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CANADA'S NATIONAL ABORIGINAL NEWS SOURCE

Finding the right balance

Inside:
Feds promises to
children broken
and
Stonechild
inquiry implicates
police

Troy, a participant at this year's Dreamcatcher Youth Conference held at Grant MacEwan College in Edmonton Oct. 15 and 16, takes part in a yoga class as part of his workshop activities. The conference is held annually and attracts hundreds of Aboriginal young people from across Canada.

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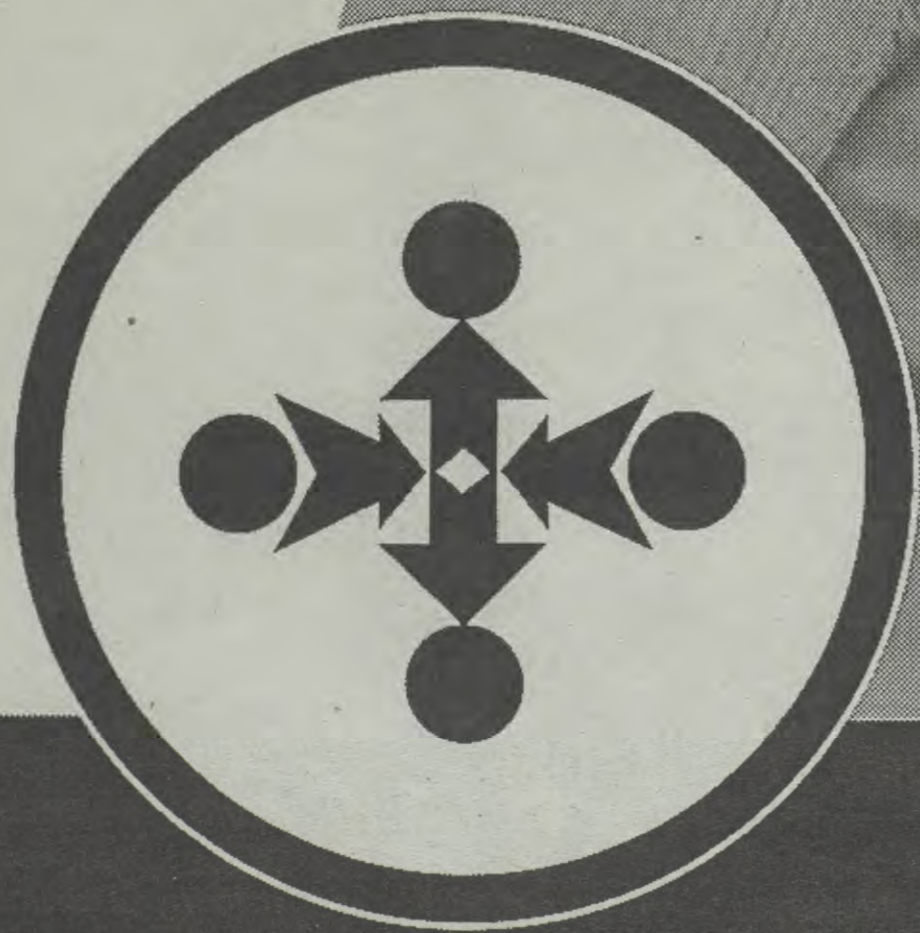
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Neil Stonechild, a 17-year-old boy whose frozen body was found in a remote area of Saskatoon in 1990, was in police custody just before his death, concludes the inquiry into his death. Saskatoon city police chief Russell Sabo reacts by suspending two police constables implicated in the report.

Jamieson won't run again 10

Six Nations of the Grand River Nation Chief Roberta Jamieson will not run for re-election in November. Her three years in the job have proved tumultuous, but she insists she got the job done. She's being coy about what she'll do next. Still, there are rumors.

Prepare again for the games 13

The North American Indigenous Games will be held in 2006 and then again in 2008. The games council has bounced back from the disappointing loss of the games in New York next year, to replace them with games in Denver, Colorado. Then they come to Vancouver Island two years after that.

Fighting obesity in school 21

The health of our children are top of mind and the consensus is we have to get them moving and eating well. That's where a new program called BOOST comes in. And while it's helping the young ones get active at school, it's having a trickle-down effect at home with mom and dad.

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Mr. Justice David Wright got it right. He didn't back down from the awful truth facing him over weeks of testimony at the Stonechild inquiry, and for that the Native community is grateful. Still, the real heroes of the inquiry need to be recognized.

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Do you see yourself on TV? Aboriginal people are conspicuously absent from the small screen and Windspeaker asks why? People around the globe commemorate World Television Day on Nov. 21. Have we got anything to celebrate?

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He was the first Native American to play a Native American on TV, and he was from Canada. Six Nations to be exact. Jay Silverheels was best known for his role as Tonto in the Lone Ranger series in the 1950s, but did you know he was also on the Brady Bunch?



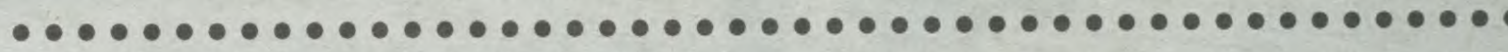
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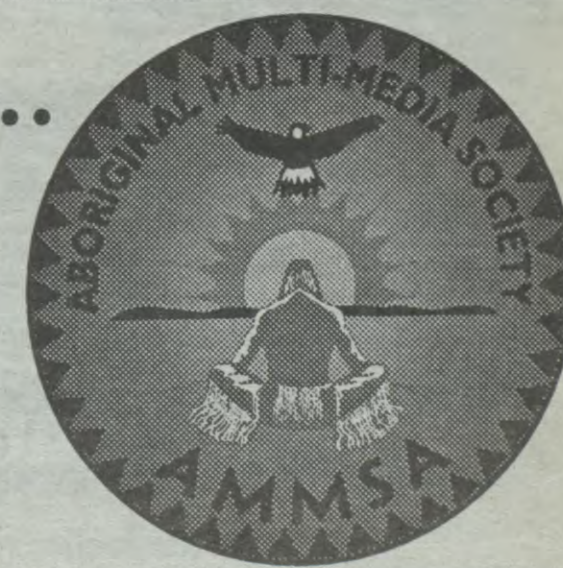


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Leah Desjarlais
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NWTMN Negotiations Secretariat
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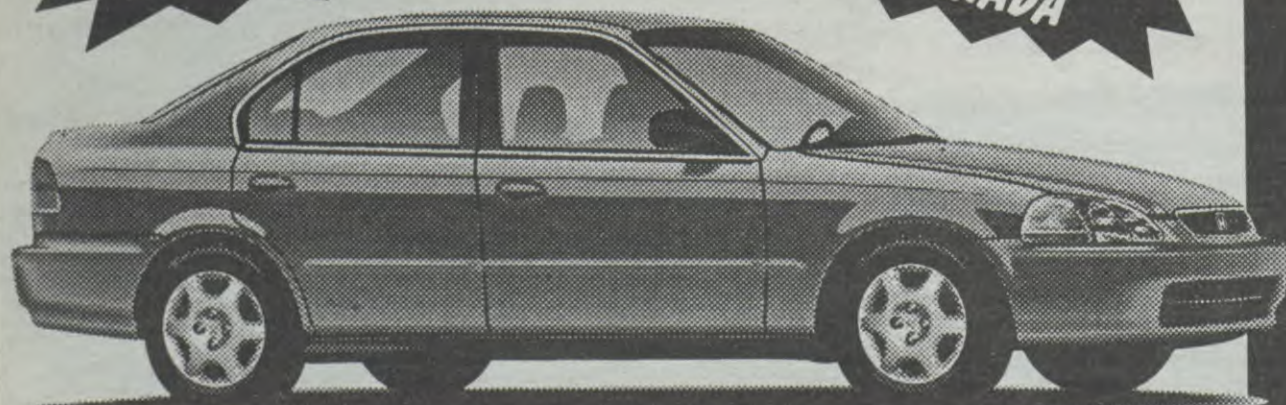
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windspeaker

Justice got it

October saw the public re- the commission of inquiry in Neil Stonechild. This young death in an industrial part of last being seen by his friend police car screaming in fear.

We've seen a lot of inq have we seen such strong Justice David Wright, the in- clearly disturbed and disg- saw over weeks of testimon right. Now it remains to be

The words of the Sask- Saskatoon mayor and the S- ter—new arrivals all with Stonechild's death and ver- personal embarrassment—v- ter the report's release. Wh- was inhumane and unforgiva- be alarmed and appalled. W-

Cops lied to protect their- their brothers in blue, and th- inquiry is that unless some- continue to do bad things to- who don't have the influen-

There wasn't much new- Stonechild report except tha- a very red-necked town fir- congratulations to him. But as- as Justice Wright is, he sho- ping the lid off of police mal- honor goes first and foremo- family.

When we met Mrs. Bign- she was returning from the- ing into the death of her y- been 30 years old if he had- the values of a people who- believe in the inevitable tri- essential Native mother driv- who was taken too soon. Sh- probably be embarrassed by-

But Mrs. Bignall is a role- ample to us all. We hope so- things she's accomplished v- of peace. We hope that her- other mothers will not have- endure over the last 14 ye- thought comforts her.

And there are others who- ple have forgotten that it w- that made the Stonechild in- one of the Saskatoon Polic- out to the Queen Elizabeth p- those cops pay with their o- hind bars. Had he remained- had done, we may never ha- of Neil's final hours.

Jason Roy also deserves- He lived in fear for many r- of the very people you're sup- you're living in fear. But he- made his own contribution t- the testimony of what he sa-

And we're going to ou- Saskatoon Police Chief Ru- honor roll as well. Despite- under great internal pressur- we have observed that any t- under his command had b- form Sabo acted quickly to- the force. We think there's- will deliver on his promises- place to live.

For police officers, politic- jurisdictions across Canad- this sad episode and activ- and ignorance that causes t- out in Saskatoon.

The greatest accomplish- ever achieve would be to s- this country just enough th- inquiry that would need to- death of a Native person wh-

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Justice Wright got it right

October saw the public release of the final report of the commission of inquiry into the death of 17-year-old Neil Stonechild. This young man was found frozen to death in an industrial part of Saskatoon in 1990 after last being seen by his friend Jason Roy in the back of a police car screaming in fear for his life.

We've seen a lot of inquiry reports, but never before have we seen such strong language as that used by Mr. Justice David Wright, the inquiry commissioner, a man clearly disturbed and disgusted by what he heard and saw over weeks of testimony. Mr. Justice Wright got it right. Now it remains to be seen if it will matter.

The words of the Saskatoon police chief, the Saskatoon mayor and the Saskatchewan justice minister—new arrivals all with no direct connection to Stonechild's death and very little chance of realizing personal embarrassment—were all suitably contrite after the report's release. What happened in Saskatoon was inhumane and unforgivable, they said. People should be alarmed and appalled. We agree.

Cops lied to protect their careers, their pensions and their brothers in blue, and the sad fact of the Stonechild inquiry is that unless some action is taken, cops will continue to do bad things to poor, marginalized people who don't have the influence to make trouble.

There wasn't much news in what came out of the Stonechild report except that a well-to-do white man in a very red-necked town finally said, "Enough." Congratulations to him. But as distinguished a gentleman as Justice Wright is, he shouldn't get the credit for ripping the lid off of police malfeasance in Saskatoon. That honor goes first and foremost to Stella Bignell and her family.

When we met Mrs. Bignell at the inquiry last spring, she was returning from the trap-line to attend the hearing into the death of her young son who would have been 30 years old if he had lived. She is a woman with the values of a people who live close to the earth who believe in the inevitable triumph of natural justice; the essential Native mother driven by a deep love for a son who was taken too soon. She is a role model who would probably be embarrassed by the idea.

But Mrs. Bignell is a role model, nonetheless, an example to us all. We hope some day that the remarkable things she's accomplished will bring her some measure of peace. We hope that her efforts will mean that many other mothers will not have to endure what she had to endure over the last 14 years, and we hope that that thought comforts her.

And there are others who need to be recognized. People have forgotten that it was Darrell Night's courage that made the Stonechild inquiry possible. He survived one of the Saskatoon Police Services' "starlight cruises" out to the Queen Elizabeth power plant in 2002 and made those cops pay with their careers and a little time behind bars. Had he remained silent, like so many others had done, we may never have learned some of the truth of Neil's final hours.

Jason Roy also deserves some measure of credit here. He lived in fear for many months in Saskatoon, afraid of the very people you're supposed to call and trust when you're living in fear. But he spoke out for his friend and made his own contribution to justice, never wavering in the testimony of what he saw that night.

And we're going to get out on a limb and say that Saskatoon Police Chief Russell Sabo belongs on the honor roll as well. Despite being an outsider who was under great internal pressure to maintain the blue wall, we have observed that any time it was proved that a cop under his command had brought discredit to the uniform Sabo acted quickly to remove the offender from the force. We think there's a good chance that this cop will deliver on his promises to make Saskatoon a better place to live.

For police officers, politicians and bureaucrats in other jurisdictions across Canada, we hope you learn from this sad episode and actively work to stop the hatred and ignorance that causes the horrors that have played out in Saskatoon.

The greatest accomplishment Justice Wright could ever achieve would be to scare people in authority in this country just enough that this will be the very last inquiry that would need to be held into the wrongful death of a Native person who died at the hands of cops.

—Windspeaker

National chief needs to listen to dissenters

Dear Editor:

I thoroughly enjoyed *Windspeaker's* article on the hooky-playing chiefs in Charlottetown (see September edition 2004), and I truly hope that a future article will be devoted to this issue.

This isn't the first time a quorum wasn't reached simply because resolutions were placed on the final day when chiefs were traveling back to their communities. The question is why hasn't there been any action taken to correct this unacceptable practice and move resolutions forward on the agenda to the first or second day and presentations and information sessions on the last and final day.

The very fact that only two of more than 60 resolutions were passed with the remaining 58 to be approved by an 11-member executive body can only be described as an undemocratic process. It effectively takes away the political authority of duly elected chiefs to hear, debate and provide direct input.

It effectively puts the care, control and direction into the hands of an 11-member body that, according to the design of the Assembly First Nations, is dependent on the collective wisdom and guidance of the chiefs across Canada, chiefs who are to debate and pass by majority the actions and undertakings of the AFN.

A national convention to elect a national leader is simply that and can not be construed by the supporters of the successful candidate as a coronation and, once in office, it can not be construed that they represent everyone's interests, including those that didn't vote for them. We are not of Western European descent; we're not heirs of the political process of opposition that runs contrary to our inherent political processes. Ours is based upon the solid foundation of the rights of all to speak freely and openly before all in attendance in a respectful manner and take part in the final decision.

I have a feeling that those people who question any elected representative who seeks accountability would love to move our system of governance towards a Western European model based upon the flawed concept of opposition parties. This system of governance insures that the institutions of colonization remain intact and unchanged with political power bestowed upon those who conform and consent to the interests of the colonizing power. In turn they are rewarded with financial gain and the meager funding of initiatives that neither provide self-reliance nor achieve political independence from those people they represent.

[It is essential that] someone stand and draw attention to this flawed process and identify a possible solution to make the changes needed to ensure open and inclusive debate, such as changes to an agenda to ensure that business is being discussed, debated and put to a majority vote. This is being politically responsible. What is wrong with debate? Didn't the national chief win 61 per cent of the vote? Aren't you guaranteed as a supporter to win every motion put forward based upon this?

The truth of the matter is that all agendas can be manipulated to serve the purposes and aspirations of those in power. One of the most effective uses of this strategy is to structure an agenda to place any contentious issue where it can be circumvented in favor of a process that provides the mechanisms of control.

The current national chief would do well to listen to those people, regardless of who they supported, on any issue that seriously erodes the confidence of the constituents concerning accountability and due process. [To ignore them] casts doubt on the motives [of the national chief, and spotlights] an unaccountable political process that circumvents debate and free majority vote.

Simply put business first. Our business is first and foremost and should always be before presentations and information sections. If the conference is three days in duration, then the entire second day should be devoted to debate of the merits of resolutions.

—Byron Louis, Okanagan Nation

Gotta love e-mail

Dear Editor:

How about you people stop winning (sic) and start to realize that you do get spacial (sic) rights and that maybe it is not fare (sic). Like very (sic) one else, stop relying on others to give you a handout. The past is the past. Start getting motivation going and become an independent culture on your own.

—Anonymous

[rants and raves] No joy in fight

Dear Editor:

On Oct. 13, 1854 our ancestors signed a treaty with the Crown in Canada. By that treaty we lost some 500,000 acres in the Bruce Peninsula, but reserved land, including lands still home to the Chippewas of Saugeen and the Chippewas of Nawash Unceded First Nation.

Treaty 72 was negotiated by threat, and signed in deceit. Government negotiators had threatened our ancestors with the loss of all their land if they did not sign. That was a bitter meal to chew, for the identity of Indigenous people to the land is so close that it is said there is no separation. Indeed the phrase "all our relations" refers to all the beings who share the land and the water with us. The word we use for ourselves, Anishnabe, is translated by one of our Elders as "Good of the Earth." As another Elder told the Royal Commission on Aboriginal Peoples, "When I go into the bush I go to the hardware store, the grocery store, the pharmacy and to church."

And so, the ancestors never, by that treaty or by any other treaty, gave up our rights to hunt and fish and gather in our traditional territories. Neither did we give up that part of our traditional territories that lie under the waters of Lake Huron and Georgian Bay.

Clearly the Crown figured we owned the land, or they would not have beseeched us to sell it and then agree to protect what was left to us. Just as clearly, our ancestors knew they had the authority to sign the treaty, for the Anishnabek had inhabited the Great Lakes Basin for thousands upon thousands of years.

Treaty 72 is flawed. Crown negotiators threatened to proceed regardless of the wishes of our ancestors. They significantly misrepresented the benefits of the treaty for our First Nations. They claimed they were unable (or unwilling) to protect Native lands from encroachment by settlers and therefore urged us to surrender our lands.

And so, we seek compensation in land and money for the harm this treaty has done to our people, our communities and the land itself. In 1994, we filed a claim in the courts that would return land that was never sold and to compensate us for an unjust loss of use of our traditional territories in the Bruce Peninsula.

However, we never gave up the land and waters of Lake Huron and Georgian Bay that form part of our traditional territories. So, in December 2003, we filed another court case, an Aboriginal title claim to those lands and waters.

We take these actions without joy; litigation is a path of last resort. We tried to negotiate fair settlements with the Crown on some of the issues the courts will now have to adjudicate. However, the Crown did not take these negotiations seriously.

We take these actions with determination to see that our people survive in their own land; not only survive but thrive, as they once did, with a viable economy to sustain them and a larger say in what happens to the land and the waters we all now rely on so heavily.

It seems we have always had to fight, even for the things that are due to us for having signed the treaties in the 1800s. There seems no end to this fight.

Recently, representatives from the national park came to a meeting of our joint council and informed us that if we practice our rights to hunt and fish in our traditional territories in the park, we will be prosecuted.

We informed them that we have never surrendered our rights to hunt and fish for ceremony, for food, or for commerce in any of our traditional territories, including the area of the national park.

How can anyone be told they must give up their rights? How would you react if you were told you could not get your medicine or provide food for your family or attend the church of your faith?

If we are driven into the courts to defend our rights again, we will go—without joy but with determination, and thinking that this is not the relationship Canada promised when our ancestors signed Treaty 72, 150 years ago.

—Vernon Roote, Chief, Chippewas of Saugeen
and Ralph Akiwenzie, Chief, Chippewas of Nawash
Unceded First Nation

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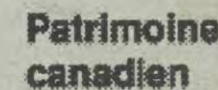
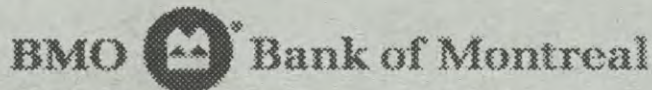
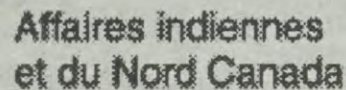
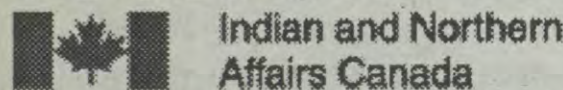
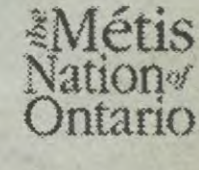
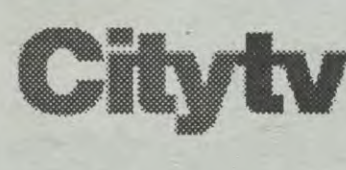
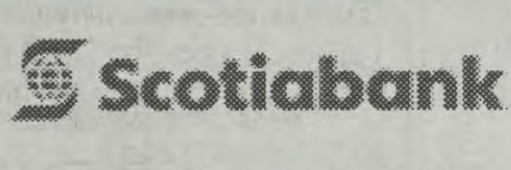
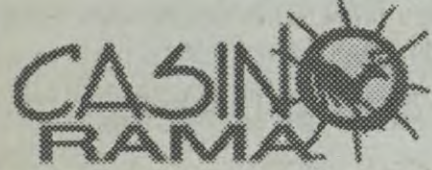
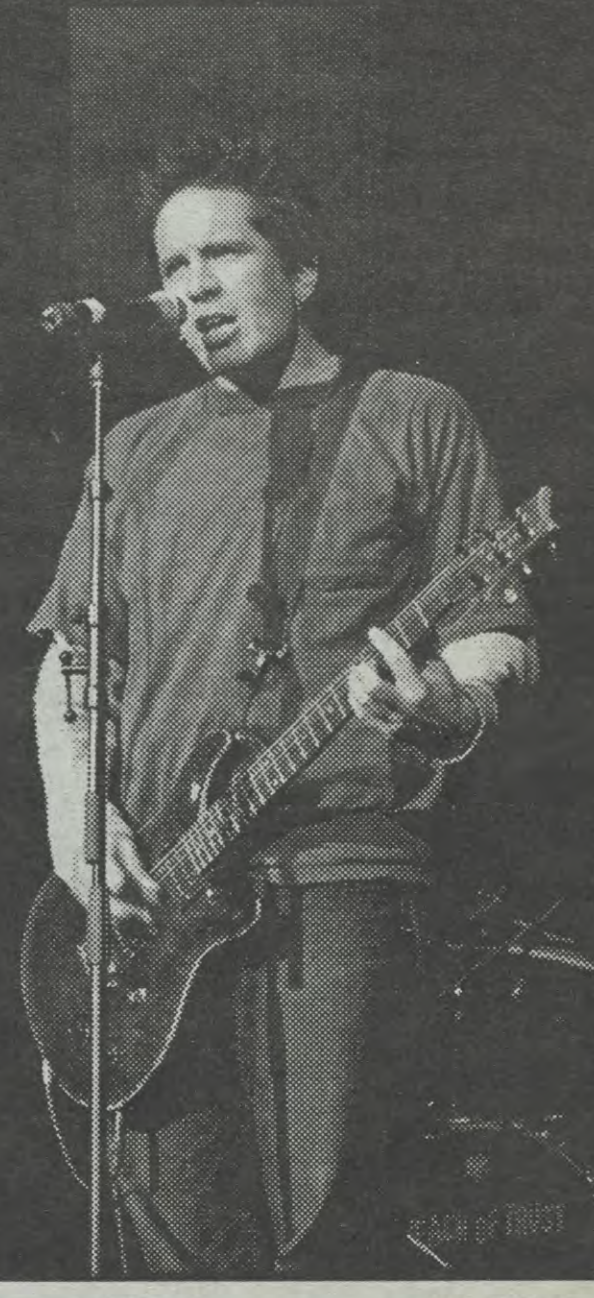
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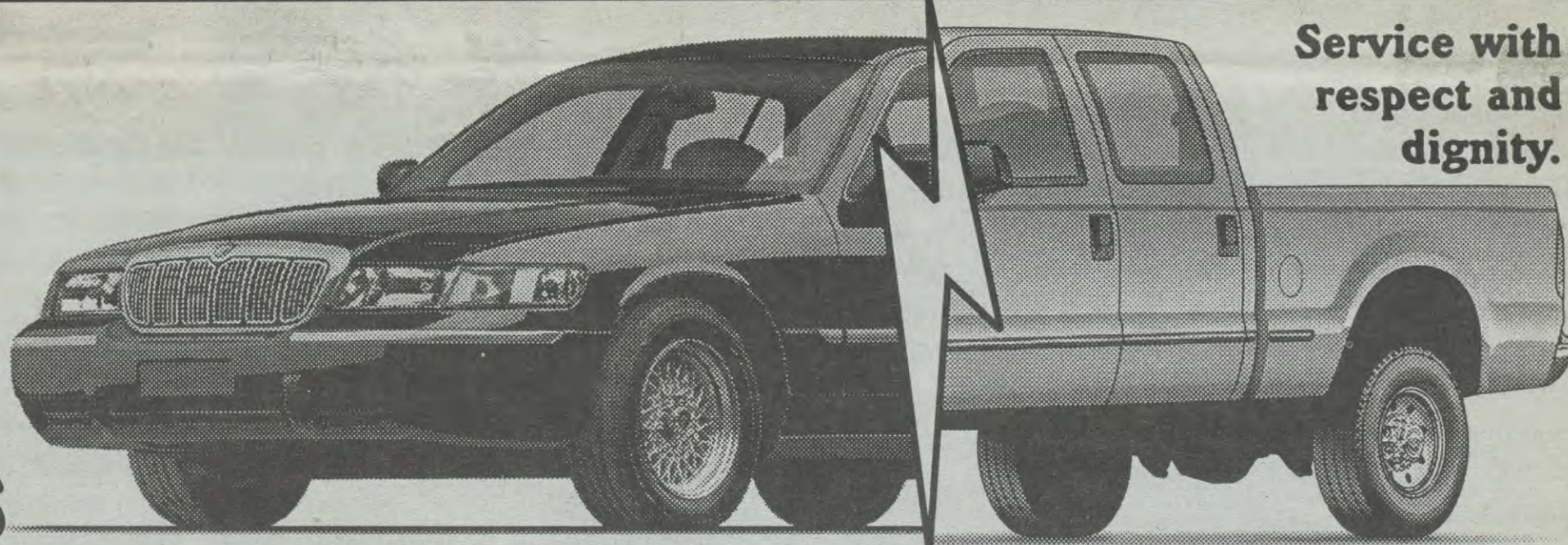
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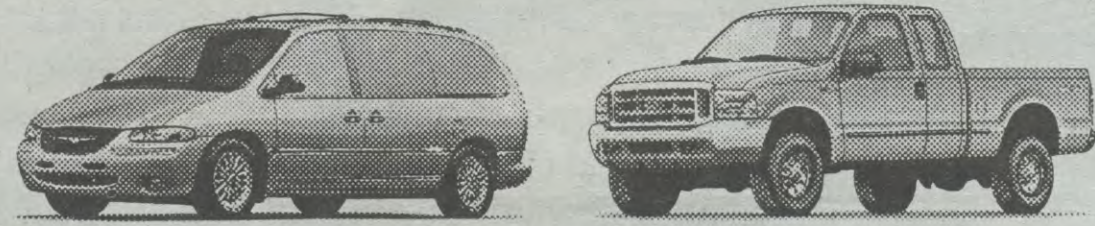
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Name of Band/Reserve _____ Treaty # _____
Current Address _____ City _____ Province _____
Postal Code _____ How Long? _____ (years) Rent \$ _____ (monthly) Mortgage \$ _____
Home Phone: (_____) _____ Work Phone: (_____) _____ Cell Phone: (_____) _____
Employer: _____ Position Held: _____ Length of Employment _____ (years)
Employer Address: _____ City: _____ Province _____ Postal Code _____
Gross Weekly Income \$ _____ Monthly \$ _____ Other sources of income \$ _____ (weekly)

Previous Credit (circle one) YES NO

Everything stated in this application is true to the best of my/our knowledge. I accept as notice in writing of and consent to the Dealer, the lender, its assignees or transferees to use, give to, obtain, verify, share and exchange credit and other information with others, including credit bureaus, credit insurers, my employer, and other persons or companies with whom I may have financial dealings, as well as any other person as may be permitted or required by law. I also authorize any person contacted in this regard to provide such information.

