

WHAT'S INSIDE

QUOTABLE QUOTE

"I've wasted half my life with this jail game. I was lost. What saved me was I found my culture."

— Birke Stonefish (See story on page 5.)

READER OPINIONS

Windspeaker readers had a lot on their minds this month, and they wanted to share their thoughts with the world. This month we offer two pages worth of reader comments.Pages 7 and 10.

HEALTH MATTERS

Windspeaker takes a look at Indian Country's state of health. Many people are involved in trying to raise the awareness of people to some very serious issues. Take Iris Bonaise for example. This 10-year-old girl from Little Pine First Nation, Sask. walked from Cutknife to Saskatoon to raise money for the Terry Fox cancer campaign. She lost a brother to cancer and wants people to be more aware that the disease is taking its toll on the Aboriginal population.Pages 18 to 23.

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World champions

The Red Bull Singers were named overall world champion powwow group at Schemitzun '97, the Sixth Annual Feast of Green Corn and Dance. The four-day event was held in the Hartford Civic Centre in downtown Hartford, Connecticut. Red Bull is from Little Pine First Nation near North Battleford, Sask. The group was formed in 1987.

Extinguishment offered to Sechelt

By Paul Barnsley
Windspeaker Staff Writer

SECHELT, B.C.

West Coast First Nations learned that extinguishment is the pot of gold at the end of the British Columbia Treaty Commission negotiation process rainbow when negotiators representing Canada and the province made an offer they hope will lead to the treaty process' first agreement-in-principle. On Aug. 22, the federal government and the government of British Columbia announced they would be willing to trade 348 hectares of land, 11 commercial fishing licences, \$48.2 million and their continued recognition of a limited form of Sechelt self government in exchange for the Sunshine Coast. The Sechelt Indian Band claims the upscale real estate north of Vancouver as its traditional homeland. That claim has been recognized as legitimate by both the non-Aboriginal governments. The offer is the result of two years of open, main table bargaining that involved the Sechelt representatives, federal and provincial negotiators, local govern-

ment officials and other third parties. It is made on the condition that all parties can agree on all the issues involved in the ongoing negotiations. If they accept the offer, the Sechelt people will receive 222 hectares of urban lands and 126 hectares of rural lands. The \$48.2 million cash settlement will be augmented by the transfer to the band of 11 existing commercial fishing licences worth about \$1.5 million in total. The provincial government, as part of the deal, will pass a law that will recognize the existing *Sechelt Indian Band Self Government Act*, federal legislation that was passed in 1986, which allowed the band to own its 33 reserves in fee simple title rather than as land held in trust by the Crown. Since that time the band has governed its territory under the *Sechelt Constitution* with powers similar to a municipal government. The parties have worked closely throughout the negotiating process. The band produced a position paper in 1989 that was updated in 1995. Federal and British Columbia provincial government officials responded with their own position papers in 1996. Canada and the province also

consulted with local residents and local municipal officials before formulating the recently announced offer. British Columbia's Minister of Aboriginal Affairs, John Cashore, revealed that the interests of third parties were an important part of the development of the offer. "This offer meets the objectives of the Sechelt Indian Band while accommodating the interests of Sunshine Coast stakeholders," Cashore said. "I urge all involved to continue their dedicated efforts toward a Sechelt treaty that provides certainty over land and resource use that is fair and affordable." Affordable seems to be the key word. The money, land, fishing licences and governing authority all come with a price that many Aboriginal leaders say is too high: the surrender of tax exempt rights. If there is any doubt that the non-Aboriginal governments are trying to settle their outstanding debt to the Sechelt people for the lowest possible price, remarks by a provincial government official remove them. When asked if an appraisal of the actual value of the lands on the Sunshine Coast exists, Peter Smith, a spokesman for Abo-

iginal Affairs, said it does, but it's a secret. "That value will remain confidential at this point," he said. "Revealing it undermines our position and we are, after all, involved in negotiations." First Nations people involved in negotiations across the country have long complained that government offers on specific claims are generally far too low, averaging around five per cent of the value of the land. Penticton Indian Band Chief Stewart Phillip, who is an outspoken critic of the province's treaty process, said that coastal bands are frequently in dire financial straits because of their limited land base and are therefore vulnerable to pressure from the outside governments to settle their claims for far less than the actual market value. Sechelt Chief Garry Feschuk wrote a letter to Indian Affairs Minister Jane Stewart a week after the offer was made in which he suggested that giving up all tax-exempt rights within 12 years was too much to give up too soon. Government officials told *Windspeaker* that their position is that the 12-year time period is what they require to bring certainty and finality to the treaty process.

Daishowa wants permanent stop to boycott

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Each side accused the other of using threats and intimidation when lawyers for Japanese multi-national corporation Daishowa, Inc. and members of the activist group Friends of the Lubicon tangled in an Ontario courtroom late last month.

Daishowa initiated the court action. The company is seeking to have an existing temporary injunction which prohibits the promotion of a consumer boycott of its paper products extended to a permanent ban. The corporation is also asking the court to award it over \$11 million in damages.

Friends of the Lubicon, a small group of volunteers based in Toronto, initiated a campaign against Daishowa, Inc. in 1991 as a gesture of support for the Lubicon Crees of northern Alberta.

The Lubicon Lake Nation is embroiled in a long-standing land dispute with the federal and provincial governments. Promised a reserve in 1939, the Lubicon claim 10,000 sq. km. of resource-rich land in northwestern Alberta. No treaty exists for the area and the Lubicon maintain they have never ceded the land in question. Since 1939, the governments and the Lubicon have been unable to finalize a mutually satisfying land agreement.

In 1988, Daishowa purchased a license from the province of Alberta that gave the company the right to harvest trees on 29,000 sq. km. in the region, including the land claimed by the

Lubicon. The Lubicon and their supporters, already involved in a bitter fight with the federal and provincial governments over the extensive damage done to their traditional territory and their traditional way of life by provincially-licensed oil and gas exploration, upped the stakes when it appeared another valuable resource would be stripped from the land they claimed before they could profit from it.

As Friends of the Lubicon watched the impoverished community of about 500 people vainly struggle against governments and big business interests, the activist group hatched a plan that did \$11 million dollars worth of damage to the multi-national between 1991 and 1996 and brought the plight of the Lubicon back into the national spotlight.

Three members of Friends of the Lubicon — Kevin Thomas, 30, Ed Bianchi, 37, and Stephen Kenda, 40, all of Toronto — began an information campaign aimed at hitting the multi-national pulp and paper company where it hurt the most.

First they targeted the retail stores that were regular Daishowa customers, urging them to buy their paper bags from a different supplier if the company refused to back away from logging on the traditional Lubicon lands. They told the retailers they would picket their stores if they dealt with the Tokyo-based company. Stores that continued to buy from Daishowa were, in fact, picketed and suffered from being associated with a situation that was widely portrayed as the rape of an impoverished Ab-

"The whole issue of this case is not about boycotting. It's about corporations controlling what anybody says about them. It's a silencing action."

— Defendant Kevin Thomas

original community by a heartless multi-national and two governments.

During the civil trial in September, both sides agreed that the boycott was effective. Daishowa said 47 companies, representing over 4,300 retail outlets, opted to use another supplier rather than become involved in the dispute.

In his opening statement on Sept. 2, Daishowa lawyer Peter Jarvis told the court that the Friends of the Lubicon had intimidated and threatened the companies.

Thomas, a 30-year-old legal researcher, finds it amusing that he and his co-defendants have been accused of intimidation. He suggested that court injunctions, expensive legal maneuvering and the threat of an \$11 million lawsuit are much more intimidating and threatening than any flyer or picket line. He added that he and the other defendants have been forced to spend most of their time raising money to pay the \$30,000 in expenses their lawyers have incurred while working on the case.

"The whole issue of this case is not about boycotting," Thomas said. "It's about corporations controlling what anybody says about them. It's a silencing action."

Daishowa spokesperson Laurie Grant said the activists have spread misinformation about the company and have wrongly targeted Daishowa, Inc. In a press release issued by Daishowa-Marubeni International, Ltd. (DMI), an Alberta-based forestry subsidiary of Daishowa, Inc. which operates a sawmill near the Lubicon Lake territory, it is claimed that the parent company which has been the target of the boycott does not even use products from Alberta in its paper bags.

The statement from DMI creates the impression that Friends of the Lubicon boycotted the wrong company and that there is no connection between Daishowa, Inc. and DMI, Ltd.

Thomas believes that is a public relations move designed to erode the credibility of Friends of the Lubicon. He points out that DMI has held off on logging land claimed by the Lubicon. He believes the boycott convinced Daishowa to instruct DMI to not exercise its logging license.

The story at the heart of the civil action, Thomas believes, is that high-ranking government officials and politicians and wealthy corporate executives have been caught trying to reap a profit from unceded Indian land and now that they've been exposed are trying to bully their

way out of an awkward situation with expensive legal action. He sees it as a modern-day land grab that mirrors the theft of the continent by colonizers in the 18th and 19th centuries. Since the government is an accomplice in this process, Friends of the Lubicon had no choice but to go right to the people, he said.

"It's happening now!" Thomas said. "We've been showing that what's happened over the last 20 years is exactly what happened 100 years ago. I've heard people say that what happened 100 years ago was a shame, that it was wrong and we let it happen. Well, I don't want people 100 years from now saying the same thing about this."

Thomas believes that the public has a right to know if the money they spend is being used for questionable purposes. In the free market, a consumer should have access to information that will allow him or her to make an informed decision about which company he or she will deal with, he said. He believes the court case will boil down to a judge deciding if corporations have the right to function in a society without being accountable to their customers. It's a chance for a judge to decide if there is true democracy in Canada or if the country will be run by the wealthy elite.

"This is a public issue that they're turning into a private issue. It might be the last gasp of real grassroots democracy," Thomas said.

Justice James Marshall of the Ontario Court of Justice (general division) could take several weeks to render his decision.

Quebec and Inuit restart autonomy talks

By Kenneth Williams
Windspeaker Staff Writer

KANGIQSUALUJUAQ, Que.

Quebec's premier, Lucien Bouchard, and the president of the Makivik Corporation, Zebedee Nungak, agreed to restart talks on an autonomous government for the people of Nunavik in northern Quebec.

The Nunavik territory occupies northern Quebec from the 55th parallel upwards. There are about 7,000 Inuit in 14 communities along the Hudson and Ungava Bays.

Autonomy negotiations began in 1990, but were called off in 1995 because of the Quebec referendum. The agreement came after several Quebec ministers and Bouchard visited Kangiqsualujuaq on Sept. 10. One of the ministers was Guy Chevrette, the minister responsible for regional development as well as Aboriginal affairs. It was the first time in more than 10 years that a Quebec premier had visited Nunavik.

"What was announced was a public agreement between Zebedee Nungak and Premier Lucien Bouchard to re-open those negotiations — to pick up where they left off and 'create a proper forum to address

those self government talks," said Stephen Hendrie, a spokesman for the Makivik Corporation. "Since the announcement, it was agreed by Quebec and Nunavik to restart the talks. We are waiting for a communication from the Quebec government to set up a meeting. We expect it to take place in two or three weeks, probably in Quebec City."

Charles Larochelle, a spokesman for Chevrette, said: "There is now a common will on both sides to address this important issue."

The Quebec government is willing to talk about Inuit governmental autonomy and that could cover such areas as education, social services and the administration of justice. The details of the negotiations, however, will not be made public.

But the Inuit of Nunavik are looking for something like the autonomous political administration that will be implemented in the Nunavut agreement, said Hendrie. This was something that wasn't available to them when they signed the James Bay and Northern Quebec Agreement in 1975.

"There was no concept of giving Aboriginal people self government," said Hendrie. "The fact that the Inuit and

Cree asserted their Aboriginal rights was new. This was a first in Canada. The agreement did not include any form of self government — no assembly, no ministry for Inuit.

"Mr. Nungak has stated publicly that he's looking for a commission like the Nunavut commission."

The negotiations "must be taken seriously and must be done by a proper commission at arm's length to have the power to negotiate on the behalf the Inuit, and representatives to negotiate on behalf of the Government of Quebec, [and] they have to look at the creation of an assembly."

The Inuit aren't looking for a race-based assembly, but a public political body that would represent all of the people of Nunavik, who happen to be 90 to 95 per cent Inuit.

The Quebec government is keeping quiet as to what it hopes to accomplish with the negotiations.

"There are teams of negotiators and committees on different issues to address the various dimensions of this matter," said Larochelle. "And there are also discussions on institutions — should there be a parliament or an assembly, and so on."

But Larochelle also stated

that the Quebec government is waiting for the Inuit to form a consensus as to what type of political administration they want. He said that some of the Inuit municipalities already receive funding directly from the province and they don't want another administration to deal with.

On the other hand, Hendrie said that Nungak wants funding to be administered directly by the new autonomous government of Nunavik. This is what he calls block funding and feels this would be a more efficient use of money.

So far, relations between the Inuit and the Quebec government are cordial, if not warm. The visit by Bouchard to such a northern community scored well for his public image among the Inuit.

The Quebec government is trying to maintain a dialogue with all of the Aboriginal groups within the province, said Larochelle. The province realizes that there are serious social problems that have to be addressed and is looking at ways to find solutions.

"It's the best way to know each other and have a better understanding of each other," he said.

Present during all the negotiations is the threat of sepa-

ration. Even though the first autonomous negotiations were called off by mutual desire, Hendrie said the 1995 referendum was not conducive to negotiation.

The Inuit had their own referendum and voted more than 90 per cent in favor of staying within the Canadian federation regardless of the results of Quebec's referendum.

Hendrie said the Inuit's resolve is based on history and the fact that their land had changed jurisdiction several times over the last 300 years without their consent. In speeches made throughout 1996, Nungak emphatically stated that the Inuit and their territory would remain Canadian.

But issues of separation and jurisdiction will not be Quebec's main focus of negotiations, said Larochelle. Right now, the province and the Inuit will negotiate over the practical, day-to-day matters such as infrastructure, roads, sewage, political administration and so on.

"We can work on both levels," said Larochelle. "But we can also respond to their practical and immediate needs. . . we're willing to work to resolve those problems and to address those matters."

Stoney m

By Rob McKinley
Windspeaker Staff Writer

MORLEY, Ont.

The firm contracted by Indian Affairs to carry out a forensic audit at the Stoney Indian reserve will be flooding the entire community with letters and pamphlets in the upcoming weeks.

The information blitz will give the community a chance to state any problems they have encountered with the Stoney tribal administration.

The news of the campaign comes three months after a provincial court judge ordered an investigation into the operation of the reserve, located at Morley, Alta. near Calgary.

Judge John Reilly ordered provincial Crown prosecutors to carry out the investigation of a man accused of beating his wife said the alcohol prevention program he took part in was canceled by the tribal administration. Reilly said the case is just the tip of the iceberg of a problem involving the poor social and economic conditions of the people on the reserve.

Sheila Carr-Stewart, the acting regional director general of Indian Affairs said that Kinross — the auditing firm — was sending out notices with cheques issued to band members, sending letters, delivering door-to-door pamphlets, setting up a phone line for band members to report any problems they have had with the administration. All information will remain confidential, Carr-Stewart.

She said the program is a standard procedure of a forensic audit. Other parts of the audit are to review financial records from previous audits, and to provide information based on those records and to gather information that comes from the community.

Police

By Paul Barnsley
Windspeaker Staff Writer

MONTRÉAL

Rivalries — jurisdictional otherwise — between officers who serve police services and the local Peacekeepers foiled a search of a warehouse on Kahnawake Mohawk Territory in early September, Kahnawake councillor says.

Members of the elite Kahnawake council took action to prevent a joint Royal Canadian Mounted Police/ Montreal Urban Community police operation on their territory, thwarting what the RCMP believe would have yielded important evidence about smuggling and money laundering. The raid was to be a key part of a massive police operation which resulted in the arrest of 30 people and seizures valued at over \$100 million.

An RCMP spokesman in Montreal said that raids scheduled for Sept. 10 on Kahnawake properties owned by Matthew "Watio" Lazare were canceled after council members told police that news of the upcoming raids had been leaked.

Councillors urged govern-

Stoney members get chance to speak to auditors

By Rob McKinley
Windspeaker Staff Writer

MORLEY, Alta.

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ROB MCKINLEY

Reform MP Myron Thompson, Greg Twoyoungmen and Lena Fox address their concerns about Stoney tribal operations.

Fred Jobin, the acting regional director for Indian Affairs said the information campaign lets the grass-roots people have some input into the operations of the audit.

"We are trying to make sure that it is an open process," said Jobin.

Jobin did not give a date when the forensic audit would be completed, but said it should be allowed all the time it needs.

"It could go on for a long time and we don't want to limit it," he said.

