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Windspeaker • Established 1983

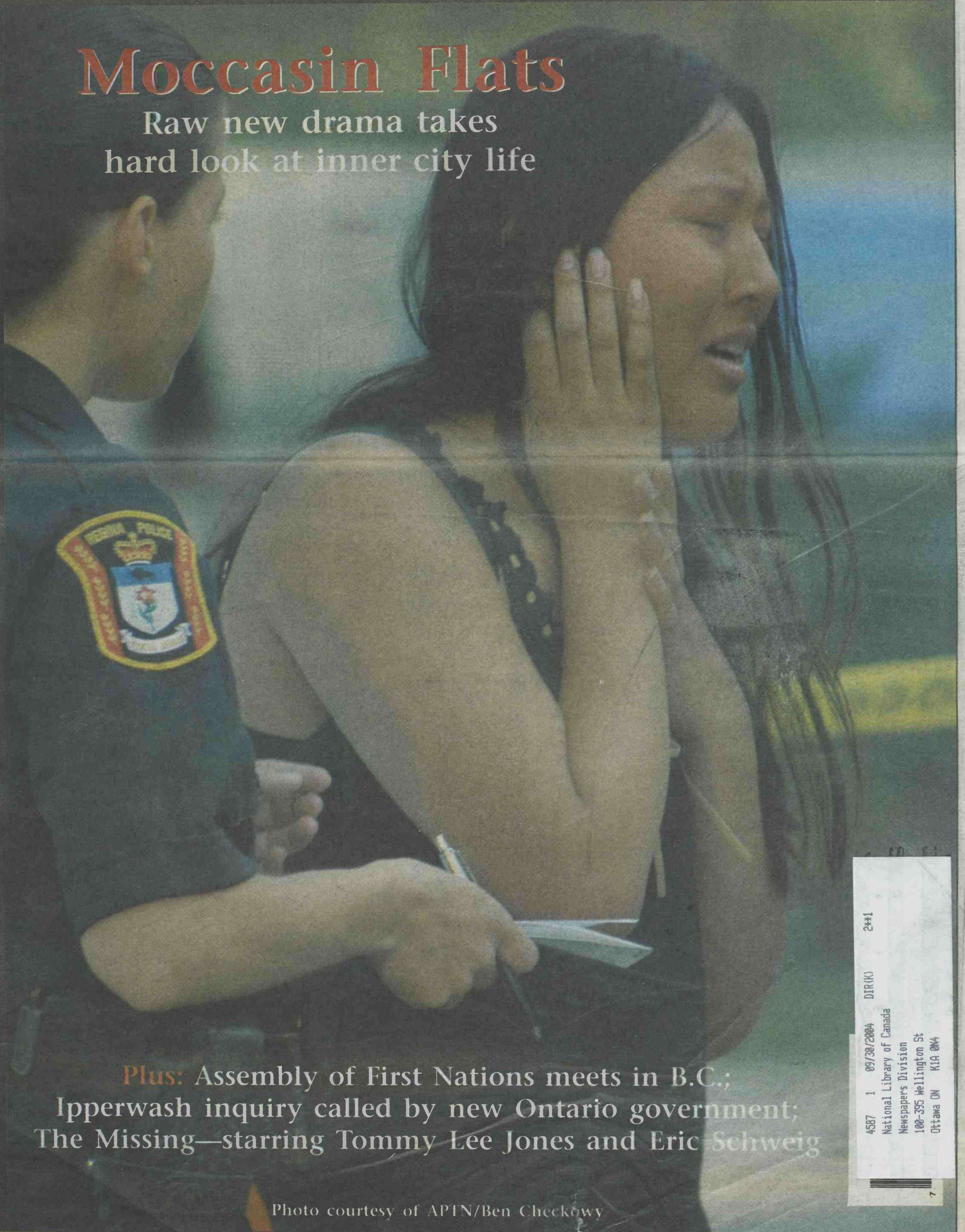
Windspeaker



BUFFALO SPIRIT/ CANADIAN CLASSROOM/ FOOTPRINTS

Moccasin Flats

Raw new drama takes hard look at inner city life



Plus: Assembly of First Nations meets in B.C.;
Ipperwash inquiry called by new Ontario government;
The Missing—starring Tommy Lee Jones and Eric Schweig

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Wind taken out of Fontaine's sails 8

The newly elected national chief of the Assembly of First Nations gets a lesson from the chiefs on the bottom-up approach of the organization. Lead or follow? What's Phil Fontaine to do?

Ipperwash inquiry called 9

A new Liberal government in Ontario does what the past two Tory governments failed to do—call an inquiry into the shooting death of First Nation activist Dudley George. The family of the slain man takes a gamble and settles its lawsuit against the Ontario Provincial Police and politician Mike Harris.

All-Aboriginal television drama set to air 21

Moccasin Flats, a raw, new dramatic series that takes a hard look at life in the inner city will air on the Aboriginal People's Television Network beginning in November. What started as a youth training project by Big Soul Productions, has exploded into a well-received independent film and now a tension-packed series with an all-Aboriginal cast and crew.

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Integrate or assimilate? The words are different, but how different are their meanings? The Assembly of First Nations national chief wants to integrate First Nations into the federal system, at least that's what he said in his pre-budget submission called Getting Results. So is this the end of the sovereigntist movement?

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The Assembly of First Nations' good message gets lost in a bad situation of its own construction; he's the father, so file now with the courts; the Inuit are losing their edge in the area of physical fitness; treat depression with St. John's Wort.

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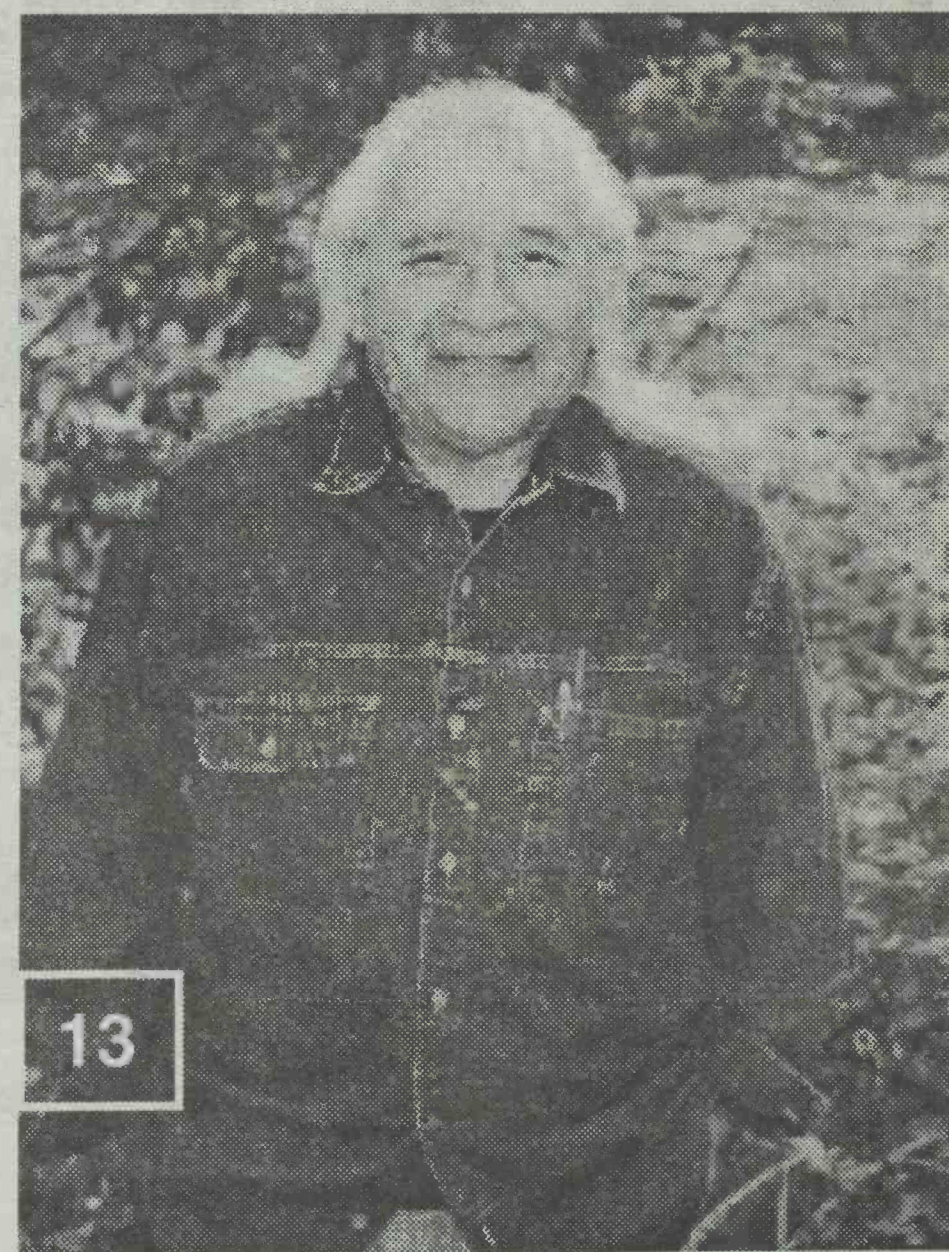
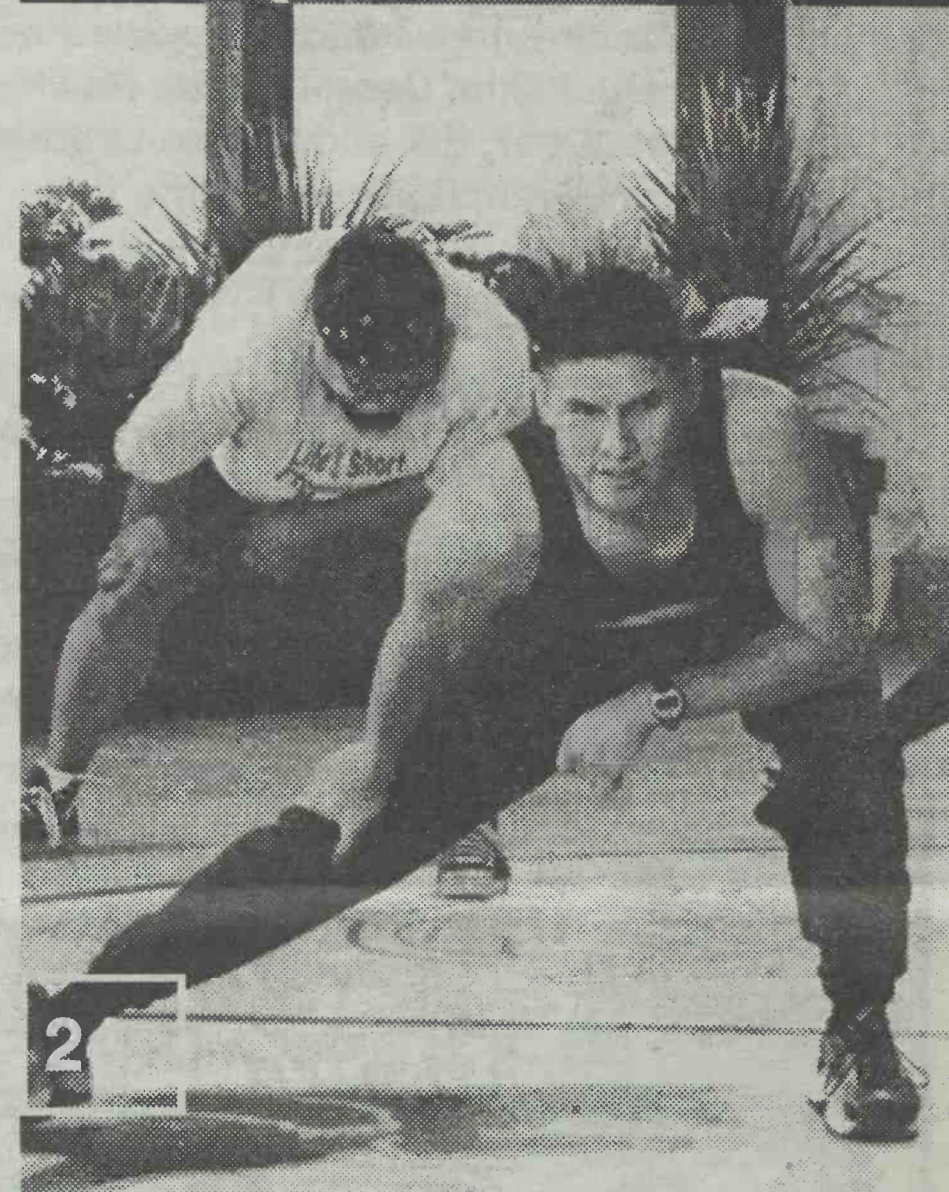
After spending 12 days in Canada, the United Nations special rapporteur on racism comes to the conclusion that racism is flourishing in this country and the Aboriginal people are the ones most victimized by it.

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Tommy Prince became the most decorated Aboriginal person in Canada for his efforts in the Second World War and Korean War. This month we pay tribute to his memory, and remind our readers to take time on Nov. 11 to pay tribute to the others who fought in the past for the freedom we enjoy today, and those who continue the fight today.



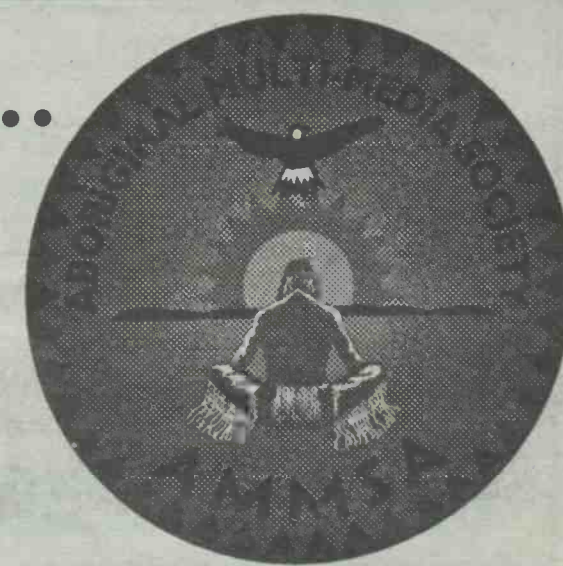
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Bring on the future 

Sour g lots of

This month, chiefs on both sides as Bill C-19, the fiscal... accused each other of sour gra... presence and legitimacy of the... ing to come to terms with po...

Each side accused the other... almost childish behavior.

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able to stop him, because un... wrong.

The national chief apologi...

"I fall in line. The national... But if there's a line, who's at...

real, sincere dialogue on that... forward together.

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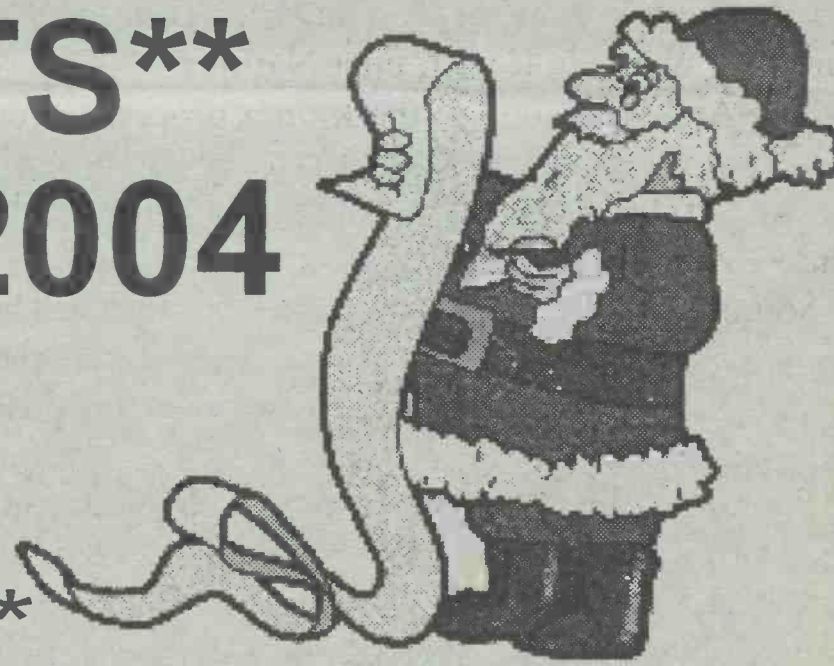
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Sour grapes; lots of wrath

This month, chiefs on both sides in the fight over such issues as Bill C-19, the fiscal institutions legislation, accused each other of sour grapes, of failing to accept the presence and legitimacy of the other's position and of failing to come to terms with political realities.

Each side accused the other of stubborn, single-minded, almost childish behavior. There's clearly a sharp divide on basic approaches among the chiefs of Canada.

We probably shouldn't be surprised. It's nothing new.

But it has become the central issue in First Nations politics and it needs to be addressed.

National Chief Phil Fontaine won the election, get over it, said one camp. Winning the election doesn't give him a blank cheque, said the other. If his mandate needs to be respected then so does ours, they added.

It's a knotty problem, no doubt about it. Especially when Indian Affairs Minister Robert Nault leaves no doubt that First Nations are under intense pressure to integrate into the Canadian constitutional family.

Integrate. Assimilate. Their meanings are similar but there is a crucially subtle distinction between the terms. One can integrate into another system—in this case the First Nations government system integrating into the federal system—and remain more or less intact and true to the origins. To be assimilated is to be absorbed utterly. Forced assimilation is one of the central elements of cultural genocide. So says the United Nations and just about everybody else who has ever pondered such issues.

Integration is not assimilation, but it can come awfully close to the line, especially when you consider Canada's sordid past in dealing with Aboriginal issues.

The minister—and to some extent, the national chief because he used the word in his pre-budget submission called Getting Results—wants First Nations to integrate into the Canadian system.

Nault said it bluntly. The government of Canada will never pour millions of dollars (or billions if Fontaine's Getting Results agenda is to be given the gift of life) into a sovereigntist movement. They didn't do it in Quebec and they won't do it with First Nations.

The AFN will soon embark on a process to renew itself, so said the national chief. We'll believe it when we see it. There have been so many false starts over the years that have fallen by the wayside in recent memory.

Somebody from Fontaine's transition team will be given the job of holding consultation sessions all across the country, so Native people can bash away at how the AFN should shift shape.

Fontaine told *Windspeaker* that he will seek to include the traditional leaders in that process. Many traditional leaders are unabashedly sovereigntists. If that's what the people want then the AFN may as well give up all expectations of ever receiving another penny from a Canadian government except through the court or negotiation processes. A lot of well-paid Native politicians and technicians will have to tone down their financial expectations, in the short-term at least. Some would say that would be a true test of their commitment to First Nations people.

The fundamental question that needs to be resolved before any of this can be addressed is the one of sovereignty. Nault said First Nations can have jurisdiction in some areas that is superior to that of the federal government, but the feds will always be the senior partner.

That's what integration looks like. If Fontaine and his supporters want that, as it appears they do, it's time to come clean and say it.

Ask the question: Do we abandon sovereignty in favor of integration? Yes or no?

Nault's comments make it clear that any time anyone uses the phrase "in the modern context" it refers to integration, not sovereignty.

That may or may not be a good thing. But the First Nations people should be asked the question before one more step is taken in any direction.

Fontaine tried to push things through—some would say lead, others dictate—and the opposition chiefs were able to stop him, because under the AFN charter, it was wrong.

The national chief apologized.

"I fall in line. The national chief falls in line," he said. But if there's a line, who's at the head of it? Let's have a real, sincere dialogue on that issue and then try to move forward together.

—*Windspeaker*

[rants and raves]

CAP makes clear its position

Dear Editor:

In the October 2003 edition of *Windspeaker*, comments were attributed to lawyer Jean Teillet about the effect of the Powley decision on non-status Indians, and specifically on the Congress of Aboriginal Peoples (CAP). These comments are inaccurate.

Ms. Teillet reportedly said that the Powley decision is "going to be very difficult for organizations like CAP" because CAP claims "that anybody who had any Aboriginal ancestry could claim to be Métis and could claim rights."

CAP makes no such claim. CAP's position was clearly advanced in the Powley case when it was before the Ontario Court of Appeal and when Ms. Teillet was present. As Ms. Teillet then heard, CAP's position is in line with the three-part test subsequently indicated by the Supreme Court of Canada in Powley. Ms. Teillet's

comments that "anybody who had Aboriginal ancestry could claim to be Métis and could claim rights" is inconsistent with CAP's stated position.

Not only did CAP not advance the position Ms. Teillet reportedly attributed to it, but along with its member organizations CAP urged the courts to establish a Métis definition that would allow for recognition of other Métis communities beyond Red River, of which Sault Ste. Marie is one. This position is in line with what the Royal Commission on Aboriginal Peoples had to say about Métis. The results of the Powley case demonstrates that CAP was successful in sensitizing the Supreme Court to the rights of these forgotten people.

Yours sincerely,
Chief Dwight Dorey, M.A.,
Congress of Aboriginal Peoples

Love overcomes the divide

Dear Editor:

As a two-spirited Catholic I feel extreme embarrassment and disappointment over the recent decision by the Vancouver archdiocese from banning VanCity [Credit Union from teaching] in its schools because of their open support of the queer community. Obviously Archbishop Exner is quick to point out the "intrinsic evil" of the homosexual act while omitting the greatest Christian teaching—love.

If you love, then you don't judge. You don't condemn. You don't marginalize. And above all, you don't persecute!

Love means you love no matter what differences there are, whether they be differences of race, religion, lifestyle or opinion.

Unfortunately, love gets shoved to the back burner many times because of doctrine. Throughout history, doctrine has been used as a weapon to repress peoples who are different.

I look at the oppression my Aboriginal brothers and sisters suffered in residential school, my mother being one of them. It was there that doctrine was forced upon my people in the name of saving them from their savage ways. They were stripped of both their culture and dignity; the effects of this abuse are still seen to this day—high rates of drug and alcohol abuse, physical and sexual abuse, high unemployment, suicide, bad health, etc.

When you attack the very core of what someone is, then you might as well put a gun to their head, because the effect is the same. An empty shell is all that remains.

Part of this attack upon my people was the loss of the wisdom of our cultural teachings in regards to two-spirited peoples. Before the coming of the missionaries, two-spirited people were respected, contributing members of First Nation society. We were seen as visionaries who looked out for the community and we also cared for

the orphans who lost their parents. We were also seen as peacemakers helping to bring harmony and stability to the community.

But because of the brainwashing imposed at residential schools, these teachings have been forgotten and replaced with fear and hatred. Two-spirited peoples are now oppressed by their own people because of this.

Now the new target is my queer community, so I feel doubly oppressed by the church—first for being a "dirty Indian" and now for being a "dirty faggot."

Fortunately though, we live in an enlightened society, so there is no chance of us being carted away to queer residential schools where doctrine would again be used to save us from our savage ways.

That was the reason I put together "Kichx Anagaat Yatx'i: Children of the Rainbow" for the Out On Screen Vancouver Queer Film & Video Festival this year. To help us as two-spirited people tell our story, so as to help us on our healing journey. But our story will also help educate society and help them remember what our culture teaches: Love and respect everyone.

That is why my production received the Audience Favourite Award from the festival. Because it was a celebration of diversity and pride that helped the audience with a vision of the future filled with hope.

We've come a long way, but actions like those taken by Archbishop Exner show that we still have a long way to go.

Thank you, VanCity, for supporting us. We will support you because of it.

Fight the good fight my people! Never give up and never give in to hate. Fight hatred and discrimination with love and respect, and let our voices be heard once more: "We Queer! We Eat Deer! Get used to it!"

Gunalchish! (Thank you)
Duane Ghastant Aucoin
Vancouver

Just reading and thinking

I want to talk about the idea of Aboriginals being recognized in the Constitution under Section 35, and I'm sitting here wondering if that was a ploy to pull us out of Aboriginal cultural significance as we look at ourselves and define ourselves.

By being recognized in the Constitution, are we not being pulled into the white man's process of trying to

get our answers from always having to go back to his tool.

I guess it got me thinking about that when I was reading about the Samson issue and what's going on in terms of how we're constantly being forced to use the white man's mechanism and systems.

