use corporal punishment, but can use reasonable force to remove or restrain a child.

A babysitter, grandparent, aunt, neighbor or anyone else is not allowed to spank a child unless that child is in the custody or care of the adult and that adult has taken on all the responsibilities of the parent.

Only the mildest forms of spanking and only under times when it is needed to correct or educate a child's behavior are allowed. Finally, Health Canada recommends that parents do not spank or hit their children. There are alternatives that are more effective in correcting a child's behavior such as time outs, or denial of privileges.

Dear Tuma:

My question for you is that I am wondering if you know anything about a branch for youth activities and programs that would help youth in Canada or the U.S. I am very interested into looking at self-government that will allow youth the opportunity to have a system of government. Instead of writing to adults that are always in charge of releasing funds to the youth after they write a proposal, I'm just saying that that is unfair that the youth of all of Canada or the U.S. have not the opportunity to run their own system of government with their own funds that would be allocated from the Indian Affairs.

Self Government for the Youth (see Why not page 32.)

E-Scam: How I turned down \$21,725,000

Nowadays, even small villages in the Arctic are connected to the endless cyber-destinations of the Information Superhighway. Previously unthinkable, this provides reliable communications by Internet and e-mail to every corner of the world. Unfortunately, these conveniences also provide opportunities for fraud artists to ply their trade, and Arctic isolation no longer provides immunity.

Through e-mail, scam artists are constantly circulating offers of money, adding up to millions of easy dollars, all to be had without any strenuous exertion. These appear to be chances to get filthy rich very quickly without the bother of buying lotto tickets, or "rolling the dice" in some other form of gambling. Mind you, these are millions of non-existent dollars, offered in quick-money schemes by spe-

cialists in fraud brazenly appealing to raw greed.

E-scam pitches stand out by some identifiable features. They're sent, supposedly, from foreign countries like Nigeria and Senegal. If one is to believe this, there is extreme wealth amidst the extreme poverty we often see on TV documentaries and news reports from Africa. Their senders pose as senior accountants who have found great sums of money just laying around as a result of regime change from military dictatorship to civilian rule.

There are other variations explaining how these people came across these fortunes in money, which sound all too good to be true. It appears that you've hit a jackpot without inserting any coins, or pulling any levers. An old saying dredges itself out of obscurity from one's memory: "If it sounds too good to be



NASIVVIK
Zebedee Nungak

true, it very likely is." Now, all that these people want is for you to reveal your bank account number to transfer these riches to you.

Out of curiosity, I tabulated the ones I've recently received. The stingiest offer was 10 per cent of \$12.5 million, while the most generous one was a vague 60/30 proposition on \$32 million, with 10 per cent set aside for "contingencies." Just to be conservative, I assumed my cut to be 30 per cent, which would have me becoming \$9.6 million richer. My

haul, just from a few offers, would've totaled a tidy \$21,725,000. Quick, easy money, indeed!

Reading these pitches more carefully reveals that they are written in sloppily spelled, improperly punctuated English. Proper grammar and syntax are glaringly absent from the writings of these supposedly rich people with millions to practically give away.

...We are interested in transferring this funds that are presently floating and lying idle in a suspense

account..." I'm tempted to reply, "Unfortunately, I don't deal in suspense accounts. I will, however, accept sinking funds in vigorously active thriller accounts..."

People who claim to be this rich ought to be able to hire competent writers to at least smooth out the language of enticement. Now, look at how generous they are.

We have resolved to give you 25 per cent of the total sum for your assistance.

This raises the question: Why only 25 per cent if the scheme can't go anywhere without me?" Again, I'm tempted to reply:

Sir, My level of greed is much higher than your offer. I will only accept 75 per cent of the cut, while you can have 25 per cent.

Meandering, convoluted, nonsensical sentences end up as a confusing heap of words. (see Millions page 32.)

[strictly speaking]

Change of diet could relieve bowel irritation

Lori came to see me because for several months she was having abdominal cramps and pain that went away after she had a bowel movement. She frequently had diarrhea and noticed that her abdomen felt swollen and bloated. After reviewing her medical history and performing a physical examination, I was suspicious that Lori might have Irritable Bowel Syndrome (IBS).

What is it?

Typically, people with IBS have some of Lori's symptoms. However, IBS can be present with constipation as well. Often people with IBS complain of either lumpy, hard stool or loose and watery stool. Sometimes they pass mucous in their stool. People with IBS may feel an urgent need to pass their stools, they may strain during the action, and afterwards they may feel like they didn't get rid of it all. Most symptoms are relieved after a bowel movement. Other symptoms can include heartburn, nausea, vomiting, and



MEDICINE BUNDLE

Dr. Gilles Pinette

feeling full after eating very little.

Blood in the stool, loss of weight, severe abdominal pain, fever, and symptoms that occur in the middle of the night are not usually symptoms of IBS.

What's the cause?

People with IBS can have periods of normal bowel movement and no symptoms and then have weeks or months of distressing IBS symptoms.

The exact cause of IBS is not certain. For up to one-third of IBS sufferers, it starts after they have had a gut infection. But for most people, it is likely a combination of gut, nerve, and psychological factors.

It may be worsened or triggered by stress, foods, or hormone changes. Chocolate, milk products, caffeine, alcohol, and some medications are common triggers. Stress and emotional conflict can worsen symptoms.

Am I alone?

About one out of every 17 people in Canada has IBS, but it has been reported to occur in up to 20 per cent of people in the United States. It is more common for women to have IBS, but it can occur in any race and at any age.

How do I know?

There is no perfect test that tells you for sure that you have IBS.

In addition, there are some other abdominal or gut disorders that can cause symptoms much like IBS.

In order for your doctor to make the diagnosis of IBS, he or she will have to exclude any other cause of your symptoms. This usually means doing some blood tests and sometimes having a barium enema (where a chalk-like dye is squirted into the anus and an X-ray is taken) or tests on stool samples. Your family physician may refer you to a specialist to have a sigmoidoscopy or colonoscopy done. Colonoscopy or sigmoidoscopy is when a thin flexible tube with a camera is inserted into the anus so that the inside of the intestine can be observed directly.

Treatment

It is nice to know what the cause of your problem is, but there is no cure for irritable bowels. Fortunately, several treatment options exist.

In Lori's case, she was able to

reduce her symptoms by just changing her diet and lifestyle. For most people, this is the first line of treatment.

Avoid foods that worsen or trigger IBS symptoms. Increase the amount of fibre eaten daily.

Many medications may ease symptoms, but there is no single medicine that works every time. Medications may treat diarrhea, bowel spasms, or help with bowel motility and emptying. Antidepressant medications are sometimes helpful.

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

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

OutKast is outcast from Native community

The wagons are circled and the Natives are restless for sure. E-mails and condemnations are flying across North America quicker than broken treaty promises. For the second time in as many months, a major American television musical spectacle, this time the Grammys instead of the Super Bowl halftime show, has provoked an outcry. Only this time, Janet Jackson's breast was nowhere in sight. Instead, it is a performance by rap artists OutKast that has the Native community on the war path.

Near the end of the show on Feb. 8, the band took to the stage, emerging from a fake bright green tipi, and proceeded to bump and grind with their back-up dancers, barely scantily clad in feathered pseudo headresses, fringed skirts and hotpants, and braided wigs. The University of Southern California band later joined OutKast



THE URBANE INDIAN

Drew Hayden
Taylor

onstage also wearing war paint and feathered headresses that many Aboriginal viewers called totally inappropriate and insulting.

"It was the most disgusting set of racial stereotypes aimed at American Indians that I have ever seen on TV," said Sean Freitas, a board member of the Native American Cultural Center, located in San Francisco. "It was on par with white people dancing sexually in black face."

As a result, the centre is calling on CBS to issue a formal apology

to the viewing nation. And it's not just American Indians that have found fault with the Grammy telecast. Ojibway poet Kateri Akiwenzie-Damm found that the performance was "staged and choreographed in a way that was perhaps the most tiresome, vacuous, and most disrespectful exploitation of Native American culture seen in years. It's time for the appropriation, exploitation and desecration of Aboriginal culture to stop. This is not just an American Indian issue, but should be of concern to

all thoughtful, caring, honest people."

Penny Gummerson, the Native Canadian author of the play *Wawatay*, said in an e-mail that the musical number was "a rather tasteless performance... their use of Native American props and clothing was rather appalling." She added her name to the growing list of people calling on an international boycott of CBS, OutKast's label Arista Records, and the National Academy of Recording Arts and Sciences that sponsored the awards.

"Native people have long been forced to accept our subservient role in Canadian/American society. This has to stop. We can no longer accept false and offensive behavior such as this," Gummerson added.

Elaine Bomberry, well known Native arts co-ordinator and producer of the popular Toronto Real Rez Bluez concert series, was in the

audience Grammy night.

"Watching OutKast's performance was a truly painful experience that cut very deep... after all these years we're still presented in a such a stereotypical, horrific way. What was even sadder was that everyone was on their feet cheering, screaming, completely oblivious to the racial spectacle they just witnessed. It went right over their heads. We were surrounded."

Andrew Brother Elk, chairman of the Native American Cultural Center, has also lodged a complaint with the American Federal Communications Commission, saying he found the performance racist.

"If people wearing yarmulkes and the Hasidic dress were bumping and grinding, we would see that as ridiculous, but for some reason we don't see what OutKast did as ridiculous."

(see OutKast page 32.)

Learn the secrets of music festival booking

Just recently I asked an audio technician to download selected songs to promote Aboriginal music to festival presenters who are currently booking for the summer live performance season. Rather than send out several different CDs with the artist's accompanying material for consideration to the festival organizers, my preference is to call the artists and discuss which are their strongest songs for live performance. From my experience, an artist's CD almost never sounds like what you hear live. I select two songs to send to festival organizers that are representative of the artist's live gigs.

A full CD is certainly acceptable to submit, but for efficiency suggest a few songs to maximize booking potential.

The more established festivals have literally hundreds of submis-



MUSIC BIZ 101

Ann Brascoupe

sions from artists wanting to perform and it takes a team of people to listen to each one. For instance, the Ottawa Bluesfest is the second largest blues festival in North America, just behind the Chicago Blues Festival. The Ottawa Bluesfest receives more than a thousand submissions yearly competing for time on the 10 stages throughout the 10-day festival. When asked about how best to apply to appear at this festival, founder Mark Monahan said: "Keep things simple. Include any

reviews because every band says they're the best. What convinces me is a great review of a live performance by an artist."