KPMG is already looking over financial records of the band. The records were removed from the band office and taken to a secret location in Calgary.

Indian Affairs has also brought an accounting firm onto the reserve to handle the day-to-day operations of the band.

Jobin said the department saw a need to assist the band in its financial matters after the

last annual audit showed a \$6 million deficit.

Having an outside firm co-manage a First Nation's finances is not unusual, Jobin said. There are currently 14 similar cases on First Nations across the country.

Jobin said 14 out of more than 600 First Nations is not a high percentage, indicating most bands are not having trouble.

Forensic audits are even less common.

This is only the second such audit in history carried out at a First Nation in Alberta.

The forensic audit is something that many band members have been calling for. They hope it will uncover what they feel is financial mismanagement by the tribal chiefs and council members.

"I think it had to take something like Judge Reilly's comments to bring this all out," said Greg Twoyoungmen, a Stoney band member.

He said a lot more should be done to investigate the people's accusations, but the audit is a start.

"I'm not really happy, but it's a definite step in a long journey," he said.

Some band members are uncomfortable with the presence of outside companies digging into band issues.

Lena Fox, also a Stoney member, said she doesn't like the accounting firm being in the tribal office. She said it is taking even more control away from the community.

"I don't know who's back there. I don't know who's who, we haven't been told," she said.

Both Fox and Twoyoungmen said things have to change at a deeper level in order for the band members to have input into their community.

Roy Littlechief, an Elder from neighboring Siksika First Nation, said perhaps it's time for band resolutions to be ex-

amined or even scrapped in order to make the leaders more accountable and provide the members with more say.

The community needs to be run by its people, not the Indian Affairs department, he said.

"We need complete independence and resolutions may have to be made," he said.

Changes in band policy to give the members more power, "is the key," he said.

Myron Thompson, the Reform MP for the Wildrose riding in which the Stoney Reserve is included, is backing the call for change.

"Something desperately needs to be done. The concerns need to be addressed," he said.

Shannon Smith, Thompson's parliamentary assistant, said the people are calling for drastic changes in policy and they should be heard.

"We would like to see grass-roots policy, where the people on the reserve are the one's to hash out the policy," he said.

That policy, he said, would have to include a revised code of conduct for chief and council.

Although complete policy review seems like a big process, both Smith and Littlechief said it would only take two general meetings of all Stoney band members to bring in new rules.

Indian Affairs has agreed to meet with the Stoney chiefs and councillors and the community at regular meetings "on an on-going basis" until some sort of agreement into the problems plaguing the reserve are found.

Along with the forensic audit, an investigation into social welfare issues at Stoney is also being started. Representatives from the band, Indian Affairs, and various government representatives are currently drafting a plan of action for a task force.

Police rivalry wrecks Kahnawake raid

By Paul Barnsley
Windspeaker Staff Writer

MONTREAL

Rivalries — jurisdictional and otherwise — between off-reserve police services and the local Peacekeepers foiled a raid on a warehouse on the Kahnawake Mohawk Territory in early September, a Kahnawake councillor says.

Members of the elected Kahnawake council took action to prevent a joint Royal Canadian Mounted Police/ Montreal Urban Community police operation on their territory, thwarting a raid that the RCMP believe would have yielded important evidence about smuggling and money laundering. The raid was to have been a key part of a massive police operation which resulted in the arrest of 30 people and seizures valued at over \$100 million.

An RCMP spokesman in Montreal said that raids scheduled for Sept. 10 on Kahnawake properties owned by Matthew "Watio" Lazare were cancelled after council members told police that news of the upcoming raids had been leaked.

Councillors urged government

and police officials to cancel the raids, saying the police officers' safety had been compromised by the leak.

But a Montreal Gazette story published several days after the fact revealed that Lazare and his associate Bryan Jacobs did not know about the planned raid. The story suggests that Chief Joe Norton and his council took steps to prevent the raid for political reasons and misled the off-reserve police services in order to prevent the raid.

The RCMP alleges that Lazare "headed" an organization that was linked to a "major network of Montreal-based criminal organizations."

The Mounties allege that the organizations involved "individuals related to outlaw motorcycle gangs, and dealt with various aspects of organized crime, namely: selling and buying bootleg alcohol, dealing in and possession of stolen goods, fraud, drug importation and trafficking, counterfeiting, bribery of federal public servants, alcohol cigarette and tobacco smuggling."

Because of the huge amounts of money involved in the criminal activity alleged by the RCMP and the appearance that the

"We're against criminal activity of any kind. We're not trying to stop anything. We're not protecting criminals. We made a decision that we had to exert our jurisdiction and it leaves us looking like the bad guys."
— Chief Phillip Jacobs

council shielded Lazare from the outside authorities, the perception is that the council must somehow be involved in some of the criminal activity. The Kahnawake council member who holds the policing portfolio is Chief Phillip Jacobs. He hotly denies the council is shielding Lazare but he said he knows where that idea came from.

"I don't think the mainstream media is ever going to understand us," he told Windspeaker. "We're against criminal activity of any kind. We're not trying to stop anything. We're not protecting criminals. We made a decision that we had to exert our jurisdiction and it leaves us looking like the bad guys."

He said that the outside police forces ignored the terms of a formal policing agreement involving the federal government, the

province and Kahnawake and forced the council into a corner. Chief Joe Norton said the blame for that lies solely with the federal minister responsible for the RCMP, Solicitor-General Andy Scott. Jacobs said the outside forces have to learn that First Nations communities are different and that input from local authorities is crucial.

"This community has a long history of disputes with the police. We know our people best. We know how to avoid these headaches. We have to know what's going on. We're responsible. If they don't let us in on what they're doing, how are we going to look? What are we going to tell this community?" Jacobs explained.

Jacobs said the RCMP and MUC scheduled the raid without involving the local police service,

the 23 officer peacekeepers. He suspects that was done because the outside forces don't completely trust or respect the peacekeepers.

"They should have at least the respect to talk to our people a couple of days before. If something like this is going to happen they should give our guys some time to have a look at it," he said.

The councillor said that the two-year-old Kahnawake Police Agreement clearly spells out that the peacekeepers have the jurisdiction on the territory and should be involved in-depth in any police operation. However, he added, "certain members of the MUC, the Surete de Quebec and RCMP have a paternalistic attitude towards our police and our people."

After the initial press release announcing the seizures, arrests and charges, the Montreal RCMP refused to comment on related matters and would not reply to the charges made by Jacobs and Norton.

Jacobs said the peacekeepers are maintaining a surveillance of the warehouse and the possibility of a raid is still available to the outside police.

Urban Native Police Unit helps bridge the cultural gap

By Lisa Young
Windspeaker Contributor

TORONTO

Representatives of Toronto's Native community met with Metro Police Chief David Boothby in September to discuss the role of the police in the city's Aboriginal community.

The meeting was planned by the Aboriginal Peace Keeping Unit, the only urban Native police force in Canada. It gives city Natives the chance to deal with their own people when problems arise.

The talk took place at First Nations House, a support centre at the University of Toronto. The group talked about drug and alcohol abuse and housing problems, and searched for ways to get more police help.

"Chief Boothby comes to us as a friend," said renowned Elder Lillian McGregor. "And the Aboriginal Peace Keeping Unit is here and we need them. We can rely on them." For the Native policing team, the day could only spell success.

"It went very well," said Officer Stephen Paquette, who has been with the unit for several months. "We got some excellent feedback."

Since it was set up in 1989, the unit has created a real network in the Native community. It deals with all the agencies and arranges workshops, lectures and meetings.

The officers are fully trained and uniformed, but they usually wear casual clothes at the office.

"We're trying to make it very relaxed," said Officer Rose Richardson, who heads the unit.

The office is at police headquarters downtown, but it's at the back of the first floor, so people can enter through the back and avoid the main doors. That's important, since many of the city's 70,000 Native people mistrust the police, Paquette said.

He and other officers are always ready to talk, make a referral, or even hand out sleeping bags to the homeless. They try to encourage Native people to use the police when needed.

"What we're trying to do, ideally, is educate the Aboriginal community as to how the police work so they feel more comfortable."

He recalled one Native woman who was too afraid to visit the police station to report her stolen purse. He told her she could report it over the phone, without dealing with an officer in person.

"So I've now educated that one person on how the police department can work with you," he said. He also visits Toronto's 27 Native agencies to let the staff and clients know the police are not a threat.

But just as Natives have to learn more about the police, the police must learn more about



LISA YOUNG

Police officers Stephen Paquette and Rose Richards of the Aboriginal Peacekeeping Unit stand by as Metro Police Chief David Boothby gets some ideas from Elder Lillian McGregor.

Native traditions, since this is often how conflicts are caused. Paquette said officers sometimes rip open and search through medicine pouches, or mistake cedar and sweetgrass for illegal drugs.

"Another thing I've witnessed is some Natives have given their Indian names, and the officers didn't understand that they weren't trying to be a smart-ass. It's just a matter of being traditional.

"It's not that people are deliberately being insensitive. It's just that they're unaware. So we're trying to do as much training as we can."

He also invites officers to call the unit if they don't know how

to deal with a situation. The unit now has only three officers, and they get over 300 calls each month from the local Native population, other officers and agencies. It's hectic at the office, and Paquette admits they need more people.

That's why the unit recently formed a recruitment advisory board to attract young people to the police force. One of the new board members is Frances Sanderson. She's often a front line counsellor for people arriving in the city, and she already has ideas to bring to the board.

"I want to see them [the unit] go where the kids are. They should set up display booths at schools which have Native stu-

dents, and attend career days."

There are now 29 uniformed Native police officers on Toronto's force, but none have applied to work with the Aboriginal unit.

Perhaps because it's a different type of policing. Paquette works long hours as a mentor, counsellor, public speaker, recruiter, campaigner and teacher.

He and his colleagues do everything from handing out fridge magnets to organizing sexual assault workshops. But they never lose sight of the ultimate goal. They want to make sure the next young Native person who steps off a bus in Toronto knows a Native officer is ready to help.

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

Birke Stonefish held a copy of the August *Windspeaker* against the glass in the visitation cubicle at the Edmonton Remembrance Centre. The front-page story about the sentence imposed on Ontario Provincial Police Act Sgt. Kenneth Deane was docketed with marks made by a yellow highlighter, each mark representing a section that outraged an Aboriginal prisoner.

"Is this justice?" he asked. That's a question that has been asked by Aboriginal people across the country when Justice Hugh Fraser pronounced the sentence on July 3.

Deane was sentenced to 180 hours of community service after he was convicted of criminal negligence causing the death of Chippewa land activist Dudley George. A provincial police officer and he killed the Aboriginal during a confrontation in Ipperwash Provincial Park near Sarnia, Ont., in 1995. When he handed down the conviction, the judge ruled that Deane and several of his fellow officers had to police and civilian investigators and then lied to the court in an attempt to escape punishment. Deane is still working with the OPP and is appealing the conviction. The Crown prosecutor has appealed the sentence, saying it is too light.

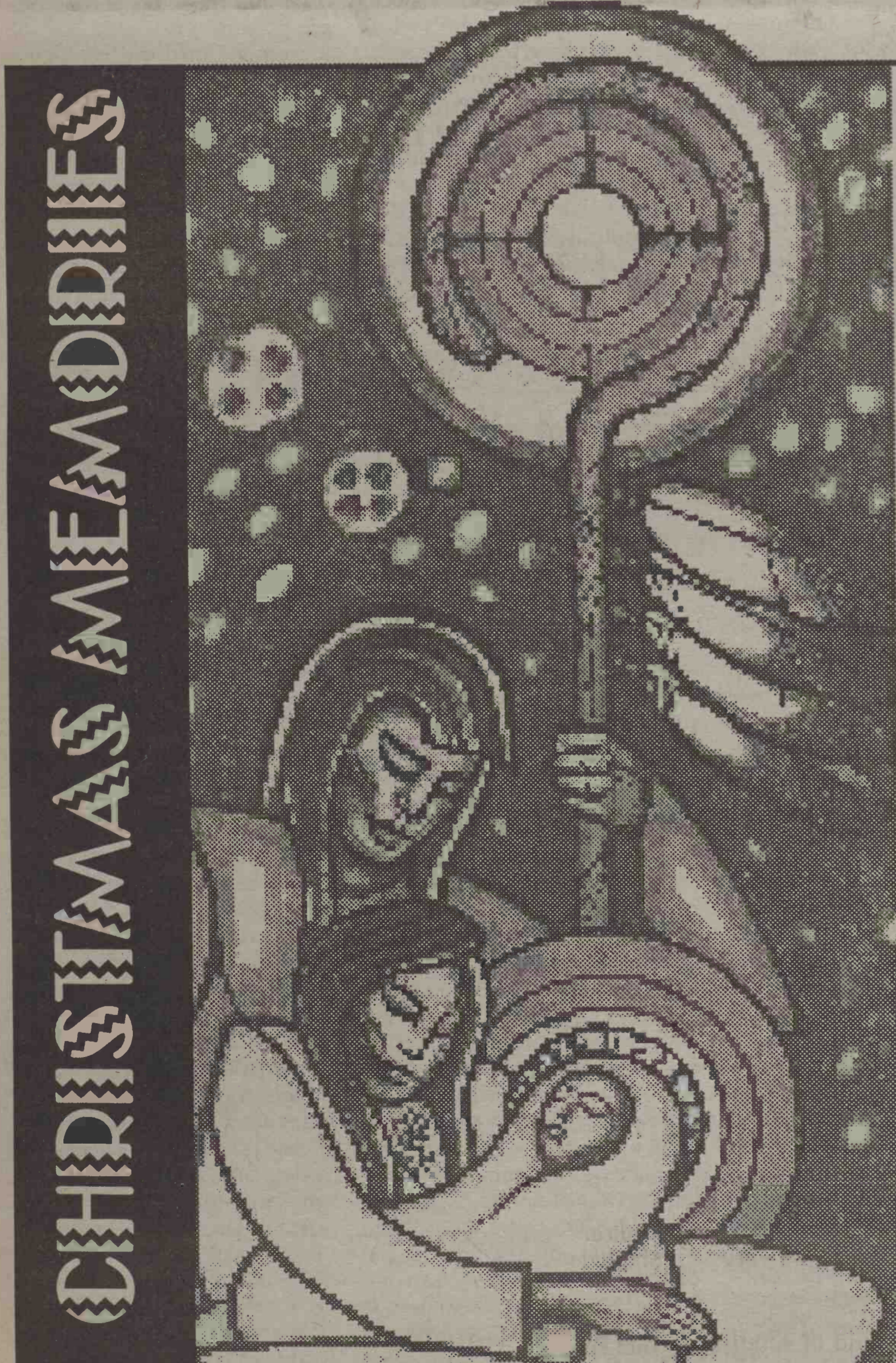
Stonefish, 45, was serving 'dead time' in the Edmonton Correctional facility when he read the details of Deane's sentence. He was awaiting a chance to appeal his own conviction on charges of possession of a handgun and assault with a weapon. In June, a Court of Queen's Bench judge handed him an 18-month sentence, despite letters written on his behalf by several influential people in the reserve community where he had taken up residence. They all explained that Stonefish was performing a service to the community by teaching young people how to avoid living lives like his because the charges of which he was convicted involved the use of a firearm, the law requires he serve at least half of the sentence. If he cannot successfully appeal, he will spend a year in jail.

He was so angered when he read the news story because unlike Deane, Stonefish is allowed to remain free to continue working and living among his friends and family, ones despite the fact that he finally found his place in society and is doing important work. That makes him wonder, he said, because unlike Deane, Stonefish isn't a convicted prisoner.

The Aboriginal prisoner can help but wonder if his race has anything to do with the fact he's in jail for merely pointing an unloaded gun while a non-Aboriginal police officer who has a man is walking around him.

End of the beginning

In April 1995, Birke Stonefish was drinking in the bar at the Klondiker Hotel in West Edmonton. Another man in the bar was upset by the attitude a woman was paying to him. That other man, much larger and heavier than Stonefish,



CHRISTMAS MEMORIES



All you budding *Windspeaker* writers — this is your chance. Write about your fondest Christmas memory — something that you would like to share with *Windspeaker's* readers and your story may appear in *Windspeaker's* upcoming Christmas Special.

Windspeaker's Christmas Special will be published November 24 in plenty of time for Christmas. The deadline for accepting submissions is November 13th.

Every hopeful writer will receive a free *Windspeaker* pin just for submitting a story.

The best stories published, as judged by our sentimental editorial panel, will receive prizes which include:

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- Windspeaker* t-shirts,
- Windspeaker* subscriptions
- and much more.

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Via Mail: *Windspeaker*
15001-112 Avenue
Edmonton, Alberta, Canada
T5M 2V6

Please include your full name and address and a daytime phone number with your submission.