—unidentified caller

[talk it up]

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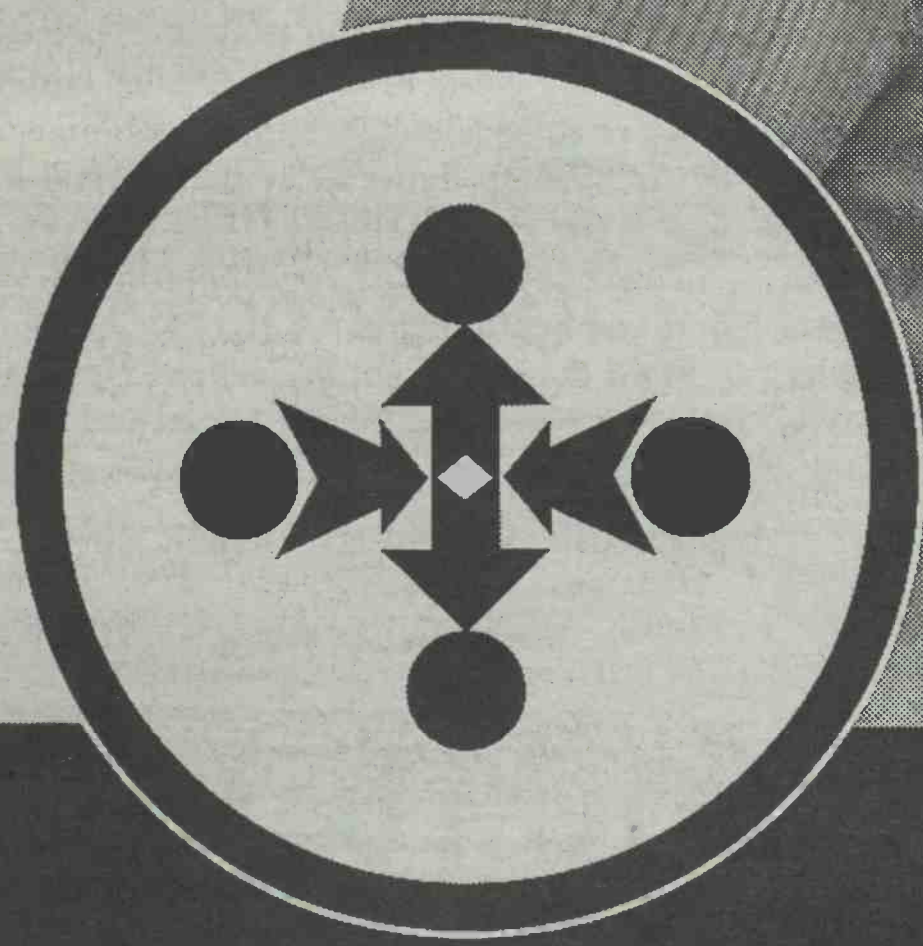
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		<p>DEADLINE: JUNO 2004 AWARD APPLICATIONS FOR JURIED CATEGORIES November 26, 2003 www.junoawards.ca 1-888-440-JUNO</p>	<p>CANADIAN ABORIGINAL FESTIVAL November 28 - 30, 2003 Toronto (519) 751-0040</p> <p>CANADIAN ABORIGINAL MUSIC AWARDS November 28, 2003, Toronto (416) 870-8000</p>	<p>TSQ'ESCEN' POWWOW: UNITING THE CIRCLE November 28 - 30, 2003 Canim Lake, B.C. (250) 397-2215 before 10 p.m. please</p>	
23	24	25	26	27	28
	<p>25 DAYS UNTIL CHRISTMAS</p>	<p>10 YEAR ANNIVERSARY FOR AMMSA NEWS PUBLICATION ALBERTA SWEETGRASS</p> <p>INTERNATIONAL DAY OF DISABLED PERSONS December 3, 2003</p>	<p>DEADLINE: NATIONAL SONGWRITING COMPETITION CANADIAN MUSIC WEEK December 5, 2003 www.canadianmusician.com</p>	<p>NATIONAL DAY OF REMEMBRANCE AND ACTION ON VIOLENCE AGAINST WOMEN</p>	
30	December 1	2	3	4	5
<p>FIRST NATIONS ART EXPOSITION December 7, 2003 Curve Lake, ON. (705) 657-3661</p>		<p>HUMAN RIGHTS DAY</p>			
7	8	9	10	11	12
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					Saturday

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HEALTH EXPO 2003
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e-mail: juliah@awg2004.com

CANADIAN MUSIC WEEK
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2004 JUNO AWARDS
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Wind taken out of Fontaine's sails

Opposition chiefs hijack special assembly agenda

By Paul Barnsley
Windspeaker Staff Writer

SQUAMISH NATION, B.C.

Opponents of Bill C-19, the First Nations Fiscal and Statistical Management Act, succeeded in forcing an agenda change at the Oct. 8 and 9 special chiefs assembly that allowed them to defeat a resolution in support of the bill.

The chiefs who opposed the fiscal institutions legislation were on the offensive from the beginning. Technicians working to oppose the bill say the agenda seemed to have been set up for a vote on Day 2. The opposition strategy was to force the vote on Day 1 in the hope that not all the chiefs who supported C-19 would be in attendance.

When assembly co-chair Luc Laine tried to get the assembly agenda approved by the chiefs—usually a formality—Chippewas of Nawash (Ontario) Chief Ralph Akiwenzie was on his feet with a demand the agenda be significantly altered, suggesting working into the night, if need be, to get some work done.

The altered agenda resulted in the resolution put forward by Squamish Nation Chief Bill Williams being put to a vote. The resolution called for the assembly to reject the governance act, amend the independent claims body initiative and accept C-19. A vote soundly defeated the motion 109 to 65 with two abstentions.

Many of the chiefs in assembly attacked National Chief Phil Fontaine for his support of Bill C-19. Fontaine's position heading into the assembly was that he had campaigned on a platform of supporting C-19 as long as it was optional and contained a non-derogation clause. His recent election, he said, gave him the mandate to push that position. This unabashedly aggressive attitude was exactly what the assembly chiefs were concerned about, that their newly elected national chief was forgetting the bottom-up structure of the organization, where the top takes

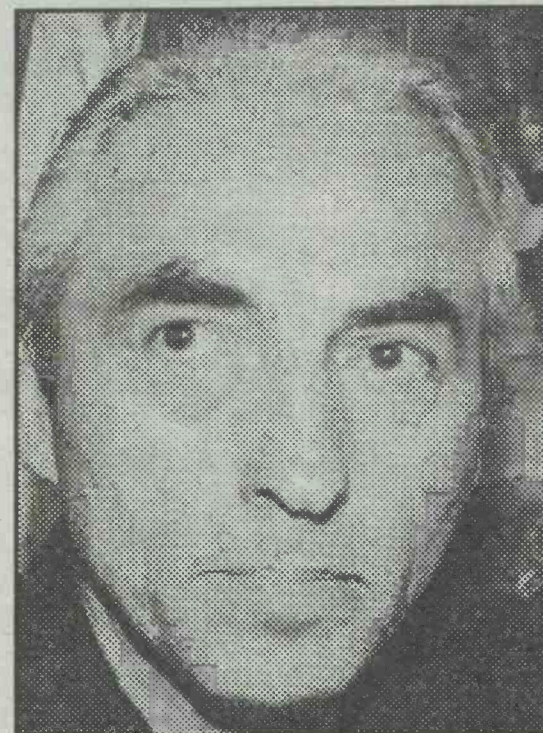
"The disappointment... is one that I share, not only with the B.C. delegates here, but also with a number of delegates from other regions. But we accept the decision of the assembly and we want to move on. There's important business to attend to and we want to deal with that business."

— AFN National Chief
Phil Fontaine

orders from the assembly, rather than dictates to the assembly. The chiefs were concerned that the national chief and executive were preparing to steam-roll ahead with an agenda without their direction or consent, and this concern could have been at the root of the defeat of the C-19 resolution.

The plan calls for money for a wide range of policy areas, including \$500 million for education, \$300 million to increase the number of land claim settlements and \$200 million for housing. It does not call for the money to be funneled through the assembly, Fontaine said.

"This is an unfortunate misrepresentation of this pre-budget submission. What we are seeking is new money. New money that will be directed to tribal governments and First Nations governments so that they can administer these funds for housing, for education, for health, policing, languages," he said. "There's absolutely no plan or design to have AFN administer these funds. We've already said that we're not in the business of delivering programs and services. We're a political organization. It's unfortunate that people have this idea that what we're after is \$1.7 billion that AFN will [get]."



The national chief admitted to *Windspeaker* that he was disappointed with the loss.

"The disappointment... is one that I share, not only with the B.C. delegates here, but also with a number of delegates from other regions," said a newly chastened Fontaine on Oct. 9. "But we ac-

cept the decision of the assembly and we want to move on. There's important business to attend to and we want to deal with that business. As far as I'm concerned, the deal is done here as far as these bills and we will take our cues from the assembly and the assembly has instructed me on how I ought to proceed and I will take that very clear direction."

Though the chiefs forced Fontaine to back away from his position on C-19, it's uncertain what was gained since the bill was scheduled for debate in the House of Commons on Oct. 20 and he had already sent a letter of support of the bill to the standing committee on Aboriginal Affairs. Bill C-19 could still be passed into law after moving to the Senate for hearings and amendments.

(Special Assembly coverage continued on page 10.)

Media gets it wrong, says chief

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

National Chief Phil Fontaine arrived in Vancouver for a special chiefs assembly with a goal of correcting what he called "an unfortunate report in the national media" that he was asking for almost \$2 billion for the Assembly of First Nations. The reality, he said, is that only one per cent of that proposed funding would go to the AFN.

Getting Results is a 10-point proposal to reform the Assembly of First Nations and dramatically improve the services available to First Nations people. The 40-plus page document was leaked in early October and widely distributed.

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Many veteran observers of First Nations politics jumped to that conclusion and, knowing the AFN takes a 15 per cent administration cut on all money it administers, saw Fontaine asking for almost \$300 million for his organization, more than 10 times the amount of its highest budget ever. That was a crucial error, he said.

"There's no administrative cut in this case. In fact, we've made a point that the net effect, as far as AFN is concerned, is one per cent. We've made a separate submission

to the government and we're still in the process of negotiating our budget. I'm hoping that we will be successful in securing additional revenue so that we can deliver on the instructions that we have received from the chiefs in assembly."

The Getting Results Agenda was presented to the media before it was formally presented to the chiefs in assembly for discussion and input, which caused some ill-will at the meeting in Squamish. Fontaine was hoping that the agenda would receive the approval of the chiefs there, but instead the assembly passed a motion to meet on the matter at another special assembly to be held sometime in December or January 2004. The chiefs said they needed time to discuss and digest the plan before they were asked to endorse it.

There was a confusing development on Oct. 2, election day in Ontario, when it was announced that the family had settled its \$1 million wrongful death civil action against the Ontario Provincial Police and dropped its lawsuit against Mike Harris and others. It was just days away from heading to trial.

Inquiries by *Windspeaker* revealed that a high stakes gamble was being considered in the days leading up to the Ontario election. An offer by the defendant to settle the lawsuit for cash had been made several weeks before but rejected. As the family and their lawyer watched the polls, it became clear that the Tories would lose their hold on power for the first time since the fatal Sept. 6, 1995 shooting of Dudley George at Ipperwash Provincial Park. And that, ironically, would cause difficulties.

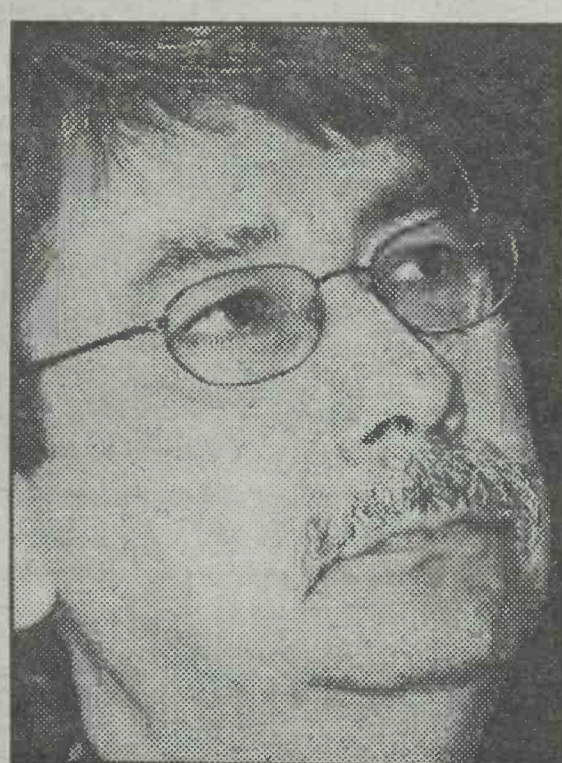
The Liberals had repeatedly committed to calling an inquiry into the shooting should they form the next government. They would have presented a problem for the George family, as they would have been faced with funding a battle on two fronts, an inquiry and in the court. That left two options—drop the lawsuit and be forced to pay the defendant's legal costs, estimated at several million dollars, or accept the offer to settle and bet on the Liberals keeping their promise to call an inquiry.

George family lawyer Murray Klippenstein rose early on election day, checked all the daily newspapers in the Toronto area and noted that not one writer in any of them was holding out hope for a Tory re-election, so early that day the call was made to accept the settlement offer.

The gamble paid off. Barely 10 minutes after the polls closed, the



Jason Goodstriker:
new from Alberta



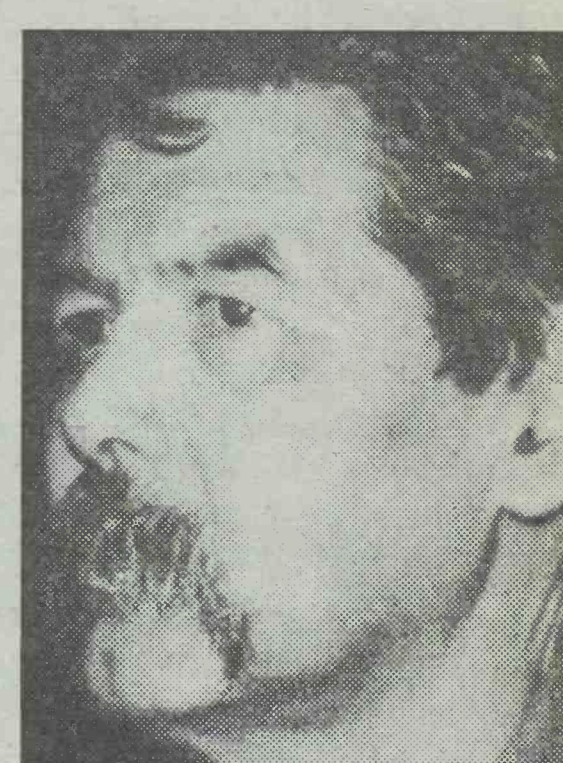
Herb George:
end of year resignation



Bill Erasmus:
confusion in N.W.T.



Perry Bellegarde:
defeated in Saskatchewan.



Francis Flett:
Kill Bill—C-19 that is.

Old guard packing; new blood for executive

Several new members of the AFN executive were attending their first assembly as national office holders. Newly elected Alberta Vice-Chief Jason Goodstriker addressed the assembly, but steered clear of controversy. The new Manitoba Vice-Chief, Francis Flett, stated his opposition to C-19. Yukon Vice-Chief Rick O'Brien attended the annual assembly in

Edmonton in July immediately after winning the northern job. He sat at the executive table for the first time in Squamish. Another vice-chief was attending one of his last assemblies in that capacity. B.C.'s Herb George announced in early October that he will not seek another term and will step down as of Dec. 31.

One vice-chief's presence at the

head table was the source of some controversy. Bill Erasmus did not run for another term as Dene Nation chief, a position that has also carried with it the Northwest Territories vice-chief's position. He is waiting for a Dene Nation meeting to either confirm or relieve him of his vice-chief's duties. The new Dene Nation leader, Noeline Villebrun, wrote to the national chief before the assembly.

"We are very disappointed in your decision to continue to support Mr. Erasmus as regional vice-chief of the N.W.T. after you have been informed repeatedly of the change in leadership. We would like to hear from you regarding this matter. It is urgent that you reply or we will have no choice but to bring this to the attention [of] the people of the Yukon and Northwest Territories

as a total disregard for our rights and disrespect to our people," she wrote. Lawrence Joseph, a vice-chief with Federation of Saskatchewan Indian Nations (FSIN), attended as the Saskatchewan spokesman in place of Perry Bellegarde who was campaigning for re-election as FSIN grand chief. Bellegarde was defeated by Alphonse Bird for the FSIN position on Oct. 16.

Ippe

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Two successive Progressive Conservative governments lasted 2,949 days without calling a public judicial inquiry into the killing of First Nation activist Dudley George, despite allegations that prominent members of their party—former premier Mike Harris in particular—shared some of the blame in the events that led to Dudley's death.

Newly elected Ontario Premier Dalton McGuinty waited less than 1,000 minutes to set an inquiry in motion. On Oct. 2, barely 12 hours after his party was swept into office after eight years of Tory rule, the Liberal leader announced that an inquiry would be held. It was just what the George family had bet on heading.

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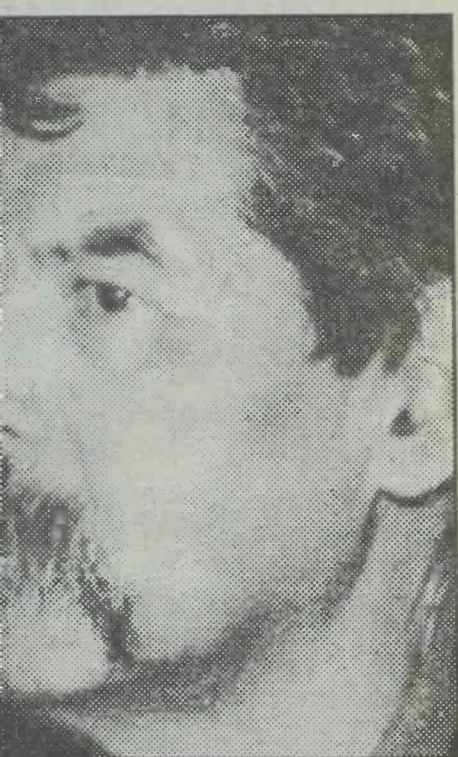
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Special Assembly coverage continued on page 10.)

Chief

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Executive

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Ipperwash Inquiry Called

By Paul Barnsley
Windspeaker Staff Writer

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"[Mike Harris] may have put out a press release indicating that we finally had come to the decision that he wasn't involved, but that was not true because he is going to go through the public inquiry now as well. I wouldn't be celebrating too soon."



—Sam George

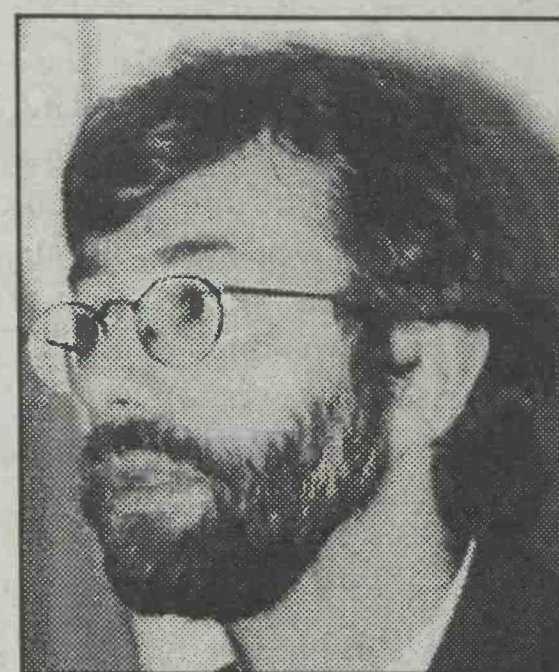
CBC Television News' election desk was calling it a Liberal majority government. In one of his first press conferences after victory was assured, Premier-elect McGuinty made the inquiry official.

Harris, who is being touted as the man who will lead a new federal party that will merge the Progressive Conservative and Canadian Alliance parties, got to the media first after the settlement and claimed that the dropped lawsuit was his vindication.

Klippenstein begs to differ.

"I'm aware that Mr. Harris claims that the settlement at trial somehow exonerates him, but nothing could be further from the truth," the lawyer said. "The plaintiffs have agreed not to ask for any money. That's all [the agreement to drop the lawsuit] says. Mr. Harris may want people to think that dropping the claim in favor of a public inquiry instead vindicates him, but all it does is say that he will face questioning in a public inquiry."

"As we approached trial we noticed that people were increasingly willing to provide more information to us because they saw, correctly, that in fact this was going to happen and the truth would not be denied. So we had witnesses telling us things they claimed to forget before."



—Murray Klippenstein

Sam George, the brother of Dudley who has been the principal plaintiff in the lawsuit, bristled at the suggestion that Harris has been cleared of any wrongdoing.

"He may have put out a press release indicating that we finally had come to the decision that he wasn't involved, but that was not true because he is going to go through the public inquiry now as well. I wouldn't be celebrating too soon," George said.

"Mike Harris' government always refused to call an inquiry.

They forced us into the only option available to get at the truth and that was to start the civil lawsuit in the courts. They knew very well that it has always been our priority to have a public inquiry, not litigation. What's happened in the last eight years and everything we've been through with motions, cross-motions and all, we did take a pounding but we went through it. When that window of opportunity [the inquiry] opened. We took it."

(see Family page 14.)

Benefit turns education fundraiser

By Suzanne Methot
Windspeaker Contributor

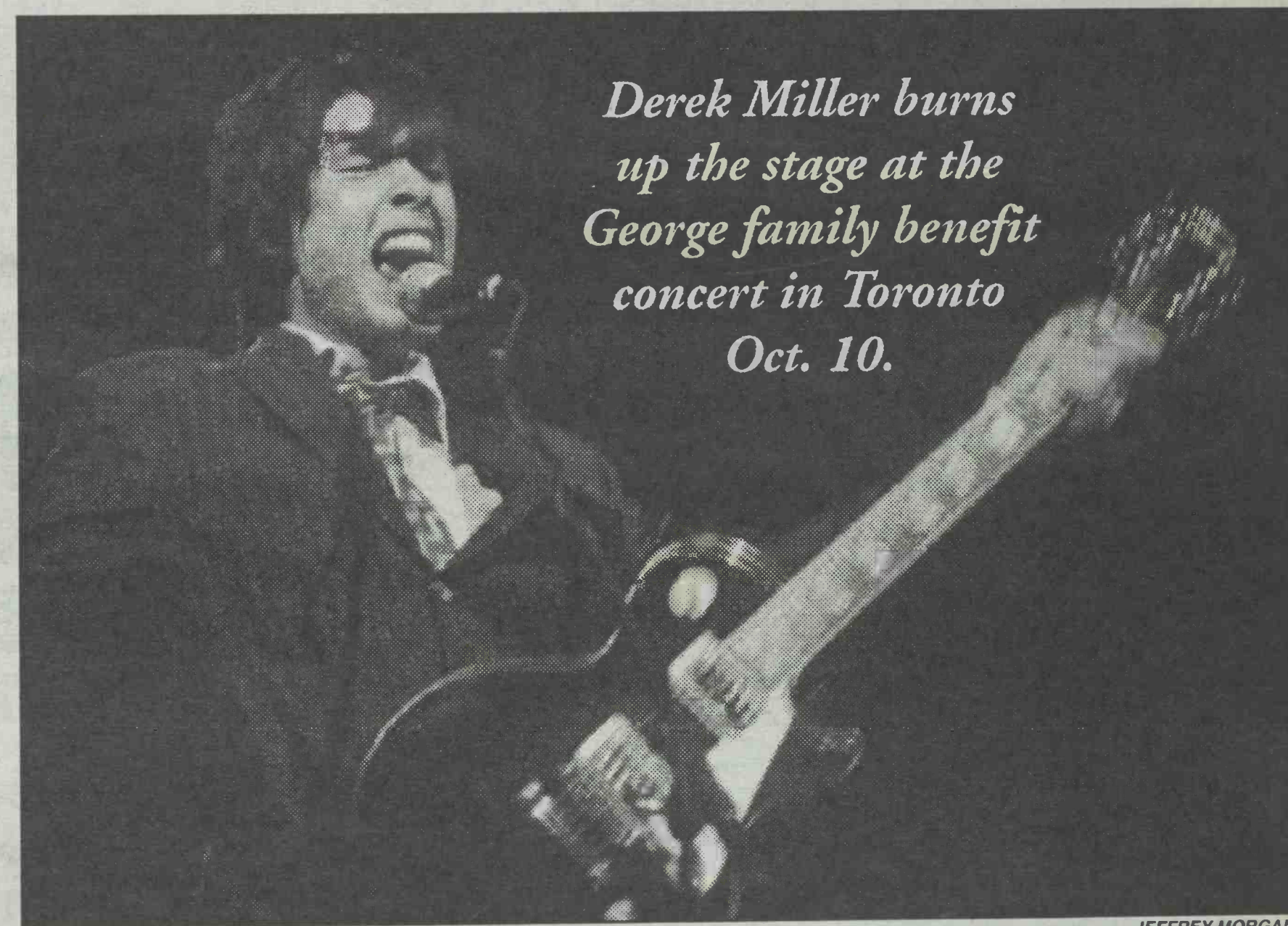
TORONTO

A benefit concert held at Toronto's historic Massey Hall on Oct. 10 was supposed to raise money for the George family of Stoney Point, Ont. to fight a wrongful death lawsuit against the Ontario Provincial Police and former Ontario premier Mike Harris. Instead, it turned into a fundraiser for a new Aboriginal education fund.

The Harris government, which was in office during the 1995 protest at Ipperwash Provincial Park during which Dudley George was shot and killed, "spent millions of taxpayers' dollars fighting an inquiry," said benefit organizer Martin Long. But Ontario's newly elected Liberal government announced it would call an inquiry into George's death. As a result, the George family settled the lawsuit out of court.

"We don't need to fight for an inquiry anymore," Long said, "so we decided to celebrate the fact that the George family got what they wanted."

"We don't have all the details settled yet, but we will create a scholarship fund to support [Native education], and we will consult with the Native community



JEFFREY MORGAN

Derek Miller burns up the stage at the George family benefit concert in Toronto Oct. 10.

about how to manage that fund and how to use the money. This will give us an opportunity to remember Dudley in a more permanent way," Long said.

The benefit was organized and sponsored by the Elementary Teachers of Toronto (ETT), an 11,000-member chapter of the Elementary Teachers Federation of Ontario. The ETT paid all the

costs associated with the concert, including hall rental and artists' travel expenses and fees.

"Every penny raised tonight will go into the fund," Long said.

Jazz singer Molly Johnson was the stand-out act of the night, contributing a performance that was soulful and accomplished. Johnson was humble, funny, and sexy. The love and respect be-

tween Johnson and her friend and piano accompanist, Andrew Craig, was a tribute to the life and legacy of Dudley George. Johnson gazed at Craig adoringly—even mouthing "I love you" after he finished a solo—and Craig thanked the audience several times by bowing his head and clasping his hands as if in prayer. (see Dollars raised page 14.)

Vice-chief slams opposition

By Paul Barnsley
Windspeaker Staff Writer

HALIFAX

Vice-chief Rick Simon made no secret of his region's support for the financial institutions legislation (Bill C-19) and the Getting Results Agenda put forward by National Chief Phil Fontaine at the Assembly of First Nations special chiefs' gathering in Squamish Nation, B.C. in October.

But the AFN's Nova Scotia/Newfoundland vice-chief went further than that when he spoke to *Windspeaker* from Halifax on



Rick Simon

Oct. 16. He attacked those who opposed the national chief's support of C-19, saying that last summer's election decided the is-

sue and the will of the majority should prevail.

"What [Fontaine] stood for, he put in front of the chiefs of Canada and they sanctioned that. [Six Nations Chief] Roberta [Jamieson] did the same thing and she got soundly defeated. To me, it's like sour grapes," Simon said after emerging from a meeting where the Atlantic chiefs had appointed him to his fourth straight term on the AFN executive.

