

# Wind speaker

November 1999

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## WHAT'S INSIDE



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fought during the Second World War, and the difficulty in coming back to his home on the reserve in Saskatchewan ..... Page 11.

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YVONNE IRENE GLADUE

### Thanksgiving spirit

Families and singles celebrated Thanksgiving dinner together at the Boyle Street Co-op, an inner city community centre in Edmonton. More than 800 people enjoyed mashed potatoes, gravy, turkey and all the trimmings while getting to visit with old friends and family members.

## Decision looms large

By Paul Barnsley  
Windspeaker Staff Writer

BURNT CHURCH, N.B.

An uneasy calm has settled over the New Brunswick reserve where an incident that has been described by some observers as a race riot pitted Native people against non-Native people and resulted in police laying charges against a number of area residents.

Non-Native fishermen staged a protest in the waters just off the Burnt Church wharf on Oct. 3. They were angry that Native fishermen were exercising the right, recognized two weeks before by the Supreme Court of Canada's *Marshall* decision, to fish without a license. The protesters then cut the lines on Native lobster traps, sparking an angry reaction from several young Native men. Violence erupted, which resulted in the hospitalization of one Native man.

On Oct. 18, there was little activity back on the reserve, located some 40 km east of the Miramichi Provincial Court where five Burnt Church First Nation members appeared, formally charged with breaking and entering a garage owned by a non-Native fisherman who they suspected had stolen fishing equipment owned by band members. One other Native man facing charges was unable to appear in court because he remains in hospital after suffering serious injuries during the Oct. 3 altercation.

(see Violence page 2.)

## AFN pushes for inquiry into RCMP

By Paul Barnsley  
Windspeaker Staff Writer

SAMSON CREE NATION,  
Alta.

At almost the same moment that Grand Chief Phil Fontaine issued a statement at a press conference in the Yukon calling for a "contextual review" of the way the RCMP deals with Aboriginal people, an Assembly of First Nations staff member was echoing that call in Alberta.

Fontaine attended the inquiry into the death of Harley Clayton Timmers in Whitehorse. Timmers was shot to death by an RCMP officer on Sept. 8, 1998. After the inquest jury found that Timmers' death resulted because proper proce-

dures weren't followed, Fontaine said on Oct. 8 that it's time for a close look at why Native people often end up dead when they deal with police officers.

"I've been calling for such a review for more than a year," he said. "Police force always seems to be lethal force when dealing with First Nations. The Solicitor General of Canada must meet with First Nations to determine the scope, mandate and terms for such a contextual review and this has to be done immediately. The federal government must not allow another life to be lost in such tragic circumstances. We have already lost too many lives."

Fontaine also said he plans to ask the solicitor general for a meeting to explore this idea.

On the same day, at the Jimmy Omeasoo Community Centre on the Samson Cree Nation territory in Alberta, Kathleen Mahoney was representing Fontaine at a press conference called by the family of the late Wilson Nepoose. Nepoose, a Samson Cree Nation member, served five years in prison for murder before he was freed after an Alberta appellate court judge called his conviction a "miscarriage of justice." Nepoose was later found dead in an apparent suicide that his family believes was caused by the trauma of his ill-fated encounter with the Canadian justice system. The family is going ahead with a lawsuit against the arresting officer, the prosecutor and both the provincial and fed-

eral governments.

Mahoney said that while the AFN supports the family's struggle for justice, the national First Nations organization is looking at the bigger picture.

"Why do these cases keep happening?" she said. "We have presently going on in Calgary the Jacobs inquiry, the Yukon inquiry just finished and there's other issues on the forefront about to emerge. The AFN is very concerned in seeing the linkages between all of these cases. The linkages appear to be a discriminatory attitude towards First Nations citizens, be they witnesses, be they accused of crimes or civil matters, and the way in which they're treated within the justice system.

(see Nepoose page 3.)

# Violence erupts over *Marshall* decision

(Continued from page 1.)

The Burnt Church members appeared in court for the 9:30 a.m. session, which ended before 11 a.m. In what court officials said was a deliberate move, the 20 non-Native people facing a variety of charges related to the Oct. 3 violence were not scheduled to appear in court to go through the identical formal charging process until the 1:30 p.m. session. The groups of accused were kept separate to prevent further confrontation.

One non-Native man faces charges of assault with a vehicle and assault with a baseball bat. He and 15 others have been charged with cutting Native lobster traps. Two of those were charged with resisting arrest. Those 16 and four others also face charges of fishing out of season.

Local RCMP officers waited long enough to file the charges to prompt Canadian Race Relations Foundation executive director, Moy Tam, to worry that no charges would be laid. Tam felt the need to issue a statement urging the RCMP to lay the charges.

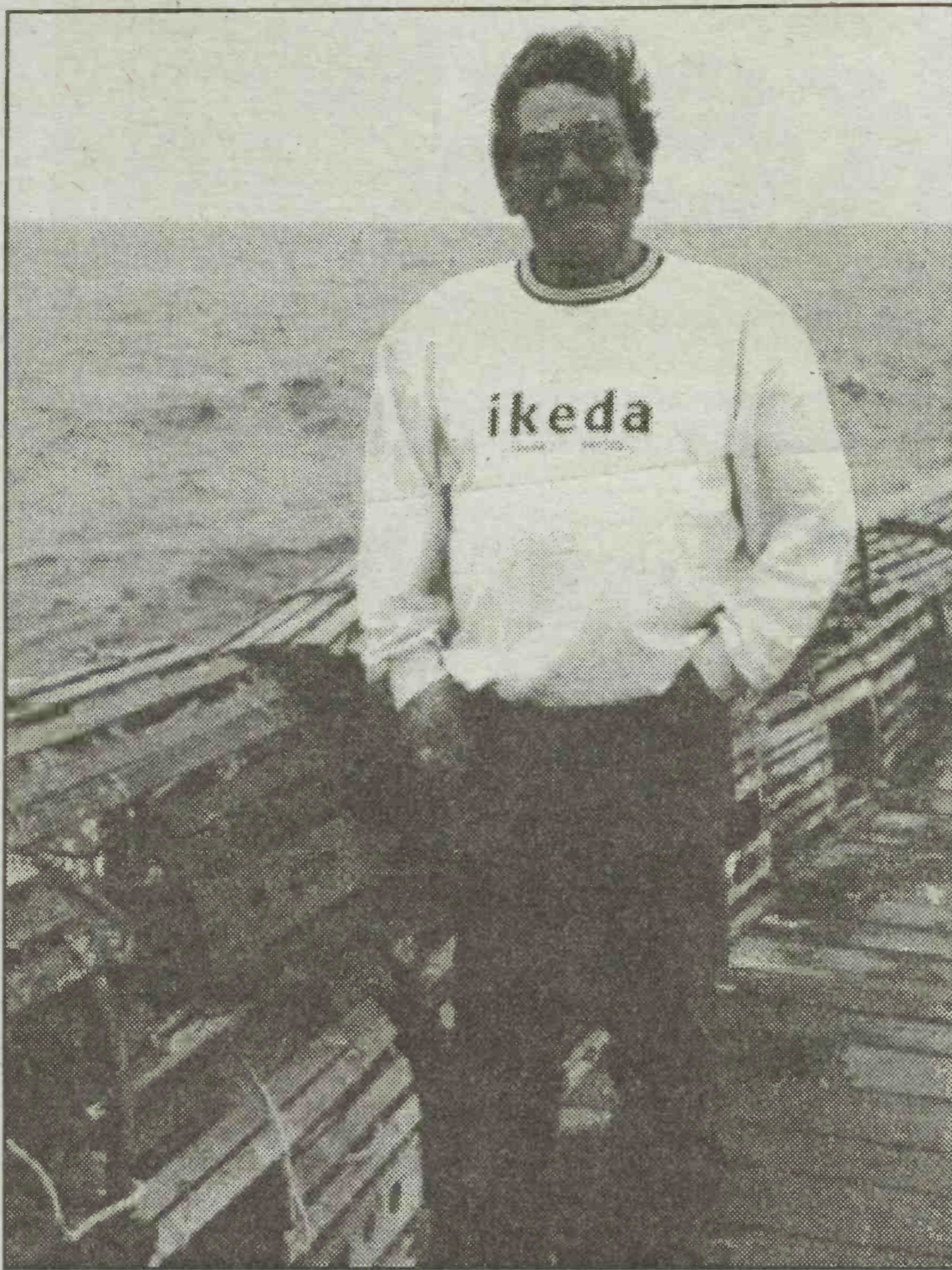
Judge Andrew Stymiest gave all the accused until Nov. 1 to obtain legal counsel and enter pleas.

As chiefs and government officials met under the close scrutiny of the media in Ottawa in an attempt to bang out an agreement that will defuse the tension related to a Supreme Court decision and to prevent further outbreaks of violence, newly elected Burnt Church Chief Wilbur Dedam stayed home to get up to speed on local issues and to be ready to respond should the conflict renew itself. A representative of the Mawiw Council, a group made up of the three largest bands in the province, represented Burnt Church at the Ottawa talks.

Dedam was chief of his band for 18 years before losing an election three years ago. He regained the position last summer and was sworn in as chief on Aug. 13, just barely in time to have this political hot potato dropped into his lap. In a region where fishing is by far the biggest industry, one from which Native people have long been excluded, the veteran politician sees little that's new about the recent conflict.

"When we won with the Sparrow case, it was the same thing. We didn't have too many traps out there. We were allowed to put out something like... I think we started out with 2,000 traps, I guess, but we didn't have traps. We only had five [hundred] something. And then they destroyed all our traps and I took it back to the council and the council bought 500 traps. So the people that lost them, we gave five here, 10 there," he told *Windspeaker*. "We're always losing traps and nobody's saying nothing about it. Every year, we lose around two or three hundred traps."

The band's welfare department advances recipients several payments in advance so they can buy traps and attempt to create employment for themselves, the chief said.



PAUL BARNESLEY

**Burnt Church First Nations Chief Wilbur Dedam hopes the Supreme Court's *Marshall* decision will stimulate the local economy, which suffers from 90 per cent unemployment.**

"They'll usually take four or five cheques ahead of time to buy traps," he said. "So when somebody goes out there and cuts all their traps, it's really frustrating. They're trying to get off of this welfare and make a living by fishing."

Dedam said the local authorities — RCMP, provincial Natural Resources ministry officials and federal Department of Fisheries and Oceans (DFO) officers — took no action when informed of the assault on his people's legal fishing activities.

"Nothing's being done about it. Every time we go to the DFO they usually tell you, 'We don't have the manpower here.' One of the members there said, 'We're only allowed to work eight hours a day, then we're out of the water.' Well, you should just come down there. You'd see a lot of poachers. They're setting their own traps. They fish their own traps. And they get away with it! Nobody's talking about it. But they talk about us when we go out there with 500 traps. That's only just a license and a half," he said.

The chief and Native fishermen claim that non-Native fishermen regularly cut the buoys that mark the location of their traps. This means the traps are lost. It costs about \$100 for each trap, including the cost of the buoy and line. Mi'kmaq fisherman Mark Simon said the RCMP and the DFO aren't exactly zealous about investigating these incidents.

"You have to pretty well take pictures of them right there and then," he said. "But if it was us going out there, we'd be in jail right now."

The chief said there are about 1,200 members of his band but only about 60 of those members fish. He said his band members currently own a total of 580 lobster traps.

So far, there has not been any visible surge in the economy of Dedam's community: no signs offering lobster for sale are visible in the central area of the reserve.

The Supreme Court of Canada, in rendering the *Marshall* decision which prompted Native fishermen to take to the water to the dismay of commercial fishermen throughout the Maritime provinces, said First Nations people who are party to the treaty of 1760 have the right to engage in commercial activity to provide for a modest income. The law says his people have the right but the chief said they don't yet have the capacity to fully exercise it. He'd like to see his people begin to develop the local economy by doing so.

"Oh, I sure hope so," he said. "That would be my dream. On our reserve there's unemployment of 90 per cent."

Simon said there has been a slight improvement in the people's economic fortunes.

"The people at the garage, they notice it, the people at the stores. There's more money coming in. People are happy," he said.

But the lobster fishery won't make much difference this year, the chief said, since the prime fishing season is coming to an end as winter approaches.

"We'll probably stop fishing by the end of October," he said. "Usually we don't fish this long, but it's just to prove something. We don't want to be pushed out of the way."

When Fisheries minister Herb Dhaliwal tried to impose a 600-trap limit on the Burnt Church community, the people were motivated to keep fishing for two reasons, Dedam said. One, they

felt they had to demonstrate to the government that it didn't have the right to create regulations that limited — if they didn't negate — the band's constitutionally recognized right to fish. Two, they felt the number was ridiculously low, considering individual commercial fishermen get 300 traps each.

"That 600 traps, that's an embarrassment. That's a slap in the face. The minister should just wake up. There's 1,200 people. What do you want them to do? Fight over the traps? He screwed it up," he said.

Dedam doesn't have the information or the resources to compile statistics about the various fisheries in the Maritime region, but he said he's heard government sources say that Aboriginal fishermen account for less than one per cent of the fishery.

Yet, there have been front page banner headlines in just about every daily newspaper in the country almost every day since the court decision was handed down. Frequently, the front page stories are accompanied by several other stories. If all of that is in response to less

than one per cent of the activity within the fisheries, what's really going on, the chief wonders.

"It's racism, I guess," he said.

Since fishing is the major industry in the region and commercial fishing has traditionally been controlled by non-Native people (mainly because of the forced division of the races mandated by the Indian Act) any attempt by Native people to force their way into the fishery immediately creates divisions along racial lines, the chief said.

Most non-Native families have at least one relative who's in the fishing business, so it really becomes an 'us versus them' situation.

He said the fishermen's unions pressure the DFO who in turn pressure the First Nations. Dedam also claimed that the unions are organizing boycotts of markets that purchase from Native fishermen.

"They're boycotting all these markets so nobody wants to buy. They're scared," he said.

Individual fishermen have also taken action to intimidate local market owners, Simon said.

"The markets that were buying from us, they went and broke in and vandalized them. They threatened them. It's like logging. They stopped buying our wood," he said.

Ever since the non-Native fishermen staged the Oct. 3 protest that got out of control and resulted in the violence which led to the criminal charges, Mi'kmaq warriors have occupied the entrance to the Burnt Church wharf, watching over the boats tied up there. As tribal leaders and chiefs of provincial organizations talk to the federal government about wide-sweeping political solutions in Moncton and Ottawa, Dedam looks after the

local situation, checking with Elders and the warriors and fishermen on regular basis.

He was scheduled to meet with the mayor of Miramichi on Oct. 20, after *Windspeaker's* publication deadline, and said he hoped they could find a starting point to mend the rift between the races in the region.

But the fact that he hasn't dashed off to Ottawa doesn't mean that Dedam isn't interested in hearing from Indian Affairs Minister Robert Nault. In fact, he can't figure out why Nault hasn't been to Burnt Church, the site of the worst, most violent anti-Native demonstration in recent years.

"When does he come out here and side with us? He should have done that a long time ago," Dedam said.

The chief thinks it's good that talks continue at a high level. He thinks it's good that Dhaliwal has appointed a mediator, although the fact that the mediator is non-Native gives him cause for concern. It's going to take a lot of work if negotiator James MacKenzie is going to bring the two sides together. A lot of hard questions are going to have to be asked and answered.

"That's what I'm looking for — answers.

What did we do wrong? You know, our ancestors signed a treaty, what, 240 years ago, and now that it's been proven in the courts that we're protected under the Constitution, well it's unbelievable hearing the minister saying, 'Look, we're gonna suspend it. To me, they were only looking for loopholes to do it and they couldn't find it,' he said.

As the lobster season comes to an end, the *Marshall* decision looms ominously — for the status quo — over several other resource-based industries: other fisheries, such as eel, smelt, salmon, crab and others will soon feel the changes wrought by the court decision and the backlash from those who will be asked to finally share the resources with the First Nations. Moose hunting season approaches and hunters are worried if they'll be affected by new competitors for the animals. In Harcourt, a town several kilometres west of the Big Cove First Nation (a half-hour's drive due south of Miramichi) Native loggers are already in the woods citing the court decision for their activity. Native legal experts are also looking into the effect of the decision on mining and blueberry gathering.

The mood around the Maritimes suggests more trouble is brewing. A protest in Yarmouth (on the southern tip of Nova Scotia) saw 150 non-Native fishermen dock their boats and protest against the failure of the federal government to protect them from competition from their Native counterparts. Conversation in the coffee shops, pubs and restaurants in Halifax, Moncton and Miramichi suggests that non-Native people aren't interested in learning about treaty rights and the finer points of constitutional law. They're angry and resentful about the situation and primed for an angry response.

## "IT'S RACISM"

## LOCALS TENSE

# Nepoose family launches lawsuits

(Continued from page 1.)

That's the issue the AFN is concerned about and they want to get to the bottom of it. They want to have government look at it not on a case-by-case basis where inquiry reports are written up and put on a shelf to gather dust. They want to see a nation-wide inquiry into the whole relationship with the RCMP to First Nations peoples."

The number of similar cases has reached the point where they can't be written off as coincidence, Mahoney said, adding that all Canadians should have an interest in examining the issue.

"What our national police force does in the name of Canadians, it does so in the name of all of us, and certainly if some members of our society are not getting justice, it should be a matter of concern for all members of society. So, certainly this is not just a First Nations issue, this is a pan-Canadian issue," she said.

Donald Marshall, Jr., a Mi'kmaq man who served 11 years in prison for a crime of which he was later proved innocent, also attended the Alberta press conference to lend his support to the family.

"The Nepoose family invited me down here not only to support their cause but to talk to their young people about justice amongst Native people. To me, Native people are targets in our justice system and I think we have to be educated and learn that the court system does not work for the Native people," he said. "I believe that Wilson Nepoose's story has been there for the last 13 years and that's a long time. I believe it should be dealt with immediately."

A number of influential people in Alberta have joined the family in pressing the provincial government to call an inquiry into the police investigation and criminal prosecution that sent Nepoose to prison. So far, they claim, they've been stonewalled.

"There must be something wrong in the government, the RCMP and the courts if they don't want to deal with it and it makes you wonder who's on the wrong side," Marshall said. "I think this family is ready to deal with it and the courts will have to deal with it."

Lester Nepoose, Wilson's brother, said six years have passed since a petition was presented to Alberta Premier Ralph Klein that called for an inquiry into the matter.

"What happened to my brother took the spirit away from my brother and damaged him a lot. We met with our leaders today and the support is there and the lawyers have said they are moving ahead with it — and it's not going to stop here — so that the Native people, the uneducated people, will know that we will be there for them too if they are victims in a situation like this," he said. "Ralph Klein claims to be a friend of First Nation people. I would like to ask him what happened? Back in 1993 we gave him 7,500 names and we haven't received a call. The people who signed that petition, I'm pretty sure

they'd like to know what happened. Why has there been a miscarriage of justice?"

Bob Sachs, an Edmonton lawyer who has taken an interest in the Nepoose case, said it has the potential to break down the obstacles to accountability that authorities construct when mistakes are made.

"The most significant aspect of the case is that it is, depending on your perspective, one of the worst or one of the best examples of how an injustice can happen to a Native Canadian and it just sort of slides away," he said.

"That's why it's so encouraging for the Nepoose family to have Donald Marshall here today to lend his support, for the Samson Cree Nation to come forward and indicate that they will do what they can to support the continuing efforts of the Nepoose family to clear their name, why Kathleen Mahoney is here today on behalf of the AFN to lend their support to the continuing struggle to right the injustice.

"This whole case is an embarrassment to the Alberta government, to the RCMP and to the federal government for that matter. You have to recall that the court of appeal called this a miscarriage of justice. I can't frankly understand why the federal government and the Alberta government aren't knocking on the Nepoose family door with an apology and an offer to help them in any way they can."

Instead, the lawyer said, government officials have abused



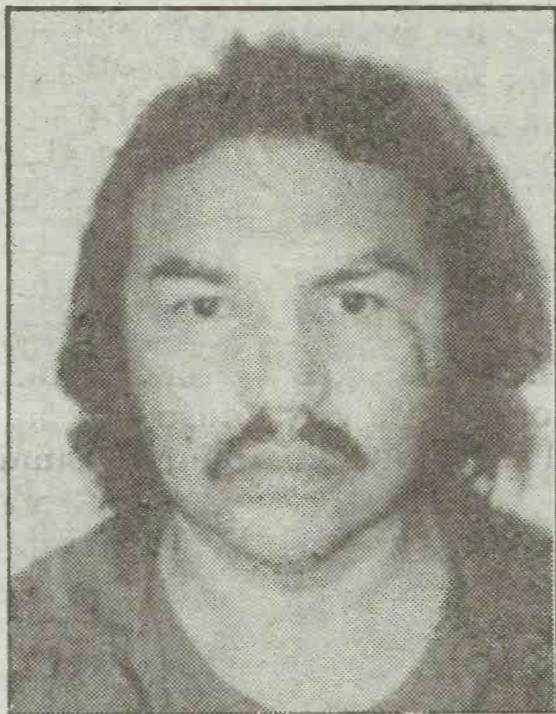
Donald Marshall, Jr., (centre) once himself convicted of a crime he did not commit, attended a press conference with the Nepoose family to lend his support. Wilson's mother sits next to him. Samson Band councillor Pat Buffalo spoke on behalf of the First Nation.

PAUL BARNESLEY

their powers and privileges to protect themselves from bearing the responsibility of their mistakes.

"The defendants, being the federal government and the provincial government, have

put up every roadblock possible to stall and delay this particular lawsuit. It becomes increasingly more difficult as time goes by for the family to continue a fight where they're continually stonewalled by government," he



Wilson Nepoose.

said. Jack Ramsay, a Reform Party MP and a former RCMP officer, also attended the Alberta press conference. He has been in-

involved in the case almost from the beginning and said he has taken a special interest in seeing the truth come out.

"I was involved in the case before I was elected and I know from the evidence... I'm one of the few people who has looked at the evidence from front to end and I know that Wilson Nepoose was not guilty of the murder he was convicted of and I know that he spent five years in jail for a crime he didn't commit. And in as much as I have possession of that knowledge, I will lend my support to any effort that will clear the air on this and allow the family to bring closure to the issue," he said.

"I can stand as a witness in my caucus and in the House and state as I have stated here today, and many other times, of my complete conviction and absolute understanding that Wilson Nepoose was innocent of the crime that he was convicted of and if the evidence that I looked at was placed before the Canadian people I think the vast ma-

majority, if not all, would admit that. Wilson Nepoose was granted a new trial, but the Crown of this province chose not to re-try him so that that evidence could be placed before the people and have his name cleared and that was not allowed."

Sachs stated bluntly that the only thing preventing the truth from coming out is political stonewalling.

"If there were to be at some juncture the political will to set this right, to see justice finally done in this case, I'm sure it could be done like that," he said. "If you were to ask Mr. [David] Hancock, who is the attorney general of Alberta, and Ms. [Anne] MacLellan, the federal justice minister, to actually take a personal look at this, I think Jack and I and Lester could convince each of them that there's no way in the world that this man should ever have been charged, tried or convicted, and that, in the end result, he did not do this."

Ramsay added that the request for an inquiry was rejected on the grounds that the RCMP was going to conduct an internal investigation into the matter. When the federal police force investigated itself, it found its actions were acceptable.

Sachs isn't working on the case, but he said he's been in contact with the lawyers who are doing so. He said the claim by the RCMP and the government that the investigation was conducted properly can be easily negated by the facts.

"Lawyers for the family indicate to me that they're confident they can prove otherwise, that there was gross ineptitude and one could almost go as far as to say that there was a cover-up and that Wilson Nepoose was railroaded," he said. "There is a systemic, discriminatory attitude both in the RCMP and I would venture to guess within the attorney general's department of Alberta. Because of that, because I hear statements like, 'It's just another Indian murder. We don't have to go the extra mile to try to bring those who are responsible to justice.' When you hear things like that there is a systemic discrimination within those institutions and so that is what the AFN is trying to get at."



TERRY LUSTY

Hundreds of well-wishers gathered at Edmonton's Canadian Native Friendship Centre on Oct. 8 for a special powwow arranged to help raise funds and offer prayers for baby Kale, two-and-a-half years old, who suffered with liver cancer. Sadly, just five days later, Kale suffered a seizure and passed away surrounded by the family he loved. He is seen here with mom Christine Johnson.



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# What's all the fuss about?

If what Native leaders in the Maritimes say is true, and a lot of the claims don't seem even a bit outlandish, then there's something interesting at work behind the astonishing amount of media fuss and outcry over Native fishing in the region.

Fact One: Native people weren't expecting such a decisive victory in the *Marshall* case. A couple of hundred years of frustration have led them to expect the worst, even in the face of a few hard won Supreme Court of Canada decisions in their favor in recent years.

Fact Two: Native people in the Maritimes (or most other places, for that matter), generally don't have a lot of venture capital sitting around waiting for a "can't miss" investment opportunity to come along. In fact, the unemployment rate at Burnt Church — a typical Atlantic First Nation — sits at around 90 per cent. It's been that way for a long, long time. People who have, for generations, been forced to rely on unemployment insurance and social assistance, don't have the financial ability to cash in on an opportunity such as that afforded by the *Marshall* decision. They can't afford commercial fishing boats that would allow them to compete in the deep water with the established fishing industry — many can't afford boats of any kind. They can't afford many lobster traps or the equipment needed to use them, either.

As we see it, the story of the Oct. 3 clash at Burnt Church, according to published reports and the accounts of Chief Wilbur Dedam and others, is all about intolerance.

Some might want to make excuses for the fishermen who feared their livelihood was being jeopardized, but closer examination reveals that liberties are being taken with the truth by those who advance that theory.

Native people who exercised their right to fish (as granted by the *Sparrow* decision) found that

local fishermen resented their participation in the economy of the region. That resentment took the form of vandalism — the cutting of traps — and discrimination — the refusal of authorities to actively investigate and prosecute that vandalism.

The history of Canada's dealings with Indigenous people is there for those with eyes to see. It's not a contentious point to say that Indian policy in the less enlightened times of the colonial era was aimed at the elimination or subjugation of the original peoples of this continent. The reason for that policy, clearly stated in the existing historical documents of the time which remain to this day in government archives, was that Europeans believed themselves to be superior.

This smug self-satisfaction — which many modern, non-Native scholars describe as raw, undisguised racism — is the basis for the policies that created the Indian Act and the reserve system. The Indian Act and the reserve system continue to exist to this day because the Canadian government knows the electorate isn't willing to pay the cost of undoing the damages wrought by those policies.

Native people continue to be left in the margins of society, deprived of the opportunities available to non-Native people, left crammed into tiny reserves the size of which serve as a mocking reminder of the vast tracts of land they allowed the newcomers to steal from them in return for their generosity.