SIGNED _____

DATE _____

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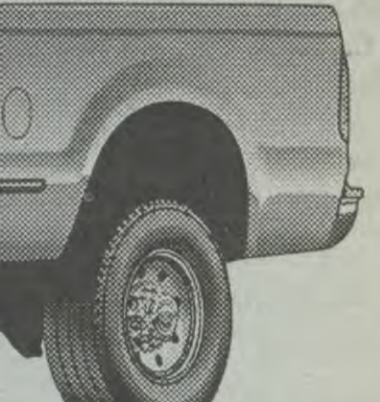
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12						
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[what's happening]

- FROZEN OCEAN: SEARCH FOR THE NORTHWEST PASSAGE—TD GALLERY**
Oct. 2—Dec. 31, 2004 Toronto Public Library, Toronto, Ont.
- BACK/FLASH—WALTER PHILLIPS GALLERY**
Oct. 25—Dec. 7, 2004 Banff, AB (403) 762-6281
- INNER CHILD WORKSHOP: HEALING THROUGH OUR OWN PEOPLES**
Nov. 2-5, 2004 Yellowknife, N.W.T. (780) 455-6022 (see ad page 21.)
- INSIGHT ABORIGINAL LAND AND RESOURCE MANAGEMENT FORUM**
Nov. 4-5, 2004 Vancouver, B.C. 1-888-777-1707
- NORTH ISLAND RESEARCH PUBLIC FORUM**
Nov. 5, 2004 Campbell River, B.C. (250) 334-5271
- NORTHERN LAKES COLLEGE (GROUARD CAMPUS) ROUND DANCE**
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Nov. 6-8, 2004 Vancouver, B.C. 1-877-422-3672
- BD & P WORLD MUSIC SERIES—BUFFY SAINTE-MARIE SHOW**
Nov. 7, 2004 Calgary, Alta. Ticketmaster(403) 299-8888
- ST. ALBERT STOP ABUSE IN FAMILIES SOCIETY ANNUAL DINNER AND AUCTION**
Nov. 12, 2004, St. Albert, Alta. (780) 460-2195
- ASSEMBLY OF FIRST NATIONS RENEWAL COMMISSION**
Participate by Nov. 12, 2004 - 1-866-869-6789
- SIXTH ANNUAL SYMPOSIUM: ABORIGINAL STUDIES**
Nov. 12-14, 2004 Kingston, Ont. (613) 533-6970
- HOMEFEST 2004: HOMES FOR ALL**
Nov. 14, 2004 Edmonton, Alta. (780) 423-9675
- HEALING OURSELVES, HEALING THE HUMAN FAMILY**
Nov. 15-16, 2004 Vancouver, B.C. (403) 320-7144
- CANADA FAIR WEEK 2004**
Nov. 19-20, 2004 Edmonton, Alta. (780) 413-9570
- ABORIGINAL YOUTH LEADERSHIP TRAINING**
Nov. 19-21, 2004 Saskatoon, Sask. (306) 966-2027
- ABORIGINAL LEADERSHIP INSTITUTE: MANAGING THE MEDIA**
Nov. 25-26, 2004 Thompson, Man. (204) 940-1719
- BUSINESS OF TOURISM AND CULTURE: ECONOMIC CONFERENCE**
Nov. 25-26, 2004 Toronto, Ont., (519) 445-4399
- SHE WORKS: WOMEN IN TRADES AND TECHNOLOGY CONFERENCE 2004**
Nov. 26-27, 2004 Edmonton, Alta. (780) 444-3929
- 4TH ANNUAL TOURISM HR FORUM: 'FINDING PROFIT IN YOUR PEOPLE'**
Nov. 26-27, 2004 Ottawa, Ont. 1-800-268-1133 or (613) 238-6000
- CANADIAN ABORIGINAL FESTIVAL**
Nov. 27-28, 2004 Toronto, Ont. (519) 751-0040 (see ad page 6.)
- STATE OF THE FRASER BASIN—SUSTAINABILITY WORKS**
Nov. 26-27, 2004 Vancouver, B.C. (604) 488-5356
- HERITAGE THROUGH MY HANDS—ARTS AND CRAFTS PRESENTATION**
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- NEW YEAR'S POWWOW**
Dec. 31, 2004—Jan. 1, 2005 Cass Lake, Minn. (218) 335-7400
- UBC: CURATOR'S TOUR OF ROBERT DAVIDSON: THE ABSTRACT EDGE**
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- TENNESSEE AMERICAN INDIAN WINTERFEST AND POWWOW**
Jan. 14-16, 2005 Shelbyville, Tennessee tghanies@charter.net
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Jan. 14-16, 2005 Morley, Alta. (403) 881-2731
- RAPA NUI EASTER ISLAND TOUR**
Feb. 1-14, 2005 University of Saskatchewan (306) 966-2027
- AFOA CANADA ANNUAL NATIONAL CONFERENCE 2005**
Feb. 8-10, 2005 Ottawa, Ont. (819) 827-5931 (see ad page 30.)
- BI-ANNUAL FUNDING & INFORMATION CONFERENCE**
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Feb. 23-26, 2005 Montreal, Que. (514) 848-2424 (see ad page 25.)
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Feds breaking promises to children in care

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The announcement last month that as much as \$1 billion in new money will be directed to improving the health outcomes of Aboriginal people doesn't impress Cindy Blackstock, the executive director of the First Nations Child and Family Caring Society of Canada.

Blackstock knows the numbers on Aboriginal children in care and they're not good. And she says the department of Indian Affairs and Northern Development has informed her that none of the recently announced money will make it into this area of concern.

Windspeaker obtained a letter that Blackstock wrote Oct. 21 to Senator Landon Pearson, with copies sent to Prime Minister Paul Martin and Indian Affairs Minister Andy Scott. The senator is a well-respected advocate for children. In 1996, she was named advisor to the minister of Foreign Affairs on children's rights. In 1999, she was named personal representative of then-prime minister Jean Chrétien to the 2002 special session on children of the United Nations general assembly.

The letter was blunt, laying out the bitter realities of the situation of children in care.

"There are more First Nations children and youth in institutional care in Canada than there were at the height of residential school operations in the 1940s,"



Blackstock wrote, calling the situation critical. Aboriginal children represent 30 to 40 per cent of children in child welfare care but only five to six per cent of the child population in the country, she said.

Figures supplied by the Department of Indian and Northern Affairs Canada (INAC) itself indicate the number of status Indian children resident on reserve placed in child welfare care increased a staggering 71.5 per cent from 1995 to 2001.

She quoted the Canadian Incidence Study of Reported Child Abuse and Neglect which stated that Aboriginal children are twice as likely as their non-Aboriginal counterparts to be reported to child welfare authorities for neglect.

"Unpacking the neglect definition further, researchers found that if conditions of poverty, inadequate housing and substance misuse were addressed there should be no over-representation of Aboriginal children in the

"I've never heard any of the ministers make a statement about child welfare. INAC does not consider itself a children's ministry. And that's the type of profile I'm trying to put on it, to say, 'Yes, you still are a children's ministry and of all the promises you make you should be keeping the ones you make to children.'"

—Cindy Blackstock

child welfare system," she wrote.

Child welfare is normally a provincial responsibility but First Nation child welfare agencies are funded by INAC. But they must follow provincial rules.

When the Assembly of First Nations and INAC conducted a joint national policy review of child welfare processes within INAC in 2000, it was discovered that First Nation agencies, on average, receive 22 per cent less funding per child than their mainstream, provincially-funded counterparts.

As well as being asked to maintain provincial standards with but three-quarters of the funding, First Nation agencies are also being denied funding for services that are required by law, Blackstock told the senator.

"Least disruptive measures," services that are provided to children at significant risk of maltreatment so that they can remain safely in their homes, are not funded at all by INAC, she added. These services are, how-

ever, provided in the mainstream agencies to help children remain in the care of their parents and out of foster care.

"First Nations agencies report that the numbers of children in care could be reduced if adequate and sustained funding for least disruptive measures was provided by INAC," Blackstock wrote.

The national policy review also showed that child welfare costs are increasing by more than six per cent per year but there has not been a cost of living increase in the INAC funding formula for First Nations child and family service agencies since 1995.

The policy review contained 17 recommendations that would deal with these troubling statistics, but four years later those recommendations have not been acted upon.

During a meeting with former Indian Affairs Minister Andy Mitchell, Blackstock was told the "government was balancing the needs of children in

child welfare care with other pressing priorities for the department."

"We acknowledge that the ministry does face a series of competing pressures; however, it is important to underscore that least disruptive measures are statutory and thus are not a discretionary expenditure for government," she told Pearson. "The failure to fund these services has not only resulted in an increase in the numbers of First Nations children in care, it has also meant that First Nations children on reserve do not receive equal treatment under child welfare laws."

That's a violation of the equality provisions of the Charter of Rights and Freedoms and the United Nations Convention on the Rights of the Child which both admonish against all forms of discrimination, she added.

And despite the lower-than-mainstream funding levels and almost a decade of seeing inflation erode funding levels further, there have been cuts. The government has capped the amounts First Nation agencies are funded for legal costs. Mitchell claimed that funding exists for legal costs but Blackstock reminded him the \$5,000 per year received by the Mi'kmaq child and family services agency—one of the largest of the 105 agencies in Canada—is only a fraction of the \$500,000 a year required.

During a phone interview, Blackstock was asked why these disturbing figures have not been reported before.

(see Child welfare page 19.)

Despite Powley, Métis hunting limited by MNR

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

An angry Tony Belcourt, president of the Métis Nation of Ontario (MNO), called a press conference Oct. 7 to respond to an announcement made the previous day by Ontario Minister of Natural Resources David Ramsay.

Belcourt said the minister had broken a promise to the Métis people when he announced that an agreement to give Métis hunters the same rights as First Nation hunters was being limited to only the northern part of the province.

The MNO president said that was a direct violation of the "historic agreement on the recognition of Métis harvesting rights, made by... Ramsay with the Métis Nation of Ontario on July 7."

The agreement reached in July provided for a two-year interim period during which the MNR would recognize Métis harvesters carrying MNO harvester certificates who are in their traditional harvesting area through-

out Ontario. Belcourt's organization agreed to issue no more than 1,250 harvesting certificates for the fall hunting season. In return, the MNR agreed to treat Métis people the same as First Nations people according to the province's interim enforcement policy. Months after the agreement was finalized Ramsay announced that only MNO harvesters north of Sudbury would be recognized.

"Minister Ramsay needs to be reminded of his own statement. When asked if any future government could ever break the historic deal, he said: 'Nobody is going to reverse that. You don't take back peoples' rights,'" Belcourt said.

When contacted by Windspeaker on Oct. 27, Belcourt was still angry. He said the same Ontario bureaucrats who fought so hard against the Powley case, in which the Supreme Court of Canada ruled against the Ontario and federal government in deciding that Métis people have Aboriginal rights, are now arbitrarily limiting the province's response to that court ruling.

"But the minister's not off the hook," he added. "He's ulti-

mately responsible."

Belcourt said that the MNR fish and wildlife officers are working according to the terms of a previous protocol agreement dealing with Métis hunters where game and weapons are not seized if they're caught hunting without a provincial license and no charges are laid.

"But they could be charged. There's no guarantee it couldn't happen and that's the problem," he said. "And in light of the fact that we have an agreement, that would be completely unjust."

Belcourt noted that Ontario Premier Dalton McGuinty took credit on national television during the recently completed first ministers meetings on health for coming to an agreement with Métis hunters. But by later making a unilateral decision to limit the scope of the agreement, he said, the province has now broken the deal.

"Our people had a deal with the province that they could exercise their traditional right to hunt for food anywhere in any of their traditional territories, not just some," he said. "There is no plausible excuse for what they've done. This is simply a reflection of an entrenched prejudice within the MNR against Métis people."

The MNO president took issue with the timing of the announcement as well.

"So they make their announcement just before the Thanksgiving weekend and even if some of our people decided to get hunting tags so they

could harvest a moose, they can't get tags because it's too late. All the tags have already been handed out. It's an underhanded tactic designed to keep our people from exercising their hunting rights."

(see Hunting page 11.)

Elder pulls out of feds' ADR process

Flora Merrick, an ailing 88-year-old woman, has decided that the federal government's process designed to allow residential school survivors to seek justice outside of the court setting is not the way to go.

Ted Hughes, the chief adjudicator for alternative dispute resolution (ADR), was informed of Merrick's decision to pull out of the process on Oct. 14 through a letter authored by Winnipeg lawyer Dennis Troniak and sent to the Office of Indian Residential Schools Resolution Canada (OIRSC).

Merrick had been awarded \$1,500 for a severe strapping she received after running away from school to attend a parent's

funeral. That small award made headlines when it was appealed by the deputy minister responsible for the OIRSC, Mario Dion. Merrick will now take her claim for compensation through the courts.

"Mrs. Merrick feels strongly that the process has not been of benefit to her," Troniak wrote. She hoped she would receive some form of justice and closure. She, however, feels that she has been victimized again. I have therefore received instructions from Mrs. Merrick to withdraw her claim from the ADR process. There is therefore no need to have the review proceed and I will not be filing a submission on [her] behalf."

Stonechild i

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By Paul Barnsley
Windspeaker Staff Writer

SASKAT

Just as the 14th anniversary of Neil Stonechild's death was approaching, the report from inquiry into his suspicious death was released and spelled plainly that police activities in the final hours of the 17-year-old's life were highly questionable.

Stonechild's frozen body was found on the outskirts of Saskatoon in an industrial area on Nov. 29, 1990. Inquiry commissioner David Wright said there is no question Stonechild was in the custody of police shortly before his death. "Something the Saskatoon police have denied repeatedly," he said.

The final report was released by the Saskatchewan justice minister on Oct. 26. After weighing weeks of testimony and a huge collection of evidence, Wright also found that internal Saskatchewan Police Service investigation into the matter was closed "without answering the many questions surrounding the Stonechild death and disappearance."

Don Worme, the Saskatchewan lawyer who represented Stella Bignell, Stonechild's mother, in the inquiry, said the report shows his client has been to push for justice for the last years even after police called the death an accident.

"It is a complete and utter vindication of Stella Bignell and those who have pursued justice at all costs," he said. "The lesson is that a mother's love for her child is relentless and her pursuit for justice because of that love was relentless. To Stella Bignell and her family, having a small measure of closure and she can begin to move towards the peace that she deserves."

Worme said the criminal investigation remains open and is confident there will be an accounting brought to bear.

"It may not be immediate as you know, this woman is infinitely patient. She changed the world, absolutely. And for it's a privilege, an honor to serve her."

Windspeaker reached the lawyer while he and his client were meeting with Saskatoon Chief of Police Russell Sabo. He returned our call after the meeting and said that Sabo had informed them he had suspended one of the officers and would make that announcement at a press conference scheduled an hour later. At the press conference Sabo announced both officers, constables L. Hartwig and Bradley Sen, who were found to have taken Stonechild into custody without a warrant had been suspended.

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Police chief suspends two city cops

By Paul Barnsley
Windspeaker Staff Writer

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Don Worme, the Saskatoon lawyer who represented Stella Bignell, Stonechild's mother, at the inquiry, said the report shows his client has been right to push for justice for the last 14 years even after police called the death an accident. "It is a complete and utter vindication of Stella Bignell and of those who have pursued justice at all costs," he said. "The main lesson is that a mother's love for her child is relentless and her pursuit for justice because of her love was relentless. Today, Stella Bignell and her family have a small measure of closure and she can begin to move towards the peace that she deserves."

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While Wright's report states

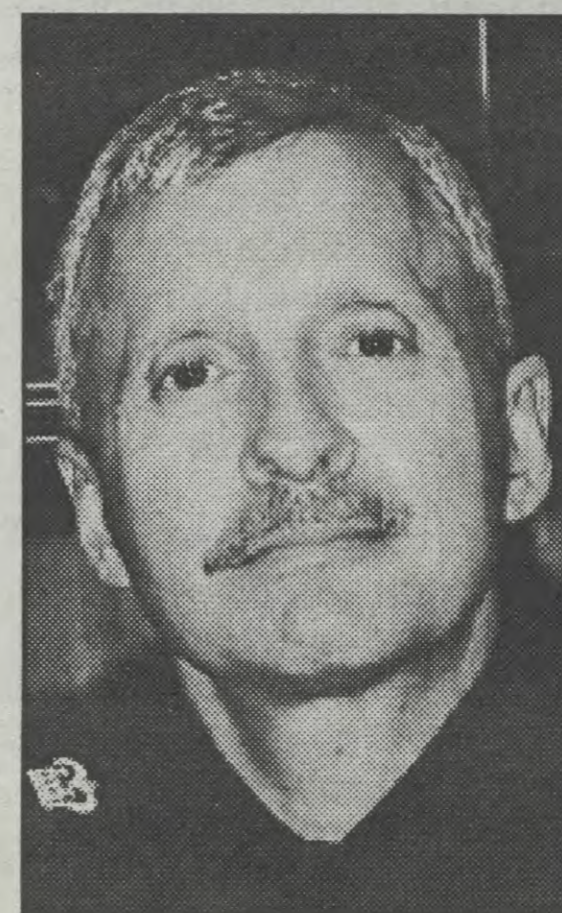


"It is a complete and utter vindication of Stella Bignell and of those who have pursued justice at all costs. The main lesson is that a mother's love for her child is relentless and her pursuit for justice because of her love was relentless. Today, Stella Bignell and her family have a small measure of closure and she can begin to move towards the peace that she deserves."

—Lawyer Don Worme

"I can assure you that today we have a police service and staff that are committed to public safety, accountability and delivering quality policing to the people of Saskatoon. The findings and recommendations of Justice Wright are a reminder to the police service of the significance of our responsibility to the people we serve."

—Chief of Police Russell Sabo



quite directly that Stonechild was in police custody just before his death, the report doesn't jump to finding the officers caused the death.

"You've got to understand that the mandate of the inquiry does not permit a finding of civil or criminal responsibility," Worme explained. "But I would suggest to you that the logic is inescapable. That if, in fact, as was found, this boy was in the custody of police and in particular in the custody of Hartwig and Senger and that he had marks on his body consistent with being caused by handcuffs and he was found several days later, the inescapable conclusion is there. It's not rocket surgery, as Don Cherry might say."

The lawyer said Wright found that the two officers' version of events was not credible.

"He goes on to comment on the veracity of these two individuals and was particularly harsh, I would suggest, with respect to officer Hartwig, suspended officer Hartwig," Worme said. "And he said there's only two things that could possibly have happened. And that is, given Hartwig's answers of 'I don't know. I don't know. I don't know' and yet his perfect recollection on other matters, Justice Wright found that this individual was deceptive and deliberately deceptive. And you'll read that in the report."

Another city police officer, now retired, was also criticized in the report, Officer Keith

Jarvis who conducted an investigation into any police involvement in Stonechild's death.

"[Wright] said there's only two possibilities as to why [Jarvis] was so shabby in that undertaking, and that was either he knew there was police involvement or he suspected there was police involvement," the lawyer said. "Jarvis is retired but there's obviously questions about his accountability, and we intend to pursue our client's instructions. She has instructed us to obtain accountability from these individuals and we aim to do that."

A civil lawsuit may be initiated, but the victim's mother has offered to take steps to avoid that.

"We invited, we urged those individuals who bear responsibility in this ... to come and approach us in an up front way, in an honest way and deal with us as reasonable human beings," Worme said. "We can talk about the final elements that Stella requires in order to get closure on this and that is reparations. We urged them to do it that way but if they want to do it another way, if they want litigation, if they want legal warfare, then we will wage that. But that's not what Stella wants. She wants closure. She wants peace for this community. And she deserves that."

The police chief invited Bignell to his office for the meeting before he responded publicly to the report.

"It was his meeting. He wanted to meet with Stella,"

Worme said. "He had indicated to her, and we thanked him for this, that he accepts the findings and the recommendations [of the inquiry]. He extended on behalf of the police service of Saskatoon his sincere apology to Mrs. Bignell and her family."

Earlier that day, in the provincial capital of Regina, Saskatchewan Justice Minister Frank Quennell held a press conference to publicly release the final report of the Commission of Inquiry into Matters Relating to the Death of Neil Stonechild, and provide his government's response.

"First, the government of Saskatchewan accepts both the recommendations of the report and the commissioner's findings," he said.

The minister said he'd met with the victim's mother before the report was released to the public.

"I wanted to meet privately with Mrs. Bignell to express my sympathy to her, as well as the sympathy of the government of Saskatchewan," he said. "I also met with Mrs. Bignell to apologize to her. I am sorry that she and her family had to wait 14 years for the investigation they deserved from the outset. No mother should be called upon to exhibit the strength and grace that Stella Bignell has shown throughout the years since her son's death. I admire her."

The justice minister admitted the commissioner's findings were alarming.

"The findings are, for me, personally and as attorney general for Saskatchewan, most troubling. The commissioner finds that Neil Stonechild was in the custody of two Saskatoon police officers on the night he was last seen alive and that injuries to his body were likely caused by handcuffs. The commissioner also finds that the principle investigator assigned to the case in 1990 carried out a superficial and totally inadequate investigation," he said.

But, he added, the province's public prosecutions office has reviewed the matter and does not feel there is sufficient evidence to file criminal charges.

"The prosecution standard is a 'reasonable likelihood of conviction' and, after carefully considering this report, prosecutors are satisfied that standard cannot be met for any potential charge arising out of this case," he said. "This is a matter I discussed with Mrs. Bignell when I met with her yesterday. The investigation into Neil Stonechild's death will remain open. The RCMP will follow up on any new lead or new information that comes to its attention at any time in the future."

Quennell also noted that Wright had found that "in the years following Neil Stonechild's death, the Saskatoon Police Service rejected or ignored information from the Stonechild family and the media that cast doubt on the conduct of the investigation."

The minister said he has begun discussions with the Saskatoon chief of police and the Saskatoon board of police commissioners "to establish a plan to respond constructively to the report."

A reality expressed by many Native people who live in the poor part of Saskatoon where stories of police misconduct are many—Premier Lorne Calvert's riding—was also detailed in Wright's report and noted by the justice minister.

"In his report Commissioner Wright speaks of the 'two solitudes' that exist in our province—the gulf between Aboriginal and non-Aboriginal people—of the distrust in non-Aboriginal institutions," the minister said. "This case shows us, in sharp relief, the tragic consequences of that gulf. We cannot accept a society in which the most vulnerable people in our community are not able to turn for help to those entrusted with protecting them. I do not accept that situation. The government of this province does not accept that situation. The death of a 17-year-old boy is a tragedy. It deserves our attention. It deserves our very best efforts. We may not always be able to determine with certainty what happened in the case of a tragic and premature death, but we must try our best." (see Damning report page 12.)

Jamieson won't run for second term

By Paul Barnsley
Windspeaker Staff Writer

SIX NATIONS OF THE GRAND RIVER, Ont.