"It's like Roberta and her little band of merry men bouncing all around the country trying to keep a group together that can, in a sense, hold up anything that Phil is trying to do."

(see Opposition page 32.)

Martin meeting with chiefs, promising hands-on approach

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

As he awaits the time when Prime Minister Jean Chretien departs and he finally moves into the highest political office in the land, Paul Martin has been meeting with First Nation leaders and saying that their issues will be a priority for him.

National Chief Phil Fontaine confirmed that he met with the future prime minister at the Assembly of First Nations' Ottawa headquarters.

"I must say I was very pleased with the discussion. Our approach of revitalizing the AFN is consistent with own approach which is about change and renewal," Fontaine told the press on Oct. 7.

The national chief said he got the impression that many aspects

of his \$1.73 billion Getting Results Agenda would find support with Martin.

The Liberal member for LaSalle-Emard also met with Atlantic vice-chiefs Rick Simon and Len Tomah and the two co-chairs of the Atlantic Policy Conference, Chief Lawrence Paul and Chief Second Peter Barlow.

On Oct. 16, Simon told *Windspeaker* they met with Martin "three, four months ago."

"Paul Martin told us right up front. He said, 'I know I'm going to be in for at least one term. I'm not going to try and accomplish everything, but I'm going to take two portfolios myself personally and one of them's going to be Aboriginal Affairs.'

Talk in Ottawa is that the Martin team will revamp the "machinery of government," meaning some dramatic changes could be coming.

"I would advocate for that because obviously the Indian Act

and Indian Affairs structure isn't working. We've got a minister that's so arrogant. He says he knows the best things for us because he's got 52 First Nations in his riding, and chances are they're going to oust him in the next election," said Simon. "To me he has no say in the matter because the Public Service Commission is the ones dictating how big the Department of Indian Affairs will remain. So the only way to change that is to actually abolish that department, stop fighting with the public service and look to the First Nations to say how can we develop a better relationship."

In a speech to the chiefs on Oct. 8 at a special assembly at the Squamish Nation, Fontaine said he expected "real changes" under Martin's watch.

"We've had that first meeting. There will be other meetings. We must work together to prepare for those meetings," he told the chiefs.

AFN in brief

Israel "Izzy" Asper, founder of CanWest media, owners of the National Post and Global Television, passed away suddenly the day before he was scheduled to address the chiefs on the first day of the special assembly held in Squamish Nation, B.C. He was 71. Having turned to philanthropic interests after handing the reins of his media empire over to his children, Asper was going to speak about a human rights museum he had been working to establish in Winnipeg. A Coast Salish ceremony was held in his honor. A prominent member of the Jewish community and an outspoken defender of Israel, Asper was honored by hereditary chief Gibby Jacobs, a member of the Squamish Nation band council, as "a man who fought for his people and in doing so, fought for all people."

Six Nations Councillor Dave General attended the assembly as the proxy for Barriere Lake First Nation. He drew the chiefs' attention to a piece of federal legislation that could have the effect of criminalizing First Nation hunters if passed into law. Bill C-10B, the cruelty to animals legislation, must be addressed, he said.

Oneida of the Thames Chief Harry Doxtator wanted the chiefs to deal with border crossing issues. As reported in last month's *Windspeaker*, the Canada Customs and Revenue Agency has announced it intends to deny the First Nation right to bring goods purchased in the United States back across the border tax and duty-free.

FSIN Vice-Chief Lawrence Joseph informed the confederacy that the organization would seek a court injunction to stop Health Canada from forcing First Nations people to sign consent forms to get medical care. He said the delay negotiated by the national chief with Health Minister Anne McLellan was "totally inadequate." Fontaine had earlier said he was aware that Health Canada officials were "undermining" the arrangement he had with the health minister.

Bloc Quebecois MP Yvon Lubien and NDP MP Pat Martin played key roles in the fight against the First Nations governance act. Both federal members were in attendance for both days of the Squamish assembly. They received a standing ovation from the chiefs.

Scott Serson, the former deputy minister of Indian Affairs under Jane Stewart is leaving his position as president of the Public Service Commission to join the AFN as an advisor. Serson sent an e-mail to his staff Sept. 25 announcing his plans just days after AFN chief of staff Manny Jules said he knew nothing about rumors that Serson would be joining the AFN team. Vice-chief Rick Simon said it's good news for First Nations. "I like Scott Serson. I've worked with him in the past. He was instrumental in helping the assembly create some solid budgets that we could actually move forward and see some results," he said. "It's too bad that Scott moved on and Nault chose to try to make an example of Matthew. His heart was in the right place and I believe it still is. I believe it's important that we bring on people who know their way around government, so we're not banging our heads against the doors; they're opening. So we're advancing the position, not stagnating."

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By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The minister who championed the First Nations governance act has admitted it probably won't pass in this incarnation of Parliament.

With his political future under his control and in the hands of prime minister-in-waiting Paul Martin, the Minister of Indian Affairs and Northern Development, Robert Nault, seemed resigned to taking a wait-and-see approach to a variety of issues he spoke during an interview with *Windspeaker* in his office on Oct. 21.

"I've concluded that to get a piece of legislation like C-77, which is still in the House of Commons, through the House and into the Senate in a matter of weeks is very unrealistic. I'm just stating the obvious."

Asked what would happen if C-7, he held out hope that the next prime minister would resurrect the bill in some form.

"I accept Mr. Martin at least the word that he accepts the principles of the bill, has not been co-

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Governance act dead, for now—Nault

By Paul Barnsley
Windspeaker Staff Writer

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cerned about the bill itself—the nuts and bolts of it," he said.

He said Martin agrees that First Nations will have need of financial administration, electoral and administrative codes as called for in C-7.

"Those are all fundamentals of any government. So I don't see that as the big haggle. What I would see is [Martin's] concern about process, his concern about relationship-building," Nault said.

The minister also said he "would take Mr. Fontaine at his



—Robert Nault

word that he has no problems with the principles of the bill, either."

The minister said he was confused by the opposition to C-7.

"What is it exactly that people would like to consult and review before we move on to put in place more modern principles of governance and enable First Nations so they can have more responsive institutions for their people?" he asked. "I'm confident that this debate will conclude with improvements to First Nations governance. Under the Indian Act

there is none and we all know that there is a need to have these modern tools."

He admitted disappointment that the legislation did not make it into law.

"On the one hand I'm frustrated I've come up against a timeline of transition, and potentially, election. But at the same time, I'm not at all disappointed in the debate. I think this was a necessary debate," he said.

He told *Windspeaker* he expected the independent claims body and financial institutions bills would become law, although they may not pass before the House adjourned. He speculated that the House would rise before the Liberal Party leadership convention in mid-November, but said he believed it would be adjourned and not prorogued, which means bills on the order paper would not die.

Nault said National Chief Phil Fontaine's shift in position away from public support of C-19, the financial institutions legislation, would not hurt the bill's chances.

"The language or comments that have been made by... the national chief are that for the public record he has to oppose C-19

[after being directed to by the chiefs in assembly in Squamish]. But I don't know how he can do that... because there's a letter that's on record to the standing committee that verifies his support." The national chief can't put the genie back in the bottle, the minister argued.

"National chiefs have to have a mandate. To fulfill their mandate they have to have an organizational structure that allows them to move forward on the mandate they've campaigned on," he said. "Mr. Fontaine campaigned on support of C-19 and every chief that voted for him, or not, voted for that. And whether there's a small group of chiefs that go to a confederacy or assembly and pass a resolution, I don't think that should change his approach to what he believes is his personal strong commitment during an election campaign. He just finished campaigning on supporting C-19 in the last election, which was only in July. You can't move away from your commitment that quickly or that easily."

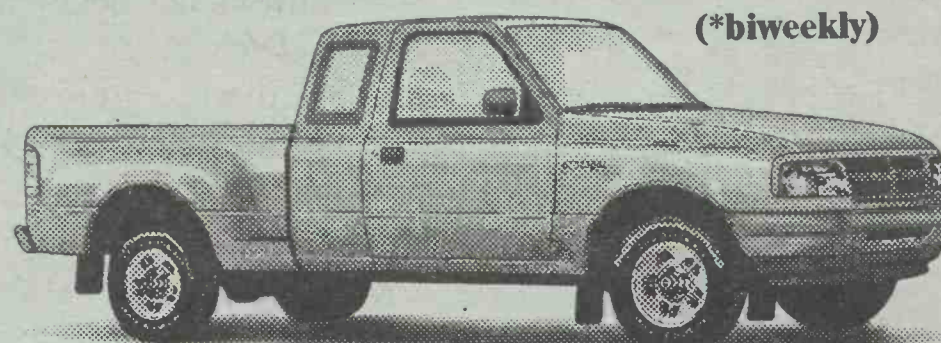
The minister once again suggested the AFN needs to get its act together.

(see Nault page 12.)

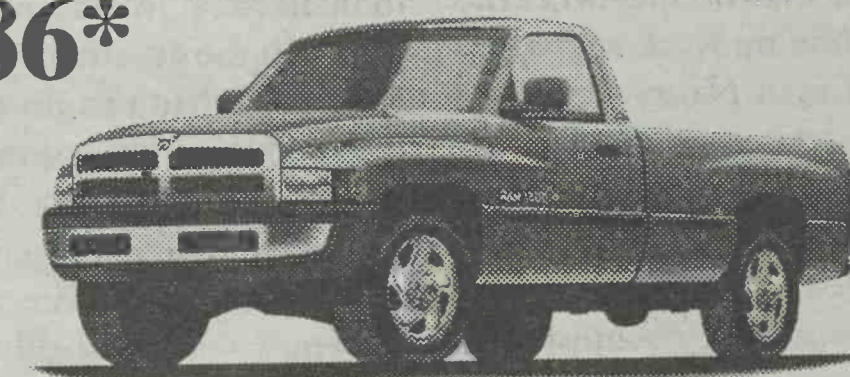
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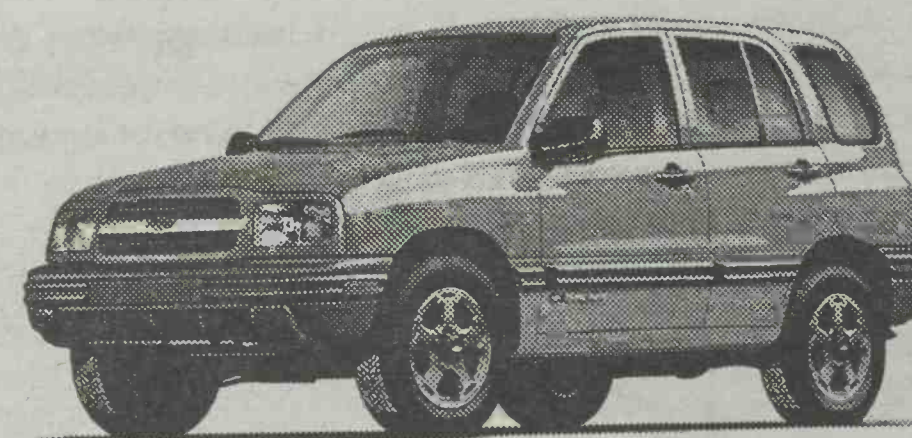
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Nault to fund reorganization

(Continued from page 11.)

"The AFN is dysfunctional and needs to be reorganized. I have committed myself to financially resource the reorganization of the AFN simply because this should not happen what took place [at the special assembly in the Squamish Nation]."

Nault said he anticipates the cost to reform the AFN will be "in the million dollar range."

"I think the discussion we're going to have or the AFN is going to have on its own is extremely important. I'm encouraging them to do it right away, to start as soon as possible."

Nault believes his legislative agenda will outlast him because it has support from Cabinet and from Martin. He said Martin voted for C-19 and C-6 on a number of occasions in the House.

"So those legislative initiatives, I don't think will change dramatically under new leadership."

Although he sometimes doubts just how committed some of the bureaucrats within the Department of Indian Affairs may be to his agenda, he believes the direction he started will continue to be followed even if he is removed from the Indian Affairs post by Martin.

"These are all legislative initiatives that will last long after Bob Nault is gone," he said. "The important thing to remember is that these are areas of legislative vacuum that have affected the abilities of First Nation leaders and their communities both economically and socially."

Nault pointed to the AFN as the main stumbling block to progress.

"I'm not surprised there's not complete consensus, but does that mean we do nothing? I think that's been the impediment to success for the AFN. The national chief has been hamstrung by resolutions that say it's almost like all or nothing. We're all in or we do nothing. I think we should create a mechanism to move forward, those who are ready," he said.

Nault could not comment on the details of Fontaine's pre-budget submission—Getting Results—without being in violation of parliamentary rules. But he said he "appreciates" the national chief's vision.

"Some would call it his speech from the throne. It would seem to me that stating your vision would be the natural thing to do," he said, adding former national chief Matthew Coon Come "never gave me an understanding of his vision."

"This chief is much more straight up. In his vision he talks about institution building, which is really what we've been talking about for a while," Nault added. "I'm on the same wavelength."

But Fontaine has insisted that the institutions be built by First Nations' people only and that is where

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—Robert Nault

he and the minister differ.

"I don't think that's completely possible. In most instances we have to be a partner and we have to work together," the minister said.

Windspeaker asked if there was any possibility of a real nation-to-nation relationship between two equal partners.

"There is as long as there are two principles that are maintained," he said. "One is that it's an order of government. The second is that it's part of our constitutional family, and in our constitutional family the senior government is the federal government. That doesn't mean that in the provincial government there aren't areas where they have jurisdiction over us, because they do. Are there going to be areas where First Nation governments have jurisdiction over that we don't? Yes, they will. But it has to fit and it has to be harmonized because we're living in the same place, working in the same economy and we need to have some consistency in our relationship through the governance structures. If that's what people are talking about, I think the accommodation is easily had."

But an argument that many chiefs put forward is off limits as far as the minister—and probably the entire federal government—is concerned.

"If we're going to get into the other conversation, which reporters tend not to want to write about, is [that] the group that is opposing Phil Fontaine are the sovereigntists," he said.

"They believe the treaty meant sovereign and because of that the government of Canada and the AFN under Phil Fontaine have no right to write legislation to deliver and create these institutions. It should just be assumed, I guess, that they exist as they always have. I don't know how that's done in the modern context. I'm too practical a person. I can't get my head around that discussion. But my point is, that group are the ones that are showing up in Vancouver, fighting the good fight. Are they arguing then that the only solution for us is either constitutional change or—and I don't know how you [can have] constitutional change if you're not part of our federation. I never could figure

that one out—or self-government negotiations?"

He said the AFN needed to give the national chief a mandate and then let him carry it out if anything was to be accomplished.

"My job is to have someone I can work with so that when they come to me, as a representative of the Crown, of government, they can say this is what my mandate is; this is what I'm prepared to negotiate. I understand that," he said. "But if you come to the table and say, 'I really don't have mandate...' that's really not going to work very well nor is the government going to put millions of dollars into a process like that."



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Author Larry Loyie has published only one book, but it's a winner. As Long as the Rivers Flow, which recently won the Norma Fleck Award for Canadian Children's Non-Fiction, tells the story of his last summer before leaving his home and the traditional Cree life to go to residential school.

Windspeaker: What one quality do you most value in a friend?
Larry Loyie: I think sincerity...I like a friend that, most of my friends are elderly, who knows a lot about tradition. . . I go after people who are knowledgeable in traditions and different cultures.
W: What is it that really makes you mad?
LL: What really gets me angry is when the media prints something about our people and it's always negative. There's never any positive things about our culture. And especially if it's not written correctly. Even if it's positive, it's not correct.
I guess I get angry when people come up to me and ask me ridiculous questions about our culture, and they want to know if it's true this and that is the way we live. And people trying to write about us, non-Native people trying to write about Native culture. I've spoken quite frankly to people who ask me if they can, in Calgary, especially, one white lady asked if it was okay for her to write about Pauline Johnson. I just simply said 'no,' and told her, 'Do you know anything about us as a people?' And she answered 'no.' 'Then why would you want to write about somebody in a culture you don't know nothing about?'
W: When are you at your happi-

est?
LL: When I'm at my happiest? I guess with my grandchildren. And I guess being honored by First Nations people. I was honored in Niagara-on-the-Lake friendship centre a couple of weeks ago, and that was the greatest honor. That was what made me happiest, because the book that I'd written was so well received that I was honored by the First Nations by a drum, with an honor song, danced around by the head dancers around the arbor, and reading the whole book to 300 people, doing the dancing, all the rest, with my brothers, that was the greatest thing that could have happened to me.
W: What one word best describes you when you are at your worst?
LL: Ugly.
W: What one person do you most admire and why?
LL: I guess it would have to be my brother. And I guess when he was starting to get his degree, I remember him saying many years ago, 'If I'm going to get a degree, I have to quit drugs, I have to quit smoking, quit booze, and everything.' And that was 30 years ago. And he's since got his degree, got his masters, and he's helping First Nations people in Ontario. That would be my younger brother, Buddy.
W: What is the most difficult thing you've ever had to do?
LL: The most difficult thing

would be trying to write my first play about the residential schools and wondering who I was going to hurt. I was wondering, the backlash of the churches, would they pounce on me? I guess it was really hard for me to even write the context of what I was writing about because I lived it...that was one of the hardest things that I've ever had to do, letting people read about what I went through.
W: What is your greatest accomplishment?
LL: To this point, my greatest accomplishment is that I'm a good writer. I never had a chance to be a writer until 1987 or '88. I had an opportunity because I was disabled now, and I could go back to the classroom and take creative writing courses...I went on to learn how to type on the computer by myself, one hour every morning for a month. And then I went to community college in Vancouver and took up grammar and English. . . And my first book, after a lot of articles that I'd written, but the first book became the Norma Fleck award winner. So that was my greatest accomplishment, going back to school because that schooling that I'd gotten in residential school was not very much.
W: What one goal remains out of reach?
(see Confidentially page 18.)



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Family, lawyer relieved gamble paid off

(Continued from page 9.)

Sam George admitted that Harris beat them to the media once the settlement offer was accepted. He further admitted that many people were concerned the family had sold out after many years of fighting against heavy odds.

"Everything went a little premature. We were planning on making a statement today," he said on Oct. 3. "I just wanted to give [Windspeaker] a call and let you know what was going on before you heard otherwise. And let you know people hear these kinds of things and if they have no idea what kind of legal expenses we have built up, people will be thinking we're getting lots of cash here when it's

not really a whole lot."

In fact, George said, the family agreed to accept \$100,000 from the OPP, plus legal costs that have yet to be determined. He recently estimated his own legal bills to be in excess of \$1 million.

"There is \$100,000 there but there is going to be some legal costs come out of that as well," he said. "That is going to help us pay off some of the debt that we incurred over the last eight years. We've always pledged that this is not a money-making thing. We've always said that after expenses and debts are all paid off we're going to put it towards Aboriginal rights and human rights. We're still holding to that. We always wanted a public

inquiry; we had the opportunity to get the public inquiry so we dropped the lawsuit."

George and Klippenstein both sounded immensely relieved that the trial would not go ahead. The lawyer has not been paid in more than two years and the costs of waging this legal battle had been growing as the trial approached. Just the expense involved in issuing summonses to witnesses was costing tens of thousands of dollars.

Now the settlement will provide much needed financial resources and the Crown will bear the brunt of future costs for the inquiry.

"We're celebrating. I guess we

did what a lot of people didn't think would happen. We did get that public inquiry. It did take a change in government, but it also took eight years to keep it alive. We're right where we wanted to be eight years ago," said George. "I'm trying to figure out how I should really feel right now. The last few days have been really... I've felt a lot of pressure. I was telling my wife I've never felt pressure like that before."

Klippenstein said the settlement money will allow his staff to follow leads they couldn't afford to deal with before. The lawyer noted that many people involved had bet that the family would never get the matter to trial; as the trial approached, he said, witnesses were changing their stories. Few people want to face the possibility that they could be exposed in court as having concealed evidence or having lied about their involvement, he said.

"As we approached trial we noticed that people were increasingly willing to provide more information to us because they saw, correctly, that in fact this was going to happen and the truth would not be denied. So we had witnesses telling us things they claimed to forget before. We had the incident commander at Ipperwash change his sworn testimony from two years before and now indicate that he had been advised that the premier on Sept. 6 was acting as if he thought he could order the police around," he said. "That is pretty significant, to say the least, and the fact that this came up at the last minute before trial as a change to previous evidence, it was an example of how the psychology has been moving towards more disclosure by people."

"I think that now that people know that the government of Mr. McGuinty is fully behind an inquiry, it will be even more apparent to people that it's not very smart to continue the cover-up and we will get even more infor-

mation. Some people, I think, live in fear for their careers and some people believed that a trial or inquiry would never happen and the smartest thing would be to shut up and lay low. So one advantage of the George family's determination has been to finally get to the point where people with information will feel more free to give it."

Details are not available as to when or where the inquiry will take place, but there has been talk that Mr. Justice Dennis O'Connor—the man who led the inquiry into the tainted water scandal at Walkerton, Ont. and who criticized the former Mike Harris government for its conduct in that matter—may be asked to lead the George inquiry.

The inquiry will be able to assess blame, but can bring no criminal charges nor can it order financial compensation. Should criminal activity be exposed during the hearings, Klippenstein said it's possible, but not likely, that police could lay criminal charges.

The family plans to use any cash beyond expenses to endow a Canadian version of the Native American Rights Fund, which provides money to fight legal and political battles on behalf of Native people in the United States.

Klippenstein believes the inquiry will have great value for all Canadians.

"The powers-that-be will now see that they can be scrutinized and held accountable for exercises of power they once thought were completely hidden and impenetrable. They are going to see that the actions they take against First Nations can be very problematic if they choose to completely ignore treaty rights, constitutional Aboriginal rights, if they are playing fast and loose with racist opinions. It used to be that that kind of approach when engaged in at the highest levels was rarely reachable by the light of day. Now it partly is and will be more so."

Dollars raised go to education

(Continued from page 9.)

The duo exuded good energy, blessing everyone around them.

"It's such a thrill to be here," said Molly Johnson, who is African Canadian. "I feel blessed—me, a little mixed-race girl from downtown Toronto, welcomed and accepted by Aboriginal people. It's such an honor."

Other highlights included blues sensation Derek Miller, who blazed across the stage and growled into the microphone. The Old Mush Singers, from the Six Nations Reserve, performed their first song outside the auditorium doors, then filed down the centre aisle to the stage, to the delight of the crowd.

And when Mi'kmaq fingerstyle guitarist Don Ross played songs from his new CD, Robot Monster—his first recording in four years—the audience hollered for more.

Asked why he agreed to appear at the benefit, Ross answered, "It's a cause that's bugged me for a long time. When the opportunity came along to help, I took it."

"I don't usually make political statements in my music. The music I do is celebratory. But I

think it's important to make a positive statement with my music, and this is a positive statement."

Comedian Charlie Hill—who says he doesn't really have to play Canada anymore "because Don Burnstick is doing my act"—did a hilarious extended riff on 9/11 that offered some advice to Americans.

"Just relax, [because Native people] know how to get through this," Hill said. "We've been fighting terrorism since 1492!"

The audience of nearly 3,000 was mixed in terms of age and ethnic background, and was composed of teachers, social activists, First Nations people, and other concerned citizens. Federal NDP leader Jack Layton and other notables were also in attendance. Long, who is president of the organization, remarked on the mixed crowd.

"Tonight is about bringing Native and non-Native people together," Long said. "This is what Dudley has done."

Several people, including members of the Elementary Teachers of Toronto's political action committee, George family lawyer

Murray Klippenstein and Greenpeace Canada executive director Peter Tabuns, addressed the audience. At the end of the concert, Dudley George's brother Sam and other members of the George family were ushered onstage. Sam George thanked author Peter Edwards, who wrote the book One Dead Indian: The Premier, The Police, and The Ipperwash Crisis, and he also thanked the audience.

"Please walk down this path with us now," George said, "where we wanted to be eight years ago, with a public inquiry."

Halfway through the concert, volunteers with buckets, envelopes, and pens fanned out through the crowd, soliciting donations from audience members by cash, cheque or credit card. Donations were also solicited in advance of the benefit from various employee unions, local businesses and private donors such as Toronto mayoral candidate David Miller.

The ETT hoped to raise between \$30,000 to \$100,000 from ticket sales and from donations received during the concert. The final tally was \$46,000, said Martin Long.

When t

Have you ever seen that show called Monster Garage, where a group of mechanics take a perfectly good vehicle, like a Corvette, and turn it into something weird, like a monster "mud racer" or a freaky lawn-mower?

I have a sneaking suspicion the folks running the Assembly of First Nations are avid fans of the show.

The host is some biker dude, distant descendant of the outlaw Jesse James. Each week, he gathers a bunch of other dudes—mechanics, engineers, and just plain cranks—as some kind of dream team. They have two days behind closed doors, and in great secret accomplish their task. They might take a Rolls Royce one week and a vintage Mustang the next. But the point is they completely dismantle these expensive beautiful vehicles. They then put it all back together into the automobile world's version of Frankenstein's monster.

The climax comes when they test drive their hellish creation as a real auto event.

Sometimes the results are hilarious. Sometimes they're awe-inspiring.

File no

Dear Tuma:

The father of my child is contesting paternity despite having done two DNA tests, which concluded that he is 99.97 per cent likely the father. The maintenance he pays is \$220 per month and this is only for the school year. There is no court order in place. He is very wealthy and recently retired. I cannot afford a lawyer and do not qualify for legal aid. My son is 17 and is in Grade 12. What can I do?

Tired of paying all the bills

Dear Tired:

The first thing you should do is to contact a family lawyer. You may be able to recoup the cost of

Inuit: P

In photographs from long ago, Inuit appear as red-cheeked, fit and healthy-looking people. Inuit then were physically vigorous and always looked the part. In traditional times, the Arctic environment was a holistic, natural gymnasium, and every aspect of life was, of necessity, a physical workout. The staple foods derived from Arctic wildlife, abundant in nutritious vitamins, were complementary to a thoroughly active life.