Bigots love to stereotype Native people as lazy wards of the Crown who soak up tax dollars, accepting government hand-outs of their hard earned and much-resented tax dollars. But if Native people attempt to participate in the economy, as they are now trying to do in the lobster fishery, these same bigots try to bully and intimidate them back to the reserve. In other

words, they're saying, 'Get a job, but make sure you don't apply for mine or my son's or my neighbor's or my cousin's or my former high school classmate's or the job of anyone I know.'

That part of the story is easy to see for anyone with the moral courage to look. The part of the story that confuses and alarms us is the amount of newspaper coverage the story is receiving.

Native fishing represents, at most, one per cent of the fishery, said Chief Dedam. It probably is less than the amount that licensed fishermen squeeze out of the total catch by dropping a few extra traps in the water when fisheries officers are looking the other way.

Yes, the story should be covered. But is the fact that Native people are claiming for themselves one per cent of the fishery, a tiny part of the economy, worthy of the nation-wide front page coverage that has lasted for more than two weeks and shows no sign of ending in the immediate future?

The decisions on what a newspaper covers and how it covers it are made by people whose jobs are to gauge what their readers need and want. The sheer amount of the coverage this issue has received reveals more about the fabric of this country than it does about the actions of a few fishermen in Atlantic Canada.

Whether they intended it or not (and our guess is they didn't) the various news editors and publishers of dailies around this country have, by treating the news that Native people — three per cent of the country's population — might have a treaty right to a one per cent share in the nation's economy as an earth-shaking, apocalyptic event, have proven the point of every Native activist in the country.

Canadians really don't want Native people to enjoy a fair share of this country's wealth. The recent events in Atlantic Canada prove it to the world.

## Racism: Federal policy

By Taiiaki Alfred  
*Windspeaker Columnist*

The recent confrontations over Mi'kmaq fishing in the East and Native logging in British Columbia have shown just how strong the prejudices against our people run among the immigrants to our territories who call themselves Canadians. People show their true nature in times like these, and right now it seems that the heart of whiteness is a very cold and hard place. When it comes to attitudes about Indigenous people, this is a country with a pretty thin veneer of toleration hiding an ugly mass of racism.

I say "toleration" because smug and self-satisfied white people often tout Canada as a tolerant country. I doubt many of our Indigenous sisters and brothers (or any other non-white) would agree with this statement on the surface. But even if it were true, what



**To:ske**  
**It's true**

does it mean that Canadians see themselves as tolerant, anyway? To tolerate something means that you put up with or endure it. It is a distant and arrogant attitude rooted in a superiority complex; it tells us a great deal about the way Canada sees non-white and especially Indigenous people. I believe that in the hostility and violence that come our way whenever we assert our rights and defend what is ours, we find out what it means to be a tolerated people.

We often forget just how thin even the veneer is. It has

only been one generation since our people were forced to live with a system of open and organized racist oppression in this country. Until the 1960s, the kind of back-of-the-bus and separate washroom apartheid made infamous in the United States' treatment of blacks was commonplace in Canada toward Indians. Things have changed, but have attitudes? Open racism is seen to be impolite and crude these days, but that doesn't mean that mainstream Canadians are not racist. It only means they don't show it.

(see Hostility page 5.)

## Henry Snuff was chief

Dear Editor:  
RE: Treaty 8, 1899 and 1900

In the August 1999 *Windspeaker* article titled, *Treaty 8 signatory ignored* there is an error in the name of the Treaty 8, 1900 Yellowknives chief. The Treaty 8, 1900 for the Yellowknives Band was signed by Chief Henry Snuff. (You are correct in stating Akaicho was a chief of the Yellowknives, but he was chief in the 1820s.)

Considering this year is a cen-

tennial year for the first part of Treaty 8, 1899 and next year 2000 is the centennial year for the second part of Treaty 8, 1900, it is hoped that the true identity of the real Yellowknives will be recognized and gain their rightful place in Canada.

In 1991, the Dogrib Band of Dettah, N.W.T. took the name and identity of the Yellowknives Band. This error of band identities has to be corrected. Since next year is the centennial year for the second part of Treaty 8,

1900— let us have a true celebration — with the rightful recognition of the Taltson River Yellowknives and the descendants of Chief Henry Snuff. The Taltson River, N.W.T. people have been seeking their true identity and recognition of their Treaty 8 in inherent rights for the past five years. In closing, let us all have a true Treaty 8, 1900 Centennial/millennium next year, 2000.

Thank you.  
Barbara Beck

## Test to be administered by Corrections

Dear Editor:  
RE: Clarification - GCT 2 Recruitment Testing

I wish to apologize for some incorrect information that was given to you by corrections staff over the course of some interviews at Drumheller Institution. The misinformation, through no fault of the interview participants, was the result of some incorrect advice and direction given to them

regarding the status of the GCT 2 Recruitment Test for Aboriginal applicants.

To clarify then, the GCT 2 recruitment test will continue to be administered to all federal government applications to Correctional Officer positions.

The recruitment of Aboriginal staff remains a high priority for the Correctional Service of Canada. We will continue to look at innovative

ways to encourage Aboriginal applicants to successfully apply for positions with us, and to pursue meaningful and rewarding careers in corrections. The validity of the GCT 2 test for Aboriginal applicants will be one of many issues that will be studied.

Doug Spiers  
Regional Recruitment Manager  
Prairie Region  
Correctional Services of Canada

## Hostility greets Native people at every turn

(Continued from page 4.)

Am I overreacting? Consider the fact that the Reform Party has a huge political constituency, millions of supporters and great influence on the government as the Official Opposition in Parliament. The same Reform Party has an official policy of promoting the legal and social assimilation of Indigenous peoples and a cancellation of Canada's historic treaty obligations toward our peoples. This is fancy wording for a simple idea: terminating Indians.

When the Mi'kmaq achieved a limited recognition of their treaty rights in the recent Marshall decision, the Reform Party called for a "stay" of the decision, meaning they called for the government of Canada to ignore the Supreme Court. The fact that there is no legal process or constitutional way to do such a thing as "stay" a Supreme Court decision didn't seem to matter. Plainly, in the view of the Reform Party, Indigenous peoples and Indigenous rights are not due the same constitutional protection as other peoples affected by the Constitution of Canada. The saddest thing is that the federal government agreed with the Reform Party that the rule of law does not apply to Indians and that a "stay" would indeed be possible if negotiations failed to satisfy a group of angry white fishermen. It is one thing when a party of ignorant racists calls for the termination of Indigenous rights, but quite another and more serious matter when the federal government begins to contemplate governing the country to satisfy an ugly white backlash movement.

We should not forget that there have been other countries that have suspended the rule of law for certain groups when their rights conflicted with the

**When push comes to shove, the government of Canada doesn't care whether an Indian is right, it always moves to set aside its Constitution and defend with force the violent and illegal interests of the white population — truth and justice count for little.**

interests and beliefs of the majority. Jews in Nazi Germany suffered the same treatment as the Reform Party is advocating for Indigenous peoples in Canada. If they want to "stay" pro-Indian Supreme Court decisions, how far can they be from advocating policies to achieve a Final Solution to the entire Indian problem? Putting this all in a historical perspective, the Reform Party's slogan of "one law for all" begins to sound eerily familiar to the sounds echoed from scary black-and-white films of jackboot Nazi Germans chanting their slogan of "one fatherland, one party, one Führer."

It's not only the Reform Party that represents prejudice in this

country. Canadians love tame Indians who perform on stage and screen to satisfy the mythological image of the noble savage conquered and nearly civilized by white people. But when Indigenous people stand up for who they are and for justice, they are attacked and put down by force with the support of those same tolerant Canadians. So long as Indigenous people are satisfying Canadians' self-created historical fantasy and living the identity Canadians have created for us, we are safe. But if we act to preserve our own identity and rights, we are a threat. In the so-called "1990 Oka Crisis" Mohawk people were attacked with armed force by Quebec police and our communities laid siege by the armed forces of Canada because we stood in defence of an ancient graveyard (the rule of law was again suspended for Indians). And now, the Mi'kmaq are being attacked violently for acting on a subsistence right to fish, a right formally recognized by the Supreme Court.

When push comes to shove, the government of Canada doesn't care whether an Indian is right, it always moves to set aside its Constitution and defend with force the violent and illegal interests of the white population — truth and justice count for little. The legal processes Indigenous people have been encouraged to trust to achieve justice are worthless when the government begins to contemplate abandoning the rule of law whenever we are proven to be right. The thin veneer of toleration has been pulled back to expose the greed and selfishness that are the true core of Canadian attitudes toward Indians, and the foundation of government policy.

## Checking under the bed for my guests



**Drew Hayden Taylor**

For the past six-and-a-half years, it seemed I had shared an apartment with some unexpected guests. As luck would have it, the rental Gods had seen fit to bless me with a rather large two storey, two bedroom apartment located on a lovely street in Toronto. What I don't remember seeing in the lease involved some unforeseen boarders living in the second floor room that doubled for the guest bedroom and office. I am writer and it's been in that second floor room where I created some of my (hopefully) great works of art. Alone, I originally thought.

But unbeknownst to me, somebody or something else had a prior claim to that patch of space.

It all started one or two years after I had moved in. A fellow playwright, also Native, was staying in that spare room while in town working on a production. I was away, but she later told me about the night she was sitting on the steps directly underneath the window of the mystery room having a cigarette. Out of the corner of her eye, she thought she saw a shadow cross the house directly in front of her — meaning the "thing" that cast the shadow came from the room in which she planned to sleep. Puzzled, she watched the house where the shadow had been moments before, only to see it pass by again. Unnerved, she investigated but found nothing. A comfortable night of sleep followed.

Several years later, another friend, this time a Native filmmaker, told me she thought she saw a person in that room once when she too was staying under my roof. It was only a fleeting glance out of the corner of her eye, but it was enough to make her comment to me. She, like the other woman, shrugged it off and nothing else happened.

Now this is where I began to puzzle. While having nothing more than a passing interest in the supernatural, I began wondering if, maybe, we had a . . . dare I say it . . . ghost in the house. I had never seen whatever this thing was, but, then again, when I was in that room it was usually to write, and I become pretty focused at that time. A walking corpse would have to tap me on my shoulder to get my attention.

The final and perhaps most perceptive experience came when my girlfriend's best friend came for a visit. The morning after she spent the night in that room, she calmly asked if we had any "little people" living in our house. Evidently she had felt "some-

body" tugging on her hair as she lay in her bed.

I was not unfamiliar with "little people." The concept and reputation of "little people" extends well beyond the famous Irish leprechaun version. In fact, most cultures around the world have legends detailing the adventures of these diminutive creatures that can live anywhere and everywhere. In this case we are talking of a more Indigenous clan. The multitude of Native societies existing in Canada and the States are no different in these beliefs. My people, the Ojibway, have many stories about them. So do the Iroquois, my girlfriend and her friend with the tuggable hair.

One odd aspect of these miniature inhabitants is that, to my knowledge, they have only revealed themselves to Native women, at least in my house. All three of my guests were Native women. Maybe they have a predilection for the double X chromosome, or perhaps the men who have stayed in that room don't have hair long enough to tug. Two of the three were artists of one sort or another. The other, a student. Maybe they were more open to the possibility. Accountants or stockbrokers might not be so receptive. But regardless, as a sign of respect, I have been very careful with mousetraps.

But this issue recently became an irrelevant point. A new house beckoned on a new street with new adventures — we moved. But I must not be too confident. Little people can move too. Maybe they will decide to join us in our new house. Or maybe they will stay behind and play games with the next tenants. The will of these tiny dwellers are unfathomable to us people of a more blessed vertical stature.

As is the custom of my people, we put down a little tobacco when we left, as a parting gift to them. We hoped they would accept it and remember us fondly. Or they might consider it a bribe to travel with us. Whatever their decision is, we will accept it.

But one thing does bother me. Little people or ghosts . . . they were there in the room with me as I wrote and struggled with many different writing projects. Often I would reach a dead end, or face writer's block as I stared at a blank computer screen. Then suddenly, out of nowhere, I would receive a flash of inspiration. It wouldn't be long before I found myself typing "The End". So if my unforeseen house guests were responsible for such stimuli, does that make them my ghost writers?

# Alberta judge lays blames in teen suicide

By Joan Black  
Windspeaker Staff Writer

MORLEY, Alta.

The blame for the suicide of a Stoney Nation youth in 1998 falls squarely on inept and dishonest band leadership that gutted programs that could have helped him, said a judge who directed an inquiry into the death.

Sherman Laron Labelle was 17 when he hanged himself on the Morley reserve May 21, 1998.

Judge John Reilly of the Alberta provincial court spared no condemnation of the federal Department of Indian Affairs either, which he says "apparently did nothing about the lack of educational opportunity, the lack of programs for mental health and alcohol treatment and the abuses of power by [the] tribal government." Reilly's report last month to the minister of justice and attorney general calls for the disbanding of the department and a new system for handling tribal money.

The Stoney Nation is currently under the third-party management of Price Waterhouse Cooper.

The judge examined Labelle's personal and community circumstances and the circumstances of Aboriginal Canadians generally in assessing the circumstances of the young man's death. His findings are echoed by the remarks of the only Stoney member who would respond to questions from the media, Greg Twoyoungmen.

Twoyoungmen says he provided about 30 pages of sworn testimony to the inquiry and says Judge Reilly's findings are accurate.

"Well, you know, Judge Reilly's one of the few people who comes onto the reserve, visits with the people, interacts with my people, so he knows what's going on. He's a friend of mine, he comes to my place for tea, coffee, 'cause he's the circuit judge," Twoyoungmen volunteered.

The Stoney Nation, 3,300 members strong, is made up of Wesley, Chiniki and

Bears paw bands, each with a chief and four councillors. Twoyoungmen is a member of Wesley.

The judge said a Stoney tribal council member testified that she kept a diary from 1990 to 1998 which recorded 120 drug and alcohol-related deaths, 48 by suicide. Reilly pointed out this suicide rate is 10 times the national average.

It was further noted Labelle had been in multiple residences, through treatment programs, and had a history of school difficulties. Yet a worker with Stoney Child Services who had worked with Labelle cited a lack of training and support for her role. She said she was among five workers dismissed by the Stoney council.

Reilly went on to say the Stoney Adolescent Treatment Ranch was closed as a result of allegations of sexual abuse by staff.

He points out that the education system, too, is in a shambles.

"A chief who serves on the education committee talked about how the school should have an environment of learning and should involve the parents but he admitted that the facilities at the Morley school are limited and that he sends all three of his own children to off reserve schools," Reilly's report states.

Stoney's school superintendent testified numerous programs had been discontinued three years previous because of funding cutbacks and there had been no graduates from the Morley school for 10 to 12 years, yet there were excess staff on the payroll.

Former members and supporters of the Nakoda Education Management Team (NEMT), which ran education, leadership and life skills programs testified they had 15 graduates between 1992 and 1996, but it was all dismantled after the band election in December 1996. A former Morley high school principal stated Labelle would have been alive if the NEMT had been there for him.

Reilly's report further points out that since June 1997, when he first directed the chief

Crown prosecutor to investigate social conditions, political corruption and financial mismanagement at Stoney, he has come to believe "the situation is far worse than I suspected." The judge believes "not only do vested interests divert money that should be going to help the poor members of this reserve, but ... they deliberately sabotage education, health and welfare programs, and economic development in order to keep the people uneducated, unwell, and unemployed so that they can be dominated and controlled."

Fred Jobin, the former Indian Affairs field worker at Stoney, who recently became director for Treaty 8 yet retains responsibility for the Treaty 7 Stoney file, defended the department's involvement in assisting the Stoney administration to repair past mistakes. He attributed many of Stoney's problems to a lack of fiscal and personnel policies. He spoke at length about the third-party management process, how and why it is implemented and the great progress that has been made in terms of Stoney getting its fiscal house in order and creating new policies to avert further problems. He deftly avoided queries about items that are not already public knowledge, spoke in generalities about money, and carefully sidestepped attributing actions or statements to individuals.

Jobin said Indian Affairs intervened two years ago at Stoney because there was "a major deficit; there was concern about basic services being provided. There was a variety of allegations that were circulating. We took action. We initially brought in the firm that is a co-manager. After we received the audit, we went through the audit. We decided to take greater intervention and that's where we imposed third party. In addition to that, at the request of chief and council, we undertook an independent forensic audit by a firm called KPMG."

Jobin was asked where the deficit stood now.

"Their financial situation improved significantly ... Last year the tribe ran a sur-

plus.

"In terms of Judge Reilly's recommendation in terms of dismantling the department, Jobin shifted blame from Indian Affairs personnel by stating, "well, first of all I don't think it's any secret that the department has stated that the Indian Act is archaic and it needs to be modernized."

Jobin added before there can be a phased withdrawal from Stoney, financial and human resources policies must be in place and operating, accountability provisions established between council and the community, and key management positions filled.

Twoyoungmen disputed Indian Affairs' contention that the deficit was \$5.6 million when third party management was brought in. He alleges it grew a million a month in the nine months following the December 1996 Stoney elections — to \$9.1 million.

"That deficit [\$5.6 million] wasn't there. It started growing from December '96. We were maybe \$100,000, a couple of hundred thousand [in debt]. For an oil-rich reserve, that's not much. It was nowhere near \$5.6 million as they claim. Nowhere. That's BS. That's just a fallacy, that's just a snow-job," Twoyoungmen said.

Of Indian Affairs' evasiveness on the tough questions, Twoyoungmen added "That's because they're hiding as well. Incompetent, inefficient, and that million-dollar KMPG audit amounted to nothing. I think it was \$3 million, actually, forensic audit. And they're supposed to charge people — 43 charges pending, and not one has been laid."

Calgary RCMP Inspector Don Schlecker would not discuss whether or not charges are imminent. He described the investigation as "ongoing."

"Oh, no, it's not ongoing. It was finished. It's a cover-up by Indian Affairs to cover up their incompetence..." Twoyoungmen alleges.

"I've talked to the council," Jobin said, "and generally ... they're very reluctant to talk to the media. They feel the

media has been critical of them; they feel they've been under a microscope; they feel they've been criticized unfairly. I'm passing on their comments. They feel selected individuals talk to the media and that's what gets reported and it doesn't reflect the full feeling of the tribe."

The tribe's silence notwithstanding, Judge Reilly made several recommendations to prevent deaths as a result of the kind of despair he finds on the Stoney Nation.

"To prevent young Aboriginal people from taking their own lives, there must be a commitment to end the tyranny that dominates and destroys their lives," he stated.

The judge wants the following:

- That a provincial department of justice establish a special prosecutions branch to prosecute crimes against Aboriginal people;

- That the province enact a statute making it an offence for an elected official or a public servant to make a false statement;

- That the provincial department of health and welfare unilaterally provide health care workers to reserves and that Aboriginal workers should be trained to replace non-Aboriginal health workers;

- That the provincial government support Aboriginal education systems;

- That the "department of learning" create mandatory Aboriginal studies courses to dispel skewed ideas about Indians;

- That the provincial government support, through funding, First Nations meetings that will lead to the creation of broad-based First Nations governments;

- That the provincial government take a stand to support the abolition of Indian and Northern Affairs Canada;

- That support be given to economic development in Aboriginal communities, consistent with recommendations given by the Royal Commission on Aboriginal Peoples;

- That the provincial government demand the federal government and Indian Affairs "put strict guidelines on monies paid out, so that they in fact go to the people for whom they are intended," Reilly concluded.



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# Penitentiary holds workshops on health and healing

By Yvonne Irene Gladue  
Windspeaker Staff Writer

DRUMHELLER, Alta.

The Native Brotherhood Society held a two-day workshop on the reintegration of the Aboriginal offender into society on Sept. 30 and Oct. 1 at the Drumheller Institution in southern Alberta. The workshops were facilitated by a number of guests attending from Alberta's Aboriginal community agencies, and agencies in Saskatchewan and Ontario.

The workshops were initiated for community agencies, the parole board, inmates and the province to mediate, explore innovative ideas and find solutions to help ease the release of inmates and to prevent reoffence.

The *Transition and Re-integration of the Aboriginal Offender* workshop concentrated on questions from inmates with concerns and issues surrounding their release from prison and the obstacles they have to face, as well as Sections 81 and 84.

According to Corrections Canada, under Section 81, men and women are allowed to be transferred to a non-facility such as a community and placed in custody there. Section 84 allows the inmate to apply for release into an Aboriginal community such as a reserve or an urban Aboriginal institution such as Edmonton's Stan Daniels Correctional Centre.

Elder Chris Stranglingwolf said that Aboriginal communities need to be taught about how to accept ex-inmates back in the community.

"We as Elders of the communities have to help these boys," he said.

The morning session on day one began with a prayer and an honor song performed by singers who were part of the Native Brotherhood group. The first Native Brotherhood Society was formed by a group of Aboriginal inmates at the Prince Albert penitentiary in 1962. In 1968 the Brotherhood was formed in Drumheller. The society's goal is to promote the betterment of all Aboriginal inmates. Their motto is to know, to help, and to understand. They attribute the founding fathers as being Chief Big Bear and Chief



YVONNE IRENE GLADUE

The Native Brotherhood Society at the Drumheller Institution in southern Alberta invited a number of guests to its workshop on the reintegration of the Aboriginal offender into the community.

Poundmaker who were imprisoned in the Stoney Mountain penitentiary following the Riel Rebellion in 1885.

During the workshop, chairs were arranged in four circles and inmates and invited facilitators exchanged questions, answers and suggestions on education, housing, counselling and employment.

"What do we do when we get out of prison and we apply for funding from our bands and we are told that because we haven't lived on the reserve or community for the last few years that we are not eligible for funding?" asked one inmate.

"What do we have to fall back on when we get out of here?" asked another. "A lot of times when we get out of here we do not have anywhere to go. When we go back to our communities we are asked 'what are you doing back here?' A lot of the inmates end up back in here because they have nowhere else to go. They are not welcome back to their communities and no one is around to help them, or accept them even if they've gone through healing programs and rehabilitation."

"What about counselling in the communities, such as comprehensive programs on anger management? Where can we go to

find counselling programs when we get out?" asked another.

Other inmates were concerned about employment, finances, housing and ending up on the streets in urban centres.

"Some of us end up in hostels in the city where we end up feeling frustrated and so we start to drink or get into drugs and we end up back in here again. If there is no way that we can go to school and get an education, and no one wants to hire us, a lot of us inmates end up hanging around city downtown areas," said another inmate.

Facilitators offered suggestions on how to apply for education funding and who to approach when applying through bands or Métis settlements.

The chief of Saskatchewan's Piapot reserve, Murray Ironchild, addressed the inmates.

"Our failure as leaders is that we do not come in here to hear your input as people," said Ironchild. "But since I've been elected chief on my reserve, I've been to the Prince Albert penitentiary and today I'm here to listen to what you have to say," he said.

Among the invited guests was provincial president of the Métis Association, Audrey Poitras.

"I'm here to listen to everyone and then I'd like to know what

we can put out there in the community for the inmates," said Poitras. "I do not think that the Métis Nation was involved enough. We want to work with everyone and look at ways to all work together," she said.

Corrections Canada is recognizing that the strength found in Aboriginal communities is an important element in its success of reintegrating Aboriginal offenders into the community.

"By the inmates working together with their communities, while continuing their healing journey, they may find the people and the tools to succeed," said Gerry Cowie, Saskatoon's director for Aboriginal issues, Prairie region.

Former Métis Nation of Alberta board member, Joe Blyan, also addressed the inmates.

"This year will be 31 years since I walked out of jail and told the guard that I was not ever coming back. I found that the first few years were hardest," said Blyan. "We are not consulting with the inmates in prisons as much as we should. We have to start looking at things that will work. Something is failing our kids. We have to find out what it is. As leaders and politicians in our communities we are faced with a dilemma," he said.

Day two's discussion on sections 81 and 84 prompted a number of questions.

Inmates wanted to know what happens if they are released into the communities and they get charged with a minor offence, do they get sent back to prison on a long term offence again? They also wanted to know proper protocol on how and who to approach when applying for release into the communities. They've been hearing about sections 81 and 84 and yet they were not sure what it meant.

Under section 84 the parole board gives the community adequate notice of the parolee's application. The process will then begin after the community and the inmate set up a plan and agree to abide by the conditions outlined in the plan negotiated between the inmate and the community. The community takes the case load of the inmate and takes the responsibility of the inmate while he or she is in the community.

"How do the inmates get to use the opportunities that sections 81 and 84 have to offer when the communities do not want the inmates back there?" asked Blyan.

Correctional Services Canada's project manager, Dale LeClair, suggested that the inmates approach their case workers and look for a community that they would feel comfortable in, write to them, let them know what they would want help in, what kind of rehabilitation courses they were taking while in prison and how well they were doing.

More than 200 people attended the institution's 32nd annual powwow which was held in conjunction with the workshop. The gathering was attended by families of the inmates, invited powwow dancers, inmates and other guests. A traditional feast of moose and buffalo was served for lunch. Inmates serving as hosts greeted the guests, made seating arrangements, served lunch and cleared tables.

"We'd like to welcome you to the close of this millennium and I hope that the next 100 years will continue to see a healing take place for us inmates," said Native Brotherhood co-ordinator and vice chief, Wayne Stonechild.

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# Inquest into death yields recommendations

By Len Kruzenga  
Windspeaker Contributor

KENORA, Ont.

More than four years after 57-year-old Ojibway trapper Joseph Pahpasay was found dead in a Kenora Police Service jail after been detained for intoxication, an inquest into his death has recommended the Kenora Police Service implement three recommendations to help prevent future tragedies from occurring.

The five-person jury deliberated for just over an hour and suggested the Kenora Police Service employ nurses to staff the jail 24-hours a day, seven days a week. They also recommend the service employ people who speak Ojibway and Cree, and train all Kenora Police Service staff so that they can identify people undergoing medical distress.

Pahpasay was arrested on the morning of July 1, 1994 after police received a call about a man passed out in a bus shelter. Police say Pahpasay, who was disabled and confined to a wheelchair, was intoxicated and

**"This has to stop. People shouldn't be dying in jail because they are intoxicated. The police should be taking them to hospital first to make sure the person is not in medical distress. Our people are receiving a death sentence for having a disease called alcoholism."**

**— a relative of 57-year-old trapper, Joseph Pahpasay, found dead in the cells of the Kenora Police Service.**

was detained in a police cell. But eight hours later Pahpasay was found dead in the cell.

A Special Investigations Unit assigned by the province to investigate the case recommended that a custodian on duty at the time and the police sergeant on duty that day, George Curtis — now the force's

police chief — face trial for failure to provide the necessities of life. However the charges against the custodian were dropped and Curtis was eventually acquitted. An attempt by Pahpasay's relatives to sue the town and the police in civil court also failed.

But since Pahpasay's death,

three other First Nations people have also died while in Kenora police custody for public intoxication.

Two years ago, another coroner's inquest held to examine the circumstances surrounding the death of Michael Fox resulted in a number of recommendations to the Kenora Police Service. They included implementation of more frequent checks of detainees by police staff, and the installation of a closed circuit camera to monitor the cells.