Running a good music festival involves a staff of committed volunteers, but it also means some effort on the part of the artists. This means arriving at the designated time and stage area well before you are set to perform. The volunteer staff is available to do their best to respond to artists' needs as they arise, but if you get a reputation for making things

difficult, this news spreads like wildfire. Ultimately, the festival organizer will find out about it and that will not bode well with the agent that booked you.

Hanging out after your performance to check out other acts is welcome, but once an artist finishes his or her set, it is expected that he or she will vacate the dressing room to allow for its use by the next artist. Space is always limited backstage, so personal belongings should be secured in an alternative place.

Music festivals offer an opportunity for artists to sell their CDs and merchandise. After a performance, have a few CDs on hand to sell off stage and then head out to the concession area to sign CDs, take photographs and to meet your new fans.

Festival organizers try to satisfy the varied musical appetites of

their audiences by booking a mix of artists throughout their festival. In this business, relationships are built and it's all about who you know and how they are linked in the business. A good working relationship with one person invariably leads to other opportunities for artists.

Check out Web sites for more information on submission criteria and deadlines for submissions to summer festivals. There are literally thousands of festivals worldwide with a range of opportunities for an emerging artist like you to "pay your dues."

This column is for reference and education only and is not intended to be a substitute for legal advice. The author assumes no liability for any outdated information. Ann Brascoupe owns What's Up Promotions. She may be reached at abrascoupe@hotmail.com.



Recommend:

The Last Crossing
By Guy Vanderhaeghe
McClelland & Stewart—2003

Full of cowboys and the occasional The Last Crossing is part history. Crossing chronicles the journey

Addington Gaunt who enlist a Potts to help search for their brother the wild, wild West. Anything reading. The Last Crossing speaks a bunch of people try to carve out

Chester Knight
—Singer/
Songwriter

Recommend:

All my Relations:
An Anthology of Contemporary Canadian
Edited by Thomas King
McClelland and Stewart—1990

This book is a collection of 100 Native authors who are Aboriginal. It contains short stories, excerpts from novels, and poems. The central focus of this book is to enhance a reader's understanding of contemporary Aboriginal people. The personal experiences and comments of the authors are familiar with life in Canada. Each author expresses their cultural Canada through their writing. The authors' styles is familiar with oral literature and elements from oral literature and Head's short story combines contemporary and traditional allowing for both to exist at the same time. The book is also good because it promotes the richness of Aboriginal identity.



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Yvette Nolan
—Artistic
Director,
Native Earth
Performing Arts

Recommends:

The Last Crossing
By Guy Vanderhaeghe
McClelland & Stewart—2003

Full of cowboys and the occasional Indian, Guy Vanderhaeghe's *The Last Crossing* is part historical novel, part mystery. The *Last Crossing* chronicles the journey of Charles and

Addington Gaunt who enlist a Blackfoot/Scottish guide named Jerry Potts to help search for their brother Simon who has disappeared into the wild, wild West. Anything by this Saskatchewan writer is great reading. The *Last Crossing* speaks to the conflicts that arise when a bunch of people try to carve out lives in new territory.



Chester Knight
—Singer/
Songwriter

Recommends:

All my Relations:
An Anthology of Contemporary Canadian Native Literature
Edited by Thomas King
McClelland and Stewart—1990

This book is a collection of literary works by individual Canadian authors who are Aboriginal by ancestry. This book is made up of short stories, excerpts from novels and a scene from *The Rez Sisters*. The central focus of this book is the quality and knowledge the authors have to enhance a renewed sense of identity and pride among Aboriginal people. The authors are willing to share their personal experiences and community stories from different regions in Canada. Each author expresses their distinctive identity in multi-cultural Canada through their work. It is interesting how some of the authors' styles is familiar with my style in songwriting. For example, Shirley Bruised Head, Bruce King and J.B. Joe make use of elements from oral literature and traditional culture. Shirley Bruised Head's short story combines contemporary and traditional worlds, allowing for both to exist at the same time. The literature in this book is also good because it promotes public awareness of Aboriginal identity.

Riel story adapted to fit comic book style

Louis Riel
—A Comic-Strip Biography
By Chester Brown
Drawn and
Quarterly Publications
272 pages (hc)
\$34.95

Louis Riel—A Comic-Strip Biography is an interesting experiment, taking a unique approach to the telling of the story of Louis Riel and his struggle to have the rights of the Métis people in Western Canada recognized by the federal government. The story is told entirely within comic-strip panels, six to a page, drawn in black and white.

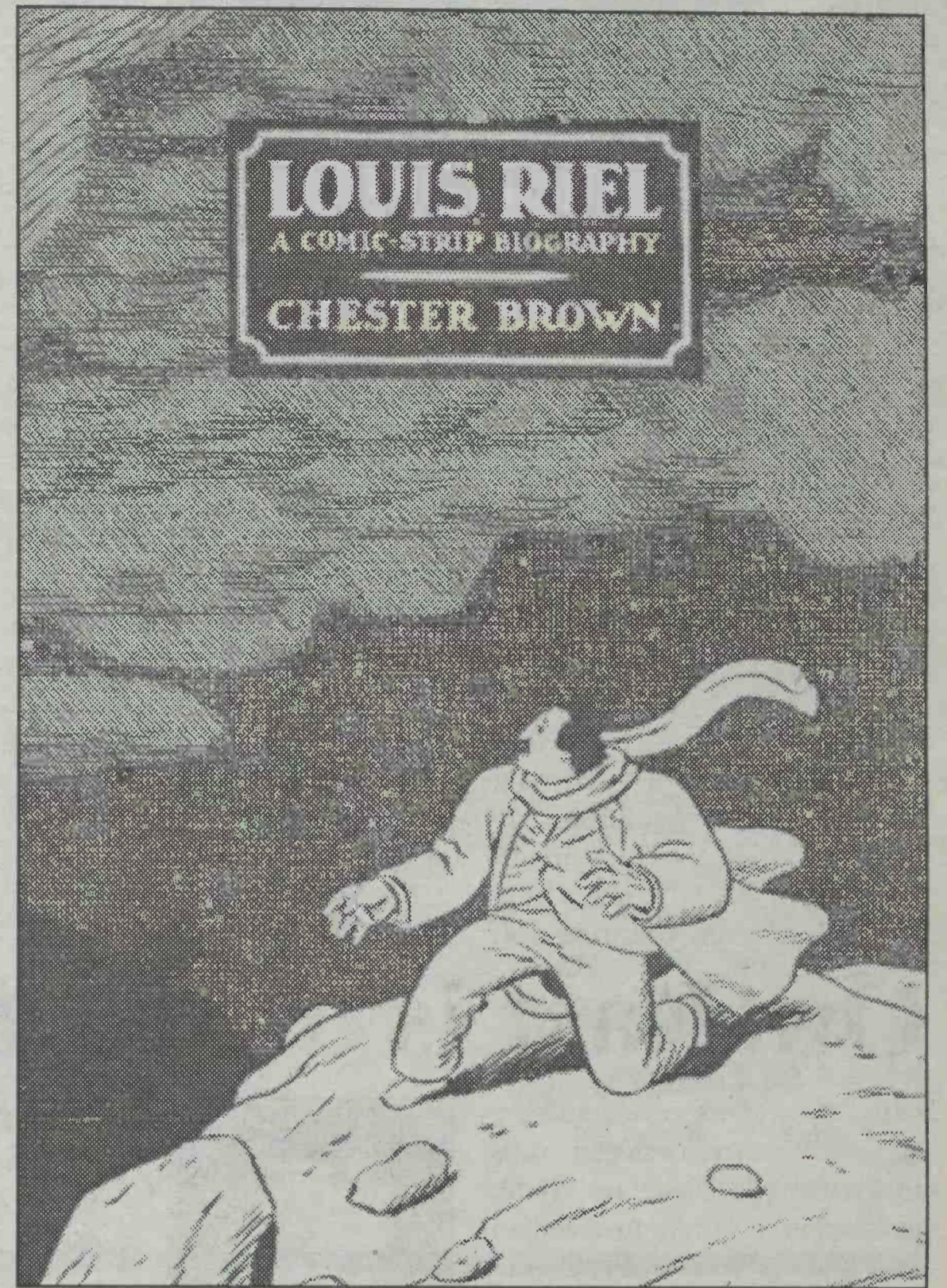
Whether readers will be happy or disappointed with the book is in large part dependent on what they expect the book to be. Historical purists looking for a totally accurate portrayal of the life of Louis Riel won't find it here, at least not in the first 241 pages of the book.

Brown himself informs the reader in the book's forward that he's adapted Riel's story to make it fit the comic book style, ignoring some things and simplifying others in much the same way pieces of history have for years been adapted in order to make them more interesting in movies and television.

But that's not to say Brown didn't do his research on his subject. He lists 28 sources in the book's bibliography, and provides a very detailed explanation in his notes of exactly where and why portions of the book diverge from recorded histories.

These notes, which go on for 23 pages, also provide additional information that would prove difficult to get across in the main part of the book without bogging down the narrative.

While the information is all there, the format in which it is presented is a bit on the awkward side, requiring the reader to read through the comic-strip, then



read the explanatory notes and refer back to the strip to see which portions each note refers to.

The format also affects the book's usefulness as a teaching tool, because readers are more likely to remember the less than accurate comic version of events than they are the historically accurate notes they must wade through after. This isn't made any easier by the fact that the notes have been written out by Brown rather than typeset.

The content of the comic itself also makes it a less than ideal tool for teaching. While the idea of using a comic-strip format to reach a younger audience is ideal, there is some language in the book that might not be suitable for younger readers. And a few of the drawings, while black and

white and sparse in detail, still might be too graphic for some. This may be a testament to Brown's skill as an illustrator, the ability to capture in a simple illustration the horror of a character getting a bullet through the head, but art and talent don't make the image any more palatable to the squeamish.

This book has more to offer to the fan of the comic book style than to fans of history. That makes sense, after all, because the book wasn't created by a writer of histories who decided to use the comic-strip format to tell a particular tale, but by a creator of comic-strip books who decided to try his hand at portraying a piece of history.