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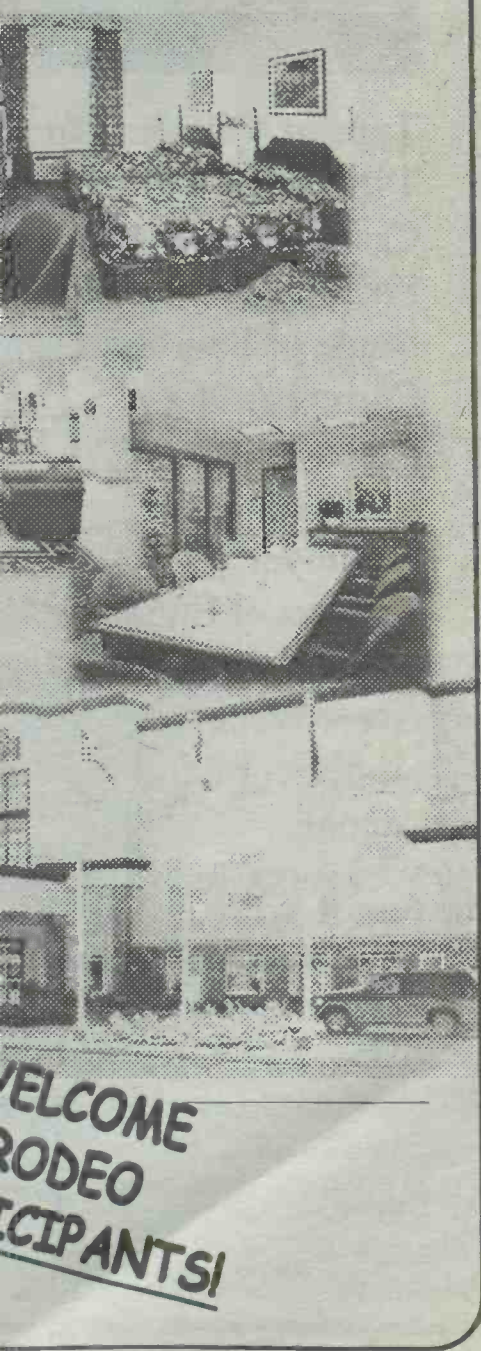
Some people, I think, fear for their careers and people believed that a trial inquiry would never happen the smartest thing would be to set up and lay low. So one of the George family's main motivations has been to finally get to the point where people will feel more information will feel more to give it."

Trails are not available as to where the inquiry will take place, but there has been talk of Mr. Justice Dennis Connor—the man who led the inquiry into the tainted wastewater scandal at Walkerton, Ont. who criticized the former Harris government for its inaction in that matter—may be asked to lead the George inquiry. The inquiry will be able to ascribe blame, but can bring no criminal charges nor can it order financial compensation. Should criminal activity be exposed during the proceedings, Klippenstein said it's possible but not likely, that police will lay criminal charges.

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Alberta First Nations



When things go bad, they go really bad

[strictly speaking]

Have you ever seen that show called Monster Garage, where a group of mechanics take a perfectly good vehicle, like a Corvette, and turn it into something weird, like a monster "mud racer," or a freaky lawn-mower?

I have a sneaking suspicion the folks running the Assembly of First Nations are avid fans of the show.

The host is some biker dude, a distant descendant of the outlaw Jesse James. Each week, he gathers a bunch of other dudes—mechanics, engineers, and just plain cranks—as some kind of dream team. They have two days behind closed doors, and in great secrecy accomplish their task. They might take a Rolls Royce one week and a vintage mustang the next. But the point is they completely dismantle these expensive, beautiful vehicles. They then put it all back together into the automobile world's version of a Frankenstein's monster.

The climax comes when they test drive their hellish creation at a real auto event.

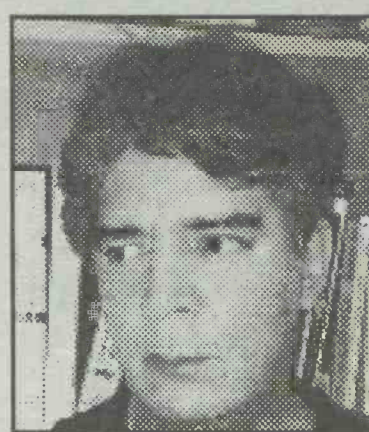
Sometimes the results are hilarious. Sometimes they're awe-in-

spiring. Sometimes, nothing works and the result is a pile of useless junk. That's what can happen when you try to make a car do what no mechanic in his or her right mind would contemplate.

Now, let's change channels to watch our very own, real-life version of Monster Garage, and what we saw unveiled at the AFN's recent special assembly at the Squamish Nation in B.C.

Your host is Phil Fontaine. He and his dream team of mechanics—Fontaine's back-room boys—have been slaving behind closed doors during the three months since he became national chief for the second time. They rolled out their "monster" and gave it a test drive at that B.C. meeting.

Who's on this dream team? Some players you know—Herb "Satsan" George, Manny Jules, and some long-time Fontaine stalwarts like Jack London and Ken Young. Others are less known, mechanics brought in from the federal departments of Justice and Indian Affairs, pre-



MEDIUM RARE

Dan David

cisely because of their close ties with those departments. They pulled into the AFN, hardly a fair comparison with a Rolls Royce or a vintage Mustang; more like a broken down, rickety wagon with a broken axle, a missing tire, hitched to a half-dead horse. They must have shook their heads at the task Fontaine had given them.

Still, they set to work, hammering, sawing and welding. Dumping a squeaky wheel here that might have alerted the chiefs to what was going on. Hauling in replacement parts that, even if they didn't fit, could be trusted to stay quiet. Mustn't spill the beans too early, you know. The show must go on.

Now, with all this racket, you'd think someone—like a nosy re-

porter—would notice. Most didn't. Some could care less. It was summertime. Time to take a vacation and drift down the lazy river. Time to let Fontaine have his post-election honeymoon period when reporters are willing to give a new administration the benefit of doubt. The few reporters who tried to find out what was going on at the AFN were stiffed at the door. And just what were Fontaine and his dream team trying to do? Well, they were attempting the political equivalent of converting that rickety old wagon with the broken axle hitched to the half-dead horse. How? By slapping on a spanking new 350 cubic-inch, eight-cylinder engine with four-barrel carburetors and mag wheels. Un-

fortunately, it was still hitched to that half-dead horse, now unstrategically relocated behind the cart.

When Fontaine and crew finally rolled out their creation to the assembled multitude for the big test drive, they weren't met by adoring fans or an appreciative audience. "Hop in. Let's take a spin. You'll love the ride. It runs on high octane and costs \$1.7 billion to fill 'er up." Nope. Nothing going. Instead of jumping on board, folks walked around, kicked the tires a few times. Some reeled in horror and consternation. Others went behind to kick that poor horse a few times. Few noticed or appreciated the artistry that went into the effort.

Then the questions started. "Where do we sit? In the back? There's no chairs back there. What about that big, plush pilot seat up front? Reserved for the national chief, huh. Where will it go? Only where the national chief wants it to go? We don't get to say where it's going? Only one steering wheel, huh?"

(see Monster Garage page 18.)

File now with the courts on paternity

Dear Tuma:

The father of my child is contesting paternity despite having done two DNA tests, which concluded that he is 99.97 per cent likely the father. The maintenance he pays is \$220 per month and this is only for the school year. There is no court order in place. He is very wealthy and recently retired. I cannot afford a lawyer and do not qualify for legal aid. My son is 17 and is in Grade 12. What can I do?

Tired of paying all the bills

Dear Tired:

The first thing you should do is to contact a family lawyer. You may be able to recoup the cost by



PRO BONO

Tuma Young

having the court order that he pays for your legal costs in trying to obtain child support. If he is still denying that your son is his, provide the court with the results of the DNA testing and ask for a finding of paternity. This is important for the future in the event your son is left out of his father's will.

If you cannot afford a lawyer, you can see if your local law school has a student clinic that can help. You can also go to the family court to ask for help in starting an action for child support. Many of the family courts have staff that can help you or refer you to a program that can help, such as family mediation.

Most provinces have a Native court-worker program and they may be able to help. If you are on social assistance, your social assistance office can help you with obtaining child support.

Upon starting the action, the payor will be required to bring proof of his income to court (tax returns, pay stubs, pension stubs, investment income, etc). This income will be used to compute the amount of child support she or he will have to pay according to the federal Child Support Guidelines (or the provincial ones if your province has a set). If the income is tax exempt, such as a status Indian working on a reserve, the

court may impute a higher amount because the child support tables are based on taxable income.

Each province has a maintenance enforcement program that the payor will be enrolled in when the program receives the order from the court. The payor will then pay to the program each month and the program will send you a cheque each month. You will not have to chase him or her again. If the payor does not pay, there are consequences such as not being able to renew his driver's licence, garnishment of pensions, wages, etc. (see Band membership page 19.)

Inuit: Physically fit or couch potatoes?

In photographs from long ago, Inuit appear as red-cheeked, fit and healthy-looking people. Inuit then were physically vigorous and always looked the part. In traditional times, the Arctic environment was a holistic, natural gymnasium, and every aspect of life was, of necessity, a physical workout. The staple foods derived from Arctic wildlife, abundant in nutritious vitamins, were complementary to a thoroughly active life.

Daily living in igloos and tents required constant motion as a matter of routine. Bending, stretching, jumping, running, and lifting were all as natural as breathing. Walking, then an unavoidable means of mobility, also enhanced fitness. The rhythms of life didn't leave much opportunity for any healthy person to be physically inactive. Water had to be hauled manually from sources,

which could be quite a distance away. Fuel gathered on the tundra had to be carried good hiking distances on people's backs over rough and rocky terrain. Dogs had to be chased, harnessed, un-harnessed, and fed. Equipment had to be constantly maintained in top shape and properly stored, out of the reach of dogs.

Before mechanical means existed, traveling was, in every way, hard physical exercise. Every muscle in the body was used in the course of qimutsiq (dog-team) travel. Building overnight shelters and setting up camp was almost second nature physical reflexes. Upper body strength was finely honed by paddling a qayaq. "Communal Eskimo power" provided more than adequate brute force whenever a boat had to be launched or hauled up.

Each Inuit encampment had its



NASIVVIK

Zebedee Nungak

athletic young people, who didn't need any prompting to start a game of ayuttaq (soccer), or pattaq (catch ball). Games requiring strength, agility, and manual dexterity were part of the order of life. It's no wonder, then, that some people were legends in their own time for being able to perform amazing feats of strength. Many people were incredibly strong.

In the present day, people in their prime don't even dare try to lift rocks, which used to be lifted and carried in contests of strength. Similarly, distances,

which used to be run in races, have passed into legend.

Now, the term, "couch potato" is a fitting description of what has happened to the physical condition of Inuit, en masse, during the 40-plus years that we have become townspeople. Modern conveniences and the newfangled gadgets of civilization cannot come quickly enough to ease yet another aspect of a life, which now requires almost no physical exertion. We literally never sweat anymore in going about doing the things of daily life.

Modern living in a wooden

house, with every comfort known to mankind, is now the definition of ease. Water and fuel are delivered, garbage and sewage hauled away, and electricity is provided, albeit at a cost. Labor-saving devices of every imagination have conquered us by stealth—electric can-openers, dishwashers, and microwaves. We need never move from the couches upon which we are "potatoes." To control sound systems and electronic gadgetry we have a remote control device.

The little muscle power that used to be required to pull the starter of a snowmobile or ATV is surrendering without a fight to touch-button electric convenience. Everybody has become spoiled beyond redemption by the conveniences of motorized mobility.

(see Couch Potato page 19.)

[strictly speaking]

The goods on herbal depression treatment

St. John's Wort is a popular herbal remedy that is widely available and frequently used to treat depression. But does it work? Defining depression

Most of us have felt down or "blue" at some time in our lives. About 15 per cent of people will suffer from a major depression at least once in their lifetime. People at higher risk of depression include women (especially postpartum), people over the age of 30, people with previous depression, and anyone with family members who have depression.

Depression is caused by a combination of factors. Hormone changes, sleep habit changes, heredity and imbalances in the levels of the chemical messenger in the brain can all contribute to depression. Social and psychological factors such as stress or family losses are frequent triggers for depression.

Symptoms

A person with depression will



MEDICINE BUNDLE

Dr. Gilles Pinette

not only feel depressed, but they often lose interest in doing activities that they previously enjoyed. Other symptoms may include sleeping too much or too little, a change in appetite, fatigue, feelings of guilt or worthlessness, difficulty concentrating, and thoughts of suicide. When most of these symptoms are present for more than two weeks and they are interfering with a person's normal ability to function, depression might be the cause.

Usual treatment

Treatment is usually a combination of counselling and medi-

cation. Many of the newer antidepressant medications have proven to be very effective in treating depression and anxiety.

Some people choose to use St. John's Wort to treat their symptoms in the early stages of depression. Many studies have been done on this herbal remedy to test whether it works.

The Wort

St. John's Wort is a common plant with yellow flowers that has been used for hundreds of years in folk medicine. Over the centuries, St. John's Wort has been used as a remedy for many ail-

ments, including wound healing, kidney problems, gout, rheumatism, chronic cough, diarrhea, jaundice and water retention. At one point, the plant was also burned to ward away devils, witches, and goblins.

It is the anti-depressant effect of St. John's Wort that is most interesting. Several studies have shown that St. John's Wort can help reduce symptoms in people with mild to moderate depression. However, some studies also report that St. John's Wort doesn't help any better than taking a placebo ("sugar pill").

There have been a few newer studies that have compared St. John's Wort to either a placebo or to one of the new antidepressants. In some cases, St. John's Wort has been nearly as effective as the newer medications. And there were fewer side effects as well. The most common side effects of taking St. John's Wort are headaches,

fatigue or restlessness, dizziness or upset stomach.

St. John's Wort is not without its risks. There are many different available formulations of this remedy, each with different plant content.

There can be medication interactions. St. John's Wort can interact with warfarin, digoxin, theophylline, birth control pills, seizure medications, HIV medications, migraine treatments and some of the newer anti-depressants.

If you think you have depression, see your family doctor or psychiatrist to be assessed and discuss treatment options.

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 information.

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

S.A.W. — Where does a guy like me sign up?

Students at the University of Alberta noticed that Native society was in need of a new social organization, one that administers to the needs and wants of some of its wounded student body—Native men in pain.

The name of this new group is called S.A.W.—Survivors of Aboriginal Women—a much-needed support group with thousands of potential members.

According to my friend, this organization is set up to help men deal with the repercussions and recovery that result from dating Aboriginal women. The pain, the agony, the scolding, the tears—sort of a combination therapy group/frat house kind of thing.

My first reaction upon hearing of this organization was "Where do



THE URBANE INDIAN

Drew Hayden Taylor

"I sign up?" I want to start a Toronto chapter. I feel their pain. If you can believe it, my ex-girlfriend once chewed me out, the bastard that I am, because I returned a hamburger to the counter at Wendy's incorrectly.

Before you immediately dismiss the idea of such an organization as silly, try to picture these delicate, wounded men sitting in a circle, hands on each other's shoulders.

"Hi. My name is Ted and I've dated a Cree.

"Hi Ted."

I guess the next logical step would be to develop some sort of a 12-step program to be drafted into the charter. Indians like 12-step programs.

Step 1: Admit to yourself that Native women are beautiful and you are not at fault for falling in love with them. Step 2: Admit that

for every door that is slammed in your face, another one opens up somewhere else. Usually a divorce lawyer's. Step 3: Love hurts. Some love more than others. Step 4: It is not her fault that she broke your heart. And your fishing rod. Your pool cue. Your will to live... Step 5: Always remember—your mother was an Aboriginal woman once.

And so the program would continue with various other assorted pearls of wisdom to ease the pain.

I applaud the men at the University of Alberta for founding such a gathering of kindred spirits. It probably won't get them many dates, but that's not the point. We're talking about larger issues. There may be a little more "self-snagging" on the powwow trail this summer, but it's all for a good cause.

An organization such as this poses some interesting questions, though. Is it strictly a men's organization? Or is the organization more about dealing with female fraternization recovery? Can lesbians join? I'm sure they have their share of women problems. How about people who have issues with their mothers? Transsexuals? The 21st century can be so complicated.

Now I know what you're thinking. If there's a S.A.W., there has got to be a S.A.M.—Survivors of Aboriginal Men. In fact, many would argue there's a more pressing need for a S.A.M. But it has also been argued that there is already a place where women congregate to discuss and complain about the men in their lives.

It's called Bingo.

Music videos are an art-form all on their own

Music videos can have a positive effect on CD sales. More and more, it is expected that a music video will accompany a CD release to add to the artist's visibility and exposure in the market place.

Much Music Television was launched in the early 1980s and became another avenue to expose an artist's image and talent. In this sense, the music video must be an extension of the CD concept and the marketing campaign.

The standard for a music video is very competitive and it takes a lot more than taking a digital camera and shooting scenes at random. The video should have a concept and a plan to execute it.

Today, producing music videos is an art and, increasingly, music video producers are being sought after much like their counterparts who produce the actual music. And, don't be fooled. You'll soon find out that the music video that cost \$10,000-plus to make may not even get aired.



MUSIC BIZ 101

Ann Brascoupe

The process for getting new music videos to air on music television is to initially fill out the submission forms provided on the Web site at www.muchmusic.com. All videos received for a given week are reviewed every Tuesday by three to six programmers. A roundtable discussion takes place on the merits of the video, the marketability of the music and the current buzz on the artist. This will also determine if the video will play on Much Music, Much More Music, Much Vibe, Much Loud or Much More Retro. Once this has been done, just like radio airplay, it becomes a question of heavy, medium or low rotation. Coming out of the gate

with heavy rotation means the video will be played at least once daily, medium rotation means it airs every second day and low rotation is every third day.

A video can be upgraded from low to medium rotation based on positive viewer feedback and weekly music charts.

Sending an e-mail or fax or calling audience relations does help to determine a video's life span. It is estimated that every call made represents 10,000 viewers in the audience. Believe me, when something grabs an audience's attention, the telephone starts to ring. Your vote does count!

As mentioned in a previous column, FACTOR (Foundation

to Assist Canadian Talent on Records) has funding for music video production with grants to cover 50 per cent of the cost of video production. Be careful about production companies who approach upcoming artists with a plan to secure funding on their behalf with no interest in how the music industry operates, the production values of a video or the fickleness of the market.

What is hot today soon becomes "so yesterday!" An experienced music video producer is 'in the know' about current music trends. You can find out more about music video producers by watching videos and inquiring about them through the artist's record label.

Music videos also generate royalty income, depending on the number of cable subscribers and television stations. The royalty fee ranges from 20 cents to three dollars per minute. An average song is about four minutes. Much Music pays the highest fee of all the cable

stations. Every time the song plays it is recorded on a broadcast log and sent to the CRTC (Canadian Radio and Television Commission) and AVLA (Audio Video Licensing Association). Based on this, SOCAN (Society of Composers and Music Publishers of Canada) sends out cheques every three months to songwriters. A song on heavy rotation on Much Music can expect to generate about \$250 in royalty payments. With new technological advances, additional income will be forthcoming to the songwriter for pay audio satellite stations such as Max Trax and Galaxie.

This column is for reference and education only and is not intended to be a substitute for legal advice. The author assumes no responsibility or liability arising from any outdated information, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above. Ann Brascoupe can be reached at abrascoupe@hotmail.com.

Schweig

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

Eric Schweig doesn't see a as his career. It's a hobby that something he does for fun.

Most recently Schweig was his fun alongside Tommie Jones and Cate Blanchett in rector Ron Howard's new film, *The Missing*. Nice hobby.

"I play a bad guy, the head of the 'bad guys' team," Schweig said of his role as Chidin in the film. His character leads up a group of despised renegades who kidnap a young girl, forcing the girl's mother (Blanchett) to turn to her estranged father (Jones) for help to save her daughter.

The movie is scheduled for release in Toronto, Los Angeles and New York on Nov. 19, with a wide release scheduled for Nov. 26.

"I guess it's like a western horror movie," Schweig said.

"I was thinking about it, and catching flack from the Inuit community, because my character is so reprehensible. He's meaner than a hyena in this, his face is all scarred up and looks like he's been in 50 fights. But one of the reasons

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Schweig does bad guy role for really nice guy

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

Eric Schweig doesn't see acting as his career. It's a hobby to him, something he does for fun.

Most recently Schweig was having his fun alongside Tommy Lee Jones and Cate Blanchett in director Ron Howard's new western, *The Missing*. Nice hobby.

"I play a bad guy, the head villain," Schweig said of his role as Chidin in the film. His character heads up a group of despicable renegades who kidnap a young girl, forcing the girl's mother (Blanchett) to turn to her estranged father (Jones) for help to try to save her daughter. The movie is scheduled for release in Toronto, Los Angeles and New York on Nov. 19, with a wide release scheduled for Nov. 26.

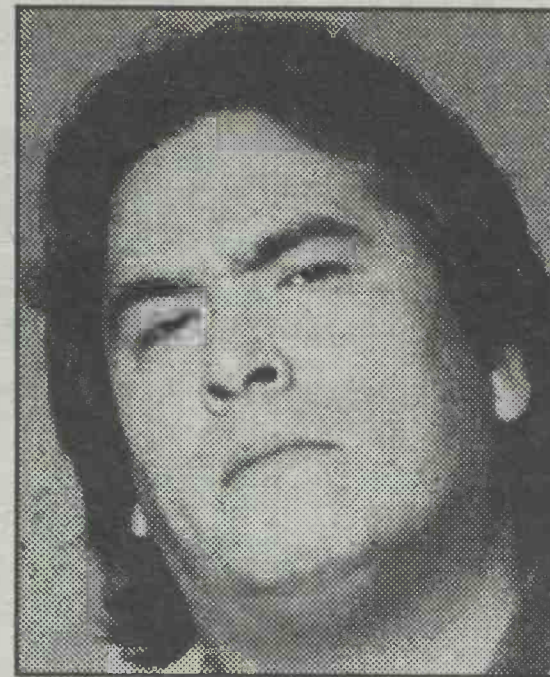
"I guess it's like a western horror movie," Schweig said.

"I was thinking about it, about catching flack from the Indian community, because my character is so reprehensible. He's just meaner than a hyena in this, and his face is all scarred up and it looks like he's been in 50 knife fights. But one of the reasons that

"He's just meaner than a hyena in this, and his face is all scarred up and it looks like he's been in 50 knife fights. But one of the reasons that I did it is because I really like Ron Howard. I met him about a month before I did the film, and he's just a nice guy. He's a straight shooter and he's for real and he's just a nice person. And that was one of the reasons."

I did it is because I really like Ron Howard. I met him about a month before I did the film, and he's just a nice guy. He's a straight shooter and he's for real and he's just a nice person. And that was one of the reasons.

"And then the other one was that nobody looks good in this film. We're all dirt bags. Tommy is, and I am. The crew that I have, I have this murderous band of



—Eric Schweig

cutthroats that ride with me, and there's Indian and white alike. Like there's white army deserters who are actually worse in this. Then we're always smacking them around in the film trying to straighten them out so we can get things done because they're always drunk and beating people up and stuff. It's pretty funny."

The bad guy role is a bit of a departure for Schweig, who

doesn't usually get cast in the role of the heavy.

"I really like it. It's lots of fun ... I got a total kick out of it. I had to sit in the make-up chair every morning for three hours, but I didn't care because it looked so cool. Yeah, he's ugly."

Schweig's having quite a bit of success right now, though acting is not something he set out to do. It's more something he kind of fell into to.

"I'm not classically trained or anything. I wouldn't spend that much time preparing myself for something as vacuous and narcissistic as acting," he said.

Schweig, who currently lives in Toronto, was born in the Northwest Territories in 1967 where he was adopted by a German family. He lived in Inuvik until he was six, then moved to Bermuda. After several years, the family moved back to Canada, settling in northern Ontario. His first acting role came in 1987 when he played the shaman in a stage production of *The Cradle Will Fall*.

In addition to his role in *The Missing*, Schweig had the starring role in *Cowboys and Indians: The Killing of J.J. Harper*, in which he played Harper's brother, Harry Wood. He also stars in *Mr. Barrington*, where he plays

Samuel, the husband of a poet tortured by demons from her past. His past movie credits include roles in *Skins*, *Big Eden*, *Tom and Huck*, *Pontiac Moon*, *Squanto: A Warrior's Tale*, and *Last of the Mohicans*. And he has a long list of television appearances to his credit, from playing the part of Joseph Brant in *Canada—A People's History* to playing Tonto in a Lipton Side Dish commercial.

"It's money, you know. And we all need money to live. So that's pretty much why I do it," Schweig said of his acting work. "I'm not interested in fortune or fame or whatever. I just want to buy a house and marry my girlfriend and live happily ever after in the bush somewhere."

In addition to acting, Schweig is a carver, and that is what he sees as his true profession.

His introduction to carving was much the same as his introduction to acting, he said.

"I just kind of fell into it. I've been doing it since I was a kid, and a friend of mine who's been carving since 1980 or something, it took him four years to talk me into it, but finally I just kind of buckled under the peer pressure and just started doing it." (see *The Missing* page 20.)

ment

restlessness, dizziness or stomach.

St. John's Wort is not without. There are many different formulations of this each with different plant

can be medication interaction. St. John's Wort can interact with warfarin, digoxin, theophylline, birth control pills, seizure medications, HIV medications, and some of the anti-depressants.

think you have depression, see your family doctor or a psychiatrist to be assessed and treatment options.

author assumes no responsibility arising from any information, errors, omissions, demands, damages, or causes of actions from the use of the above information. Pinette is a Métis family physician in Manitoba. Contact Dr. Pinette at pinette@shaw.ca.

gn up?

organization such as this some interesting questions, Is it strictly a men's organization? Or is the organization more dealing with female fraternal recovery? Can lesbians ensure they have their share of the problems. How about those who have issues with their gender? Transsexuals? The 21st century can be so complicated.