But the death this summer of 57-year-old Mary Eliza Keewatin, who was also detained by police for public intoxication, has heightened concerns in the community that Kenora Police Service has changed little in the past four years.

"This has to stop. People shouldn't be dying in jail because they are intoxicated. The police should be taking them to hospital first to make sure the person is not in medical distress," said one Pahpasay relative who refused to identify herself. "Our people are receiving a death sentence for having a disease called alcoholism."

Rainy River Liberal MP

Robert Nault, recently appointed as Minister of Indian Affairs, said his government's pledge to improve health care for First Nations must include providing shelters and improved medical facilities and assistance for such cases.

"Curtis has requested more community services such as shelters and improved access to medical treatment for intoxicated people be available at the Lake of the Woods Hospital. He said he will be calling on Nault to get Indian Affairs assistance to have someone with medical expertise on Kenora Police Service staff at all times.

He noted that the other recommendations made by the Pahpasay inquiry jury, which was comprised of several First Nations jurors as well, were impressive.

"They are valid recommendations that we have to look at seriously to prevent future mishaps," said Curtis.

The Kenora Police Service report they have already picked up more than 3,000 intoxicated people this year alone — almost all whom have been First Nations people.



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# Manitoba sends positive signals to Native community

By Len Kruzenga  
Windspeaker Contributor

WINNIPEG

Manitoba's new NDP government has sent a clear message to Aboriginal people that it is intent on improving the province's relationship with them by appointing two Aboriginal MLAs to cabinet.

Rupert's Land MLA Eric Robison is the new minister of Aboriginal and Northern Affairs, a portfolio renamed from the Northern Affairs Department by new Premier Gary Doer.

And The Pas MLA Oscar Lathlin has been appointed as the new minister of Conservation.

The two appointments have been universally applauded by provincial Aboriginal political organizations.

"We welcome the move by the premier to send our people a sign that they are breaking with the past government's confrontational approaches and failure to recognize our important role in this province" said Assembly of Manitoba Chiefs Grand Chief Rod Bushie. "It's an historic moment to have two of our people placed in such prominent positions within the government."

In fact, the province has never had two Aboriginal MLAs serve in any cabinet before.

Manitoba Métis Federation

President David Chartrand also lauded the appointments.

"The Métis people have a number of issues that the previous government showed little signs of listening to or taking seriously. The initial indications from this new government is that they are recognizing the importance of Aboriginal people and are prepared to develop a new relationship built on including our people."

But the new government's signals have not simply been confined to appointments of Aboriginal MLAs to positions of political power.

Premier Doer also confirmed that plans are underway to quickly establish an Aboriginal Justice Commission to make good on its campaign promise to deal with the primary recommendation of the 1991 Aboriginal Justice Inquiry report to create a body to implement the inquiry's wide-ranging recommendations.

Manitoba Keewatinowi Okimakinak Grand Chief Francis Flett said the impending announcement of the commission satisfies the demands of the northern First Nations organization for the government to immediately address a host of policing and justice issues that have remained outstanding during the last decade.

Doer has also said he will move quickly to reopen negotiations on the Northern Flood Agreement with the

*"Gone is Vic Toews, the man we hold responsible for the 'jail the Indians attitude' in Manitoba. Gone is David Newman, the man who told us First Nations' casinos were canceled due to Native protests at the legislature. . . Don't forget that Premier Gary Doer. First Nation people have a long memory."*

— activist Terry Nelson

Pimickimakinak First Nation of Cross Lake, based on the First Nation's position that the agreement is a modern-day treaty.

That announcement marks a fundamental shift from the previous Conservative government's refusal to negotiate with the community and the refusal by Manitoba Hydro (a Crown corporation) to admit any major responsibility in the breakdown of flood agreement negotiations with the community.

One government source said the new government is seriously considering removing present Hydro chairman, Bob Brennan — a Conservative government appointee — and replacing him with someone the First Nation has not had an adversarial relationship with.

"In order for an agreement to be reached where all the parties

have a positive sense of trust and be able to start with a clean slate this will have to take place," said the source.

The NDP government has also signaled that it rejects the Conservative mantra that federal fiduciary responsibility precludes direct provincial intervention and assistance to Aboriginal communities.

As the new Aboriginal Affairs minister, Robison has already announced the start of a significant project review for the development of a hospital and improved medical services for the Island Lake Region, which has been plagued by a lack of basic medical services for the 9,500 people that comprise the community.

And First Nations' demands for on-reserve gaming also appear to be within reach for the

first time after a summer marked by confrontation and a police raid on the Dakota Tipi First Nation, which had unilaterally established gaming on the reserve late last summer.

Terry Nelson, noted First Nations political activist and special gaming advisor to Dakota Tipi, said he too believes the change of government provides an opportunity for First Nations to realize significant progress.

"It is now time for First Nations to put aside the threats of railway blockades and confrontation in the hope that [the] First Nation NDP MLAs will make a difference in the government of Manitoba.

"First Nation people must not believe that money will now fall from the sky. They should expect however that the provincial government of Manitoba will be a government they can work with."

But Nelson also issued a warning for Premier Doer by citing the list of former Progressive Conservative ministers who were defeated during the election.

"Gone is Vic Toews, the man we hold responsible for the 'jail the Indians attitude' in Manitoba. Gone is David Newman, the man who told us First Nations' casinos were canceled due to Native protests at the legislature. Gone is Jim McRae. Don't forget that Premier Gary Doer. First Nation people have a long memory."



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### UPCOMING SEMINARS: November - December

#### PROPERTY MANAGEMENT & EXCESS PROPERTY ACQUISITION

November 29-30, 1999 • Las Vegas, NV • Tuition: \$300 (advance) \$325 (invoiced)  
Property management is a key function in any organization. Federal funding agencies have now established new sources for property. The new '638 amendments and the A-102 regulations also impose new management requirements on tribes. The property management system must be changed to respond to the new guidelines. This course provides tribes with the knowledge and ability to acquire property from all possible sources and to manage property effectively.

#### FINANCIAL FORMS, REPORTS & STATEMENTS

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Accounting reports and financial statements are often misinterpreted by those not familiar with the preparation of the reports to the funding agencies. Audits are also often misunderstood by those in authority to be a report of "what is wrong" rather than "what is right and how to use the audit as a tool for the future". The tribal organization acquires report data based on information submitted on a variety of forms. The information needed on those forms is in turn often dictated by the funding agencies and their guidelines. These forms are used to provide the data which in turn leads to the reports and the financial statements. It is important that the forms be designed to meet the standards imposed by the funding agencies and the various laws which affect the program. This session will address the information and design requirements for the forms and the design, development and analysis and interpretation of the reports and financial statements. This seminar is designed for Tribal Council members, tribal management staff and the accounting and finance staff.

#### TRIBAL ELECTIONS

December 2-3, 1999 • Las Vegas, NV • Tuition: \$300 (advance) \$325 (invoiced)

Ensuring that tribal elections are conducted in a fair and uniform manner requires an understanding of federal regulations, constitutional principles, tribal election ordinances, and court decisions. This course provides an analysis of these laws, examples of representative tribal laws and a discussion of procedures needed to insure fairness. The seminar also examines Secretarial election procedures and the federal-tribal relationship. This seminar is for tribal officials and staff.

#### ACCOUNTING & FINANCE PROCEDURES

December 6-8, 1999 • Las Vegas, NV • Tuition: \$400 (advance) \$425 (invoiced)

This seminar describes principles and practices that lead to a sound accounting and financial management system. The seminar provides policies and procedures which are tailored to the needs of the tribal government. Funding sources require design, development or revisions of your financial management system. This course focuses on the principles of a sound financial management system, the impact of funding source requirements on the tribal organization, and the procedures which a tribal organization can implement to meet these requirements. This course is recommended for tribal treasurers, financial managers, comptrollers, financial staff and other interested personnel.

#### COUNCIL & BOARD ROLES/RESPONSIBILITIES

December 7-9, 1999 • Las Vegas, NV • Tuition: \$400 (advance) \$425 (invoiced)

The success or failure of the organization often depends on the ability of the council or board. Managing an organization requires that each council or board member be knowledgeable about the organization and be able to guide management. The council or board provides policy guidance and establishes the management philosophy for the organization. To serve well, members must be skilled in the area of politics, resolution of conflicts, and the performance of their duties. They must also have a working knowledge of law and program responsibilities. This course helps the individual council or board member for tribal councils, boards, health, school, or other boards develop their role and identify their responsibilities.

#### MANAGING A REALTY PROGRAM

December 7-9, 1999 • Las Vegas, NV • Tuition: \$400 (advance) \$425 (invoiced)

Tribal organizations and federal officials involved with land operations and realty face a daunting task. This seminar will address these issues and will focus on such topics as land records and title documentation; land acquisition, transfer and sale; leasing and permitting of tribal lands; grazing issues and permits; rights of way over Indian lands; and issues involving heirship, life estates and other future interests. This seminar is for federal and tribal personnel involved in land operations and realty management.

#### CREDIT PROGRAM MANAGEMENT

December 9-10, 1999 • Las Vegas, NV • Tuition: \$300 (advance) \$325 (invoiced)

Many tribes operate Tribal Credit Programs funded either with tribal resource funds or with funds obtained from the BIA credit program under a '638 contract and financed under the authority of the Indian Finance Act of 1974. This seminar is geared to the operations and management of tribal credit program. Loan application procedures including processing review, credit analysis and application will be examined. The seminar will address credit management and collection operations including accounts receivable management. The overall financial operation of the will be analyzed including cash flow analysis, financial statement analysis and working capital analysis. This seminar is for all tribal credit program personnel.

#### DRUG & ALCOHOL TESTING

December 13-14, 1999 • Las Vegas, NV • Tuition: \$300 (advance) \$325 (invoiced)

Tribes are subject to the Drug Free Work Place Act, as well as the Drug Abuse Office and Treatment Act of 1972 and the Comprehensive Alcohol Abuse and Alcoholism Treatment and Rehabilitation Act of 1970. These Acts require that the tribe establish policies regarding Drug and Alcohol use in the workplace as well as referral procedures. These acts and case law permit the tribe to conduct drug and alcohol testing. This seminar will address the types of testing procedures including employment testing, critical job testing, regular periodic testing and random testing. The seminar will also describe some of the physiological factors and the effects of various drugs. The seminar will discuss the suggested screening procedures, the types of drugs which can be screened for and testing sources. The seminar will provide an examination of federal law, case law and will also include sample policies. This seminar is for tribal managers and tribal personnel staff as well as tribal casino employees.

#### SKILLS FOR SECRETARIES

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The professional secretary must possess a wide variety of skills to function in the modern office workplace. Not only are the basic secretarial skills vital but also managerial, leadership and communication skills are becoming ever more important in the expanding role of today's secretary. This course provides and examination of the many skills required of the secretary.

# He risked his life to fight for our freedom

By Pamela Sexsmith Green  
Windspeaker Contributor

THUNDERCHILD, Sask.

*D-Day, June 6, 1944, one of the big battles in the history of the free world. Donald Angus, Gunner, regimental number L11305, Island Tank 3rd Division, was there, deep in the thick of occupied territory.*

*From the dark, smoky landing in Normandy, to the bloody D-Day battle and final triumphant crossing of the Rhine, he shared in it all — the pain, the glory, the agony — and got out with his life.*

*He had risked life and limb for his country and fellow soldiers, given his all and came home safe and sound — one of the lucky ones, one of the boys.*

*It wasn't until he got back home to Canada that Angus realized that he wasn't "one of the boys" any longer. He wasn't on equal footing with the other guys in his squadron. He was a Canadian Native veteran, discriminated against in his own country by the government and people he risked his life to protect. He was a soldier left out in the cold, shut out by the federal government and betrayed by some of his own band members back home on the reserve in Saskatchewan.*

## His story

"It all happened a long time ago, you know. When something like that happened, you

just don't forget about it. Sometimes you remember and it's like it just happened yesterday. Even now at night in my dreams I remember. I sit up in bed and then realize I'm safe now. I can never forget, especially when I remember waking up in a trench with three dead Germans.

"When I first decided to enlist, my grandfather, Louis Angus, told me, 'Go ahead, do your best, fight for your country.' He was in the Riel Rebellion, you know, a real fighter. He talked to Poundmaker. My mom and dad, Joe Angus, didn't try to stop me either and they were all glad when I came back alive because there had been so many dead Canadian soldiers on the beach in Normandy."

Angus enlisted as a young man who was hitting his stride in the war years between 1942 and 1946. Starting his military training in Grand Prairie, Alta., he took advanced training in Petawawa, Ont., moved to Halifax and was shipped over to England with the 3rd Division for the D-Day landing, a particularly rough crossing that left many soldiers ill and rolling with seasickness on the decks.

"There were not many Native Canadians in my outfit. We were given special pistol training in England to get ready for the landing. On June

6, 1944, we traveled 22 miles across the English Channel on barges, carrying extra guns, clothing and ammunition. There were air bombers bombing the beaches when we got off the boats. The water was red with blood. The Germans had been there in France for five years, waiting. They had machine guns but they couldn't see us because of the smoke screen. We couldn't see the skies because of the smoke. It was like a big gray cloud up there, but we

could hear the screaming of the airplanes as they dropped the bombs. There were dead soldiers lying all over the beach, friends and comrades, wounded and killed."

The Second World War came to a speedy end once the allied troops of Canadian, English, American and Polish soldiers stormed the Germans' en-



NORMAN MOYAH

Three generations, Donald Angus, son Dennis and grandson Jack at the family home in Thunderchild First Nation.

campments.

"The Germans fought back. They were pretty well equipped, you know, in their cement bunkers. They had good weapons, communications and transportation, but they ran out of gas. Soon they were walking out of there or riding horses stolen from the French farms. We pushed on

from June to September, through the lines in France, Belgium, Holland and Germany, finally crossing the Rhine when the war was over."

The 3rd Division fought on, up to a week in some of the strategic military strongholds, cleaning up pockets of resistance.

"There were no differences in nationalities among the allied troops. We were all brothers. Native and non-Native officers and soldiers were treated exactly the same. We all depended on each other, watched each other's backs, saved each other's lives. We had no heavy equipment, lived on our wits. We were all fighting for the same thing."

Many fellow soldiers owed their lives to the bravery of the men in the 3rd Division.

"Raymond Sutter from Viking, Alta., you know, the dad from the hockey family, got hit in the leg real bad and we saved him, dragged him to safety. Mike Cosmo from Toronto had his leg blown wide open. He just laid there so I grabbed him, took cover and pulled him to safety. He lost the leg but lived to go home."

Angus faced danger many times but his most hair-raising experience happened in the aftermath of a huge bomb explosion.

(see Remember page 36.)

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## AMA insurance still available to some

By Yvonne Irene Gladue  
Windspeaker Staff Writer

HOBHEMA, Alta.

Disbelief and then outrage erupted in Hobbema, Alta., when motorists insured with the Alberta Motor Association received letters indicating the association was refusing to renew their coverage.

The letter stated that residents who lived in the postal code area of TOC1NO would be affected.

Hobemma, which is located 175 km from Edmonton, is home to more than 13,000 Aboriginal people. Members of the Samson, Ermineskin, Louis Bull and Montana bands were all affected.

The motor association based its decision to omit the area in its insurance coverage on Hobbema's poor driving records and its high number of accident claims. The company said that residents on the reserve were claiming on too many accidents. Statistics released in 1990 indicated that Hobbema was considered a high-risk area as far as accidents went.

"These figures are nearly 10 years old. Things may have changed since then," said Mel Buffalo, president of the Indian Association of Alberta. "We wanted to get a copy of the form of the statistics they were using, but the Alberta Motor Association did not release it to us," he said.

At first even good drivers who had clean driving records were told that they would have to look for alternative insurance coverage. Hobbema residents felt that the Alberta Motor Association was discriminating against them. They insisted that not everyone should have to pay for others' mistakes. Residents claimed that older drivers should not have to be punished because of reckless young drivers who were driving while impaired or had bad driving records.

After the Alberta Motor Association met on Oct. 14, the company changed its decision and decided to reinsure people holding policies with the organization who had clean driving records. No new policies would be accepted from the Hobbema area.

"Our decision to look at Hobbema on a geographic basis was not fair. More than half of the members from Hobbema had clean driving records, so we decided not to penalize people with clean driving records," said Alberta Motor Association spokesper-

*"If each automobile insurance policy is bought by individual drivers, then why is the entire Cree community being penalized?"*

— Chief Darrell Strongman of the Montana First Nation.

son, Dan VanKeekan. "We are not saying people cannot have a single accident, but our concern was about the multiple accident claims that were coming out of the community," he said.

The insurance company's definition of a bad driver was one who had three or more impaired driving convictions, or one or more convictions for driving while suspended.

However, the community is still not satisfied with the Alberta Motor Association's decision to not accept new members.

The four nations' chiefs are concerned about the negative way Hobbema has been depicted. They believe the Alberta Motor Association's statements against the reserve may be detrimental to members trying to obtain vehicle insurance from other agencies.

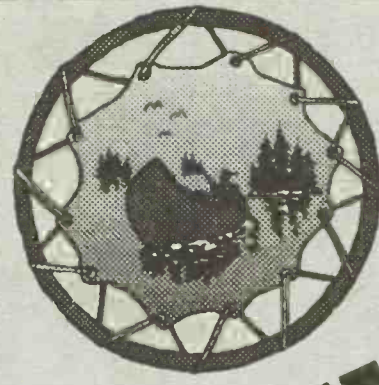
"If each automobile insurance policy is bought by individual drivers, then why is the entire Cree community being penalized," asked Chief Darrell Strongman of the Montana First Nation.

The four nations of Hobbema are planning to file a human rights complaint with both the Alberta Human Rights Commission and the Canadian Human Rights Commission.

The Alberta Motor Association is the largest motor association in the province. They insure up to half a million drivers in Alberta.

## Correction

A news item in October's *Windspeaker* at page 15 entitled *Treaty 6 chiefs tight lipped on restructuring* quoted Chief Harvey Bulldog of Beaver First Nation in Treaty 8 territory on a matter pertaining to Treaty 6. We should have attempted to contact Chief Rosaire (Bob) Bugle at Beaver Lake Band in Treaty 6 for comment instead. *Windspeaker* apologizes for the error and for any inconvenience it may have caused either party.



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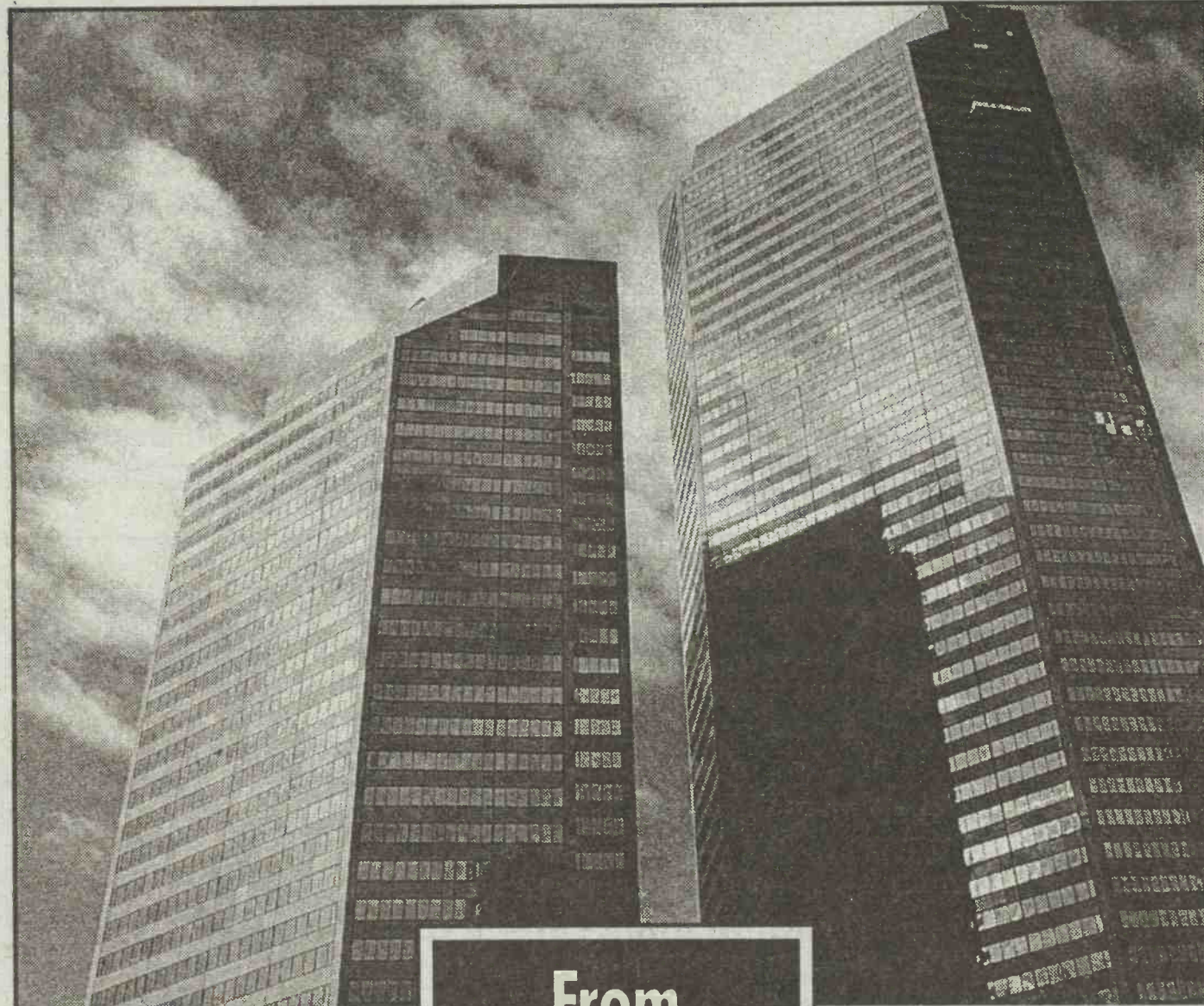
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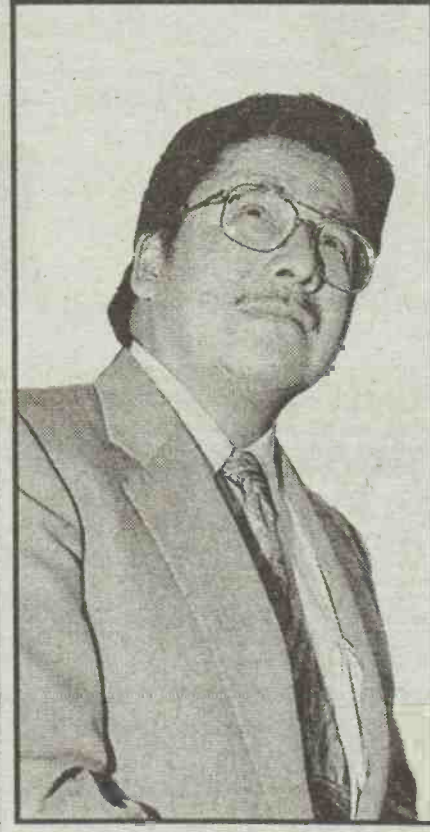
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Floyd Williams

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Sarah Morales  
Benjamin Morris  
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Jake Recalma  
James Rowluck  
Celeste Sargent  
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KENNETH WILLIAMS

Aime Katcheconias, from the Northwest Angle #33 First Nation, near Kenora, Ont., worked up a lot of steam when the Ryerson pow wow had to be moved indoors.

## Dancers' enthusiasm heats up powwow

By Kenneth Williams  
Windspeaker Contributor

TORONTO

Rain poured on Ryerson University's Second Annual Traditional Powwow on Oct. 2, forcing the seven drum groups, 100 dancers, and more than 100 spectators to abandon the outdoor bleachers in the Quadrangle, and continue the event indoors. Many of the 32 vendors simply cut their losses and left, leaving only a handful behind in the corridors next to the gymnasium, selling the usual crafts and snacks. Some of the food vendors with barbecues decided to stick it out in the rain selling Indian tacos and macaroni chili.

Even though the heavy rainfall didn't dampen anyone's spirit, the enthusiastic dancing and drumming did. The indoor gym became hot as a sauna after just a few songs, and everyone wandered to the drizzly outdoors to cool off. The momentum of the powwow just seemed to drift away with them.

The organizers considered continuing outside, thinking it was better to dance in the damp than have no powwow at all. But then rain poured harder and the dancers seemed in no mood to continue dancing in the hot gymnasium.

Still, a powwow is more than just dancing, drumming and eating Indian tacos; it's a bonding experience for the Aborigi-

nal community. In a city the size of Toronto, the Aboriginal community gets together whenever it can, and the Ryerson powwow was a success purely on the number of spectators, as the gym and hallways were packed with people mingling, connecting with old friends, and children chasing each other at breakneck speed.

Raven Davis, the powwow co-ordinator, took the bad weather in stride and said that the powwow is there to build an awareness of Ryerson's Aboriginal Student Services, as well as to establish a comfort level for the university's community, staff and faculty with Aboriginal people.

Unlike most university powwows, which are usually organized by the university's Aboriginal students, the Ryerson powwow is co-ordinated and funded by the university itself, and it hired Davis to co-ordinate. She's the only paid person there, but she relies on about 60 volunteers to make the powwow a success.

The university, she said, wanted to make itself more accessible to Aboriginal students.

"It's hard for Aboriginal people to get into mainstream education because they usually have little or no high school education and suffer from high drop out rates," she said. This pow wow lets current and future Aboriginal students know that this university cares about their culture and their education.

**CAMPERVILLE** child scoop

**e x p o s e d**

By Len Kruzenga  
Windspeaker Contributor

CAMPERVILLE, Man.

Alfred James Sutherland and Estherine Sutherland (nee Simpson) have a difficult story to tell, a story they've been waiting for at least two decades to recount.

It's a story of loss, of painful separation and of theft.

Tucked just off the main road leading into this small Métis community of about 300 people lies the modest Sutherland home where a group of men, women and children wait inside.

On the walls of the Sutherland's living room are photos of their seven children at varying stages of their childhood and later adulthood.

The pictures have a peculiar haunting quality because all seven children were taken by Child and Family Services in 1976, setting in motion a chain of circumstances that plagues the entire family to this day.

"I was at home one afternoon when there was a knock on the door and this woman came in and said she was here to take the children," said Estherine. "I was shocked, speechless, felt sick to my stomach and didn't know what was going on," said Estherine. "The next thing I know we're all in a car heading to Swan River where they told me the kids would have to stay awhile until they investigated things."

The 60-year-old Métis woman

said the Child and Family Services worker told her the children were being apprehended because of allegations that her husband had been drinking. Sutherland said she was told not to return home and to stay with her parents.