Canada's most populous First Nation will have a new chief on Nov. 20. Chief Roberta Jamieson announced in early October she will not seek a second term as chief of Six Nations.

The former Ontario ombudsman and the first Native woman in Canada to earn a law degree ran second to Phil Fontaine in the July 2003 campaign for national chief of the Assembly of First Nations (AFN). Her announcement changes the local and national political landscape.

Reached by phone on Oct. 20, the retiring chief said speculation that she was being forced out of office was not based in fact.

"No, I decided that my job is done and that there are other leaders that are capable and talented and it's their time," she said. "I'm very proud of what we've done as a community. I'm very proud to have been the leader during this period, but it's time to step back."

During her three years as chief, Jamieson fired several long-term band employees and challenged other prominent community members, compiling an extensive list of enemies. At the national level, her outspoken opposition to the First Nations governance act did not win her any friends in former Indian Affairs minister Robert Nault's office or among chiefs who favored that legislative agenda. She was also accused by the AFN's executive members of opposing Fontaine's agenda for personal political reasons.

Jamieson and nine of her 12 council members even challenged local media, filing a libel action against the Six Nations weekly newspaper Turtle Island News and its publisher Lynda Powless.

Jamieson admits she's taken on a lot of firmly entrenched empires within the Six Nations bureaucracy and earned the



"A lot of people asked me if I would step forward given my background in law and as ombudsman to put my name forward and stand for election as chief. And after staying out of politics quite deliberately for 25 or 30 years, I decided it was my responsibility to step forward and work with the community in addressing these problems and getting us on the right track and I think I've done my job."

—Roberta Jamieson

wrath of many prominent members of the community, but she insists she's not pulling the plug on her political career because she's not sure she can win. Jamieson says she's simply accomplished her goals as chief.

"Three years ago there were serious challenges in this community. People were concerned about the lack of accountability and transparency at the council level. There had been one failed economic development project after another. Demands for forensic audits, council house being locked, the community was very concerned about the local government, basically," she said. "A lot of people asked me if I would step forward given my background in law and as ombudsman to put my name forward and stand for election as chief. And after staying out of politics quite deliberately for 25 or 30 years, I decided it was my responsibility to step forward and work with the community in addressing these problems and getting us on the right track and I think I've done my job."

Jamieson says she's done her job at the national level as well. She and Union of British Columbia Indian Chiefs (UBCIC) President Stewart Phillip became the most visible and vocal proponents of the rights-based agenda when they organized an informal group of chiefs who called themselves the implementation committee.

"There's two things I need to say about that. One is, Six Nations, while we played a leader-

ship role, we're not alone. There is a strong view amongst chiefs nationally that there is a need to be pro-active on the rights agenda. That was very clear to me in the days of the implementation committee and when I was drafted to run at a national level, I ran because of the issues. I was not satisfied with the position taken by either of the other two candidates and I felt I had an obligation and responsibility to not only speak out but step forward and I did. I think I did my job there as well. I mean, I know who won but there are voices out there, there are chiefs who are increasingly becoming vocal. Much younger chiefs, many more women, many more so-called professionals getting involved."

There is a clear attempt underway by some UBCIC members to replace Phillip with a less militant leader at an election scheduled at the end of October (past *Windspeaker's* production deadline) leaving the possibility that two fire-brands of the rights-based agenda will be missing from the next AFN confederacy to be held in Ottawa in December.

Jamieson said that many young, educated and capable chiefs are emerging on the political scene.

"They're strong leaders and I have every confidence that they'll continue."

Jamieson insists she's not stepping back from the issues.

"Just because I'm not running again as chief of Six Nations, it

doesn't mean I'm going to fall off the face of the earth. I'm just taking on another role in my life," she said.

And rumors are swirling across the country about the soon-to-be-former Six Nations chief's next position.

"Yeah, I'm the governor gen-

eral; I'm a senator; I'm a whole bunch of things," she said, laughing. "I have considered a number of options. I am about to make a decision. But out of the respect for the decision and the role I'm going to take up and the appropriate way of announcing it, I'm not going confirm anything at this point."

One rumor won't go away. Several well-placed sources say she's about to be named the successor to John Kim Bell at the National Aboriginal Achievement Foundation. *Windspeaker* contacted NAAF board member Len Flett on Oct. 26. He would not comment on the selection process but he did say the number of candidates for the position is down to four and the board expects to make an announcement in late November. He would neither confirm nor deny whether Jamieson was one of the four finalists.

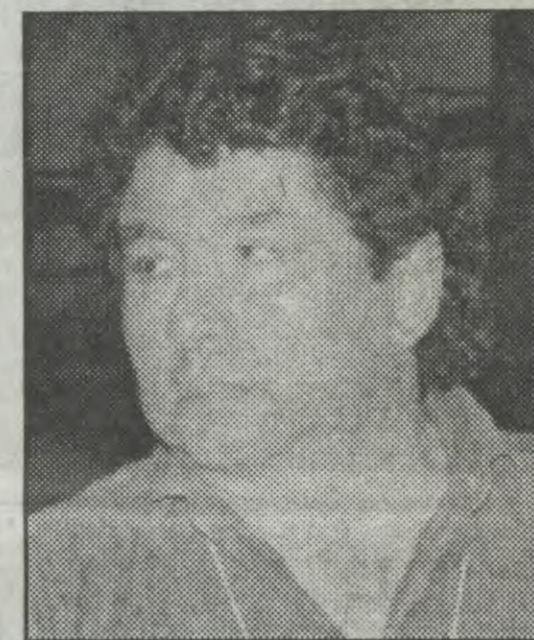
Who will be next?

Councillor Dave General, who gained national notoriety when he accused National Chief Phil Fontaine of "grovelling" before then-Indian Affairs minister Andy Mitchell at this year's spring confederacy of the Assembly of First Nations, is seen as the heir apparent to Chief Roberta Jamieson in the top job on Six Nations of the Grand River territory in Ontario.

While community sources say it's no secret that General will seek to attract Jamieson's core support, the departing chief chose not to publicly declare him her chosen successor.

"I don't think that's my role," she said. "It's up to the people now to select the leadership. I am hopeful that the leadership that is selected will continue in the same direction. Fifty per cent more people than ever voted in the last election. The people felt very strongly and they came out and I'm hopeful that will continue."

Two former chiefs will seek



Dave General

to keep General out of the chief's office. Steve Williams, president of Grand River Enterprises, the company that produces Sago cigarettes, and former Indian Affairs Atlantic regional director general Bill Montour. Local sources say there is some question Montour meets the requirement that a candidate must have resided on the territory for a year before an election.

David "Peewee" Greene, Lewis Staats Jr. and Chad General round out the six-man race.

Commissioner rules on 'explosive' tape

By Paul Barnsley
Windspeaker Staff Writer

FOREST, Ont.

The decision has been made to keep an audiotape described as "explosive" from the public just a little while longer.

That was the result of a long, closed session involving Chief Commissioner Sidney Linden and about two dozen lawyers who represent various parties with standing at the Ipperwash inquiry into the death of Anthony (Dudley) George.

Lawyers cannot discuss details because of the inquiry's confidentiality rules.

Some media outlets have reported the tape is of a conversation between two senior Ontario Provincial Police officers, recorded just before the fatal police shooting of George on Sept. 6, 1995. Upon hearing the tape, the victim's brother, Sam George, concluded that racism and politics played a role in the death. The family had filed a wrongful death lawsuit against former Ontario premier Mike Harris, several members of his cabinet and sen-

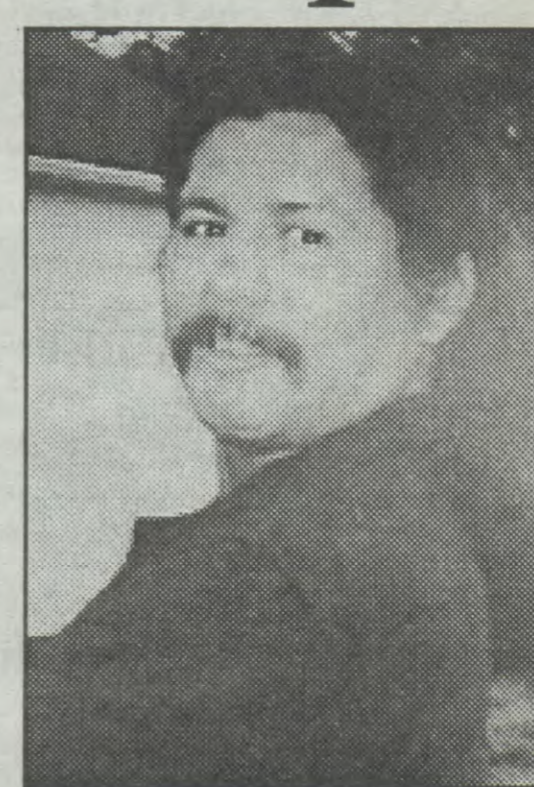
ior police officials, but dropped the lawsuit when Ontario Premier Dalton McGuinty called the inquiry earlier this year.

Two parties—the Chiefs of Ontario and the George family group—made motions to the chief commissioner asking him to immediately release the tapes. A decision on the motion was released on Oct. 12.

"The parties to the conversation on the audio recordings, as well as the parties mentioned in the discussions, will be called as witnesses," Linden wrote in his decision. "These witnesses will be

called in a manner and at a time to be determined at the discretion of the commission counsel, and consistent with the duty of commission counsel to present evidence in a balanced, orderly and logical fashion."

He added later in the six-page decision that he was concerned that a "wholesale dumping" of evidence into the public realm before the evidence is dealt with during the inquiry hearings could lead to lawyers arguing their cases "in the media rather than in the inquiry." No date has been set for the release of the tapes.



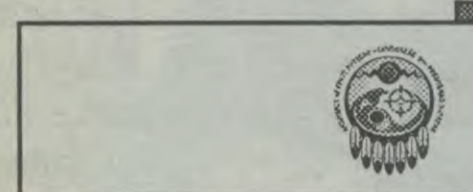
Dudley George

Revised Public Hearing

The Canadian Nuclear Safety Commission public hearing on the application for a licence to store nuclear substances at the Beaverlodge Mining facility in Northern Alberta, **November 17, 2004, is adjourned.** Public Hearing Room, 14th Floor, 280 Slater St., Ottawa, Ontario K1P 5S9

Persons who wish to participate in the public hearing process or the Commission by January 24, 2004, should contact www.nuclearsafety.gc.ca or contact:

L. Levert, Secretariat
Canadian Nuclear Safety Commission
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Saskatchewan Métis in funding limbo

By Cheryl Petten
Windspeaker Staff Writer

SASKATOON

The Métis Nation—Saskatchewan (MNS) has put its recent election problems behind it and is ready to move on, but the provincial and federal governments aren't quite ready to follow suit.

Both levels of government are continuing to withhold funding to the provincial Métis organization, and that isn't likely to change until a final report on whether its May 26 election was conducted properly has been reviewed.

That report, prepared by former provincial chief electoral officer Keith Lampard, was received by the province on Oct. 13.

Lampard was called in to investigate the election after a number of complaints were received by the province about the way the election was run. The most visible of these problems surrounded the bid for the position of MNS president, in which one candidate was declared the winner, only to have that win reversed just hours later after it was discovered that one ballot box had been missed during the official count.

(see Election page 19.)

Hunting rights

(Continued from page 8.)

So now, Métis people in Ontario who want to exercise the rights that the Supreme Court of Canada has ruled they possess will have to return to court to fight the government's decision. Tony Belcourt has an ace up his sleeve in that battle. A recent landmark Supreme Court of Canada ruling, known as the Okanagan Indian Band case, requires the Crown to pay for the legal costs of parties who are forced into expensive legal fights over constitutional matters by Crown decisions or actions.

"It was a very important Supreme Court of Canada decision earlier this year that says that if the government doesn't believe the rights are there and they want to charge you, the government has to finance the court case," he said.

By breaking agreements and forcing more expensive court action, the bureaucrats are running up costs that Ontario taxpayers will have to pay. Belcourt believes the government officials are taking advantage of the fact that the public doesn't understand the complex issues involved in Aboriginal rights cases and the fact that hunting issues don't resonate with the media or the general public in the heavily populated urban areas of the province.

"They're taking advantage of the fact that the voters don't understand the issues or what they're doing. But sooner or later they're going to have to think carefully about how they're using taxpayers' money and it's our money too," he said. "They're also taking advantage of the fact that people in the 905 area code around Toronto don't understand this and they know it's not a hot button issue with the Toronto Star."

Officials told Belcourt that they had to execute the government's response in "a legally defensible manner." He rejects that as a rationalization for maintaining the status quo by giving into the demands of the influential recreational hunting and fishing lobby.

"These are the guys who make the laws," he said. "They can do whatever it takes to make the agreement legally defensible. But they just want to continue excluding our people."

Belcourt said the bureaucrats have also said they have to limit the catch in order to make sure that First Nation hunters have enough to meet their needs.

"If that's the case, why did they issue 37,000 moose tags to recreational hunters, many of them from the United States?" he asked.

In British Columbia, the province's ministry of water, lands and air protection's Web site carries this notice to Métis hunters: "A reminder that all Métis individuals intending to hunt in the upcoming season are required, under the Wildlife Act, to carry a valid hunting license and comply with all appropriate hunting regulations."

The Métis Provincial Council of British Columbia (MPCBC) director of natural resources, Dean Trumbley, said the B.C. government did not consult with the Métis council before posting this notice.

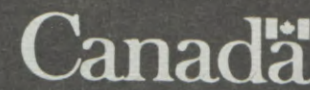
"MPCBC does not agree with this policy," he wrote in a letter addressed to all Métis citizens in the province.

The MPCBC is continuing talks with the province and is urging Métis people to comply with provincial regulations until something can be worked out that takes Powley into account.



Canadian Nuclear Safety Commission

Commission canadienne de sûreté nucléaire



Revised Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued an official Revised Notice of Public Hearing, available at www.nuclearsafety.gc.ca, announcing the adjournment of Day Two of the public hearing on the application by Cameco Corporation for a licence to possess, manage and store nuclear substances associated with the past operation and decommissioning of the Beaverlodge Mining facility located in Northern Saskatchewan. **Day Two, initially scheduled for November 17, 2004, is adjourned to February 24, 2005.** The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by January 24, 2005. For more information, instructions on how to participate in this public hearing process or the complete text of the official Revised Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Revised Notice of Public Hearing 2004-H-15 (revision), or contact:

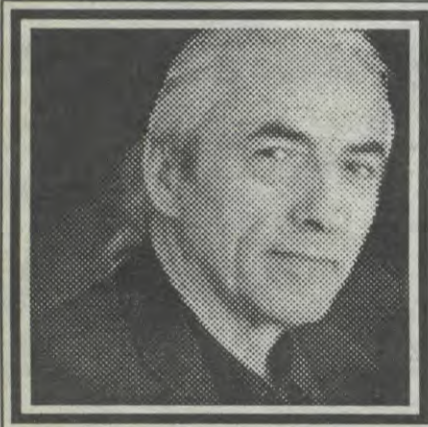
L. Levert, Secretariat
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Phil Fontaine
National Chief

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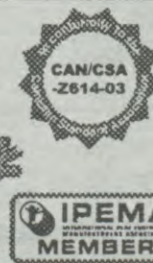
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I'm a senator; I'm a whole lot of things," she said, smiling. "I have considered a number of options. I am about to make a decision. But out of respect for the decision and the fact I'm going to take up and in an appropriate way of announcing it, I'm not going to confirm or deny anything at this point."

The rumor won't go away. Several well-placed sources say she is about to be named the successor to John Kim Bell at the National Aboriginal Achievement Foundation. Windspeaker contacted NAAF board member [name] on Oct. 26. He would not comment on the selection process but he did say the number of candidates for the position is down to four and he expects to make an announcement in late November. [name] could neither confirm nor deny whether Jamieson was one of the four finalists.

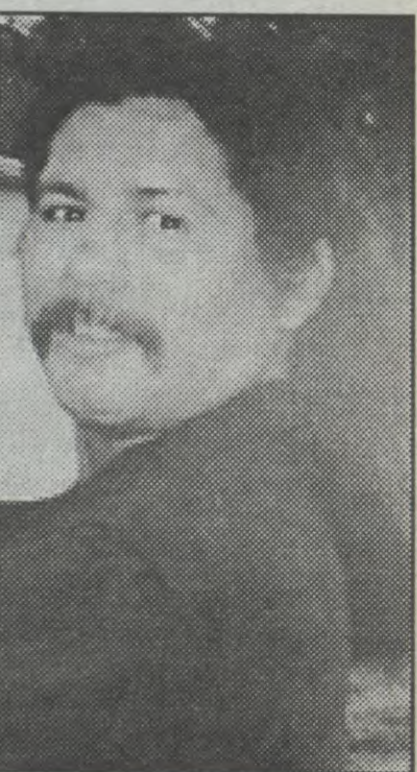
next?



General

Step General out of the [name]'s office. Steve [name], president of [name] River Enterprises, the company that produces Sagoettes, and former Indian Affairs Atlantic regional director general Bill [name]. Local sources say there is some question about whether [name] meets the requirements that a candidate must meet before an election. [name] "Peewee" Greene, [name] Staats Jr. and Chad [name] round out the six.

tape



George

Damning report released, recommendations made

(Continued from page 9.)

Federation of Saskatchewan Indian Nations (FSIN) Vice Chief Lawrence Joseph seized on the report to call for more First Nation participation in the province's justice system.

"The final report of the inquiry clearly reveals that systemic indifference, negligence and outright dishonesty exists at the most senior levels of policing agencies in Saskatchewan," Joseph said. "And we believe that the only meaningful and significant way to correct this is for mainstream governments to assist First Nations people in building their own justice system."

Joseph called for the dismissal of constables Hartwig and Senger who, he said, can no longer continue to conceal their involvement with Neil Stonechild on the night of his death. He also demanded that senior officers who were involved or chose to ignore the negligent investigation be disciplined.

The FSIN applauded David Wright for his "boldness in searching for the truth."

"Healing begins where denial ends," Joseph said, "and this inquiry has forced Saskatchewan, Canada and the world to put an end to the denial that has always been the response to First Nations complaints about the administration of justice."

At a press conference at the end of the day, Chief Russell Sabo admitted that the commissioner's findings reflected poorly on his organization.

"While there is no question this inquiry has highlighted faults with the service, it is also an opportunity to look forward to the future, to look forward to building a safer community together," he said. "I can assure you that today we have a police service and staff that are committed to public safety, accountability and delivering quality policing to the people of Saskatoon. The findings and recommendations of Justice Wright are a reminder to the police service of the significance of our responsibility to the people we serve."

Mayor Don Atchison, who is also the chair of the police commission, said the board does not question the conclusions reached by Wright.

"At the outset, I'd like to say that the board accepts the findings and the recommendations of the commissioner. My first thoughts today, as they've been throughout this inquiry, are with Stella Bignell and the family of Neil Stonechild," he said. "I'm a father and I can't imagine what it would be like to not know what happened to my son or daughter for over 14 years and

then to be told it's still unclear. In this, saying sorry seems so inadequate."

The mayor promised immediate action.

"The board of police commissioners is determined to make a difference and to ensure this never happens again. While much work has been done, clearly and simply it is not enough," he said. "We will continue to find new ways to work with the Aboriginal community to develop trust in our police service, one that serves the needs of everyone, not just for some. We are anxious and eager to meet with the Aboriginal community to work collectively and work forward together in developing, or perhaps more accurately, earning trust in our police service."

National Chief Phil Fontaine urged immediate action on Wright's recommendations, noting that this is just one of a series of inquiries that have found that Native people are often treated unfairly by the Canadian justice system.

"The recommendations put forward by Justice Wright should be acted on immediately to ensure these kinds of incidents never occur again," said Fontaine. "I applaud the courage and conviction of Neil Stonechild's mother, Stella Bignell, for her faith in the Creator and faith in justice that gave her the strength to pursue this case for 14 years. I am urging the Saskatoon city police, the city of Saskatoon and the province of Saskatchewan to demonstrate the same courage by working immediately to implement the recommendations in the report."

Recommendations

1. That the minister of Justice undertake a thorough review of the Coroner's Act.

2. That the Province of Saskatchewan establish an introductory program for Aboriginal candidates and candidates from minority communities for municipal police services in Saskatchewan.

3. That the minister of Justice establish an advisory board composed of police service members charged with recruitment, representatives of the Aboriginal and non-Aboriginal communities and representatives from the private and public sectors who are knowledgeable about employee recruitment.

4. That the minister of Justice review and improve procedures established to deal with complaints from members of the public about inappropriate police conduct.

5. That municipal police services in larger centres designate an Aboriginal peace officer with the rank of sergeant to act as a liaison person for First Nation persons and as an informal ombudsman to deal with complaints and concerns from Aboriginal and persons from minority communities.

6. That each municipal police force provide to the minister of Justice an annual report as to complaints about police officers and the disposition of the complaints.

7. That municipal peace officers receive in-depth training in race relations.

8. That a review be undertaken of the courses that police candidates take in anger management and dispute resolution.



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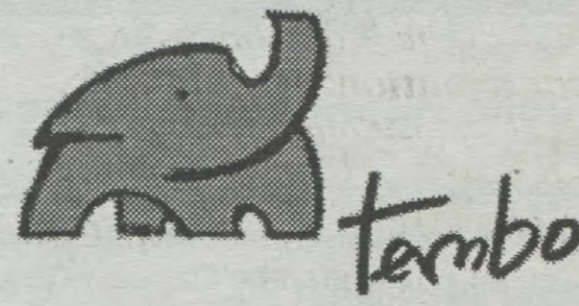
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- WHO IS ELIGIBLE FOR NOMINATION?**
 Nominations are invited from all levels of sport. To be eligible, a coach must meet the following criteria:
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 - Must submit a completed nomination form on or before the deadline of January 14, 2005.

- WHO IS ELIGIBLE FOR NOMINATION?**
 Nominations are invited from all levels of sport. To be eligible, an athlete must meet the following criteria:
- Must be of Aboriginal descent
 - Must have amateur status in the sport for which they are nominated
 - Must be for athletic achievements within the 2004 calendar year
 - Must submit a completed nomination form on or before the deadline of January 14, 2005.

The Aboriginal Sport Circle, Canada's national voice for Aboriginal sport, annually recognizes the achievements of gifted Aboriginal athletes and coaches.

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Prepare (again) for the next Indigenous games

By Sam Laskaris
Windspeaker Contributor

UNCASVILLE, Conn.

First Denver, Colorado in 2006, then Cowichan Valley on Vancouver Island in 2008. That's the line-up for the next North American Indigenous Games (NAIG).

British Columbia officials are thrilled Cowichan Valley, with a population of 75,000 people found in 11 small communities, has been selected to host. The official announcement was made Oct. 22 following a NAIG council meeting in Uncasville, Connecticut.

"We're very excited about this both from a community and provincial level," said Graham Bruce, B.C.'s Minister of Skills Development and Labour who was also a co-chair of the Cowichan Valley bid. "It's created quite a buzz here."

Cowichan Valley beat out Regina, Sask., the only other finalist bidding for the 2008 games.

"We have a smaller community than where the games have been held in the past," said Bruce, who is MLA for the Cowichan—Ladysmith provincial riding. "But our team just put together an excellent bid."

The same day Cowichan Valley was awarded its games, it was announced that Denver and Colorado Springs would co-host the games in 2006.

The next games had originally been awarded to Buffalo in 2005. But the NAIG council rescinded the right to host last March when the Buffalo Sports Society failed to provide sufficient documentation in regard to its progress in organizing and funding the event.

After the NAIG council opted to put the '05 games on hold for a year, it re-opened its bid process. But just the joint Denver/Colorado Springs was submitted.

That bid was made by the Native American Sports Council (NASC), a group that has its headquarters in Colorado Springs. The council's mission is to promote athletic excellence and wellness within Native American communities through sports programs.

The games have been held five times since their inception in 1990. Four of those games have been in Canada, including the inaugural one in Edmonton.

The games were also held in Prince Albert, Sask. in 1993, in Victoria, B.C. in 1997 and in Winnipeg in 2002.

So far the only time the games have been staged in the United States was in Blaine, Minnesota in 1995. The 1999 games, which were scheduled

for Fargo, N.D., were cancelled.

It's no secret the games have had their best success while in Canada. Mo Smith, NASC's executive director, believes his group will be successful in staging the 2006 games, but he's not interested in comparing his group's efforts to any previous games.

"I never compare apples with oranges," he said, adding NASC has a solid reputation in staging multi-sport events.

NASC is a member of the U.S. Olympic Committee and is affiliated with several Olympic sports federations.

"Everyone is confident those games (in 2006) will be a success," said NAIG council president Harold Joseph.

Traditionally, the Indigenous games are held over a period ranging from seven to 10 days. Dates for the 2006 games have yet to be finalized but the event will in all likelihood begin in mid-to-late July.

As for the 2008 games, Joseph, one of six NAIG council members on the bid selection committee, said he was impressed with both the Regina and Cowichan Valley bids.

Though he had met political

figures from both bid groups during visits to the sites earlier in the year, Joseph was surprised the Cowichan Valley representatives travelled to Connecticut for the final bid presentation on Oct. 22.

"They had their political people there to do their presentation," Joseph said. "Regina didn't do that."

Besides Bruce, the Cowichan Valley contingent in Connecticut included Chief Harvey Alphonse of the Cowichan Tribes.

The Cowichan Valley bid had tremendous support from both the Aboriginal and non-Aboriginal communities.