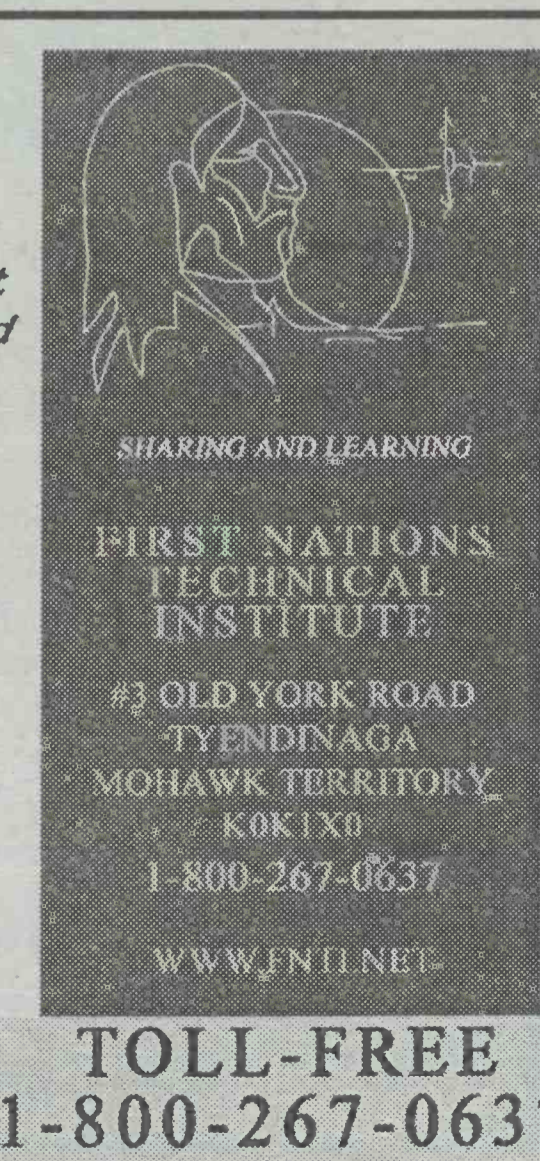

Review by Cheryl Petten

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[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Tonemah	Grace	A time Like Now
Kinnie Starr	Dreaming	Sun Again
Chester Knight	Cochise Was A Warrior	Standing Strong
Akua Tuta	Katak	Maten
Remedy	Freedom	When Sunlight Broke
Gerald Charlie	Band Office Blues	Single
Red Thunder	Sacred Circle	Hidden Medicine
Derek Miller	Music Is The Medicine	Music Is The Medicine
Jay Ross	Molanosa	Old Town
Crystal Anne	Sycamore Street	Single
Donald Bradburn	From The Reservaton	Single
E. Gamblin & C. Fosseneuve	Your Love Is Like A Candle	Single
Burnt	Message	Project 1-The Avenue
Heritage	Your Love	Single
Rodney Ross	Proud Indian	Single
Dennis Lakusta	Value Village Shuffle	Suusa's Room
Tru Rez Crew/Lucie Idlout	I'm A Lucky One	Ain't No Turnin' Back
Mitch Daigneault	Close To You	Keep On Believing
Carl Quinn	Nipin	Nehiyo
Aaron Peters	Hearts Most Wanted	Single

CONTRIBUTING STATIONS:



Artist—Kinnie Starr

Album—

Sun Again

Song—Discovered

Label—Violet Inch Records

Producer—

Kinnie Starr and John Raham

Thoroughly enjoyable, start to surprise finish

Eclectic is a word that's often used to describe an artist's musical style, but in the case of Kinnie Starr, the word is a perfect fit. The Vancouver-based singer/songwriter, whose heritage is a mix of Mohawk, English and Irish, grew up in B.C. where she attended French schools. She got her start performing rap and spoken word, and recorded her first two albums in a mix of English, French and Spanish.

Starr's unique style and talent have earned her recording contracts in Japan and Australia and her music has been featured in the soundtracks of television shows and movies. She's even added acting to her resume, appearing in the independent film Down and Out with the Dolls. And now, mainstream Canada has discovered her and she's up for the New Artist of the Year award at the upcoming Juno Awards.

Starr's third album, Sun Again,

features the mix of styles she's become known for. In Starr's universe, rap and pop merge seamlessly, with a touch of jazz, funk and R&B thrown in for good measure. It also includes something you'd expect from an artist who got her start in rap and spoken word—well thought out, clever lyrics that don't pull any punches.

Whether she's singing or rapping, Starr's voice is wonderful to listen to and endlessly versatile. That versatility is showcased on this album. For the patient listener who doesn't turn the CD off as soon as they think it's all over, the last track, Sun Again, actually features two songs, separated by five minutes of silence. Wait and you will be rewarded with a hard-rocking version of Discovered, a song that appears earlier on the album in a much more mellow treatment.

Community Input Meeting

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www.atbc.bc.ca

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A plan made for the People By the People



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Prince George

Prince Rupert

2. Complete the On-Line Questionnaire at www.atbc.bc.ca

More information & locations on our website or phone 1.877.266.2822



Aboriginal Tourism British Columbia

How do w

Dear Buffalo Spirit:

First I want to say thank you for this work you are doing. I miss being in Canada on my own, surrounded by relatives. Even though I don't visit them a lot when I'm back, I always think of them and it brings me comfort. Being able to read this lets me feel connected back to the community in a way.

Second, I want to talk about the lost ceremonies. I am a Cree and in the old days when the women became women they went through a puberty ceremony. Tattoos were put on their arms during a ritual that went on for four days. When I think of that I feel sad because I want my tattoos. I want the symbols of womanhood as they were expressed by the Cree. Pihpikisis reserve and that.

But there is no one left who knows how to do the ceremony. And all the people say that the ceremonies need to be given before they can be practiced. The ones who can give them are gone, then what are we supposed to do? How are we supposed to honor our old ways when so much of the original customs are lost? Are we supposed to just do these things that make us Cree?

Boye Laco

We acknowledge through the use of tobacco, incense—cedar, many of these things we use to please the spirits. It isn't the object itself. It's what they bring.

Spirits are very much attracted to smell, very much attracted to smell. Each has a different flavor for spirit... We use, especially when we talk about our warriors, we use tobacco. That's the most sacred of our herbs and medicines. We use it to appease the spirits and, during ceremonies when we talk about the spirit world, we'll always for use tobacco in our strong words.

There are different forms of tobacco, of course. There is black tobacco and there is white tobacco. White man's tobacco is commercialized today. It has chemicals. It has pesticides. And when you use black tobacco, it doesn't have all those kinds of chemical properties. In the spirit world, when we acknowledge them, at least in the way we sense, we bring the spirit the feelings...

One of the things I'd like to clarify on tobacco and the use of cedar, sage...each has a particular chemical property... Sage is common knowledge to all the traditionalists across the country to protect the individual. It protects the body. We put it in, maybe in moccasins, in part of our regalia somewhere. Cedar is used to

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Album—
Sun Again
Song—Discovered
—Violet Inch Records
Producer—
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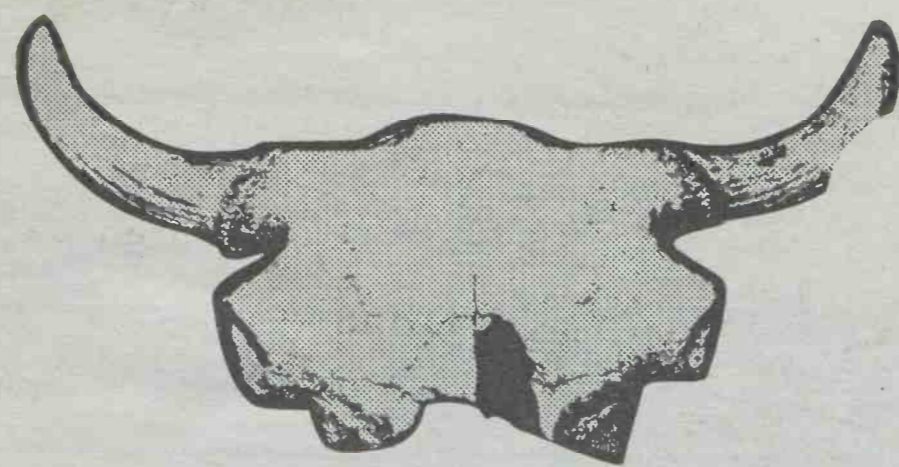


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Aboriginal
ourism British Columbia



[buffalo spirit]

Since last we spoke

How do we learn when the wise ones are gone?

Dear Buffalo Spirit:

First I want to say thanks for this work you are doing. I really miss being in Canada on my rez, surrounded by relatives. Even if I don't visit them a lot when I am back, I always think of them and it brings me comfort. Being able to read this lets me feel connected back to the community in a way.

Second, I want to talk about the lost ceremonies. I am a Cree and in the old days when the girls became women they went through a puberty ceremony. Tattoos were put on their chins during a ritual that went on for four days. When I think of this I feel sad because I want my tattoos. I want the symbols of my womanhood as they were once expressed by the Cree at Pihpikis reserve and that area.

But there is no one left who knows how to do the ceremony. And all the people say that the ceremonies need to be given before they can be practiced. If all the ones who can give them are gone, then what are we supposed to do? How are we supposed to honor our old ways when so much of the original customs are lost? Are we supposed to just not do these things that made us Cree?

For me the tattoos are like a strong and distinctive shield that a warrior might carry. They represent my Creeness, but they also tell the non-Cree world who I am without me having to say it. And, according to the beliefs, until I get my tattoos I am not a grown adult woman.

I have looked around and asked and tried to find out more information but it seems the last woman who even had the tattoos was a Mrs. Starblanket and she passed in the 1940s or so, maybe earlier.

For a time I thought maybe I could find an Aboriginal tattoo person and get them to help me with this, but it didn't feel right. I even met a couple of people down here in the U.S. on separate occasions—a Dine (Navajo) and a Shinnecock—who said they would help me. But like I said, it didn't feel right. I feel like I need someone from my own tribe to help me with this if anything can be done at all.

I have drawn my own design and what it represents to me is this period of loss, this time of emptiness and confusion when so many of us are seeking out the truth of our ancestors and finding too little of it still

around. I made claws that reach under my chin to represent my language being ripped from me by the policies of the Canadians as expressed in the residential school system.