A few days later the worker returned and asked her to sign a permission form allowing the children to receive vaccination and other medical examinations, to which she consented. It was only months later that she learned the forms were really release forms giving up custody of her children to the Children's Aid Society.

For Alfred the day has haunted him like a ghost for more than two decades. Neighbors say the 70-year-old tradesman, who has never been unemployed a day of his life, lost the warm, easy smile they had come to know him for on that fateful day.

"I remember coming home from work and finding the house was empty. That was strange, but I thought maybe they had all gone into town to shop or something."

But when the sun set and the house darkened, Alfred said he felt a big knot start to build in the pit of his stomach.

"Something just wasn't right and then I got a call from a

neighbor saying that someone had come to the house and taken all my kids."

The difficulty in revisiting that day sweeps over the weathered face of Alfred Sutherland. He excuses himself and leaves the room.

Of the seven children taken by Child and Family Services, three have found their way back to the parents and the home they loved so dearly. Three other children ended up adopted by couples in the United States. All three have become victims, in turn, as adults, and undoubtedly as a result of the trauma of being wrenched away from the only lives they had ever known and the only place they ever really belonged — with their family. Two of those three children are living on the mean streets of New Orleans, homeless and addicted to drugs and alcohol, according to the third sibling, Wilfred Allan Sutherland (Scotty Meyers) who languishes in Angola State Prison where he is serving a 149-year sentence for attempted murder and attempted robbery — crimes to which he maintains his innocence. One other child remains unaccounted for, his whereabouts and fate unknown.

"They told lies about me and my wife, said I was a drinker, that Estherine didn't keep a clean house and that the kids were being neglected, but that wasn't true at all," said Alfred.

Long time neighbors confirmed that the Sutherlands provided a warm, loving home for their brood and that there was always food on the table, warm clothes for the children, and a safe place to lay their heads at night.

"They're both hard workers and warm, loving parents. There was never any trouble over there. It was just an excuse

*"I remember coming home from work and finding the house was empty. That was strange, but*

*I thought maybe they had all gone into town to shop or something. . . . Something just wasn't right and then I got a call from a neighbor saying that someone had come to the house and taken all my kids."*

— Alfred Sutherland

to take the kids from them," shared one neighbor.

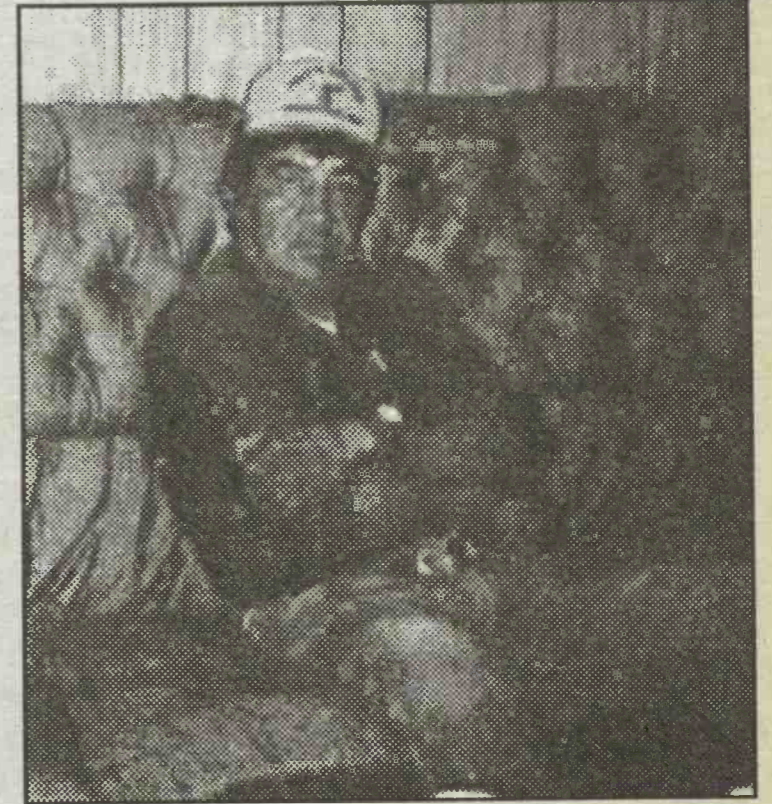
Alfred admits to taking a beer after a hard day's work, but never to excess. But for years he was plagued by guilt, thinking he had been the cause of the loss of his children.

"You'd see other people, non-Indians, having a drink, way

more than a drink or two, and nobody came to take their kids. It was like, if you were Indian you were evil or bad somehow for having a drink."

A happy family of nine had been reduced to two in a matter of minutes that day and nothing would be the same again.

Laurie, 10, Margaret, 8, Florence, 7, Angela, 6, Alex James, 5, Wilfred Allan, 4, and Sandra, 3, all vanished that afternoon, taken from everything they had known — a father, mother, friends, relatives, and their community. (see Family page 15.)



LEN KRUZENGA



LEN KRUZENGA

*"I was at home one afternoon when there was a knock on the door and this woman came in and said she was here to take the children."*

— Estherine Sutherland



LEN KRUZENGA

Reunited with their parents are Margaret, (right) and Sandra Sutherland.

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# Family torn apart by lies and deception

Continued from page 14.

Angola State Prison — infamous as “the farm” and one of the world’s toughest prisons — is the present home of William Alfred Sutherland who is serving a 149-year sentence for attempted murder and robbery.

Scotty Meyers, his adopted name, said he has been living in the United States since he was spirited away from his natural family and adopted by a U.S. couple at only four years old.

He found his parents again only by accident when he found their number through a directory assistance call.

Despite being the second youngest child of the seven Sutherland children, Scotty said he can still remember his life in Camperville, surrounded by his siblings and a loving family. And he also remembers in startling detail the day he and two sisters arrived in the United States to be met at the airport by people who greeted him as his new parents.

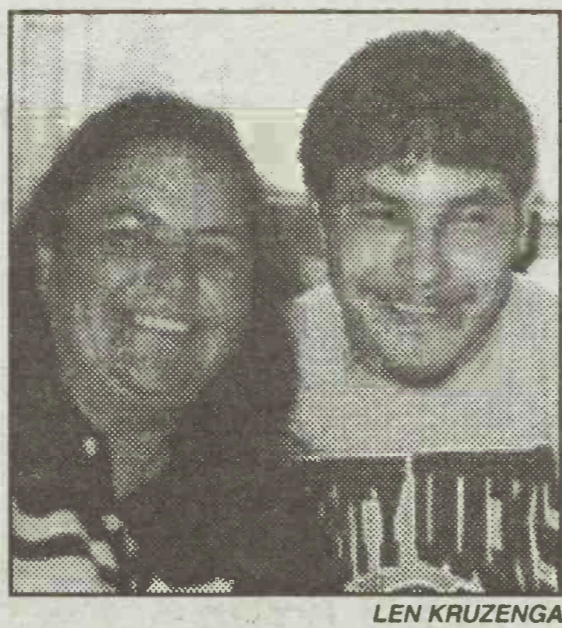
“These people came up to me and said ‘Hi, we’re your new mom and dad.’ I was really scared, ‘cause I knew who my real mom and dad were. My sisters ended up in Louisiana, too, but with different parents. I remember being really afraid and wondering what had happened to my family and to my parents for this to be happening.”

While the Meyers family provided obvious material and social advantages, Scotty said they told him his real parents had not loved him, that they had given him up for adoption and that they had not cared for him or his sisters properly.

“It really hurt to hear that and tore me up inside. I had nightmares about it. I guess that even as a kid though, you sense when something’s not right, that’s something’s wrong.”

Scotty’s life was made all the more difficult by the fact that his adopted parents had no other children.

“It was really lonely. I came from a big, loving family and suddenly I was alone, didn’t have other kids to play with in



Michael Clayton Sutherland shares a smile with his biological mother.

the neighborhood.”

Another Camperville child who was scooped in the ‘70s confirmed Scotty’s story. Michael Clayton Sutherland, a second-cousin, also ended up in Louisiana and remembers Scotty from occasional gatherings their adoptive families would hold for the children.

“Scotty was really lonely, like we all were, I guess. We all knew somehow that we didn’t belong there, but my adopted parents were different, I guess, because they told me right from the start where I was really from. In Scotty’s case, his adopted parents wanted him to think the worst about his family. . . . They were told those lies by the adoption agency who arranged the whole thing. Scotty and I sort of hung around when we were kids, but later on we kinda drifted apart. You know, like kids do sometimes.”

Both Scotty and Michael agree that life as a Métis in Louisiana was rife with discrimination at the hands of a predominantly white society that regards blacks and “breeds” as something less than equal.

“You gotta understand that people would look at us and call us “niggers” or “half-breeds” cause of the color of our skin,” recounts Michael.

That sense of racism combined with the alienation from their natural families and culture served to force both boys to seek refuge with other perceived “so-

**“Scotty was really lonely, like we all were, I guess. We all knew somehow that we didn’t belong there . . .”**

**— Michael Sutherland, Scotty Meyers’ second cousin.**

cial outcasts” on the streets of New Orleans.

New Orleans is a tough town. You have to be street-wise and hang together or people are going to come after you and either rip you off or hurt you so you try to find someone else to hang with that can back you up.

Michael said his adopted parents provided a warm, loving environment where he was encouraged to stay in school, but he remembers Scotty’s parents as being more aloof and far less loving.

“I only met them a couple of times, but Scotty would say the big house he lived in was lonely.”

It’s a theme repeated by Scotty himself who says he wasn’t allowed to play outside like other children, or to make any of the usual boisterous noises a young boy makes.

“All I can tell you is that I didn’t fit in there. I don’t know why they (the Meyers) wanted kids. It’s like they didn’t have any idea of what it meant to be a kid and what a kid needs to be happy.”

While Scotty did attend school, by his teens he started to hang with other kids who also felt they existed on the fringes of society.

“I got into the usual trouble but never anything too serious, you know, bustin’ stuff, some nickle-and-dime theft but never anything to get me into any real trouble.”

While Scotty’s home life was anything but great, the young man managed to become fully trained at a technical school as a

welder working in the shipyards and dock that are off the Louisiana port city.

“I’m really proud that I learned a trade and was good at it. I was building a life, I guess, but I still hung around from time to time with some characters. I was doing some drugs, drinking and the like, but always showed up for work. You know, it was mostly recreational stuff. That’s the culture down there, and growing up surrounded by it, I learned it too, I guess.”

But in 1996, Scotty’s life took a sharp turn for the worse when two friend picked him up to visit another acquaintance one evening.

“These guys said we were going to visit another guy, 16-year-old Christopher Rouse, who owed [his friend] \$100 and that we would go out from there and party.”

However when Scotty joined his friends at Rouse’s house, the evening turned into a nightmare when Rouse said he didn’t have the money after all.

“They started beating this guy, so I left. I didn’t want anything to do with it at all.”

It was only later that Scotty said he learned that the pair had beaten, shot and stabbed the young African-American youth.

Police and media reports describe the savagery of the attack as particularly violent and horrific. Rouse was paralyzed and has been confined to a wheelchair ever since.

Scotty said that before he knew it, one of his friends had made a deal with police and the District Attorney to turn states evidence against him and his other friend.

The end result was that one friend pled guilty and received an 18-year sentence, while the other friend received a one-year sentence. Scotty received 99 years for attempted murder and 50 years for armed robbery for a total of 149 years.

Scotty maintains his innocence, saying he was not involved in either the assault or robbery and that the crushing sentence he received reflects the systemic rac-

ism of the justice system in the States, which incarcerates and punishes minorities far more severely than whites. Scotty said he is working on an appeal of both his conviction and sentence.

In the meantime his natural parents Estherine and Alfred Sutherland are trying to find the means just to visit and see a son who has been absent from their lives for 22 years.

They say they also hope to find their two daughters, Florence and Angela, who, like Scotty, were adopted out to U.S. couples in Louisiana.

Scotty said he has not heard directly from his sisters in several years but he has received reports they are both still living in New Orleans in desperate circumstances.

“Let’s put it this way, they’re really messed up and who wouldn’t be after everything we went through. I just hope that some how, some way we can be reunited again and try to regain something of what we had when we were all together.”

The Manitoba Métis Federation said it is working on the Sutherland case and hundreds like it.

“Something criminal occurred here and set in motion a chain of events that has led those children to where they are today,” said president David Chartrand.

“The sad thing is the Sutherland story is just one, but we intend to demand justice for all the Métis families and the children who had their families and their lives stolen by the government and the children’s aid organizations of the day.”

Chartrand said the federation has recently launched the “Lost Moccasin” repatriation program, intended to assist Métis families and children who were adopted to non-Aboriginal families reunite with their real families and to reclaim their Métis identity and culture.

“It’s just the first step we can take to help these stolen children and shattered families find each other again and find their Métis roots.”

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# Exhibit explores frontier stereotypes

By Yvonne Irene Gladue  
Windspeaker Staff Writer

WINNIPEG

A unique travelling exhibit organized by Vancouver's Presentation House Gallery opened in Winnipeg on Sept. 18. *Indian Princesses and Cowgirls: Stereotypes from the Frontier* is an exhibition of more than 200 antique prints, postcards, calendars, sheet music, playing cards, black and white photographs and other items using images of Indian princesses. The display at the Winnipeg Art Gallery reveals when, how and why the public began to stereotype Aboriginal women.

According to Gail Valaskakis, co-founder of the exhibit, it all began in the first half of this century when merchants began to sell commercial images of fair-skinned Native women who wore low-cut dresses and were often made to look exotic and sexual. The pictures further glorified Native women as princesses or chieftains' daughters. Many of these women featured on various items were used to sell a variety of commercial items.

"The portrayal of Aboriginal women in the pictures were false. They were made to look erotic. The non-Aboriginal population believed that Aboriginal women wore clothing like that while they lived in the woods," said Valaskakis. "Realistically, Aboriginal women at that time would have been chastised for dressing like that. Aboriginal women then wore long dresses made out of animal hides. They did not dress in tight low-cut dresses with a feather boa," she said.

Valaskakis said the images had little if anything to do with the Aboriginal women and their real experiences, how they lived and loved among their people.

"These pictures had nothing to do with reality. Like the way I saw the Native women I knew, like my grandma," said Valaskakis. "What really struck me as a child was that the Aboriginal women I knew



were powerful women. The Aboriginal women in the images, decorated in various ways, did not represent the women in my community. The women on my reserve had dignity and were respected. The women in the postcards did not project that image," she said.

Valaskakis, an Aboriginal woman from the Lac du Flambeau band in Wisconsin, began to collect Indian princess memorabilia when she was a young child.

"One day my dad came home and he had one of these Indian princesses who had a big head-dress on. It looked like she was drawn in a pencil sketch with her hand over her eyes," she said. "He said 'you ought to collect these

Gail, these are important' and that is how it all began," she said.

The area she grew up in was a tourist area where postcards of Indian women from the northwood areas were often sold to the visitors.

"For many years society has had such a distorted image of Aboriginal women, so stereotypical. This image really affected the way non-Native people viewed them and how they even started to view themselves," said Valaskakis. "However, I found that there is a resilience here that the Native women always had. They are starting to believe in themselves again. They kept their tremendous strength through an invisible thread. No matter what, they managed to keep the dignity of their mothers and grandmothers," she said.

Valaskakis quotes a writer who wrote an article titled *The Pokohontas Perplex*, as saying that 'the real cruelty of the Native women was that they were made to represent both the princess and the squaw image in the same person'

"These images were made to look at Native women as always in relation to men, as being someone who would give up who she is for a man," said Valaskakis. "Aboriginal women at that time did not have to change who they were, because they knew who they were," she said.

These pictures of the women began in the twenties, and yet you can still find them on commercial products today.

"I call them the tipi-creeping princesses. They always have this dreamy look, with long messy hair," said Valaskakis. "Aboriginal women of today are still struggling with the image of being cast as erotic or risqué and as a squaw," she said.

In the show, Valaskakis uses those postcards to contrast with real images of Native women.

When Valaskakis met

Marilyn Burgess, who had a collection of Cowgirl paraphernalia, they got together and formed the exhibit.

In the cowgirl display, Burgess links how the public viewed Aboriginal women as masculine, wild and savage with the cowgirls who rode on bareback and looked and dressed like men. Earlier photos showed women wearing mannish-looking garb and performing dangerous stunts on horses and were somehow associated with the wild Native woman. In the cowgirl myth, Aboriginal women are portrayed as being harsh, not gentle.

Included in the exhibition is the screening of two videos — Lorraine Norrgard's *Indian Princesses Demystified*, which Valaskakis narrates, and John Paskievich's *If only I were an Indian*. This film documents the journey of three Manitoba Aboriginal Elders who visit the Czech Republic where they got to meet Czech hobbyists who spend every summer recreating Indian camps and living as they believe Indian people live.

An *Indian Princesses and Cowgirls: Stereotypes from the*

*Frontier* discussion forum was held on Sept. 26 at the art gallery. The forum was open to the public and was attended by a number of Native women and non-Native people from the community.

"It was very informative. We had a few guest speakers and the women got a chance to discuss their feelings, hurts and their pain associated with this stereotyped image," said Catherine Mattes, First Peoples Curator in residence. "It felt good for the women to air out their feelings. A number of Native women found it difficult while going through the exhibit because it reminded them of when they were younger, because it brought back the pain and hurt for them," she said.

The traveling exhibit, which has already been in Vancouver, Regina, Banff and Brantford, Ont., will be at the art gallery in Winnipeg until Jan. 2, 2000. It will then go on to the Mendle Art Gallery in Saskatoon.

"We are getting a good response from the people who view the exhibit. It sure creates a lot of conversation among the visitors," said Mattes.



While the stereotype of Aboriginal women as exotic and sexual princesses began in the twenties, one can still find them in use on everything from greeting cards to calendars.

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Dr. Billy Graham



# Pearls of wisdom flow from Aboriginal lips

## REVIEW

By Terry Lusty  
Windspeaker Contributor

*Inkonze: The Stones of Traditional Knowledge*  
By Phillip R. Coutu and Lorraine Hoffman-Mercredi  
Thunderwoman Ethnographics  
290 pp., \$24.99

The collaborative efforts of Métis, Phillip Coutu, and a Chipewyan Native writer, Lorraine Hoffman-Mercredi, has resulted in the publication of *Inkonze: The Stones of Traditional Knowledge*, stories about the Dene and the north.

If the word "Inkonze" was in the dictionary it would roughly translate to mean medicine power, spiritual helpers, or the source of supernatural abilities. Most sources explain it as, "to know something a little," and say that it relies on "one's abilities to have relevant dreams."

The merits of oral tradition come alive in this paperback which begs reading by historians, anthropologists, and those interested in Canadiana or Indian culture and history. While this bountiful treatise of the Dene is something of a gem in disguise, one of its glowing elements is the thoroughly researched information it offers to those who can comprehend uni-

versity-level writing. Nonetheless, it is a book long overdue.

This two-year labor of love and commitment by the co-authors, who are both descended from traditional people in Alberta's northeast, is a fine tribute to a people who the world at large knows so little about.

It is a volume of work that shares experiences, information and knowledge by way of the many personal interviews that were conducted for the book, as well as access to other resources.

Much of the data gathered was by way of field research, archaeological records, grave records, libraries, archives, government documents and the like. The information is also part and parcel of the numerous stories that have managed to find their way through the lips of traditional storytellers, Elders and "those who know." They are stories that have managed to wind their way through the generations of Aboriginal people who persevered in keeping them alive, sharing them with their children and their children's children, so that folks like us might sit back and enjoy the pearls of wisdom.

*Inkonze* further relies on the insights of ethnologists, explorers and historians who speak to such matters as migration and trading patterns, Chipewyan origins, evidence of the strong Cree presence, Cree war and domination, the arrival of the

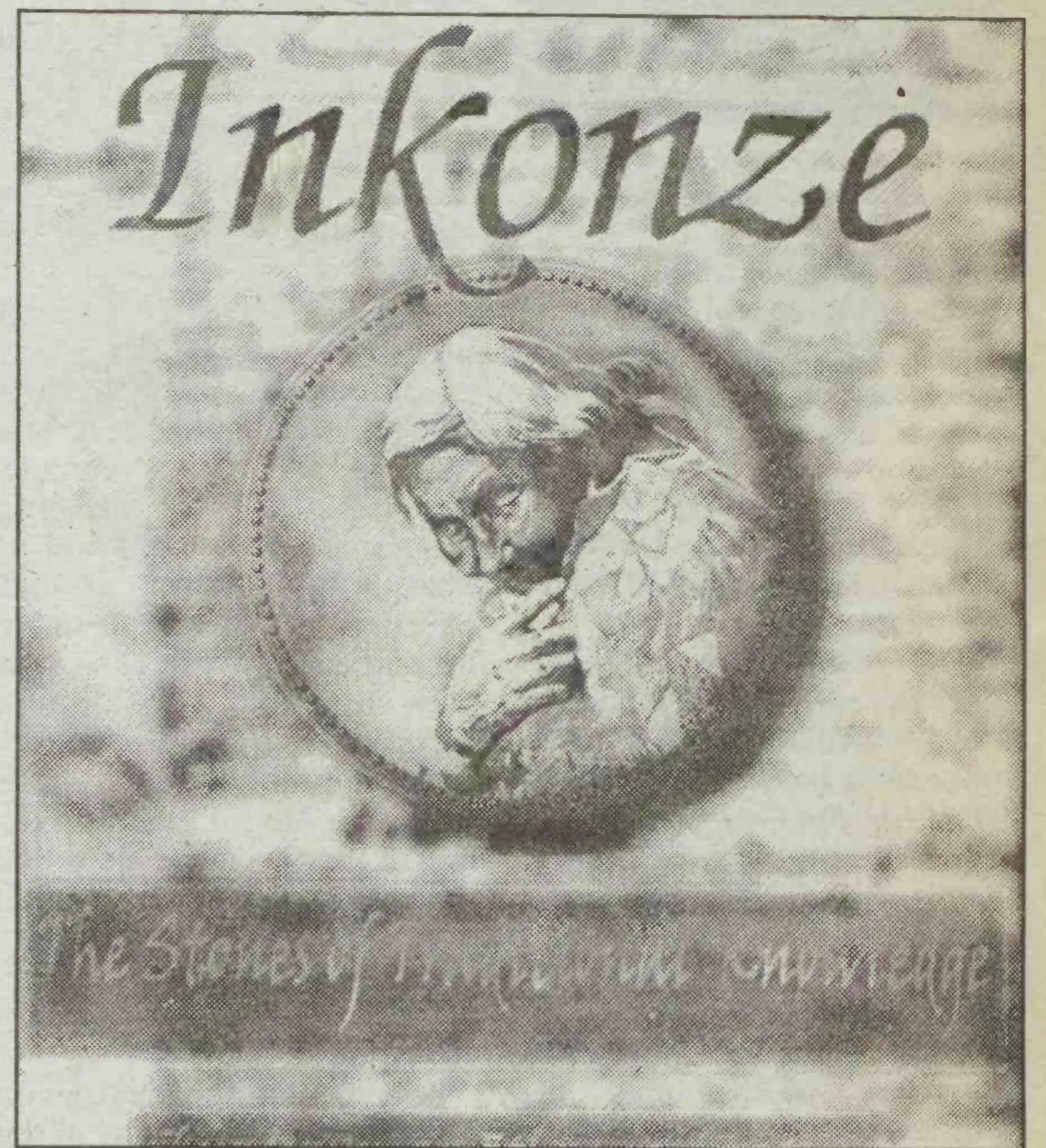
thunderstick and 18th century smallpox. As well, it explores long-standing stories that surround the notion that Indian occupation on this land came from a trip across the Bering Strait, which, of course, runs contrary to the notion of "reverse migration" as found in the book *American Genesis*. This book examines the theory that the North American Indian presence originated in the central Americas from where it spread outwards.

*Inkonze* also delves into the symbolic significance of birds and animals in Aboriginal culture and why and how respect is shown the creatures and plants of Mother Earth. It also says something about the delicate nature of our environment and the need for man to interact with it accordingly.

Legends abound in the book, including stories of Copperwoman and how T tha'maltther struggled to achieve peace between the Chipewyan and Cree, as did Matonabbee.

Although one can safely assume that this publication will never chart up there with the best sellers, it is definitely a valuable instrument in the proper hands for educating the public about a people not well-known or documented over many centuries.

It's a commendable effort that walks the reader through



*Inkonze: The Stones of Traditional Knowledge*, is a fine book to educate the reading public about a people not well-known or documented over the centuries — the Dene.

varying phases of Dene history via the age-old tradition of storytelling in all its imagery, coupled with contemporary print methodology. Through this unification, one is able to view with a dash of color and a splash of flavor, a people who have long been ignored and neglected.

It is furthermore, a commend-

able effort by the authors to achieve one of their primary objectives: to provide a vehicle by which Aboriginal people can rediscover their unique, shared history which might aid in opening doors that could potentially generate a rebirth of Athabaskan pride, unity and identity.

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TORONTO ECONOMIC DEVELOPMENT

## Crazy Dave an accessible but challenging story

### REVIEW

By Paul Barnsley  
Windspeaker Staff Writer

*Crazy Dave*  
By Basil Johnston  
Key Porter  
334 pages  
\$24.95

Basil Johnston says he's apolitical, but don't believe him for a second.

The Cape Croker, Ont. Ojibway writer and academic has listened to the Elders and recorded a living history of his people in the Georgian Bay region. Along the way, he has created a very useful guide to the sometimes forgotten — or misunderstood — history behind the unseen social forces at work within and around reserve communities. All this is accomplished within a thoroughly enjoyable, easy to read novel that is packed with the harsh realities, as well as the joyful good humor, of everyday life on the rez.

The characters in *Crazy Dave* include an Indian agent, a priest and a community of Native people who are under their influence, if not their control. The book begins in the years immediately before the First World War. All of the characters are actual people in the author's

family. Telling stories about the central character allows Johnston to construct a parable about the realities of life under the Indian Act.

"*Crazy Dave* is about my uncle and my grandmother, my uncle, who was born with Down's Syndrome, and his misadventures in trying to be part of the larger community, to blend in. But because he is disabled, he can't. People won't let him because he'll just spoil things; he's too stupid and he doesn't know how to do that; he'll just hurt himself; he might hurt others; he doesn't know his own strength," Johnston told *Windspeaker* during a promotional stop in Calgary. "And as I was working, I guess on the first draft, it occurred to me that my uncle was kind of a symbol of Native people in relation to the larger Canadian society, particularly in their quest for self government."

Because Native people have a different way of looking at the world than that of people of European ancestry, Johnston believes Native people are treated much as his uncle was treated.