Windspeaker reserves the right to edit, prior to publication, all stories for length and grammar. For more serious revisions the author will be contacted. *Windspeaker* and AMMSA are not responsible for lost or delayed submissions. Prizes must be accepted as awarded. The decision of the judging panel is final.

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

Birke Stonefish held a copy of the August *Windspeaker* up against the glass in the visitors' cubicle at the Edmonton Remand Centre. The front-page story about the sentence imposed on Ontario Provincial Police Acting-Sgt. Kenneth Deane was dotted with marks made by a yellow highlighter, each mark representing a section that outraged the Aboriginal prisoner.

"Is this justice?" he asked.

That's a question that was asked by Aboriginal people all across the country when Judge Hugh Fraser pronounced sentence on July 3.

Deane was sentenced to serve 180 hours of community service after he was convicted of criminal negligence causing the death of Chippewa land claim activist Dudley George. The provincial police officer shot and killed the Aboriginal man during a confrontation at Ipperwash Provincial Park, near Samia, Ont., in 1995. When he handed down the conviction, the judge ruled that Deane and several of his fellow officers lied to police and civilian investigators and then lied to the court in an attempt to escape punishment. Deane is still working for the OPP and is appealing the conviction. The Crown prosecutor has appealed the sentence, saying it is too light.

Stonefish, 45, was serving 'dead time' in the Edmonton correctional facility when he read the details of Deane's sentence. He was awaiting a chance to appeal his own convictions on charges of possession of a handgun and assault with a weapon. In June, a Court of Queen's Bench judge handed him an 18 month sentence, despite letters written on his behalf by several influential people in the reserve community where he had taken up residence. They all explained that Stonefish was performing a vital service to the community by teaching young people how to avoid living lives like his. Because the charges of which he was convicted involved the use of a firearm, the law requires that he serve at least half of the original sentence. If he cannot successfully appeal, he will spend close to a year in jail.

He was so angered when he read the news story because, unlike Deane, Stonefish isn't allowed to remain free to continue working and living among his friends and loved ones despite the fact that he has finally found his place in society and is doing important work. That makes him wonder, he said, because unlike Deane, Stonefish isn't a convicted killer.

The Aboriginal prisoner can't help but wonder if his race has anything to do with the fact that he's in jail for merely pointing an unloaded gun while a non-Aboriginal police officer who killed a man is walking around free.

End of the beginning

In April 1995, Birke Stonefish was drinking in the bar at the Klondiker Hotel in west Edmonton. Another man in the bar was upset by the attention a woman was paying to him. That other man, much bigger and heavier than Stonefish, told

him they were going to fight. They went into the washroom where Stonefish pointed a revolver at his adversary.

"We were both really drunk. He was so much bigger than me I knew he was going to beat the hell out of me," he recalled. "I was scared and I had this gun somebody gave me. But it was unloaded. I never did ever own any bullets for it."

The gun scared off the other man and Stonefish was able to return to his table in the bar. Shortly after, the police arrived and placed him under arrest.

For the next eight months he sat in the city's remand centre, pondering his wasted life and the recent discovery that he had throat cancer. Things looked bad. His doctors told him the only treatment for his condition was the surgical removal of his voice box. When he made bail on Dec. 17, 1995 he headed to the Swan River First Nation, a couple of hours north of the Alberta capital.

There he experienced a rebirth. If he'd become a born-again Christian, he believes, the judge might have considered the many letters that influential people wrote on his behalf. Instead, it was his Native culture and traditions that he re-discovered. He believes that culture wasn't accorded the same kind of respect.

Stonefish admits he wasted most of his first 40 years, wandering lost in an alcoholic haze. He admits that he has a lengthy criminal record that grew out of his troubles with the bottle. He'd managed to maintain sobriety for almost a year before his cancer was discovered in the autumn of 1994. That shock brought on another bout of drinking and that led him to the Klondiker Hotel that night.

In early 1996, after making bail on the assault with a weapon charge, Stonefish looked deeply within himself. He was quite sick and looking death in the face. He skipped a court date because he didn't want to die in jail.

"I've wasted half my life with this jail game," he said. "I was lost. What saved me was I found my culture."

Ironically, the supposedly terminal illness he was forced to deal with was the spark that turned Stonefish's life around. "I sought the aid and support of Native Elders and medicine people for a cure for my cancer," he said. "This is the time when I became fully involved in rediscovering my Native roots, culture and spirituality. I found something to run to instead of something to run from."

In January 1997, Stonefish travelled to meet a teacher and medicine man from South Dakota who was visiting Saskatchewan. He said that after two days of taking traditional herbs and medicines and several sweat lodge ceremonies with the medicine man, his cancer disappeared.

Skeptics at this point might think that this is all just another con's story to gain sympathy and avoid punishment. Stonefish knows that. All he can say is that the same doctors who diagnosed his illness now tell him it's gone.

As he regained his strength, he continued to search for knowledge about his heritage.

Eventually, he passed on some of what he had learned and, to his surprise, found that young people were willing to listen to him. Local officials noticed the impact he was having on the young people in the community and offered him a job as a counsellor at the youth centre.

Even as he savored his new role in life he was haunted by the awareness that he was a fugitive from the law because of that missed court date. One day last spring his vehicle became stuck and a forestry officer helped him. The officer also ran a check on his license plate and discovered the outstanding arrest warrant. He was arrested shortly afterwards.

Still welcome

The people of Swan River First Nation were quick to come to his assistance after his arrest.

"Birke practices his Native culture and makes himself available to our members for counselling and traditional Native spiritual ceremonies," Swan River Chief Dustin Twin wrote in a letter that was submitted to the court before sentencing. "It would be detrimental to the Swan River First Nation members if Birke is unable to continue counselling or sharing his knowledge, especially with the children and youth in our community."

"Every First Nation should have a person such as Birke to teach their band members, especially the youths, the ways of our ancestors," wrote band councillor Charlie Chalifoux. "His knowledge and willingness to share his wisdom will allow First Nations people to continue and take pride in their Native heritage."

"He has held traditional sweats which he has openly invited all members of the community to attend," wrote senior band official Hughie Chalifoux. "This has proven to be a spiritual revival for the Swan River First Nation community."

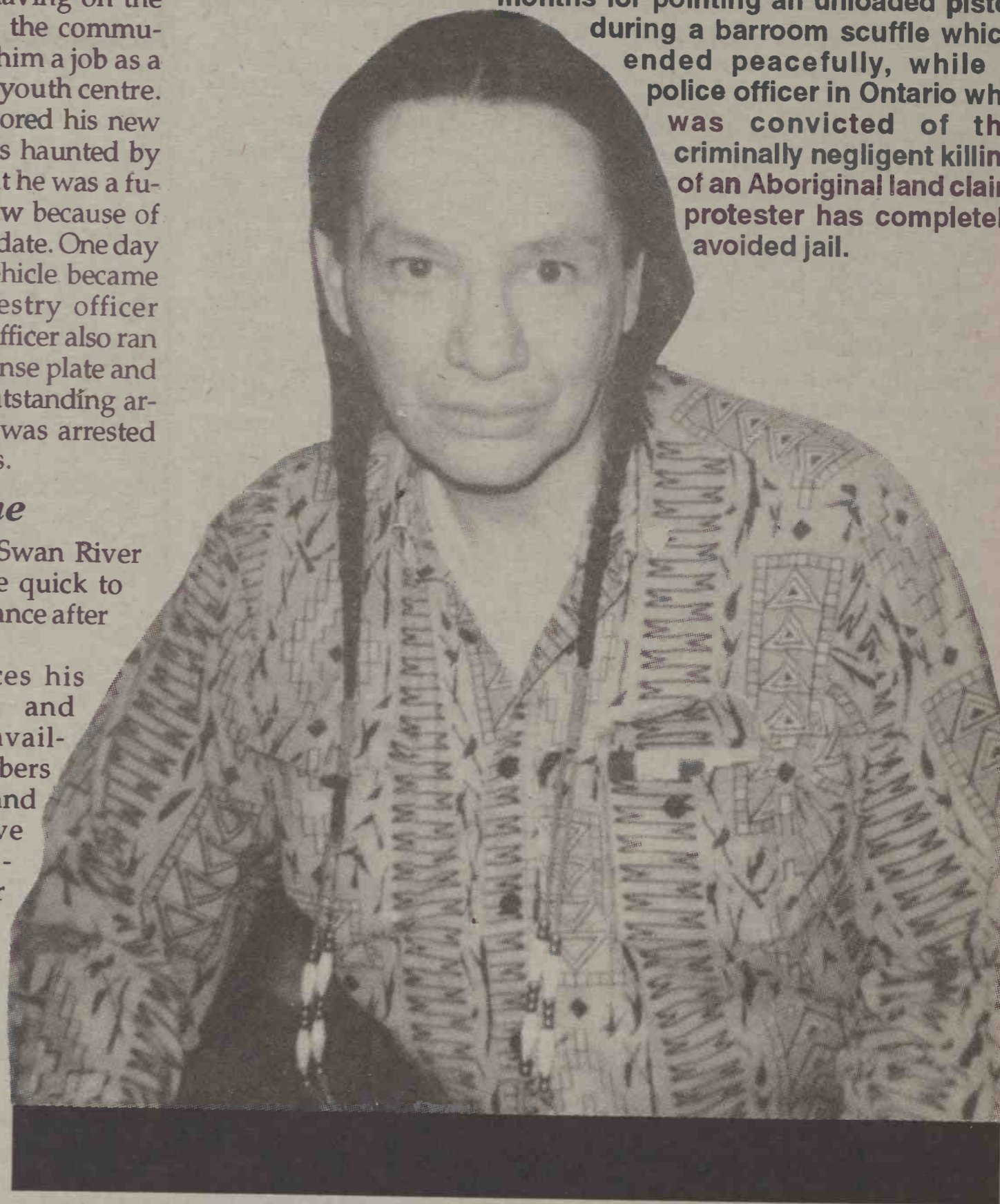
"Birke's situation has obviously stemmed from troubles of his past. This situation is not to be taken lightheartedly," he added. "But we intend to invite Birke back to our community despite the outcome."

Stonefish is touched by the support. He appears most concerned that serving close to a year in jail means he won't be there for any young person in trouble.

"I'm not saying I'm innocent," he said. "I'm guilty of pointing that gun but I've found my place in society. In this community and in surrounding reserves I'm a very well-respected man."

He said he'd like to have the benefit of the kind of conditional sentence that allowed

Birke Stonefish is currently incarcerated in the Fort Saskatchewan Correctional Centre. The 45-year-old Aboriginal man can't figure out why he's doing 18 months for pointing an unloaded pistol during a barroom scuffle which ended peacefully, while a police officer in Ontario who was convicted of the criminally negligent killing of an Aboriginal land claim protester has completely avoided jail.



Justice system or 'just-us' system

Deane to stay out of jail.

Step system

Alberta judges, like those in most jurisdictions in Canada, use the step system when imposing sentences. It's not complicated: the longer your record, the harsher the sentence you will receive.

Birke Stonefish had compiled a long list of charges and convictions during his years of drinking. That plus his use of a handgun meant he was going to get some serious time when he answered the charges.

He feels his lawyer and the judge didn't take the time to read over the letters from the band council members and others.

After a lifetime of living on the street, dealing with police and the courts, he feels that Aboriginal people are just thrown into the meat grinder and chewed up with little regard for their culture or the cultural displacement that many have experienced.

Reading about the Ontario police officer's conditional sentence prompted him to appeal his sentence, but he's running into difficulty. He wanted to obtain a legal aid lawyer to prepare his defence but legal aid turned him

down. He managed to file a notice of appeal by himself and that is scheduled to be heard in October. He has also appealed legal aid's decision to not provide him with the money for a lawyer for that appeal.

"This criminal justice system is theoretically based on moral truth and justice for all," he said. "Unfortunately, this is not true for poor Native people who are all stereotyped as lazy, stupid, drunken Indians with no place in the mainstream of society."

His experience behind bars suggests to him that rehabilitation is not a priority for those who work in the correctional system.

"Penal institutions across Canada have become systematic thriving monetary businesses employing thousands of people," he said. "This system is geared to punish, humiliate and degrade a person just so thousands of people can collect a cheque."

He claims to have rehabilitated himself, something that the correctional system claims to do, by rediscovering his roots. That, he said, means he is no longer a threat to himself or society. He hopes to convince a judge that he is a good candidate for a conditional sentence.

The bigger they are...

Maybe all Aboriginal people should be called David.

Follow me here: David battled Goliath. Aboriginal people in Canada have sure been fighting Goliaths for a very long time and they don't often win. That's why when an entire community can come together to battle any Goliath, they should be recognized for their courage, not silenced as in the case of the Lubicon Cree and their supporters.

The Lubicon have been facing their own Goliath in the form of the pulp and paper giant, Daishowa, the multi-national that set up shop in their back yard.

For years, the small community of 500 people fought another Goliath — the federal government — to gain lands promised to them before the Second World War.

In 1988, the Daishowa company bought a license from the province to log land the Lubicon claim as their traditional territory. With the arrival of Daishowa, it's now David versus Goliath, plus his corporate brother.

In 1991, the Lubicon, along with their Toronto-based allies, scored a blow against one of the

giants. Friends of the Lubicon successfully urged companies who sold Daishowa products to stop selling or using the products. Forty-seven companies representing 4,300 retailers agreed to boycott the company.

Friends stoned this particular Goliath by using something we hope is, and will remain, available to all Canadians: freedom of expression and speech. But the giant called on another brother to help. This time it was his brother, the judicial system.

Imagine, centuries ago, a judge jumping from the crowd and saying, 'Now David, slingshots and stones are not allowed in this fight. Goliath, you of course may use anything in your arsenal to do battle.' The judge would have tipped the scales in favor of the big guy, deciding the result of the fight before the battle was waged.

But that's exactly what happened in 1995. Daishowa convinced the Ontario Appeals Court that the little people were hurting them. The court obediently banned all boycotting activities. The court stopped a group of citizens from standing up to a corporate bulldozer. It looks to us like the courts stopped freedom of expression.



Another solution proposed

It's old news now, but the Reform Party of Canada released a 59-page report on how they would improve the collective lot of First Nations people by making us all happy Canadians. The report was unavailable to me, so I had to rely on the executive summary that was posted on the Reform Party's Internet site.

Mike Scott is the Aboriginal Affairs critic for the Reform Party and the author of this report. I don't doubt his good intentions. There are indeed many problems plaguing reserve communities — suicide, high unemployment and substance abuse are just a few.

First Nations people are also frustrated with their own elected band councils who can sometimes carry on like spoiled children fighting over toys. A quick glance shows sit-ins, calls for resignations, and demands for forensic audits on three Alberta reserves this month. (Part of me believes that this is the result of a conspiracy of chartered accountants who will earn hefty fees straightening out the books of these financially troubled reserves.)

Are there individuals exploiting the system?

Most definitely. This is not news to First Nations people. But what is the point of a cure that's going to kill the patient?

Point 12 of Mr. Scott's plan states: *The ultimate policy objective should be to replace existing federal programs for Aboriginals with the full range of federal and provincial/territorial programs enjoyed by all other Canadians. This would require a phasing-out period that would take as long as 20 years.*

Call me cynical but that sounds like First Nations people are being phased out as well. The fact that we get to partake in the programs "enjoyed" by other Canadians hardly makes me leap for joy.



Kenneth Williams

In fact, the goal of the Reform Party, as well as most other governments, has been the elimination of First Nations people as a political and cultural entity. The two are intimately tied. You can't lose one without the other.

First Nations people get wary whenever some politician offers his "solution to the Indian problem."

Gez Tsang is a Reform Party official from Saskatchewan who made the unfortunate remark that the solution to Native people's problems would be for them to join the Canadian mainstream.

He must have a good sense of humor because this can only be a joke. If Tsang or Scott take any of this seriously then they have ignored repeated statements from First Nations leaders as well as the grassroots people whom they've supposedly consulted.

We do not want to stop being Indians! And you cannot eliminate the collective rights of a people because it's merely inconvenient for you.

All we've ever asked is that the government of Canada honor the spirit and intent of the treaties (which the Supreme Court has repeatedly told it to do.)

We didn't ask for Indian Affairs. We didn't ask for our resources and land to be destroyed for other people to get wealthy and for us to become welfare dependent. We didn't ask for opportunistic Indian agents to give

away our land at whim. We didn't ask for the slave labor and sexual abuse of residential schools that attempted to eradicate our culture.

This land is where we come from. Ten thousand years ago, Mr. Scott and Mr. Tsang, my ancestors watched the glaciers carve up this land. Do you have a clue what that means?

Mr. Tsang pronounces that our attempts to cling to the past is our weakness. Try to ignore the accomplishments and dreams of your ancestors, Mr. Tsang, and see how you feel.