I made little dots, each to represent the summers I have been alive, and bordering these dots that go from the middle of the chin down the neck and split at the well of the collar bones to radiate in all four directions—with the center of my chest the middle and my collar bones each east and west and my chin the north and my sternum the south—the lines bordering these dots represent the guardians: Grandmother and Grandfather, our Elders. This is why the lines are on the outside of the summer-dots. I am alive because of their ancient wisdom. All of us are.

Every year that I am alive, I would add a new dot and a new section of lines to represent this continuity.

So in my drawing I wanted to show how that even though there are those of us who so strongly desire to know the truth of some of our old ways, we cannot because the people who carried these truths are gone. I wanted to practice this chin tattooing for

myself in order to express my love and loyalty to my Cree heritage and to defy the white standards that no doubt contributed to the vanishing of this ritual in our people.

So Editor, what do you say? What advice can you give to us about this? Or any of your columnists and contributors? What do they say we should do about ceremonies and customs whose particulars have been lost and whose carriers passed? And what should we do when we can't find someone who can help us with these issues? I am away at school right now and have another year to go before I am finally free to come back to Canada, and I am hungry for traditional Cree knowledge.

One last thing, Editor, I am also looking for a host family who is fluent in Cree to live with for a couple of years so I can learn my language. I would work and contribute to the household, of course. I am looking for really far northern Cree families who would be interested in this situation as I want to be able to be immersed fully and be surrounded by a Cree-speaking majority. Thank you,

Roberta Desnomie

It's not yours to sell

Dear Buffalo Spirit:

I have heard that there are buffalo farms. The buffalo are getting sick and dying. This is happening to them, I am told, because it is not in the spirit of the buffalo to be domesticated like the white man's cattle and locked up in a pen, herded up to be slaughtered and then butchered and sent to market where the only difference between it and a plastic wrapped cut of slave-steak is the label on its package.

It is not in the culture of the Cree to domesticate and enslave the animals like the white man does; when this happens it is simply a Cree taking on the behaviors of white culture.

This is the same way that I feel about sweetgrass. I was told that when you want sweetgrass you must either pick it yourself or exchange a gift of tobacco or something similar, but not to buy it and not to sell it like it was a "commodity" in a business.

If you want to have sweetgrass available to Aboriginal people for their traditional use of it then you should make it available only to Aboriginal people. I am worried that by even beginning on this path with our most sacred sweetgrass, selling it like the non-Native culture sells everything, even their sacred things, you are violating the spirit and the deep meaning of our traditional customs. You are making the assumption that it is yours to sell.

Some say that money has become our new tobacco, that there is nothing wrong with exchanging this new tobacco for items such as sweetgrass. Money is not our new tobacco and never will be. It is dead and soulless (except for the tortured spirits of trees captured inside of it). If you want to make the sweetgrass available then it should be a community effort and you should find a way to redistribute the sweetgrass, not sell it.

If people in an urban setting who are Aboriginal are seeking out the sweetgrass then it is our responsibility to seek out these people and to gift them with the sweetgrass, not make it so that their first experience with it is as a purchase, like you can purchase drugs, material possessions, pornography, people, land, food. If we want to preserve our integrity as tribal nations, there are certain things and influences we must avoid adopting from the white man's culture; selling sacred items is one of these things we must avoid doing.

N. Katawasiwu

Boye Ladd talks about the sacred medicines

We acknowledge through the use of tobacco, incense—cedar, sage—many of these things we use to appease the spirits. It isn't the object itself. It's what they bring.

Spirits are very much attracted to smell, very much attracted to smell. Each has a different form of spirit... We use, especially when we talk about our warriors, we use tobacco. That's the most sacred of all our herbs and medicines. We use it to appease the spirits and, in all ceremonies when we talk about the spirit world, we'll always foremost use tobacco in our strong way.

There are different forms of tobacco, of course. There is Indian tobacco and there is white man's tobacco. White man's tobacco is commercialized today. It has additives. It has chemicals. It has addiction... And when you use Indian tobacco, it doesn't have all these kinds of chemical properties. So in the spirit world, when we acknowledge them, at least in the warrior sense, we bring the spirit the good feelings...

One of the things I'd like to clarify on tobacco and the use of cedar, sage...each has a particular chemical property... Sage, it is common knowledge to all the traditionalists across the country, is to protect the individual. It protects the body. We put it in, maybe, our moccasins, in part of our regalia someplace. Cedar is used to pro-

tect anything that is sacred, an object, a pipe, something very respected, an object of some shape or form. We use cedar to appease; we always bless that.

Tobacco is the ultimate. It is the highest of the high and it's very hard to find the true Indian tobacco. Every spring of the year people are always looking for me, calling me. They come and find tobacco. The Ho-Chunk people were gifted with tobacco. They possessed the original seeds from the Creator and so only certain medicine men, certain people, can grow that tobacco, and we use it in a certain way.

And there is no money involved in it. Any time you use money in the form of something that is sacred, you destroy the essence of what the purpose is, so when we exchange tobacco, we share, we give it. We give it to the people. We give it to other people and let them use it in their ceremonies, in their sundances, rain dances...Everyone wants to use the most sacred, the most powerful tobacco.

You should be very clear of mind [when you use it]. Be very careful when you use it, because the times when we use real Indian tobacco we often say be careful of what you are praying for because most time you are going to get it and accept the consequences.

That's the balance in life.

We try to look at balance in eve-

rything that we do in our teaching, even in dance. We balance our footwork. We balance the smoothness, the beauty. We accept everything around us.

When we look at footwork, you look at the steps that they have. Anything they do on the left, you must do on the right. They never used to have a backwards step, but being 2004, well we go forward and we go backwards now. There never was a backwards step. Everything was going forward, but you balanced your left and right.

We look at life that way. We look at life in a sense that one can't work without the other. We look at balance. They call it the red road, the Indian road. You walk that middle road... We look at what white man call antonyms, opposites. We look at black, white. We look at life, death. Good, bad. It doesn't matter which side of the spectrum they are on. One can't work without the other.

You know, in our Indian way, our teachings, well, I teach moderation. Don't go too far, because no matter if I preach, that child is still going to go over there and test. He is still going over here and find out what it is about. So what I say is teach moderation.... Always keep that [red] road within grasp that I can come back and try to walk that middle road.

When you walk that middle

OutKast performance

(Continued from page 28.)

What particularly irked many Native viewers was the rampant disrespect of traditional Native symbols and items. Andrew Brother Elk cited the use of feathers, sacred symbols of Native Americans, as a particular abuse. "My understanding is they also used a ceremonial "Beauty Way" song without permission from the Navajo Nation and in an utterly inappropriate way," observed Akiwenzie-Damm.

The Native American Cultural Center's call for a boycott has resulted in a flood of more than 1,000 e-mails in support from across the United States and Canada. Radio stations from Alaska to Florida picked up on the story and are talking about racism in the media. Indigenous communities across North America have joined the center in strongly protesting the

circumstances surrounding the OutKast Grammy appearance.

CBS, in response to the growing outcry, is reported to have offered apologies "if anyone was offended" by the CBS broadcast.

Not good enough, said Brother Elk. "There has been no formal response from CBS. It was just a comment reported in a paper. Second, an actual apology when it comes should be from Les Moonvies, head of CBS, and specifically address the outrageous racism CBS broadcast into millions of homes ... [They] need to explain to the country how this could have gotten on the air in the first place without someone saying 'Gee, this is offensive racism. It is not entertainment.'

Brother Elk said in a press release that even with an apology, the Native American Cultural Center would continue to press for an FCC investigation of the

TV incident, and if it appears that the offending parties knowingly broadcast racism, the center would demand penalties.

"So much work behind the scenes by Indigenous people all over Turtle Island over many years has gone on to ensure that racial stereotypes about Indigenous peoples are not reinforced," said Bomberry, "then one production number on the Grammys throws us back many years. Together we can demand a public apology."

If anybody cares, OutKast won three Grammys that night, including Album of the Year for Speakerboxx/The Love Below. The duo is up for six awards at next month's 35th Annual NAACP Image Awards, though the Native American Cultural Center is calling on the NAACP, in support, to reconsider the band's nominations. It will be interesting to see their response.

Millions for the taking

(Continued from page 27.)

...the Company came into full working capacity during current civilian dispensation as a working/asset capacity USD2Billion on the completion of the fifth part. You can authentically apply for supply if it interest you to be our client with full guarantee from me."

I'm scratching my head, wondering, the fifth part? Of what? And how on earth can one "apply for supply" un-authentically? With a full guarantee from a fraud artist, no less.

In attempts to flatter and dazzle, important-sounding names and titles are flung about to the point of overkill:

The money USDM8.3M has been proved for payment by this company NLNG. The Federal Ministry of Finance (Endorsed by the Accountant General of the Federation) and to be paid by the Apex Bank under Contract Number NLNG/FGN/FM/CB/N/C987/02.

Reading such clutter, one goes from being impressed to being dumbfounded in one quick take.

Processing such pitches hones the edge on several of my basic instincts. Human conscience and Eskimo intuition immediately ring loud alarm bells upon reading the scam-scheme. Easy money begging to be taken appeals to greed, but

never smells right.

The offer of huge sums of money is the usual bait in the effort to entice a victim to provide bank account numbers, phone and fax lines, and other personal information to total strangers. The warning here: Don't let proposals from Africa solicit your participation in highly dubious financial transactions quicken your heartbeat. Think. Can any of us recall hearing testimonials from honest people who have gotten rich quickly from overseas sources stumbled upon by e-mail?

It's all a scam—*uiviqiniaruit* in Inuktitut.

Why not set up a society?

(Continued from page 27.)

Dear Self:
There is a way for a group of youth to access funds without it having to go through an established organization or band council. You could start what is known as a society or a charitable organization.

A group of youth, or anyone else, can get together and form an organization, society, charity or a group. You can write the bylaws in which the group can use to govern itself; e.g., how the leaders will be selected, how will you manage your finances, what activities you will do and


who can be a member.

Once you have done this, then you can register under a provincial societies act or under the Canada Corporations Act. You can then apply for grants, write proposals and submit these to funding agencies on your own without having the funds go through the band council. Remember, you will have to have an annual general meeting, plus appoint an auditor each year.