I know what you're thinking there's a S.A.W., there has to be a S.A.M.—Survivors of Sexual Abuse. In fact, many argue there's a more pressing need for a S.A.M. But it has been argued that there is a place where women can go to discuss and complain about the men in their lives. Called Bingo.

ir own

Every time the song plays recorded on a broadcast log and the CRTC (Canadian Radio-television and Telecommunications Commission) or the CRTC (Canadian Radio-television and Telecommunications Commission). Based on this, the CRTC (Canadian Radio-television and Telecommunications Commission) (Society of Composers and Music Publishers of Canada) about cheques every three months to songwriters. A song on the radio on Much Music can generate about \$250 in royalties. With new technological advances, additional income will be forthcoming to the songwriter for pay audio satellite services such as Max Trax and

column is for reference and information only and is not intended to substitute for legal advice. author assumes no responsibility arising from any omissions, errors, demands, damages, or causes of actions from the use of any of the above. Ann Pinette can be reached at pinette@hotmail.com.

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Confidentially

(Continued from page 13.)

LL: I don't think there's any goal that's out of reach for me. I think I'm quite confident in what I set out to do I can do. I think what's out of reach for me is making a difference. I might make a difference a little bit with my writing, in helping First Nations people get on with their lives, and know themselves and be proud of who they are. And probably getting First Nations books and having First Nations history taught in schools.

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

LL: Probably still volunteering, helping First Nations. . . Probably I'd be doing volunteer work somewhere.

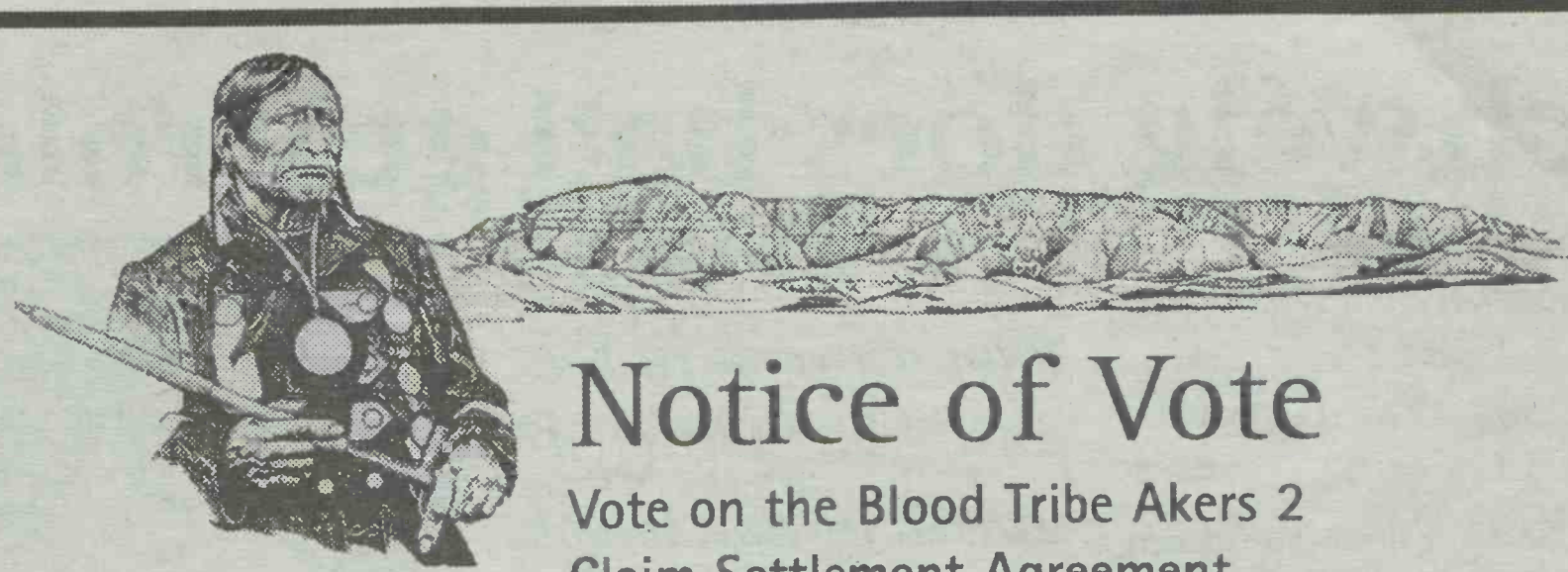
W: What is the best piece of advice you've ever received?

LL: I think I've had a lot of advice. I think I would have to say from my instructor in creative writing class that realized that I could be a

good writer. And she said 'Keep it up. Keep it up.' Because I was not going to a school where you paid to go to school. It was all a free school. And she said 'Keep at it.' And I have. And we've become good friends to this day.

W: How do you hope to be remembered?

LL: I guess I hope to be remembered by my work with writing for young people. My first three books are going to be geared for children, possibly four, and I hope that the books help them out in making them proud of who they are. Because I see a lot of urban children from all nations come into Vancouver. They go to a powwow. They're so happy about participating. . . and they come out of there, all happy. . . and not two hours after that, they're at the same level of being lost and bored. And I guess that's why I wrote the first book for young people, and it is dedicated to young people.



Notice of Vote

Vote on the Blood Tribe Akers 2 Claim Settlement Agreement

Ratification Vote:
November 13, 2003
Time:
9:00 am until 8:00 pm
Location:
Senator Gladstone Hall
Blood Reserve

Information Meeting:
October 22, 2003
Time:
9:00 am until 4:00 pm
Location:
Senator Gladstone Hall
Blood Reserve

And further take notice that you may vote in person at the Ratification Vote, or you may vote by mail-in ballot. To verify your address for mail-in voting call: 1-877-737-8217

If you would like to vote by mail-in ballot, but have not received a mail-in ballot package, please contact the Electoral Officer at the address below as soon as possible.

Contacts for further information
You can obtain, at no cost to you, further information about voting and copies of the Proposed Settlement and Proposed Trust Agreement, from one of the following:

Kelly Tail Feathers
Blood Tribe Administration
Blood Tribe
Box 60
STANDOFF AB T0L 1Y0
Toll-free: 1-877-737-8217
(403) 737-8112
(collect calls accepted)
or
Craig Gebhardt, Electoral Officer
Indian and Northern Affairs Canada,
Alberta Region
630 Canada Place
9700 Jasper Ave
EDMONTON AB T5J 4G2
(780) 495-3822
(collect calls accepted)

Your vote is important, please participate.

Monster Garage

(Continued from page 15.)

Alright. Enough with the Monster Garage analogy. Let's get to the point. Everyone recognizes that the Assembly of First Nations is an unwieldy organization in dire need of reform. Fontaine and his dream team think they have the answer. They examined the obvious problems and formulated plans to overhaul the AFN. They compiled an impressive-looking proposal for complicated "framework" agreements that would see the transfer of whole programs from the federal government to the AFN, its member provincial and territorial organizations, and the 633 bands in Canada. Total cost: \$1.7 billion. Was his proposal the product of broad consultations with the chiefs? No. Did most of the chiefs know it was coming? No. Did it all hinge on the creation of an all-powerful executive council, hand-picked by Fontaine to

circumvent the chiefs? Was it to be sprung upon an assembly almost without warning? Apparently, it was. Even worker bees at the AFN weren't consulted.

Did Fontaine expect it to fly? You bet. He kept saying that since 60 per cent of the chiefs voted for him and his platform, this meant they had given him this mandate.

What mandate? Fontaine, as the chiefs told him in no uncertain terms, follows their direction—their mandate—and not the other way around.

The AFN is not some fictitious national Indian government, and the national chief isn't the Big Boss Man. He's an elected front man, a national mouthpiece, not a president with executive powers. The chiefs let Fontaine know that nobody gave him that kind of mandate. This is why Fontaine got "smoked," as some observers put it, at his first special assembly.

Back to the garage, boys.

Congratulations to this year's recipients of Shell Canada Aboriginal Scholarships

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Couch Potato Syndrome

(Continued from page 15.)

Health awareness programs wage a losing battle in efforts to encourage people to eat healthy, country food from the land and sea. If we are what we eat, a generation of Inuit could now be described as walking chicken legs, pork chops, and fast, pre-packaged, factory-processed 'junk' food! Physical exercise may not yet be obsolete, but is now quite uncommon. With an over-abundance of things to munch on, we are traveling down the fast track to mass obesity.

There was a time within memory

when it was mainly the Qallunaat (white people) who possessed the physical characteristic of being potbellied, a condition known as naaqaluk and naaraaji in the two main dialects of Inuktitut in Nunavik. Now, this condition exists among a great many Inuit, and naaqaluk-naaraajiit are nothing unusual. Physical vigor, muscular strength, and running strength are not very common among Inuit any more. Sedentary, civilized life is a natural pull toward laziness. The comforts of the couch force a lot of internal "cranking up" before we

act on something as freely available as regular walking. It's going to take premeditated effort to shake off the "Couch Potato Syndrome" and to arrest this downward slide in bodily fitness among Inuit.

The physical vigor and bodily fitness, formerly characteristic of Inuit, can be spoken of in the past tense, which is a pity. Fortunately, we don't have to dig far into our collective psyche to rediscover the desire to be fit. Reclaiming physical fitness is still entirely possible, if we first recognize what has caused our slide down this slope.

Band membership at issue

(Continued from page 15.)

Finally, do not wait to do this. The payor will no longer be responsible for child support once your son reaches 19 unless he is in university; then the payor will be responsible until your son turns 24.

Dear Tuma:

My brother is married to a non-Native and his children are "status Indians." But someone told me that his kids would be status until they turn 18 or 21. Will my niece lose her status if she marries a non-Native? What about his sons? What if they marry Natives? Are they considered Bill C-31?

Worried Auntie

Dear Worried:

The legal definition of an Indian is someone who is registered or eligible to be registered under section 6(1) or 6(2) of the Indian Act. Your nieces and nephews are probably registered as status Indians under section 6(2) of the Indian Act. They will not lose their status once they reach the age of majority, but what may be the case is that your band has a membership code.

Under your band's membership code, 6(1)s will be registered as status Indians and be given band membership; 6(2)s will be registered as status Indians, but not be given band membership.

If a 6(2) marries a non-Native, that person does not lose their "Indian status," but may not be able to have their children registered as status Indians. Thus, your grandnieces or grandnephews will not be considered status Indians nor will they have band membership.

If a 6(2) marries a 6(1), then the children may be eligible to be registered under 6(2), but not be given band membership. If a 6(2) marries another 6(2), then the children may not be eligible for Indian status or band membership.

Also, if your niece has a child, she will have to name the father and if she doesn't, the father is presumed to be white resulting in the child being registered as 6(2). The registration application has to be posted and anyone can contest the registration of a child to a band. Can you imagine someone saying, 'so and so is not the father. It is so and so.' The fur will really fly then.

Confused yet? I will not even try to explain what may happen should your niece or nephew marry someone from another band and that band has a different membership code than yours, let alone marry a tribal member from a tribe in the United States.

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

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The Missing

(Continued from page 17.)

The reason Schweig prefers carving to acting is because it allows him to call the shots.

"I'm my own boss, and I can express myself the way that I want to through that," he said. "And it doesn't come along very often in film, of course, because you've got to listen to what somebody else is telling you to act like or be like, or whatever. And you can express yourself to an extent like that, but it's nothing like just creating something from the ground up by yourself, using your own imagination and putting your emotions into it, and not having anybody putting any boundaries or parameters on it. You can just go wild and not worry about what anybody thinks. I don't anyway."

Schweig would like to see more artists expand their work past the boundaries of what "Aboriginal art" is expected to be and move out of creating comfortable works and into creating works of true self-expression.

"I've got a problem with the art in our community. I mean, traditional art is fine, but it occurred to me that art is supposed to be something that challenges your emotions and the way you think about things, and we don't do that a lot in our community. Because when you do that, it makes people uncomfortable. And especially us as Indigenous artists, we just came off the tail end of 500 years of oppression," he said.

"For me, personally, a painting of an Indian man on horseback looking at the sun just doesn't do it for me. I'd love to see more art coming from our true emotions and not just what the ruling class wants to see because they're comfortable with it. Like if they're

ally wanted to see what's inside our hearts, it would make them uncomfortable. And that's what I want to see. Because there's truth in that, and it sets people free. It sets the individual free who's expressing themselves in that way. And it also lets the ruling class, or the people that buy art, see really what's going on inside the person that made it. And there's a real deep, personal connection that you can make with people by doing that. And you can't do it painting pictures of guys on horseback or three Navaho women with their backs towards you, sitting there looking at a field. It's not expression to me. It's just doing what's comfortable."

Because he was adopted as an infant, Schweig didn't grow up with a connection with his Aboriginal roots and culture, and creating those connections isn't something that he places a lot of importance on.

"The only sort of connection that I have is through my masks. I'll do traditional Inuit masks once in a while, but even that's boring. I like doing my own thing," he said.

"I acknowledge my roots, but I'm Inuit, Portuguese and German. And I never really paid much attention to that sort of aspect of myself. I always thought that this world would probably be a much better place to live in if people paid less attention to where they're from and what skin color they are and more attention to what kind of human beings they are. And I'd rather concentrate on being a good person than being a good Eskimo or a good Portuguese person or a good German person, or a good Canadian person."

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All-About

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

We've come a long way since film-makers made western movies and hired Italian guys to play the Indians.

If you have any doubts that this is true, all you have to do is tune in to APTN on Nov. 10 to see for yourself.

That's when the first episode of the new dramatic series Moccasin Flats will air. The show, which takes place in a neighborhood north central Regina, is more than just another television program. It is the first dramatic television show in Canada to be created, written, produced and performed by Aboriginal people.

In addition to airing on APTN, the series has been picked up by Showcase, which will broadcast starting in the spring of 2004.

The series, which paints a brutally realistic picture of what it's like to be young and Aboriginal growing up in the inner city, is a continuation of a story that began in the short film by the same name produced in Regina in the summer of 2002. That film was the result of a training project coordinated by Big Soul Productions as part of the comparativeRezentin' program, designed to give youth in communities across the country a chance to gain training and first-hand experience working in the film and television industry.

The film was produced using 40 local Aboriginal youth both in front of and behind the camera, none of whom had any experience in the industry before joining the project.

The Moccasin Flats film was screened at film festivals across North America to rave reviews and now it has become a television series.

Jennifer Podemski and Laura Milliken of Big Soul Productions are the creators of Moccasin Flats. When they went to Regina in the summer to prepare for the film

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All-Aboriginal television drama set to air

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

We've come a long way since film-makers made western movies and hired Italian guys to play the Indians.

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Jennifer Podemski and Laura J. Milliken of Big Soul Productions are the creators of *Moccasin Flats*. When they went to Regina last summer to prepare for the film,



PHOTO COURTESY OF APTN/BEN CHECKOWY

Moccasin Flats, the series, takes a brutally honest look at the reality of inner-city life for Aboriginal kids. The series will air on APTN starting Nov. 10 and on Showcase in spring 2004.

they were approaching it as they had the other repRezentin' projects they'd already completed. But it didn't take either of them long to realize this project wasn't anything like the ones they had done before.

"It began as one of our training programs, which usually are what we call one-offs, like a project that you do and you move onto the next program," Podemski said. "But I did know, and so did Laura... I knew in my heart when we were on set the first day, or when we were even in rehearsals, I knew that this was bigger than we thought. I knew that the talent and the integrity and the foundations were so strong... I kept saying to myself at the time, this is priceless. What we have here is just, it's like a volcano. This is going to explode. You can't express it really. It was just something that felt way too big for the little shoes it was in at the time."

While each of the final films created through the repRezentin' project had been screened at film festivals, Podemski and Milliken knew when *Moccasin Flats* was

accepted into the prestigious Sundance Film Festival that they had something big. By the time the film screened at the Toronto Film Festival, they'd already started shopping the concept around as a potential television series.

"Before we were even finished filming the short film, Randy Redroad (the film's director) and our [director of photography Matt Phillips], they both said 'You know, there's something really, really special here. And you guys could probably get a whole series out of this,'" Milliken said. "And of course at the time, I'm thinking, 'Yeah, right. Drama in Canada? That's ridiculous.' Not so much that I didn't believe in the project, but it's such a difficult industry and Canadian drama is in serious jeopardy. So I thought, 'Well, how can the little guy with no dramatic experience and inexperienced actors pull something like that off when Canadian drama is suffering so badly?' But then pitch sessions started to come up at festivals like ImageNATIVE. And Jen said 'Let's go talk to Showcase.' And

it just grew, somehow."

Moccasin Flats the series will look much like *Moccasin Flats* the film did, with all of the original cast reprising their roles on the small screen, including Justin Toto, Kristin Friday, Candy Fox, Danna Henderson, Mathew Strongeagle, Nathan Strongeagle and Joanna Anaquod. A few additional cast members have been added—Gordon Tootoosis, Tantoo Cardinal, Michelle Thrush and Andrea Menard—to give the show some star power. About 10 crew members from the film have come on board for the series.

Although the series has yet to air, Milliken is optimistic the show will go on for a second season.

"I think it will, for sure, be more than the six episodes. It's going to shock Canadian audiences. It's going to be one of those things that people talk about. And I think the reason is, first of all, because the cast is so amazing. And the stories are great. And this is a world in Canada that most people don't know about... Canadians are still so uneducated about Aboriginal people and who

we are and what we do. And so it's sort of like through the drama itself. They're going to see what it's really like. But they're also going to say, 'OK, well, this is also made by Native people. That's pretty cool.' We're controlling our own voice in the media for once. And I think all of these things all together, and also because it looks great and we have really strong support in the industry for this project as well, that I think it will continue," Milliken said.

She said the subject matter is scary to delve into.

"It's going to be hard to tell stories like this, for anybody. Because probably, at some point, somebody will be misrepresented or feel like they have been misrepresented. But that's a chance you're taking with media all the time, whether it's journalism or film-making or music or whatever. Somebody will feel that somewhere along the line a story wasn't told right. But I just feel that it's art, it's subjective and that everyone's going to make up their own mind. But we certainly did try the best we could."

"And it's a hard thing to portray because it is brutal. It's a really tough neighborhood. And if we had actually told it as close to life as possible it would have been so brutal that people would have said there's no way that actually happens. There's no way that there's a place that exists like that. So we actually, we held back a little bit."

Both Milliken and Podemski are hopeful that as an all-Aboriginal production, *Moccasin Flats* will open some doors to other Aboriginal people wanting to break into the industry.

"I hope that we continue to create more producers. Because without an Aboriginal producer it's very, very difficult to keep the project Aboriginal. So I hope it encourages Native people, young or old, it doesn't matter, to produce dramatic content. And I don't think it matters what the story is. I just think we need a lot more Native producers out there," Podemski said.

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

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Kimberley Dawn	My Spirit Flies	I'm Going Home
Robert Collomb	Femininity	Single
Phil Desjarlais	What Have You Got To Lose	Single
Mike Henry	The Streets	Single
Eagle & Hawk	Mother Earth	Mother Earth
Burnt	Message	Project 1—The Avenue
Gerald Charlie	Band Office Blues	Single
Les Shannacoppo	Never Be a Cheatin' Hart	Single
Jason Burnstick	Burn	Single
Edward Gamblin	Bright Blue Moon	Bright Blue Moon
Kinnie Starr	Dreaming	Sun Again
Susan Aglukark	Hangdog	Big Feeling
Derek Miller	Music Is The Medicine	Music Is The Medicine
Ashley Robertson	Cold Enough To Burn	Ashley Robertson

CONTRIBUTING STATIONS:



Artist—Kimberley Dawn
 Album—I'm Going Home
 Song—My Spirit Flies
 Label—Sunshine Records
 Producer—Craig Fotheringham



Kimberley Dawn shines

Winnipeg's Kimberley Dawn has been singing all her life, and was only eight when she took to the stage, performing at the Winnipeg Folk Festival when a children's entertainer asked her to join him on stage.

Kimberley followed up on her folk festival performance by performing karaoke in nightclubs before she was even old enough to get into them. She would win one karaoke contest after another, and soon realized singing was something she could make her career.

Her first CD was a demo recorded in honor of her grandmother, who had passed away. Her second CD, I'm Going Home, released on Sunshine Records, features 10 songs that showcase both her amazing voice and a range of song styles.

From the up-tempo sounds of The Real You to the strong Native flavor of My Spirit Flies, from the Santana-esque Sorry Won't Do to the all-out country twang of Goodbye to the Blues, the diverse musical styles Kimberley was exposed while growing up are reflected throughout the CD.



WIM TEWINKE



"I often want to tell the y said Harry Wells, " but th

Elders' saved f

Salish Elders
 By Wim Tewinkel
 Caitlin Press Inc.
 76 pages (sc)
 \$35.95

Salish Elders, a new bo Tewinkle, captures snippets rior Salish Nation in British

The book is dominated b come from the Lil'wat Nati Samahquam band. Accom recollection, in their own v lives.

Memories of parents and ences in school and changes some of the topics the Elder

Elder Harry Wells shares during the Second World W explosives. Elder Alex Peters jobs, first as a logger worki logs down the Lillooet Rive

Elder Celina Stager recalled as the nurse for the commu chicken eggs as a child, and in Mission.

The book offers readers and captures their rememb



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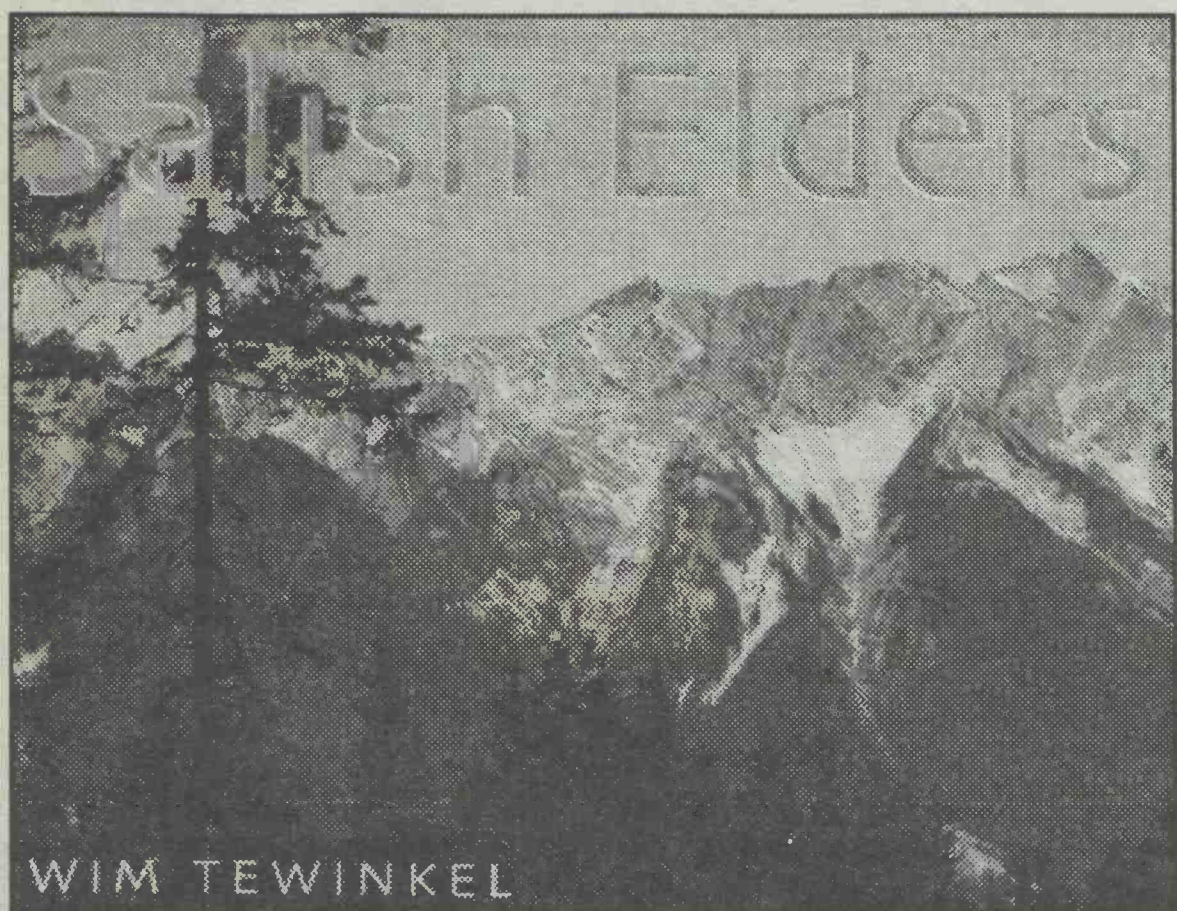


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Salish Elders



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"I often want to tell the younger people about the old ways," said Harry Wells, "but then I can't translate it into English."

Elders' stories saved for future

Salish Elders
 By Wim Tewinkel
 Caitlin Press Inc.
 76 pages (sc)
 \$35.95

Salish Elders, a new book by photographer and author Wim Tewinkel, captures snippets of memories from 21 Elders of the Interior Salish Nation in British Columbia.

The book is dominated by large color photos of the Elders, who come from the Lil'wat Nation, the N'Quatqua First Nation and the Samahquam band. Accompanying the photographs are the Elders' recollection, in their own words, of some of the highlights of their lives.

Memories of parents and grandparents, success in sports, experiences in school and changes that came to their communities are just some of the topics the Elders talk about in the book.

Elder Harry Wells shares a story about how he earned a medal during the Second World War by sneaking across enemy lines to plant explosives. Elder Alex Peters tells of his experiences working perilous jobs, first as a logger working in the high rigging, and later driving logs down the Lillooet River.

Elder Celina Stager recalled memories of her mother, who had acted as the nurse for the community of Lil'wat, of gardening and selling chicken eggs as a child, and of her experiences going away to school in Mission.

The book offers readers a glimpse into the lives of these people, and captures their remembrances for future generations.