Canada was not given to us and we did not come here from somewhere else. If you want us to go back to where we came from then you'd better pack because you're living on it.

Mr. Scott, I know you mean well, but there is much more to us than just welfare and tax breaks. If you truly want to take a stand for Aboriginal people, look deeper than you are now. Take the government to task for not honoring the treaties. Ask Jane Stewart why she refuses to apologize for the generations of abuse at residential schools. Attend powwows and Métis festivals and talk to Elders. Visit the Inuit and see what it means for a young man to get his first polar bear. Hunt caribou with the Dene. Fish salmon with the Sto:lo. To borrow a really old cliché, Mr. Scott, walk a mile in our moccasins.

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Native T... hunted

Dear Editor:

After seeing the photo of the Aboriginal Australian dancer on the front page of your July edition and reading the letter by Jim Nui, concerning the genocide of the Beothuks, I was reminded about the extermination of the Aboriginal people of Tasmania who, within the space of 30 years, were literally hunted to death, like animals. Dogs and guns by soldiers from the British Isles. However, in 1832, the bare survivors were rounded up and shipped to island reservations, mainly to Flinders Island in Bass Strait. Here they were introduced to the ravings of the white man's civilization, namely his re...

Time to

Dear Editor:

I guess you could call me a rookie of the powwow but I have to share my thoughts with your paper. I've said before and I will say it again, the only good thing about powwow is the Grand Entry.

I have gone to many powwow celebrations and got more and more into it. Powwow there was one thing that stood out in my mind. It didn't matter how good you are, how hard you work at dancing it all boils down to politically influenced judges and that "who's who" theory.

When will we in our Native communities change all aspects of the very life we live, all the way from politics, sports, education, and health care to be fair to ourselves and our...

OTTER

COME ON
GO FASTER
FASTER!



Native Tasmanians hunted to extinction

Dear Editor:
After seeing the photo of the Aboriginal Australian dancer on the front page of your July edition and reading the letter by Jim Nui, concerning the genocide of the Beothuks, I was reminded about the extermination of the Aboriginal people of Tasmania who, within the space of 30 years, were literally hunted to death, like animals, with dogs and guns by settlers from the British Isles. However, in 1832, the barely 200 survivors were rounded up and shipped to island reservations, mainly to Flinders Island in Bass Strait. Here, they were introduced to the blessings of the white man's civilization, namely his religion,

social customs and diseases; but their spirit was broken and they no longer had a desire to live, and, in 1876, the last native Tasmanian passed away.
In the forests of Tasmania, there is now a certain silence and with that a certain sadness; a sadness at the passing of a people, who, for thousands of years, lived out their lives on the land provided to them by the Creator and, in the end, were destroyed by the greed of an alien race. However, their dust and spirits will be, forever, a part of this land and therefore, their Aboriginal title to this land can never be extinguished.

Howard Powell

Time to give back

Dear Editor:
I guess you could call me a rookie of the powwow circuit, but I have to share my views with your paper. I've said it before and I will say it again, "the only good thing about a powwow is the Grand Entry!"
I have gone to competition powwow celebrations and as I got more and more into powwow there was one thing that stood out in my mind. It doesn't matter how good you are and how hard you work at your dancing it all boils down to politically influenced judges, relatives and that "who knows who" theory.
When will we in our own Native communities change in all aspects of the very lives we live, all the way from politics, sports, education, and health, to be fair to ourselves and unite as

nation to challenge the government that falsely governs us.
This is my way of change. I give back the knowledge I've gained over my 30 years to our young warriors through hockey. I offer a year-round program addressing what it takes to help these players realize their dreams off reserves and at no cost. That way it doesn't take dollars to make successful players, just a caring guiding program.
These players (both boys and girls) have to face the prejudices in a white-man's sport. They shouldn't have to face prejudices from their own people.
I have spoken.

Yours in hockey,
Warren Crowchild,
c/o Warren Crowchild
Sports Program.

Everyone welcome at centre

Dear Editor:
I would like to thank Mr. Denis J. Okanee Angus for his kind words about the Woodland Cultural Centre and our interest in preserving, promoting and interpreting the history and culture of First Nation's people that appeared as the guest column of the August 1997 edition. With Okanee, we believe that we cannot provide for a powerful, productive future without acknowledging our past.
While we remember the horrors of the residential school, we also celebrate the heritage of the First Nations here and elsewhere. The centre is supported not only by Six Nations but also by Wahta First Nation, The Mohawks of the Bay of Quinte (Tyendinaga) and by the Mississaugas of New Credit.
The Ontario Heritage sign read by Mr. Angus was one of

the first historical plaques erected in Ontario in 1957. We at the centre, as well as numerous other people, found the wording of the sign both offensive and inaccurate. Working with the Ontario Heritage Foundation, a new sign was recently installed with a more accurate reflection of what really happened at the Mohawk Institute, the "Mush Hole." We hope you are more satisfied with the new wording.
The Mohawk Institute
The Mohawk Institute was established for children of the Six Nations Iroquois living on the Grand River. Pupils from other Native communities in Ontario attended the school as well. Like all Canadian residential schools, the Mohawk Institute tried to assimilate its students into the rapidly growing Euro-Canadian society. To that end it disregarded Native culture and stressed instead

Christian teachings, English language instruction and manual labor skills. This building was constructed in 1904 after fire destroyed the previous school. When the institute closed in 1970 the building reverted to the Six Nations of the Grand River. It then became a centre for the renaissance of First Nations cultures.
The Woodland Cultural Centre is pleased to play a part in the critical revitalization process that is occurring across Indian Country today. While we have been in business for 25 years, our commitment and enthusiasm continues to grow. Please feel welcome to visit again with your family, Mr. Angus. This invitation extends to all First Nations who happen to be in our territory.
Your truly,
Joanna Bedard
Executive Director

Columnist hits the mark for reader

Dear Editor:
In regards to Arnie Louie's article titled "It's back to business as usual," I was so surprised to see it came from B.C.

and not our First Nation here in Ontario. Finally someone who says it as it really is. We all know

that healing is not a top priority, but a dream that will never see the light of day. So sad.
Jacqueline Restoule

Sometimes militancy is required

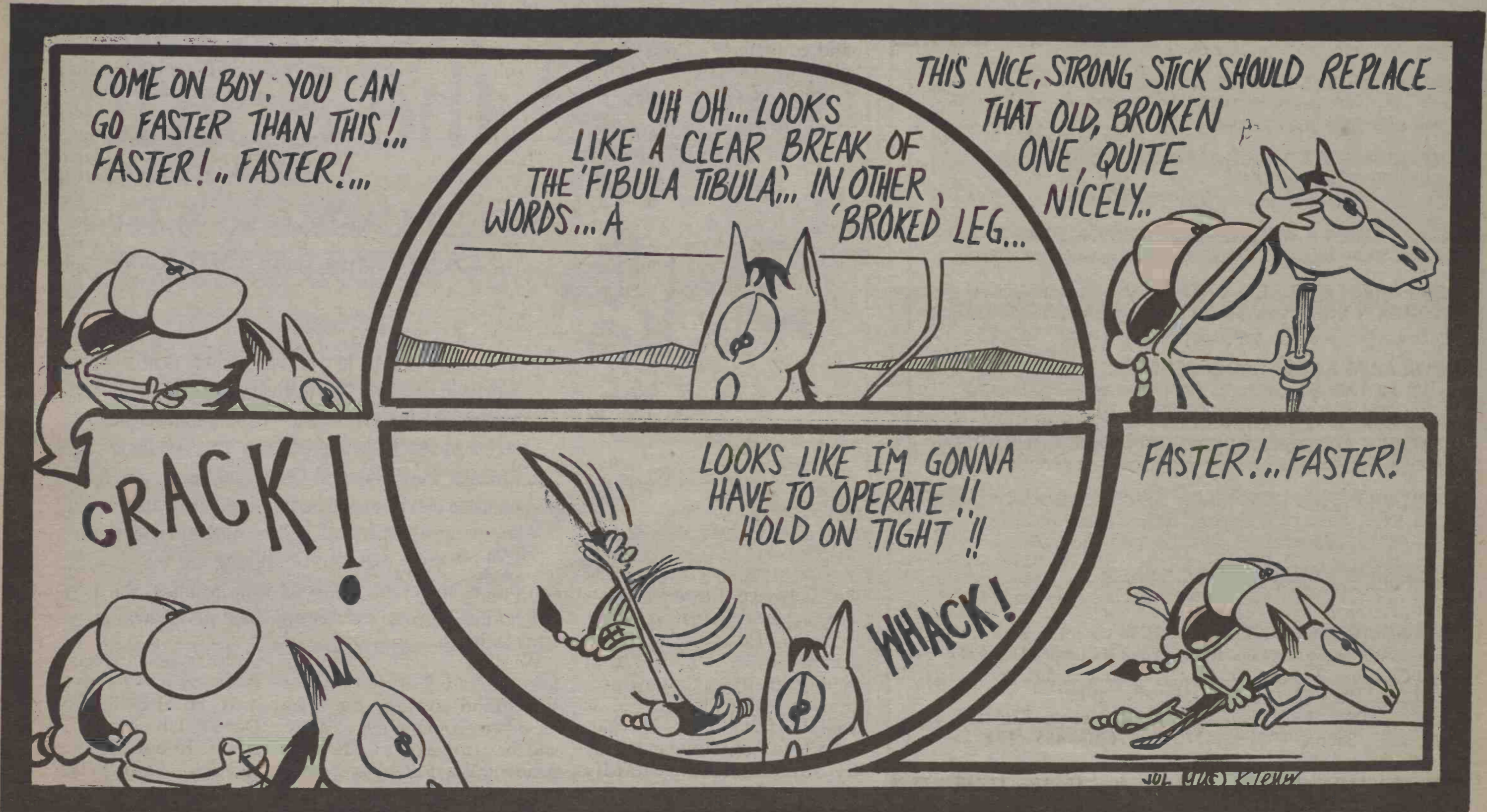
To all Aboriginal people:
Lots of people say the actions of Native movements such as the American Indian Movement are too radical and militant. What many don't stop to consider is if it were not for our past warriors, and if our ancestors were entirely pacifists, we would not be here today.
If we were not completely wiped out like the Caucasians of the past dreamed, we would have been enslaved like our black brothers. To this some would say, 'Everything would be alright now because of The Constitution and The Charter of Human Rights.' Well the truth

is if our past warriors had not made a stand, we would not have had the freedom to "help" in the making of The Constitution; or more recently The Charter of Human Rights and Freedoms. We would still be enslaved like every other Indigenous people in almost every country, anywhere in the world today.
To the KKK and Skin Head organizations (who have many more members than is commonly known) we are nothing more than a weed they have not yet been able to eliminate. They are in the works of taking more drastic measures. How many of

our people's lives have to be taken this time before we will stop fighting each other and unite to take a stand?
Our ancestral warriors did not fight for the love of war, but quite the opposite. Peace is still a distant dream. The supposed peace we feel now is nothing more than a calm before the storm. I believe we have to open our eyes, and our minds to the things the media does not tell us; and be prepared as our people always have been before.
In search of unity,
Lone Wolf Bunn
Birdtail Sioux, Man.

By Karl Terry

OTTER



Indian Country COMMUNITY EVENTS

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Email: edwind@ammsa.com

NORTHERN PLAINS FESTIVAL - "CELEBRATION OF ABORIGINAL CULTURE"

Oct. 1 - 4, 1997 Regina, SK (306) 569-8966

MARKS OF THE MI'QMAQ NATION EXHIBITION

Oct. 4, 1997 - March 1, 1998 Toronto, ON (416) 586-8000
see ad page 10

TRIBAL LEADERSHIP SUMMIT '97 GREAT LAKES TRIBAL ECONOMIC DEVELOPMENT CONFERENCE TRADE SHOW

Oct. 10 - 11, 1997 Sault Ste. Marie, Michigan (906) 635-6050
see ad page 14

EFFECTIVE FINANCIAL MANAGEMENT AND ACCOUNTABILITY FOR ELECTED ABORIGINAL LEADERS

Oct. 14 - 17, 1997 The Banff Centre for Management, Banff, AB
(403) 762-6327/6124 or 1-888-255-6327 see ad page 28

MANITOBA ABORIGINAL YOUTH ACHIEVEMENT AWARDS

Oct. 16, 1997 Winnipeg, MB (204) 957-7930

KEEPING OUR CHILDREN SAFE - NATIONAL TEACHING CONFERENCE

Oct. 18 - 19, 1997 Dartmouth, Nova Scotia 1-800-599-9066
Aboriginal Nurses Association of Canada

NORTHERN ALBERTA LEADERS FORUM ON HIV/AIDS

Oct. 19 - 21, 1997 Slave Lake, AB (403) 523-4401 Edna

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Oct. 19 - 24, 1997 The Banff Centre for Management, Banff, AB
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EFFECTIVE STRATEGIES: 3RD ANNUAL CONFERENCE: ABORIGINAL YOUTH HEALING AND COUNSELLING STRATEGIES

Oct. 22 - 24, 1997 Winnipeg, MB (204) 896-3449

ABORIGINAL PEOPLE AND HIV IN PRISON

Oct. 23 - 25, 1997 Winnipeg, MB (604) 291-5216

PRINCE ALBERT INDIAN/METIS FRIENDSHIP CENTRE 2ND ANNUAL YOUTH CONFERENCE

Oct. 24 - 26, 1997 Prince Albert, SK (306) 764-3431

REBELS WITH A CAUSE

Oct. 24, 1997 Calgary Metropolitan Centre, Tickets \$35 Subsidy Available. Contact the Elizabeth Fry Society (403) 294-0737

DREAMCATCHERS CONFERENCE

Oct. 24 - 26, 1997 Edmonton, AB (403) 497-5188

10TH ANNUAL B.C. HIV/AIDS CONFERENCE

Oct. 26 - 28, 1997 Vancouver, BC (604) 822-2626 or toll free within BC 1-800-663-0348

17TH ANNUAL STATEWIDE ALCOHOL & DRUG ABUSE PREVENTION SYMPOSIUM

Nov. 2 - 6, 1997 Anchorage, AK (907) 258-6021

NATIVE WOMEN & WELLNESS CONFERENCE EAST

Nov. 7 - 9, 1997 Toronto, ON (705) 725-0790 see ad page 18

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Jan. 13 - 15, 1998 Edmonton, AB (403) 495-6923 see ad page 20

Actress is theatrical pioneer

By David Stapleton
Windspeaker Contributor

SUDBURY, Ont.

Alanis King-Odjig tells the creation story in a way most people in the tent have never heard it before. As a sister pounds the drum, Alanis acts as a messenger between two worlds.

"I start at the beginning of time," she said. "There is a void universe, and stars represent endless thoughts with earth, air, fire, and water creating Mother Earth. Then life comes in trees, bushes, and animals. Man is last in the order of things." Alanis is storytelling with the Manitoulin Island Dance and Drum Troupe during its visit to Sudbury's Northern Lights Festival Boreal. The festival, in its 26th year, features established artists and developing ones.

Alanis recalls the flood, the world is in chaos and conflict. She says a great cleansing was needed and that during this time the Anishnabe people carried spiritual power to survive. She talks of the clan system.

Audiences hear of the fifth and sixth fires, and how it was foretold that Native people would forget their culture, treaties would be signed as disease and greed spread. Other forewarnings told of a false face and that black robes would bring the Bible.

"It's all true. We went through the time of the Sixth Fire, my parents and residential abuse. Now the Seventh is where the young try to reclaim their heritage. It is important to teach our children who they are. People

now ask us our stories and are starting to appreciate our contribution. We are most powerful in our spiritual connections to the land and spirit world."

Alanis closes her story with prophets [grandfathers] speaking of fires lit for peace or destruction.

"So we work for peace, understanding, togetherness. Our grandmothers say the earth mother is saying - "it is up to the women to start standing up, to say stop! We can't keep harming the earth."

Much of Odjig's work deals with the history of the Three Fires Confederacy from the 1800s which included the Ojibway, Odawa, and Pottawatomi tribes.

"Linguistically they understood each other, so they united to form a stronger front. They were connected to woodlands people which includes the Hurons, Cree, Micmac, and Algonquin," said Alanis.

"Within each fire there are seven more teachings," she informs her audience. "It is how we envision the world."

"My grandmother could speak to the earth mother in spirit form," she continues. "The earth mother said - 'I am sick, hurting. You have to help me. The women have to stand up. It is time for the women to stand up. . . stand up. . . stand up!'"

Strawberries are passed around while Alanis tells the audience that the fruit holds sacred significance to Anishnabe. Not only does it represent the heart in its shape, but has a strong survival factor built in to its high water content.

Then she speaks of the Eighth

Fire, and what the prophets say. When that fire is lit either peace or destruction will occur with mankind.