Once set up and running, the society can last as long as it needs and will help the youth to work towards their goals. The society

may not work in establishing a system of governance for youth, but it may allow you to set up a program where you can educate or develop leadership skills for youth. As far as support goes, there are many government departments that have programs and projects specifically geared towards youth.

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



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The Blueberry River First Nation, located in the pristine beauty of northeastern British Columbia, is a busy organization. We are seeking professional team players who thrive in a fast-paced environment for the following full-time positions:

Senior Financial Officer

Reporting to the Senior Administrative Officer, you will be responsible for all accounting and financial services for the Band in accordance with Band policy, resolutions, government policy and professional accounting standards. You will: • prepare budgets and financial statements • implement financial reporting and procedures • manage financial requirements for Band trusts • oversee accounting and payroll functions • provide direction to Council and senior staff on all financial matters and ensure all financial requirements are satisfied in a timely and professional manner.

You possess a recognized accounting designation (CA, CGA, CMA); a successful track record in financial management; considerable experience, preferably within an environment involving various economic ventures and business initiatives; and good planning, organizational, communication, problem-solving and computer skills. An understanding of First Nations government and aboriginal culture is an asset.

Executive Assistant

You will be responsible for providing executive assistant support to the Chief and Council. Duties will include: • drafting correspondence, developing presentations, setting meetings, arranging corporate travel and managing calendars • coordinating various events and functions, scoping venues and ensuring computers and equipment are set-up and functioning properly • taking minutes for Band Council and committee meetings and initiating follow-ups as required • tracking and reporting project status • contributing to the team environment.

A secretarial diploma, a knowledge of legal drafting and a minimum of 3 - 5 years' experience providing support to executives are required. We are seeking a proactive, customer service-oriented individual who is an effective team player and problem solver with: exceptional communication, organizational and minute-taking skills. Suitable candidates must have excellent computer abilities including Word, Excel, PowerPoint and Outlook. A strong technical aptitude is essential for setting-up and trouble shooting computer and technical equipment. Professionalism, confidentiality and integrity are essential qualities. Knowledge of and previous experience with First Nations' interests are preferred.

We offer a challenging work environment, together with a competitive salary and benefit package.

Explore these challenging opportunities by sending your résumé in confidence before March 26, 2004 to: Chris Green & Associates, 2463 Bellevue Avenue, West Vancouver, BC V7V 1E1. Fax: 604.926.4493; email: cgavan@telus.net

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Thank you for your interest in these positions; however only individuals selected for interview will be contacted.

15 que

Editor's note: March 7th be International Women's Week a celebration of the contribution that women have made around the world. Windspeaker uses Canadian Classroom page month for a quiz that will mind readers of the remarkable Aboriginal women who shaped our societies with their achievements over the years. The stories provide encouragement all—men and women, Aboriginal and non-Aboriginal alike.

1. Who was the first Aboriginal woman elected to the House of Commons in Canada?

2. Who was the first Aboriginal woman elected as a government leader?

3. She was the first Aboriginal woman, and first Métis person, to hold a seat in Canada's Senate.

4. She was Canada's first ambassador for Circumpolar Affairs.

5. Thanks to her successful appeal to the Human Rights Commission of the United Nations, Native women in Canada will no longer lose their status under the Indian Act through marriage to non-Native men.

6. This woman was the first Aboriginal person—male or female—to be appointed by the federal government to a superior court of law.

7. She was the first First Nations woman in Canada to obtain a law degree.

8. Who initiated the first Indian controlled education institute in North America?

9. On the 100th anniversary of her birth, a commemorative stamp was released to honor a well-known Aboriginal poet.

10. She won a bronze medal in the 3,000-metre race at the Barcelona Olympic Summer Games in 1992.

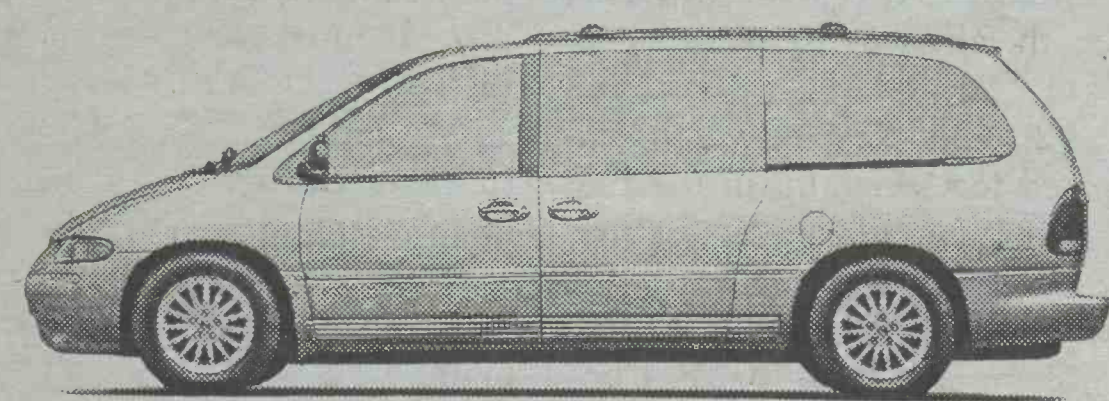
11. This co-captain of the Canadian Olympic water polo team was the first woman named as Carlton University's athlete of the year three consecutive times.

12. She received a Governor General award for best actress in 1982.

13. This singer/songwriter won an Academy Award in 1982.

14. She is chair of the Circumpolar Conference Inuit organization that represents the interests of the Inuit people of northern Canada, Greenland, Alaska and Russia.

15. This member of the Green First Nation (Saskatchewan) is one of the few women in Canada and all of the Aboriginal women to become a neuro-psychiatrist.



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15 questions to test your knowledge

Editor's note: March 7th begins International Women's Week and a celebration of the contributions that women have made around the world. Windspeaker uses the Canadian Classroom page this month for a quiz that will remind readers of the remarkable Aboriginal women who have shaped our societies with their achievements over the years. Their stories provide encouragement to all—men and women, Aboriginal and non-Aboriginal alike.



Thelma Chalifoux

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11. This co-captain of the 2000 Canadian Olympic water polo team was the first woman named as Carlton University's athlete of the year three consecutive times.

12. She received a Gemini award for best actress in 1997.

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14. She is chair of the Inuit Circumpolar Conference, the Inuit organization that represents the interests of the Inuit peoples of northern Canada, Greenland, Alaska and Russia.

15. This member of Gordon First Nation (Saskatchewan) is one of the few women in Canada and all of the Aboriginal world to become a neuro-psychiatrist.

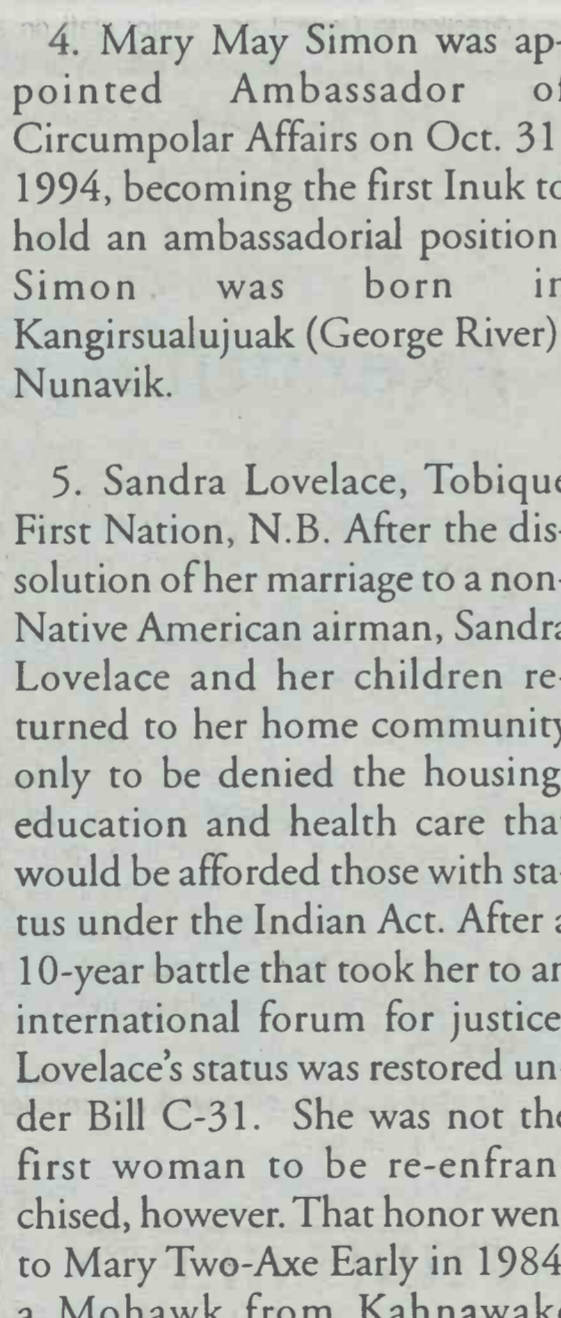
1. Ethel Blondin Andrew—Liberal, Yukon, elected in 1988. In 1993 she was also the first to be appointed to the federal cabinet when she became Minister of State for Youth and Training.

2. Nellie Cournoyea, elected in 1991 as government leader of the Northwest Territories. She was also the first Aboriginal woman elected to the N.W.T. legislature (1979).

3. Thelma Chalifoux, who just retired in February after reaching the mandatory retirement age of 75. She was called to the Senate in 1997 by former prime minister Jean Chrétien.

4. Mary May Simon was appointed Ambassador of Circumpolar Affairs on Oct. 31, 1994, becoming the first Inuk to hold an ambassadorial position. Simon was born in Kangirsualuquak (George River), Nunavik.

5. Sandra Lovelace, Tobique First Nation, N.B. After the dissolution of her marriage to a non-Native American airman, Sandra Lovelace and her children returned to her home community only to be denied the housing, education and health care that would be afforded those with status under the Indian Act. After a 10-year battle that took her to an international forum for justice, Lovelace's status was restored under Bill C-31. She was not the first woman to be re-enfranchised, however. That honor went to Mary Two-Axe Early in 1984, a Mohawk from Kahnawake (Quebec).



Tina Keeper



Rose Boyko

6. Rose Boyko was appointed to the Ontario Superior Court in 1994. She was awarded a National Aboriginal Achievement Award in 1999. Her biography can be found online at www.amma.com.