The 2008 games are expected to feature more than 7,000 athletes competing in 16 sports. The games are also expected to bring in an estimated \$30 million to the area economy.

With NAIG's 2008 announcement, Bruce added he's pleased another major sporting event is coming to B.C. The biggest one, of course, is the 2010 Winter Olympics.

Bruce is hoping officials from can share some organizational tips to ensure the best chances of success for both events.

Sod turned on casino project

By Debora Steel
Windspeaker Staff Writer

ENOCH NATION, Alta.

It was a day to celebrate hard work, persistence and struggle for members of the Enoch Cree First Nation as the sod was turned on a multi-million gaming and entertainment project to be located on the eastern edge of Enoch territory on the fringes of west Edmonton.

There was much talk of hope and promise on Oct. 7 as Chief Ron Morin welcomed leaders of industry, government and Alberta's Aboriginal population to the ground breaking ceremony of the River Cree Resort and Casino.

Under blues skies and bright sun, Morin spoke of the hope of a future of prosperity for his people and the promise of other ventures springing from the \$140 million construction project and the \$75 million in revenues expected from the resort annually.

Profits realized by Enoch would be put to use, said the chief, to create other business and employment opportunities in the community, while improving civic infrastructure, including police, fire and ambulance services at Enoch.

When complete in the summer of 2006, the development will include a 255-room, four-star Marriott hotel, a sports complex with two NHL-sized ices rinks, several restaurants and bars, meeting and conference space, and a 60,000 sq. ft. casino with 600 slot machines, 40 table games and a high-limit gaming lounge.

It has been a long road for the creation of the project with years of often-tense negotiation with the province and the non-Aboriginal communities that border the reserve lands.

Though the words at the ground-breaking were congratulatory and conciliatory, there has been a number of very public battles that threatened the forward motion of the project.

Chief Morin alluded to those battles in his closing remarks before adjourning to a champagne reception for guests and dignitaries. He offered some comfort to the surrounding communities who complained the casino would bring crime and other problems to their area of the city. Morin said the Enoch people were generous by nature and the community leagues and other such organizations would be sure to benefit as the First Nation prospers.

On behalf of the Native Brotherhood at the Stan Daniels Healing Centre, Native Counselling Services of Alberta would like to thank all the following sponsors for their contribution to making our Third Annual Pow-Wow a tremendous success. The SDHC Pow-Wow was held on October 3rd, 2004 and was attended by approximately 600 guests.



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Aboriginal, minority supplier council launched

By Joan Taillon
Windspeaker Staff Writer

TORONTO

Big business is solidly behind a new initiative to include Aboriginal and visible minority suppliers in their materials procurement chain, because it makes good business sense to do so, according to one of two Aboriginal board members of the newly launched Canadian Aboriginal and Minority Supplier Council (CAMSC).

CAMSC, based on an American supplier council model, was launched Oct. 12 in Toronto and opened its corporate headquarters in Markham, Ont. Nov. 1. It hopes to ensure Aboriginal and minority businesses get fair consideration when corporate buyers are spreading their purchasing dollars around.

Bob Dickson, a member of Lac Seul First Nation, Ont. told *Windspeaker* he became aware of the National Minority Supplier Development Council in the United States through his former job, and had wondered if a similar organization could be set up in Canada.

Until last June, Dickson was general manager of Niigon Technologies, an injection molding business in Moose Deer Point First Nation, Ont. that is now a member of CAMSC. More than two years ago, while on business for Niigon, he discussed his thoughts with Jethro Joseph, head of minority procurement at Daimler-Chrysler in the U.S.

"He really took this on ... and it was through his leadership, really, that made this happen. I was with him from day one; he and I were the original people.

"(CAMSC) offers a huge opportunity for Aboriginal business in Ontario ... What companies are saying is that they want minorities and Aboriginal businesses as a part of their supply chain. And they're saying that suppliers would be coming to Pepsi-Cola, for example, and Pepsi would be asking them, 'What sort of minorities do you have in your supply chain? Who is involved in your business at any part of it?' And they'll want to see some sort of Aboriginal or visible minority part in somewhere."

Dickson said it had nothing to do with political correctness that big companies were courting Aboriginal and minority suppliers. It affects their bottom line.

"It makes good business sense. These businesses are smart enough to know what their market looks like and it's diversifying incredibly, Toronto being the most diversified city in the world.

"You look at what the black population is like in the United States, or the Hispanic population happening there, if they have suppliers who are from that community, voila! Can you imagine not having black [people] as part of a supply chain at Daimler-

Chrysler? It's not acceptable ... They want to be in that marketplace, so it's best to try and serve that, give them some return here."

Orren Benn is CAMSC's president.

Benn said it took 20 months to set CAMSC in motion as a supplier council.

"This initiative was started by major corporations in the U.S. ... that have significant subsidiaries right here in Canada."

He said these corporations funded CAMSC's start-up without government money.

"CAMSC is an extension of over 35 different supply councils that exist in the United States. It's part of the NMSDC network, the National Minority Supplier Development Council. They have over 3,500 corporations and 15,000 suppliers. They have a database, so a supplier who joins

CAMSC will be immediately added, not only to the CAMSC database, but will also be added to the database of NMSDC in the U.S.

"So when their corporate buyers from these corporations are looking to link up with a supplier, they go to the database, and if you're in the database, obviously, you have a much better opportunity.

"The second point is that there are quite a few suppliers in the United States who are quite large who frequently get RFPs (request for proposals) which extend into Canada. They may be supplying a Xerox or an IBM or a General Motors in the U.S. and they get a request from these corporations as to whether or not they could extend their services into Canada, so they may be looking for a Canadian strategic alliance or part-

ner. I've gotten quite a few requests, especially in the IT industry from companies that are looking to partner with Canadian Aboriginal or minority companies. So essentially, what we're doing is we're making it a seamless transition in terms of trade between Canada and the United States for private-sector companies."

Fourteen corporations in addition to Xerox and Dickson's former employer, Niigon, are members of CAMSC to date: Alberici Constructors, Canada Pacific Railway, Cisco Systems Canada, Coca-Cola Bottling Company, Corporate Express, Daimler-Chrysler Canada, Hewlett-Packard Canada, IBM Canada, Navistar International Corporation Canada, Office Depot, Pepsi-Cola Canada, RBC Financial Group, Toyota Canada,

and Waste Management of Canada.

Benn said all but one of CAMSC's seven board members are Canadian and Jocelyn Soulodre, president and CEO of the Canadian Council for Aboriginal Business, is the second Aboriginal person on the board. Doug Lord, president and CEO of Xerox Canada, is chairman.

Benn, who had only been on the job a month at the time of our interview, said he had not visited any Aboriginal communities yet but "as part of my job, I intend to do that, for the certification process. Prior to an Aboriginal or a visible minority company becoming certified, it requires an on-site inspection to ensure ownership, location, effective management control, all due diligence. And beginning in January, we will be doing exactly that."



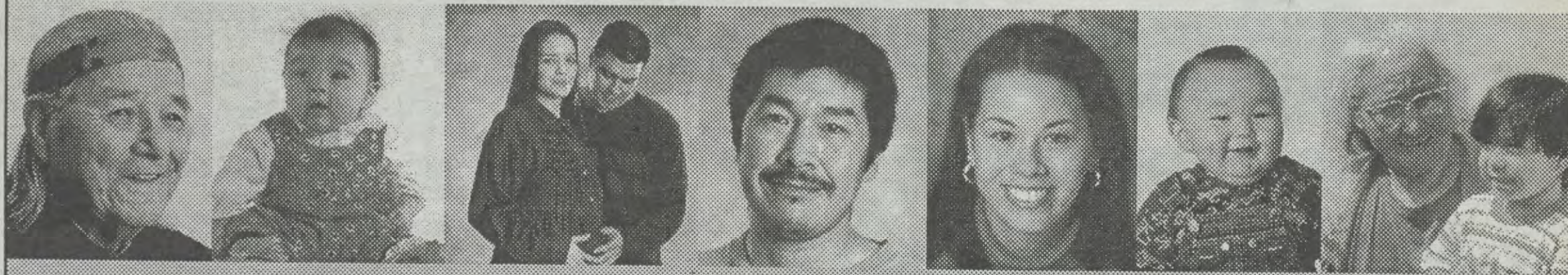
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What Canada's New Health Care Investment Means to Aboriginal Peoples

The Government of Canada recently committed an additional \$700 million over 5 years to meet the health needs of Aboriginal people, including First Nations, Inuit and Métis, which brings the total investment to over \$10 billion. This additional money will be used to:

- Improve health services to better meet the needs of Aboriginal peoples
- Increase the number of Aboriginal doctors, nurses and other health professionals in Aboriginal communities
- Support health promotion and disease prevention programs that focus on
 - suicide prevention
 - diabetes
 - maternal and child health
 - early childhood development

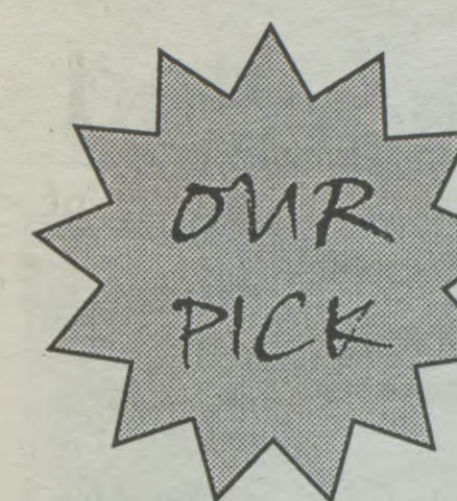
In addition, the Prime Minister, Premiers and Aboriginal Leaders have agreed on the need to develop a blueprint to improve health services and improve the overall health of Aboriginal Peoples.



To obtain a copy of the "2004 Health Care 10-Year Action Plan at a Glance", call 1 800 0-Canada (1 800 622-6232) or, to see it on the web, click www.canada.gc.ca/healthplan



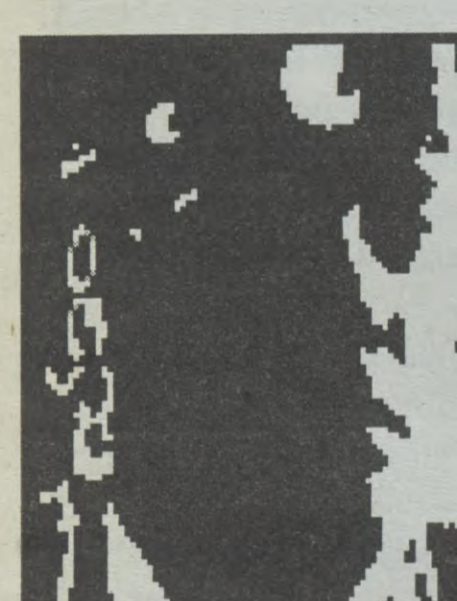
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Story life, de

Kaha:wi is a traditional Mohawk name that translates as She Carries. It was the name of Santee Smith's grandmother, Rita Vyse and was passed on to Smith's daughter. It is a name Smith chose for the production she created and formed for the first time in Toronto this past summer. The CD featuring music from the production.

Through the dance production Kaha:wi, Santee, a Mohawk artist from Six Nations Grand River whose talents include dancer, singer, choreographer and pottery maker, attempted to fuse traditional contemporary Iroquoian and dance without affecting cultural or artistic integrity. That goal carries through the CD Kaha:wi, the soundtrack for the live performance.



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Artist—Santee Smith
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Story of cycle of life, death, birth

Kaha:wi is a traditional Mohawk name that translates as She Carries. It was the name of Santee Smith's grandmother Rita Vyse and was passed on to Smith's daughter. It is also the name Smith chose for the dance production she created and performed for the first time in Toronto this past summer and the CD featuring music from that production.

Through the dance production Kaha:wi, Santee, a Mohawk artist from Six Nations of the Grand River whose talents include dancer, singer, choreographer and pottery maker, attempted to fuse traditional and contemporary Iroquoian song and dance without affecting the cultural or artistic integrity of either. That goal carries over to the CD Kaha:wi, the songs that formed the musical backdrop for the live performance.

The CD features 14 tracks and the work of more than 35 singers, musicians and songwriters from Smith's home community. Among those joining Smith to perform on the CD are Faron Johns, ElizaBeth Hill, Sadie Buck, Cheri Maracle, Mavis Callihoo and Smith's daughter, Semiah Kaha:wi. All the songs are performed in Iroquoian languages, with English translations included in the liner notes.

The origins of the songs as part of a stage production are evident throughout the CD, where music, sound effects and the human voice combine to create not just songs, but dramatic soundscapes. Even without benefit of the visual portions of Smith's production, these songs tell a story of the continuing cycle of life, death and rebirth.

[radio's most active]

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ARTIST	TITLE	ALBUM
Donna Kay/Little Island Cree	Beat Goes On	Single
Los Lonely Boys	Heaven	Los Lonely Boys
Jay Ross	Tough On The Outside	Old Town
Conrad Bigknife	Run Where You Want To	This World
Mike Gouchie	One Of A Kind	One Of A Kind
Dawn Marquis	Choosin' To Lose You	Single
Wayne Lavallee	Sacred Journey	Green Dress
Susan Aglukark	Big Feeling	Big Feeling
Killah Green	Eagles Fly	Single
Rane DeLarond	A Little On The Wild Side	Rayne
Ashley Green	Like No Other	Me Desire
Remedy	Into The Daylight	When Sunlight Broke
Jess Lee	Born In The North	Born In The North
Shaun Roulette	Here Without You	NCI Jam 2004 Winner
Eagle & Hawk	Sundancer	Mother Earth
Burnt	Blue Skies	Project 1-The Avenue
Carl Quinn	Ni Ototem	Ni Ototem
Crystal Anne	Bye-Bye	Single
Rodney Ross	Proud Indian	Single
Kimberley Dawn	Return to Madawaska	Healing Jane

CONTRIBUTING STATIONS:



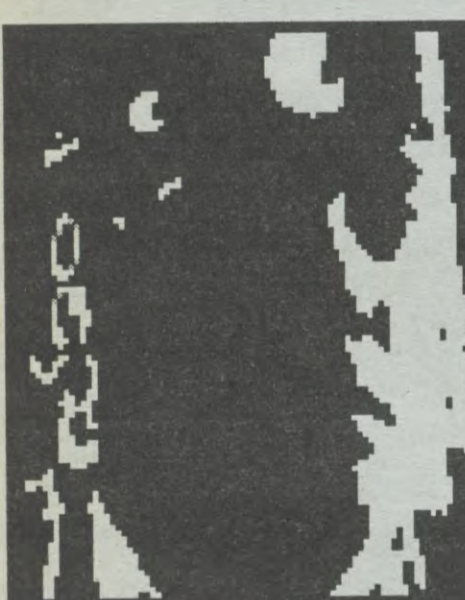
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[rare intellect]

Aboriginal writers tell it like it was in new book

By Debora Steel
Windspeaker Staff Writer

TORONTO

At Lumberman's Arch in North Vancouver there is a huge hole in the earth. It was created very recently, but represents the longevity of a people.

Writer Lee Maracle used to take her children to see that huge hole when they were small. She wanted them to know just how connected they were to this place and to the "friendly tribes" that belonged to the area.

"That hole is all the shells from our history of being there dug up," Maracle said. "They dug up all the shells from our village there and used them as road material. Clam shells, oyster shells, mussel shells..."

To some that hole might be an iconic reminder of what was and what now is for the Musqueam, the Squamish, the Tsleil Watuth, a sad void in a city filled to capacity with new peoples, their industry, their modern lives. But to Maracle that hole is exhilarating, tremendously inspiring.

"Longevity; connecting one to another. The number of grandmothers behind you are infinite. The number of grandfathers who brought food here are infinite." It's about history, that hole.

And so is a new book published by Doubleday Canada, commissioned by the Dominion Institute and sponsored by Enbridge. It's called *Our Story: Aboriginal Voices on Canada's Past*.

The Dominion Institute is a non-profit organization founded by a group of young people who wanted to change the perception that Canadian history is boring. The institute put together a list of Aboriginal writers and invited each to contribute a fictionalized account of a defining moment in history that was personally important.

"One of the interesting things, questions, that was raised quickly that we actually had to ask ourselves was 'What history are we

asking them to share,'" said Alison Faulkner, managing director of the Dominion Institute. "We had to sort of ask ourselves 'Are we asking them to write about Aboriginal history? About Canadian history? When does that narrative begin?'"

The institute decided that there would be no constraints put on the writers. They could write about whatever, or whose ever, history that inspired them.

What we get in *Our Story* is a mix of history from before European contact, like in Brian Maracle's fictionalized account of the creation story of the Iroquois, to contact and conflict with the newcomers, such as in Drew Hayden Taylor's work about the Oka crisis.

Tom King's work is called *Coyote and the Enemy Aliens* and tells the tale of the Japanese internment in Canada during the Second World War. A strange choice, perhaps, but King says in his contributor's note before the work that when he hears the story of the Japanese internment, he thinks of Indians, because the Japanese experience is "strikingly similar to the treatment that the Canadian government has always afforded Native people."

"Each [author] really specifically and quickly picked a story, which was interesting," said Faulkner. "These were stories at the back of their minds they felt were important to tell. I think each author felt very strongly and felt a commitment to making sure that Canadians learned about this moment in history. It might be a moment that we know about well, like Oka, but just looking at it from an Aboriginal perspective. Or it might be about a specific community or an individual that isn't necessarily a period in history that we learn about in history textbooks. So I think they each felt very personally committed to the story that they told and felt it was important that it reached a greater audience."

Lee Maracle's contribution is about Snauq, now known as False Creek in Vancouver. Her story

tells us about Khahtsahlano and the group of people he led who occupied Snauq, and then the gradual loss of Snauq to the European settlers. Perhaps more specifically, it tells of the absolute loss of Snauq recently in the courts to the Squamish, and the settlement that was made to compensate for it.

Goodbye, Snauq is about conflict, emotional conflict in coming to terms with the past in order to fully participate in the future.

"I think that about represents where we are at as Indigenous people, generally," said Maracle, who had the story of Khahtsahlano turning in the back of her mind for the past 20 years. "I wanted to capture that conflictedness in a character because so many of our people find ourselves in that situation and that it speaks to the kind of conflict of giving up Snauq as well, and at the same time the \$92 million represents development, which we need badly to enter the modern world."

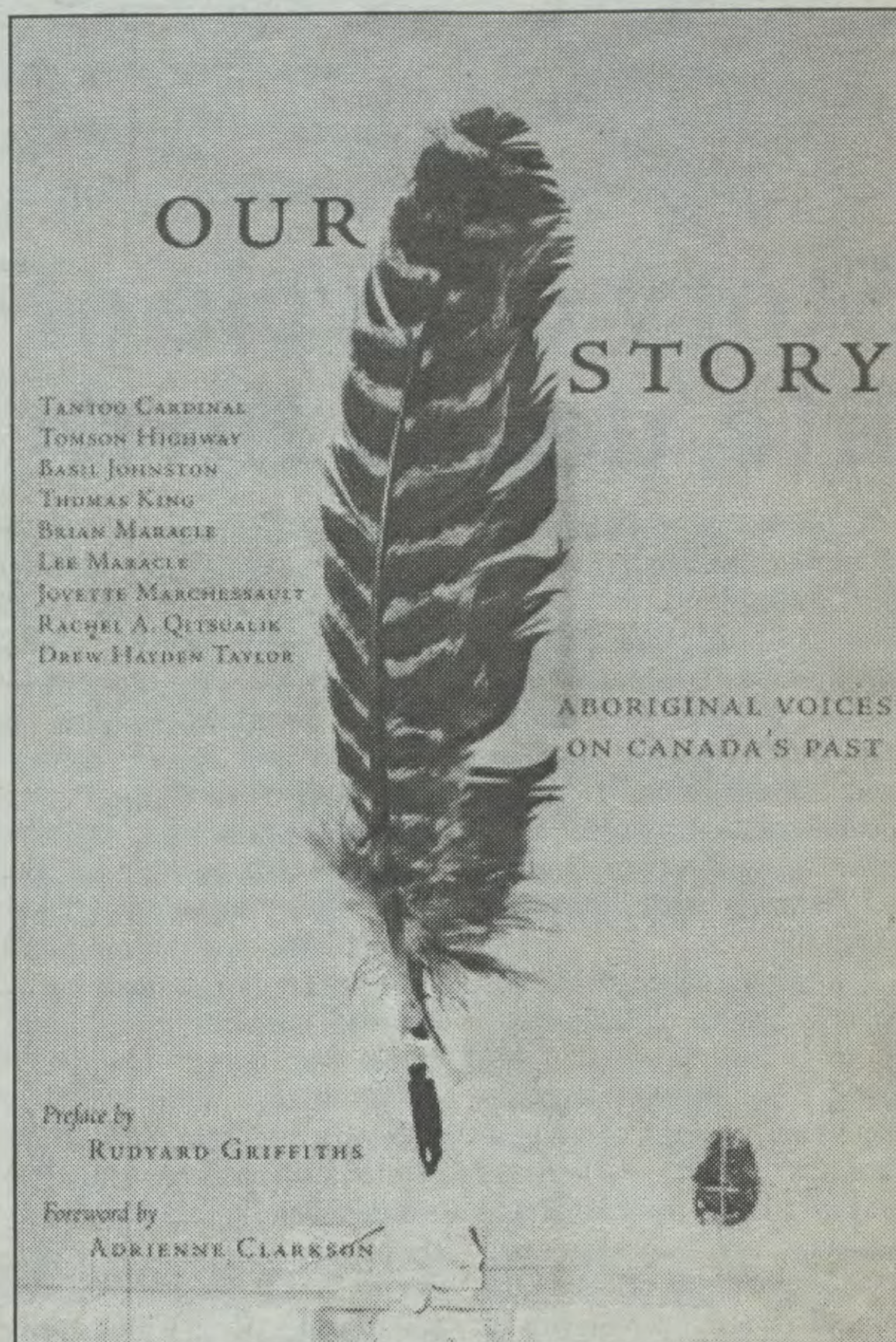
Maracle had second thoughts about her subject matter given that the settlement was still pretty fresh in the minds of those involved.

"It's controversial. The Squamish, the Musqueams and the Tsleil Watuth actually argued about who owned Snauq."

She said a number of people didn't want the settlement and their objections were two-fold. "One is that Squamish originally came to live at Snauq as a result of an earlier epidemic when the Tsleil Watuth people were killed in huge numbers, so they asked the Squamish people to come and help them repopulate their villages, which they did. And then later it became a Squamish reserve..."

"Plus the [Tsleil Watuth] agreed not to make any land claims further into the area, which means that we've lost it forever, which is a big ache for some people."

In the end, Maracle reconciled her own conflict and was glad to contribute the story to the Dominion



institute's project. She hopes the stories in the book will help people face themselves.

"If you are Aboriginal you'll face what has happened to you and find some way to reconcile yourself to it, and if you are not Native you will face what was done to us and find some way to reconcile yourself to it personally. I think that's what story does anyway. That's what my hope is."

Faulkner wants readers to stop and consider history from a new perspective and she quotes from the foreword of *Our Story* by Gov. Gen. Adrienne Clarkson, who writes:

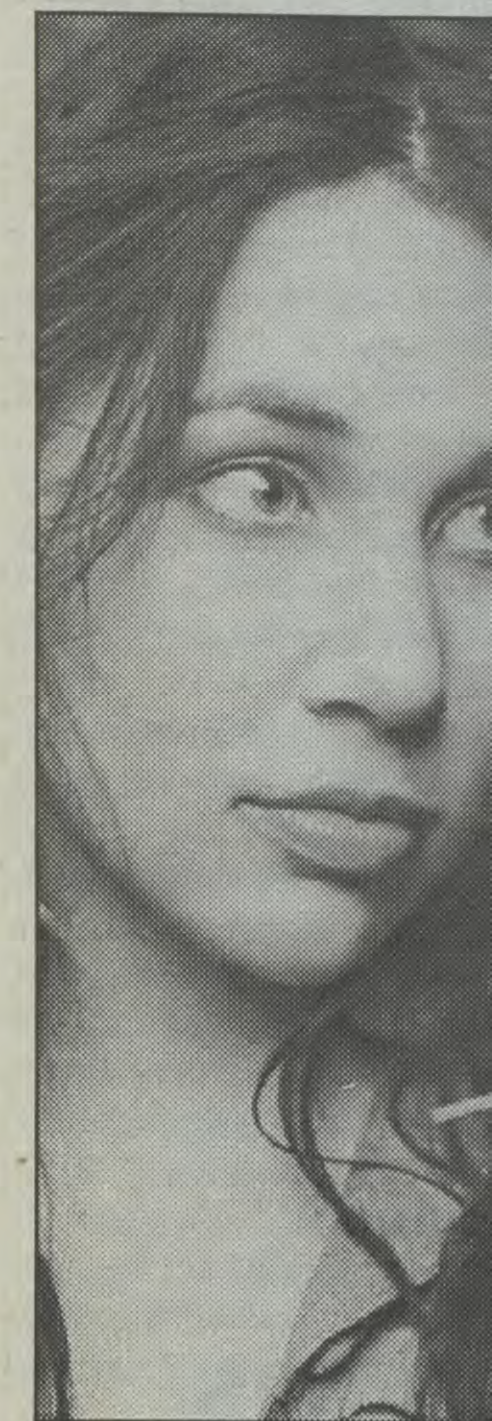
"When we read a work of literary art, it should never be a purely didactic exercise, a moralizing lesson. It is something that pleases us and helps us to understand what we haven't experienced,

what we might not have known that we didn't know." That's the impact Faulkner hopes the book will have.