Throughout her sharing, Alanis's voice is quiet. Few realize she is a theatrical pioneer in Native theatre, and was the first Native woman to graduate from Montreal's National Theatre School of Canada.

That distinction testifies to her abilities. The National Theatre School holds as many as 5,000 auditions, but only takes 10 new students.

While her life is one of a mother, author and playwright, she has also been artistic director for Manitoulin's Debajehmujig Theatre Group.

The presentation this audience hears and sees was first developed during her student days at the theatre school in 1990 when the Oka crisis dominated television news.

"They had a self-start program so I created projects to showcase my culture and history as a theatrical artist. I came in on a wheelchair and when Mother Earth is telling her to stand up, I stood up in a fancy shawl which was underneath my costume of an elderly woman."

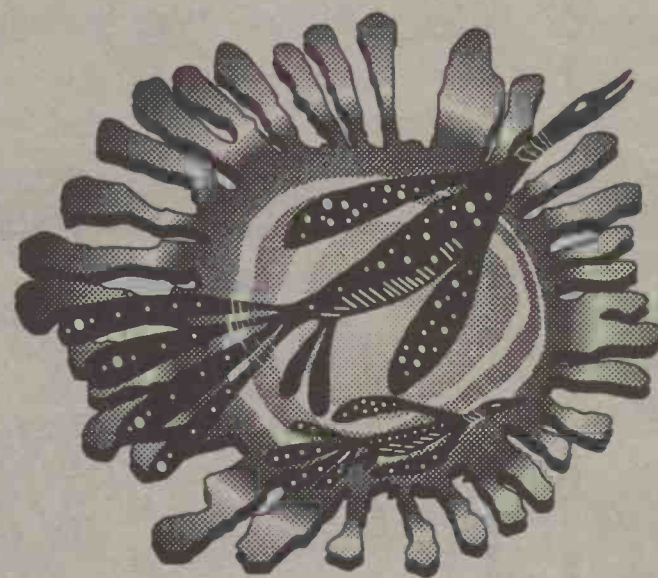
Odjig said her theatrical career has been a tremendous honor and responsibility.

"I didn't know I was a writer till I started to do it. If you have a story and a will, there's a way to do it and it just takes work."

Odjig would like to see an Aboriginal music project eventually begun.

"Natives must create their own celebrations," she said. "Like francophones we must keep going after the opportunities."

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Good

Not long ago I received a letter from a woman who shall call Linda. Unfortunately the envelope with her address had been lost in transit. In this letter she struggled to share some of the anger and confusion she felt at being a person trapped between two cultures. She is the product of an Irish mother and a Mohawk father who had been separated when she was young and, as a result, had practically no contact with her Aboriginal roots during her adolescence.

She writes: "I still feel disconnected with families in order for me to be accepted. . . I feel like I'm in a nowhere zone of cultural identity. . . I've had some ignorant remarks made to me by non-Natives, but really hurts is being shunned by full-Natives and Native organizations."

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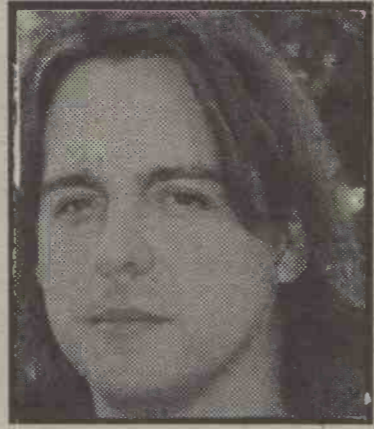
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Good people outnumber the bad

Not long ago I received a letter from a woman whom I shall call Linda. Unfortunately the envelope with her return address had been lost in transit. In this letter she struggled to share some of the anger and confusion she felt at being a person trapped between two cultures. She is the product of an Irish mother and a Mohawk father who had evidently separated when she was young and, as a result, had practically no contact with her Aboriginal roots during her adolescence.

She writes: "I still feel I have to somehow prove a connectedness with full-Natives in order for me to be accepted. . . I feel like I'm in a nowhere zone of cultural identity. . . I've had some very ignorant remarks made towards me by non-Natives, but what really hurts is being shunned by full-Natives and Native organizations."



Drew Hayden Taylor

One Elder even questioned the existence of her reserve, the Mohawk community of Tyendinaga in southern Ontario.

"Never heard of it" she said to Linda and turned away.

Anybody who is familiar with my work knows that I pride myself on being an "Occasian," somebody of Ojibway and Caucasian ancestry. I have written quite extensively on that particular subject, both examining the issue from a personal point of view, and sometimes savaging the

concept. As an Elder once told me, "You either are something or you aren't. You can't be half. But it is possible to be two things, not just one."

Linda, where ever you may be, I went through the same thing you did. I have bluish eyes, fair complexion, but one of the few characteristics I do seem to share with my Native family is my troublesome belly that keeps wanting to show that Native fondness for high caloric food.

Most of my life I grew up with "you're not Native, are

you? You don't look it" and a dozen other variations. Recently I was walking down the street and a Native panhandler accosted me for money. Because I was in a hurry for a meeting, I waved him off. As I hustled away, he saw the First Nations jacket I was wearing and screamed after me "First Nations! I don't think so!"

Another time I was entering a money machine alcove in a bank. There was a young Native woman standing there warming herself. She took one look at my jacket, sneered and said "What tribe, Wannabe?"

My advice to Linda? Get used to it. I don't mean that to sound harsh but for every one of those types of people out there, I have met a thousand who will welcome you. It just seems that sometimes in the great balance of life, the ratio of good to bad will get a little erratic and bunch up. Mean-

ing sometimes it will seem like the "unbelievers" are the only kind of people you'll meet.

One final note to convey. What these people are failing to acknowledge is that it's pretty well accepted that after 500 years of occupation and inter-marriage, there are precious few individuals out there who can claim complete full-blooded ancestry. They're just seeing in you what they refuse to see in themselves.

Linda, I know of Tyendinaga. I hear all the best people come from there.

Editor's note — The staff at Windspeaker would like to congratulate Drew Hayden Taylor on two recent and impressive accomplishments. The first is his winning of the University of Alaska at Anchorage's Native Playwrights Competition. The second is the selling out of the first print run of his book, Funny, You Don't Look Like One.

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UNIVERSITY & COLLEGE ENTRANCE PREPARATION PROGRAM (UCEPP)
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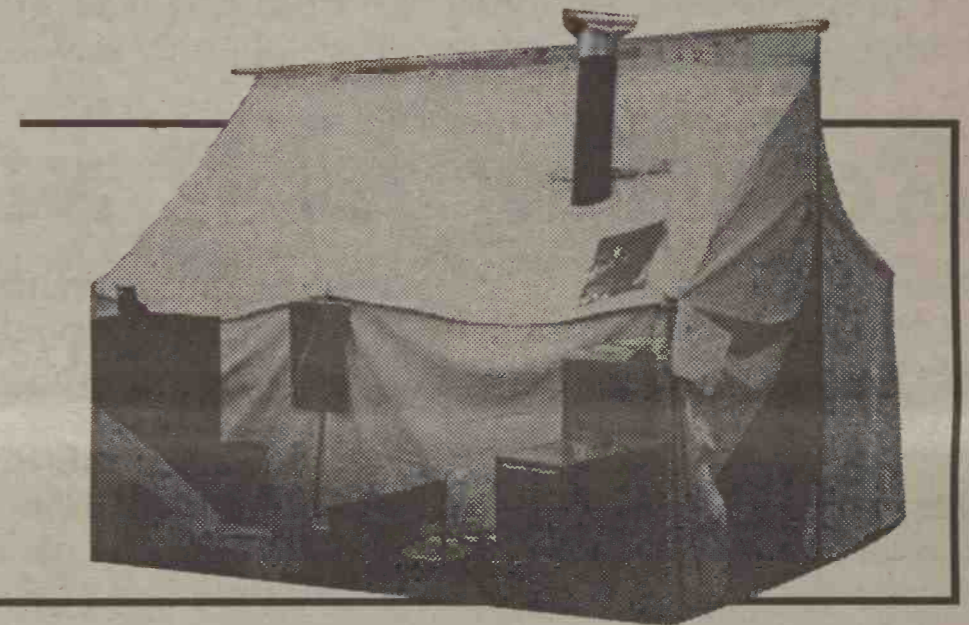
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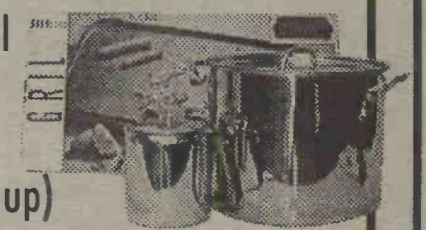


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Canadian justice system does not work for Natives

Dear Editor:

The following response to the Aug. 24 Peoples' Forum on Aboriginal Issues that was conducted in Fredericton by M.P. Andy Scott was hand delivered to Mr. Scott. Questions were posed for participants to consider. Included here are the questions for the "Justice Issue" circle in which I participated.

Questions:

What type of alternative Native justice mechanism could be used in urban settings such as Fredericton, Moncton or St. John? What would be required to implement alternative Native justice mechanisms into the existing court system?

When I think about responding to these questions, I can't help but take exception to the questions themselves. Who came up with these questions? Which Aboriginal people and from what Aboriginal communities do these questions come? My guess is that they did not originate there. That means the agenda was set or dictated once again, as well meaning as it might first appear, by outside forces.

The bottom line is that non-Natives with many, many preconceived notions, assumptions and directions are again trying to impose on Native people a

non-Native solution. When will you listen? When will you hear what we are trying to say to you?

If you are serious about these issues, if it is not a token gesture to placate us, then everything from start to finish has to be of our making, our direction, our words, our ideas, our own initiatives, our own solutions and our own failures, if need be. We have to follow our own vision.

We, as a sovereign people, cannot survive another 500 years under the imposed helping hand of our Euro-Canadian brothers who are also our colonizers, no matter how well meaning that helping hand might be. Roles have to change.

To begin with, we have to use our own terminology. We are not seeking alternative Native justice mechanisms, and we are not being picky about this either. The concept is so important. We are working toward a return to what our ancestors preserved and passed on to us. A return to Aboriginal justice, our own form of justice, one that worked. Not some imposed version of justice. This is a crucial matter to us, not just a difference of opinion on technicalities. That is the only way we can help

our people to begin the healing process that will make a difference.

This begins with our own people recognizing, acknowledging and accepting that our ancestors knew what they were doing. They had a system of justice that worked for everyone, without the need for jails, lawyers, judges and stacks of criminal codes. We need to return to the traditional teachings of our ancestors before we can reconcile our present day situation and begin our healing.

There is only one way our non-Native brothers and sisters can help with this process and I would like to make that clear. The most important thing you can do for us is begin to listen to us, hear us, and pay attention with an open mind, without judgment, without preconceived notions or assumptions that you have the answers for us. Only we have the answers for us. Otherwise, your help hinders our healing even though you intend to promote it. Respect us enough, trust us enough, to give us the opportunity to heal ourselves, our clans, our communities and our people, by drawing on the wisdom, the patterns laid down by our

Native ancestors — the ones that were proven and true for them.

How can the colonizer assume to include people who had a justice system that worked, in a system that does not? The justice system here in Canada does not work. It is inadequate. It is without heart and soul. And it has done little, if anything, to alleviate or come anywhere close to eliminating the high crime situations all around us.

Instead, crime has been turned into a huge business where a large number of people are dependent upon people committing crime to ensure their livelihood. And you want us to be part of this through some alternate Native justice mechanism? It can't work! There is no comparison in the mindset that lies under these systems. You can't turn a lemon into an apple!

For us as Native people, your system the one created by our colonizers, is the alternative to our Aboriginal justice system, and it's an alternative that isn't working. Injustice was built into it from the beginning. The Euro-Canadian justice system promotes injustice. The feudal lords

system of long ago Europe, where the feudal lord with all the money and all the power doles out justice to his serfs and vassals, is the model for the modern-day judges. The Euro-Canadian justice system was designed by and for the feudal lords. To this day, money and power delivers "justice" only to the rich and powerful; it cannot do otherwise.

The only way we will ever come to grips with the violence and crime that plagues society today is first to realize that this is a violent, crime-plagued society with a very long and sorrowful history of violence. That is the first step.

This fact must be acknowledged and accepted in order to begin to reconcile the problem. Until that happens at both the individual and societal levels, it is all just talk.

Any solutions for Aboriginal people come from our own roots, the teachings of our ancestors. Your support in allowing us to do just that would be mutually beneficial when it comes to moving toward a positive solution.

All my relations,
Dan Ennis
Tobique First Nation

Reader just stating another point of view

Dear Editor:

I am on the Lubicon membership list, and have been labeled a dissident by the media and Indian Affairs because I and others with shared philosophies have been trying to correct the imbalances of power we per-

ceive in our communities.

In the past few months, I have been following the stories of other bands experiencing similar leadership problems such as the Samson and Stoney First Nations. In my observation, every time band members at-

tempt to rectify a situation to better their communities by speaking out, they are branded as dissidents or rebels.

In a democratic society these so-called dissidents or rebels would be viewed as members of the Opposition Party and, as

such, treated with respect and dignity. We often look to these individuals to act as the checks and balances, lest the ruling party be tempted to rule with a heavy hand.

Perhaps the First Nations will reach the status of self-depend-

ency if a system is followed whereby all members of a band can participate in choosing their destiny.

It is time to reach a consensus and to start a healing process.

Sincerely,
Billy Joe Laboucan

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Candia

By Kenneth Williams
Windspeaker Staff Writer

SASK

Three candidates will be chief of Saskatchewan's most powerful First Nation organization. Allan Rodney Gopher and Favel, the incumbent vying to be chief of the Federation of Saskatchewan Nations.

The elections will be Oct. 16 in Saskatoon. The elections will also see pared-down executive voters deciding on for chief positions instead usual seven.

Adam is from the Lac First Nation in north Saskatchewan and just serving as the seventh of the federation. He as chief of the federation could do more to bring Nations people into all government.

Hate

By Warren Goulding
Windspeaker Contributor

SASK

An 18-year-old Native university of Saskatchewan student is undergoing court after it was revealed a sage she claimed to received was a hoax.

The first-year student U of S campus told officials on Sept. 2 words "Squaw, Prairie

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Candidates named for Saskatchewan's top chief

By Kenneth Williams
Windspeaker Staff Writer

SASKATOON

Three candidates will face-off to be chief of Saskatchewan's most powerful First Nations organization. Allan Adam, Rodney Gopher and Blaine Favel, the incumbent, are all vying to be chief of the Federation of Saskatchewan Indian Nations.

The elections will be held on Oct. 16 in Saskatoon. This year's elections will also see a new-
pared-down executive, with voters deciding on four vice-chief positions instead of the usual seven.

Adam is from the Fond Du Lac First Nation in northern Saskatchewan and just finished serving as the seventh vice-chief of the federation. He feels that as chief of the federation he could do more to bring First Nations people into all levels of government.

"I'm pushing for First Nations to be involved in all levels of government," he said. "If you're just sitting on the outside complaining all the time, you'll still be sitting on the outside four or five elections from now."

He thinks that this philosophy will benefit First Nations people in the long run.

"For so many years we've been on our hands and knees waiting for the next government hand-out and I'm damn sick and tired of it," continued Adam. "I'd like to see our people empowered. . . stand up for themselves. Let's wake up. Let's move ahead."

Even though he knows he'll be criticized for "buying into the system," Adam is convinced that participating in politics at all levels will give First Nations people the power necessary to make positive changes.

Gopher is from the Saulteaux First Nation in central Saskatchewan. He released a pamphlet outlining his platform that

stressed building new relationships with governments and improving political, program and fiscal accountability.

The biggest shake-up in the federation was its recent reduction of seven vice-chiefs to four. Gopher seems to feel that an "examination of the re-organization of the FSIN" is required.

Adam, on the other hand, feels that there will be some growing pains with the new streamlined executive. The workload for each vice-chief will increase but "in the long term, it will be a lot better in terms of how things are done," he said.

The casinos are another issue that will certainly be important to the election. Profits from the four casinos have exceeded expectations and the federation has been studying the profitability of purchasing the Regina Casino from the provincial government.

Even though Adam considers buying the Regina Casino "an

option," he does want to analyze the social, as well as economic, effects of casinos on First Nations people.

"I want to take a serious look at the social implications of the casinos on our people. I want to look at that component and not just the money-making end," he said. "We have to look at whether the casinos have a positive or negative impact on our people."

As far as economic development is concerned, Gopher's pamphlet states: *The implementation of a First Nations economy can be structured to establish a community based economy, owned and operated by our Bands. The financing and institutional arrangements of a First Nations economy at the community level has to be a priority.*

As one of his portfolio assignments as the federation's seventh vice-chief, Adam was in charge of examining the effects of the 1930 Natural Resources Transfer Agreement. He feels

that the economic future of Saskatchewan's First Nations is in resource development.