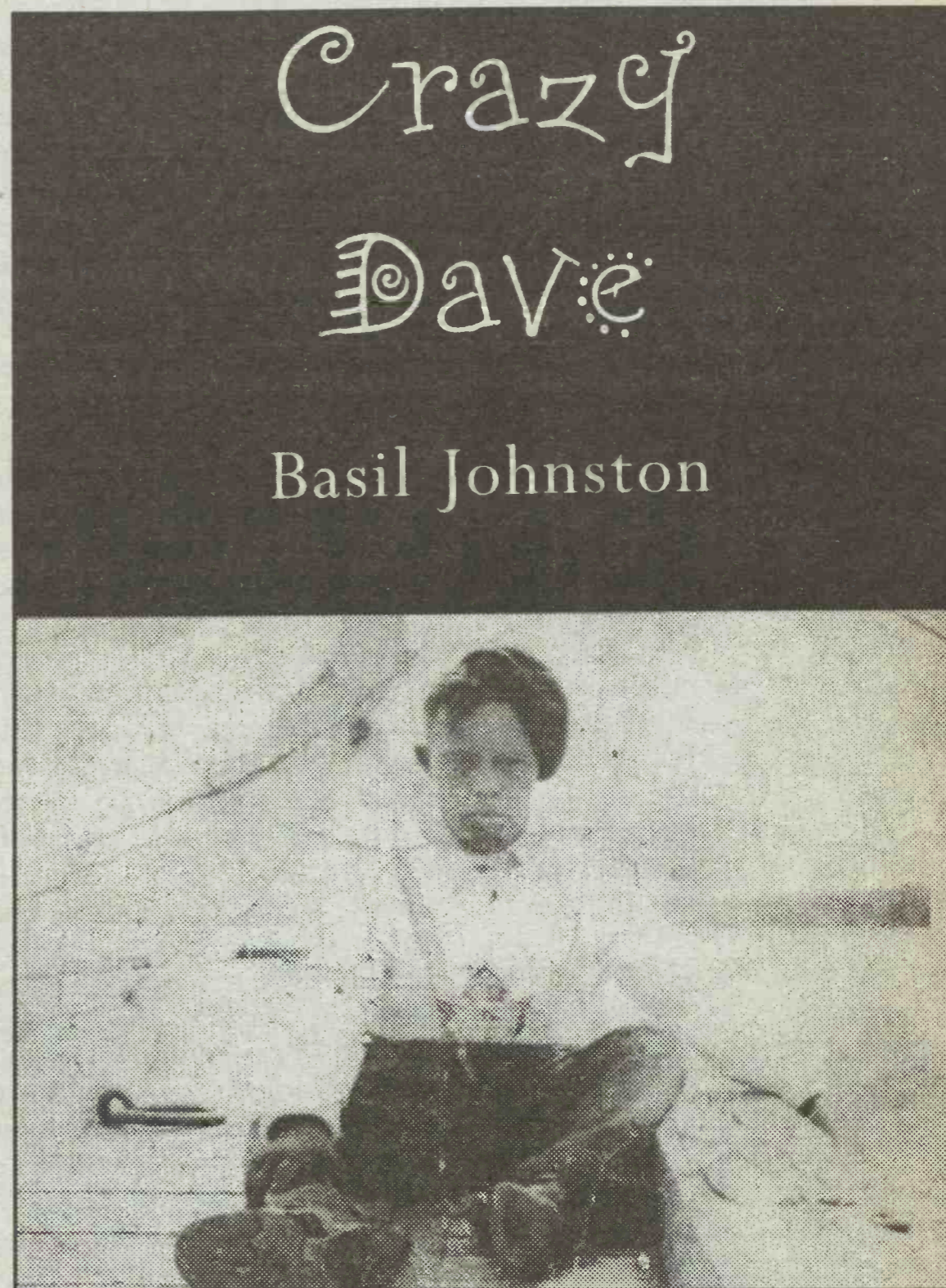
They're backward. They don't have any experience in all this. They might spoil things, the author said mainstream society tells his people.

"So long as we stay where the hell we are, don't create any waves, we're OK. The only good Indian is a quiet one. That is

what David reminded me of and so I see him as a symbol of us," he added.

His uncle created his own language because he just couldn't pronounce certain sounds. He also struggled in his own distinct and, at times, surprising way against limits imposed on him and against the intolerance he met from others who didn't quite know how to relate to him. In situations such as the one his uncle found himself in and the allegorical equivalent involving Native and non-Native people, Johnston said he believes both sides must examine themselves and their biases in order for a just relationship to be established.

"The writing business is a matter of refining the ideas that are there and bringing them out through my Uncle David and my grandmother and Mary-Jane, the village gossip — a gossip who is not malicious — you use all these characters, the priest, the agent. They all represent something in life, something in society that prevents us from being. But part of it's our ruddy character. You know Natives are jealous as hell. A lot of Natives admit that's what we're like. That's the way we are. The idea of equality is so ingrained in all of us. We share everything. Nobody can have more than anybody else and if somebody has more he must have got it illegally or he formed a close friendship with the Indian



agent. And we have to deal with it," he said.

Johnston believes the story of his Uncle David has revealed a basic, natural lesson about human behavior — that ignorance or misunderstanding creates fear and an impulse to reject or

even attack that which is different.

By making this comparison, he may have provided a blueprint for recovery for those who suffer from this normal, if less than admirable, human impulse.

## The writing's on the wall for Leonard Peltier

### REVIEW

By Cherie Demaline  
Windspeaker Contributor

*Prison Writings: My Life Is My Sun Dance*  
By Leonard Peltier  
St. Martin's Press, New York  
256 pages, \$22.95 (sc)

"When the oppressors succeed with their illegal thefts and depredations, its called colonialism. When their efforts to colonize indigenous peoples are met with resistance or anything but abject surrender, it's called war. When the colonized peoples attempt to resist their oppres-

sion and defend themselves, we're called criminals."

Leonard Peltier

The long awaited and highly anticipated memoirs of American Indian Movement activist and political prisoner Leonard Peltier hit bookstores across the world this summer. *Prison Writings: My Life Is My Sun Dance*, written by Peltier during his tumultuous incarceration at a Kansas state penitentiary and edited by Washington author Harvey Arden, has been well worth the wait.

Written in a conversationalist style, spiked with political statements and rounded out by introspective poetry, *Prison Writings*

paints a realistic picture of a man who has come to be known as a Native American icon and human rights figurehead. It brings you into his 5-foot by 9-foot cell, inside his tragic situation and into his life. It's an often disturbing look at the American justice system, the continuing struggle of Indigenous people and the personal sufferings of one man.

When you purchase the book, having even the faintest idea of Peltier and his current situation, you expect to find a recount of the facts of his case. And, indeed, as a background, he provides some of the details surrounding his conviction and sentencing for the murders of two FBI agents. (The charge was later dropped to aid-

ing and abetting after prosecutors admitted they had no idea who really shot the officers, but the double life sentence remained.)

What you don't expect is to find a well-written and, in some areas, exceptionally brilliant story of an ordinary man caught in an extraordinary situation. Some passages seem to be taken from a work of fiction with their bright metaphors and lucid foreshadowing, like the one in which Peltier describes the atmosphere in the jail and compares the ranting of a madman to the cannibalistic appetite of time served in prison. Some passages make you put the book down and mull them over like a fine wine or a piece of eastern philosophy.

Peltier's writing talents are a nice bonus to a story that must be told.

Having entered into the 24th year of his imprisonment on Feb. 6, Peltier offers hope and forgiveness to the world, including those who have prosecuted him. He also, at times, falls into a kind of long-standing despair not unlike the feeling of being in 'the Hole', solitary confinement that he sometimes endures. During these moments, he painfully recalls the darker times in his life; years at the Bureau of Indian Affairs school away from family, the few weeks in custody and the racial hatred he endured at the hands of the prison guards and police officers who handled him. (see Peltier page 31.)

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**The story about bulimia**



**The Medicine  
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**Gilles Pinette,  
Bsc, MD**

Janet was a typical 21-year-old college student. She had dreams for her career, and she did well in school to get there. She was popular with her friends and she always participated in outings at the local hangouts and restaurants. Her friends always thought how lucky she was to be able to eat so much at meals and still stay thin. One day Janet did not show up at a restaurant to meet her friends. A phone call to her parent's home revealed that Janet had died suddenly over the weekend.

Janet had an eating disorder called bulimia nervosa. Bulimia nervosa occurs mainly in women aged 16 to 25, especially among high school and college students. Men and younger children can also have this disorder. Approximately two to five per cent of Canadian females aged 12 to 25 have bulimia. The cause of bulimia is unknown.

The bulimic person is overly concerned with their weight and body shape and there is an underlying fear of losing control in their life. The bulimic may regain some control by managing their weight and body image using any means possible. In the beginning this may take the form of decreasing food calorie intake through dieting or vegetarianism or burning calories by exercising.

There are two types of bulimics; the purgers and the non-purgers. The purger has binges of food eating where they eat large amounts of food in a short time. The bulimic usually feels their eating is out of their control. They then cause themselves to vomit or may regularly use pills to cause vomiting, diarrhea, or water loss. Both the bingeing and the purging may be done in secret. The non-purger also loses control when they binge eat food. However, they tend to make up for the overeating by periods of strict dieting and extreme exercise. Bingeing episodes are often stopped by

sleep, abdominal pain, friends or family interrupting them, or the vomiting.

Possible medical complications of bulimia include metabolic abnormalities, salivary gland swelling in the neck, irregular menstrual periods, chronic sore throats, anemia, and stomach bloating or bleeding. Teeth can have enamel erosion and more cavities. Death can result from starvation, metabolic abnormalities, heartbeat irregularities, or suicide. Janet died because her bingeing caused a metabolic abnormality (very low potassium), which in turn caused a fatal heartbeat irregularity.

Bulimics tend to be high achievers or have self esteem problems. They may have suffered some type of abuse in the past. Impulsive behaviors like shoplifting, drug and alcohol abuse, self-mutilation, or sexual promiscuity are more common.

Bulimia varies from mild to severe. Treatment may involve a combination of psychotherapy, medications, or sometimes hospitalization.

Recognizing symptoms of bulimia early and finding help is the best hope for others that suffer from bulimia. Other suspicious signs may include a person always going to the washroom after eating or a person spending a great deal of time in the washroom.

For more information contact your physician.

*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. Send comments or suggestions for future health articles to Dr. Pinette care of this newspaper or email [pinette@home.com](mailto:pinette@home.com).*

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# A child's health begins with mom

By Maryann Flett  
Windspeaker Contributor

WINNIPEG

Recently, a formal inquiry was ordered by the Manitoba Human Rights Commission to determine whether a woman has the right to breastfeed her baby in public. This inquiry will barely have an impact in the Aboriginal community, according to a study being conducted by researchers in Winnipeg.

According to a group of Manitoba's leading neonatal health care providers, breastfeeding could limit infection, allergies, and illness in newborns, but many Aboriginal women are not doing it.

Kathy Hamelin, a neonatal nurse at Winnipeg's Health Sciences Centre, said the hospital's research — which is mid-way through its 12-month study — indicates that the majority of Aboriginal women don't recognize the benefits associated with breast milk.

"We have been trying to stress the benefits of breast milk to Aboriginal mothers, simply because we know that Aboriginal infant health is often less than non-Aboriginal infants. A primary example is that they see significant development of respiratory infections," she said.

Recently compiled data collected from 90 Aboriginal families at the Children's Clinic at the Health Sciences Centre indicates the majority of mothers who initiated breastfeeding while in hospital for postpartum stay discontinued breastfeeding before the infant was two weeks old.

These statistics are cause for

concern, according to health care professionals at Winnipeg's Women's Hospital. While in the hospital's care and also through peer counselling and follow-up inquiries, a new program aims to encourage Manitoba's Aboriginal women to breastfeed their newborn infants.

"We are stressing that breastfeeding infants means healthier babies, healthier moms and better finances," said Hamelin.

Breast milk has been found to decrease incidences of diabetes, reduce stress in the newborn's mother, and reduce the financial burden associated with buying formula.

Research indicates that, contrary to the popular perception, the maternal diet does not affect the quality of breast milk.

"One time when I was right in bed with the flu, my baby stayed right there beside me. I was sicker than anything and he nursed whenever he wanted. He didn't even get sick," one mother said.

This mother's enthusiasm for breastfeeding is a rarity in Aboriginal communities, where studies indicate that it is no longer a practice passed from one generation to the next.

Hamelin said that the reluctance to breastfeed is not exclusively a Canadian Aboriginal phenomenon, but is a global reality. This is attributed, in part, she said, to the pharmaceutical and sexual revolutions.

"Women, in general, were profoundly affected by these factors. The [pharmaceutical] revolution capitalized on the scientific way of bringing up babies, which included baby formula, and the women's movement revolution took

women into the workplace and therefore created a need for convenience [bottle feeding]. This affected all modern mothers, including Aboriginal women," she commented.

Modern trends however are indicating that a more traditional wave of child rearing is experiencing resurgence. Hamelin explained that evidence of how superior breastfeeding is in terms of the preservation of resources and the environment are factors that influence today's mothers.

The challenge lies, she said, in encouraging Aboriginal women to initiate and continue breastfeeding their children even after leaving the hospital environment.

"We have created culturally relevant literature for Aboriginal mothers. We have provided access to Aboriginal peer counsellors. What we've found is that Aboriginal mothers will more readily communicate their concerns to these counsellors as opposed to regular nursing staff. This alone has created positive results," she added.

Hamelin said the preliminary results have indicated the majority of women who receive follow-up counselling regularly have demonstrated a greater commitment to continue breastfeeding than those who are not counselled.

The final results of the study should be completed by early 2000 when the data will be analyzed and the need for a permanent program will be determined.

"We are hoping it's ongoing so that we can expand to rural communities where they have initiated similar studies. We've seen a good response so far, so we're optimistic," said Hamelin.



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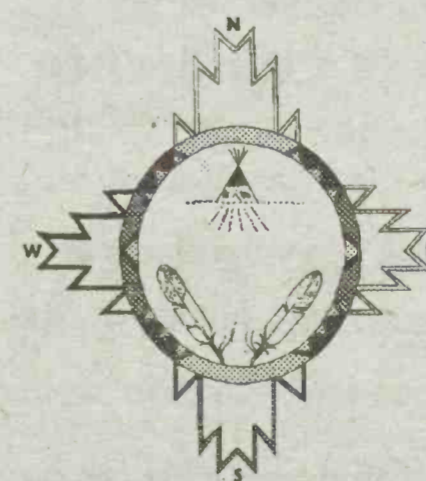
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# Fox encourages people to take a different path

By Joan Black  
Windspeaker Staff Writer

EDMONTON

Frank (Fox) Morin's last drunk was 20 years ago, and he quit heroin, speed, coke and MDA three years before he got off the booze. Worked, got married, raised a family. Been living clean all this time. But suddenly, at age 50, he got really sick, nearly died, got a liver transplant just in time to save his life, and he says it was all on account of bad choices he made early in life.

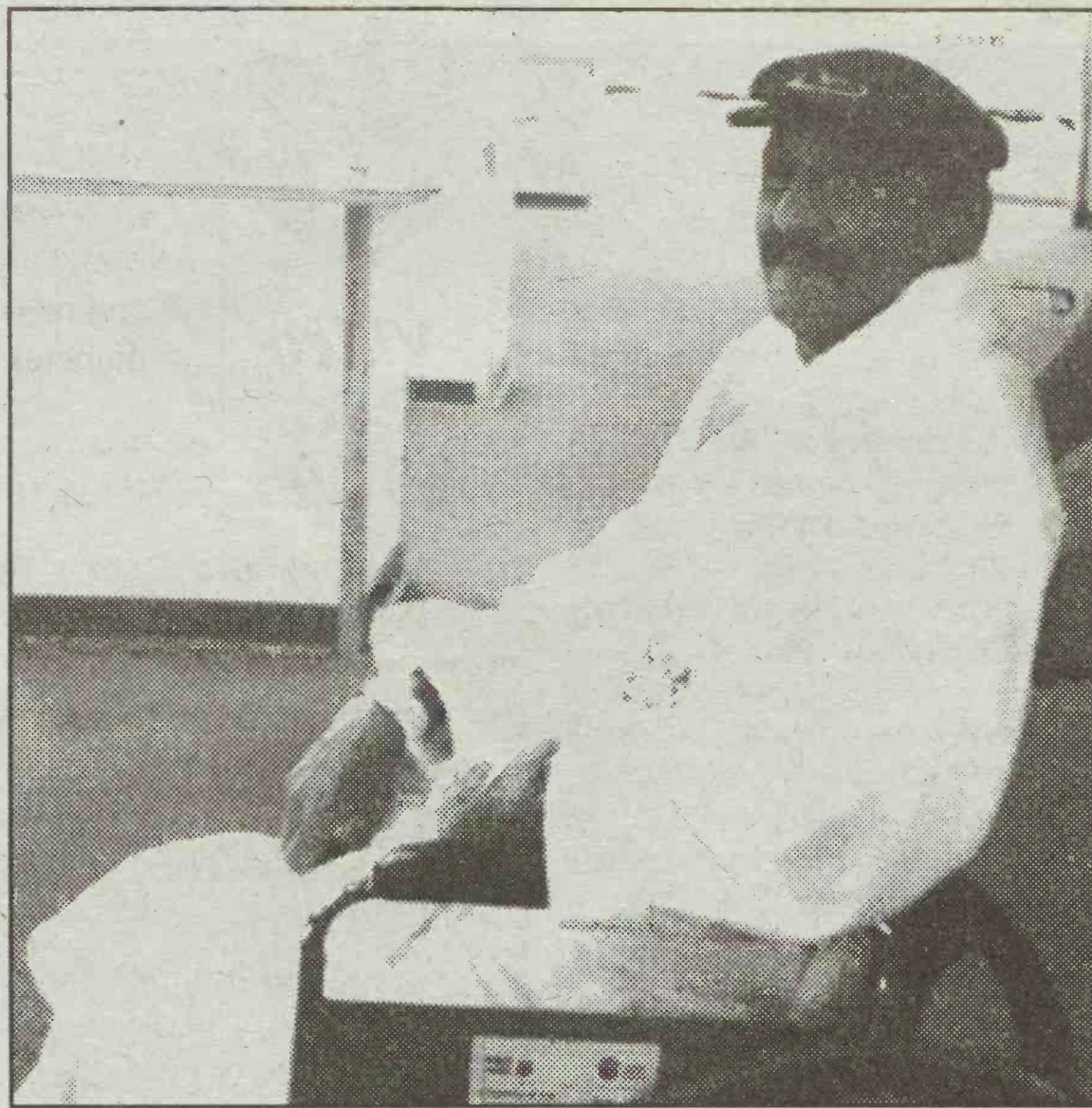
Hepatitis C, which 10 years ago most doctors had not heard much about, destroyed Frank's liver. He could have got it from sharing a needle, or passing the bottle around. It's highly contagious and there's no cure.

Frank was born in Meadow Lake, Sask., in 1949 and was raised in Hay River, N.W.T., where "everybody drank," he said.

"I first hit skid row in Edmonton in 1965. I was already a very serious alcoholic."

By the early 1970s, he was also into hard drugs, and Frank said he did them all.

But he got clean, so the Métis man thought he was healthy until last March, when suddenly the dormant hepatitis strain hit him. That's when he found out he also had moderate cirrhosis of the liver. Between March, when he was diagnosed, and September, when he was lucky enough to receive a liver transplant after



JOAN BLACK

Frank (Fox) Morin has been clean and sober for 20 years, but his past alcohol and drug abuse caught up with him when he was diagnosed with Hepatitis C. From his Edmonton hospital bed where he is recovering from a liver transplant, Fox wanted to send a message to others who are walking the same path he did in his youth — partying will catch up to them too.

just five weeks' wait, he had lapsed into a coma three times. By the fall, not more than 10 per cent of his liver still worked, and Frank's life expectancy was measured in days and hours.

Eight days after his operation, Frank talked to *Windspeaker* from his hospital bed about his ordeal, to try to reach anybody who thinks partying won't catch up to them. Frank wants you to

know he wasn't thinking about consequences either when he started drinking at age eight or nine. When he gets stronger, he plans to deliver that message personally to anyone who will listen. He hopes some will clean up their acts before ending up the same way.

"I was 21 years old. I spent 14 months on skid row, drunk on wine. And that's the way I used to drink. I was a binge

drinker. I'd go for a year and maybe go to work for a couple months, go to jail for two or three months, dry out. And the last drunk, I was drunk one day short of one year. I wasn't falling down drunk every day, but I drank every day, and I did drugs every day, until one day I decided to quit, and I was 30 years old."

What made you change? we asked him.

"The last time I had gotten out of jail, I had set some realistic goals," Frank said. "The main thing was to find myself a nice wife to settle down with and to raise a family, because I was tired of being me. I was tired of going to jail. But I found when I got out of jail, I didn't take a look at the issue of what was causing me to go back and forth to jail, which was alcohol and drugs. And so, as a result, I was drunk for a year.

"I had met my wife," he continues, ... and it was the day after my birthday, on the morning of June 5. She had got up and was going to school and I was really sick and hung over, and she said 'You should take a look at what you're doing to yourself,' and that's all she said.

"And she went to school, and I was in this little shack by myself in Saddle Lake, [Alta.] and I was thinking about all the goals I had set about quitting drinking."

Frank realized he wasn't the right kind of example to the little boy whose stepfather he had become. He was ashamed he was following the pattern of

his own alcoholic stepfather.

"I wanted to make a change in my life, and I knew I was capable of doing it," he said.

"I suffered for four days there. I should have been in detox, but I went cold turkey. Well, four days later, I was laying on the bed — and this is a true story — I was one that never believed in spirits or anything like that, and this little shack that I sobered up in in Saddle Lake happened to belong to a friend of mine's brother, Francis Whiskeyjack, who is a sober individual also. His brother died in this little shack [in the same bed] from heart complications due to alcohol.

"I know that I was in that shack by myself that fourth day, and I was struggling. I was just in pain and wanted to go and drink, and yet not wanting to. And all of a sudden I felt somebody tap me on my shoulder and I just about screamed. I realized then what it was, the spirit of my friend's brother. I recognized the fact he realized I was havin' such a hard time with this that he come and gave me a pat of encouragement. And you know, that's 20 years ago, and I never, ever had any desire to drink.

"I quit from that time on, and I started going to the sweat lodge, and I run to the Elders ... and they helped me through the spiritual road. And through that I healed myself."

(see Diabetes page 22.)

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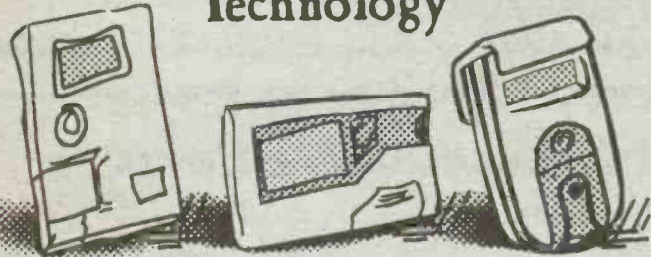


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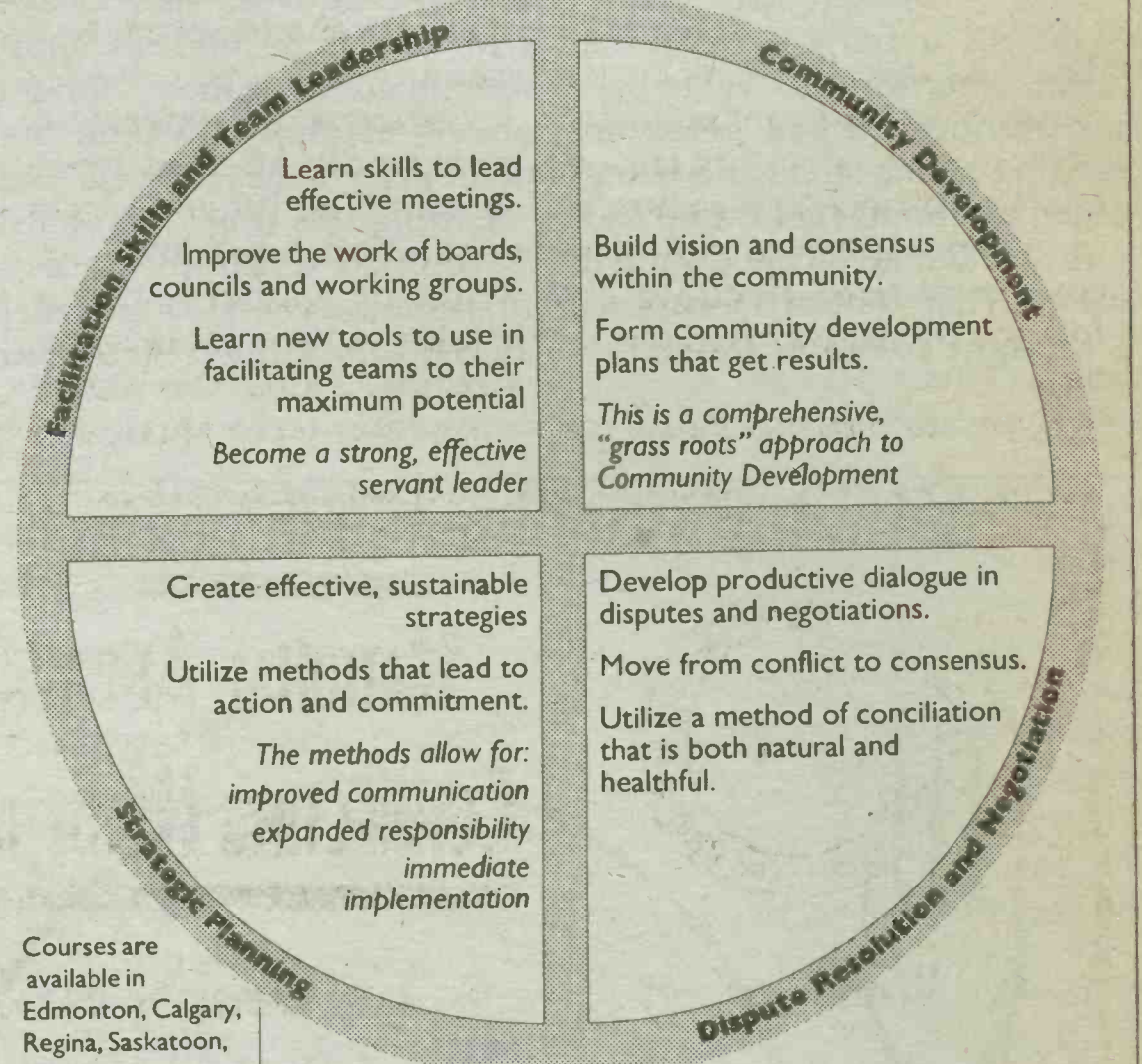


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## People have options for taking insulin injections

By Cheryl Petten  
Windspeaker Contributor

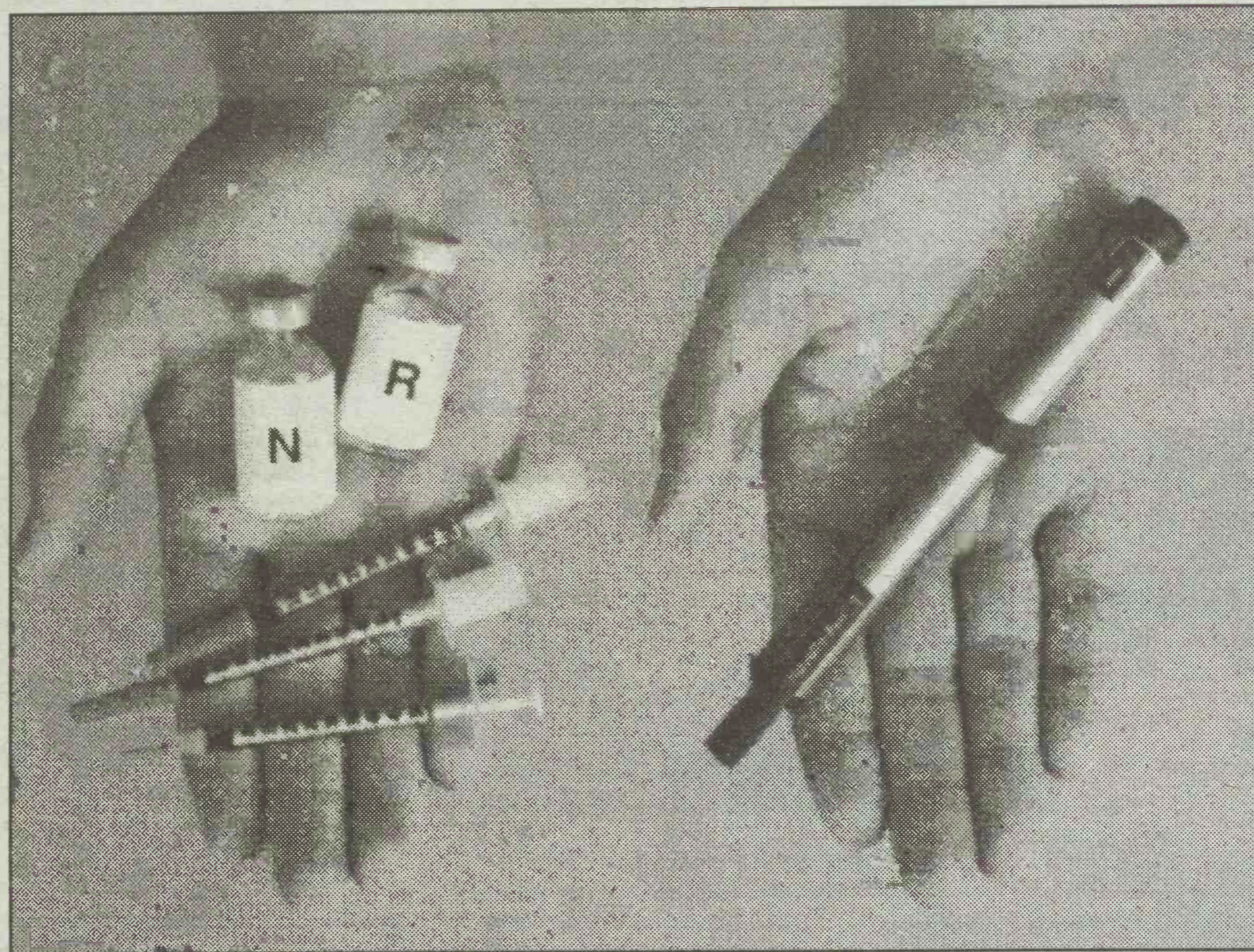
TORONTO

Since the development of insulin in the 1920s, people who require the treatment to manage their diabetes have had one means of getting the insulin into their systems — injection. Although that is still the case, the choices for administering those injections are no longer limited to needles and syringes.