To keep the momentum going, the Dominion Institute has developed a second part to the *Our Story* project, and that is an Aboriginal youth writing challenge where young people will get the chance to play author. They get the chance to write a fictionalized account of a moment in Aboriginal history and like the professional authors published in *Our Story*, the moment is left up to them to choose.

The contest entries must be in by May 6, 2005, and an announcement of the winner will be made on June 21, 2005, National Aboriginal Day. Rules and regulations for the contest can be found on the Dominion Institute Web site at www.dominion.ca.

Debut



Jill Paquette



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Debut recording scores high at music awards

[entertainment]



Jill Paquette

By Joan Taillon
Windspeaker Staff Writer

NASHVILLE, TN

Jill Paquette's self-titled debut album garnered awards for Outstanding Christian Recording and for Outstanding Aboriginal Recording at the 2004 Western Canadian Music Awards on Oct. 3.

The emerging artist beat out the likes of Burnt (Project 1-The Avenue); Kimberly Dawn (I'm Going Home); Eagle & Hawk (Mother Earth); and Wayne Lavalley (Green Dress) in the Outstanding Aboriginal category.

In the Outstanding Christian category, Paquette's recording edged out Steve Bell/Sarah Bell (Sons & Daughters); Fresh I.E. (Red Letterz); Jaylene Johnson (finding beautiful); and Stereotrap (refusing).

Production credit on the Jill Paquette album goes to Eldon Winter, Stephen J. Rendall and

Phil Madeira.

Her musical sound is generally associated with the folk/acoustic and pop genres. Paquette, 25, is classically trained in piano, but says she has no formal training in acoustic guitar which she took up at age 16. Both instruments are heard on the album.

She was born in the mining and forestry town of Houston, B.C. (population 3,000). She told *Windspeaker* she identifies as Métis; her Web site states she is of French Canadian and Cree heritage. She is a member of the Métis Provincial Council of British Columbia.

Paquette left home at age 17 to attend Prairie Bible College in Three Hills, Alta., with the idea of perhaps becoming a piano player some day, but her coffee house singing dates gradually led to a professional career as a singer/songwriter.

"I played a lot of music with bands in college ... and toured with them for a couple of years

... and toured across Canada and into the States and the West Coast.

"What the label (Reunion Records) wanted to do was just give me some time to go out and develop as an artist, and I wanted to do some more schooling before I really committed a lot of time to full-time music, so it was just kind of a time of digging in deeper to music, I guess, and figuring out if it's what I wanted to do for sure."

But Paquette cut a demo that was well received in Nashville and after a couple of years she did leave her studies behind as the music business consumed more of her time. She hasn't discounted the idea of returning to complete her final year of college one day. "Music just ended up being such a full-time thing, so I just decided I can go back to school later. I need to see what this is going to do for now."

She has recently parted ways with Reunion.

Currently Paquette makes

Nashville her base of operation, but said she tours a lot and is on the road "as many days as I can. I'm not at home very much." Often she travels alone but when she's with a band she usually brings a drummer and a bass player with her, she said.

"I'm a full-time musician. When I'm in Nashville I do session singing, song-writing and stuff like that, but for the most part I'm out on the road."

Right now she has little time for anything other than music, she said, but when she lived in Alberta she enjoyed the outdoors-everything from hiking, horseback riding, mountain biking to snowboarding.

Paquette admits "I need to find some new hobbies, and fast. It (music) is a creative outlet, but if you're not staying inspired and stuff like that, it's hard to work it out."

She likes to read, and does a bit of beading and leatherwork "but I don't usually have a lot of time for that."

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[strictly speaking]

Playing ball with the Washington Indians

Surprisingly, Toronto and Washington, D.C. have much in common. Both have muddy, dirty rivers—ours is the Don and theirs the Potomac. Each has its own large phallic symbol looking down benignly over the city—the CN Tower and the Washington Monument. (Ours is bigger, not that it matters, I'm told.)

But Washington has something we don't have. It now has a museum dedicated to Indigenous people.

On Sept. 21, the Smithsonian National Museum of the American Indian opened with a bang and I was there. Thousands of people from several dozen nations or tribes and assorted Aboriginal organizations across Turtle Island participated in the grand entry that took at least two hours to make its way to the stage. Tens of thousands of spectators looked on.

The museum building itself has



THE URBANE INDIAN

Drew Hayden Taylor

several Canadian connections. Its original design was by world-renowned architect Douglas Cardinal.

The building's distinctive rounded, smooth surface will remind anybody of the Cardinal-designed Museum of Civilization in Ottawa.

Cardinal and the Smithsonian parted ways just before construction. Another architectural firm was hired to complete the work based on his design. But bad blood still exists between the two parties, and Cardinal was not at the opening to bask in the glory.

A week or so before the open-

ing, e-mails were flying talking about a possible boycott of the museum opening for the disrespect shown to Cardinal. Calls for letters of protest were heard, but apparently went unheeded.

Then there was the leaflet handed out at the celebration by the Minneapolis American Indian Movement. AIMsters disdissed the museum for failing to display the "sordid and tragic history of America's holocaust against Native nations" and suggested renaming it the National Holocaust Museum.

It's no secret that Native peo-

ple have a strained relationship with museums. They're sometimes perceived as a mortuary for our ancestors, and there was some concern about how this particular one would operate. But it seems the mandate here is quite different. Most of the curators are Native and the focus seems to be on today's First Nations, not hundred-year-old totem poles and boxes of bones.

But perhaps one of the best things that I witnessed during the celebration was something that happened in a place where very few of the guests to the opening got to go. An ancient, or some would say contemporary, event known as a 49er spontaneously erupted one evening in one of the conference rooms. You can't have a powwow without having a 49er after the sun goes down. And it seems you can't have a museum opening without one either.

At this one, an Iroquois water drum group sang followed by other folk from the four directions. It was the kind of magic that can't be planned for.

On my final day in Washington, I was invited to the Canadian Embassy for a wine and cheese party celebrating the opening of a Native art show. But more than rosé and dairy products got served here. We were offered lovely "Canadian" munchies of caribou and musk ox tenderloin.

At the meet-and-mingle, I heard a Canadian joke told by an American: A seal pup walks into a bar. He looks at the drink menu trying to decide. The bartender gets a little frustrated and says to the seal pup, "Hey, what do you want to drink?" The seal pup puts the drink menu down and says, "Anything but a Canadian Club."

(see Warm page 22.)

Regulations could undermine traditions

Dear Tuma:

In your last column, you wrote about custom adoptions. What is a custom adoption and how is it done?

Looking To Adopt

Dear Looking:

A custom adoption is an adoption of a child. It is usually done in the traditional manner, following the traditional law, rules or guidelines of the tribe or band. It is seen as an informal adoption or conditional adoption done outside of the court process or the provincial laws. Indian Affairs will recognize custom adoptions but the courts usually require at least four factors before recognizing a customary adoption. There must be evidence of the practice existing and going back in time; the custom must be reasonable; it



PRO BONO

Tuma Young

has to be certain in its nature, the locality and the persons affected (meaning that it is an adoption and not a temporary placement of the child) and the custom has continued without interruption.

My tribe, the L'nu, have a concept of traditional adoption, referred to as Ankweyaq (I take care of). It is also reflected in the term that is used after the child has grown up—Kisikwenikn (I have raised the child). You can find similar concepts in your tribe or community.

There are a variety of ways as to how it can be done. It could be that a mother takes the child to a trusted family to be raised by them or that the grandmother takes over the raising of the child. The child may or may not have continued contact with the natural parent.

The crucial item is that there is an intention that someone will raise the child other than the natural parent. Finally, the community acknowledges and recognizes that the child has been

or is being raised by the adoptive parents.

In the past, customary adoptions were fairly easy to arrange, but given the changes in law and regulations, it is becoming more difficult. Simple, every day arrangements such as school permission slips now require having some sort of a written, legal arrangement in place before the customary adoptive parent can sign. The problem now is how can we continue to recognize and celebrate customary adoptions without resorting to outside rules and regulations, which may cause further diminishing of traditional laws.

Here is an example: A child that has been raised by a grandmother brings home a permission slip for a field trip. The grandmother signs giving permission but since there is no le-

gal agreement in place to show she is the legal parent, her signature may not be legally binding. The school may require the legal parent to sign because of liability issues. By insisting on a written, non-customary or non-traditional arrangement, the reserve school may be actually working to undermine the traditional practice. There are no easy answers to this dilemma.

Dear Tuma:

I just left my wife and kids. We could not get along and fought all the time. She told me that I had to leave the house and that I will not see the kids. I told her that she would not get a dime in child support if she does that. What should I do? I want to see the kids but she won't let me.

Heartbroken Dad
(see Counsellor page 22.)

Ratcheting garbage to a federal affair?

Among the catalogue of present-day problems that confront the Arctic, garbage has bullied itself onto the list as one of the monumental ones. Inuit all over are now living in surroundings marked by great quantities of garbage. This applies not only in the towns, but also "out on the land." Modern garbage is everywhere and is made of long-lasting, almost indestructible space-age material, which neither weather nor time can degrade.

Traditionally, Inuit society was garbage-less. All our stuff was either edible by dogs, or naturally degradable. The closest things to garbage that archeologists can dig out at ancient sites are animal bones and implements made of bone, stone or wood. Now, our garbage is as "civilized" as anybody else's. We are now part of the super consumer throw-away society, where everything is made to be discarded after use. Arche-

ologists of the future will have quite a selection of weird riff-raff to dig out!

Present-day dumps in the Arctic are great sources of useful material. Many people call their dump, "Canadian Tire," or the name of some other hardware store where just about anything needed can be found. Some enterprising individuals have even put together working machines by cannibalizing the carcasses of four-wheel ATVs or snowmobiles found at the dump.

It's not unusual these days on hunting trips to see garbage bags, bits of Styrofoam and all manner of flotsam floating in the sea. There are cans, wrappers and shopping bags to be found in prime hunting and fishing areas. With garbage now a central part of life, it's amazing to observe how tiny people's consciousness is about garbage. In fact, it's directly proportional, in reverse, to



NASIVVIK

Zebedee Nungak

the mountains of it that exist. The bigger the problem garbage becomes, the smaller the concern and care about it people have.

In contemplating the problem of garbage in the Arctic, one possible solution presents itself as worthy of consideration: Why not have a federal anti-garbage law imposed for all of Canada's Arctic regions? Why not make garbage a federal affair? The federal government has funded clean-up operations of abandoned military sites, mineral exploration camps and the like. It has the legislative power to make things happen.

Garbage is largely a municipal matter, and this may be the problem. Arctic municipalities mostly do one great clean-up of the town's surroundings in the spring, then tolerate litter galore for the remainder of the year. Pleadings by municipal authorities for garbage to be put in its place somehow don't inspire people to give zero-tolerance for garbage lying about. Perhaps an upgrade of the jurisdiction over Arctic garbage from local to federal can straighten this out.

We know how hard-hitting federal laws can be. The Firearms Act

allows no mercy for those living a hunting life style. The Species at Risk Act's feminine acronym, Sara, cannot soften the impact of restrictions it might impose on the hunting of certain species of wildlife. We've seen federal laws enforced with brute force upon M'ikmaq fishers at Burnt Church, N.B. Imagine having such federal ram-power arrayed against the evil of loose garbage!

This problem plagues four governmental jurisdictions across the top third of Canada's land mass. Garbage at abandoned bases and exploration camps may be high profile, but is only part of the problem. Unglamorous low tech, home-grown garbage is now a major source of pollution, and exists in all locations where human beings go. Federal intervention could do some real good here! We, the people, could insist on its activation!

(see Garbage page 22.)

Child falls b

(Continued from page 8.)

"A lot of this information wasn't available until very recently. It's new and emerging information coming out. But issues in regard to the fund have been longstanding. Agencies have been providing reports to the department about the inadequacy of the funding as well as the impacts of the inadequacy of funding for a long period of time," Cindy Blackstock replied.

She was asked if she saw it as reasonable to wonder if some portion of the recently announced \$700 million Aboriginal health should include some funding to address the problems in the child care area.

"I would have hoped so. I haven't seen anything about child welfare. In my view there should be a connection here," she replied. "The piece that the department doesn't seem to be addressing is, number one, these are statutory services that are provided not to children who are at risk of maltreatment but who are experiencing some level of maltreatment, who are among the most vulnerable kids in the country. Yet they're not receiving the services that would keep them safe in their homes, which are available to every other Canadian. We understand that some kids will need to go into foster care but it shouldn't be because they're not receiving services that are available

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Child welfare funding falls behind on reserve

(Continued from page 8.)

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every other child."

Two hundred million of the \$700 million is set aside so that bureaucrats can solve jurisdictional squabbles and design ways to work together through different levels of government. That's a big chunk of money eaten up by government officials that will not help address the troubling shortfalls in child welfare. Blackstock said kids who are in danger should be a more pressing priority than bickering bureaucrats.

"I'm not even convinced at this point that it's even on the agenda. Within the department, I've never heard any of the ministers make a statement about child welfare. INAC does not consider itself a children's ministry. And that's the type of profile I'm trying to put on it, to say, 'Yes, you still are a children's ministry and of all the promises you make you should be keeping the ones you make to children.'"

Some decisions to direct money to First Nation agencies may be affected by the fact that a couple have had highly publicized problems dealing with financial accountability and political infighting.

"We don't have a monopoly on that, you know. I'm against bad practices everywhere," she said.

There have also been problems with some mainstream children's aid groups "but that

doesn't mean you quash every provincial children's aid society," she added.

"The other stereotype that's out there is that these kids are already getting all the perks. Look at this big \$8 billion, etc. That's where we've really tried to put our research, to debunk that myth and show that not only are these kids receiving 22 per cent less federal services but they're not receiving any provincial child welfare services in most cases, no municipal services for quality of life like rec centres and libraries, which mean a lot to children," she said.

And support services provided off reserve simply don't exist on reserve.

"They don't get access to most of the voluntary sector resources, that provide food banks, parent support centres, camps for kids. It's funded to the tune of \$90 billion a year and our research shows that First Nations kids on reserve receive almost none of that," she added. "You don't miss what you don't have. But when you start to think about just quality of life supports that people don't have on reserves, that we take for granted off reserve, it's really shocking. And it's no wonder, on the basis of that, that we have so many kids in care. I think if we did that to every Canadian kid the numbers of kids in care would skyrocket."

Election confusion stops flow of funds from province, feds

(Continued from page 11.)

In the end it was Saskatoon lawyer Dwayne Roth who took office as president, with Guy Bouvier as vice president, Ray Laliberte as provincial treasurer and Ralph Kennedy as provincial secretary.

Roth and the rest of the provincial Métis council were officially sworn in during a ceremony held on Oct. 7 following a press conference during which Roth indicated the federal government had committed \$1.8 in funding for the MNS for this fiscal year, and called on the provincial government to release the \$400,000 in funding it has been withholding since June 17. He also called on the province to renew discussions with the MNS on issues such as hunting rights.

But, according to Maynard Sonntag, minister of the new provincial department of First Nations and Métis Relations, the MNS is being a bit premature, both in the announcement of renewed federal funding and in its calls for the province to follow suit.

"Well, from our perspective, nothing has changed," said Sonntag, who held the portfolio for Aboriginal Affairs within the department of Government Relations and Aboriginal Affairs at the time the decision to withhold provincial funding was made.

"In recent discussions with my federal counterparts, they are equally concerned about what took place during the elections in Saskatchewan and have committed to me personally that no funds will be released until they also have a review of the independent analysis of the election, Keith Lampard's report," he said.

Sonntag said he'd heard different media reports that federal funding had already been restored, but that isn't the case.

"I've had my department check to ascertain whether anything has changed and we've been assured absolutely nothing is changed. So it's simply the status quo. Until we ... analyze [the report] we're not releasing any funds. I haven't seen anything that changes anything. And again, my federal counterparts tell me exactly the same thing. I'm not sure what is the basis of the stories that would suggest that funds are now flowing from the federal treasury. We have pretty reliable information that doesn't confirm that."

Allan MacDonald, director of the Office of the Federal Interlocutor for Métis and Non-Status Indians, clarified the status of a portion of the \$1.8 million the MNS is describing as committed federal funding—the \$1.175 million the organization says it will be receiving for post-Powley communications. The Supreme Court's decision in the

"I'm not sure what is the basis of the stories that would suggest that funds are now flowing from the federal treasury. We have pretty reliable information that doesn't confirm that."

—Minister

Maynard Sonntag

Powley case indicated that Métis people in Canada with a clear link to a Métis community have an Aboriginal right to hunt under the Constitution.

"What we have done here is that, following the Powley decision from September 2003 which affirmed that Métis rights existed, the federal government put aside some money in the budget, \$20.5 million over the course of a year, about half of which would go to Métis organizations to assist them in identifying Métis harvesters like the Supreme Court said we had to do, to help them do research and help them communicate what the Powley decision means to their members," MacDonald said.

"The MNS, the Métis Nation of Saskatchewan, we've put aside about \$1 million, \$1.1 million, for their particular organization. No money has flowed to that organization as of yet. There's administrative requirements to get the money flowing. They haven't met those requirements yet, and I make no comment as to when we're going to fund or how much we're going to fund of that \$1.1 million, but so far nothing has flowed and I can't say when it will flow, if at all."

The money tied to Powley is in no way connected to the federal funding that was suspended in June, MacDonald said. That money was the federal government's portion under a tripartite funding agreement between the MNS, the province and Canada.

"The tripartite agreements are something separate. On the tripartite agreement side we can only fund if the province funds. And as you know the province has decided some time ago they were not going to fund anything. If they didn't fund the tripartite agreements we couldn't fund the tripartite agreements even if we wanted to, because our funding is tied to theirs," MacDonald said. "So, so far the federal government, as a consequence of Saskatchewan's decision, has held back about \$300,000 dollars—that's a rough figure—from the Métis Nation of Saskatchewan because our authorities are tied to their participation, the province's participation, in these tripartite arrangements."

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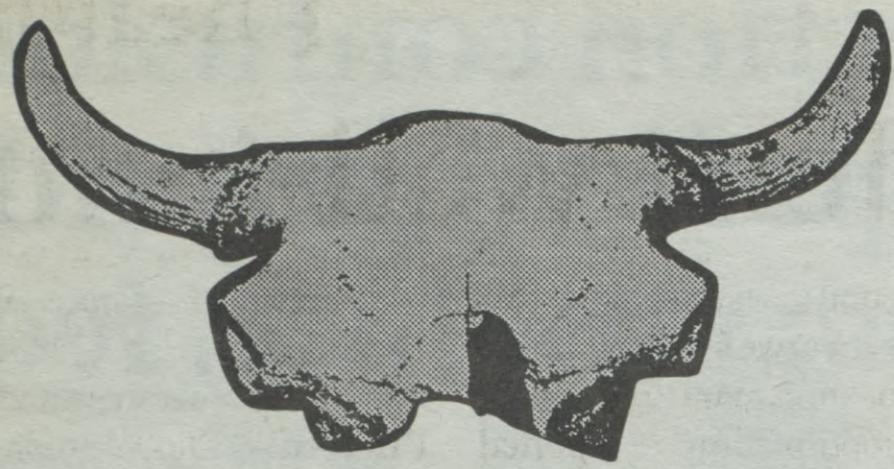
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A warriors tale: Sgt. Boye G. Ladd

School

By Deirdre Tombs
Windspeaker Staff Writer

FREDERIC

It is an honor [on behalf of] many of the warriors that did not come home and many of those brothers that still walk the streets that I am going to speak to you today. Many times I have been given tobacco to speak in honor of our warriors. It is very difficult at times to think back, to think back to the memories that many of our men faced in battle, experiences that we have learned through our journey. As I travel the powwow trail of this land, many times before I go to sleep I think back to what our warriors have faced. My own personal experiences of how I can teach our young men, our young people the ways of the warrior.

Many of our warriors are called upon to lead our ceremonies, our prayers, to lead many of our dances. It is because they have seen the worst in life that they appreciate love and life so much more. In coming home, they are called upon to give the names to our younger children, to give the feathers to our women, to our young. They give the right to dance, the right to bear a whistle. Many people do not understand that when a warrior gives a right, he is giving a human life.

Counting coup

When going into battle the warrior counts coup on the enemy. It enables him to carry this life throughout the rest of his journey. Throughout his lifetime he must always give and honor the enemy. He will always feed the enemy at least once on the full moon. In feeding the enemy he will gather the blessings, the protection, protection that is needed through life, not only for oneself, but for his people.

The bundles, the society that we belong and believe in are guided and protected by the enemy. As we call upon these enemy, these spirits in prayer, we must often times feed them, give back to them. Many of our brothers that walk the street do not understand the ancient teachings of our people and the warrior way of life. If you do not feed the enemy, that warrior will pick up the habits of the enemy. When counting coup on the enemy, one does not know what his habits were. If you do not feed them, they will not let you sleep at night, nor your family. They are hungry as they go through life, as they work for you, so you must often time feed them.

For those warriors that are looking and searching, those that have resorted to alcohol, to drugs, one way of coming home is to feed the enemy, thus they will protect you, your family and your people.

It is not that the warrior believes in the war as much as it is an honor, a blessing to the people, to our way of life. When these warriors give feathers, give these rights to people, they give a human life, 'cause human life will protect the recipient—the right to dance, the right to wear these feathers. Every eagle feather that you see worn on top of the head by our men or our women is a life that was taken in battle. These feathers honor the human life, wherever they go. As I have given many feathers to the young people, all that I ask in return is they must feed the enemy as they will gain blessings and protection. They will also enjoy the same protection.

Telling the story

I have felt the spirit world in many ways as I have travelled; through music, through dance. Dance and powwow has become more than a profession, it has become a way of life for many of our people. We must never forget that it is the warriors that we are honoring in time of powwow and ceremony. When a warrior picks up an eagle feather, one that has fallen in a dance arena, he is called upon to tell a story. He will dance around that feather four times. Touch that feather on the fourth verse and he will give a whoop, a war whoop to the enemy, acknowledging the enemy and calling him to the ceremony. He will call by addressing a certain story. By counting coup on the enemy, that enemy is standing before you. One must never tell a lie. There are many grave consequences for a warrior if he should tell a lie while picking up a feather or conducting a ceremony, or even in time of mourning, one must be very, very careful. Very reverent.

This story is told to teach the young men, to teach the young people lessons of war, the lessons of life... These lessons are given to the young that they too some day when they take our place will stand there and tell their story.

As I am going to tell a story I am honoring my brothers, for many of them did not come home. I leave the story to teach, to give a better understanding, perhaps maybe one day when [the young people] are given tobacco to pick up a feather that they will know how to pick up and dance the life of the enemy.

As a custom, we will always acknowledge the east. We will take a stick and you will tap the door, the entrance to that arena four times. Again, calling the enemy. You will tell what rank he was in the military, how many combat missions he served, what company, what division he

served with. You will tell the story of an actual combat situation.

A warrior will never say the word I killed. They will substitute by saying counting coup on the enemy, because the most important part of the story is the spirit, of learning the spirit for the young men that they will learn from and the people will learn to appreciate and respect our way of life.

South Vietnam

This story is not sacred to me. I've shared it in many circles across this land, and I hope that those who have not heard it before will learn from it. That they too will share it with their young people.

I served with Charlie Rangers of the 75th airborne ranger division in South Vietnam. Christmas of 1970, I received my orders to report to Fort Lewis, Wash. enroute to Vietnam.

One of perhaps the most difficult and hard stories that I have to share was learned in June of 1971. I have 36 combat missions behind enemy lines, with 32 contacts. On the 18th mission, I had orders to secure a mountaintop called Purple Heart Hill.

Every person, every warrior that went on top of this hill received a Purple Heart. For many of my men, they were scared. We received our orders. We had to maintain a radio relay site. I was in charge of team two-four and team double deuce. I was also assigned two radiomen from another company. So there were 14 of us in all.

Upon jumping in that day, I lost one man to a pungy stick. He was dusted off (removed from the area) immediately and we only remained with 13 men.

We set up our radio relay site; we set up our antennas and we immediately started to set up our perimeter. According to intelligence, they said that the enemy would come and hit us from the east. There had been a number of teams in charge of that hill before, had missions there, and they always received enemy fire from the east. So immediately I set up all my clamor mines, set out my men, trip wires, any kind of noisemakers to detect the enemy should they approach at night.

The next morning I took a team out to the North. I was going out to check and secure the region, get a feel for the land in case the enemy would hit us. There was a lot of chemical agents, dust, powder everywhere, and one of my men got sick immediately. So we dusted him off.

I had a fear of always calling in the helicopters, because the

enemy would know that there was someone here. But when the medivac took the second gentlemen out, I knew the enemy knew of our position.

That afternoon about 1600 hours, a sniper hit one of my men. I warned all my men not to stand up, but to crawl low, to keep that camouflage on their face. I had many non-Indian friends that were very light ... so by wearing camouflage they would not be seen by the enemy or by snipers.

He was dusted off, so I was down to 10 men. The next morning I took a team out of three individuals. I went out to lay out some mines, in that direction to the east, and as I was laying out our mines, I heard enemy fire up on top of the hill. So I retreated, took my men back again. And I lost another man whose arm was shot off. It was his first mission, a gentleman from the east, I believe, from New York. He got hit in the elbow and lost his arm. I was down to nine men.

Under attack

That evening a team got hit below us ... there was a lot of casualties. I had to relay in all the information, all the intelligence. That evening about 2130 ... as I was on the radio I heard a whooshing sound and then an explosion and got hit by a B-40 rocket.