"Self determination for our people is going to be in the area of natural resources," he said. "I think the biggest push is how co-operatively resources are going to be managed in the future. We've had a lot of running battles with the Natural Resources Transfer Agreement and the province. We have to look at other models for revenue," he said. "We can't just look down one road. We have to look at all the paths."

Despite repeated attempts, Blaine Favel could not be reached for comment. As well as the three candidates for chief of the federation, there will be 11 other candidates campaigning for three vice-chief positions. Terry Sanderson was the only candidate for second vice-chief and, unless he pulls out of the election, will be acclaimed on Oct. 16.

Hate message to university student a hoax

By Warren Goulding
Windspeaker Contributor

SASKATOON

An 18-year-old Native University of Saskatchewan student is undergoing counseling after it was revealed a hate message she claimed to have received was a hoax.

The first-year student on the U of S campus told security officials on Sept. 2 that the words "Squaw, Prairie Nigger,

Go Home" were scrawled on a piece of paper that was shoved under the door of her on-campus residence.

However, three days later, at a meeting with university officials and the president of the Indigenous Student's Council, the student admitted she wrote the note herself. She apologized and asked for help in dealing with the stress of attending university in a strange setting. Cathy Wheaton, president of the Indigenous Students' Coun-

cil, said the incident has underscored the problems facing the estimated 1,500 aboriginal students at the university.

"I don't want to speculate as to why this happened," Wheaton said. "I really have no idea."

"But I have a 14-year-old daughter myself, and as a mother, there's something that's really bothering this young woman and I hope they're going to find out what it is."

The identity of the student has been withheld but Wheaton said she comes from a remote reserve and has never lived on her own.

"She's very young and she's fresh out of high school. She's just a baby, just a few year older than my daughter," said Wheaton.

Aboriginal students face a myriad of challenges when they first set foot on the sprawling campus with its approximately 20,000 stu-

dents, Wheaton says.

"The first thing you have to deal with is that more than likely you're coming from a small community to an urban setting and that's a huge culture shock right there," she said.

Wheaton says Aboriginal students, particularly first-year people, feel overwhelmed by the situation and struggle with feelings of loneliness and isolation.

(see Hate message page 34.)

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Tribal show a success

By Rob McKinley
Windspeaker Staff
Writer

SEEBE, Alta.

"This is the way it should be. It should be friendly to everyone."

That's how Siksika Blackfoot Elder and Anglican minister Arthur Ayoungman summed up Tribal Day '97.

The Aboriginal showcase of culture, song and dance was held again this year at the Rafter 6 Lodge in the heart of Alberta's Kananaskis Country, on Sunday, Aug. 24.

Gate counts put the number of people attending the all-day event at about 700.

This was the fifth time the event has been held, and featured a very close up glimpse into Native life.

The majority of the people at the event were non-Native, and Ayoungman said it is important for people to better understand Indian culture.

"To me, all of this is very good," he said. "People need to know."

Several Aboriginal communities from across the province were on hand to pose for photographs and explain their culture to inquiring visitors.

The Red Thunder Dancers impressed the crowds with several different forms of tra-



ROB MCKINLEY

Daniel Crane from the Tsuu t'ina First Nation played to the crowds.

ditional dance and music, while fashion shows, wagon rides and musical entertainment kept everyone, young or old, entertained. On the main stage, the audience was treated to performances from Native recording artists Amy Ward, Laura Langstaff, and Wendy Oti Walker.

Walker, who sings many songs about building bridges between people, said the number of non-Native people coming to Tribal day was very positive.

"I see that as an incredible sign. It offers me a great deal of hope," she said.

All proceeds from the Tribal Day will go toward the upkeep of the Luxton Museum of the Plains Indian in Banff.

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FILE PHOTO

North of 60 star Tom Jackson said he wasn't aware of any plans for a made-for-television movie about the characters on the show, but producer Tom Dent-Cox said if all goes well there could be a movie ready for next fall.

Upcoming season could be *North of 60's* last

By Rob McKinley
Windspeaker Staff Writer

BRAGG CREEK, Alta.

Are the people of Lynx River going to be put out to pasture?

Like the characters who live in the fictional setting of the *North of 60* CBC television series, the show itself is facing some changes and upheavals.

After finishing filming the fifth and sixth seasons of the popular television series this past June, producers are not sure what will happen next.

Enough episodes have been shot at the Bragg Creek sound stage in southwest Alberta to take the series into the spring of 1998, but producer Tom Dent-Cox said there has been no further commitment from officials at CBC television.

Dent-Cox said CBC generally doesn't decide on a series' next season until the present one has finished. The show had been picked up without worry over the last five years of production, he said, but the forecast for the 1998 season isn't so clear.

"In this case we are less sure than we have been on the future

of the series," he said.

But there is some good news on the horizon.

Dent-Cox said there is a possibility the characters may be brought together for a television movie.

"One is in the workings," he said, adding that if the series isn't picked up in 1998, at least a movie would keep the show's characters alive.

"We are still waiting for official news on the fate of the series. We still hope there is some life there. We are talking to CBC and hope there will at least be a movie and a continuation of the characters."

Losing the series would be a blow to many Canadian fans, said Dent-Cox. The show has a great appeal to Canadian viewers and also has a following in the United States, he said.

The new season, airing on CBC, will offer some interesting situations and conflicts, said Dent-Cox.

After the discovery of oil near Lynx River, the characters will face all the benefits and drawbacks of an increasing economy.

"We'll see the town grapple with whether or not it can remain as a community in the face of out-

side pressure," he said.

Ironically, it is outside pressures which are placing the *North of 60* show in jeopardy off camera.

Dent-Cox said he understands the financial pressures that come with putting a television show on the air for a season. He also realizes the need for the television corporation to support other ventures. He just hopes that viewers will get to see the characters develop some more.

"We are not feeling that the well is dry. These are some very rich characters in a very rich setting," he said.

Officials at CBC could not be reached for comment, but it is believed they are negotiating funding for a movie idea.

Calgary based actor Tom Jackson, who plays one of the show's lead characters, said he hasn't been made aware of a movie deal or plans for the 1998 season.

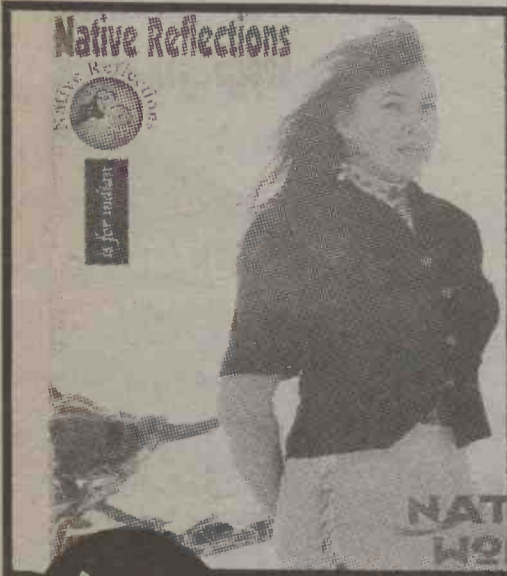
If a movie is agreed to, it is likely to be ready by the fall of 1998. Dent-Cox said a story line for a movie version about the people of Lynx River has not been ironed out yet.

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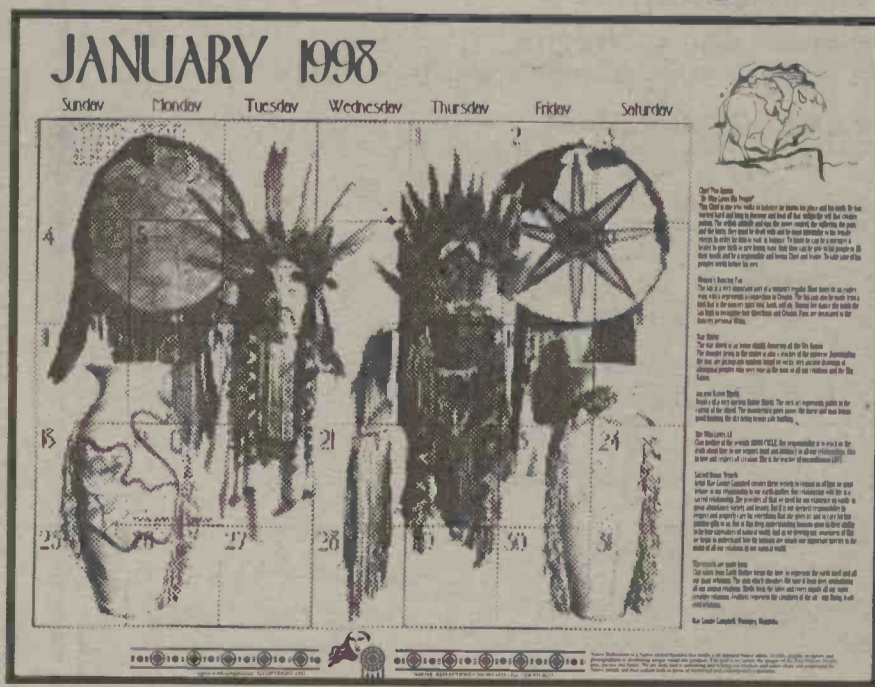
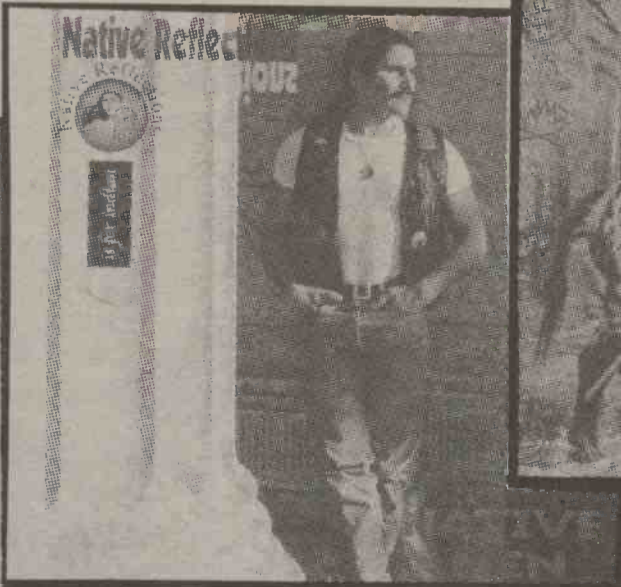
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Artist shares the 'great love of peace'

By Roberta Avery
Windspeaker Contributor

OWEN SOUND, Ont.

In the early days, Greg Staats' family recorded their history in the oral tradition; in his grandfather's time it was reported in journals.

Now Staats uses the camera to tell the story of his people.

Staats, 36, a Mohawk, was born and raised in Sour Springs, which is little more than a cross roads on the Six Nation Reserve near Brantford, Ont.

Staats, who opened a solo exhibit of his work at the Tom Thompson Gallery in Owen Sound on Sept. 13, is gaining international acclaim for his recreation of positive realities of First Nation people.

But it is the opportunity to share his life experience with the people who attend his lecture series that gives him the most pleasure.

"My work encourages dialogue and that's what's more important," said Staats.

Staats has always had an interest in photography and when he was 16 years old he saved up his earnings from his first job working in a department store and

bought his first camera.

In his early twenties, having graduated from Sheridan College's photography program, he was hired as an assistant to a fashion photographer, but the glitter of the fashion world soon faded for Staats and he began searching for a new direction.

Using a Polaroid camera, Staats found he was able to capture the directness and immediacy of the image — his photos now create a living wall of memory.

He returned to the reserve and found that he could continue his family's tradition by communicating through his camera.

His "Memories of a Collective Reality" which will be on display at the Owen Sound gallery until Oct. 19 is a repository of memo-



Greg Staats.

TED SHAW

ries for the artist. Each photograph refers to a different experience or influence in his life — a row of trees which his father and uncle planted, the church-yard where his father is buried, his grandmother's house.

His grandmother's house has been pulled down now, but Staats has recorded its existence in his own way. His grandfather before him recorded the family's important events in journals which Staats found hidden inside the walls of his grand-

mother's home.

Staats often uses a Native language in the titles of his work, sometimes in combination with English. He says his use of linguistic terminology is a reminder that his people's culture and their languages are still very much alive; its use also reflects his strong sense of community ethos.

In his 15-part "Requickening Address," Staats visualizes a trip into the sacred realm of the condolence cane used as a memory aid by the speaker at the Long House.

"Requickening Address" parallels the process of spiritual healing provided in the condolence ceremony. Staats has carefully selected and unfolded the healing process of a community.

Staats' work has been displayed across Canada and in the United States including the prestigious McMichael Collection in Kleinberg north of Toronto. But he prefers to work with smaller, artist run centres that have an educational component to their exhibitions.

"It's nice to be recognized for the work you do, but it's more important for me to have an opportunity to spread the good word of the great love of peace," he said.

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James Bay's talented young featured on CD

REVIEW

By Kenneth Williams
Windspeaker Staff Writer

James Bay Cree Youth
Compilation Album
1996
Cree Nation Youth Council

If this compact disc is any indication, then the James Bay area is a hotbed of musical talent. The 10 artists featured on this 15-track disc are the David Cox Memorial Singers, Charles J. Hester, Miigwin, Blue Thunder, Thunder Nation, Francine Weistche, Chiistin, Miiyobin and Joshua Iserhoff. A nice surprise about this project is that some of the material recorded are original compositions.

The music styles range from powwow singing to rock 'n roll, to gospel and jazz. The production values are a little uneven, but that's no fault of the artists involved. Even so, the talent, energy and creativity of the artists shines through on each track.

The gospel-jazz vocals of Francine Weistche are so incredible that she simply burns the

brightest on this disc. This is not meant as a slight to the other artists, who are all talented and deserving of recognition. It's just a plain fact that this singer has an incredible future ahead of her if she wants it.

She's fearless, yet respectful, in her rendition of Amazing Grace. It starts out much like you'd expect it, her voice ringing clear and soulful as she sings out the first verse. If she had left it there, you would be satisfied. But then she starts into this swinging-hopping-bringin'-down-the-roof blues and the song takes on an exciting new life.

But back to the production values, the sound is tinny and hissy and that is unacceptable for a compact disc. It harms the artists more than people think because the blame, unfortunately and incorrectly, will fall on them.

This CD probably isn't available in your local music store so if you want to buy it you'll have to call them directly.

For more information you can call the Cree Nation Youth Council at (819) 673-2600, or fax them at (819) 673-2606. Their address is 2 Lakeshore Road, General Delivery, Nemaska, PQ, J0Y 3B0.



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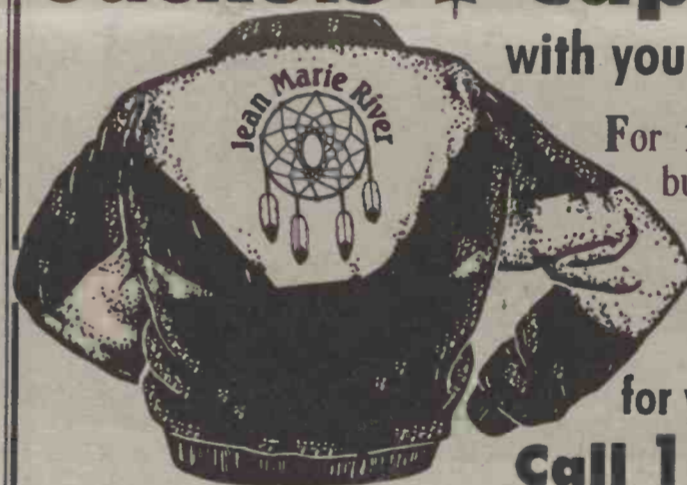
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As a young man, George Johnston ordered a camera from an Eaton's catalogue and taught himself to use it and to develop and print his own photographs. Directed by a clan relative, this film is a unique portrait of a man who was a keeper of his culture. Johnston cared deeply about the traditions of his people and recorded a critical period in the history of the Tlingit nation during the 1930s and 1940s. His legacy was to help the Tlingit people dream the future and remember the past.

52 minutes C9197 056/E9708 \$39.95

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Anishinabe REVIEW

By Kenneth Williams
Windspeaker Staff Writer

The Star-Man and Other Tales
By Basil H. Johnston and
George (Wah-sa-ghe-zik)
Illustrated by Ken S
(Nohdin)
64 pages, University of T
\$19.95 (h.c.)

Books like *The Star-Man* are small pieces of the giant that is Aboriginal culture. You may not understand them because they clash with Western esthetics of plot, character, and they give you a tantalizing glimpse in the Anishinabe world.