According to information contained in a buyers' guide published by the Canadian Diabetes Association, current choices for insulin delivery include syringes, pens, pumps and jet injectors.

The original delivery system, the syringe, uses needles to inject the insulin under the skin. According to the Canadian Diabetes Association information, today's syringes are smaller, have finer points, and are available with short or long needles and with coatings that reduce the pain involved in injecting.

Another delivery option, the insulin pen, looks similar to a regular writing pen, with



COURTESY OF NOVO NORDISK

Times have changed for insulin-dependant diabetes sufferers. Injections are still necessary, but there are now a variety of ways they can administer their medicine.

a needle replacing the writing tip, and insulin cartridges replacing the ink cartridges.

For a needle-free delivery

option, jet injectors are available. Instead of using needles to get insulin into the fatty tissues under the skin, jet injectors use

pressure to force a small jet of insulin through the skin.

The most complex of currently available insulin deliv-

ery systems is the insulin pump. These are computerized, pager-sized pumps worn continuously, providing steady small doses of insulin through a plastic tube with a small needle at the end. The needle is inserted under the skin, and can then be removed, leaving the tube to be taped into place to provide delivery of insulin.

According to Martin McNally, senior manager of media relations with the Canadian Diabetes Association in Toronto, the advantages and disadvantages of each different insulin delivery system are dependent on the individual using them, and should be examined in conjunction with the person's health care team.

Regardless of which means of insulin delivery a person chooses, careful monitoring of blood glucose levels is still required to ensure proper diabetes management.

The Canadian Diabetes Association also advises all people to consult with their diabetes health care team before changing their insulin delivery system.

## Diabetes will complicate transplant recovery

(Continued from page 21.)

Eventually Frank went through Nechi training and worked as an addictions counsellor at Poundmaker's Lodge.

"That helped me resolve a lot of my own issues, working in the field of addictions," he said.

And he worked with youth. "I did my training from off the street," Frank adds. "What better training do you get from landing on the street and being a skid row bum and a tramp and a drunk and an alcoholic and a junkie. That's one of the reasons I thought I was an effective

counsellor. I was straightforward. I called it as I seen it, and a lot of people couldn't take it. But I tell you, when they left, after treatment, they had a different outlook."

For the last 14 years, he's kept young offenders in his home, and worked with "hard to deal with, end of the line kids," from remote communities. "Solvent abuse, alcohol abuse, sexual abuse, you name it," Frank said.

During this time, Frank also developed a reputation as a first-rate carver. He's travelled all over the United States and

Canada, marketing his carved antlers at major art shows. The guy's really turned his life around. But that didn't save him from hepatitis.

There's more Frank wanted to share, but he was tiring. It was a 10-hour operation. Eight hours out of the operating room, internal bleeding from a tear in the liver forced a second operation.

"I had a total 13 units of blood," Frank said.

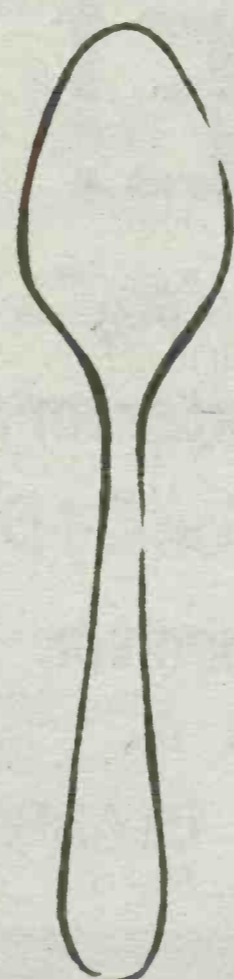
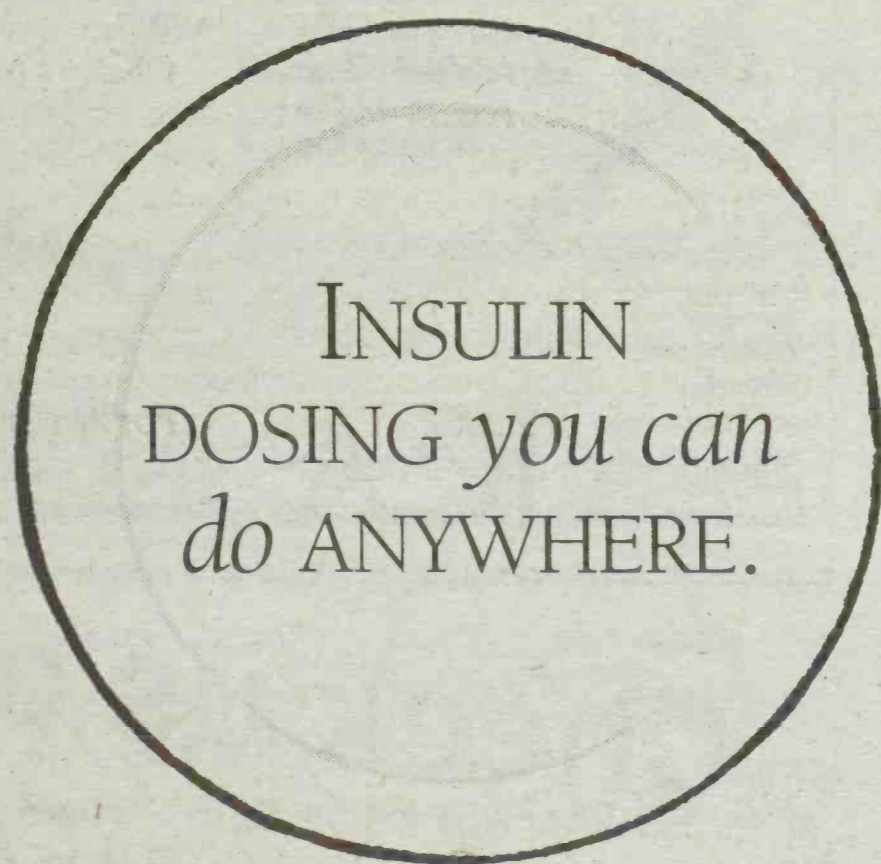
He's thankful that somebody signed the organ donation card that saved him and he's grateful for the donated blood that

saved his life too. He wants others to think about donating blood and signing a donor card for organ transplantation. His wife Ruth helps him find the words.

"Our people are involved in violence, involved in car accidents and stuff like that, and yet how often do we promote things like blood donation. We need to give back too, and we need to, when we're well, think about it," she said.

From here on in, it could go any way, any time. Frank has a lot to live for, but he knows

he can't take it for granted he'll see his grandchildren grow up. The rest of his life, he'll be on powerful anti-rejection drugs and he'll be susceptible to any illness going around. He's also got diabetes, which is one more challenge in the mix. The Fox thinks positive, though. He's got a mission now, to get the word out about the perils of intravenous drug use. He also credits a great wife and family who support him and he gains strength from his Native spiritual beliefs.



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or  
For more information call 1-800-910-7363



## Indian Country AIDS HOTLINE DIRECTORY

**NATIONAL ABORIGINAL AIDS HOTLINE - 1-888-285-2226****INDIAN AIDS HOTLINE**2100 Lake Shore Avenue, Suite A, Oakland, California 94606-1123  
TEL: 1-800-283-2437 • FAX: 1-800-283-6880**AIDS YELLOWKNIFE**Box 864, Yellowknife, N.W.T. X1A 2N6  
TEL: 1-403-873-2626 • FAX: 1-403-873-2626**MIAWPUKIK BAND HEALTH AND SOCIAL SERVICES**Conne River Reserve, Bay D'Espoir, Conne River, Newfoundland A0H 1J0  
TEL: 1-709-882-2710 • FAX: 1-709-882-2836**HIGH RISK PROJECT SOCIETY**449 East Hastings, Vancouver, British Columbia V6A 1P5  
TEL: 1-604-255-6143 • FAX: 1-604-255-0147**ATLANTIC FIRST NATIONS AIDS TASK FORCE**P.O. Box 47049, Halifax, Nova Scotia B3K 2B0  
TEL: 1-902-492-4255 or 1-800-565-4255 • FAX: 1-902-492-0500**VANCOUVER NATIVE HEALTH SOCIETY/WALK-IN CLINIC**HIV HOME HEALTH CARE OUTREACH & DROP-IN CENTRE  
441 East Hastings, Vancouver, British Columbia V6A 1P5  
TEL: 1-604-254-9949 • FAX: 1-604-254-9948**ALL ABORIGINES AGAINST AIDS**P.O. Box 145, Lennox Island, Prince Edward Island C0B 1P0  
TEL: 1-902-831-2779 • FAX: 1-902-831-3153**MANITOBA ABORIGINAL AIDS TASK FORCE**181 Higgins Avenue, Winnipeg, Manitoba R3B 3G1  
TEL: 1-204-957-1114 • FAX: 1-204-942-6308**AIDS YUKON ALLIANCE**7221 - 7th Avenue, Whitehorse, Yukon Territory Y1A 1R8  
TEL: 1-403-633-2437 • FAX: 1-403-633-2447**ALL NATIONS HOPE AIDS NETWORK**1852 Angus Street, Regina, Saskatchewan S4P 3A2  
TEL: 1-306-924-8424 • FAX: 1-306-525-0904**2-SPIRITED PEOPLE OF FIRST NATIONS**Suite 201A 45 Charles Street East, Toronto, Ontario M4Y 1S2  
TEL: 1-416-944-9300 • FAX: 1-416-944-8381**NEWFOUNDLAND & LABRADOR AIDS COMMITTEE**P.O. Box 626, Station C, St. John's, Newfoundland A1C 5K8  
TEL: 1-709-579-8656 • FAX: 1-709-579-0559**FEATHER OF HOPE ABORIGINAL AIDS PREVENTION SOCIETY**#201 - 11456 Jasper Avenue, Edmonton, Alberta T5K 0M1  
TEL: 1-780-488-5773 • FAX: 1-780-488-3735**URBAN ABORIGINAL AIDS AWARENESS**2001, Boulevard St-laurent, Montreal, Quebec H2X 2T3  
TEL: 1-514-499-1854 • FAX: 1-514-499-9436**CENTRAL INTERIOR NATIVE HEALTH SOCIETY**1110 4th Avenue, Prince George, British Columbia V2L 3J3  
TEL: 1-604-564-4422 • FAX: 1-604-564-8900**HEALING OUR SPIRIT BC FIRST NATIONS AIDS SOCIETY**415 B West Esplanade, North Vancouver, British Columbia V7M 1A6  
TEL: 1-604-983-8774 • FAX: 1-604-983-2667 • EMAIL: hosdev@intergate.bc.ca**AIDS - PRINCE GEORGE**1 - 1563 2nd Avenue, Prince George, British Columbia V2L 3B8  
TEL: 1-604-562-1172**ONTARIO MÉTIS AND ABORIGINAL ASSOCIATION**P.O. Box 1795, Cochrane, Ontario P0L 1C0  
TEL: 1-705-272-2562 • FAX: 1-705-272-2563**MÉTIS NATION ONTARIO**244 - 143 - A Great Northern Road, Sault Ste. Marie, Ontario P6B 4X9  
TEL: 1-800-233-0550 or 1-705-256-6146 • FAX: 1-705-256-6936**ONTARIO NATIVE WOMEN'S ASSOCIATION**914 Armit Avenue, Fort Frances, Ontario P9A 2J6  
TEL: 1-807-274-1815 or 1-807-274-4000 • FAX: 1-807-274-1855**CHISASIBI HOSPITAL COMMUNITY HEALTH DEPARTMENT**Chisasibi, Quebec J0M 1E0  
TEL: 1-819-855-2844 ext. 4342**MISTISSINI CLINIC**Mistissini, Quebec G0W 1C0  
TEL: 1-418-923-3376**ANISHNAWBE HEALTH TORONTO**225 Queen St. East, Toronto, Ontario M5A 1S4  
TEL: 1-416-360-0486 ext. 251 • FAX: 1-416-365-1083**NECHEE FRIENDSHIP CENTRE**P.O. Box 241, Kenora, Ontario P9N 3X3  
TEL: 1-807-468-5440 • FAX: 1-807-468-5340**ONTARIO MÉTIS AND ABORIGINAL ASSOCIATION**Box 111, Wabigoon, Ontario P0V 2W0  
TEL: 1-807-938-1165 • FAX: 1-807-938-6334**ONTARIO NATIVE WOMEN'S ASSOCIATION**977 Alloy Drive, Unit 7, Thunder Bay, Ontario P7B 5Z8  
TEL: 1-807-623-3442 • FAX: 1-807-623-1104**HIV/AIDS AWARENESS PROGRAM**3862 Broadway Ave, Smithers, British Columbia V0J 2N0  
TEL: 1-250-847-1522 • FAX: 1-250-847-8974**ASSOCIATION OF IROQUOIS & ALLIED INDIANS AIDS PROGRAM**387 Princess Ave, London, Ontario N6B 2A7  
TEL: 1-519-434-2761 • FAX: 1-519-679-1653**ONTARIO FIRST NATIONS HIV/AIDS EDUCATION CIRCLE**387 Princess Ave, London, Ontario N6B 2A7  
TEL: 1-519-434-2761 • FAX: 1-519-679-1653

Indian Country AIDS Hotline Directory sponsored by:



# Find a safe way to tattoo

By Yvonne Irene Gladue  
Windspeaker Staff Writer

EDMONTON

A tattoo of an eagle, a bear, a dragon, hearts, barbed wire, names of boyfriends or girlfriends, and navel, ear or nose rings are expressions of art that carry personal meaning for the person who gets one.

Among the ancient Egyptians and other cultures, including Aboriginal cultures, tattoos have been around for thousands of years. In the early 1900s, tattoos were associated with macho sailors or ex-convicts.

Today, tattooing and body piercing have become popular in the mainstream, not only with students, but with urban professionals as well. Television programs and movies often depict heartthrobs with "cool" tattoos or navel earrings.

Getting tattoos or getting body pierced, however, can be a risk. There is a possibility that diseases such as HIV, AIDS, or hepatitis can be contracted in tattoo shops or places where body piercing is done. Outbreaks of hepatitis B associated with tattooing have been reported since 1950. Case reports published in Gayle E. Longs, *Infectious Complications of Tattoos*, indicate that the problem came after tattoo artists used the same needle on several customers. Today the concerns are not only hepatitis B but also HIV and hepatitis C.

"We are still concerned about the spread of hepatitis B and HIV, but we are finding that hepatitis C is the fastest spreading disease and is harder to track," said Sherry McKibben, executive director of HIV Edmonton. "Most people with hepatitis C may not experience symptoms and may not know they have it. It attacks the liver and can cause all sorts of problems," she said.

According to the AIDS Network's *Safe Body Art* pamphlet, re-using non-sterilized needles is like sharing syringes with strangers. Tattooists should always use fresh needles and ink. Viruses are found to survive in re-used ink. Brand new, surgical steel earrings should be used in body piercing. Tattoo shop surfaces should always be disinfected. There should also be evidence of health board approval and a business license in the shop.

"Anybody can be a tattoo artist or pierce ears; our concern is that they may not know the safe practices needed and they can spread diseases," said McKibben. "For example if anyone goes into a hair salon with HIV or hepatitis C and gets their



ears pierced, if proper sterilization is not used, the next person will get the disease. We recommend to everyone who does tattoos or body piercing that they should get proper sterilization equipment into their shops," she said. Provincial regulations now require that all tattoo shops use one of two methods to sterilize equipment: the steam based autoclave or the dry heat method. Both kinds of sterilization can be used on needles and tubes.

The autoclave is about a foot high and looks like a steel safe and the dry heat equipment looks like a toaster oven.

"Both methods are all right to use. However, we recommend the autoclave method because it sterilizes the equipment a lot faster," said Dennis Chu, environmental health officer, personal services program coordinator, Capital Health Authority. "The dry sterilize method takes longer. Our concern is that the tattoo artist might use short cuts and not sterilize the equipment long enough," he said.

A tattoo is permanent so the idea should be explored before making the commitment. Make sure you can also handle the discomfort; getting a tattoo or your body pierced does not tickle.

The AIDS Network suggests that people should get referrals about a tattoo shop from someone they trust before they choose one. Visiting several shops before making a final decision and seeing the health pre-

cautions that the shop takes is always wise.

Tattoos can be expensive, but getting one at a safe place is worth the price. It may be tempting to save money by letting a friend or a relative do the job, but it is not worth the risk.

"We are not trying to stop people from getting a tattoo. Our interest is to put cautionary material out there so that the people are safe," said McKibben. "The infectious disease rate is quite high. Tattoos and body piercing areas can be high-risk areas," she said.

"There are places that are safe to go and get a tattoo in the city, but you have to ask questions," said Christine Martenson, administrative assistant of the Interfaith Association on AIDS. "People who get a tattoo or body piercing are often asked not to donate blood for a year," she said.

The *Health Standards and Guidelines for Personal Service operational manual* suggest an age requirement of 18 for tattoo clients. Clients should not be under the influence of drugs or alcohol, which tends to interfere with the healing.

OK, so you found a safe place to get a tattoo and you are now the proud owner of one. When you leave the shop, the tattooist should provide you with a list of instructions to prevent infection of your tattoo or piercing.

For further information the public can contact the AIDS Network at 1-800-STOP-HIV

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**ADDICTIONS AWARENESS**

# Celebrate an addiction-free lifestyle

By Cheryl Petten  
Windspeaker Contributor

ST. ALBERT, Alta.

People across Canada will have an opportunity to celebrate addiction-free living in November during National Addictions Awareness Week, Nov. 14 to 20.

The awareness week is a Canada-wide initiative organized by Nechi Training, Research & Health Promotions, based in St. Albert, Alta.

According to promotional materials provided by Nechi, the goal of National Addiction Awareness Week is "to provide information and promote a variety of activities that will serve to generate awareness on addiction issues that affect people across the country. Its focus is celebrating success in addiction awareness."

National Addictions Awareness Week "has become an avenue for effectively mobilizing communities in working together towards a common goal, as well as strengthening a partnership of First Nations, Inuit, Métis, and non-Aboriginal professionals working in the area of addictions," the information goes on to state. "National Addictions Awareness Week is a time to celebrate the joy of an addictions-free lifestyle. It is a time to honor each other."

This marks the 12th year National Addictions Awareness Week has been held as a nationally co-ordinated awareness week, although many provinces, territories and communities previously held addictions awareness weeks of their own.

The theme of this year's week is "Keeping the Circle Strong," a theme used in previous National Addictions Awareness Week campaigns, and originally used with addiction awareness promotions in the Northwest Territories. The theme reflects the growing number of people and communities who have chosen an addictions-free lifestyle, joining the circle and strengthening it.

A secondary theme for National Addictions Awareness Week 1999 is "It Takes A Whole Community to Raise a Child," another theme used in previous National Addictions Awareness

*"People are wanting to get healthy; families are getting healthier. Wellness is a major focus of the population, not just the Aboriginal community — the whole community."*

— Leeann Herechuk, acting director, marketing and health promotions, Nechi

Week campaigns.

Although Nechi is the coordinating body for the national awareness week, the activities that make up the week are community-based, with individual communities encouraged to plan events surrounding the topic of addictions recovery.

Last year, a wide array of events were organized by communities across the country. Among them: a family swim in North Battleford, Sask.; promotion of the First Nations Cadets program in Terrace, B.C.; a sober walk in Kugluktuk, N.W.T.; a lip sync contest in Inukjuak, Que.; and a bannock baking contest in Churchill, Man.

According to Leeann Herechuk, acting director of Marketing and Health Promotions with Nechi, last year's National Addiction Awareness Week had about 1,000 participating organizations. Organizers are hoping to exceed that total this time, setting this year's goal at 1,500 participating communities, schools and organizations. At press time, the number of registered participants was at just over 800, although Herechuk indicated the numbers aren't really reflective of the actual number of people planning to participate, as several groups sometimes join together to organize events and therefore are registered as a single participant.

Herechuk said Nechi is seeing more and more response to National Addictions Awareness Week from communities and organizations, and especially from businesses, which are using National Addictions Awareness Week activities to bring awareness about addictions and recovery

into the work place.

Herechuk explained that, by having an addiction awareness event held as part of National Addictions Awareness Week, rather than just on its own, it makes people more likely to take part.

"It's an easy way for people to be informed," she said. "People are wanting to get healthy; families are getting healthier," Herechuk said. "Wellness is a major focus of the population, not just the Aboriginal community — the whole community."

She noted that the number of younger people she sees coming in for treatment is increasing, and sees this as a positive sign, showing that younger people are seeking help for their addiction problems earlier in life.

As part of National Addictions Awareness Week 1999, Nechi is again hosting a "Join the Circle" rally and sober walk in Edmonton. The walk will be held on Nov. 15, starting at 10 a.m. at City Hall, and ending at Sacred Heart Church. Nechi is also holding a poster contest, and a school involvement contest in which schools participate by having students organize activities in support of addictions awareness.

Any organization wanting to hold events as part of National Addictions Awareness Week or wanting information about the school involvement or poster contest can get in contact with Nechi by phone at (780) 460-4304 or toll free at 1-800-459-1884, or by visiting the website at [www.visions.ab.ca](http://www.visions.ab.ca). Information about events held as part of last year's National Addictions Awareness Week is also provided at the website.

## Tsui T'ina Nation Spirit Healing Lodge

"Join the Circle"

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### ADMISSION REQUIREMENTS

- Person with a desire for productive lifestyle, counselling and education programs
- Person who has completed a recognized treatment program
- A person that does not require a psychiatric treatment
- Persons 18 years or over

### OUTPATIENT PROGRAM

The outpatient provides people with confidential counselling and education programs related to the abuse of alcohol and drugs. The services are varied and include a full range of individual and group counselling and recreation and leisure activities. Personal inquiries are welcome with no obligation.

### SERVICES

- Individual counselling
- Family counselling
- Positive referrals
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### PROGRAMS

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- Youth group activities
- Community information programs
- Culture

### FOR MORE INFORMATION

Call (403) 281-6866 Fax (403) 238-0995 Email: [ttshl@telusplanet.net](mailto:ttshl@telusplanet.net)

## ALCOHOL and DRUG AWARENESS

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## STONEY ADOLESCENT TREATMENT RANCH

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**MISSION STATEMENT:** The St. Paul Treatment Centre is an independent organization that assists the well-being of First Nations individuals, and their families, based on our traditional values.

**PROGRAM:** 35 day recovery program for the chemically addicted person, 18 years and over.

**LOCATION:** 2 miles north and 4 miles west of Cardston, AB on the Blood Indian Reserve.

**WHAT TO BRING:** toiletries, towels, personal grooming items, appropriate clothing, swim wear, spending money.

**HOW TO ACCESS PROGRAM:** must go through a recognized referral agency to ensure that all entrance requirements are adhered to.

### FOR MORE INFORMATION CONTACT:

Intake Coordinator  
St. Paul Treatment Centre  
Box 179, Cardston, AB T0K 0K0  
Phone 1-888-737-3757 Toll Free  
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**1-800-661-5469****Sobering up is just first step**

By Yvonne Irene Gladue  
Windspeaker Staff Writer

OTTAWA

From isolated communities in eastern Canada to the reserves of British Columbia, drug and alcohol treatment centres continue to play an important role among their inhabitants.