That rocket went past me and hit behind. The concussion, the shrapnel hit me from behind as I was talking on the radio. I flew through the air, still talking on the radio. I flew about 100 feet. As I flew through the air, my lifetime passed before me. From early childhood, the times I was back home raised by my grandparents, living the old way, to powwow, to music. Everything that I have ever seen in my life passed before me in one split second. It seemed like an eternity. And I hit the ground. All I remember saying is "over" because I was talking on the radio. Then the pain hit me. My back was on fire.

One split second, I could feel the pain, and then I was gone. I laid there, trying to feel my body. I had no feelings from my waist on down. When I came to, I called for my men. All nine of us got hit. I tried to rally my men around me and all I could feel is the warmth of blood. My blood.

As my men crawled to my position, I flipped on the emergency radio on my leg. I flipped on the black lights. The enemy was closing in on us. I could hear their voices. I could see the line of fire, the AK-47s, the M-16s. All the tracers were flying and hitting around us. By the time our support arrived to our location we only had a couple

of magazines of ammunition.

I had blown all the clamor mines. The cobras could not see our position. They could only see the fire. There was rain. There was fog. There was screaming and crying in all directions. I immediately called in artillery. All the rounds flew erratic.

Immediately, a phantom jet flew over, and intercepted our communication and said that he could see my black light. I asked him to open up to the east and to the north. He dropped some explosive rounds and immediately expended all he had.

A C-141 came to my position; he could see the black lights. He had some mini guns. He opened up 25 metres from my location. Everything in a circle ... rounds were flying all over us, all directions. I could hear the enemy closing in on us. As the mini guns opened up it sounded like a monster. I could hear the enemy screaming. You could hear the rounds hitting rocks, trees, everything around us was on fire.

The enemy moved back and we held on. I was yelling over the radio to my CO, commanding officer, Colonial Hudson. One of the generals nearby was listening in. They brought in as much fire support as they could. As the fire support came in, we didn't know if we were going to live another five minutes. Eventually, the enemy retreated. There was more phantoms coming in.

Loss and song

There were four courts martial issued to some of my buddies that did not want to come to support us, to help us. I laid there with no feelings not knowing if I was ever going to walk again. The tears I had in my eyes were not that I couldn't walk, but because I could not dance. There was a song that came to me. A song that I remembered as a young boy as I travelled to many powwows. It is a warrior's song. A warrior's song that is very dear to me, because I lived it...

When I inquired at home about this melody, they say it came from Steven Greencrow. He put our world from my language into it. It talks about our warriors that travelled across the big water, and because of that flag we fought for our people. This song remains in my heart, wherever I go. The times I speak, the times I lead. The times I go into a land that I have never been to before, I will sing this song.

Aboriginal children are overweight they are becoming obese. That's a trend Chief H. Sappier Memorial Elementary School in New Brunswick is trying to end.

This fall the St. Mary's Nation school discouraged students from bringing pop and candy in their lunches, effectively eliminating junk food from the school. The school then introduced physical education programs called BOOST to help combat serious health problems, including heart disease, cancer and diabetes, that can come from obesity.

BOOST—Building Opportunities, Opening Students' Tastes—is more than a physical education program. BOOST encourages children to love being active.

According to preliminary results from a health survey



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School gives a BOOST to student well-being

By Deirdre Tombs
Windspeaker Staff Writer

FREDERICTON

Aboriginal children are not just overweight they are becoming obese. That's a trend Chief Harold Sappier Memorial Elementary School in New Brunswick wants to end.

This fall the St. Mary's First Nation school discouraged students from bringing pop and chips in their lunches, effectively eliminating junk food from the school. The school then introduced a new physical education program called BOOST to help combat the serious health problems, including heart disease, cancer and diabetes, that can come from obesity.

BOOST—Building Opportunities, Opening Students' Tomorrows—is more than a phys-ed class. BOOST encourages children to love being active.

According to preliminary results from a health survey an-

"Children who are overweight have a higher risk of developing Type 2 diabetes, and typically children are overweight because of inactivity and unhealthy diet. So the risk is real and it's growing."

—Dr. Gabriela Tymowski

nounced in September, obesity in First Nations is double the Canadian average. Diabetes in First Nation people is five times more common among adults 35 years and older than it is for the rest of Canadians in the same age group.

Type 2 diabetes, also known as non-insulin-dependent diabetes because it does not require insulin injections and it can be controlled through diet, is typically a disease among the elderly. However, as the child obesity rate rises, so does the Type 2 diabetes rate among Aboriginal children.

"Children who are overweight have a higher risk of developing Type 2 diabetes, and typically

children are overweight because of inactivity and unhealthy diet. So the risk is real and it's growing," said Dr. Gabriela Tymowski, an associate professor of kinesiology at the University of New Brunswick.

Shelly Landsburg, the community health nurse at St. Mary's First Nation, was concerned about the rising rates of Type 2 diabetes among Aboriginal youth. She consulted with Chief Harold Sappier principal, Walter Paul, and together they began a health program. Landsburg started by measuring the students' height and weight, cholesterol and blood sugar levels.

"We found that some of our students are overweight and [there was a] question mark about some of the blood readings," reported Paul. Landsburg and Paul knew they had to get the kids moving.

New Brunswick does not have a structured physical education program, so Landsburg approached Tymowski to see how the university could help with the physical activity component of the school's health plan.

That's how Elsie Wetmore got involved. Wetmore decided to apply for her master's degree at the university just as Tymowski was looking for someone to run the physical activity part of the program. As part of her graduate work, Wetmore wants to find out how people develop their attitudes towards health.

After many years of teaching in Quebec, Wetmore was shocked by the prevalence of obesity in Atlantic Canada.

"I just thought, man that just doesn't add up. I mean we've got beautiful countryside, and we can get out, you know. Why is this happening?"

Wetmore's role is to put the students through their paces. They participate in 30 minutes of physical activity per day except for Wednesdays, where the shortened day limits activity to a 15-minute health hustle before loading the bus. Activities include outdoor walks, dancing, parachute games and body pyramids, to name a few.

Wetmore wants to emphasize that physical activity is not about losing weight; it's about feeling good.

"We're not talking weight. We're talking, 'What about getting more active? What kind of feeling do you have when you reach down and your heart's pumping?'"

So far, the students' response to the program has been very positive.

"The first month there was a lot of lying flat. We would do a few minutes of movement and, 'Uhh, I'm tired!'" said Wetmore, mimicking the students. "But this month in October, we've been keeping up pretty nicely."

Students are also encouraged to keep a journal of their activities and their feelings about physical activity.

"Elsie is really dynamic and enthusiastic and she shows that she loves physical activity too, which I think is really important," said Tymowski. "She's not just standing at the front and saying 'Do this.' She's saying 'Let's do this together,' and I think that's the key."

Students are encouraged to eat more vegetables and fruit, and to drink water and milk. Parents are encouraged to pack healthier lunches. If a student brings unhealthy food in their lunch, the school sends a friendly reminder note to the parents. So far, the parents are complying.

And all this activity has had a trickle-down effect in the community. Mothers of the students have begun a Monday night volleyball game.

"We first started at eight [people], then we were 10, now we are 12," said Wetmore. Principal Paul is happy with the positive reaction by the parents. In the past, parental involvement has not always been easy. "Even if it was a First Nation school or a public school, any contact with parents was always negative. That's how it's perceived. So we're trying to say 'Come and see the positive parts. We've got good things going,'" said Paul.

Next month Landsburg plans to visit the school with the Aboriginal Diabetes Initiative to teach about nutrition, using some simple science experiments to see, for example, how much sugar is in pop and what sugar does to the body.



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*Napi Pow Wow
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The Napi Friendship Centre will no longer be hosting their annual Pow Wow held each January due to a number of reasons.

We are sorry for this most unfortunate decision.

May the Great Spirit guide you on the rest of the pow wow trail.

Symposium gives the skinny on obesity

By Deirdre Tombs
Windspeaker Staff Writer

EDMONTON

The two conventional approaches used to fight obesity just don't work well, said Noreen Willows, an assistant professor of community nutrition at the University of Alberta (U of A).

"Well, it's easy, you just get off the couch and exercise, right? So

you just tell your children to stop watching TV, don't play video games and play. It's easy, easy, easy. The other one is just eat better. Don't eat those fries, you know, and there's a nice salad. So why does this approach consistently fail?" she asked during a panel discussion focused on obesity in First Nation communities.

Willows was one of many health care professionals who gathered on Oct. 21 for Obesity

Symposium 2004, where Canada's growing obesity epidemic was discussed. The symposium was hosted by the Centre for Health Promotion Studies at the U of A.

Willows said it was important to put things in context, especially for the people who live in rural or reserve settings. The reality is that many First Nation people live at or below the poverty line. Overcrowded houses, lower education levels, lone parent families, inad-

equate recreational facilities and few opportunities to buy inexpensive healthy foods are facts of life that Willows wants health scientists, dieticians and the like to think about when they are dealing with Aboriginal people.

"It behooves us as health care professionals to understand the environment within which people live before we give a simple prescription for change," she said.

During her research of the Cree children in Mistissini, Que., Wil-

lows found that most children preferred poutine to traditional foods and that healthy food choices were simply not being brought to the table.

It's no wonder. In remote areas, such as Fort Chipewyan, Alta., four litres of milk costs \$15. Willows reported that people have been opening their own canteens in their homes to make a few dollars and make junk food accessible even late at night.

(see History page 27.)

A person with schizophrenia speaks out

By Douglas James Brown
Guest Columnist

I have a disease known as schizophrenia. Individuals with this disorder vary in their presentation of symptoms. For me, there are days when everything is detailed, scary and frightening, or there are days of seeing things moving around in my apartment which are not really there. There are days where I weep because my life is one big roller coaster. Then there are days where extra medication is the only answer. Finally, there are the days where I've been successful.

Days where I function and can make sense of my world and the books I read, such as school texts, are the days where life becomes full of zest and brilliantly wonderful. However, sometimes I feel insecure, dazed and even frightened of people. Then there are the days where I need to take extra medication because of extra stress, and this stress invokes voices and hallucinations. I even fear being alienated by people with or without the illness. Whatever it may be, I have my ups and downs.

In the evening is when I feel most vulnerable to the ghosts surrounding me. Sometimes they make me feel like I am "crazy in the head." Then there are times where I feel most fearful—fearful of the world because of how big it is and how dangerous it may be. These apparitions do not harm me; actually, they just move around and act like a group of people who live a life similar to mine. However, the apparitions live in a different time frame, a different era. Really it is like a parallel world, and they do not really notice that I am around. The strange thing is though—I notice them.

There are the crying days. On these days, I cry because I am all alone without many friends, and I lack social support networks. I also weep because I cannot function like other people, because I do not fit in, and because of the stigma that is associated with schizophrenia. I cry because I fear the voices may return when I am feeling "stressed out," and I do not want them to come back. It is an emotional roller coaster.

Medication is a necessary form of treatment for schizophrenia. Individuals on medication respond differently. Some individuals may be over-medicated to the point of slurring words or sleeping all the time, or even being medicated to the point of behaving like a zombie. For me, medication works and is necessary. It makes me feel great. I feel a lot better on medication.

Although my medications

generally work well with my body and mind, there are times I need extra medication. When I hear voices or see the apparitions I take chlorpromazine and it helps rid my mind of these two disturbances. If science didn't provide the medications that we have today, society might still be isolating us, putting us in to asylums where they used electroconvulsive therapy, lobotomies and insulin overdoses to help rid the

schizophrenic person of his or her symptoms. We need to thank science for its discoveries and continue to advocate for further research so a cure for schizophrenia can be found.

I would like to share that I have completed two credits from a nearby college and I plan on obtaining my writing for publication certificate within the next year-and-a-half. My medications have helped keep me mentally healthy

and stable so I can complete my course work. Thanks to the doctors who have made my life much happier and better. I don't presently experience many of the symptoms I've described in this article. On medication I can now function like a regular human being and be successful in school and in life.

Editor's note:

Douglas James Brown is a Swampy Cree living in Ontario.

Counsellor or Elder could help

(Continued from page 18.)

Dear Heartbroken:

There are a number of things you can do. You can ask for help

Garbage

(Continued from page 18.)

For once, we might request that the federal government pass a statute, applicable to us. It can be called the Garbage on The Tundra Act, or GOTTA, designed to get serious about curbing the prevalence of garbage all across the Arctic. Under GOTTA, being careless about garbage can be rated a crime, and not just a bad habit. Offenders could be hit with fines hefty enough to be more than just mere nuisances. Jail time can also be included as one of the possible penalties.

In this scenario, federal enforcement capability would have to be drastically boosted. The federal government has no "on-the-ground" Burnt Church-type enforcement muscle, ready to roll into action, in vast stretches of its Arctic territories. But here is the point that brings this whole matter full circle:

It shouldn't have to take the spectre of a federal garbage force to upgrade our own awareness about this problem. We people in the Arctic have to work on ratcheting our garbage consciousness many notches upward!

Perhaps the best and brightest Arctic-oriented minds can tackle this subject at a future Inuit studies conference and seek some innovative solutions. The title of this gathering can be: Arctic Garbage Technologies: Ways and Means to Keep the Environment Pristine.

in resolving your issues.

A trusted counsellor, Elder or social worker can help you make your own arrangements for the children and for your marriage. This arrangement may include clauses on custody, access, support, medical, educational. You can then file this agreement with the court as part of a separation agreement.

If you are unable to agree, you should see a lawyer and file an application in court to resolve

immediate issues such as custody, access, and support.

The other issues can wait until you decide on the next step (either reconcile or proceed to a divorce). The court will look at the "best interests of the children" in making any of its decisions regarding child support, custody and access.

Family law can be a very emotional area of law. Your wife and you can fight every step of the way but each time you dig in

your heels, it makes it more difficult for everyone involved. Plus, it can become quite expensive.

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

Warm and fuzzy feelings

(Continued from page 18.)

As the night drew to a close and we were all leaving the embassy, I noticed a group of people hanging around the front of the building in front of a circular, concrete structure with a

unique echoing effect. One of the noted Native artists being honored, Ahmoo Angecone, took out his hand drum and began to sing. One by one, two dozen or more started to dance around him, holding hands, feet

moving side by side, bellies stuffed with blueberry bannock and musk ox tenderloin. Eventually the song ended, as all songs must, and we all went home with the warm and fuzzies.

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's note:
 as James Brown is a
 Cree living in Ontario.

help

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olumn is not intended
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 ou should consult with
 r. Tuma Young is cur-
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[addiction awareness]
Medicine wheel offers roadmap for healing

By Cheryl Petten
 Windspeaker Staff Writer

SASKATOON

For six years Glen McCallum has been using his own experience with addictions and healing to help other people come to terms with the past and their problems and to chart their own course toward wellness.

McCallum is president and counsellor associate at Building A Nation Inc., an organization that provides counselling services in the Saskatoon area. But before he began working to help people deal with many demons of his own.

McCallum is from Pinehouse Lake, a small, isolated community about 380 kilometres north of Saskatoon. Alcoholism and violence were major issues when he was growing up in Pinehouse, McCallum said, in the community and in his own home.

As a member of the community, McCallum couldn't see the problems that existed in the Pinehouse. The drinking, the fighting and the neglect were just part of life. It wasn't until he was away from home working on construction of the Key Lake highway, which runs from Pinehouse north to the Key Lake uranium mine, that a television program gave him some perspective on the situation.

In the late 1970s, the CBC did a documentary on Pinehouse, McCallum said. The film was called *The Drinking Capital of the North*.

He was sitting in the recreation hall with all the others who were working on the highway when the program came on, he recalled. He was the only person from Pinehouse in the room.

"And as the program started it was really awkward, to be able to look at my own community in regards to the alcoholism that was going on and the stuff that was going on related to alcoholism," he said.

"And people kept asking me at the rec hall, saying 'That can't be true.' 'Pictures don't lie,' I told them. 'This is the truth.' It was hard for me ... but I watched through it, watched the whole

program that evening."
 For the first time, McCallum said, he saw the community and its problems from the outside, not as someone on the inside and part of the problem.

He was part of the problem, though. He would go away and work for a time, but when he'd return to the community he'd start drinking again. And even after he did quit drinking he was what he calls a sober drunk. He wasn't abusing alcohol anymore, but the problems that had led to him drinking in the first place were still there, unresolved.

That changed when his brother Leonard, who himself has an addiction to alcohol, came up with a new way to try to help members of the community overcome their addictions. Leonard, McCallum explained, had been to just about every treatment centre in the province, but when he came home he'd return to his old ways. This, McCallum said, was a common occurrence in the community.

"I've seen people get off the plane that have gone to treatment centres in Isle-à-la-Croix or Sandy Bay ... they come back and get off the plane and start drinking."

The problem with just sending people off to treatment centres, McCallum said, is that the treatment they receive may help them, but it does nothing to change the community, so they come home to the same environment.

"Nobody wanted to build a support system within the community to be able to have these people come back and depend on somebody, depend on them and talk about things and work on themselves. It didn't happen. It wasn't there," he said.

It was in an effort to break that cycle that McCallum's brother first decided to begin taking groups of people out of Pinehouse. They set up camp about 20 kilometres away, at a site that became known as Recovery Lake. They would live off the land and whatever supplies other members of the community would bring out to them. They would hold circles every day. They began to talk and they began to heal.

"They were talking about abuse—physical, sexual—an-

ger, jealousy, controlling and relationships. And they talked about a lot of the families in regards to the lack of support."

McCallum never thought about taking part in the healing process at Recovery Lake until he attended one of the events held at the end of each month and listened to people speaking about the problems they faced growing up. He recognized himself and his life in their stories and began examining his own past.

His childhood was full of violence. His parents would drink and his father would beat his mother. Sometimes there was no food because the house had all been spent on alcohol.

McCallum now understands why things were the way they were.

His father had attended residential school in Beauval and at the age of 12 had lost his foot when it was caught in a threshing machine.

"Looking back at my dad in regards to the anger that he used to have, he took it out on everybody that he was supposed to love. But, you know, the anger, I believe, was so strong that he just didn't care."

McCallum's father died of alcoholism in 1987.

"I can't turn back the clock. My dad is not here for me to be able to tell him that I care for him and to be able to say 'I do understand and I can help you,'" McCallum said. But what he can do is work with the rest of his family to come together and to heal.

McCallum, who has been sober now for 16 years, used the medicine wheel as his guide in his healing journey and now employs it to help others examine their past in order to improve their present and future.

"It's understanding the history of where we've been," he said.

During counselling sessions at Building A Nation, clients talk about their experiences during the periods of their lives that correspond to the four quadrants of the medicine wheel—childhood, the teenage years, adulthood and becoming an Elder. The person looks at what should have been happening during each stage of life and what in reality their experience was. During the first phase, childhood, a person should feel safe and nurtured, developing a sense of belonging, McCallum said.

In the second phase, the focus shifts to the physical well-being, including diet and health. The focus of the third phase should be social well-being, including developing job skills. But for many of the people coming for counselling, this is not what they experienced.

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[canadian classroom]

Are you seeing yourself on TV?

By Jennifer Chung
Windspeaker Staff Writer

TORONTO

In 1992, a television series called *North of 60* made its way into millions of Canadian homes. Starring Aboriginal actors Tina Keeper, Dakota House, Jimmy Herman and Tom Jackson, the show chronicled the trials and tribulations of the people who lived in the fictional First Nations community of Lynx River.

Hot on the heels of that successful CBC show, *The Rez* followed in 1996. It featured a stellar cast that included Jennifer Podemski, Darrell Dennis and Ryan Black. South of the border, *Northern Exposure*, about life in the eccentric town of Cicely, Alaska, enjoyed a steady five-year run on CBS and featured actors Graham Green and Elaine Miles. Aboriginal people were on television and North Americans were watching.

Just when it looked like significant strides were being made to increase the visibility of Aboriginal people on prime-time television, the momentum began to wane. The question now, as 2004 comes to a close and we commemorate World Television Day on Nov. 21, is why have Aboriginal people become absent from mainstream television once again?

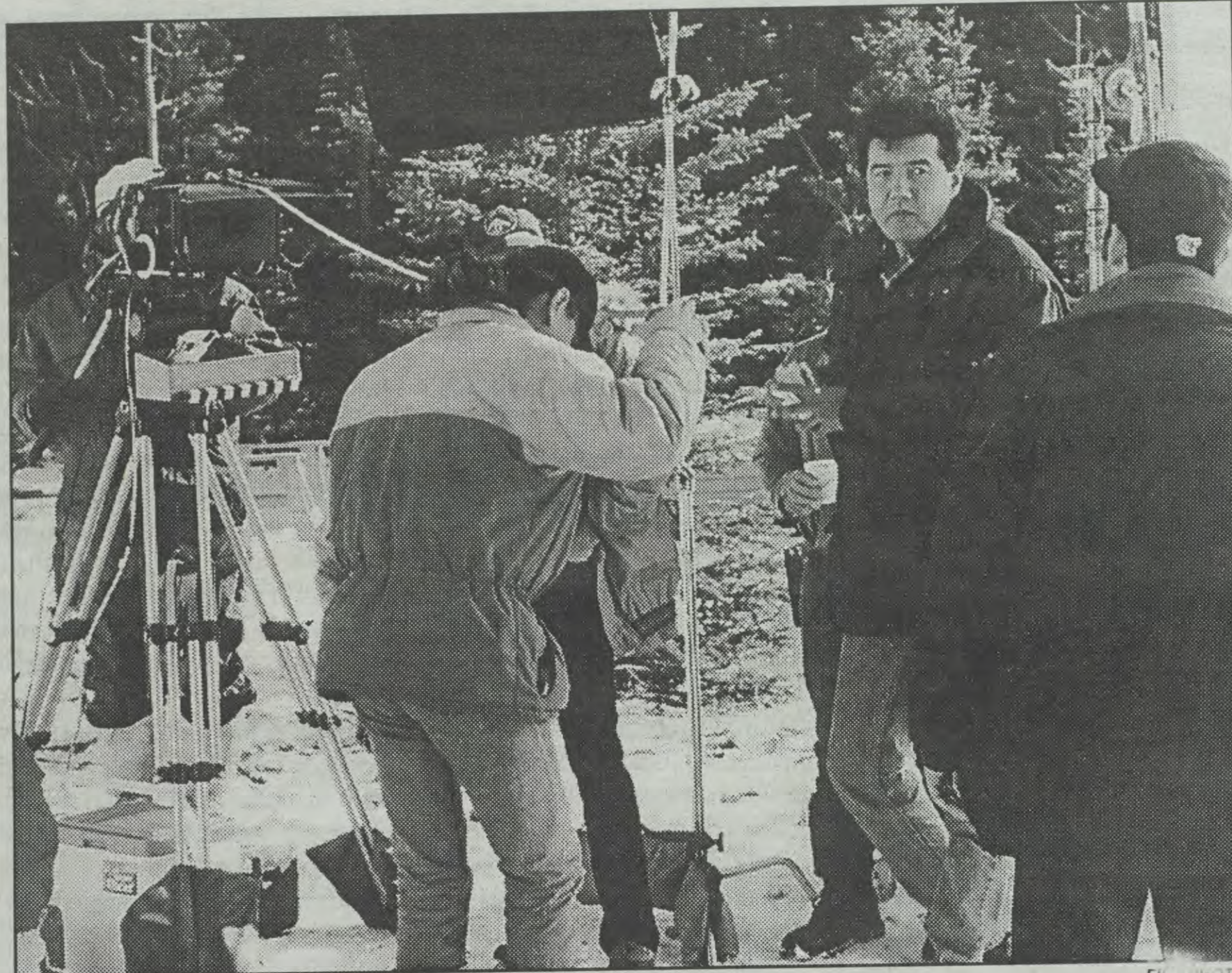
The 1990s were a time when Aboriginal issues were at the front and centre of the Canadian consciousness. The Oka standoff kicked off the decade and the Royal Commission on Aboriginal People operated throughout. As a result, there was a heightened awareness about the spectrum of concerns bedeviling Canada's first peoples.

"I think that those two things really made people aware of the fact that [Canadians] knew very little about Aboriginal people," said Marian Bredin, an associate professor and chair of the department of communications, film and popular culture at Brock University. Her research is focused on Aboriginal media and images of minorities in media. She said that before the '90s, Native people weren't on the radar screen; they were invisible. Actor and producer Jennifer Podemski, best known for her work on the film *Dance Me Outside*, agrees.

"When you're invisible on television, you're invisible in life and reality," she said. "Overall I think that we just have very little representation on television, and when we do, most of the time it doesn't come from our own perspective. And when it doesn't come from your own perspective, you risk not being authentically portrayed."

Podemski refers to Hollywood's portrayal of Indians as the 'buckskin Indian.'

"It's a pan-Indian with no culture, no language. It's just an In-



The Canadian television series *North of 60* starring Tom Jackson first made its way into our homes in 1992, and later that decade Aboriginal people were represented on television in *The Rez* and *Northern Exposure*. As we come to the end of 2004 and celebrate World Television Day on Nov. 21, think about how many Aboriginal faces you now see on the small screen.

"We have a fabulous show called The West Wing. It's a really well written show. They had a Native storyline, but, of course, it was on the Thanksgiving week episode ... which is wonderful, but why couldn't they just have a person who happens to be Native on the White House staff?"

—actor Kimberly Norris Guerrero



dian with feathers and buckskin. The danger in that is it totally takes away from our differences, the beauty in our diversity, all of the different cultures and languages and nations that there are. It would be great if you turned on the television and saw a Cree show or an Ojibway show or a Saulteaux show or a Lakota show. It would be a different situation. But right now we're living in a world [where] most people, especially outside of Canada, don't even think Indians exist anymore," she said.