The nine stories in *The Star-Man* are enticing you to learn more about Anishinabe culture. The book is illustrated with vibrant paintings of Ken S who is from the Batchewana First Nation in Ontario. Anishinabe name is Nohdin, which means Wind in English.

These are stories that have been handed down through generations. Basil Johnston and Anishinabe from the Croker First Nation in Ontario and Jonas George Anishinabe who was born in 1850 on the Rama First Nation in Ontario, are listed as authors on the book, but the

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Anishinabe tales entice reader, preserve culture

REVIEW

By Kenneth Williams
Windspeaker Staff Writer

The Star-Man and Other Tales
By Basil H. Johnston and Jonas George (Wah-sa-ghe-zik),
Illustrated by Ken Syrette (Nohdin)
64 pages, University of Toronto
\$19.95 (h.c.)

Books like *The Star-Man* are small pieces of the giant mosaic that is Aboriginal culture. We may not understand the stories because they clash with the Western esthetics of plot, theme and character, but they give us a tantalizing glimpse into the Anishinabe world.

The nine stories in *The Star-Man* are enticing you to learn more about Anishinabe culture. The book is illustrated with the vibrant paintings of Ken Syrette who is from the Batchewana First Nation in Ontario. His Anishinabe name is Nohdin, which means Wind in English.

These are stories that have been handed down through the generations. Basil Johnston, an Anishinabe from the Cape Croker First Nation in Ontario, and Jonas George, an Anishinabe who was born in 1850 on the Rama First Nation in Ontario, are listed as co-authors on the book, but this isn't

accurate. These stories have been collected by Johnston, who translated them into English. Two other storytellers, Sam Ozawamik and Frank Shawbedees, are also featured.

This book is a good introduction for those who are unfamiliar with how Aboriginal tales work. The reader might be distracted by the fact that the characters are inconsistent, or that some of the stories end abruptly and don't seem to have much of a point. This is more due to the English translation which doesn't have the nuances of the Anishinabe language to fill out the hidden meanings in the story. But these stories still move the reader.

Even though it looks like a children's book, adults will find themselves more challenged by it than children. Children will find the logic and meaning in these stories faster than adults, because they haven't been programmed to appreciate Western literature. There's nothing wrong with Western literature, except that it has a set of rules that are hard to shake whenever you try to appreciate something else.

Have you ever watched a movie that's been dubbed into English? I'm a subtitle person myself because the original actor's emotion and skill mean more to me than hearing a foreign film in English. The actors they hire for dubbing are doing

the best they can, but they have to react to what the actors on-screen are doing. For anyone who's ever acted, this is an incredible hurdle to overcome.

This book is like a really good foreign film that's been dubbed into English, but something's been lost in the translation. I'm only saying foreign film for the sake of making a metaphor; I know English is really a foreign language to the Aboriginal people of Canada.

Johnston, an author and educator who's been preserving the Ojibway culture for most of his life, has presented several tales from the Anishinabe culture. He's fluent in the Anishinabe language as well as English.

There has been loud and often bitter debate about writing down Aboriginal stories in English. The original context is different, and the drama and cadence of the speaker is lost. But what is that compared to losing these stories forever? Whatever people's opposition to writing is, there is no better way to preserve a culture than to have some sort of permanent record of it.

If we can't have the stories in the original Anishinabe language, at least we have something. So maybe a little gets lost in the translation, there is enough there for the culture to shine through and express itself.

Hey, a culture is "better read than dead."

The Star-Man and Other Tales



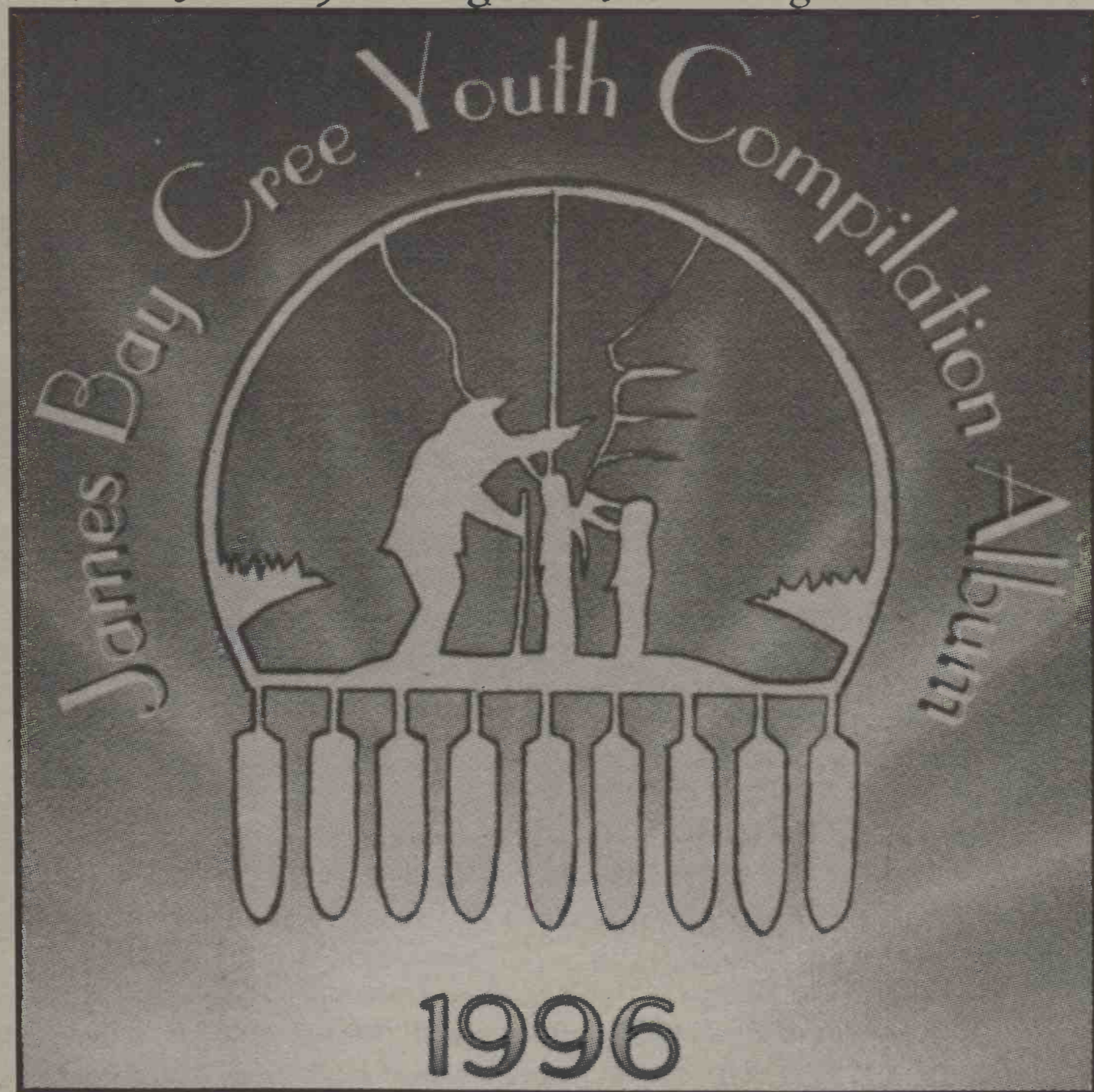
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Nurses concerned with suicide rate

By Rob McKinley
Windspeaker Staff Writer

DARTMOUTH, N.S.

More than 200 Aboriginal nurses are expected to meet in Dartmouth, N.S. on Oct. 18 and 19 to discuss the increasing occurrence of Native suicide. Also on the agenda is workshops in AIDS prevention.

The Aboriginal Nurses Association of Canada is hosting the teaching conference and is basing its discussions on issues coming from an Assembly of First Nations youth conference held last February. The theme of the Dartmouth conference is "Keeping our Children Safe."

Serge Pesant, executive director of the nurses association, said they decided to follow up recommendations of the youth conference because, all too often, such recommendations are not acted upon.

"A lot of times, nothing concrete comes out of them," he said.

The association, which has about 300 Aboriginal nurses as members from coast to coast, has been hearing of the suicide and AIDS problems from its members in every part of the country.

Pesant said suicides have become a major health issue for Aboriginal communities across the country. He said outpost nurses and front line health care workers are seeing a dramatic increase in self-inflicted injuries and suicides.

Statistics from the Royal Commission on Aboriginal

Peoples report the rate of suicides among Aboriginal youth is five to six times higher than that of non-Aboriginal youth.

The conference will feature some expert instructors in the fields of AIDS and HIV and suicide prevention.

The nurses are hoping to learn how to spot trouble in the communities before disaster strikes.

Pesant said AIDS, in particular, in Native communities is of great concern because the number of infected people is on the rise. Treatment of the virus is also less available in Aboriginal communities, he said.

"It is the limitations of the care that is given in the Aboriginal communities that is in question," he said.

The suicide prevention workshops available will teach the nurses what leads a person to take his or her own life, how it affects the rest of the community, and how to prevent suicide once the indicators are noticed.

He said this could mean that nurses will take on a much larger role in Native communities. In addition to providing the health care, nurses will also be able to refer individuals to counselling services and prevention programs.

Each workshop at the conference will be videotaped and the tapes made available for communities across Canada. They will serve as educational material for Aboriginal communities that want to work to bring the number of AIDS cases and suicides down.

University of Oklahoma

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Native Fitness Training - Special Populations
Instructional skills for teaching fitness to people in treatment centres and for teaching children
November 7 - 8, 1997 - Tempe, AZ

Youth Wellness & Leadership Institute III
December 1 - 2, 1997 - San Diego, CA

Native Youth Paths IX Conference
December 3 - 5, 1997 - San Diego, CA

Native Fitness Training - Special Populations
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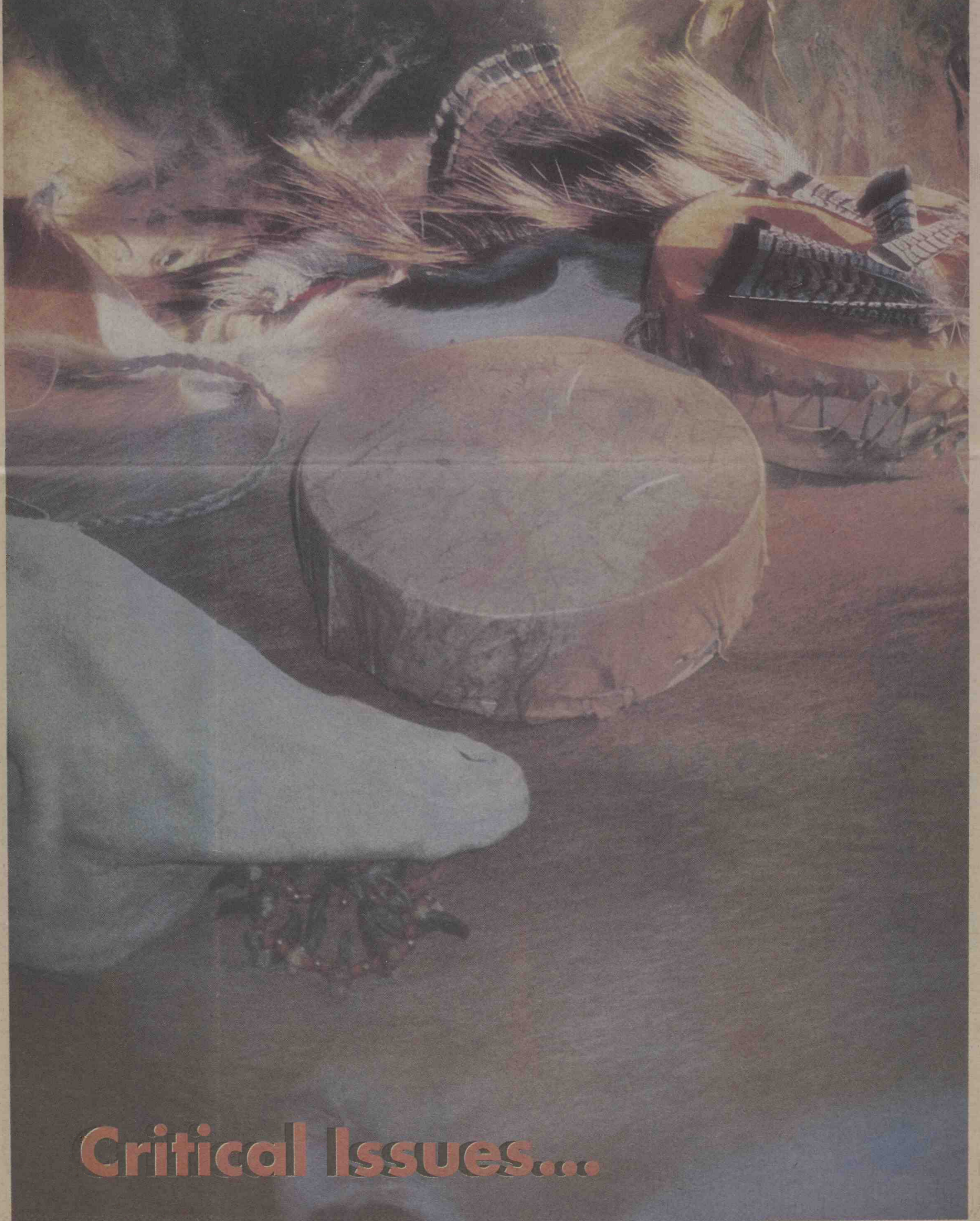
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Windspeaker's Classroom Edition... : our vision



Bert Crowfoot, *Windspeaker* publisher.

"Windspeaker's commitment to Aboriginal youth has never been greater. By providing as many of Canada's youth with access to such a unique educational tool as Classroom Edition at no cost, *Windspeaker's* Classroom Edition and its many partners are playing a fundamental role in positively impacting our future as Aboriginal people. It is *Windspeaker's* belief that open dialogue and free exchange of views will enable greater understanding and sensitivity of Aboriginal issues, culture, and dreams."

Response to Classroom Edition from educators has overwhelmingly shown that Classroom Edition should be, and must be, in every High School throughout Canada.

Windspeaker recognizes that knowledge and understanding of Aboriginal history as well as current issues is required if a positive change in the perceptions of Aboriginal people is to occur. This knowledge is essential if Aboriginal people are to achieve their rightful place in the formation and development of Canada. In the not so distant past most Canadians learned of the "discovery" and exploration of Canada by European explorers while the contribution of Aboriginal people to the establishment of Canada was

overlooked.

As future leaders and decision makers, Canada's youth must be given opportunities to consider different viewpoints, so that they may be better capable of making informed decisions. *Windspeaker's* Classroom Edition has been developed exclusively to provide information critical to making informed decisions concerning Aboriginal people. The information contained in the Classroom Edition will play a crucial role in breaking down barriers and increase understanding between individuals, communities and cultures and, in so doing, help to preserve Aboriginal culture in Canada.

The ability to produce and distribute such an important educational tool has never been successfully done before. *Windspeaker* has now successfully published four Classroom Editions within the last 2 years. *Windspeaker* is published by the Aboriginal Multi-Media Society of Alberta (AMMSA), a non-profit society dedicated to serving the Aboriginal community through objective and informative communications.

Windspeaker's Classroom Edition, to be successful and have a substantial impact on a national level, requires partnership with organizations who share *Windspeaker's* vision. Through the financial assistance of leading Canadian corporations, the Classroom Edition is provided free of charge twice each school year to more than 600 schools throughout Canada. Schools are sent class sets of Classroom Edition for a total extra distribution of 10,000 copies. Every *Windspeaker* subscriber also receives a copy of the Classroom Edition. The total distribution for each Classroom Edition is a minimum of 25,000 copies.

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Distributed throughout British Columbia and Yukon.

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Ad not

By Kenneth Williams
Windspeaker Staff Writer

Numerous health threats, such as AIDS, diabetes, alcoholism, and just a few. The human cost is more than just claim the lives of individuals, secondary damage to families, the strain on communities, and the cost to communities fall-out.

As bad as these health threats are to a greater or lesser degree, the health threats to the original people are more serious.

Aboriginal people who smoke or smoking of any other substance showed that the American Indian population had about a 40 percent higher percentage when compared to the White population.

The numbers are high. A 1994 Canada survey, 57 percent of Aboriginal teenagers indeed be higher. And the numbers of people under-reported are even higher. Just for example, the Inuit had the highest rate of smoking in Canada with 72 percent of Inuit youth (19 years and over) smoking.

"It's a tragedy," says Ottawa based Noni, a former member of the exploitation of the exploitation of that one out of every 100 means a lot of prevention.