[rare intellect]

Daniel N. Paul
 — Author/Journalist

Recommends:

Stolen Continents by Ronald Wright
 Penguin Books—1992

Stolen Continents describes in intimate detail some of the most horrific incidences of genocide committed by Europeans in the Americas against Native Americans during the various stages of their invasion of the two continents, and their consequent theft of them. In fact, it reveals man's inhumanity to man as does no other book about genocide that I've ever read. And, I might add, I've read a lot of them, including the Rise and Fall of the Third Reich. The reason I recommend it, especially for the Native American reader, is that it dares to tell the facts as they unraveled. Wright points the

finger of blame for the barbarities committed in the Americas by their officials at all of the major European powers of the day—Spain, England, Portugal, etc.—sparing none. While reading many of the histories of American First Nations, I've often run across the peculiarity of the oppressed defending their oppressors. This has instilled in me a deep belief that there is an urgent need for us to learn the true facts about the European invasion of our lands. I believe that by the time such individuals finish reading *Stolen Continents* their urge to defend the indefensible will have vanished.

Bonita Lawrence
 —Professor,
 Queen's University



Recommends:

Almanac of the Dead by Leslie Marmon Silko
 Penguin—1991

While this book has been around for a little while, it is so powerful that it remains my all-time favorite. The dozens of interrelated characters skip back and forth within 500 years of history in the United States and Mexico.

It is dazzling, bewildering and shocking in different degrees. Its power lies not only in the starkness of its vision and skillful observation of gender and race, but in its fundamental premise that nothing European in the Americas can survive; that the land will inevitably—no matter how long it takes—revert to Indigenous control.

Silko draws on traditional Laguna prophecies and combines them with a devastatingly realistic look at the corruption at the heart of modern America and the violent suppression of Indigenous peoples throughout Latin America. What results is a book that is unsparing in its clarity about the present world while generating a powerful sense of hope

for the future.

Silko's characters are riveting. They include a clan of displaced Mexican Indians in Tucson who utilize their knowledge of the desert to survive drug-dealing and arms smuggling; a group of young Mayan children who flee north 50 years after Cortez and carry the Almanac that contains the sum of all of the wisdom of their destroyed people; a group of contemporary Native people who organize a people's army in Chiapas; the Mestizos who seek power and position in the "Eurotrash Oligarchies" of various Latin American regimes; white elites who use sexuality to dominate and torture; and traditional people whose powers are great enough to destroy modern technology.

This novel, which rushes towards a powerful conclusion, cannot be read without it changing the reader in a profound way.

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Videotapes encourage Indians to get active

By Cheryl Petten
Windspeaker Staff Writer

MALIBU, Calif.

There's a new set of videotapes on the market created to get people off their couches and involved in a more active, healthier lifestyle as a way to control or prevent diabetes.

But what makes these tapes different from all other exercise videos already out there is that they were made by Native people for Native people and are being given away, free of charge.

Rez-Robics for Couch Potato Skins and Rez-Robics—The Exercise Tape make up the two-tape set. The first tape uses humor as a way to motivate people and make them want to change the way they eat and become more active. The second tape provides them with a tool to help them reach that goal, with 70 minutes of exercises that combine martial arts with grass dance moves, all choreographed to the beat of Native music.

The tapes are the brainchild of Gary Rhine, the head of the independent video production company Kifaru Productions and the company's non-profit arm DreamCatchers Incorporated, and Pam Belgarde, a media producer and health promoter with Navajo Health Promotion.

The two first started talking about the need for videos like Rez-Robics in the early 1990s when they were both attending the one-year memorial for Winnebago Tribe Elder Reuben Snake, Jr.

"It was at a powwow grounds and we were sitting up in the bleachers, kind of looking over all these Indians eating coffee cake and fry bread, greasy food," Rhine said. "And Pam was just ranting about 'Man, I really want to try to affect the way that Indian people eat and exercise.' Because Reuben had been such an influential and wonderful leader and he had passed away from complications of diabetes... and he had passed away so early, in his 50s. And if he hadn't gotten diabetes, we'd still have him right now and he'd still be out there fighting for Indian people like he did his whole life. Not only him, but there's so many other wonderful people that we lose too early because of diabetes. And so she kept saying, 'I want to do an exercise video where we can talk about diet as well.' And I said 'Well, I think the people we want to get to are generally the ones who wouldn't even want to watch an exercise video, so it'd be nice to

be able to do something with some humor, something that would attract people."

What Rhine and Belgarde were looking for was an Indian version of Richard Simmons. What they found was Apache comedian Drew Lacapa. They teamed him up with Elaine Miles of Northern Exposure fame, and the project that a decade ago was only talk soon became a reality.

The first video in the set includes a half-hour of comedy featuring Lacapa, followed by interviews with other people involved in the project talking about subjects like diet and exercise. It also features an interview with Tom Bee, president of Sound of America Records (SOAR), who provided the music used in the exercise tape and who has been dealing with his own diabetes for a decade.

"The idea is that somebody who gets the set is probably the one who's kind of motivated already, and they can be using the exercise video. And then they can kind of use the half-hour comedy as a tool to sucker their fat, lazy cousins. You know, 'Aw, I don't want to watch any exercise video.' And they say, 'No, no, no, this is a comedy. Just sit there. Here, have a Coke. Just have a soda and watch this.' And get them to watch it."

In the first video, Lacapa and Miles make a bet. If Lacapa can stay quiet for five minutes, then Miles must stay quiet for the entire evening. If he can't then he has to go to an exercise class with her. Of course, Lacapa loses the bet, and the two of them hop on a tandem bicycle and head off to exercise class.

"And they get there and she's into it, and he's just making every excuse and cracking up and making jokes and not being very serious," Rhine said. "So over the course of the program, it comes out that Elaine, her mom and her aunt both got diagnosed with diabetes and



Comedian Drew Lacapa teams him up with Elaine Miles of Northern Exposure fame to encourage people to get off the couch and get active.

her mom changed her diet and started exercising and is now in much, much better health. And her aunt refused to do any of that and lost both her legs. And that's a true story. And it comes out that Drew was diagnosed recently with diabetes and is very scared. And that's true. Now we didn't know any of that when we asked them to be a part of this, that kind of came out as we were developing the script and we used it. So if the fat, lazy cousins on the couch follow along with Drew and cheer him on as he makes fun of it all, then he makes this turn and he confesses that actually he's in denial and the way he deals with heavy stuff is by making light of it, and that he's scared. And so he ends up saying, 'Hey, if I can do it, you can do it.'"

Both Lacapa and Miles are back in the exercise video as well, as part of a group being led by Belgarde

and Navajo martial artist Reggie Mitchell.

The exercise tape is about 70 minutes long, but that doesn't mean you have to do all 70 minutes the first time you put the tape on, Belgarde said.

"What I tell people for the tape is as long as you warm up—there's a warm up song, there's a stretching out song, and then at the end there's a cool down and we kind of stretch people out at the end—as long as they do those things, they can pick whatever they want in between and exercise... they don't have to do the whole thing. And just have fun. That's the whole thing. Just have a good time and move your body."

Belgarde, like Miles and Lacapa, had a very personal reason for wanting to do the Rez-Robics project. (see Move page 27.)

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

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

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

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

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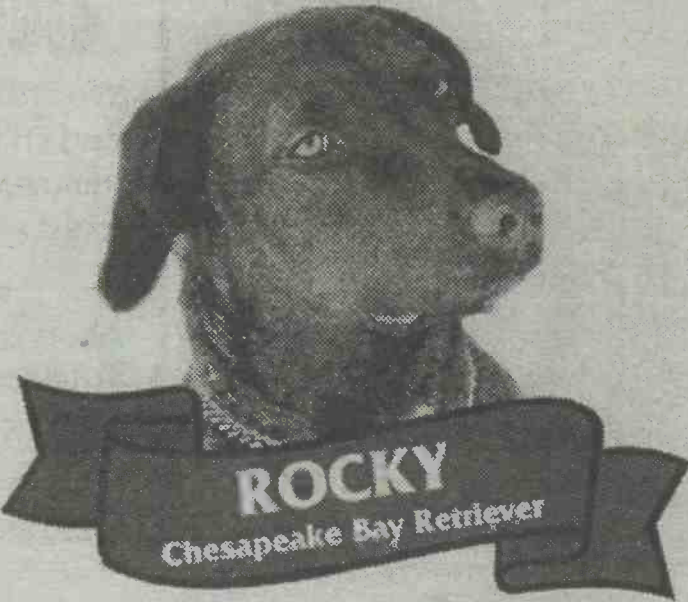
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[addictions awareness]

Some Aboriginal women gambling with their lives

By Cheryl Petten
Windspeaker Staff Writer

CALGARY

For many people, gambling has become a part of their lives. Whether it's trips to the casino, a few dollars dropped into a video lottery terminal (VLT) or a few hours spent playing bingo, gambling is something to do for fun, as an entertaining way to pass a bit of time.

But for some, this harmless pastime can become something else entirely—a harmful addiction.

What makes it even more of a problem is the fact that it's an invisible addiction, explained Gaylene Heidt from Aventa, an addiction treatment centre for women in Calgary.

"It's the only addiction you can really hide. You can't hide alcohol on your breath. You can't hide drugs. But you can hide gambling," said Heidt, who has been working in the area of problem gambling for the past five years.

While no one can predict who will develop problems with gambling, Heidt said there are three

factors that increase a person's chances of developing a gambling addiction.

"One is a history of addictions in your family. The second one is past abuse. And the third one is present problems. That's the three risk factors. If you've got all three, that makes you very high risk."

It's important that people with gambling problems recognize them and seek help. If they don't, the problems could escalate to a point where the financial and emotional losses are great. And with those losses, the accompanying feelings of guilt are strong. Many can only see one way out of their predicament, Heidt explained.

"The suicide rate for problem gamblers is much higher than other addictions. It's way higher because of the degree of losses," she said.

Alice Marchand is director of the Prince Albert Grand Council Problem Gambling Centre. Although the centre only recently opened its doors, the grand council has been working to address the issue of problem gambling for the past decade. Marchand said that of the people who have been contacting the centre to find out about getting assistance, more inquiries have come from women than men.

Some of the women have problems with gambling themselves, while some are in relationships with problem gamblers and are looking for help in dealing with the emotional and financial fallout.

Women who gamble usually are drawn by different games of chance than their male counterparts, Marchand said.

"They seek a very different what we call game of choice... They will on a daily basis buy scratch and wins, play bingo and the VLTs in the bars. Very few of them are casino players. As a matter of fact, we've only had one who came in as a casino player. The rest have all been the other

three together, the games of choice," Marchand said.

The reasons why women are drawn to gambling are also different from those for men.

"It's pure escape for women," Heidt said. "Men gamble more sometimes for the rush or excitement or challenge, but for women it's almost primarily escape... escape from their problems, and largely relationship problems. And so if you look at Aboriginal populations on, say reserves for example, there's a lot of drinking and violence and suicide and death: grief issues. So women in Aboriginal areas would gamble to escape those issues. The pain of grief, loss, relationship problems, violence, those sorts of things. So the draw is totally escape."

"The women are also gambling because they're experiencing depression. They're lonely. They're incredibly lonely," Marchand added. "Not a lot of the people who come here or call here are gambling to win money. Because you need money to gamble with, but they're not gambling to win because when they do hit some credits or hit some money, it's put right back in. They could make a win of \$20,000 and it's still not enough because they're not gambling to win money, they're gambling for the other reasons. They're gambling because of loneliness and the machines take that loneliness away. They establish... it's like a love relationship with that machine. And they're in a relationship with it."

"One thing that we saw was when the VLTs were changed up here in this province starting in February of this year, we received a lot more calls from February to May around depression because some of the people really missed the old-style machines and in particular, the Midas Touch machine, because they had established a relationship with some of those games on there."
(see Losses page 26.)

[addictions awareness]

Losses financial and emotional

(Continued from page 25.)

The gambling also helps ease the loneliness, Gaylene Heidt said, because it gives them a way to be with other people, although it doesn't really provide opportunities for social interaction.

"They talk about the loneliness, women much more so than men, and that's a huge one that draws them. They're out amongst people. Even though they're not talking to them, they're around people."

Philip Flett is an outreach counsellor with the Native Addictions Council of Manitoba in Winnipeg. He's seen a lot of people come in for help with addictions of alcohol or drugs, but who continue to gamble because they don't see gambling as a problem. In some cases, he said, they use gambling to take the place of the other addictions.

"It could be a way of escaping from problems. And then what they don't realize is they're continuing with the same pattern, except without alcohol and drugs. It's the same cycle. Gambling is very, very addictive and it's just as deadly as drugs and alcohol," Flett said.

Through the programs offered by the centre, Flett explained, he tries to take the participants on a journey to help them address the issues they may be trying to escape from through gambling.

"They use it to get away from any problems they might have with family or other social issues in their life. Or it might be a past history of their lives in terms of unresolved issues around childhood. It could be abuse, those things. It's the same pattern that they use in terms of taking drugs and alcohol. It could be the same pattern because they don't want to feel any more and they're focused on just gambling. They're not focused on what stresses are out there at that time," Flett said.

"I heard this one man say 'I thank AA [Alcoholics Anonymous] for keeping me sober long enough to think about my own life. And that's a very powerful statement. And that's what we're trying to do here. Hopefully the time that they're away they can make some changes in terms of

starting to feel their inner self, their inner emotions, and that way, hopefully, we help them that way instead of just throwing them back into society, going in the same cycle."

One of the reasons, Alice Marchand explained, that many problem gamblers remain problem gamblers for so long before seeking help with their addiction is that one of the games of choice for women—bingo—has become more than socially acceptable, almost to the point where its socially expected.

"It's a lifestyle for First Nations people," she said. "For somebody like myself who doesn't play bingo, in particular, I have actually lost a lot of friendships because the quality of my friendships has certainly been undermined by the time that my friends would have spent with me normally. Unless I go and play bingo with them, I don't get to see them, so I've ended those friendships."

Because the gambling does become part of a gambler's lifestyle, peer pressure can keep a problem gambler gambling long after they've recognized that they need to stop.

"I'll give you a scenario. Say I knew that I was at the end of my rope in terms of my finances, my relationships with my family, my friends, and generally how I was feeling about myself. I would have a headache. I'd have a sore stomach. And yet I would go and gamble at a casino or at a VLT site or at a bingo hall. And so I say to the people there, 'You know, I'm not really feeling good today. I really think that I need to stop gambling. I need to stop coming here.' The things that are said to me would be, 'Well, why don't you just stop gambling? Why don't you just come with us anyway? You don't have to put any money in the machine. You don't have to buy any cards?... So I stay out there a whole lot longer than my money allows me to or my health allows me to because the people don't want to recognize that there is something called problem gambling," Marchand said.

But how can a person tell when

their gambling habits have begun to be a problem? If they start making excuses that they can't take part in activities with friends or family, but won't say why. If they're spending a lot of time away from home or work and are secretive about where they go and what they do. If money is disappearing, bills are being neglected, or they begin asking people to borrow money. If they become moody or depressed. These are all possible signs that a person has a problem with gambling, Heidt said.

Marchand has a message for people who think they have a problem with gambling and are ready to do something about it: "There will always be someone around to keep you where you're at, stuck in your guilt and shame, and also to help you deny that in fact you might need to look at another way of behaving. So if you find yourself here, be aware that there are services and people available for you to talk to and who are willing to listen to you without giving you advice, and those services and the people will be able to help you with healthier choices."

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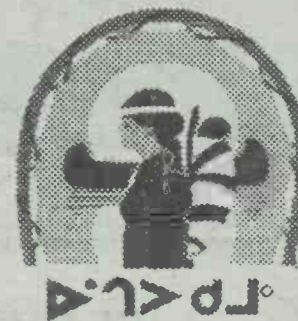
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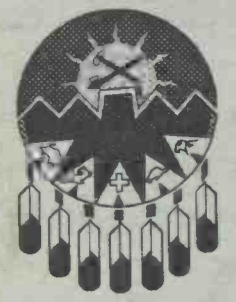
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Move

(Continued from page 24.)
Because Navajo health service was involved in putting the video together, the tapes can't be sold, so Rhine applied for some grants and is distributing the videos for free through DreamCatchers.

"So instead of the normal FBI warning on the front that says don't make copies or we'll come get you, it says please make copies and give them to your friends and relatives. Just don't get caught selling them."
To get a copy of the Rez-Robics tapes, send a self-addressed, stamped envelope or box, large enough to fit two videotape cassettes to DreamCatchers, 23852 PCH #766, Malibu, CA 90265. Envelopes should be padded to protect the tapes during shipping. The envelope must have \$5 in U.S. postal stamps. The U.S. post office will not accept Canadian stamps or metered labels.

The tapes have been well-received right across Indian country, Rhine said.

"They're loving it. They're saying they're glad and proud to have a tape that really belongs to them and that has the powwow dancing and rock and roll music and all Indians. It's all Indians, everybody you see. And people have talked about not only are they glad to see very large Indians like Drew and Elaine in it and doing the whole exercise routine—because once it gets serious and the whole exercise routine happens Drew and Elaine are both in the class—but most of the other people who are in the class are also not looking like Steve Reeves and Jane Fonda or whatever. They're chunky, normal looking Indians. And so, you know, I think people feel good about that, that 'Hey, if these guys can do it I can do it,' you know."

In addition to the Rez-Robics tapes, Belgarde and Reggie Mitchell are helping to get Indian country active, one community at a time, by offering Rez-Robics exercise workshops. For more information about the Rez-Robics workshops, contact Belgarde at (209) 388-1548, or e-mail her at wellnative@hotmail.com. For more information about Rez-Robics, visit the DreamCatchers Web site at <http://dreamcatchers.org>.

[addiction awareness] Treatment centre expanding services

By Yvonne Irene Gladue
Windspeaker Staff Writer

STURGEON LAKE RESERVE, Sask.

Established in 1996, the White Buffalo Youth Inhalant Treatment Centre in northern Saskatchewan is a nationally recognized residential facility that treats youth who have addictions to solvents.

Located on Sturgeon Lake First Nation, the centre is open to youth 12 to 17 from across Canada who come to the centre to take part in a six-month residential program.

During their time in the program, the youth take part in a variety of sessions dealing with everything from personal hygiene to working through grief issues and handling emotions. All the sessions are delivered through sharing circles, healing circles and in-group counselling.

When the centre first opened, it offered sessions for both boys and girls, with one intake for each group each year. But when Red Pheasant reserve near North Battleford opened up a centre called Eagle's Path that offered treatment for boys, White Buffalo discontinued their boys program and concentrated of providing services just for girls.

Then, about two years ago, Eagle's Path closed its doors, leaving no treatment facility within the province to provide services to boys. That may change in January, explained White Buffalo executive director Geraldine Atimoyoo, when the centre hopes to get back to its original programming, adding a boys' intake once again.

"We have 10 beds per intake and we are now going to have two intakes per year, so that is 20 youth coming through our doors each year. Since 1996 more than 150 youth have been to the treatment program," she said.

Atimoyoo believes that the six-month program offered at the centre is sufficient for the youth be-

cause it gives them a chance to work through some of the issues surrounding their addictions. She said that last year the centre did a pilot project where the program was shortened to four months, three times a year, but she saw that it didn't work.

"Sometimes the youth need the longer period of time to stabilize from the addiction," she said.

"What we are focusing on is having them leave here with tools to make the right choices, so they will know that if they continue the same lifestyle they can say that 'This is what can happen to me.' We would like them to be aware of that so that they can make positive choices," she said.

Atimoyoo said cultural activities such as sweat lodge and smudging ceremonies are part of the programming, with two Elders who help the youth throughout the duration of the program.

"We focus on culture here at the centre, but we do not push it onto them. We have a sweat once a week, and smudging ceremony each morning. What comes out of this is that the youth learn respect and how to be part of a team. And that is what makes this successful is when everybody can pull together, to be on the same page and have the same goal," she said.

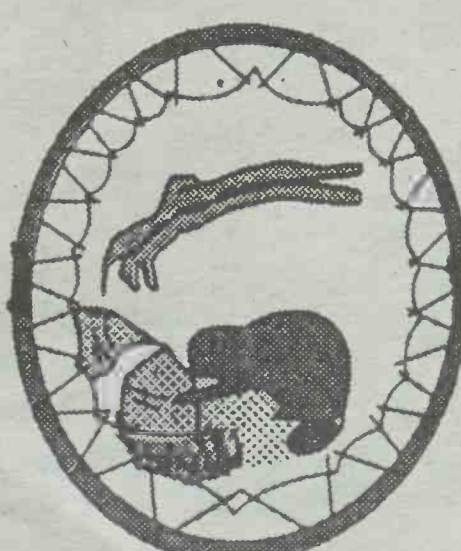
Other traditional activities available to youth in treatment include pipe ceremonies, round dances, powwows and making traditional arts and crafts. They also attend school at the facility Monday to Friday. Recreation activities during the weekend and evenings include swimming, canoeing, fishing, soccer, volleyball and movies.

After the completion of the program, parents, family and friends are invited to a graduation ceremony. After they leave the facility, the centre keeps in touch with the youth for two years.

"Many times after the youth leave they call the counsellors just to talk, to get some guidance and reassurance. But the aftercare usually takes place in the community they're from," said Atimoyoo.

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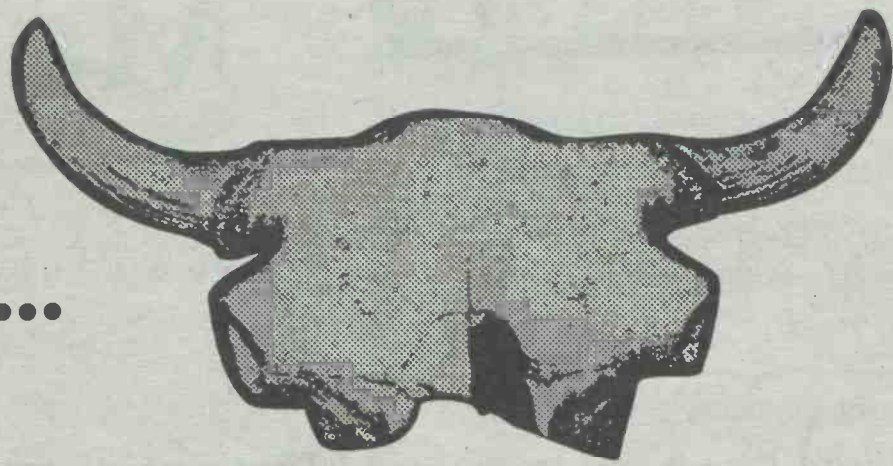
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[buffalo spirit]

In his own words...



Interview by Marie Burke

Windspeaker: On this red road, if bad things happen to us is it bad medicine?

Dave Gehue: I can understand because of years of me doing the work, I'm a realist. When I first started, got into this, I had to be shown a tremendous amount of things and I had to be there to witness it and to know there was no trickery. I had to know that the person that I was learning from was being consistent in their everyday life.

So there was a lady that believed she was being hexed, because of years of bad luck, years of everything failing. When she would start something she couldn't finish it. She would start a project and it would fall through, those kinds of things.

She hooked up with somebody on the Internet in recent times and this person talked her into paying money. It got into thousands of dollars to have this hex, or whatever it was, removed. Now what I did was I took some sacred items and I know that if you are [with bad] medicine you can't be in contact with those sacred items. They would just drop out of your hands or you are afraid of them or for some reason you can't be around them. So I did my test.

I gave her one test. I gave her one article. I told her to hang on to that while we talked; there was no response. I gave her something else and no response. Then finally I gave her a braid of sweetgrass and put it in her hands and still no response. So after about an hour I said to her, 'No, you are not being hexed.' She said why? I said 'I gave you all these sacred items and you didn't respond to

Dave Gehue lives with his family in Shubenacadie First Nation, N. S. He is a licensed hypnotherapist and a Native cultural specialist. Dave works with some of the oldest ceremonies known to Indigenous people in Canada.



them. You weren't afraid of them. You didn't drop them. You didn't go into a spasm.' So I said she was not hexed and then I told her if I were you then I would go to the authorities, because whoever you are paying money to in the United States, it's extortion.

Toward the end of the visit she said 'My sister wants to see you.' I said fine. And then she says 'Well, what about that curse.' I said get out of my office. You don't want to listen. She had it in her mind that she was being hexed, cursed, and no one was going to change it.

There was no curse involved. It was her own mind, her own fear and she wasn't about to listen. It is too bad. Maybe she will listen before she is in debt to \$60,000.

If I ever come across a person that is extorting money, I will put them in jail. I have no tolerance for people who want to hurt other people for money or sex or those kinds of things.

I am very clear in my ethics. As a hypnotherapist, as a counsellor, and also as a traditional person. I am very clear on my ethics. There is enough abusers out there that people don't need someone else abusing them. That is the bottom line.

If I were to have any words of

wisdom for the people, this would be it: Chose very carefully the traditional person that you are going to work with.

If that person starts to put a price on particular situations, for example, if you had an ear infection and the traditional person said I'll help treat the ear infection, but it is \$250 an ear. Well, for that kind of money, you better be good. There have been people out there extorting. This same man who charged for ear infection cures used to charge \$10,000 for a shake tent, in cash, no promises. If I'm going to give ten thousand bucks, you better give me some guarantee.

W: But there is no guarantee.
DG: There better be a guarantee for that kind of money. When people start talking that kind of money, then you have a responsibility as the servicer to make sure they get their service.

W: But even in that sense? In the spiritual sense?

DG: Sure you do. You must be able to at least reasonably guarantee some positive results. And that is the bottom line.

In most cultures, in traditional practices the first thing that you can ask for is tobacco. In my practice, if someone comes to me, I don't ask them for something. I let

them decide. They have to decide what the knowledge or the service is worth.

I'm not a miracle worker. I don't work miracles. I help people get to the point where they can receive a miracle on their own. And they can help themselves. So no one has to become dependent on people like me. And that is what traditional healing is about. We help open the doors. We help get the blocks out the way so they can receive their own miracle that they need and that they decide on. I'm not in the job of working miracles.

W: Do you draw the line? What if people keep coming back and saying they have the same problem. It's not going away. What do I do?

DG: If people keep coming back with the same problems then I reiterate the basics. Meaning, if you haven't made these changes or if you have made them and it continues, then we investigate where is the source of the problem. Let me give you an example. If I have gone through four jobs and have gone through the same problems with all of them, then don't you think it's about time [you] start looking at [your] personality.