7. Roberta Jamieson is not only the first First Nations woman in Canada to obtain a law degree, she is also the first Aboriginal woman to hold the post of Ontario Ombudsman and the first woman to be elected chief of the Six Nations of the Grand River Territory in Ontario.

8. Ida Wasacase was born on the Ochapowace First Nation (Saskatchewan). In the mid-70s, she initiated the establishment of the Saskatchewan Indian Federated College, now known as the First Nations University of Canada. When the college first opened it had an enrolment of just nine students. Today the average enrolment is 1,300 students.

9. In 1961, Emily Pauline Johnson was commemorated for her contribution to Canadian literature. Her name and likeness adorned a five-cent postage stamp issued March 10 of that year. The Mohawk woman is remembered particularly for her poem *The Song My Paddle Sings*.



Angela Chalmers

10. Track and Field star Angela Chalmers. Her first major national competition was in 1981 at the Canada Summer Games in Thunder Bay where she won two silver medals in the 800- and 1,500-metre events. That led to a spot on the 1988 Canadian Olympic team. At the 1990 Commonwealth Games in Auckland, she became the first woman in the history to win both the 1,500- and 3,000-metre races. Four years later, the 30-year-old Chalmers successfully defended her 3,000-metre crown in dramatic fashion at the Victoria



Waneek Horn-Miller

11. Waneek Horn-Miller won 20 gold medals at the Indigenous games between 1990 and 1997, and was an integral part of the senior Canadian women's water polo team that won the gold medal at the 1999 Pan-American games in Winnipeg.

12. Tina Keeper was nominated for a Gemini in the Best Performance by an Actress in a Continuous Leading Dramatic Role each year from 1994 to 1998 for her portrayal of RCMP Constable Michelle Kenidi on the

CBC television show *North of 60*, but a win in that category didn't come until 1997.

13. Buffy Sainte-Marie was born on the Piapot First Nation in Saskatchewan. She received the Academy Award in 1982 for her song, "Up Where We Belong" from the movie *An Officer And A Gentleman*. Her music first won international acclaim in the 1960s when her song "Universal Soldier" became an anthem of the peace movement. Her song "Until It's Time for You to Go" has been recorded by more than 200 artists in 16 languages. Sainte-Marie helped develop the Juno Awards category—The Best Music of Aboriginal Canada. The Juno Awards will be held in Edmonton on April 4. Among the nominees for this year's Aboriginal Recording of the Year are Susan Aglukark for *Big Feeling* and Sandy Scofield for *Kerwam*.

14. Sheila Watt Cloutier was born in the tiny community of Kuujuaq in Northern Quebec and is an advocate for the people and environment of the circumpolar region. She was successful in persuading states to sign a global agreement to ban the generation and use of persistent organic pollutants, such as DDT and PCBs, that contaminate the Arctic food chain. For this work she received the inaugural global environmental award from the World Association of Non-Governmental Organizations.

15. Dr. Lillian Eva Dyck was put in the "slow room" when she attended grade school in Swift Current, Sask., and may have languished there, but for the special interest one perceptive teacher took in her. Dyck went on to earn a PhD and become a full professor in the University of Saskatchewan's Department of Psychiatry where she studies Alzheimer Disease and other diseases of the brain. FYI: March 10 to 16 is Brain Awareness Week.

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Certificate program a success

The Aboriginal Police Studies certificate program offered by Grant MacEwan College can be qualified as a great success, except for the fact that nobody knows too much about it.

Four of the 10 students enrolled in the first group that took the nine-month program were accepted by the RCMP to take its training program in Regina. Two went to Aboriginal police force training, also in Regina, with another one going to Regina at a later date. One is in final interview stage with the Edmonton Police Service. One works in corrections at the Stan Daniels Centre. Eight passed the RCMP cognitive test or the Alberta Solicitor General policing test and all eight passed the RCMP physical test. Not a bad record for a program that saw only its second

intake of students in September.

The program was initiated after concerns were raised by the RCMP that Aboriginal people were applying to the force and taking the exams, but not being successful. There was no place for applicants to turn to upgrade the skills needed to pass the tests, so they were left only to try again the following year.

The Aboriginal Police Studies program developed specific courses to deal with the RCMP's concern. And the program Grant MacEwan developed not only gets applicants through the door, but helps them cope with the rigorous training of the next stages they'll face.

"Once you've been accepted [to the RCMP], you then go to Regina," said Aboriginal Police Studies chair David Patterson.

"You go into a troop and you do exactly what any other individual applying for the RCMP is going to do. You are going to take the same courses, and the same exams, and that's why we've put in law courses [in the Aboriginal Police Studies program], we've put in investigative courses that we felt were going to assist our students when they got there. It's one thing to get you through the door and say 'Thank you very much, good luck.' We felt it quite important to do that..."

The situation with many forces is that in order to qualify for employment with them, an applicant must either have two years of post-secondary training or two years of continuous full-time employment." (see Standards page 35.)

20th anniversary commemorated

(Continued from page 22.)

Following his visit, Murray Koffler spent the next year consulting with both Native and non-Native business leaders in a series of think tank sessions in an effort to evaluate the role of the private sector in increasing the economic self-reliance of Aboriginal people. In 1984, CCAB was born.

Today, CCAB runs a number of programs that link corporate Canada with Aboriginal communities. The Circle for the 2015 dinners are networking events that create awareness within the corporate community of the opportunities that exist to do business with Aboriginal people. The Progressive Aboriginal Relations (PAR) program honors the accomplishments of companies that develop business relationships with Aboriginal communities and provides a hallmark of that achievement, either bronze, silver or gold.

The Foundation for the Advancement of Aboriginal Youth (FAAY), established in 1994, has awarded scholarships and bursaries to more than 130,000 Aboriginal youth. Between 1986 and 1996, CCAB also ran the Native Management Internship Program, whose alumni includes

Tom Horvath, who works in Aboriginal relations for Burlington Resources, author and playwright Drew Hayden Taylor, former hockey player and coach Ted Nolan and Laura J. Milliken, founder of Big Soul Productions.

"It was a very successful program that, over the years, placed 750 Aboriginal people in jobs right across corporate Canada. In the North, from east to west, in the Maritimes, everywhere, there are still people you will find who will say 'I was an intern at CCAB,'" said Jocelyne Soulodre. The Seven Generation Campaign is the fund-raising arm of CCAB. Corporate sponsors contribute to the operation of the organization, rather than CCAB having to rely on government funds.

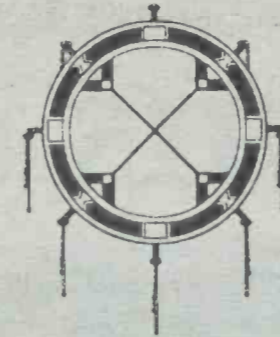
"When I started it wasn't easy. We were in debt, we owed a lot of money to the bank and the government wasn't giving us any money anymore. And I said 'You know what? It shouldn't anyway'. We're supposed to be a private sector response," said Soulodre. CCAB climbed out of debt and has been on firm financial footing now for the past five years.

CCAB celebrated its anniversary

at its sixth annual gala dinner for the Circle for 2015 in Toronto Feb. 17. The focus of this year's gala was on young entrepreneurs. But CCAB took the opportunity to announce its plans to establish an Aboriginal Business Hall of Fame.

"We believe that the time is right and that we've achieved a critical mass that we should start to recognize Aboriginal business leaders in their own hall of fame," said Soulodre.

"We're doing something real and tangible that's going to make the world a better place for Aboriginal people. The companies that are paying attention to PAR now, one of the hopes that I had for the PAR program was that, given that we don't have a penny to advertise it with, that I knew it would take a while for the word to spread. But we now have 25 companies that are in the program, either at commitment or standing, and that number just goes up all the time. All of it is just really, really positive in terms of doing something tangible. Not just talk, not just wasting money, or inventing something that isn't useful. The work that we do is tangibly making a difference."



ABORIGINAL EDUCATION PROGRAM

The Aboriginal Education Program at Mount Royal College offers an Upgrading/College Preparation Program (UCEP). This program offers quality education to adult students of Aboriginal ancestry.

We are currently accepting applications for the Fall semester, which starts in September 2004. Deadline for applying for the Fall semester is May 15, 2004.

Weekly information sessions are being held for prospective students in February and March (check web site for upcoming dates).

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- ♦ Assist the Treaty 8 Education Commission in the implementation, administrative activities,
- ♦ Supervision of education
- ♦ Advise & make recommendations to the Commission,
- ♦ Prepare the agenda for the Commission in conjunction with the Education Commission,
- ♦ Follow up on decisions and
- ♦ Carry out other duties of the Commission.

Qualifications:

- ♦ At minimum a Master's degree or equivalent credentials
- ♦ A valid teaching certificate
- ♦ Possess strong administrative experience
- ♦ Possess excellent written and verbal communication skills
- ♦ Experience working with Aboriginal communities
- ♦ Knowledge of the Treaty 8 Education Commission
- ♦ Experience and knowledge of education systems
- ♦ Ability to communicate effectively

Salary will commensurate with experience

COMPETITION

Submit a covering letter, resume and references to:

K
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We thank all applicants in advance, however you are not guaranteed an interview.

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Tribal Leaders' Date and Time

This is the first conference to be held on tribal lands. The theme of this conference is Grants Management.

Native Language Preservation Workshop
April 26-29, 2004: Albuquerque, NM
This workshop for Native and non-Native teachers, tribal/band members and researchers is designed to share strategies for teaching language.

Researching & Writing Tribal Histories
May 5-7, 2004: Rama, Ontario
May 31-June 4, 2004: Ignace, Ontario
This workshop is designed to train as other researchers in critical evaluation of written materials and oral traditions.

ADVANCED Researching & Writing Tribal Histories
May 10-11, 2004: Rama, Ontario
This workshop is designed for tribal/band people, as well as non-tribal/band people, who have previously attended our Researching & Writing Tribal Histories workshop.

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Treaty 8 First Nations of Alberta



Employment Opportunity Director of Education

Treaty 8 First Nations of Alberta is seeking a highly motivated individual to work as a full-time Director of Education under the direction of the Treaty 8 Education Commission. The Director of Education will serve as the chief executive education administrator for Treaty 8 First Nations of Alberta and will be responsible for the following:

- Duties and Responsibilities:**
- The day to day operation of the Education department,
 - Assist the Treaty 8 Education Commission in the development, implementation, administration, & evaluation of its education activities,
 - Supervision of education personnel,
 - Advise & make recommendations to the Treaty 8 Education Commission,
 - Prepare the agenda for all Treaty 8 Education Commission meetings in conjunction with the Education Commission,
 - Follow up on decisions and recommendations, and
 - Carry out other duties as assigned by the Treaty 8 Education Commission.