Drug and alcohol addiction is recognized as a universal problem that affects everyone. It is prevalent in almost all cultures and communities.

The Canadian Centre on Substance Abuse located in Ottawa has been a link for information on addictions for the last 11 years. It was established by an act of Parliament in 1988 to provide a national focus for Canadian efforts aimed at reducing and eliminating the harm associated with the use of alcohol and other drugs.

From 28-day in-patient coed programs in treatment centres to Alcoholics Anonymous meetings all across Canada, the sober movement continues to be popular in Native communities. Some communities have changed and have become healthier; however members from many communities continue to battle alcohol and drug addictions.

"Treatment centres work for some people, not everyone, because you cannot help people if they do not want to help themselves," said Richard Garlick, director of communications at the Canadian Centre on Substance Abuse. "Even court-mandated treatment would not work if the person does not want to give up their addictions. There has to be a willingness for them to at least make the effort," he said. In Canada, 30 years ago, drug and alcohol treatment centres along with AA meetings and other self-help groups were far and few between. Today, there are a hundred treatment centres and AA groups in every province.

In 1971 a small community in British Columbia began a jour-

ney of healing that would change Aboriginal communities all across Canada.

"Alkali Lake is one of the greatest success stories of all time, as far as communities changing and healing," said Garlick. "The success of Alkali Lake created an awareness and people started to recognize the impact alcohol and drugs had in their communities, and the problems it created," he said.

What started out as the sobriety movement in Alkali Lake began in 1972 with Phyllis Chelsea. Chelsea, who decided to quit drinking after her seven-year-old daughter refused to come home, was portrayed in the 1985 film *The Honor Of All*. In the beginning, nearly everyone in Alkali Lake consumed alcohol, including children. Twenty-seven years later the community continues its arduous journey of healing.

"We are now taking control of our lives and our power. Sobriety is one step. I tell people that they can be sober but if they do not heal themselves it is not going to work," said Alkali Lake's director of social services, Fred Johnson. "We have a ways to go to heal from the foreign systems that we used to go by. The Roman Catholic Church and our traditional ways are very different. We are now beginning to learn our culture," he said.

Initially, treatment centres were believed to be just dry-out centres. However, today, treatment workers are realizing that getting sober is just the beginning.

"In the beginning we used to try to deter the behavior of the clients, but we haven't been looking at the driving force of their underlying pain and abuses," said Patricia Wilson, regional treatment manager, Medical Services Branch, Pacific region. "We used to think that alcohol and drugs were the problem, but it is not just the drinking and the drugs. People are using these alternatives as a seda-

tive, to cover up the pain they are feeling," she said.

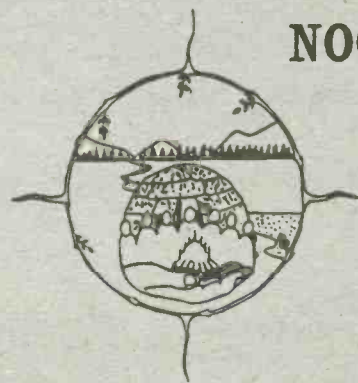
In the early 1970s, many Native communities faced the challenges of their members' chronic drinking, bootlegging, alcohol-related deaths, violence, suicide, child sexual abuse and child neglect. During that time it was not uncommon to hear music blaring from your neighbor's home, as people sat around there drinking. Fights would often break out and children would run out of homes crying.

Today, treatment centres all across Canada are treating various addictions and traumas.

"People cannot sit there and say they've been abused as a child and be automatically healed. It takes time. They have to go through steps," said Wilson. "If residential schools were helpful, it would've reflected in our society, but it did not. That is why you see people down on the drag areas, drinking themselves to death. However some youth are choosing not to go down the destructive road of drinking because their parents decided to stop drinking and are continuing to heal," she said.

According to Garlick, as far as healing goes, Aboriginal communities throughout Canada continue to make progress in healing and continue to gain strengths that were at one time lost to alcohol and drugs. However treating addictions is a difficult process, because people often quit one addiction and then go on to another.

"It is difficult to record statistics of the success rate of individuals who are sober, and stay sober, because often the clients may stay sober but then they get into another form of addiction, such as food, gambling or into drugs," said Garlick. "Some people claim that they lead a sober life, but then they smoke pot, so what is the difference? The only difference is they've switched addictions. Until people heal they will continue to go through this cycle," he said.

**NOG-DA-WIN-DA-MIN FAMILY AND COMMUNITY SERVICES**

is a native child welfare prevention agency servicing seven member First Nations situated between Sudbury and Sault Ste. Marie, Ontario.

**EXECUTIVE DIRECTOR**

Under the direction of the Board of Directors, the Executive Director assumes responsibility for the overall supervision and management of Nog-Da-Win-Da-Min's programs, services, and operations. A Master's degree in social work from an accredited university is preferred; other academic qualifications may be considered.

**TEAM SUPERVISOR**

The incumbent is responsible for the provision of services provided through the Family Support Services Program and Foster Care/Customary Care Recruiter and will oversee the implementation of standards and policies developed for the program by ensuring appropriate decisions are made in child welfare related matters. An accredited university degree in social services such as social work, psychology, sociology, or an accredited diploma in a social services field is required.

Please submit a job related resume by November 5, 1999, 4:30 pm to:  
Nog-Da-Win-Da-Min Family and Community Services  
Hiring Committee

405 Gran Street, Sault Ste. Marie, ON P6A 5K9  
Telephone: (705) 946-3700 Fax: (705) 946-3717

Before applying, please call the Assistant Executive Director for further information.  
Please note that incomplete applications will not be considered.

We thank all applicants for their interest, however only those selected for an interview will be contacted.

# Nechi celebrates 25 years of community service

Nechi Training, Research and Health Promotions Institute, usually just called Nechi, identifies itself and its mission as "an Aboriginal movement committed to holistic healing and healthy, addictions-free lifestyles."

The most recent statistics, covering the 1998-99 fiscal year, highlight success and progress in many areas:

Last year's graduating class celebrated 171 accredited trainees. In all, Nechi provided 320 training days to 271 participants at its headquarters in St. Albert, Alta. Nechi trainers also took 490 training days to communities across Canada. Sixty-one additional people completed family violence workshops, gambling awareness and problem gambling treatment workshops, or attended Adult Children of Alcoholics through the Institute.

Sixty-eight graduated from the Community Addictions Training Series; Advanced Counsellor Training Series, 37 graduates; Native Addictions Worker Certificate Program, 29 graduates; Community Well-ness Worker Certificate Program, 14 graduates; Program Management Training Series, 19 graduates; and the Native Addictions Worker Diploma Program, 4 graduates.

Part of Nechi's mandate involves offering inter-agency liaison and community development presentations and seminars on topics as diverse as cross cultural awareness, addictions, alcoholism; drug abuse and its effects, youth



**For the past 25 years, Nechi has been committed to training people to help others in the Aboriginal community to live healthy, addictions-free lifestyles. Nechi is well-respected for its work, not only across Canada, but on the international stage as well, assisting agencies as far away as New Zealand.**

leadership, community development, healing circles, conflict resolution, communication and suicide awareness. More than a dozen First Nations, health authorities, schools and the like took the opportunity to attend these informative presentations.

Nechi hosted the Aboriginal Youth Network, an internet site. It also participated in the first Alberta Aboriginal HIV/AIDS conference in April; and as a partner of Treaty 7 Tribal Council, Nechi helped start the Alberta Aboriginal Ad hoc Committee on Fetal Alcohol Syndrome. Ruth Morin, Nechi's chief operating officer, is the committee's provincial representative.

Various kinds of partner-

ships linked Nechi with Keyano College, Blue Quills First Nation College, Grant MacEwan Community College, the Aboriginal Healing Foundation, the Aboriginal Shield Program, Arch Psychological Services, Poundmaker's Lodge Treatment Centre, Native Counselling Services of Alberta, and the St. Albert Chamber of Commerce, among others.

One of Nechi's tasks in the fiscal period was to undertake a review, in conjunction with Keyano College and Grant MacEwan Community College, of five Aboriginal education and training programs. The results will help the Institute improve programs and launch new ones. The study

was undertaken with a grant from Health Canada.

Nechi has responded to numerous requests from other health and healing agencies, from international visitors and from schools for tours and resource materials. Delegates from as far away as New Zealand and Russia sought Nechi's assistance or collaboration.

Nechi staff serve proudly and prominently on more than 25 committees and boards — that's more than one for every year of its existence. The organizations run the gamut from the Aboriginal Advisory Committee at the Edmonton Institution for Women to the World Health Organization Substance Abuse Programming Committee.

The government portion of funding for the Institute comes from AADAC and NNADAP. In recent years, however, Nechi has sought more of its operating capital from contracted services than directly from government. The Friends of Nechi Society continues to be a prominent contributor through fundraising. Finally, with a push to gain academic recognition of its programs, Nechi's reliance on fee-paying students is increasing markedly — fees increased 500 per cent between 1988 and 1995, the most recent figures available show.

Nechi continues to give monetary support where it can to worthy individuals and organizations working for healthy communities. This past year, these included the


First Alberta Aboriginal HIV/AIDS Conference, the Indigenous Sports Council, Indigenous Women of the Americas, South Peace Neetsan Society Breakfast Club, Sponsorship for the Esquao Awards, Institute for Advancement of Aboriginal Women, and the Canadian Cancer Society's Symbol of Hope Campaign.

An operational review conducted in 1996 summarized Nechi's achievements to date as follows:

"Nechi is a maturing organization modeling leadership in First Nations Health and Addictions. It is a rich human resource pool that is still struggling to maintain its growth in a tight economy.

"It has become a financially stable and well-organized institution which continues to develop its personality and influence. Like any maturing organization, it has become more to the community around it than it is able to fully recognize in itself. As a result, it continues to balance itself between inner growth and outward service."

Beyond this, though, Nechi remains committed to the spiritual ideals that have carried it through its first quarter century and its celebration of its 25th anniversary. Nechi staff cite the spiritual component above and before any other reason they like working there. With its frontline people striving for mental, emotional, physical and spiritual balance in all their endeavors, Nechi will continue to be a leader in its field.



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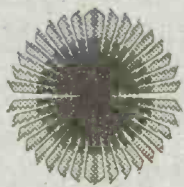
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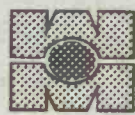
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**CEO finds work rewarding**

As the CEO of Nechi Training, Research and Health Promotions Institute, on the forefront of holistic healing and addictions-free lifestyles, you might think Ruth Morin would be too busy doing her job to talk about it. But she took time out anyway, to share with *Windspeaker* how she got into her role and the future of Nechi.

Morin was employed at Saddle Lake Counselling Services, in the NAADAP program, when she enrolled as a trainee in Nechi's pilot program management series, around 1983. A couple of years later, the Institute hired her as a trainer.

"I've been associated with Nechi for a total of about seven-and-a-half years," Morin said.

"I was a trainer for about four years, and then I went back to work in the community — Saddle Lake, Alta. And then went on to become the director of the adolescent treatment centre at St. Paul, Alta., before I came back to Nechi as assistant director to Maggie Hodgson, who was the director in 1995. Almost three years ago, in January, Maggie Hodgson left and I became the chief executive officer of Nechi. But I've worked in the field of addictions for 18 years — it's been my life's work."



Nechi CEO Ruth Morin.

Morin said it's the most challenging position that she's held in addictions in the past 18 years.

"I really need to pace myself, because it's overwhelming sometimes, but I love it. It's a position of great responsibility. It has also opened my eyes to the fact that in this position I'm serving a lot of people, not just the trainees or the staff here, but keeping the needs and wants of Aboriginal people in mind all the time."

Nechi has been exploring accredited courses in the last few years and will continue to pursue accreditation for the train-

ing in as far as colleges and universities are concerned, Morin said.

"Our partnerships are being developed with them, and we'll continue to work along those lines so that people who have taken our training can apply that to different faculties... in certificate programs, in diploma programs, and a long-term plan would be to pursue a partnership for a degree program."

Currently, Grant MacEwan and Keyano colleges in Alberta both grant credit for Nechi Training.

Another area Nechi plans to enhance, said Morin, is its summer school program, which already attracts trainees from Nova Scotia to British Columbia.

"We offer the community addictions training series during the summer, and have for the last three years," Morin said.

"One summer we offered the advanced counsellor training course at the same time as the community addictions training course; but this next summer we're thinking about doing the community addictions training course and then having several one-week modules on popular subjects."

**Proud of the work accomplished**

Wilfred Willier, chairman of the board at Nechi Training, Research and Health Promotions Institute for the past 25 years, was eager to talk about Nechi and its difficult beginnings.

"A problem area at the beginning of Nechi," Willier began, "was finding a place large enough to accommodate our training program. Lack of funds and credibility were major problems, so we went through many old buildings that were condemned; hence we moved several times.

"We didn't give up our dream of training people who, in turn, would help people in their own communities, in their effort to combat alcohol and drugs that

were killing Native people and destroying families.

"In the future, I hope to see more community involvement; also to offer programs on family violence. We need to offer a program to train young people to regain their respect of Elders. We need the Elders' knowledge and experience to make the community safer," he said.

"I've sat on many boards, but I've found that Nechi is one of the most rewarding, because it has saved many lives and helped many more to regain self-respect and lead better lives. It has been very rewarding to see so many graduates going through Nechi. I am proud of them. I am also proud



Chairman, Wilfred Willier, didn't give up on the dream, despite difficult beginning.

of the board members, staff, and all who supported Nechi in its struggles to be where it is today."

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## Nechi lifts his spirits

Lloyd Auger is one of the longest-serving members of Nechi, proud to contribute as secretary/treasurer on the Institute's board of directors. He's been associated with the Institute for 25 years, from the earliest days.

"Lot's of people from Saddle Lake [First Nation] are involved, have been involved," said Auger.

One change he has seen during his tenure is that at first funding was non-existent and difficult to find; but as Nechi has grown and gained credibility, so has its access to the resources that have helped make the Institute a premiere presence in the community addictions field.

Auger says he'll retire in about a year. His battle with Parkinson's disease is taking its toll. He has high praise for his fellow board members, as well as for Nechi's staff.

"It's therapeutic to attend one of those [board] meetings. There's always lots of humor and laughter, comradeship," while accomplishing what they need to get done," Auger said.

"With Nechi it picks you up — there's no problems to speak of — if there is, Ruth [CEO Ruth Morin] deals with it right away.



Secretary/treasurer on Nechi's board of directors, Lloyd Auger.

She's a good administrator."

Asked what changes he's noted over the years in Nechi's methods of delivering training or in administering the office end of things, Auger underlines that they've never veered far from the grassroots foundation they started with, yet he concedes they're employing more highly educated staff.

"Education is the key," Auger begins seriously, then laughingly adds, "it takes lots to write reports."

## More than just a place to work

Judy Blackburn, executive assistant to Nechi's CEO, Ruth Morin, is an enthusiastic spokeswoman for the institute, both its people and programs.

She says the glue that holds Nechi together is the bonding that occurs between staff and students, volunteers, board members and everyone else who comes into the mix, which results in friendships and professional relationships continuing long after people complete their training programs.

"Maggie [Hodgson, a former CEO who still consults with Nechi] used to say the word Nechi is a Cree word that means friend or companion. But even more than that, a broader translation would be 'our spirit touches yours,' and in that framework, it seems to be more appropriate in that so many people stay in touch — we never, ever really lose them," Blackburn explained.

But it is not just personal attachments that keep people coming back to Nechi.

"I think they believe in Nechi," Blackburn said; "I think they believe in the philosophy and the goals and what we're working for. I think

that Nechi is unique. It's unique in what we do — not as unique as we used to be, because we were the first, but I think because of the scope, it's kind of an exciting place to be. ... Plus, the people that started — they were going out against all odds. When you're working, you develop a different kind of relationship; it isn't just an ordinary working relationship, and it isn't just a friendship, and there's an investment that people make emotionally as well."

She added that Nechi Institute opened in its present location within a year of Poundmaker's Lodge Treatment Centre, when it became apparent there were too few Aboriginal people working in the field. After running its programs for several years in makeshift accommodations, Nechi entered into an agreement with Poundmaker's to share a joint facility that was built in St. Albert, north of Edmonton, in 1984.

"When you think that in '74, the problem of alcoholism in the Native community was so astronomical ... they found out there was a definite shortage of sober, Native people to counsel anybody else trying to change their life — and the philosophy was

that Natives could help Natives, right, and incorporate their culture and spirituality. So then they had to find some way to train these people and that's when Nechi was founded, based on the same philosophy that Natives' cultures, traditional values and spirituality are incorporated into our curriculum," Blackburn said.

"Nechi delivers all of its programs off-site by contract in communities all over Canada. We've trained in Davis Inlet [Labrador]; we've trained in Eel River [New Brunswick]; we've trained in Mayo, Yukon; Darcy, B.C., which is just outside Whistler. All of our training programs, plus customized programs, will go off-site.

"We have a permanent, employed training staff as well as have consultants who work with us — a lot of them are past trainers who were employed full-time; some are therapists and that type of resource people, but generally speaking, people who were associated with Nechi in the early days are still around — in contact, either through work or through personal friendships," Blackburn concludes.

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## Holistic approach works best

Harold Tookenay is Nechi Institute's senior trainer and has been involved with both Nechi and Poundmaker's Lodge since 1983 in the roles of counsellor, trainer, senior trainer and more. Back and forth between the two — working, learning, listening, sharing — Tookenay appreciates the intertwining of the two organizations with a similar philosophy of commitment to addiction-free lifestyles.

His job now is supervising Nechi's trainers, looking after training details, scheduling, "talking to communities out there who want training, who need training, and just negotiating and selling Nechi to the communities across the country," Tookenay said.

Tookenay is an Ojibway with roots in Long Lac and Mobert reserves in northwestern Ontario. He came to Alberta in 1983 after graduating from the Hazelden Foundation in Center City, Minnesota. Hazelden is a training centre for chemical de-



**Harold Tookenay, senior trainer at Nechi.**

pendency practitioners, counsellors and therapists. Tookenay chose to bring his knowledge home because his inner voice told him "Your heart belongs to the Native people in Canada; go back there and do the work there."

One of Nechi's organizational

beliefs that Tookenay passes on is that "the client/trainee must be honored: individual people know what they need and can contribute to their own healing." Tookenay finds that a lot of non-Native treatment centres are "clinical" and don't emphasize the spiritual aspects of healing enough. Sometimes even non-Native clients feel this too.

"One of the things we find here also is that we have some non-Natives [in recovery] come into our addictions program and gambling program and they take to it," Tookenay explained. "I think what they lack is the spirituality part of it — the ceremonies, the rituals and so on. They're attracted to that way of being spiritual.... And I think the reason for that is that, by and large, that part of life is missing. When I converse with Native people and we ask ourselves 'what do they want?' it seems to me there is that spiritual hunger, a thirst, a need to get in touch with that part of their lives."

## Good people, good programs

Greg Krivda, from Thompson, Man., is an experienced counsellor who works with youth at the Tree of Peace Friendship Centre in Yellowknife, a city of about 18,000 people. He's also a walking advertisement for Nechi.

Krivda has taken four Nechi courses: "I think I crammed five years into two years," he said. These were Community Addictions Training; Advanced Counsellor Training; Native Addictions Worker Program; and finally Program

Management Training. "I did my practicum while I was taking it — here in Yellowknife, at the Tree of Peace Friendship Centre," he adds.

"I've been working now the past two years as a youth worker, and two years prior to that I was working with the adults."

Krivda talked to *Windspeaker* about his present job. "That consists of going into the schools, all of the schools here, and presenting workshops and doing one-on-one counselling, work-

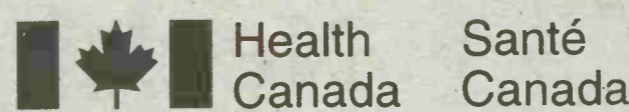
ing with the school team with the youth," he said.

"Nechi training was super — I loved it. It was something that you could understand. It wasn't all these \$40 words — it was clear and concise teachings. It was very understandable.

"For a guy that was out of school for 20 years, actually I fooled myself and I did not bad on the exam."

How he succeeded in reaching his goals says something about the man's motivation.

(see Nechi page 30.)



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## Work starts with the spirit

Brenda Dally, a consultant for Nechi Institute who moved to Kamloops, B.C., a year ago, wore many hats in 14 years of working in the Nechi fold. She was a trainer-educator, a curriculum developer, and was one of the people they called on for critical incident intervention. She also did "a lot of grief work" which was among the times, typically for Nechi staff, she went out to communities to meet their needs.

Dally says "Nechi's about a movement; it's not just about a place or an organization." For her, she tells *Windspeaker*, the best thing about Nechi "is that everything did begin from a place of spirit."

Dally's career began in the former Rape Crisis Centre in Edmonton in the early 1980s. "And then I was just given an eclectic background of training experience in Aboriginal country; for instance, I worked with (a radio station) down in Regina. ... And I worked with CBC. And my sister, Maria Campbell, was a mover and shaker for years that did a lot of alternative education, and I used to go out with her doing workshops. So there was a mix. I'm a mixed blood with a mix. And I think it just all sort of came together."

What brought Dally to Nechi in 1985 was that she met a Nechi associate while doing sexual as-

sault workshops in Native communities who asked her to do a workshop for him in Inuvik; he suggested she apply to Nechi as they were looking for trainers and educators.

"I was hired initially to work on a special project that was focused on family violence," Dally explained.

"And that was, you know, a pretty exciting time, because there wasn't much out there at that time, 1985. The project lasted for approximately 18 months. It was one of the first of its kind in Native country, so we were just breaking new ground.

"So right after that, we co-wrote with Tony Martins (a therapist who worked with sexual offenders in Hinton) a book called *The Spirit Weeps*, which was about child sexual abuse in Native communities, and it was one of the first ones that ever appeared. ... It was a collaboration that I really appreciated," Dally said.

"One of the things I appreciate about my experience with Nechi was that there was just so much trail blazing," Dally continues, attributing this to the historical context of the early 1970s and the 1980s when she says "there was so much that was moving at that time."

"I think Nechi's blazing trails in a different way now; one of the

ways that they're doing that is trying to get recognition and respect and acceptance for Native education."

She says regarding Nechi's aspirations to implement university degree-level programs, "That's been a real piece of work too, because the challenge always was, with going into mainstream education for acceptance was the non-Native world wanting to use their measurements for cultural models and what we'll call traditional content. And of course, oral tradition is so different, it's a different literary model — I'm going to call it that — than written language. The Elders have often said various things about what you do with oral tradition, the teachings. And that's an ongoing debate, about appropriation and putting things in writing, and so it's been a real challenge for Nechi to honor the Elders that were the backbone of the organization. Even the building rests on the teachings of the Elders; that's its foundation, that spiritual knowledge."

Dally says Nechi is "bravely" part of the struggle going on in the world to try to "hold on to a world view that is more harmonious and holistic, and at the same time, try to have that honored and accredited in a world that for so long did not recognize it, in fact, punished it."

## Train while working and advance

Lenore Richardson, program supervisor at Native Addictions Services in Calgary, Alta., says she previously acquired some academic background for her profession at Mount Royal College, but it's Nechi's hands-on approach to training that's really helped her to help her clients.

She's taken two of Nechi's training programs. First, while working full time for her present employer, she completed the Community Addictions Training program (CAT) over the course of about one year, for which she received a certificate in June 1997. Richardson was enthusiastic about the program format that allowed her to remain employed and to apply her new knowledge immediately to her job.

She explained she completed CAT by going to Nechi eight times during the year, staying at the institute a week at a time.

"It's what we call intensive experiential training, so for that whole week that's what you're focused on," Richardson said.

Next, she went on to take the Advanced Counsellor Training (ACT) program to "fine tune" her skills. Richardson received the ACT certificate following a half-year program in June 1998. Again, she held down her full-time job while taking the train-

ing.

This time, she not only improved her skills, she got a promotion. Richardson was appointed program supervisor at Native Addictions Services.

"Having the ACT training and fine-tuning my skills enhanced my opportunities for advancement, most definitely," she said.

She praises the friendly, inclusive atmosphere at Nechi.

"The type of training that they offer was in a round room and so everything was sort of in a circle. You didn't have your traditional classroom setting — you got to see everyone, as opposed to if you were sitting in the back, just getting to see the backs of everyone else. So there was a lot more interaction with your fellow trainees."

Another thing Richardson says was really helpful at Nechi was "they encouraged small groups throughout the week — you would be assigned a small group for support, for guidance, for bonding, for friendship. Because you know, most of the people that are coming there are coming a long ways from home and they are missing their families, and so they really took care of that part of us too. They really encouraged the bonding and getting to know

each other. When you get into this field, you have your professional relationships, so a bit of networking is done, which ultimately is going to benefit our clients, the more that we're all able to work together."

## Nechi programs deliver

(Continued from page 29.)

"I flew back and forth — 27 trips." This involved attending Nechi for a week or two, returning to Yellowknife for a few weeks, returning for more training and repeating the pattern until he completed his programs.

"There's so many good things to say about Nechi, I don't know where to start," he said. "You're treated very well there; you're treated like a human being. It's not like a normal, everyday school. It's down to earth, is the way I would put it. Very easygoing people, but also the structure was in there at the same time, to not let us get away with anything," Krivda said.

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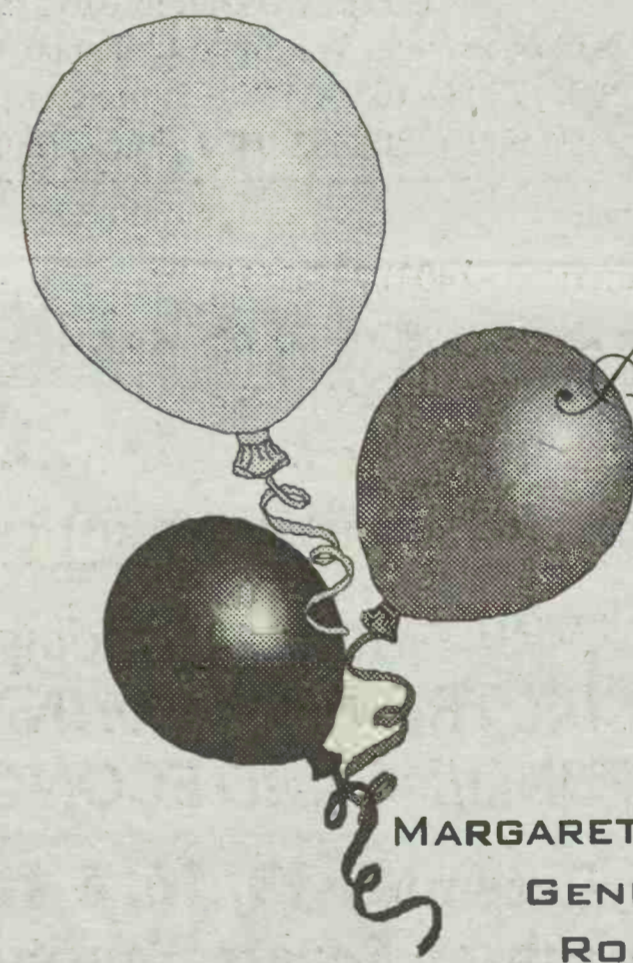
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# Peltier Freedom month, November

(Continued from page 18.)