They might have to take some

responsibility and do something. But there are a lot of people out there who would believe they are being cursed. They did something so drastic in their past that they are paying for it.

W: Wouldn't that be true?

DG: No it wouldn't be true.

W: Well, not the curse, but maybe you did something so drastic in your past that you are paying?

DG: No. Because I'll tell you what happens. When you are forgiven for a mistake you made, whatever it is, if you don't do it again...it's wiped off the record. So forgiveness means don't do it again. That's how simple it is. The Great Spirit is not in the business of watching you suffer. That is ludicrous when you think about it. It doesn't happen.

Now if you, in your sub-conscious mind, believe and continue to reiterate that curse and everything is going to go wrong because you gotta pay for that sin, then you are the designer of your own fate. So you set it up to fail in the beginning.

So the only bad medicine is bad thinking. If you change your information, and it is consistent and it is strong, and it is of a positive nature, then you are going to end up with positive results.

I urge people when they want to find a medicine man to look around at how they live, get to know them. You don't have to go to any medicine man who comes into town, passing through. You don't have to go there. You go where you are most comfortable. And if you don't feel safe, then take your tobacco and get out of there. Bring somebody with you if you need to bring somebody with you. Your safety is in your hands and you have to be responsible for that.



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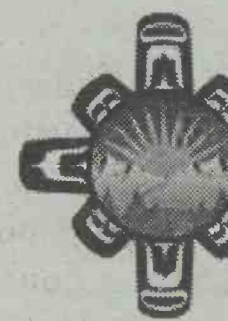
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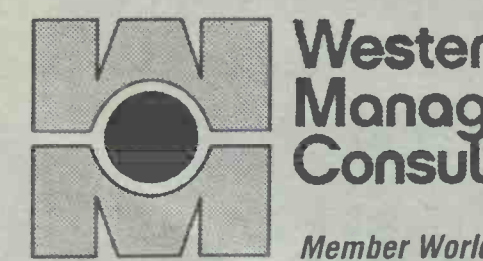
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- ◆ Financial management
- ◆ Cash flow forecasting
- ◆ Budgeting support to management
- ◆ Staff supervision, training and support
- ◆ Financial reporting
- ◆ Audit preparation and year-end reporting
- ◆ Account reconciliation(s)
- ◆ Communication with:
 - Federal/Provincial departments
 - Financial institutions
 - Vendors associated with the Nation
- ◆ Attendance with Chief and Council for financial statement presentation

The candidates must have previous experience working in a First Nation organization and must clearly demonstrate this requirement with references. Previous supervisory experience is essential. Candidates are required to have completed a minimum two-year Business Administration diploma, with an accounting major.

Deadline for interested individuals is November 10th 2003.

Interested applicants please submit a covering letter with resume to:

Nation Administrator
Little Red River Cree Nation
Box 30
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Fax: (780) 759-3780 • Email: admin@lrrcn.ab.ca

Only those applicants selected for interview will be contacted.

DIRECTOR OF EDUCATION/CEO

Miyo Wahkohtowin Community Education Authority (M.W.C.E.A.)

The Board of Directors of Miyo Wahkohtowin Community Education Authority invites applicants for the position of Director of Education for M.W.C.E.A.

Miyo Wahkohtowin Community Education Authority was formed in 1991 when the Ermineskin Cree Nation took over local control of education from the Department of Indian and Northern Affairs Canada.

The Education Authority serves 850 - 900 Cree students from the Ermineskin, Samson, Montana and Louis Bull First Nations. M.W.C.E.A. offers a Kindergarten to Grade 12 program through four schools; the Ermineskin Kindergarten, Primary, Junior Senior High and Ehpewapahk.

The business of the Education Authority is managed through a local Board of Directors whose head office is located on the Ermineskin reserve 90 K south of Edmonton.

The successful candidate must have a proven record of exemplary achievement in public or educational administration. The Board is seeking a passionate supporter of First Nations education who is focused, motivated, ethical and able to achieve the board's vision for student success. This individual will require excellent interpersonal skills and a proven ability to lead a team of professionals.

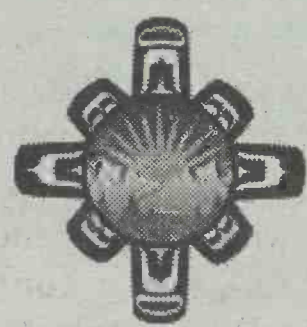
Duties will commence August 16, 2004, or earlier as mutually agreed.

Deadline for application: 4:00 p.m. November 14, 2003

For more information please visit our Web site: www.miyo.ca. If this challenge interests you, please send a cover letter, your curriculum vitae and a one-page statement of your leadership and educational philosophy to:

Craig Mackinaw, Chairperson
Miyo Wahkohtowin Community Education Authority
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The First Nations Land Management Resource Centre, located in the National Capital Region, is staffing to meet its responsibilities under the government-to-government Framework Agreement on First Nations Land Management.

The Resource Centre has been established to provide technical support to the First Nation signatories to the Framework Agreement who plan to assume control over their reserve lands and resources independent of the Minister and the Indian Act. To complete this highly respected team, the Resource Centre requires the following additional staff:

Lands & Environmental Officer to address:

- land use planning and development
- rights and interests in land management and registration
- natural resources assessment and management; and
- environmental site assessments.

Enforcement & Dispute Resolution Officer to address:

- regulatory and administrative processes
- compliance and enforcement processes; and
- dispute resolution structures and processes.

Capacity Development Officer to address:

- community land management needs assessment
- supplier identification and contracting; and
- learning and professional institution relations.

Administration and Financial Officer to support the Management Team with:

- budgeting
- accounting and supply management; and
- audit relations.

Information Technology Services Coordinator to provide:

- web-based technology support
- management information systems; and
- network maintenance and GIS systems.

Communications Coordinator to support:

- external relations with many publics; and
- First Nation community consultation.

Receptionist to:

- provide the critical linkage between First Nation clients and the Resource Centre's services.

The candidates will require appropriate technical knowledge, excellent relationship building skills, relevant experience off and on-Reserve and a positive attitude.

The Resource Centre provides competitive compensation and employee benefits.

Reply to:
 John Schiel, FCMC, Acting Director of Human Resources
 First Nations Land Management Resource Centre
 c/o Western Management Consultants
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Responsibilities of the Home Care Coordinator Nurse Assessor will include:

- Planning and coordination of the Home and Community Care program and all of its components
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- Provision of nursing services to assessed Home and Community Care clients, consistent with the Home Care scope of practice guidelines
- Adherence to and enforcement of Policies and Procedures regulating Home and Community Care services
- Liaison with other health and community programs both on and off reserve
- Coordination and supervision of Home and Community Care staff
- Regular reporting on program delivery and statistical information
- Development of program budgets and adherence to same, including monthly reporting and accountability
- Providing cover-off for the Community Health Nurse when required

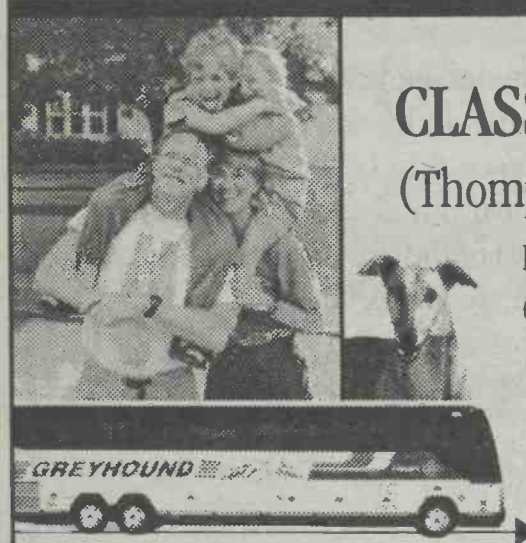
Qualifications:

- Post-secondary education and training in the form of a diploma, certificate or degree in Nursing
- Registered with SRNA, and a member in good standing
- Minimum of one year experience working in Home / Community Care or Community Health programs, preferably in a First Nations community
- Supervisory experience in the health care field
- Possess and maintain a Valid Drivers License
- Must be able to work independently and possess good organizational skills
- Excellent interpersonal and communication skills, both verbal and written
- Ability to speak Cree would be a definite asset

Candidates selected for an interview will be required to provide a current Criminal Record Check (CPIIC).

Please apply in writing by submitting a covering letter and detailed resume by FRIDAY, November 14, 2003 to:

Sherry Crush – Director
Thunderchild Human Services Corporation
c/o Thunderchild First Nation – Health Center
Box 600, Turtleford, Sask. S0M 2Y0
Phone: 845-4330 • Fax: 845-2978



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Brian Houghton, Garage Manager, 110 Sutherland Avenue, Winnipeg, Manitoba R2W 3C7. Fax: (204) 942-4379.

We thank all applicants, however, only those selected for an interview will be contacted. No phone calls, please. Greyhound is an Equal Opportunity Employer.

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DALHOUSIE
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FACULTY OF LAW

Dalhousie Law School is seeking applications for the position of Director of the Programme for Indigenous Blacks and Mi'kmaq. Established in 1989, the aims of this Programme are to increase access to the Law School for Mi'kmaq and Indigenous Nova Scotia Blacks and to provide support services to assist them with the completion of the LL.B. degree. Financial support for the Programme is provided by the Nova Scotia Law Foundation, the Department of the Attorney General for Nova Scotia, and Dalhousie University. Since the establishment of the Programme, more than 75 Indigenous Black and Mi'kmaq students have graduated from Dalhousie Law School.

The responsibilities of the Director of the Programme are primarily administrative in nature. The Director will be appointed at the rank of Lecturer or Assistant Professor for a three-year term. A candidate with appropriate qualifications would have the opportunity to teach. The Director is involved in recruitment of students from the Black and Mi'kmaq communities, provides counselling to the students in the Programme, and arranges for tutors, for staffing of the Pre-Law Programme, and for the provision of academic support sessions. The Director manages the Programme budget and is responsible for preparing applications to and reports for funders of the Programme. The Director serves as a liaison with the Nova Scotia Barristers' Society Equity Officer and provides assistance with career placement of students in the Programme.

Candidates must be Canadian First Nations persons or Black Canadians. The successful candidate will have an LL.B., excellent communication and interpersonal skills, and a history of professional achievement, and will be capable of working effectively with the Indigenous Nova Scotia Black and Mi'kmaq communities. An LL.M. is an asset. If you are a member of one of the designated groups noted above and you wish to self-identify, please request and return a completed Voluntary Self-identification Questionnaire with your application.

Applications should include a curriculum vitae, university transcripts, and the names of three referees. The appointment will commence as soon as possible and no later than July 1, 2004.

The closing date for applications is **December 1, 2003**. Applications should be forwarded to:

Dean Dawn Russell
Dalhousie Law School
6061 University Avenue
Halifax, Nova Scotia B3H 4H9
Tel.: (902) 494-2114 Fax: (902) 494-1316

OR Applications may be made by e-mail, addressed to: Heather.MacLeod@Dal.Ca

www.cs.dal.ca



ONTARIO FIRST NATIONS TECHNICAL SERVICES CORPORATION

EXECUTIVE DIRECTOR

Thunder Bay/Toronto Service Centres

The mandate of the Ontario First Nations Technical Services Corporation (OFNTSC) is to provide technical and enhanced advisory services to all First Nations in Ontario. The OFNTSC requires the services of an Executive Director for the Thunder Bay and Toronto Service Centres. The successful candidate will report directly to the Board of Directors through the Executive Committee.

Duties:

- The Executive Director will create and manage an effective relationship with the Board of Directors along with its President, First Nation clients, Political Native Organizations, Federal/Provincial Government Departments and Ministries;
- Develop and implement, in consultation with the President, Executive Committee, the Board and client First Nations, a strategic and operational plan for the Corporation through which it will fulfill its mandate of delivering technical advisory services to Ontario First Nations;
- Direct and manage the Corporation, ensuring that each of the functional areas has the required resources and implementing systems and processing to measure organizational effectiveness;
- Provide direction and management to Branch Managers and staff.

Statement of Qualifications:

A Degree in Business Administration or Public Administration at the Bachelors or Masters level; or related discipline and/or an Engineering Degree at the Bachelors or Masters level; or related discipline and 5 years working experience managing a staff of 25 or 10 years of successful work experience as an Executive Director of a First Nation organization, or a position of equal level or responsibility; an engineering or technical background would be an asset.

Desirable applicants will have demonstrated a proven management record working with Native Organizations, First Nations or Tribal Council operations with a minimum annual budgetary responsibility of \$5 million including grant funds.

Excellent communication, organization and leadership skills; proven accountability to superiors and ability to lead a senior management team; development of Native services; ability to develop, implement and evaluate organizational structure and systems of operation; ability to consult with Chiefs and Councils, other service agencies and government representatives.

Possess valid Ontario Drivers License and be willing to travel. Preference to First Nations persons given.

Please mark clearly on the envelope "Executive Director" and mail your Resume/Curriculum Vitae to:

Ontario First Nations Technical Services Corporation
 2547 Eglinton Avenue West
 TORONTO, ON M6M 1T2
 Attention: Garland Moses, Personnel Portfolio Director
 - or -

Ontario First Nations Technical Services Corporation
 Suite 206A, 200 South Syndicate Avenue
 THUNDER BAY, ON P7E 1C9
 Attention: Garland Moses, Personnel Portfolio Director

For a detailed job description call (416) 651-1443 or (807) 623-9595 or fax (416) 651-1673 or (807) 623-2566

We thank all applications, however only those receiving an interview will be contacted.

www.ofntsc.org or info@ofntsc.org

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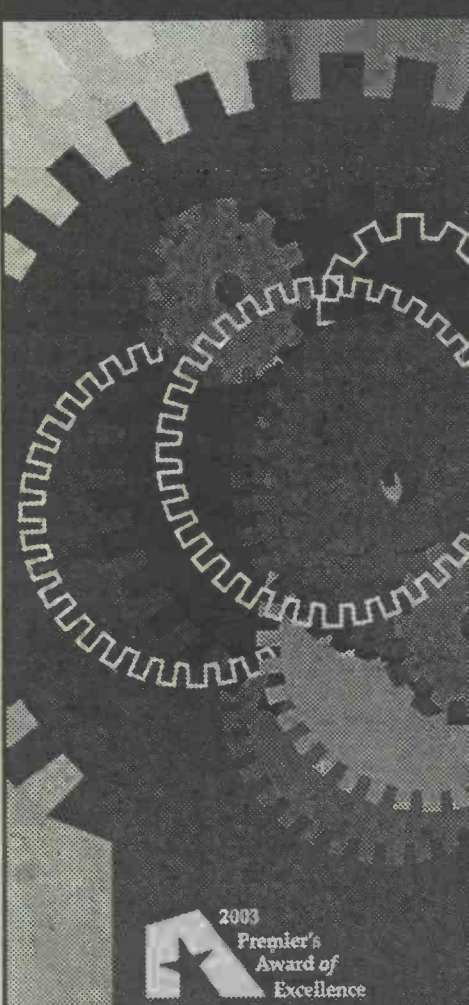
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University of Victoria

Director, Academic and Cultural Support Program

The Faculty of Law at the University of Victoria invites applications for the position of Director, Academic and Cultural Support Program, commencing on or before February 1, 2004.

The Director will help meet the Faculty's commitment to provide a supportive environment for Aboriginal and Special Access students. The Director will accomplish this by: developing and delivering classes and tutorials to promote student success in the first year curriculum; designing and implementing cultural support activities for Aboriginal students; facilitating and supporting cultural activities for Special Access students; and counselling Aboriginal and Special Access students on an individual basis to help them succeed in their law school studies.

The successful applicant will have an LL.B. with excellent teaching, writing, counselling, and organisational and supervisory skills. Demonstrated knowledge of Aboriginal groups as they relate to legal education, cultural protocols and Elders is required.

Applications, accompanied by curriculum vitae, copies of transcripts and contact information for three references, should be received by November 17, 2003. Please address applications to the Appointments Advisory Committee in care of Rosemary Garton, Committee Secretary, Faculty of Law, University of Victoria, PO Box 2400 STN CSC, Victoria, B.C., V8W 3H7. Fax: (250) 721-8146. Applications may be e-mailed to rgarton@uvic.ca to be followed by ordinary mail.

Information about the Faculty of Law can be found at <http://www.law.uvic.ca>. Additional information about the Director's position may be obtained from Heather Raven at 250-721-8185 or haven@uvic.ca.

The University of Victoria is an equity employer and encourages applications from women, persons with disabilities, visible minorities, Aboriginal persons, gay men, lesbians, bisexual persons, transgendered persons and others who would contribute to diversity in the University.

All qualified candidates are encouraged to apply; however, in accordance with Canadian Immigration requirements, Canadians and permanent residents will be given priority.



UNIVERSITY OF REGINA Luther College

Tenure-track position in Art History at
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Further information, including application expectations, can be obtained at www.luthercollege.edu

Deadline for applications:
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Luther College is committed to employment equity and encourages applications from all qualified candidates including women, aboriginal people, visible minorities and people with disabilities.



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Application
deadline:
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Stoney Child and Family Services

DIRECTOR OF SERVICES

SCFS is a multi service child and family centered agency located on the Morley reserve approximately 60 kilometres from Calgary. The agency is poised for considerable growth over the next year and needs a highly skilled professional to direct its expanding service operations. We especially need a person to ensure that our continued development toward mandated Child Welfare Society status is maintained in a manner not only consistent with established standards but also in a manner that is culturally based and accountable to the recipient community.

This management position carries responsibility for the development, management and direction of a multi-service management team dedicated to supporting Stoney First Nations children and families living on reserves. The team includes: Intake, Protection, Prevention Services, Youth Work and Cultural Camps.

Qualifications:

Education and Experience:

- ◆ BSW with five years of experience, or MSW with two years experience, or an equivalent mix of experience and education
- ◆ Knowledge and experience in working with culturally appropriate service models for First Nations; knowledge of Stoney First Nations preferable
- ◆ Some supervisory or management experience essential.

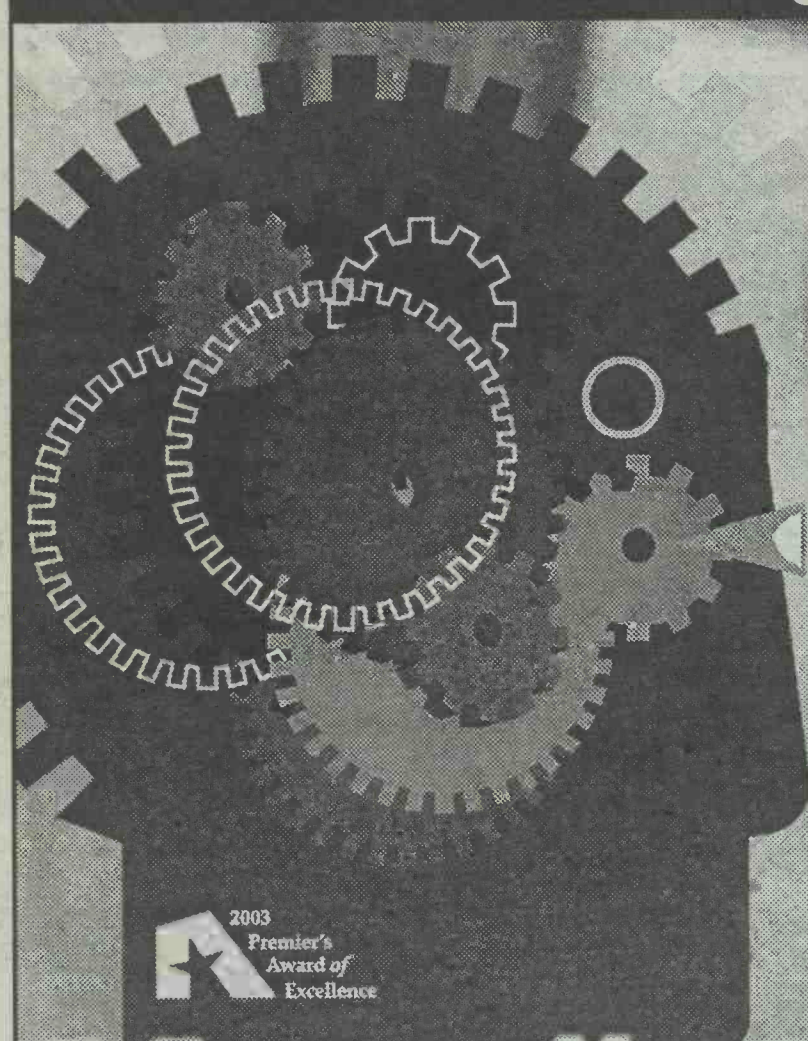
Please reply in confidence by November 7, 2003 to:
SCFS Board of Directors

P.O. Box 180, Morley AB T0L 1N0
Telephone: 403-881-3900 • Fax: 403-881-3919

Only those short listed will be contacted for interviews.

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FACULTY OF ARTS

ASSISTANT PROFESSOR

The Department of Psychology invites applications for a tenure track position, at the assistant professor level, in experimental or applied psychology, to commence July 1, 2004. Applicants should have a Ph.D. and show clear promise of excellence in both research and teaching. Duties of the successful candidate will include teaching undergraduate and graduate courses in their areas of expertise, supervision of both undergraduate and graduate theses, and participation in departmental activities. The successful candidate would be expected to maintain a program of research that would complement departmental strengths in the areas of developmental, forensic, neuroscience/cognitive and social psychology. Opportunities exist to become involved in interdisciplinary programs in child studies, police studies and others.

Applicants are invited to submit a curriculum vitae, reprints or preprints, teaching evaluations (if available) and to arrange for the forwarding of three letters of reference supporting both teaching and research scholarship to:

Dr. R. Fisher, Dean, Faculty of Arts, University of Regina, Regina, Saskatchewan, S4S 0A2. Fax: 306-585-5368. Inquiries about the position should be directed to Dr. William Smythe, Head, Department of Psychology, University of Regina, Regina, SK, Canada, S4S 0A2. Phone: 306-585-4157, e-mail: william.smythe@uregina.ca. Review of applications will begin on December 1, 2003 and continue until the position is filled. All qualified candidates are encouraged to apply; however, Canadian citizens and permanent residents will be given priority. The University of Regina is committed to the principles of employment equity and is a partner in the Aboriginal Employment Development Program.



UNIVERSITY OF
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Opposition told to fall in line and follow

(Continued from page 10.)

Rick Simon repeated a point of view raised by many Fontaine supporters in Squamish.

"It's not up to the chiefs to run from meeting to meeting to defend the status quo or to defend what they supported. And that's what Roberta [Jamieson] and her group is trying to put forward," he said. "It's like my chiefs told me today: 'Rick, we shouldn't have to show up at every meeting to vote to move the agenda forward. The agenda was clear. It was campaigned on. We and the rest of the chiefs in the country support it. So when you go to meetings you're speaking on our behalf.'"

Chiefs who oppose C-19—and who have not yet made up their minds on the Getting Results Agenda—believe using federal legislation to govern First Nation institutions gives the government a foot in the door and will lead to the gradual destruction of the equal, nation-to-nation relationship called for in the treaties. They worry that the government will occupy the top spot in a top-down delegated form of authority where First Nations' governments are less than equal to Canada.

Asked about that concern, Simon once again took aim at the Six Nations' chief. Jamieson has chaired the implementation committee that co-ordinated the AFN's fight against the federal government's suite of legislation on First Nations' governance. It was a group that was born out of frustration with the AFN executive, members of which were actively supporting Bill C-19, a part of the suite of legislation, and ignoring the direction of the grassroots chiefs to oppose it.

"You should tell Roberta to clean up her own backyard," said Simon, alluding to complaints from some Six Nations members about the way Jamieson's forcing changes to how her band administration operates. "And I want you to say that because here she is going on against a top-down approach and that's what she's running in her own community."

Simon believes the chiefs at the special confederacy who defeated

"The national chief and his supporters have put forward this notion that they won a huge, sweeping landslide. That is simply not the case. The AFN charter requires 60 per cent for election. Phil Fontaine achieved 61 per cent, barely one per cent over the minimum. So to say there was this huge, sweeping, historical landslide, it's simply not that."

—Stewart Phillip

a resolution supporting C-19 and who resisted the attempt by the AFN executive to push for the quick approval of the Getting Results agenda should support the national chief and stop causing disunity.

"I'll tell you, they're all in glee thinking that they accomplished something. As far as myself goes, as a member of the national executive, they're irrelevant, literally, totally. I took the national chief's agenda that he campaigned and got elected on and I took it before my chiefs today and that was a part of my election platform. I said, 'Look, this is what's on paper. I need your support. This is what we're trying to accomplish. It has to move forward and it has to come from the region because nationally, Roberta Jamieson is still trying to hijack the agenda for her own selfish reasons. All she's doing is playing that reserve politics. When the election's over, people in the community that got beat can't accept it and she's taken that concept to the national stage. And to me that looks cheap,'" Simon said. "It demeans her in my eyes. Same with [Union of British Columbia Indian Chief president] Stewart Phillip."

Phillip has been another key figure in the implementation committee. Simon believes Fontaine has a mandate to push forward, despite the delay at the special assembly. The chiefs put off the vote on the Getting Results agenda until December or January.

"There was nothing lost there but time. They're not going to be

able to tell me as a vice-chief, I can't do this, I can't so that. I'm elected in the region and that region supports the national chief and a strong, effective national organization, not a scattered organization like they're trying to create," Simon said, adding that delegated authority is a fact of life for First Nations at the present time.

"Everything on the table at this present time is delegated authority. There's nothing that's outside of delegated authority. All of the land claims that have gone on, all of the self-government agreements in the Yukon, everything under the [British Columbia Treaty Commission], Nisga'a, James Bay, that's all delegated authority," he said. "But as far as looking at who speaks for the people, obviously there's a process in place, which is chiefs that are elected in their communities under a system. That system happens to be the Indian Act at this present time. Roberta Jamieson is under that same act and here she is trying to say she's sovereign? I'd be questioning that. If she's trying to say it's sovereignty or bust, tell her to step down as an Indian Act chief. If they're saying we're taking a step backwards because it's delegated authority, I would challenge them to show me a process in Canada within the First Nations that's not delegated authority."