- Qualifications:**
- At minimum a Master's Degree in Education or equivalent graduate credentials
 - A valid teaching certificate and at least 5 years successful classroom teaching experience
 - Possess strong administrative, managerial, and organizational skills
 - Possess excellent written and verbal communication skills
 - Experience working with First Nations in an administrative capacity
 - Knowledge of the treaty rights of First Nations within Treaty No. 8
 - Experience and knowledge of Treaty 8 First Nation and provincial education systems
 - Ability to communicate in Cree or Dene would be an asset

Salary will commensurate with education and experience.
COMPETITION CLOSING DATE: March 10, 2004

Submit a covering letter, resume, and three current references to:

Kathleen Laboucan
Education Coordinator
Treaty 8 First Nations of Alberta
18178 - 102 Avenue
Edmonton, Alberta T5S 1S7

We thank all applicants in advance, however, only those selected for an interview will be contacted.

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Date and time to be announced
This is the first conference in a series of workshop/conferences to be held on tribal leadership. The specific focus of this conference is Grantsmanship.

Native Language Preservation Workshop
April 26-29, 2004: Albuquerque, New Mexico
This workshop for Native and non-Native educators, language teachers, tribal/band members, etc. trains participants in the strategies for teaching language immersion.

Researching & Writing Tribal/Band Histories Workshops
May 5-7, 2004: Rama, Ontario, Canada
May 31-June 4, 2004: Ignacio, Colorado
This workshop is designed to train tribal/band people, as well as other researchers in critical thinking, identification and evaluation of written materials, especially unpublished documents.

ADVANCED Researching & Writing Tribal/Band Histories
May 10-11, 2004: Rama, Ontario, Canada
This workshop is designed for the continuation training of tribal/band people, as well as other researchers, who have previously attended our Researching & Writing Tribal/Band

Histories Workshop. It will advance the special techniques gained by participants in researching, collecting oral histories, and organizing and compiling information into written form.

9th National Conference on Gifted/Exceptional Education for Native People
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[careers & training]

Standards are set high

(Continued from page 34.)
"The students in the first class of the Aboriginal Police Studies program were more mature, said David Patterson, and had the life experience to qualify as an applicant, but not the physical or cognitive skills to pass the exams.

Saying that however, a critical part of the success of the program is that it requires Grade 12 or a GED. Potential students to the Aboriginal Police Studies program must have a final English 30 mark of 65 per cent or better, or 75 per cent or better in English 33. Students who don't meet that standard can do a skills appraisal course at the college, Patterson said. Also, before students are accepted to the Aboriginal Police Studies program they have to complete a physical fitness test.

"Now, this is not to the same standard as the police requires by any stretch," said Patterson about the fitness test. "What it does is just show that the student is capable of getting there."

Potential students are then required to do a career profile, where they answer a series of questions that tell a bit about the individual and why he or she wants to become a police officer.

"We have set our standards high," said Patterson. "We want the Grade 12. We want the English. We want the physical there... and to a certain degree the proof is in the pudding. Yes, we are setting our standards high and are limiting our numbers, but the ones that have come in have shown success."

The course can accommodate about 20 students per intake.

One of the courses offered by the program is Police Career and Lifestyle Management. What that deals with, said Patterson, are concepts of health, wellness and their importance to policing.

The course provides practical strategies for developing and maintaining a healthy lifestyle and strate-

gies for fitness standards—diet, nutrition, stress and time management.

Context missing from coverage

(Continued from page 27.)

The commission complained that chief and company refused to sign cheques that would help operate the force. It complained that phone bills weren't paid or police vehicles insured and kept on the road. It complained that money that should have been used to operate the force was actually being used to pay legal bills from the lawsuits generated by the two opposing factions on council.

Kanehsatake was so poorly managed, its affairs in such a mess, its financial situation so bad, that last year the department of Indian Affairs stepped in and put the band under third-party management. Nothing could be done without the approval of the third-party manager. Nothing, that is, until government came in offering Chief James Gabriel and company a bagful of money—\$900,000—to hire, house, feed and pay a new "police" force, and the only thing that was required in return was to shut down those smoke shops.

There's a lot of blame to spread around in this situation. The people who incited the mob and burned down Chief Gabriel's house should be identified and charged. The federal and provincial officials, who devised and signed the deal that brought in the new police force, should be disciplined or fired. Chief Gabriel and the entire band council have proven themselves unfit to lead and should be prevented from making decisions without first consulting with

and obtaining the support of the entire community.

The existing Mohawk police, and provincial police detachment in nearby Oka, should be fired for incompetence, because they turn a blind eye to the real criminals operating in this territory, thugs who deal in drugs and intimidation of community members; thugs who drive by both the Native and provincial police stations day in and day out, even when there are arrest warrants against them begging to be enforced.

What this community needs is a Mohawk police force removed from all interference by the band office and placed under control of the community-appointed police commission.

Nothing will change in Kanehsatake and all attempts to clean up crime or re-establish order will be a futile waste of money so long as efforts cater to one faction or another and the community—as a whole—is not involved in operating the community.

But Chief Gabriel has already said this isn't his plan for doing business. The problem with the last operation, he said, was the lack of secrecy. Next time, he says, he'll make sure nobody knows what he's doing. If that happens, you can expect more of the same trouble we saw in January, and so can the people at Kanehsatake.

Editor's note: Dan David is a Mohawk journalist from Kanehsatake working in Ottawa.

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Variety is the spice of life for dentist

By Jennifer Chung
Windspeaker Staff Writer

**FORT QU'APPELLE,
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Dr. Ron Martin likes being his own boss. In fact, that was one of reasons why he chose a career in dentistry.

"When you're your own boss, you can set your own hours, you can work when you want to, hire who you want to. There's a lot of flexibility. If there's certain events or things happening, you can schedule around it,"

said Martin.

A member of the Fond-Du-Lac Denesuline First Nation, Martin was the first First Nations student to graduate from the University in Saskatchewan. That was in 1990.

Martin did not always set his sights on dentistry.

"I didn't give it consideration probably until about third- or fourth-year university. I think what helped is I took both the natural science classes and social sciences classes, so more doors were open. I was considering law and then I was looking at medicine."

After doing some research in careers in health sciences and talking to other students, Martin found that a career in dentistry was attractive in many ways. It offered a doctor's status and the opportunity to work with his hands. Being able to spend time with family was another aspect that appealed to Martin.

Martin was one of the few Aboriginal students in university at the time. Fortunately, Martin received plenty of support from both his peers.

"I was able to run into a lot of students in university and

make new friends and that was a means of support, where the First Nations students were in the same boat. Most of us come from the reserves and we developed our support mechanism. We all had the same goals of getting a degree, get through university and so I think that helped," said Martin. "It was difficult being the first First Nations students going through there. A lot of the other students were supportive, a lot professors. It was a fairly good environment overall. You get the occasional remarks here and there about First Nations that

were derogatory. You always run into a person or two that will have those comments."

Martin was born and raised in Uranium City, and saw university as a chance to expand his horizons and explore his options.

"Where I grew up, it was a mining community, so eventually I thought I might come back to work in the mines like pretty much what everybody else does. I figured I am going to try university for a year, give it my best shot. If it doesn't work out, we'll go from there," Martin said.

(see Education page 37.)

Lakehead UNIVERSITY

ASSOCIATE VICE-PROVOST (ABORIGINAL INITIATIVES)

Lakehead University invites applications and nominations for the position of Associate Vice-Provost (Aboriginal Initiatives). As senior administrator for Aboriginal issues, the Associate Vice-Provost (Aboriginal Initiatives) reports to the Vice-Provost (Student Affairs). The Associate Vice-Provost (Aboriginal Initiatives) will develop and implement strategies aimed at increasing Aboriginal student enrolment and retention. The Associate Vice-Provost (Aboriginal Initiatives) will serve as a member of the Aboriginal Management Council (AMC) and will provide administrative and leadership support.

The successful candidate will have a demonstrated ability to work collaboratively with administrators, faculty, staff and students and will provide academic leadership in Aboriginal issues content and cultural sensitivity across the curriculum. Completion of a Ph.D. by the appointment date is expected and university experience is preferred. Teaching experience at the university level is also preferred. An understanding of Aboriginal issues in post-secondary education is critical. Experience with educational issues affecting Aboriginal education is preferred. Preference will be given to qualified Aboriginal candidates.

For more information on Lakehead University, please visit our website at www.lakeheadu.ca

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Dr. Jane A. Birkholz
Chair, Associate Vice-Provost (Aboriginal Initiatives) Search Committee
Lakehead University
955 Oliver Road
Thunder Bay, ON P7B 5E1
FAX: (807) 343-8679

Or email to: Norma.Smith@lakeheadu.ca

Review of applications will begin April 5, 2004

All qualified candidates are encouraged to apply; however, Canadian citizens and permanent residents will be given priority. Lakehead University is committed to employment equity, welcomes diversity in the workplace and encourages applications from all qualified applicants, including women, individuals within visible minorities, Aboriginal persons, and persons with disabilities.



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for July 1, 2004



1. Tenure Track Lecturer or Assistant Professor

- Expertise in some of the following areas: Aboriginal Tradition and Spirituality; Culture and Identity of Aboriginal People; History of Aboriginal People; Contemporary Issues affecting Aboriginal People;
- Ph.D. preferred, Master's Degree may also be considered.

2. Limited Term Lecturer or Assistant Professor

- Expertise in some of the following areas: Aboriginal People and the Criminal Justice System; Canadian Law, Politics & Aboriginal People; Social Policy & Family Law with Aboriginal People; Legal Research & Writing; Contemporary Issues affecting Aboriginal People;
- Ph.D. preferred; L.L.B. or Master's Degree will be considered.