The beginnings of the Hollywood buckskin Indian can be traced to the 18th century in fiction, literature and poetry that depicted the days of European contact with Aboriginal people, said Bredin. In novels such as *The Last of the Mohicans* by James Fenimore Cooper, which was published in 1826 and subsequently turned into a major Hollywood motion picture in 1992, the cliché of the noble savage became entrenched in the western imagination.

"It's really the way Europe and the West imagined itself as being superior, as being civilized. Then you set up these other peoples as being somehow different by mak-

ing them primitive or exotic or romantic. So it's a story not so much about First Nations people. It's a story about how the West, how the mainstream society sees itself, and so those images really go back four to five hundred years ago," said Bredin.

Kimberly Norris Guerrero is a Los Angeles-based Native American film and television actor of Colville/Salish-Kootenai descent. Some might remember her from her role on *Seinfeld*, when she played Winona, a Native American woman dating Jerry. When he gives the Elaine character an antique cigar-store Indian as a peace offering, Winona thinks Jerry is racially insensitive.

Norris Guerrero, who most recently appeared in the film *Hildago*, said period pieces make up the majority of the work she's been getting lately.

"I'm back in buckskin and I don't mind being in buckskin and I think, you know, a job's a job and they've been really beautiful roles and well done and I'm so thankful for it," said Norris Guerrero, though she recognizes the stereotype.

"We're not really that well represented and when we are given opportunities, they tend to be

ties today, we don't have to deal with that," said Bredin.

While that may be one explanation for why Aboriginal actors only work when historical projects are being done, Podemski offered up a more practical reason.

"The only way a television show can be on the air is if that network that's airing it has advertising dollars to pay for that air time. So how do you get advertising dollars? You get all the corporate people around and you have a sales meeting and you say 'This show is called *The Rez* and it's an all-Native cast. These are the good characters. These are the bad characters. This is our demographic we're looking to show it to and it's not only Native [viewers]... We're looking 600,000 viewers, so will Shell Canada come on board and buy advertising space on this show?' Because the commercials you see during the fragments of the show are the advertisers who invest in the show," said Podemski.

Advertisers buy time to air their commercials on shows that appeal to their target audiences. Podemski said if a corporation determines that only one per cent of Aboriginal people buy their product, chances are they will take their investment elsewhere.

"What happens is when you get close to getting a role, the producers have to take your face and your likeness, not only to the network, because the network takes your face to their advertisers and say 'Will this face sell your soap? Will this face sell your car?' And if the advertisers say 'She's too black, or she's too Asian, or she looks too different. We're looking more for a white girl-next-door [type] because that's who our clients will trust, will buy our gas [from] and, ultimately, that's what it has to do with. It's this really perverted cycle and it all revolves around money," Podemski said.

Norris Guerrero agrees that the relationship between "product and creativity" plays a major role in casting decisions. There's also a lot of packaging deals being made.

"Let's say a company that's doing a TV show, they have some kind of affiliation with, say William Morris (an American talent agency). And William Morris is representing the writers, the directors and show runners (the people who promote new shows to network executives) that are doing the show. William Morris will do their best to attach their actors," said Norris Guerrero. "Very few in the industry have the gift of being able to choose who they want. It's just a big old machine and the director might really want somebody for the part ... but the executive producer, who's got the money, says, 'Well, no, I really want this girl because she reminds me of my granddaughter.'" (see Begin page 27.)

Program

By Cheryl Petten
Windspeaker Staff Writer

You only have to look at... of the headlines peppy newspapers across the co to see that prostitution is gerous. It's also a life which it is difficult to es But for the past decade a ganization in Regina has working to help people inv prostitution turn their around.

The Street Worker's A

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Te

Program offers supports to street workers

By Cheryl Petten
Windspeaker Staff Writer

REGINA

You only have to look at some of the headlines peppering newspapers across the country to see that prostitution is dangerous. It's also a life from which it is difficult to escape. But for the past decade an organization in Regina has been working to help people involved in prostitution turn their lives around.

The Street Worker's Advo-

cacy Project (SWAP) began as a drop-in centre for street workers, opening its doors in July 1994. The project was designed to meet the needs identified by the street workers themselves, to provide programming they wanted to see put in place.

That philosophy—of having the people the program is designed to assist actually having a say in what form that assistance would take—is still an important part of how SWAP operates, said executive director Barb Lawrence. The organization's bylaws say that at least 51 per cent of the SWAP board

must be made up of people who have worked in prostitution, but most of the time at least 80 per cent, if not 100 per cent, of the members bring that experience to the work they do.

"I think there's been this recognition that they are the true experts in terms of their lives and their needs and the circumstances that leave people vulnerable to being out in the street, and in terms of providing direction about how those needs might be met, how people might be assisted," Lawrence said.

"Our primary, number one goal isn't necessarily to get people off the street. It's to help people with whatever issues they may be struggling with at any point in time."

One of the services SWAP provides is an education program, which includes academic, life skills and parenting components.

The academic portion is offered on an individual basis to meet the specific needs of each client. Students in the program can upgrade, prepare for their general educational development (GED) exams, get help preparing to enter the workforce or begin a post-secondary education or even prepare to take a driver's exam.

"You have such an incredible diversity of where people are coming from, and sometimes in abilities too," Lawrence said. "[A] lot of people we work with may have a learning disability. They may be compromised through any of the related fetal alcohol disorders ... Or they may have just been told all their life that 'You're a failure' or made to feel that. And in fact they maybe have incredible intellect, have just wonderful gifts, but have no faith, absolutely no faith or no sense of that themselves."

The life skills component is an important part of the education programming, Lawrence explained.

"The majority of people that

we're working with still have both feet fairly firmly on the street and they're dealing with just an incredible complexity of issues. And so it's really hard to focus on an academic program when you're not sure if you've got a roof over your head that night."

For many clients the process to make the changes they need to improve their lives is a long, hard road, and they may stumble along the way, but SWAP will still be there waiting for them when they find their way back onto the path, Lawrence said.

"This is just really long-term, intensive work. We've had people in our program for three or four years. They'll fall by the wayside and we may lose them for six months and they'll come back ... And there's only so much that we can do and let them know the doors are always open; we're always there."

And it's a good thing that SWAP is there, because many of the clients enrolled in the organization's education program don't have a lot of other options.

"The people that come here are often screened out of other alternative programs, simply because they have so many issues," Lawrence said. "And program managers recognize, 'Well, gee, I'm not going to be able to put this person through a GED program in six months. There's no way that's going to happen. And if I don't the funders aren't going to continue to fund me.' So they just screen them out."

Keeping the funders happy is also something SWAP has to contend with, but some of them are beginning to acknowledge the unique situation the organization finds itself in.

"They're recognizing there's a whole population in this community who are extremely deprived and who need some intensive supports to be successful. Because they can indeed be successful," Lawrence said. "It's too costly in all aspects for us to

ignore this population. And we've had to present it in some pretty stark perspectives for our funders."

Wendy Laxdal is SWAP's education program instructor. She sees first-hand the impact the program is making on clients, and on their children.

"We do try and work with anybody who has kids to keep them reading with their kids. And so that their kids can go and have a positive experience at school," Laxdal said. "Because most of our clients didn't have that positive experience. That's why they quit. And if they can make it so that it's good for their kids then maybe their kids won't have to go through the same kind of garbage that they did."

"When they come in in the morning, there's some of them, they'll come in and say, 'You know what? My kid came home with such and such homework last night and I could help them with it.' Or 'I took my homework home and my son or daughter sat down and said, 'Hey, I'm doing something like that too, and they brought out their books and we worked together.' And that's great. Sometimes it feels like it's tough to make a difference with the clients that we have, just considering everything they've been through. But that's where you really see the difference, I think, is in how their kids are affected."

The education program is just one of the things SWAP offers to its clients, Lawrence said.

"When people ask me, 'Well, what do you help people with?' I just shake my head because it's whatever people bring in at any given point in time. And it runs the entire spectrum of human need ... they need shelter, they need food, they need clothing. And it's not that, of course, that we can directly provide that ourselves, because we can't. But as an advocacy agency it's helping make referrals, plug them in to the folks with the people, the resources in the community."

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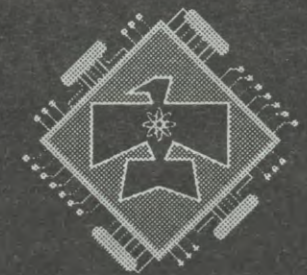
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TV?

we don't have to deal said Bredin. hat may be one expla why Aboriginal actors rk when historical are being done, offered up a more prac on. nly way a television be on the air is if that hat's airing it has adver lars to pay for that air ow do you get adver ars? You get all the cor ple around and you es meeting and you say w is called The Rez and Native cast. These are characters. These are the ctors. This is our demo ve're looking to show it t's not only Native [...]. We're looking viewers, so will Shell come on board and buy g space on this show? he commercials you see e fragments of the show dvertisers who invest in " said Podemski. sers buy time to air their als on shows that appeal target audiences. i said if a corporation es that only one per cent ginal people buy their chances are they will investment elsewhere. happens is when you get etting a role, the produc take your face and your not only to the network, the network takes your eir advertisers and say face sell your soap? Will sell your car? And if the rs say 'She's too black, too Asian, or she looks ent. We're looking more te girl-next-door [type] hat's who our clients will buy our gas [from] and, y, that's what it has to do this really perverted cy- it all revolves around Podemski said. Guerrero agrees that the ship between "product ivity" plays a major role g decisions. There's also packaging deals being say a company that's do- 7 show, they have some affiliation with, say Morris (an American tal- cy). And William Morris enting the writers, the di- and show runners (the who promote new shows rk executives) that are e show. William Morris their best to attach their said Norris Guerrero. w in the industry have the eing able to choose who nt. It's just a big old ma- nd the director might re- nt somebody for the part he executive producer, ot the money, says, 'Well, lly want this girl because inds me of my grand- r.'" Begin page 27.)

[education]

Environmental career brings many challenges

By Joan Tailon
Windspeaker Staff Writer

WALLACEBURG, Ont.

Naomi Williams, 28, an assistant environmental technologist from Walpole Island First Nation, credits a federal government program called BEAHR with expanding her career options and providing an opportunity to help her preserve her people's natural resource heritage.

BEAHR (Building Environmental Aboriginal Human Resources) is designed to increase Aboriginal people's employment prospects in the environmental sector. It consists of an internship and wage subsidy program for post-secondary graduates providing both work and networking experience. It can cover as much as one-third of an intern's salary.

Williams has just completed her internship begun in October 2003 with the Walpole Island Heritage Centre's natural resources and environmental division.

Williams said she had been "under-employed" in a three-month contract job at the heritage centre when her employer discovered the BEAHR Web site.

"One of the qualifications for interns is that they're either unemployed or under-employed," she added.

She said her impetus for an environmental career came from fishing and hunting with her grandfather and other family members during childhood in an area rich with abundant natural resources.

"I am from the Potawatomi, Ojibway and Odawa tribes and a member of the Crane Clan.

"It was in these surroundings where the Elders taught me many lessons and shared their traditional knowledge."

She also pointed out that in her culture it is the women's responsibility to protect and keep pure the water. In fact, Williams said the "Ojibway female connection to water" is the most satisfying part of her job.

As Williams matured, however, she saw numerous environmental problems such as chemical spills into the rivers and habitat loss threatening their traditional way of life. "Then I no longer took the resources for granted."

A strong desire to protect the natural resources at home set Williams in pursuit of an environmental career. She graduated from Sarnia's Lambton College in July 2002.

While away, she studied water and waste water quality, air quality, toxicology, waste management, environmental law, soils, chemistry and sustainable development. The program was three years with a four-month co-operative education option.



Naomi Williams studies the White Prairie Gentian in the wetlands of Walpole Island First Nation, Ont.

She explained the four months' paid work experience before graduation "makes you more competitive in the marketplace."

Williams plans to further her education, and is considering a new degree program in environmental health and safety offered at Lambton College in September 2005. She is considering working while going to school part-time.

"Not many people at Walpole Island are in environmental fields," she said. "I'm one of the few with an environmental background. I would like to expand my outside knowledge and bring it back to the community."

Williams is particularly pleased with the growth she has experienced more recently through the BEAHR internship, explaining the wage subsidy program allowed her "the opportunity to develop my skills in the environmental field."

With full-time employment came opportunities to conduct presentations, write articles and broadcast on a monthly radio program.

Williams' internship at the heritage centre involved two main projects, she said. One was a study of pesticide use, which was launched in response to concerns about the effects of farming on wetlands. The other study was conducted to "quantify the level of mercury exposure experienced by the Aboriginal community through the consumption of fish."

As a Native person, Williams said she brings a unique perspective to this kind of study, as she understands that many First Nations are dependent on freshwater fish in their diet.

"Most existing fish consumption advisories do not take into consideration the cultural differences between First Nation and non-First Nation people," she said. "The heritage centre is working on a study that can be used to

develop guidelines and obtain data that reflects the eating patterns of Walpole Island."

The significance of these projects becomes apparent when Williams reveals the "world-class" wetlands she has been working in comprise 15,000 acres, while another 14,000 acres are given over to agriculture.

For information on the BEAHR internship program, visit the Web site www.beahr.com.

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Begin t

(Continued from page 24.)

Kimberly Norris Guerrero there is also some reluctant writers afraid of overstepping bounds of political correctness.

"So many people that I met, they don't want to get something [for which] going to get lambasted, or forbid, fired. I'll never forget writers of Seinfeld.... They said 'Are we going to far?' Native person would have said 'No, keep going. Don't down,' because being able to laugh with and at ourselves is a dignity... and I'm telling you, 'Look, anything you write is going to be offensive to someone. Don't be afraid.' And I know a big burden to bear as a Native actor or writer or director, you're doing your best for the people," said Norris Guerrero.

DIG YOUR ROOTS: AB

The National Campus (NCRA/ANREC) is looking for its "Dig Your Roots - Aboriginal" the distribution of a CD collection featuring new artists.

Call for full job listing and www.ammsa.com
 NCRA/ANREC Office Toll free

Keyano College is an award-winning, inclusive, community college serving the needs of the people and industry and the Municipality of Wood Buffalo apprenticeship, and university training, 10,000 workplace and community industry training and aboriginal.

INSTRUCTOR CONKLIN (Full-Time F

Keyano College requires an Academic Centre. This is a full-time position with the possibility of extension.

Reporting to the Chairperson of responsible for curriculum development, student recruitment, consultation.

QUALIFICATIONS: B. Ed. or other adult upgrading environment, professional. The successful candidate will be organizational, and planning skills in a team environment. An appreciation returning to school is essential. Graduate is essential for this position. Efficient learners from Literacy to Grade 12 candidates with multicultural/aboriginal.

SALARY: Based on education and experience.

PACE: PREP AND C JA (Full-Time F

Keyano College in Janvier (Chard) Under the management of the Centre is offered in Academic Foundation semesters each year. The PACE program is successful in upgrading or career preparation.

Keyano College is seeking an excellent quality PACE instruction to adult student project position commencing January.

Reporting to the Chairperson of responsible for curriculum modification, student consultation, advisement.

QUALIFICATIONS: Relevant background preferably in an adult learning environment considered a definite asset. An excellent and aboriginal cultures is required. Demonstrated communication, interpersonal, independently as well as cooperation of technology and computers is essential. Those candidates with multicultural/aboriginal.

SALARY: Based on education and experience. Please submit your current resume to Human Resources by fax (780) 781-1111.

We sincerely appreciate the interest selected for an interview will be contacted.

Keyano College welcomes diversity from all qualified individuals including persons with disabilities.

www.keyano.ca
 KEYANO COLLEGE 8115 Franklin Avenue, Fort McMurray
 Tel: (780) 791-4800 or toll-free

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up!

Begin to recognize the void, says producer

(Continued from page 24.)
Kimberly Norris Guerrero said there is also some reluctance of writers afraid of overstepping the bounds of political correctness. "So many people that I have met, they don't want to write something [for which] they're going to get lambasted, or, God forbid, fired. I'll never forget the writers of Seinfeld They came up to me on a regular basis and said 'Are we going to far?' Any Native person would have said 'No, keep going. Don't back down,' because being able to laugh with and at ourselves brings dignity ... and I'm telling them 'Look, anything you write is going to be offensive to somebody. Don't be afraid.' And I know it's a big burden to bear as a Native actor or writer or director, but you're doing your best for your people," said Norris Guerrero.

The Media Awareness Network, a non-profit organization that promotes media and Internet education, estimates that by 2006 one in six Canadians will be a member of a visible minority. Findings in a report released on July 15 by the Task Force for Cultural Diversity indicate that, excluding Quebec, Aboriginal and other ethnic minorities make up 15.3 per cent of the Canadian population. These statistics show a growing diversity in Canadian society, but what we see on television remains a poor reflection of that society. Still there is hope. This year, Aboriginal actor Lorne Cardinal was cast as the police chief on the CTV hit series Corner Gas. Last year, Moccasin Flats, which was sold to the Aboriginal People's Television Network (APTN) and Showcase, generated a considerable amount

of buzz for its portrayal of a young man's personal struggles in a rough Aboriginal community in Regina. "If you look at a show like Moccasin Flats, there's nothing really Native about it. It's the stars that are Native and there's one character that's traditional. But that's what we're trying to do, is to show that there's so many of us, there's so many different kinds of us. We look all different ways and not everything we're in has to say 'Bless the spirit,'" said Jennifer Podemski of Big Soul Productions, which produced Moccasin Flats. As specialty channels begin to gain more audience share, Marian Bredin believes the major networks will need to figure out ways to capture an increasingly fragmented audience. "The nature of both Canadian and American societies is such as that you can't go on excluding

whole segments of society from mainstream TV representation. You just can't. It's not going to work for you economically," said Bredin. "I don't think that it's going to come from just us sitting around hoping that someday we're going to be represented in a more balanced way," said Norris Guerrero. "It's not about pointing fingers and saying we don't get a fair shake...It's our turn to say 'OK, how can we make a change? How can we make our TV shows?'" Podemski said it's as easy as picking up a camera and making the decision to tell the stories that are important to you. "Mini (digital video) cameras and editing systems ... all that stuff is really inexpensive ... Start telling your own stories regardless of what they are...and if you want to make films at a beginner level, no one is going to tell you what to do and who to cast." She

also offered advice on how to read the media critically and let your voice be heard. "When you watch television ... start to look at what kinds of people you see on television ... Begin to recognize the void. When you see a Native person, think about how it makes you feel ... When I do workshops with kids, I tell them to look through a *People* magazine. Do you see any of us in there? No. Do you see any of us in fun shows like *Friends*? No. When that happens, say something. Write in to the network. Have an opinion and let your voice be heard, because if your voice isn't heard, no one is going to care. But if people are going to make a ruckus about something and show that we're tired of not being represented, we're tired of not being seen, then maybe one day someone will start to recognize that 'Hey, these people are actually right.'"

DIG YOUR ROOTS: ABORIGINAL PROJECT COORDINATOR

The National Campus and Community Radio Association (NCRA/ANREC) is looking for a part-time **Aboriginal Coordinator** for its "Dig Your Roots - Aboriginal" project. The project will focus on the distribution of a CD compilation, as well as the production and promotion of a series of nationally broadcast live radio programs featuring new and established Aboriginal artists.

Call for full job listing and required qualifications, or visit on the web at www.ammsa.com/aacareers/DigYourRoots.html
NCRA/ANREC Office Toll free: 888-890-9910 • Email: office@ncra.ca

discover your future
@ keyano college

Keyano College is an award-winning comprehensive, community college serving the dynamic learning needs of the people and industry of Fort McMurray and the Municipality of Wood Buffalo. With 3,500 career, apprenticeship, and university transfer students and almost 10,000 workplace and community education learners, Keyano is a national leader in industry training and aboriginal education.

INSTRUCTOR - ACADEMIC UPGRADING CONKLIN LEARNING CENTRE (Full -Time Four Month Project Position)

Keyano College requires an Academic Upgrading Instructor at the Conklin Learning Centre. This is a full-time position commencing January 2, 2005 and ending May 4, 2005 with the possibility of extension.

Reporting to the Chairperson of Aboriginal Education, the successful candidate will be responsible for curriculum development, preparation, and implementation as well as student recruitment, consultation, advisement, instruction, and evaluation.

QUALIFICATIONS: B. Ed. or other relevant degree required. Experience teaching in an adult upgrading environment, preferably in northern, aboriginal communities preferred. The successful candidate will have demonstrated communication, interpersonal, organizational, and planning skills and will work independently as well as cooperatively in a team environment. An appreciation and understanding of issues facing adult students returning to school is essential. Good working knowledge of technology and computers is essential for this position. Efficiency at multi-tasking is a must to accommodate adult learners from Literacy to Grade 12 core subject levels. Preference may be given to those candidates with multicultural/aboriginal teaching experience.

SALARY: Based on education and experience plus an attractive benefits package.

INSTRUCTOR PACE: PREPARATION FOR ACADEMIC AND CAREER EDUCATION JANVIER (CHARD) (Full-Time Four Month Project Position)

Keyano College in Janvier (Chard), Alberta, is strongly committed to Aboriginal education. Under the management of the Community & Upgrading Education Division, credit instruction is offered in Academic Foundations and College Preparation through two sixteen-week semesters each year. The PACE Program is designed to prepare students to enter and succeed in upgrading or career programs.

Keyano College is seeking an energetic, self-directed individual to prepare and deliver quality PACE instruction to adult students at the Janvier Learning Centre. This is a full-time project position commencing January 2, 2005 and ending May 4, 2005.

Reporting to the Chairperson of Aboriginal Education, the successful candidate will be responsible for curriculum modifications, preparation and implementation as well as student consultation, advisement, instruction, and evaluation.

QUALIFICATIONS: Relevant bachelor's degree required with 4-5 years teaching experience preferably in an adult learning environment. Life skills facilitation training and experience is considered a definite asset. An excellent understanding of northern, aboriginal communities and aboriginal cultures is required for this position. The successful candidate will have demonstrated communication, interpersonal, organizational and planning skills and will work independently as well as cooperatively in a team environment. Good working knowledge of technology and computers is essential for this position. Preference may be given to those candidates with multicultural/aboriginal teaching experience.

SALARY: Based on education and experience, plus an attractive benefits package.

Please submit your current resume, stating position of interest, by **November 17, 2004**, to: **Human Resources by fax (780) 791-1555 or e-mail: humanresources@keyano.ca**

We sincerely appreciate the interest of all applicants; however, only those individuals selected for an interview will be contacted.

Keyano College welcomes diversity in the workplace and encourages applications from all qualified individuals including visible minorities, aboriginal people, and persons with disabilities.

www.keyano.ca
8115 Franklin Avenue, Fort McMurray, AB T9H 2H7
Tel: (780) 791-4800 or toll-free 1-800-251-1408

discover your future
@ keyano

History tells a difficult tale

(Continued from page 22.)
"How do you combat that when you have a whole generation of people, of young children growing up that no longer desire traditional food?" Noreen Willows observed. Solomon Awashish, a chronic disease prevention officer for the Cree Board of Health and Justice and James Bay Cree Territory, saw the problem from a different perspective. "They took away our traditional food- our moose, our bear, our goose-and gave us bologna and click [SPAM]," said Awashish, who explained that the problem began in the 1960s. "[The government] told our people, 'If you stop hunting, and you live in the community year-round, we're going to give you some houses and we're going to give you jobs.' [So they stopped hunting] and now they have a shack." In 33 years, the Eeyouch population went from zero people with diabetes to 1,135, about 10 per cent of the communities. Opportunity for physical ac-

tivity is another major barrier. Many facilities are in poor condition, and most people have a sedentary lifestyle. Willows found that the few elite athletes in the Mistissini community were catered to and the tubby kids ignored. Quoting a diabetes health worker, Willows said, "[Overweight children] don't think it's because they don't want to do anything, it's because there's nothing available for them to do." Kathleen Cardinal, a program co-ordinator for the Aboriginal Diabetes Wellness Program in Edmonton, recounted the things she has seen change over time. "Hunting today is a little different. I remember my dad used to go for half-day walks hunting, and he'd come back with 20 ducks or something around his belt. [Today] our food sources are scarce and people don't want to go hunting anymore, but if they do, they usually just drive their vehicle, open the window, shoot out the car or truck and then shoot the

moose," she said. Cardinal also blames loss of culture and spirituality for Aboriginal peoples current state of health. "People are still grieving, going through the processes, and one of the ways they cope is through eating or other unhealthy behaviors," said Cardinal. There's also an element of self-defense in the behavior, said Cardina. In a conversation she had with some women at a barbecue, "they were saying it's better to be bigger so you can defend yourself [from physical violence]." Awashish ended the session on a positive note, sharing his experience with the Miyupimaatisiitau 2002, or Winter Wellness Journey, a walk for diabetes awareness. More than 200 Cree snow-shoed or took sled dogs on a 1,400 kilometre walk through the nine Eeyou Istchee communities. Forty-two completed the 63-day journey to promote traditional activity, food and balanced living.

Employment Opportunity

Awo Taan Native Women's Shelter Society is a high energy healing centre mandated to provide services for Aboriginal families who have been impacted by family violence.

FAMILY WELLNESS CENTRE COORDINATOR

- ◆ Overall responsibility for the day-to-day management of the Family Wellness Center.
- ◆ Coordinator assumes the overall leadership role in guiding program development, specifically family wellness and healing.
- ◆ Supervision of staff and programs.
- ◆ Develop program standards and policy/procedures.
- ◆ Develop, coordinate and implement an evaluation model specific to the Wellness Center.
- ◆ Connect and develop linkages within the Aboriginal community and parent link centers.