Chiefs opposed to the Fontaine initiative say the national chief is too cozy with government and risks giving away Aboriginal and treaty rights. Simon said he sup-



ports the national chief's approach and it's the Atlantic region that's doing the most to defend, protect and even expand those rights.

"If anyone is trying to move beyond delegated authority and outside of the comprehensive claims policy that the federal government has on the table, it's down here in the Atlantic. We're talking about our pre-Confederation treaties. We want to look at them to see what they mean in a modern-day context and how we can put them into effect to our benefit. The government has engaged in a process that is not loan funding, which is not part of the comprehensive claims policy. It's not the comprehensive claims policy as we know it. Our chiefs were adamant they're not going to engage in any discussion surrounding treaties under the comprehensive claims policy. So who's trying to go outside the comprehensive claims policy? It's the Atlantic that's breaking ground."

Chief Jamieson was informed of Simon's comments and given an opportunity to respond. A source close to the chief said she would not respond "at this time" and would "take the high road" and not engage in a bitter debate in the press.

Chief Phillip told *Windspeaker* that Vice-chief Simon has a reputation among the chiefs as a "volatile" politician who "does Phil more harm than good at times."

"The national chief and his supporters have put forward this

notion that they won a huge, sweeping landslide. That is simply not the case," he said. "The AFN charter requires 60 per cent for election. Phil Fontaine achieved 61 per cent, barely one per cent over the minimum. So to say there was this huge, sweeping, historical landslide, it's simply not that."

Phillip said that what Fontaine won in July was "the right and responsibility to work with the chiefs for the next three years."

He said Simon was wrong to maintain that he had his mandate from his region that must be followed while other regional groups with their own mandates must fall in line.

"It's hypocritical of Vice-chief Simon to expect chiefs across the country to respond to the mandate of the Atlantic chiefs and at the same time not respect the mandate of the chiefs from across the country. Respect is a two-way street," he said.

He pointed out that Jamieson had promised in her concession speech that she would continue to express her views. He said many chiefs were concerned that they were given very short notice of the Squamish meeting and of the Getting Results agenda. He pointed out that the executive called and organized the meeting and controlled the agenda and still got beat on the resolution, a sign, he added, that there was no sour grapes involved, just a simple expression of the political will of the chiefs in assembly.

"It's the first time we've had a free and open debate on C-19 and 63 per cent of the assembly voted against a resolution the executive authored," he said.

Phillip said he was "absolutely astounded that [Simon] would say the chiefs were irrelevant."

He said none of the chiefs had the mandate from their councils or communities to approve a \$1.7 billion initiative, nor had they had the opportunity to assess the plan.

"Clearly it wasn't a case of Roberta or myself simply trying to tear down anything the national chief was trying to present," he said.

UN off

By Paul Barnsley
Windspeaker Staff Writer

OTT

After spending 12 days in Canada in September, the UN's special rapporteur on racism, racial discrimination, xenophobia and related intolerance wants to send a message to Canada's federal and provincial governments.

Racism is alive and flourishing in this country, which boasts internationally of its progressive attitudes towards multiculturalism.

In the areas of housing, employment, education and health, which Doudou Diène described as the strongest indicators of whether discrimination exists in a country, "the situation of minorities, and the Indigenous peoples in particular, are clearly relations that they are discriminated against."

Diène, a former diplomat of the West African nation of Senegal, was appointed to the most influential position in the fight against racism on September 20, 2002.

Diène is a former deputy representative of Senegal to the United Nations Educational, Scientific and Cultural Organization (UNESCO), and the former director of inter-cultural projects for UNESCO. He has published many books on problems related to inter-cultural and inter-religious dialogue. Most recently, he edited *From Chains to Freedom: The Slave Trade Revisited*, a collection of essays dealing with the subject of reparations to the descendants of Africans forced into slavery in the United States.

Diène visited five Canadian cities—Ottawa, Montreal, Halifax, Toronto and Regina—and met with First Nation—Piapot in Saskatchewan—during his hearing from government officials and from groups seeking assistance in getting government attention for their grievances.

He heard presentations from the Algonquins of Barriere Lake, the James Bay Crees, Treaty 6, the Union of Ontario Indians.

The special rapporteur, whose first language is French, spoke at *Windspeaker* on Sept. 26 at the end of his Canadian tour. "My mandate is to draft a year report for the UN human rights commission and the general assembly on the situation of racism, discrimination, xenophobia in the world," he said. "This report is based on information I receive to assess the global situation."

Diène said he had received complaints from minority communities in Canada.

"So I wanted to come to the situation with the special rapporteur to the solutions with the government authority and the people of Canada are going to find," he said.

"When my program was



The Dreamcatcher Aboriginal Youth Conference was held Oct. 17 to 19 at Grant MacEwan College in Edmonton. Thousands of young people from across the country took part. The Hip Hop Group REDDNATION was on hand on Oct. 18 to entertain during the lunch hour, and Lucy Tulugarjuk, a throat singer from Igloodik was on hand the night before to perform at opening ceremonies. If Tulugarjuk looks familiar, it could be you saw her in the feature film, *Atanarjuat (The Fast Runner)*. She played Atanarjuat's second wife, Puja.

that they won a huge, landslide. That is similar to the case," he said. "The Charter requires 60 per cent of the vote. Phil Fontaine got 61 per cent, barely one per cent over the minimum. So there was this huge, sweeping landslide, it's similar to that."

He said that what Fontaine really was "the right and the ability to work with the chiefs for the next three years." He said Simon was wrong to say that he had his mandate in a region that must be followed while other regional groups have their own mandates must be followed.

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Young people from Tulugarjuk, a throat singer in the feature

UN official urges sincere fight against racism

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

After spending 12 days in Canada in September, the United Nations' special rapporteur on racism, racial discrimination, xenophobia and related intolerance wants to send a message to Canada's federal and provincial governments.

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Diène said he had received complaints from minority communities in Canada.

"So I wanted to come to assess the situation with the spirit to contribute to the solutions which the government authority and the people of Canada are going to find," he said.

"When my program was being

"I have some preliminary observations which I shared this morning with the government and the representatives of the civil society. I can share them with you, too. My first observation was the reality and the persistence of racial discrimination in Canada. The fact that the strongest indicators of discrimination are clearly confirming that."

prepared, I was interested strongly in visiting and encountering members of the First Nations. I even required that my program be structured in such a way that I can visit the members of the First Nations in their place of living. This is what I did in Saskatchewan," he said. "I went to their houses to observe their conditions of living and even attended a powwow that was organized by the Cree community there and even had a dance with them. It was a very strong experience for me."

He said he would be taking home an "extraordinary body of documentation" to read and consider before finalizing his report in early December. It will be presented to the United Nations general assembly and the Commission on Human Rights in March 2004.

"I have some preliminary observations which I shared this morning with the government and the representatives of the civil society. I can share them with you, too. My first observation was the reality and the persistence of racial discrimination in Canada," he said. "The fact that the strongest indicators of discrimination are clearly confirming that."

After seeing for himself that the complaints and allegations he receives have merit, his next step is to see what the government has to say about such matters.

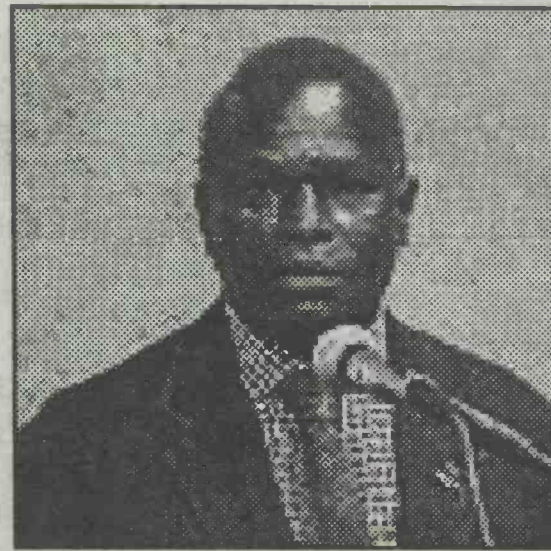
"I must say, and it is a positive point, that most of the people at the official level recognize the existence of racism and discrimination,

even if they try to minimize it. But it was recognized. And I may say more recognized in the provinces, also."

Diène gives credit to Canada for some of the steps it has taken to address discrimination, but he is encouraging officials to take bolder action.

"I have taken note of a very positive and innovative legal and political strategy of Canada. There have been a body of laws and amendments to the Constitution, establishment of legal mechanisms, which have been designed to combat racism and be recourse for the victim of racism," he said. "But I identified also the limits of this legal strategy because certain mechanisms have been put in place, like the commission on human rights which is a very positive institution, federally and provincially, but these commissions do not have any credibility with the minorities concerned. First because the commissions did not get the resources, financial and human, to examine the cases in a speedy way. These cases require quick decisions and the backlog is big and the delay in examining these cases is very long. So this has created a feeling amongst the community members that these institutions are not efficient."

He noted that while the human rights commissions exist in the



Doudou Diène

provinces, they function at different levels of effectiveness because there is no national strategy.

"I realize that the very fundamental inter-cultural training of the investigators of the human rights commissions have not been carefully utilized because racism and discrimination are very complex matters and those feeling complaints, coming from different minorities, are most of the time poor people, very simple people. The expression of their grievances, their feelings, their pain is done through their language, their words, their sensitivities and their cultural values and traditions," he said. "So it is highly important for an institution like the human rights commission to be able to read and understand the nature and deepness of the complaint to be able to give some solution."

He also suggested that authorities in Canada are not yet fully motivated to combat racism.

"Canada has not yet reached to the strategy that I'm promoting, which is an intellectual and moral and ethical strategy which will allow Canada to get to the deep root causes of the culture and the mentality of racial discrimination. This is very important to be done, to link to the legal strategy, because every day we are witnessing the fact that in countries like South Africa and the U.S. and elsewhere where racism has been an historical, profound factor, when even a very well-drafted legal strategy has been adopted, from time to time there are incidents and acts which reveals there still ex-

ists and is very profound the feeling of hostility and discrimination among communities. So it's highly important in this context and conclusion that the combat against racism be very closely linked to the construction of a long-term, democratic, vibrant and equal multicultural society," he said.

He concluded that First Nations' people are the most victimized by racism in Canada.

"I must say, one of the groups which has very profoundly touched me in the way they've expressed their situation, their grievances, and their dignity with which they did it, was the Aboriginal group. I was absolutely impressed. These are First Nations, you call them the First Nations, and they are the first discriminated. So this point is important."

Other authors have pointed to a national case of denial about racism in Canada. The special rapporteur said he saw signs of it.

"That is a point of concern for me because the denial of racism leads to the position of not attempting to find solution to racism and discrimination and deepens the whole reality of discrimination and will lead maybe someday, if the political atmosphere or ideological atmosphere is changed or if ethnocentric discourses develop, to the confrontation between communities," he said. "So I fully understand that Canadians, because of their very positive picture of accounting, of promoting and defending human rights and having made progress in multiculturalism, may have the feeling that everything is OK. But me, as the special rapporteur, I have to tell them that 1.) racism is still there because it has very profound historical roots, and it is influenced by a new, modern international context. But also even if there has been positive legal solutions, these solutions have their limits and they don't go deep enough. The communities concerned don't trust all policies which have been approved."

He wants Canada to take another look at how it deals with racism.

"This will be part of my recommendation, that the government create the condition of a national collective reassessment of racism and discrimination in Canada. Certainly, recognize the positive steps taken, but the big issues ahead and the fact that the communities are concerned, I'm not convinced of the efficiency of these policies. I will promote also in recommendations, because there is a clear gap, I perceive it, between officials, provincial and federal and the communities concerned. A more stronger, deliberate dialogue should be devised to listen to and discuss with the communities to get them involved in finding lasting solutions," Diène said.



You can do your part by stopping racism where you learn, work and play.

[footprints] Tommy Prince

Canada's most decorated Aboriginal soldier

From the War of 1812 to today's peacekeeping duties around the world, thousands of Aboriginal people have dedicated themselves to serving in the Canadian military.

One estimate puts the number of Aboriginal people who served in the First and Second World Wars and the Korean War at more than 12,000. The most well-known and remembered among them was Sergeant Thomas George Prince.

Tommy Prince was born in Petersfield, Man. on Oct. 25, 1915 to Henry and Arabella Prince. A member of the Brokenhead Ojibway Nation, Prince was a descendant of Chief Peguis, who in the 1790s led his people from Ontario to a new home in Manitoba. When Peguis converted to the Anglican religion in his sixties, he was given the name William King and declared that his sons were now all princes and would be known by that name.

As a child, Tommy Prince learned to hunt and trap from his father. At age five, he began attending Elkhorn residential school, where he stayed until he was 16. There he joined the army cadets and had the opportunity to demonstrate his skills as a marksman. Those skills served him well during the depression. When money grew short and no odd jobs were to be had, he could go out and hunt to feed his family. He hunted, cut wood and worked on and off as a farmhand. Then, in June 1940, at the age of 24, he enlisted with the Royal Canadian Engineers. Within a year he was a lance corporal.

In September 1942, he answered a call for paratrooper volunteers and was promoted to sergeant and transferred to the 1st Canadian Parachute Battalion. In October of that year he was assigned to the Canadian-American First Special Service Force, the Devil's Brigade.

The Devil's Brigade

was a force of elite Canadian and American soldiers trained to handle anything that was thrown at them. That training included parachuting, skiing, mountain climbing, hand-to-hand combat and night fighting. Each member also learned how to handle explosives, how to use every weapon available to the Allied forces, and how to use weapons captured from the enemy.

The Devil's Brigade was originally formed as a parachute unit that would drop behind enemy lines and sabotage their installations, but what it became was an assault group, expert in specialized reconnaissance and raiding.

It was on the beachhead at Anzio on the West Coast of Italy that Prince earned his first honor, the Military Medal. The Devil's Brigade had landed on the beach on Feb. 1, 1944 and quickly took more than a quarter of the 30-mile-long front.

Prince earned his medal on Feb. 8 of that year when he ran a telephone wire from allied lines more than 1,500 yards into enemy territory to a deserted house where he established an observation post. He manned the post for 24 hours, during which time he could see the placement of enemy artillery that couldn't be seen from the allied lines and reported the co-ordinates back to his regiment.

At one point the telephone lines between his observation post and the allied troops were cut by shells, so Prince put on clothing he found in the house, grabbed a hoe and went out to the site of the damage. While pretending to be a farmer weeding his crops, Prince worked his way along the line until he found the place where it had been severed. He bent down, pretending to tie his shoe, and rejoined the lines, repairing the damage in full view of the German troops, then returned to his post. Thanks to the information Prince provided, four German positions were destroyed.

In early September 1944, he earned the U.S. Silver Star with ribbon when he led a two-man reconnaissance patrol deep into enemy territory near L'Escarène, France, traversing more than 40 miles of rocky terrain.

The information about the enemy's position and armaments that the patrol brought back was so accurate that Prince's regiment was able to move on the area and completely wipe out the enemy encampment.

Once the fighting in southern France ended, Prince was summoned to England where he received both the Military Medal and the Silver Star at Buckingham Palace from King George VI. He was one of only 59 Canadians awarded the Silver Star during the Second World War, only three of his group also possessed the Military Medal.

Other medals and decorations Prince received for his service in the Second World War were the 1939-1945 Star, the Italy Star, the France and Germany Star, the Defence Medal and the Canadian Volunteer Service Medal with clasp.

When the war came to an end, Prince returned to civilian life, starting up his own cleaning business. In December 1946, he was elected as chair of the Manitoba Indian Association, and consulted with Aboriginal communities across the province regarding the federal government's plans to revise the Indian Act. He came up with a number of sound, well-researched suggestions for change, but was frustrated by the government's refusal to listen to what he had to say.

In August 1950, at the age of 34, he renewed his military career, joining the Canadian Army Special Force for service with the United Nations in Korea. He enlisted with the 2nd Battalion, Princess Patricia's Canadian Light Infantry, and by the end of the Korean conflict he'd earned the Korean, Canadian Volunteer Service and United Nations

Service medals to add to his already impressive list of honors.

Soon, however, climbing over the steep countryside in Korea began to play havoc with Prince's knees and a check-up found he had arthritis. He returned to Canada and took up a job as an administrative sergeant at Camp Borden. When the break from active duty eased the pain in his joints, he requested a second tour of duty and in October 1952 returned to Korea.

On Nov. 17 he was leading a group of 14 men to find an enemy work party when he was wounded. After the Korean Armistice was signed in July 1953, Prince returned to Canada where he instructed new recruits in Winnipeg. The following October he was honorably discharged.

His life as a civilian began again. Prince met Verna Sinclair and started a family of five children. But things went steadily downhill for Prince. Between problems with his knees and discrimination because he was an Indian, it was difficult to find a job and he developed a drinking problem. In 1964, he and Verna separated, and their children were placed with Child and Family Services. By the end of his life Prince had overcome his problems with alcohol. On Nov. 25, 1977, he died at the age of 62.

More than 500 people attended his funeral, including friends and family, the lieutenant governor of Manitoba and consuls representing France, Italy and the United States. He was given a service with full



Sergeant Thomas George Prince was a member of the Brokenhead Ojibway Nation. He joined the Canadian military at the age of 24, and soon was gaining honors as part of an elite group known as the Devil's Brigade.

military honors. A delegation of Princess Patricias served as pallbearers, draping a Canadian flag over Prince's coffin. The service ended with members of his home reserve chanting the death of a warrior song.

While more than a quarter of a century has passed since Prince's death, his name still lives on. On Brokenhead Ojibway Nation, you will find Sergeant Tommy Prince school, as well as a commemorative statue of Prince. The Department of National Defence has given his name to a program—The Sgt. Tommy Prince Army Training Initiative—designed to make the transition into the Canadian Forces easier for Aboriginal recruits.

The Assembly of First Nations has created an annual scholarship in Prince's name. And 10 of the 11 medals Prince earned during his military career, once lost, have been recovered and returned to the family, held in trust for them by the Manitoba Museum. It's all part of the lasting legacy of Thomas George Prince, the most decorated Aboriginal soldier in Canadian history.

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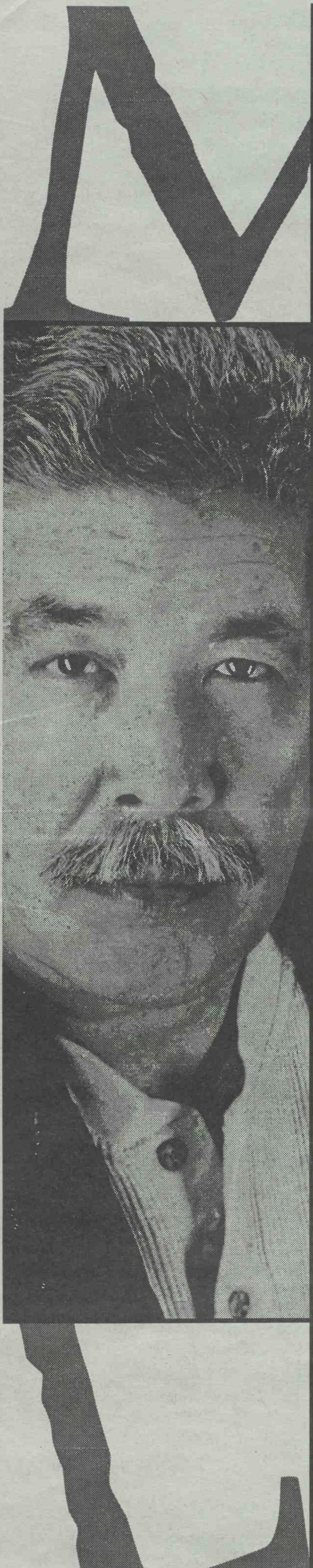
George Prince was a brokenhead Ojibway in the Canadian military and soon was gaining an elite group known as

honors. A delegation of Patricias served as pallbearers, draping a Canadian flag over Prince's coffin. The service was held with members of his home community, chanting the death of a song.

More than a quarter of a century has passed since Prince's death, but his name still lives on. On the head of Ojibway Nation, you can find Sergeant Tommy Prince's school, as well as a commemorative statue of Prince. The Department of National Defence has given his name to a program—The Sgt. Tommy Prince Army Training Initiative—designed to make the transition of Aboriginal recruits into the Canadian Forces. The Assembly of First Nations created an annual scholarship in Prince's name. And 10 of the medals Prince earned during his military career, once lost, have been recovered and returned to his family, held in trust for them at the Manitoba Museum. It's all the lasting legacy of Thomas George Prince, the most decorated Aboriginal soldier in Canadian history.

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The Truth about Stories: A Native Narrative

By Thomas King

Join us for the 2003 Massey Lectures as author, scholar and photographer Thomas King explores the breadth and depth of native experience and imagination. Beginning with native oral stories, King weaves his way through literature and history, religion and politics, pop culture and social protest, in an effort to make sense out of North America's relationship with its aboriginal peoples.

Ideas

November 17-21, 2003

9pm (9:30pm NT)

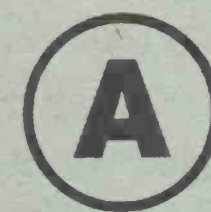
www.cbc.ca/ideas

Discussion Forum: From November 17, Thomas King will participate in an on-line forum about the Massey Lectures at www.anansi.ca.



IDEAS

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2004 Calendar Photo Contest Winners

Congratulations to our Photo Contest winners:
Susan Armann and Madeline Jean Weaver
Each has received a prize award of \$1500.00.



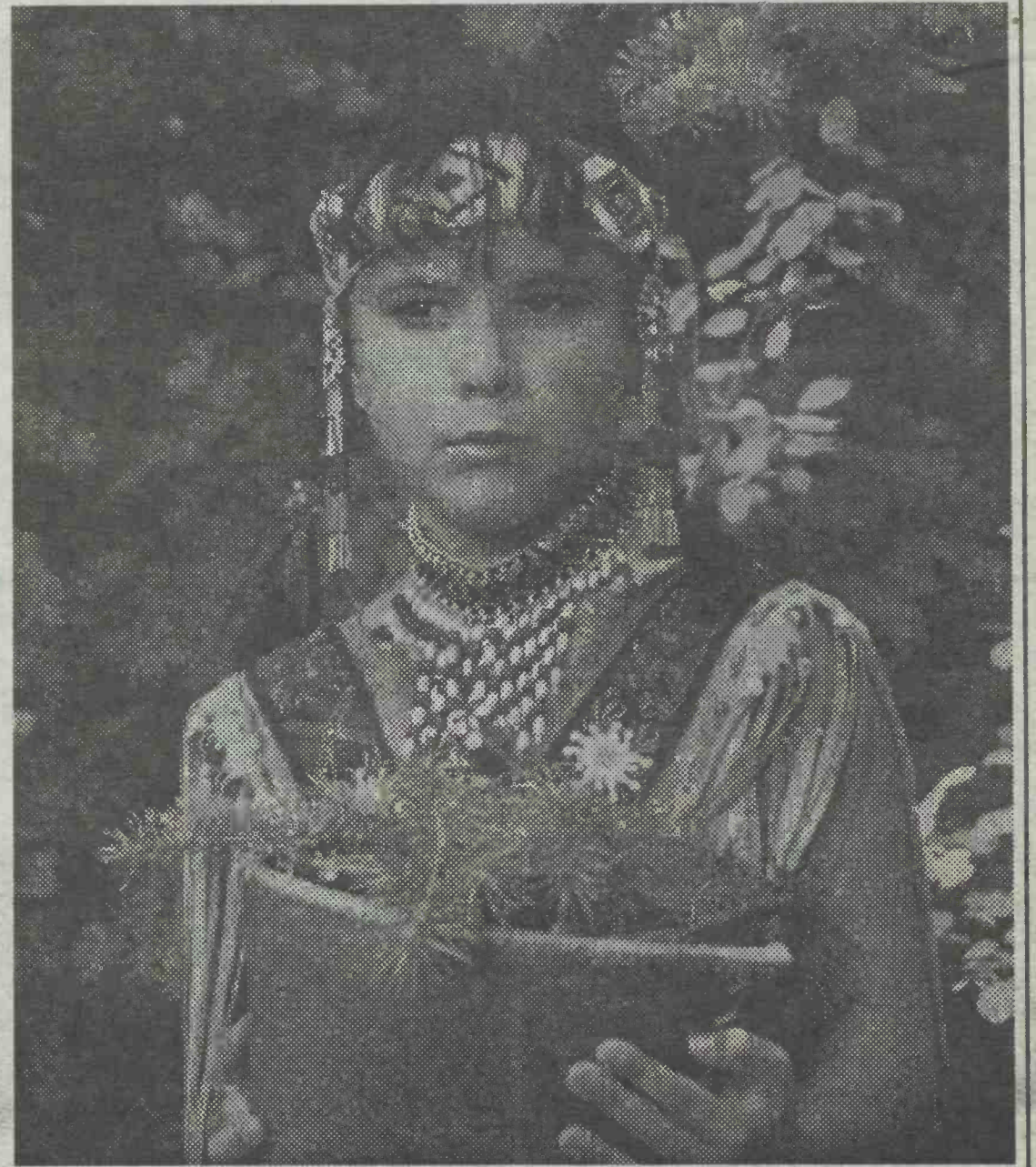
Steven and Revayah Armann
Photographed by: Susan Armann
D'Arcy, BC

Windspeaker and Scotiabank would like to thank the more than 135 people that entered our Aboriginal Calendar Photo Contest this year.

The judges looked at more than 400 photos and making the final selection was very difficult. The photos were fabulous and we regret that only two of them could be declared winners.

One look at the two selected photos, however, will convince you that our judges made excellent choices.

Please look for the winning photos to be featured in the 2004 Aboriginal History Calendar to be included in every copy of the December 2003 issue of Windspeaker.



Olivia Weaver
Photographed by: Madeline Jean Weaver
Vanderhoof, BC

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