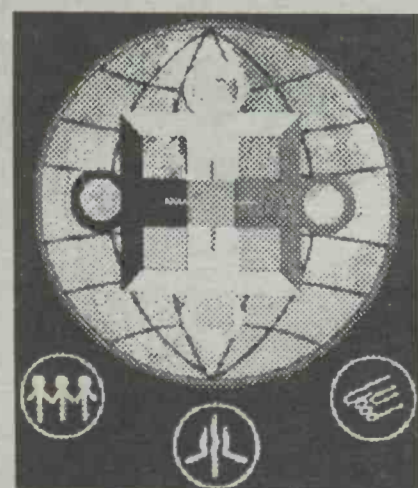
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Prior teaching experience would be preferred. Applicants must be committed to research leading to publication and an active role in the life of the University. The ability to teach in both English and French would be an asset.

In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents of Canada. The University of Sudbury encourages applications from all qualified individuals, women, members of visible minorities, Native Peoples, and persons with disabilities. Please forward your curriculum vitae and arrange for three letters of reference to be sent to:

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erogatory. You always run person or two that will those comments." Martin was born and raised in um City, and saw university nance to expand his hori- nd explore his options. ere I grew up, it was a g community, so eventu- thought I might come o work in the mines like much what everybody es. I figured I am going university for a year, give best shot. If it doesn't out, we'll go from there," n said.

Education page 37.)

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Education expanded horizons

[careers & training]

(Continued from page 36.)

Ron Martin credits his parents for much of his success because of the importance they put on education.

"If anything the influence is from my parents. My mom is in the health area and my dad worked in the mines. They've always encouraged us to get an education and education was the key to bettering yourself and having a better life overall. We were instilled at an early age about the importance of education and also having a work ethic of pulling your own

"If anything the influence is from my parents. My mom is in the health area and my dad worked in the mines. They've always encouraged us to get an education and education was the key to bettering yourself and having a better life overall".

—Dr. Ron Martin


weight, being able to do something positive." Martin said that young people

who are considering a career in dentistry should start planning their courses in high school.

"Make sure you have the required science classes because a lot of students, once they graduate, they don't realize there are a lot of prerequisites that are required to get into certain programs and they end up having to take it after they

graduate high school," said Martin. "So it almost starts at Grade 9, 10, that you need these science prerequisites, and really work and stick with it. I find there were many times that I felt like quitting, probably within a week of my whole program. It can be overwhelming sometimes. It's a test of your overall mental ability to know that you can do it and I think that's part of the test. It seems that some of these professional colleges push you. They want to see that you can get through it and handle the mental aspects of it as well and I think that's what they really look at, someone that's really committed and have the desire to do it."

Martin opened his own practice, called Dene Dental located in Fort Qu'Appelle, Sask., in 1995.



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lifetime devoted to women's work

By Cheryl Petten

Monik Sioui may not be a household name, but for those fortunate enough to have known her, this woman who dedicated much of her time and energy to improving the lives of Aboriginal women and children won't soon be forgotten.

Sioui was born in Huron Village, now Wendake, Que., in 1951. Her father was Huron and her mother was Abenaki, and she grew up in the Abenaki community of Odanak.

Sioui first began her work in the early 1970s at Thunderbird Press, the first Native-owned and operated print shop in Canada. The print shop was part of the newly opened Native North American Studies Institute and was responsible for producing curriculum materials.

When the institute became Manitou Community College, the print shop became a hot-bed of Indian politics. At the time, Native people were eager to take a stand to protect Aboriginal rights. They fought to have their stories told. In addition to printing text books, children's books and books of poetry, the print shop produced two newspapers, one in English and one in French.

Sioui taught at the college. One day when a respected Elder came to the school to speak to students and began talking about the importance of oral tradition, rejecting the written word, Sioui took him to the print shop to show him what was being produced. Even her respect for the Elder wasn't going to dampen her enthusiasm for the printed word as a tool to enhance education and the lives of Aboriginal people.

In addition to teaching and working at the press, Sioui worked on curriculum development and sat on the college's board of govern-

nors. But it was not to last. Within three years, the department of Indian Affairs closed the school.

Sioui wanted to become involved in Indian politics, but had problems breaking into the male-dominated Native provincial organizations that existed. As a result, Sioui joined with other like-minded women and, in 1974, founded the Quebec Native Women's Association. Sioui was president and during that time she led the first investigation in Canada into the adoption of Indian children by non-Indian families.

In the early days of the organization, before the association even had an office, Sioui would drive around the province, visiting Aboriginal communities and talking to them about limitations of the Indian Act. While many people felt the act was cast in stone, unchangeable, she would talk to them and explain how things could, and must, be changed.

That took Sioui to the national scene. She was involved in the 1979 women's march from Kaneshatake to Ottawa that brought attention to the inequity of Section 12 (1)(b) of the Indian Act. Under this section women who married non-status men lost their status, and so did the children produced by those marriages.

Sioui was one of the women who gained the ear of then-prime minister Joe Clark and his wife Maureen McTeer, who sat down with the protesters on the grass as they neared Ottawa and listened to what they had to say. Although Clark, who had just become prime minister the month before, assured the women he would do something to change the situation, his tenure as prime minister didn't last long enough for him to keep his

word. In March 1980, he was out and Pierre Elliot Trudeau was back in power.

Sioui then helped take the issue to an international forum. She was part of the delegation that attended the Fourth Russell Tribunal in the Hague in 1980. The tribunal, organized by the Dutch Workgroup Indian Project and the Bertrand Russell Peace Foundation in England, was examining the rights of the Aboriginal people of North America.

Sioui spoke at the forum about the Indian Act's discrimination against Aboriginal women. Thanks to the efforts of Sioui and many others from across the country, the Indian Act was amended under Bill C-31.

The next big challenge for Sioui came in 1980, when she was working for Indian Affairs in Montreal. In Val-d'Or, work had begun to resurrect the Algonquin Council, and the department loaned Sioui to the council for a year to help them establish their offices. She never returned to the department. Instead she relocated to Val-d'Or to start a new chapter in her life and turn her efforts to another cause.

When she came to work with the council, she met Richard Kistabish. The couple had two children together, a girl, Wanaki, and a boy, Menoe, two younger siblings for Sioui's son, Patrik, who was born years before and was with his mother through all her earlier work.

Because the Abenaki people had almost completely lost their language, Sioui was concerned for the Algonquins. She pushed them to work to maintain their language and way of life. When her two younger children were born, she showed her respect for the language by giving them both Algonquin names.

While working with the council, Sioui and Kistabish began to work with two friends who were doctors, looking into the living conditions in Kitcisakik, a small community about 65 km south of Val-d'Or. Kitcisakik doesn't have legal reserve status, and had no permanent homes in the community.

They set up the Kitcisakik Welfare Society to deliver health and social services there, and Sioui, concerned about the level of violence and sexual abuse women and children in the community were enduring, began to tackle that problem. One woman at a time, one child at a time, she worked to find a way to stop the abuse. She worked with the perpetrators, and helped set up a network of organizations that would provide services to the people there.

She worked for 15 years in northern Quebec, giving not only her time and energies, but also her love. It was her way to make sure a day didn't go by without her telling someone she loved them, whether it be a member of her family or a person she was working to help. And she encouraged the people in the communities she worked with to do the same, to say 'I love you' to their children, their parents, their grandparents.

Sioui continued her work well into the 1990s. Then, after feeling tired all the time for more than a year, she found out she had cancer. In October 1997, she and



This photo was taken of Monik Sioui on her wedding day. Friends and family remember her as a woman filled with love and boundless compassion for her people.

Kistabish married. A week later she was gone.

In December 1998, Quebec's Commission des droits de la personne et des droits de la jeunesse awarded Sioui the Prix Droits et Libertés (the Rights and Liberties Prize) in recognition of the work she had done to restore social health to Aboriginal communities in the province.

While Sioui put much time and energy into the work she did, those closest to her remember her more for who she was than for what she accomplished. They remember her humor, her determination, her strength and her love.

They remember her as a woman who had many friends and who touched many lives, who encouraged everyone to do the best that they could, be the best that they could, and then do better yet. They remember Sioui as a woman who put all that she had into her work, and then found even more to give, and who never stopped working toward a brighter future for Aboriginal people.

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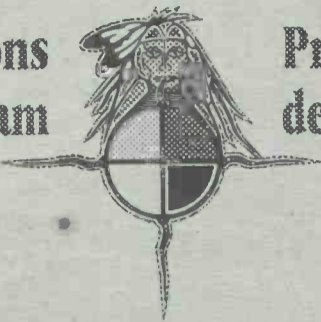


National Conference on Aboriginal Forestry

Creating a New Climate for Aboriginal Forestry

May 11-13, 2004 Airline Travelodge Hotel, Thunder Bay, Ontario

First Nations
Forestry Program



Programme forestier
des Premières nations

The First Nations Forestry Program is a joint initiative between Natural Resources Canada and Indian and Northern Affairs Canada. The Program's purpose is to improve economic conditions in status First Nation communities with full consideration of the principles of sustainable forest management. This translates into increased opportunities and greater participation in the forest sector.

The First Nations Forestry Program, in cooperation with First Nations, Fort William First Nation, the City of Thunder Bay, industry, education and government partners, is hosting a National Conference on Aboriginal Forestry May 11 to 13, 2004. The theme for this conference is **Creating a New Climate for Aboriginal Forestry**.

The Conference will have a number of well known and knowledgeable key speakers addressing topics that are of importance and interest to Aboriginal

people working in Canada's forest sector. There will be a wide selection of workshops for participants to learn and discuss what is happening in the areas of best forestry practices, legislation, environmental initiatives and business planning. There will also be an exhibit area and field trips to Confederation College and Lakehead University.

Additional information is available on the Conference Web site:
<http://www.aboriginalforestry.org>
or from Sam Senecal, Conference Coordinator
Tel: 705-541-5758 Fax: 705-541-5701
Email: COCRtemp@NRCan.gc.ca

To obtain information about exhibiting or to register for the conference contact Elizabeth Muckle-Jeffs, Conference Registrar
Tel: 1-800-868-8776 Fax: 613-732-3386
Email: profedge@renc.igs.net



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NOTICE

Beaver Lake Cree Nation

NOMINATIONS FOR CHIEF & COUNCIL

March 17, 2004
2:00 p.m. - 4:00 p.m.
Maria Munroe Hall

ELECTION OF CHIEF & COUNCIL

March 31, 2004
9:00 a.m. - 6:00 p.m.
Maria Munroe Hall

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