Somehow, he manages to offer all these memories to the reader without overwhelming them, but allows them to grieve for the inhumanity of the past and injustice of the present.

The book also chronicles a place in time when relocation and termination of Native Americans ran rampant. Peltier takes you to the United States of the 1960s when Indians were thrown out of reservations and into the 'red ghettos' of urban centres. He talks about the awakening of 'Red Power' in the Vietnam era. He introduces you to such people as Russell Means, Dennis Banks and Anna Mae Aquash. He talks about sleeping in cars and spending long hours planning peaceful strategies to help the downtrodden Indian people struggling throughout the country. He takes you to demonstrations on the old prison island of Alcatraz and standoffs with commercial fisherman along the northwest coast. He brings you into the heart of the American Indian Movement and then leaves you there to make up your mind about how you feel about it all.

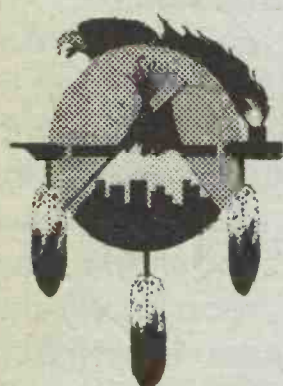
Since his arrest and subsequent incarceration, many international leaders and agencies have come forward to lend their support and demand the release of Leonard Peltier. Among them, Archbishop Desmond

Tutu and more recently, former First Lady of France, Danielle Mitterrand. The European Parliament, along with Italy and Belgium, have recently passed resolutions calling for clemency for Peltier, along with demands that investigations be carried out surrounding the circumstances of both the case and the violence that precipitated the shootout at the Pine Ridge Reservation in South Dakota.

Leonard Peltier celebrated his 55th birthday on Sept. 12th. The Leonard Peltier Defense Committee has made November Leonard Peltier Freedom Month. The committee is also continuing to petition the government to have Peltier treated at the Mayo Clinic for a severe jaw injury that allows him to open his mouth only a few centimetres. He has already had several failed surgeries while in custody. The committee asks that all interested people write letters of support and inquiry for Peltier's case.

Some bookstores have encountered difficulty in stocking *Prison Writings*, even though the defense committee maintains the book is in abundance. If you can't find it in your area, they suggest you can participate in Peltier awareness activities and help out. Contact the Leonard Peltier Defense Committee at: Leonard Peltier Defense Committee, PO Box 583, Lawrence, KS, 66044.

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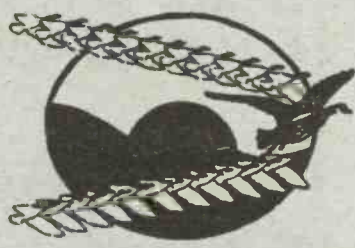
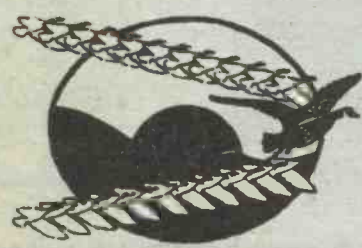
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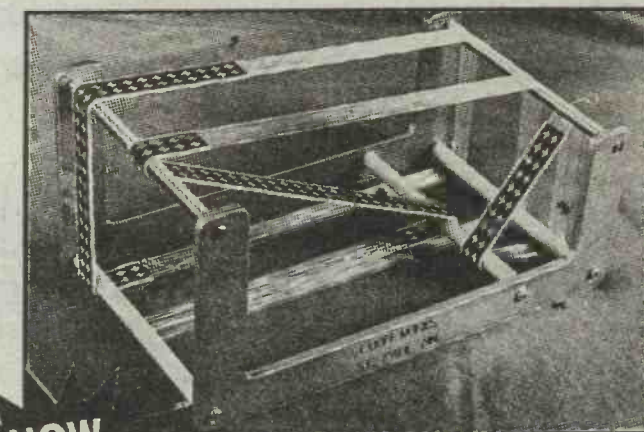
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# Leafs team with Shoppers for youth

By Sam Laskaris  
Windspeaker Contributor

TORONTO

A city Native agency is among the groups who will benefit from the sales of the Toronto Maple Leafs' official calendar this season.

The National Hockey League club has hooked up with the pharmacy chain Shoppers Drug Mart to produce a rather unique calendar.

Instead of on-ice action shots of its players, the Maple Leafs' calendar features its members in various superhero cartoon costumes.

Captain Mats Sundin is Sunstar, who is the Centre of the Universe. Sergei Berezin is

Sniper, who shoots first and asks questions later. And forward Steve Thomas is Stump, a character who gives his opponents the option of having him go around or through them. Even coach and general manager Pat Quinn has a character, Mentor, who boldly leads the fight against the forces of evil.

The calendar also includes a two-page spread of the Leafs' All-Star Federation, featuring caricatures of 11 former greats such as Charlie (The Bomber) Conacher, Syl (Slippery Syl) Apps, Johnny (The China Wall) Bower and George (Army) Armstrong.

The calendar, which costs \$3 plus tax, is available at Shoppers Drug Mart outlets in Ontario, as

well as at the Leafs' home rink, the Air Canada Centre.

All proceeds from the calendar will be split among five Toronto-area charities. One of those is Native Child and Family Services of Toronto.

Executive director Ken Richard is understandably pleased his agency will be one of those that will benefit from the calendar sales.

"It came out of the blue, so we were quite delighted," said Richard, adding after his association was chosen as a potential beneficiary he simply had to send a letter to the Leafs documenting what the agency does.

"I didn't see any problem with it, obviously."

Richard has been told his association could receive upwards

of \$25,000 from the project.

"That's not a bad hunk," he said.

The Native Child and Family Services of Toronto has an annual budget of \$4.1 million.

"[The \$25,000] is a drop in the bucket, but it is money you just can't get from somewhere else," Richard said.

The others who will benefit from the calendar sales are the Pape Adolescent Resource Centre, Canadian Centre for Abuse Awareness/Martin Arnold Kruze Memorial Fund, Youth Link and the Canadian National Institute for the Blind's Lake Joseph Centre.

All these associations work with youth.

"Today's youth are tomorrow's leaders," said Maple

Leafs' president Ken Dryden. "By assisting them now, Toronto Maple Leafs and Shoppers Drug Mart are helping to ensure a better future for them and for all of us."

Dryden said these groups were all selected because they also have something else in common.

"We deliberately selected charities and organizations that do not receive the same level of public recognition or funding as do some higher-profile groups," he said. "By giving them the recognition they deserve, we hope to bring these groups to the attention of those who could benefit from their services, as well as to those who could offer the charities additional financial assistance."

# Lebret Junior hockey Eagles get a remake

By Stephen LaRose  
Windspeaker Contributor

LEBRET, Sask.

The Lebret Eagles are seeing a lot of change this season. There's a new coach and general manager; there are new uniforms, resembling the current sweaters of the NHL's St. Louis Blues; with only eight veterans returning from last year's club, there's also a lot of new faces in those new sweaters; they also have a new mascot: "Braveheart," who was last seen at the Saskatchewan Indian Winter Games about a year-and-a-half ago before moving his fox's den to the Eagledome. They even have a new theme song — Bachman Turner Overdrive's "Takin' Care of Business."

And that's just what the club intends to do this season. With a more intensive marketing effort, a ticket selling campaign and work to reconnect the club with the communities surrounding the Eagledome, Lebret enters the 1999-2000 SJHL season by taking care of business, especially in the office.

"We're going out in the community more and we want the communities to get more behind the club," said Mike Walker, acting president of the club's board of directors.

It's a theme repeated by coach and general manager Norm Johnston. "We've gone out and done a job in selling ourselves to the community, and we've also worked very hard within the bands around us to drum up

some excitement about the hockey club.

These include visits to schools, chief and council meetings and other band members so people know that the Lebret Eagles are here," he said.

Former club president Noel Starblanket is volunteering as the club's marketing manager. He is working with a Saskatoon marketing company, which is promoting the SJHL throughout the province.

"It's been a little bit slow in going back to the sponsors year after year, but they come around eventually," Starblanket said. "They want to see hockey in Lebret and help us out."

The Eagles have two missions. Like the other 12 teams in the SJHL, they want to win the

league championship. The Eagles are also called on to develop First Nations players.

This year's Eagles have 10 Native and 10 non-Native players. Player recruitment now comes under Johnston and scouting director Greg Mackie. Veteran hockey players are now being billeted with families in the Fort Qu'Appelle, Lebret, and Balcarres areas. In the first years of operation, players instead stayed at dorms at White Calf Collegiate. The dorms will now be for rookie players only. The club will also have a new dorm parent at the Lebret residence.

The club is currently in its season ticket blitz, selling a season pass for \$99 for adults, \$79 for students, and \$49 for children.

"All across the league the clubs

are doing it. We're doing that as well," Johnston said.

The club is also promoting more of its 50-50 lottery ticket sales during the games, and expanded its non-smoking area in the lobby. Last season was a tough time for the SJHL in general and its Aboriginally-owned hockey teams in particular. Foundering in a sea of bad debts and front office problems, the Saskatoon Rage folded at the end of the 1998-99 season. The Beardsy's and Okemasis First Nation purchased the former Minot Top Guns in 1997 and moved them to their reserve near Duck Lake, but failed to draw fans, get sponsors, or win games. The club was moved to Saskatoon last season.

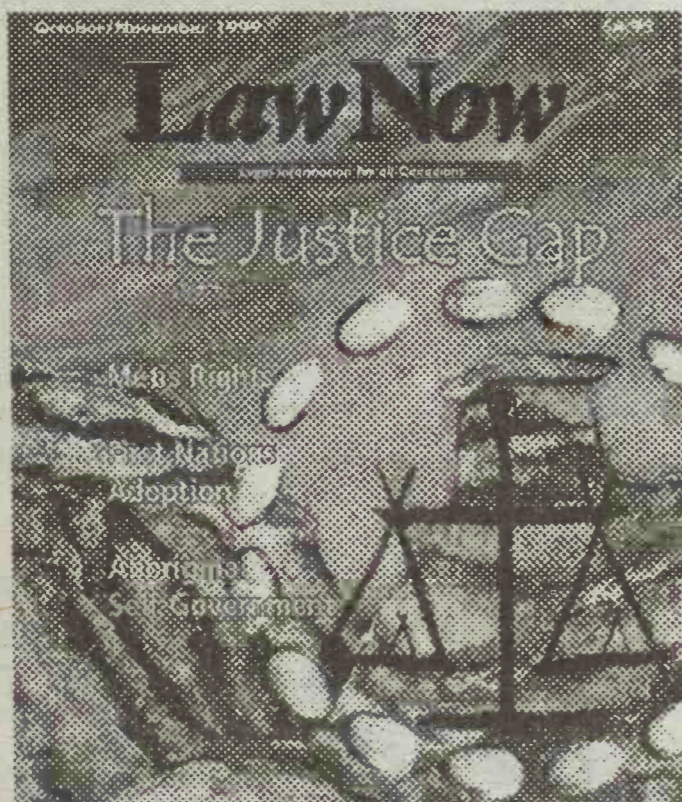
(see Remake page 34.)

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# Young people have something to say

By Marie Burke  
Windspeaker Contributor

EDMONTON

At a recent children's conference, it was the adult delegates who came to listen. That is why two young Native women came to the First Circle children's forum. They came to be heard and to find solutions to the many issues that affect them and other young people, said Caramela Auger, 19 and Crystal Gladue, 17.

"The kids have something to say and for once the adults have to listen," said Auger.

The conference saw more than 1,000 participants register for the first day and, for the second day of the conference, 350 delegates were selected to take part in discussion groups.

The discussion groups focused on five main areas that covered everything from substance abuse to the mind, body and soul.

Officials were there to listen and record the recommendations from the discussions, which will be released in a report later this year. Colleen Klein, wife of the premier of Alberta, is the chairperson for the first annual children's forum.

For Auger and Gladue, the conference was a good opportunity to share their valuable insights on what will make a difference for young people.

"Most teenagers are stuck in this whole thing that it's cool to be involved in crime. That's what it was like for me," said Gladue. She was a presenter at the violence, crime and safety workshop.

She wants to see a change for her children so they won't have to experience what she did. She also acknowledged that change will happen when young people decide to help themselves.

Both are from reserves north of the city, but both decided to live in Edmonton for the better education opportunities. Auger and Gladue have something else in common. They both became mothers at a young age.

Being a young mother means more responsibility, yet it was the realization of what that responsibility meant that awakened them to want something more in their lives. Both young women were asked by an organization called Terra in Edmonton to attend the conference. Terra is an organization dedicated to helping pregnant and parenting teens.

"I didn't want to be on welfare for the rest of my life. It wasn't enough, I mean, I managed, but barely," said Auger. At the poverty and physical needs workshop, she talked about her personal experiences of being on social assistance.

Gladue believes a lot of young people are stuck in poverty or on social assistance because of little or no education. Young people are not on social assistance because they want to be, she said.

Finding a way out of the trap of poverty isn't easy, even when someone makes a decision to do it. It could be made easier by having enough activities for teenagers that don't require a lot of money, said Auger.

"Teens also need to know what drugs and alcohol do to you, but we need different programs where it isn't just adults talking to you," said Gladue.

Both of the young women agreed that anyone who is over 30 years old is not going to get the attention of most young people. That's because it usually becomes a lecture and it makes young people feel like they are doing everything wrong, said Auger.

"If I was 30 and I wanted to understand my daughter, I'd

have to go back and remember how I was when I was a teenager," said Auger.

It takes action on the part of young people if they want to shape their futures and that ac-

tion means more than just talking about what to do, said Gladue.

"We are the future and if we don't do anything about what we are getting from society, then it is only going to get worse," said Gladue.

The young women are pursuing their education without the financial help of their respective bands. It has taken loans from student finance to secure a chance at pursuing their dreams through an education.

For Gladue it's worth putting the time into school now, for the sake of her future. She is studying to become an accountant. Her best subject is math, she said.

For Auger, becoming a social worker is something she can see that will benefit others. Along with her life experience she can help other young people to live out their dreams and not get caught in the trap of poverty or crime.

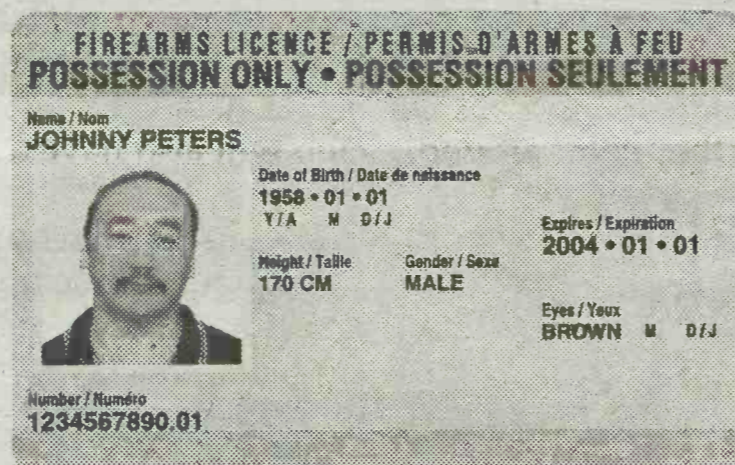


Crystal Gladue and Caramela Auger attended the First Circle children's forum in Edmonton to speak about crime and poverty issues.

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## Smart business in women's economic development

By Jolene Davis  
Windspeaker Contributor

THUNDER BAY, Ont.

The Autumn sun catches color from jingle dresses and dances it across a space crowded with both tradition and innovation. Like a dreamcatcher, Daniwin, in Thunder Bay, Ont., has captured the treasures of Aboriginal craftspeople. It also aims to teach its customers about the traditional uses, meaning, and value of the items the store stocks for sale.

This business is an initiative of the Ontario Native Women's Association (ONWA), a not-for-profit organization.

"This outlet distinguishes itself because it cares about the well-being of the individual artists and artisans," said Lisa Mutschel, the manager of Daniwin.

Daniwin sells its goods mainly on consignment and aims to get the price the artist has put on the work.

"We value their work and are here to help them market it," said Mutschel. The merchandise in the store is screened by a panel to ensure that quality and authenticity is maintained.

Though the focus is on the artisans of Ontario, Aboriginal artists from around the world are welcome to sell their work from

the site. Currently, Daniwin handles about 117 artisans.

"This is a great starting point for artists because we are able to show their work and distribute information about them. We often take special orders from customers," said Caroline La Chapelle, the executive director of ONWA.

ONWA is a provincial Aboriginal women's organization incorporated in 1971 to advocate for the well-being of Aboriginal women and their families. It is made up of 86 volunteer women's groups, located on and off reserve.

"The focus of ONWA is changing somewhat," said La Chapelle. "The earlier focus was largely about social justice. There was a lot of work done around family violence and education. We now see that women need an income."

Daniwin is the only business of its sort under ONWA's umbrella. La Chapelle said it is important for the organization to create various avenues for Native women to be self-supporting.

"Aboriginal women are on the lowest economic rung of this country," she said, "and financial self-sufficiency for women and their families is becoming a priority for ONWA."

The profit from Daniwin goes to assist other economic initia-

tives for Aboriginal women.

As well as supporting the artisans, Daniwin also aims to assist its customers. For instance, cards explain that the vases covered with deer hide are made from recycled materials. With this information, containers for dried flowers also teach respect, because they demonstrate how even scraps should not be wasted. These beautiful vases by Nichikewak, a Companionship of women from Red Lake, incorporate a visual interpretation of the four directions with color, material and shapes.

Cree and Iroquois beadwork and artwork, as well as handmade quilts and quill boxes, add to the diversity of the merchandise, along with traditional ceremonial items and handmade gold and silver jewelry.

Daniwin originates from the Ojibway meaning "treasure," and the store surrounds visitors with precious items. In November, Daniwin will celebrate its first anniversary and will launch a web site. Guests will meet artists featured in the store at an official ribbon-cutting ceremony. The store's new website at [www.daniwin.com](http://www.daniwin.com) will allow increased access to the work of the participating artisans.

"This website and catalogue will link Daniwin to the world," said La Chapelle.

## Remake for Saskatchewan team

(Continued from page 32.)

Poor ticket sales, poor on-ice performance and internal conflicts — which climaxed in a drug charge against one player and a fight between a club executive and an assistant coach in the Eagles' offices — made club officials decide to take stock this season. In addition, the club wants to control costs.

"What we did in terms of our budgets is to take a strong look. We're monitoring expenditures more closely than in previous years," said Walker, who wouldn't say how much money

the Eagles lost last season. "Like most of the clubs, we lost a few dollars."

When the Star Blanket First Nations were awarded the franchise in 1992, they said they were willing to lose some money with the club for the overall goal of developing Aboriginal youth through the club. But, says Johnston, times have changed since the hockey club first took to the ice.

"Since White Calf Collegiate has been closed — in there they had a cook, they had the dorm, they had the laundry — finances

have to be close to self-sufficient."

White Calf Collegiate, Canada's last operating Native school with on-campus residences, closed its doors in June 1998. The school was torn down last March.

"The chief and council and Elders (of the Star Blanket First Nations) say we have to make sure the team and the rink doesn't lose a great deal of money. If the band loses money on the hockey team this means other programs which Star Blanket has to provide aren't going to get as much money," Johnston said.



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**Qualifications:** Ideally, you hold a BSW/MSW. We will also consider your application if you hold a degree/diploma in Social Sciences and have considerable field experience. Experience delivering services to Aboriginal populations an asset. As the Ma'mōwe Authority is committed to delivering culturally sensitive services to Aboriginal populations we encourage applications from qualified Aboriginal candidates. As travel is required, access to a vehicle is essential.

Candidates who possess post secondary requirements but require additional experience may be considered for developmental opportunities as case aides or trainees.

Successful applicants will receive a comprehensive orientation. If you'd like an information package please call us at (780) 422-7157. Salary: \$30,852 - \$45,684. This competition will remain open until a suitable candidate is found.

#### Competition No. 6351-WDSP

Please submit your resume quoting the competition number to: Child Welfare Selection Committee, Shared Service Support Centre, 3rd Floor, Centre West Building, 10035 - 108 Street, Edmonton, Alberta, T5J 3E1 Fax: (780) 427-1018; E-mail: [hre-edm@fss.gov.ab.ca](mailto:hre-edm@fss.gov.ab.ca) (Word formats only). Reference the competition number in the e-mail subject line.

## NATIONAL ABORIGINAL DIABETES ASSOCIATION

requires a

### ADMINISTRATIVE ASSISTANT

The National Aboriginal Diabetes Association (NADA) is seeking an administrative assistant, who under the direction of the Board of Directors, will support the activities of this young and growing organization.

Responsibilities include conveying information to NADA members and other diabetes related organizations, processing all correspondence of the association, developing and maintaining files and record systems, and other related secretarial duties.

Qualifications include an acceptable combination of education, training and/or experience, experience in financial management, strong communication skills, a working knowledge of computers in a windows environment, minimum typing speed of 50 wpm, and ability to work independently with minimum supervision. The successful applicant must be bondable.

Preference will be given to those with a working knowledge of Aboriginal cultures and their organizations; ability speak/write an Aboriginal language is an asset. A basic understanding of diabetes and its impact on the Aboriginal community is required.

Please mail applications including a cover letter, resume and the names, addresses and phone numbers of three references to: Administrative Assistant Selection Committee, Box 26093, 116 Sherbrook St., Winnipeg, Manitoba. Fax: (204) 948-3835 Receipt of application will be sent to all who apply.

Closing date: end of day, November 15, 1999.  
Salary range: \$28,000 - \$33,000.

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# ESSENTIAL ABORIGINAL RESOURCE

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# The fought for their land, their country, Canada

(Continued from page 11.)

"After a long tough night, I jumped into a trench with my machine gun to take cover and sleep. When I woke up there were three Germans sitting there with guns looking at me. I tried to scramble out of the trench and turned to take another look when I saw that they were dead. Sitting up straight, eyes open and dead. They must have been killed by concussion when a bomb went off very close. I had to sit there with them until they called 'all clear' so we could come out."

Even after the fighting was over, the 3rd Division had to deal with groups of dangerous fanatics, men and members of the Hitler Youth Corps who wouldn't give up and wouldn't budge from their manholes.

"Some of them died defending their ground. We had to firebomb them out and many died. They died for Hitler."

When it came right down to basic survival skills, Native Canadian ingenuity came in very handy overseas, said Angus.

"Our troop had pretty good food over there but the French people were starving. Those city guys didn't know how to look after themselves. They had no grub, nothing. We made a big fire, killed a yearling steer and I showed them how to skin it, cut it up and cook it. We had some good punch and potatoes and, oh, those boys were hungry. They said, 'Boy, those Indians sure



DENNIS ANGUS OKANEE

know how to cook good food!" After the war was over, the Germans were allowed to go home on foot...and hungry.

"We turned a lot of the road signs around to confuse them

and had to clear a lot of dead men, horses, trucks and tanks off the roads. What a stink that was. When we crossed the Rhine and got to Germany we went to a bar on a barge that hadn't been

bombed. They opened up three beers for us. Some Germans came and sat with us, shook hands and said, 'You don't know me and I don't know you. Why are we fighting? It's between Hitler and Churchill. You never did nothing to us. Us poor people, we don't want to fight you guys.'"

After an operation and the end of the war, Donald Angus was shipped home to Canada on the Queen Elizabeth.

"I was scared to come home again, but the water was as smooth as glass. We landed in the St. Lawrence River and then went through Quebec City and on to Saskatoon by train. I came home and started to farm. My father and I had broken and plowed land on our reserve, a homesite, cropland and pasture up north, around 300 acres and a new tractor. When I went away, other people put their cattle and horses on my land and a little village had grown up on our homesite. I had no fence. Buildings and houses on the land that I had broke with my dad with 16 horses, land given to us by the reserve and Indian Affairs was taken away by the chief and given to other people. But there was nothing I could do. I couldn't put other Native people's animals in the pound. It was their land too, on the reserve."

Back in the late forties you had to work to support a family. With no work on the reserve and his wife Louisa Okanee and their

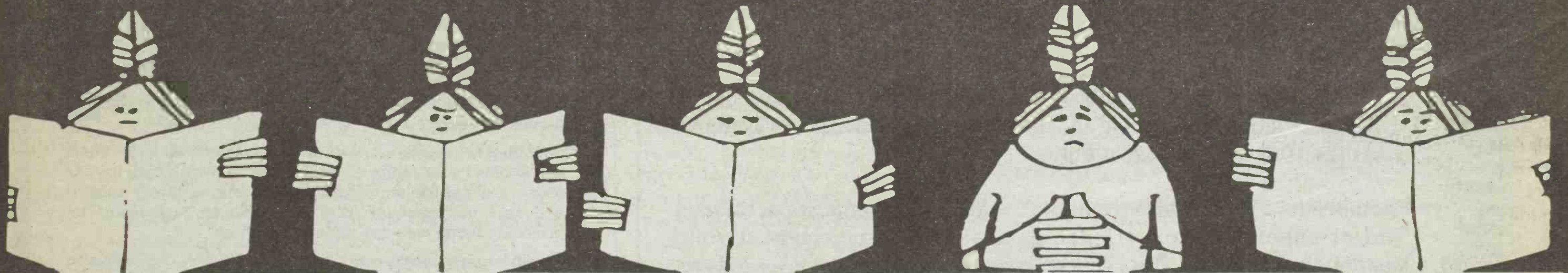
five children to provide for, Angus left to go into construction in Red Deer and Vegreville, Alta. He had wanted to farm but had not received the same parcel of farmland that had been given to non-Native veterans.

"That's what all these meetings with the federal government have been about. We have good pensions but hope they settle this land dispute soon because there are not many [war] veterans left. We are getting too old to farm. They were supposed to give us our own land off-reserve. Instead they gave us land on the reserve, land we already owned and shared. "Canada used to be our country, you know, belonged to all Native people. Ours until they took it away from us and moved us out to the reserves. We fought for Canada, took the same risks as the other soldiers, got the same medals, but when we came home, they didn't want to give us land like the rest of the veterans."

Angus, who attends Remembrance Day ceremonies every year and special D-Day memorial commemorations, also attends gatherings of Native Saskatchewan veterans.

"We fought for our land, our country, Canada. Now we are still fighting for our land, the land our Native veterans never received. I want to tell them to hurry up. We are dying out. They are so slow, the government."

## WHY BE LEFT OUT?



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