Qualifications:

- ◆ Post secondary degree in the Social Sciences or Education.
- ◆ Three to five years of supervisory/management experience.
- ◆ Knowledgeable of Aboriginal culture and communities.
- ◆ Speaking experience working with family programs and services.
- ◆ Speaking an Aboriginal language would be an asset.
- ◆ Must be familiar with urban and rural Aboriginal Community.

Please submit your cover letter and résumé to:
Executive Director
Awo Taan Native Women's Shelter Society
P.O. Box 6084, Stn. "A", Calgary, AB T2H 2L3
Fax: 403-531-1977
Email: awotaan@awotaan.org

Deadline for applications: 5:00 p.m. November 30, 2004.

Thank you for applying. Only those short-listed will be contacted.





UNIVERSITY OF REGINA
Luther College
Tenure-track position in Philosophy at Luther College,
University of Regina, Canada

All areas of teaching competency will be considered with priority given to one or more of the following: philosophy of religion, ethics, history of philosophy, non-western, continental, and/or feminist philosophies.

Further information, including application expectations, can be obtained at www.luthercollege.edu.

Deadline: January 14, 2005.

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



The Mount Currie Band Council
(also known as Lil'wat Nation)

seeks a

FINANCIAL CONTROLLER

Here is an exciting opportunity to experience the 2010 Winter Olympics up close. Located amid the mountains and agricultural splendor of the Pemberton Valley, and a half-hour drive to Whistler, this position has it all! We need a top-notch number cruncher who loves four season outdoor activity and has a strong interest to work with a dynamic First Nation government.

The ideal candidate will be an energetic & creative communicator acting as coach & financial mentor to a staff of 130 employees who serve the Mount Currie community in many different capacities.

The organization operates a Health Centre School (K to 12), modern community infrastructure, a Post-Secondary Learning Centre, Social Development Programs, and three Economic Development Corporations. It has extensive off-reserve assets, is building a world-class cultural centre in Whistler, and is one of four Host First Nations to the Winter Olympics.

The successful candidate will be an integral part of the management team, supervising a staff of seven in the accounting department, and reporting to the Senior Administrator.

Excellent people skills, the ability to maintain strong financial controls, plus experience working in a First Nation organization are important criteria. A more detailed job description is available from James R Craven and Associates.

Applicants should possess a Degree or Certificate in Accounting (CMA, CGA, CA) or be well underway with such a course of studies. The successful candidate will have previous supervisory experience, good computer skills, and the demonstrated ability to foster positive relations with staff and Council.

This is an opportunity to participate in a challenging working environment with a dedicated and creative team fulfilling the Mount Currie Band Council vision for success and prosperity. The Band offers a comprehensive salary and benefit package.

Candidates are invited to submit their applications no later than November 10, 2004, to:

James R. Craven and Associates
5721 Titan Place, Sooke, BC, V0S 1N0
Attention: Jim Craven

Phone: 250-744-9455 • Email: craven@telus.net



EMPLOYMENT OPPORTUNITIES

Curriculum Consultant (Halifax)
Education Officer III
Education

Competition #210069

You will identify, develop and implement curriculum with an emphasis on increasing Mi'kmaw content in the public school program, as well as provide teacher professional development. A Master's degree in Education or equivalent teacher certification (TC-6) and eight years related experience; thorough understanding of the needs of Mi'kmaw learners is critical, as well as excellent communication skills. Fluency in the Mi'kmaw language is an asset. Must be able to liaise with school boards, Mi'kmaw communities and education partners.

Pay level: \$59,960 - \$70,599

Closing date: November 23, 2004

More information on the above position is available on the Internet at www.gov.ns.ca/psc or from the Employment Opportunities Bulletin at Access Nova Scotia Centres or Human Resource Centres of Canada.

To apply, applicants must submit a separate resume and covering letter or completed application form. Applications can be submitted in one of four ways:

- 1) **In person**—At Access Nova Scotia Centres or the Department of Education, Human Resources Division, 2021 Brunswick Street, 4th Floor, Halifax, NS
- 2) **Mail**—Department of Education, Human Resources Division, PO Box 578, Halifax, NS, B3J 2S9
- 3) **Fax**— (902) 424-0657
- 4) **Internet**—On-line at www.gov.ns.ca/psc

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

The Province of Nova Scotia is an equal opportunity employer.

www.gov.ns.ca

NOVA SCOTIA

CONGRESS OF ABORIGINAL PEOPLES
CONGRÈS DES PEUPLES AUTOCHTONES

The Congress of Aboriginal Peoples (CAP) is the national Aboriginal organization that has advocated for and represented the interests of off-reserve Indian and Métis peoples living in urban, rural and remote areas throughout Canada for more than 30 years.

The Congress, and its affiliated provincial and territorial member associates deal on a daily basis with a broad range of issues, policies, and programs affecting Aboriginal peoples in all parts of the country.

Currently, and from time to time, the Congress has a requirement for qualified persons with expertise in a number of areas affecting Aboriginal peoples, including:

- Human resource development
- Social policy
- Constitutional issues
- Federal/provincial relations
- Administration
- Environment and natural resources
- Traditional knowledge
- Demographic and statistical research
- Health care issues
- Justice and legal issues

CAREER WITH CAP?

If you are interested in exploring opportunities with CAP, please send your resume, along with a covering letter outlining your employment interests and aspirations to:

Lorraine Foreman
Chief of Staff/Director of Operations
Congress of Aboriginal Peoples
867 St. Laurent Blvd.
Ottawa, Ontario K1K 3B1
Fax: 613-747-8834

Preference will be given to applicants with Aboriginal ancestry. Ability to speak and write in English and French an asset.



JOB OPPORTUNITY

TRIBAL CHIEF CHILD AND FAMILY SERVICES EAST SOCIETY
requires a

DIRECTOR EAST

for the TCCFS East Society at the Regional Office in Blue Quills

POLICY: The Tribal Chief Child and Family Services East Board believe that the Director East has an important role in the health of the community members. The Director East will provide and promote healthy lifestyles of the community members by ensuring case management for children services and the well being of the community he/she serves.

RESPONSIBILITIES: Reporting to the East Board of Directors, the successful candidate will be responsible for performing the following duties:

1. Ensure the delivery of Child Protection Services within assigned geographical areas.
2. Fulfill the delegated requirements of the Provincial Child Welfare Act, Policies, and the Contract between TCCFS and the Province.
3. Responsible for the hiring, orientation and the direct supervision and development of the Child Welfare staff and the provision of resources to support the delivery of services.
4. Responsible for public education, liaison with First Nations and Provincial agencies and services.
5. Must possess a good working knowledge of Child Welfare Legislation and Policies, Casework practices, Agency policy, financial controls and community agencies and services.
6. Provide operational plans for Board approval.
7. Provide mandatory case management, supervision and consultation on an ongoing basis.
8. Identify training and development needs and facilitate opportunities for learning.
9. Ensure effective administration systems for the timely completion and processing of legal documents, case plans, vendor payments and case consultations.
10. Set tone for effective co-operation and teamwork amongst staff, and provide role modelling for leadership and competency development.

QUALIFICATIONS:

- B.S.W. or M.S.W. with three years of experience in direct delivery of child welfare protection services.
- Must have experience at supervisory levels.
- Must have knowledge of the Child Welfare Act and First Nations Agreements.
- Must have own transportation and valid driver's license.
- Clean Criminal Record/CWIS check.
- Ability to speak Cree an asset.

NOTE: ONLY THOSE APPLICANTS WHO ARE CONTACTED WILL BE INTERVIEWED.

DEADLINE:

All applications/resumes, including three references and criminal/CWIS checks, should be forwarded or faxed no later than

December 31, 2004, to:

Tribal Chief Child & Family Services East Society
P.O. Box 39
ST. PAUL, AB T0A 3A0

Phone: (780) 645-6634 • Fax: (780) 645-6647

For further information, please contact **Alain Joly**, Director of Finance & Administration, at 780-645-6634

Athabasca
Canada's

Specializing in distance and on-line education to approximately 30,000 students to the removal of barriers that restrict to increasing equality of educational opportunities. University invites applications for the

Indigenous
Centre for World Indigenes

This position provides assistance to individuals in the development and implementation of specified services to Indigenous and organizations. The assistant also provides students about Indigenous Education and courses inside and outside of the position works closely with First Nations such, an unusually high degree of cultural education is required. A commitment to education and knowledge of First Nations distinctions, protocols and notions of will have an undergraduate degree and experience with substantial administrative in a First Nations language will be an asset. Please refer to the full job profile on our website.

This permanent appointment is classified to \$52,700.36 per annum and is supply.

Further information about this position call (780) 421-3292 or via e-mail: pcampea@athabascau.ca

First consideration will be given to individuals in accordance with the Collective Agreement, Article 11.02.

Applicants should forward a letter of interest of three referees by November 12, 2004. Applications should be e-mailed to the Co-ordinator at resume@athabascau.ca



Athabasca University develops and working conditions for individuals. The University is committed to employment from women, indigenous peoples, and visible minorities.

www.athabascau.ca



Kanaweyimik is an independent providing child welfare and Moosomin, Red Pheasant, Saskatchewan contract for services with Kanaweyimik.

The following is a general description of the (Director of Child Welfare Worker) position. Salary will be based on experience and education. This is a full-time, permanent position.

FAMILY SERVICES WORKER

- Manage a caseload in the area of child welfare services;
- Intake services;
- Services to children-in-care;
- Community development;
- Services to families in need of into-care;
- Maintain computerized data, files, etc.;
- Coordinate case planning services for families are receiving services;
- Promote inter-agency approach;
- Child abuse investigations.

Qualifications

- University Degree from a recognized institution;
- At least five years of experience in counselling and social services;
- Demonstrate knowledge of child welfare services;
- Work experience assessing child abuse;
- Work experience counselling;
- Demonstrate a clear understanding of child welfare systems;
- Knowledge of the Cree language;
- Computer skills are a positive asset;
- Excellent verbal, written and communication skills;
- Must clear a criminal record;
- Must have a valid driver's license.

Application deadline:
Start date to be determined.

Please forward resume and cover letter by mail to the above address.

Successful applicants will be notified.

Athabasca University
Canada's **Open University**

Specializing in distance and on-line education, Athabasca University delivers university education to approximately 30,000 students per year. Athabasca University is dedicated to the removal of barriers that restrict access to, and success in, university studies and to increasing equality of educational opportunity for adult learners worldwide. Athabasca University invites applications for the following position located in **Edmonton, AB**:

**Indigenous Education Assistant,
Centre for World Indigenous Knowledge and Research**

This position provides assistance to the Director, Faculty and Staff of Indigenous Education in the development and implementation of Indigenous Education strategies, and in the delivery of specified services to Indigenous students, Nations, communities, institutions and organizations. The assistant also provides information to students and prospective students about Indigenous Education at Athabasca University and helps identify programs and courses inside and outside of the University of interest to Indigenous students. This position works closely with First Nations, Metis, and Inuit people across the country. As such, an unusually high degree of cross-cultural and First Nations, Metis, and Inuit cultural education is required. A commitment to First Nations, Metis, and/or Inuit traditional education and knowledge of First Nations, Metis, and Inuit political, social and cultural distinctions, protocols and notions of respect are essential. The successful candidate will have an undergraduate degree or two years' post-secondary education and work experience with substantial administrative responsibility. Applicants possessing fluency in a First Nations language will be advantaged in this competition.

Please refer to the full job profile on our Web site at: www.athabasca.ca/jobprofiles
This permanent appointment is classified at a Range one, with a current salary of \$32,144.65 to \$52,700.36 per annum and is supplemented by a generous benefits package.

Further information about this position may be obtained from Ms. Priscilla Campeau at (780) 421-3292 or via e-mail: pcampeau@athabasca.ca

First consideration will be given to internal applicants according to the AUPE Collective Agreement, Article 11.02.

Applicants should forward a letter of application, a résumé and the names and addresses of three referees by **November 12, 2004**, quoting Competition #WS-IEA-1006. Applications should be e-mailed to the Co-ordinator, Employment Services, Human Resources at: resume@athabasca.ca



Athabasca University develops and maintains an environment that supports equitable working conditions for individuals traditionally underrepresented in universities. The University is committed to employment equity, and encourages applications from women, indigenous peoples, persons with disabilities, and members of visible minorities.

www.athabasca.ca



Box 1270, Battleford, SK S0M 0E0
Phone: 306-445-3500 • Fax: 306-445-2533

Kanawayimik is an independent, non-political child welfare agency providing child welfare and family services to four First Nations. Moosomin, Red Pheasant, Saulteaux and Thunderchild First Nations contract for services with Kanawayimik.

The following is a general description of a Family Service Worker (Social Worker) position. Salary will be commensurate with experience, training and education. This is a full-time term position with the potential to become a full-time, permanent position.

FAMILY SERVICES WORKER (SOCIAL WORKER)
Two Positions

- Manage a caseload in the area of child welfare and family support services;
- Intake services;
- Services to children-in-care;
- Community development;
- Services to families in need of support to prevent children coming-into-care;
- Maintain computerized data, case recordings, individual and family files, etc.;
- Coordinate case planning sessions and monitor case plans to ensure families are receiving services;
- Promote inter-agency approach to case management at the Band level;
- Child abuse investigations.

Qualifications

- University Degree from a recognized School of Social Work;
- At least five years of experience and proven ability to work in the counselling and social services area with families and children;
- Demonstrate knowledge of *The Child & Family Services Act*;
- Work experience assessing families and children;
- Work experience counselling families and children;
- Demonstrate a clear understanding and knowledge of native family systems;
- Knowledge of the Cree language is an asset;
- Computer skills are a position requirement;
- Excellent verbal, written and time management skills are required;
- Must clear a criminal records check;
- Must have a valid driver's licence.

Application deadline: **November 30, 2004**
Start date to be determined by the Board of Directors

Please forward résumés by fax to 306-445-2533, or mail to the above address, attention Marlene Bugler

Successful applicants will be contacted for scheduled interviews

JOB POSTING

Posting Date: October 20, 2004
Position: Business Loans Manager
Location: Enoch Cree Nation
(West Edmonton), Alberta



Alberta Indian Investment Corporation (AIIC) a leading lender to Treaty Indian owned businesses in Alberta has a challenging job opportunity for a motivated self-starter to join our team as Business Loans Manager.

Your primary responsibility will be meeting with new and existing clients to assess the commercial financing need that works best for their businesses. Travel to attend to First Nations communities will also be required.

You will possess a minimum of 3 years of experience in business or financial development, preferably in a First Nations environment. Priority will be given to candidates with commercial lending experience, business administration or commerce degrees.

Duties/Requirements and skill sets:

- Responsible for the review of business loan proposals.
- Must provide recommendations based on financial evaluation and risk assessment.
- Determination and negotiation of security and repayment conditions.
- Provide advisory services and perform collection activities.
- Effectively market the services and products of AIIC to Status Indians, Tribal Council Offices, Chiefs and Councils and Band Administrators and/or Economic Development Managers.
- Must be computer literate.
- Must have excellent communication skills.

Interested applicants can apply with résumé and covering letter no later than **November 20, 2004** to:

THE PERSONNEL COMMITTEE
ALBERTA INDIAN INVESTMENT CORPORATION
BOX 180, ENOCH, ALBERTA T7X 3Y3
Fax: 780-470-3605
Phone: 780-470-3600
Email: aiic@connect.ab.ca

AIIC thanks all applicants for their interest; however, only those selected for an interview will be contacted.

**Reporter/Photographer
(Edmonton)**



The Aboriginal Multi-Media Society, publishers of Windspeaker, Canada's National Aboriginal News Source, Alberta Sweetgrass, Raven's Eye for British Columbia, Saskatchewan Sage and Ontario Birchbark, is seeking a full-time news reporter/photographer to join its busy and well-respected news team. The ideal candidate will have a degree or diploma in journalism or have equivalent work experience in a community news publishing environment. A valid driver's licence, clean driving abstract and willingness to travel (often out of province) a must. Candidates with a demonstrable knowledge of, or keen interest in, Aboriginal issues and culture will be given priority. Photography experience a great asset.

Please send resume and writing samples to:

Debora Steel
Editor-in-Chief
AMMSA publications
13245-146 St.
Edmonton, AB
T5L 4S8

or email to edwind@ammsa.com
or fax to (780) 455-7639

*** Please do not call. Ours is a busy news room.***

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[footprints] Jay Silverheels

tv star paves way for Indian actors

By Cheryl Petten

He was born Harold Jay Smith and later changed his name to Jay Silverheels, but to many he will always be remembered as Tonto.

Silverheels was born June 26, 1912 on the Six Nations reserve in Ohsweken, Ont.

The Lone Ranger, which told the tale of a mysterious masked man and his faithful Indian companion as they fought to bring peace and justice to the Old West, was a highly successful radio program in the 1930s, '40s and '50s. When the story made the move to television in 1949, Silverheels was cast as Tonto, the Comanche sidekick of the title character.

Silverheels' character was little more than a cultural stereotype, with Tonto speaking broken English and always subservient to the Lone Ranger. But as the first Native American actor to play a Native American on television, he broke new ground for Native actors, something he would dedicate much time and effort to throughout the rest of his life.

Silverheels played Tonto for the entire run of the television series, from 1949 to 1957. He also appeared in two Lone Ranger movies, *The Lone Ranger*, released in 1956, and *The Lone Ranger and the Lost City of Gold* in 1958.

While Silverheels is best known for his portrayal of the masked man's loyal companion, it is far from being his only role.

He appeared on a variety of television shows, including a number of westerns—*Wanted: Dead or Alive*, *Rawhide*, *Wagon Train*, *Daniel Boone* and *The Virginian* among them—but he also appeared on

Cannon, *Love, American Style* and even the *Brady Bunch*.

He acted in a number of movies as well, appearing alongside many of the day's greatest Western stars—Randolph Scott, Audie Murphy, Gene Autry, Alan Ladd, Lee Van Cleef and even John Wayne. He also appeared in films with James Stewart, Anne Bancroft, Gregory Peck, Maureen O'Hara, Cary Cooper, Glenn Ford, Shelly Winters, Errol Flynn, Vera Miles, Chief Dan George and Tyrone Powers, as well as with Bob Hope, Lucille Ball and Abbott and Costello.

It was his appearance in a movie starring two other movie greats that first garnered him some attention. In 1948 he appeared as Tom Osceola in *Key Largo*, starring Humphrey Bogart and Lauren Bacall.

Silverheels, an accomplished boxer, wrestler and lacrosse player, capitalized on this athletic prowess to break into the movie business, starting as a stuntman and extra.

That athleticism is what opened the doors to the entertainment industry for Silverheels. A member of the Canadian National Lacrosse Team, he arrived in Los Angeles in 1938 while on tour with the team. Comedic actor Joe E. Brown spotted this tall, handsome athletic young man and urged him to try his hand at acting.

He had just begun to get a few jobs in films when the Second World War broke out. He served in the war, then returned to Hollywood. His first real film role came in 1940, playing an Indian scout in the Errol Flynn movie *The Sea Hawk*.

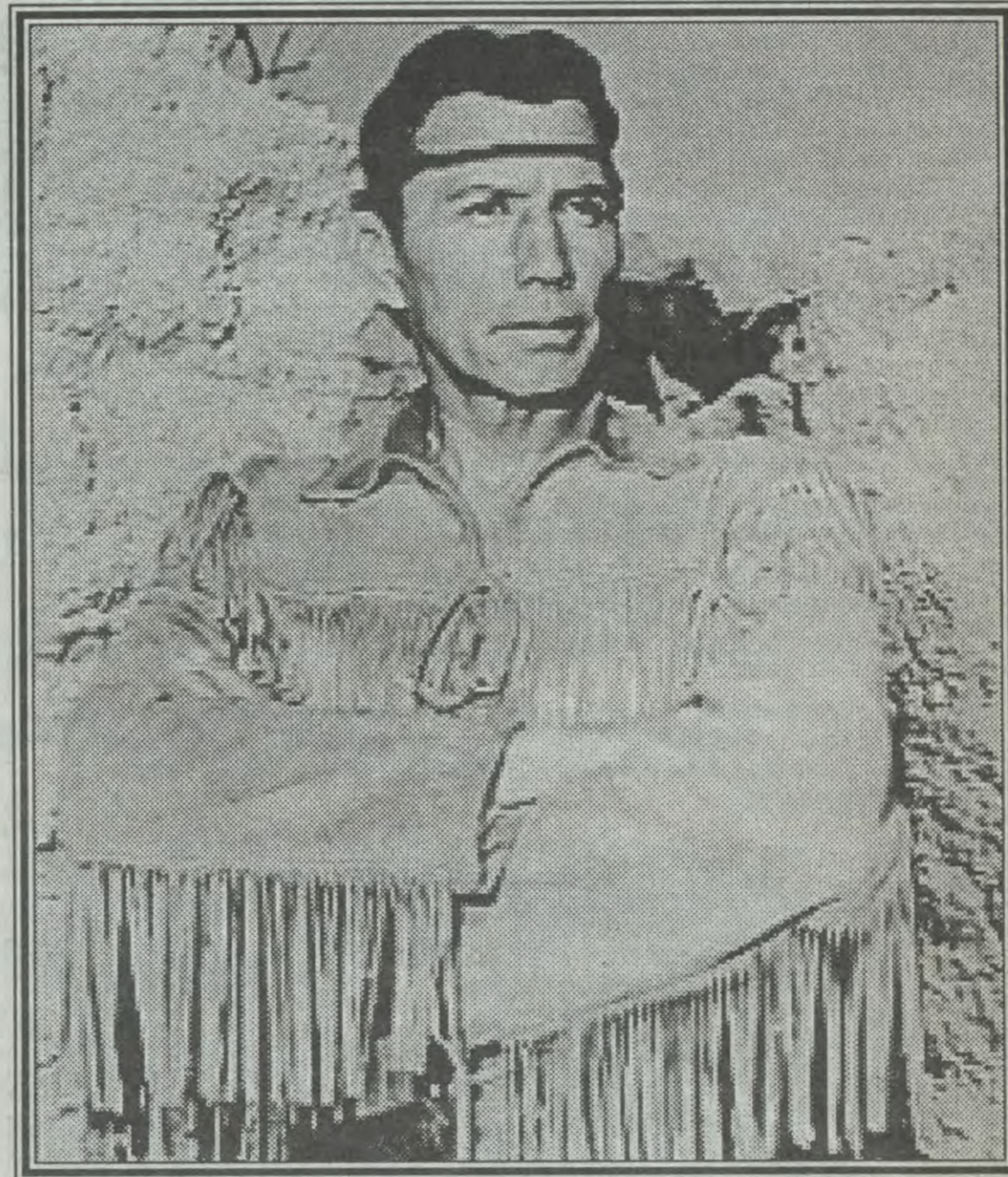
In many of his earlier films, Silverheels' work is either uncredited or is credited as Harry Smith. Around 1945 he

began using the name Silverheels Smith, adopting a nickname he earned because of his skill on the lacrosse field. By the time he appeared in *The Prairie* in 1947 he had begun using the name Jay Silverheels and many years later legally adopted the name.

In some of his roles he played nameless Indians, in others he played historic figures such as Geronimo and Tecumseh. But few and far between were the roles where he was able to break away from Hollywood's stereotypical view of what an Indian should be. In *Family Honeymoon*, a 1949 movie starring Fred MacMurray and Claudette Colbert, he played the role of an elevator boy. In *Lust for Gold*, also released in 1949, he played the role of a deputy. And in 1948, Silverheels played the role of Diego, a Mexican thug, in *Charlie Chan and the Feathered Serpent*. An ironic bit of casting with an Indian actor playing a Mexican character after many years of Native roles going to Mexican, Italian or white actors.

In 1966, Silverheels, wanting to do something to help other Native actors break into the business, started up the Indian Actors' Workshop in Los Angeles, offering training and advice gleaned from his own personal experience. Through the workshop, by serving as an example and, later in his career when his fame gave him some clout in the business, he fought for more and better roles for Native actors.

Silverheels suffered a series of strokes in 1975 that left him partially paralyzed. He died from a stroke in Woodland Hills, California on March 5, 1980, but his final resting place is back on the Six Nations reserve where his ashes were scattered on the family farm.



Jay Silverheels was the first Native American actor to play a Native American on television. He's best known for his work as Tonto on the Lone Ranger series, but he had a long list of film credits as well.

Silverheels' contributions to the acting world have been recognized many times over. He has a star on the Hollywood Walk of Fame and is an inductee in the First Americans in the Arts Hall of Honor and in the Hall of Great Western Performers in the National Cowboy and Western Heritage Museum in Oklahoma City, Oklahoma. In 2003 he was inducted into the Walk of Fame in Brantford, Ont., a stone throw from his home reserve.

Silverheels, who spent some time living in Buffalo, New York, before venturing off to the Western New York Entertainment Hall of Fame. The National Centre for American Enterprise

Development, headquartered in Mesa, Arizona honors the actor each year when it hands out the Jay Silverheels Achievement Award to an outstanding individual of Native American descent who has achieved personal and professional success while contributing to the community.

His accomplishments outside of the acting realm have not gone unrecognized either. In 1997 he was a charter inductee into the Ontario Lacrosse Hall of Fame.

His life is the subject of a documentary, *Jay Silverheels: The Man Beside the Mask*, produced as part of History Television's *The Canadians: Biography of a Nation* series.

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