Aboriginal people with tobacco. It is a tragedy. The tobacco used in the past was from a species that the Indians of the Caribbean brought to its ancestor. The process of selective breeding of tobacco for recreation was ingested - that was ingested - poses. That quickly changed. They saw the profitable potential and seeds for trade. The milder flavor and big leaves were the result.

Before the arrival of tobacco for recreation that was ingested - poses. That quickly changed. They saw the profitable potential and seeds for trade. The milder flavor and big leaves were the result. The European nations saw the potential of tobacco for trading and started smoking. Tobacco never lost its appeal, but the original strains of tobacco became rarer. Inevitably, they weren't traded. Inevitably, the trade tobacco began to be used in religious ceremonies because it was easier to find. It is not common for commercial tobacco to be used in Aboriginal sacred ceremonies without a second thought to its lack of spiritual value. (Continued on page 3)

Addiction, not tradition

By Kenneth Williams
Windspeaker Staff Writer

Numerous health problems plague Aboriginal people: HIV and AIDS, diabetes, alcohol or other substance abuse, and suicide are just a few. The human cost is enormous as these problems do more than just claim the lives of the victims. There is often longer-term secondary damage done as a result of these illnesses. The break-up of families, the strain on health care resources, and the imperceptible cost to communities that lose productive members are all part of the fall-out.

As bad as these health problems are, they are recognized and, to a greater or lesser extent, treated. But one of the most damaging health threats is one that is the most preventable, yet plagues Aboriginal people more than any other: tobacco addiction.

Aboriginal people in North America have the highest rate of smoking of any other population. A 15-year study in the United States showed that the American Indian and Alaskan Native adult population had about a 40 per cent rate of tobacco use. This is the highest percentage when compared to the African-American, Asian, Hispanic and White adult populations.

The numbers are worse in Canada. According to a recent Health Canada survey, 57 per cent of Aboriginal adults and 54 per cent of Aboriginal teenagers are smokers. Worse yet, these numbers may indeed be higher. An analysis of the data indicated that Aboriginal people under-report smoking in surveys conducted by non-Aboriginal people. Just for comparison, the national rate of smoking is 31 per cent.

The Inuit had the highest percentage of smokers of any group in Canada with 72 per cent of the adult population using the product. Inuit youth (19 years or younger) reported a 71 per cent rate of smoking.

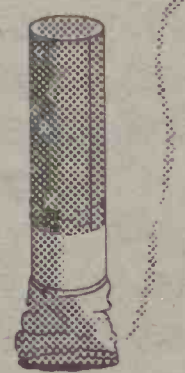
"It's a tragedy," said Garfield Mahood, executive director of the Ottawa based Non-Smokers' Rights Association. "It's another indication of the exploitation of another population in this country. Given that one out of every two users will be killed by the product, that means a lot of preventable death."

Aboriginal people, however, have had a long term relationship with tobacco. It is a plant indigenous to North and South America. The tobacco used in commercial cigarettes today is descendent from a species that the Spaniards took from the Arawak and Carib Indians of the Caribbean. But the plant today bears little resemblance to its ancestor because it has been altered through 500 years of selective breeding to increase its nicotine potency and leaf size.

Before the arrival of Columbus, Aboriginal people never used tobacco for recreational purposes. It was, and is, a powerful plant that was ingested — smoked or chewed — for strictly religious purposes. That quickly changed after European contact. The Spaniards saw the profitable potential of tobacco and began using the leaves and seeds for trade. Pretty soon newer strains were being created for milder flavor and bigger leaves. This was called 'trade tobacco.'

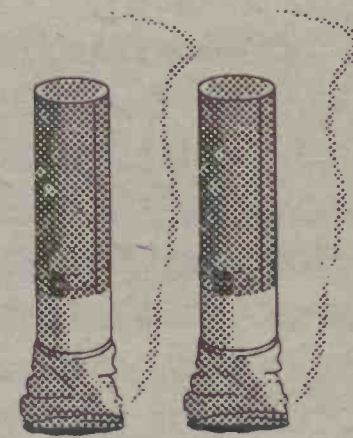
The European nations that settled eastern North America used tobacco for trading. Aboriginal people soon picked up the habit and started smoking trade tobacco recreationally. Tobacco never lost its religious significance, but the original strains used for ceremonies became rarer because they weren't traded. Inevitably, trade tobacco began to be used in religious ceremonies because it was easier to find. It is now common for commercial tobacco to be used at Aboriginal sacred ceremonies without a second thought to its lack of spiritual significance.
(Continued on page 12.)

Tobacco is a very powerful and dangerous substance. Whether it is gathered in the wild, raised by Native Americans, or purchased in the form of cigarettes, cigars and other commercial products, tobacco has the power to cause very serious illness and death. When used properly and with respect, in small amounts in traditional American Indian ceremonies, tobacco is a positive source of power. When misused, especially in the form of cigarettes, snuff, cigars and other commercial products, tobacco is a deadly killer.
— Information from the Traditional Native American Tobacco Seed Bank and Education Program.



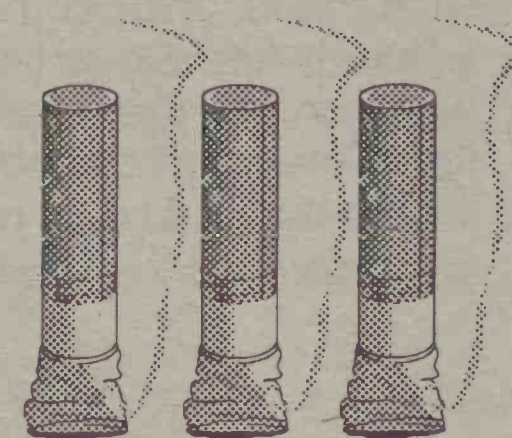
QUESTION 1:

WHY DO YOU THINK ABORIGINAL PEOPLE ARE MORE PRONE TO USING TOBACCO PRODUCTS THAN ANY OTHER SEGMENT OF CANADIAN SOCIETY?



QUESTION 2:

DO YOU HAVE PROGRAMS IN YOUR COMMUNITY DESIGNED TO RAISE AWARENESS OF THE DANGERS OF SMOKING OR HELP PEOPLE QUIT SMOKING IF THEY WANT TO?



QUESTION 3:

HOW DO WE BALANCE TRADITIONAL USE OF TOBACCO PRODUCTS WITH THE GLOBAL HEALTH CONCERN?



THE INDIAN ACT

By Paul Barnsley
Windspeaker Staff Writer

Compared to timeless works like the Magna Carta, the United States Constitution or the Iroquois Confederacy's Great Law of Peace, the Indian Act isn't much. But for the 600-odd band councils in Canada, it's the alpha and omega of day-to-day life.

The original Indian Act was written in the last century at a time when Aboriginal people were still being hunted for sport by colonial powers. That's not news, it's documented fact. European settlers found the Indigenous peoples' presence and claim on the lands and resources of the New World to be a problem that could be treated like a gopher infestation. That attitude is clearly present, especially in the earliest versions of the act.

The Indian Act was last given a major overhaul in the 1950s. In those days, Aboriginal people in Canada were risking criminal conviction if they attempted to hire lawyers to represent their interests; Aboriginal veterans were fine enough to serve in the Canadian army during the Second World War, but they couldn't have a drink with their comrades when they returned home because of race barriers that rivaled anything that the southern United States or South Africa had to offer. The act was modernized to reflect an only slightly more benevolent approach than the one of 'Great White Father' paternalism or the ruthless Conquistador mentality of the original framers. Yet the aim of the legislators in the 1950s still appeared to be condescendingly geared toward ending all cultural, legal and political distinctions between themselves and Aboriginal people.

If you read between the lines, it's very easy to see that the Indian Act was passed and amended by the Parliament of Canada to serve as an interim law that would deal with the 'Indian problem' for the time it took the government and its bureaucracy to find a permanent solution to that problem — total



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assimilation.

Assimilation has always been on the table. Traditional people say that band councils were established (frequently at the point of a gun) to let Aboriginal people preside over their own destruction. When you look at it from that point of view, it appears to be a chillingly malevolent move for a government to make, especially one for a country with a reputation as a liberal democracy that values human rights.

In many First Nation communities there is a serious split between those who have embraced the Indian Act system and those who have not. That is a very painful division that does great harm to these communities. It doesn't get as much attention as the harm done by the residential school system and other attempts by the churches and governments to convert Aboriginal people into Euro-Canadians, but the harm done by the loss of traditional Aboriginal self government systems is every bit as harmful. Bitterness and suspicion poison all dealings between the two sides. The traditional people call the band council supporters sell-outs and traitors. The band council supporters are outraged by such serious attacks. They are frozen between where they'd like to be (serving their people with honor in the traditional way as they believe their pre-contact leaders did) and where they feel they must be (functioning in a modern world in the best possible way.)

The average reserve community has a population of a few hundred people. The band council performs a similar function to that of a municipal government for those people but there are crucial differences between the two political systems.

Because band councils don't rely on the taxation of their people to pay for services, the money comes from the federal treasury. The tax-exempt status of Aboriginal people has its roots in agreements between the European settlers and the original inhabitants of what is now Canada. Land was made available to the newcomers in exchange for a guarantee that Indigenous people would never have to submit to the Crown's taxation. In most cases, the Aboriginal leaders of the time saw themselves to be representing separate nations; they were allies, not subjects, of the Crown. Somehow, through the course of westward expansion and settlement, the settlers assumed political control over all the lands and people. That control was frequently obtained by force.

The Royal Proclamation of 1763 spelled out exactly how land could be acquired from the Indigenous population in British North America. The British king wanted his representatives in North America to uphold the honor of the Crown by dealing fairly and openly with the Indigenous peoples. That high water mark in the behavior of the colonizing powers has left an expensive legacy for modern governments.

(Continued on page 5.)

(Continued from page 4)

One of the sub-texts — especially in the deficit 1990s — has been the attempts to minimize the mate and legally binding their predecessors to the nal people.

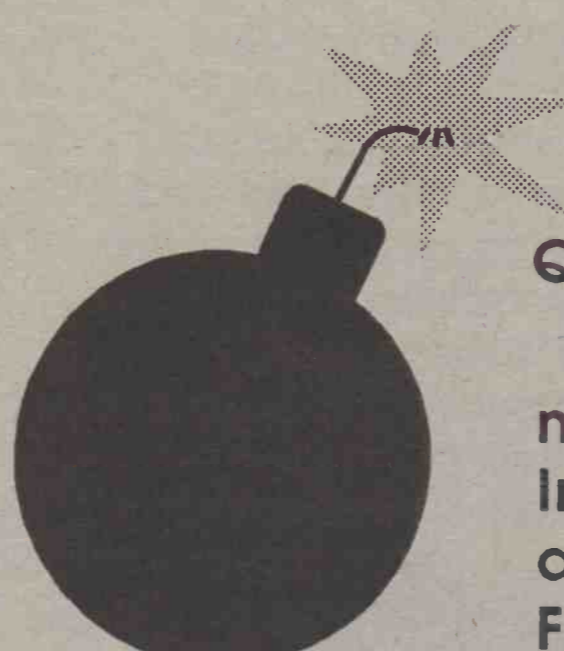
In the federal election, the be-elected Liberal Party to support the inherent r ple to govern themselves stride forward. It appee government was prepa departure from the assir vious administrations. Bu fairs Minister Ron Irwin i ment's plan to impleme plan was not well-receiv ers. The self government the federal government; the power to govern wa power from Ottawa to was a subordinate pov ognition of sovereign Fir The federal government intention of sharing any

The phillsophical pro are only the beginning facing Aboriginal gove cil or tribal council with \$40 million to \$50 mil Meadow Lake Tribal C



Question 1:

What are the differences between the band council system and a municipal government system?



Question 2:

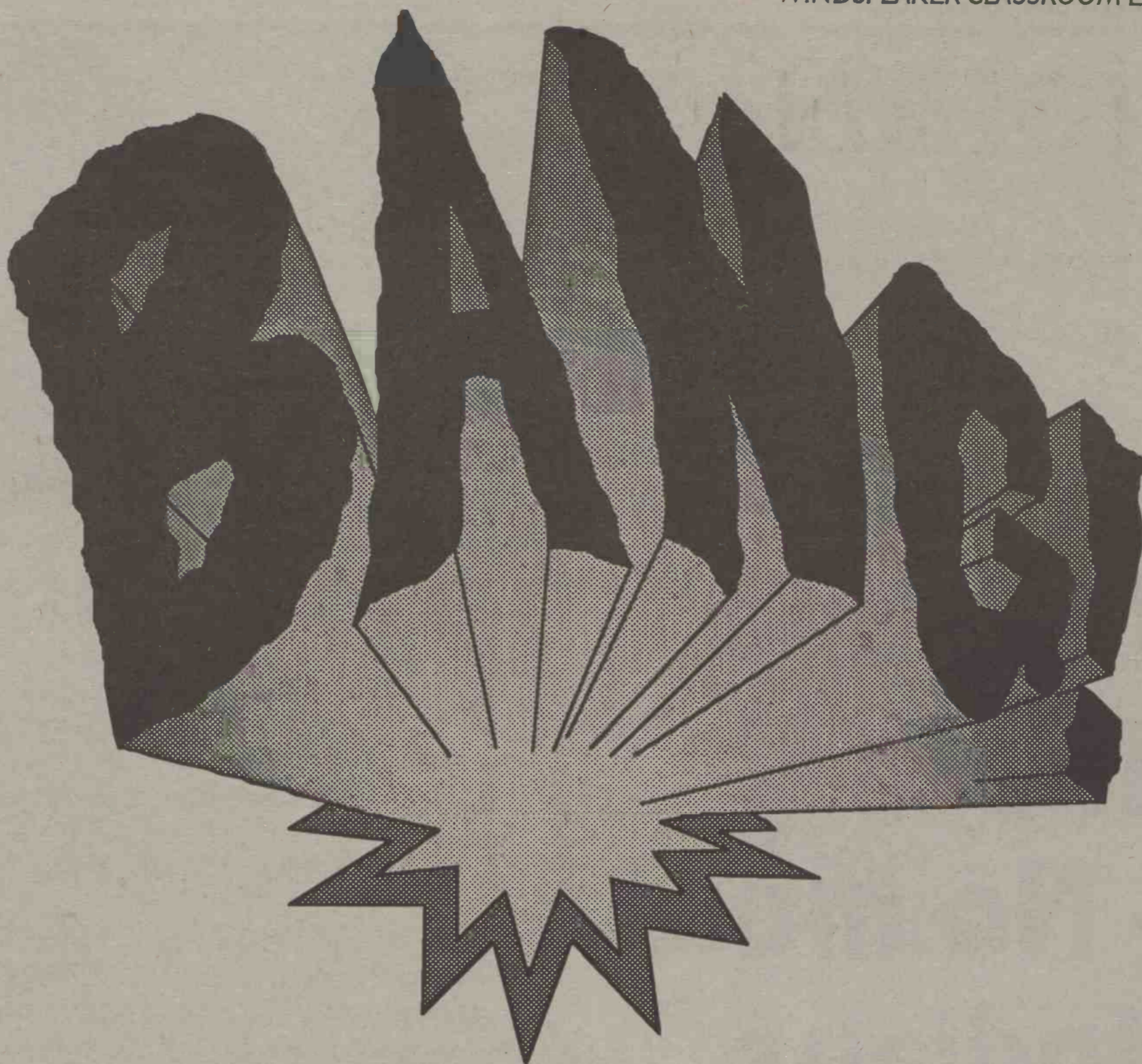
Indian Affairs introduced a number of amendments to the Indian Act. Though some of the amendments would have helped First Nations, Aboriginal leaders rejected the proposal completely. Why?



Question 3:

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(Continued from page 4.)

One of the sub-texts of life in Indian country — especially in the deficit cutting mania of the 1990s — has been the federal government's attempts to minimize the cost of keeping legitimate and legally binding promises made by their predecessors to the ancestors of Aboriginal people.

In the federal election of 1994, the soon-to-be-elected Liberal Party of Canada pledged to support the inherent right of Aboriginal people to govern themselves. It looked like a huge stride forward. It appeared that the federal government was prepared to make a radical departure from the assimilation policies of previous administrations. But when then-Indian Affairs Minister Ron Irwin introduced his department's plan to implement self government, the plan was not well-received by Aboriginal leaders. The self government plan put forward by the federal government did not recognize that the power to govern was inherent. It delegated power from Ottawa to the First Nations and it was a subordinate power, certainly not a recognition of sovereign First Nation governments. The federal government showed that it had no intention of sharing any of the real power.

The philosophical problems of the Indian Act are only the beginning of the many problems facing Aboriginal governments. A band council or tribal council with an annual budget of \$40 million to \$50 million (Saskatchewan's Meadow Lake Tribal Council and Ontario's Six

Nations are both in that range) has a complex job to do as it goes about providing services for its membership. It's a job that is on the same scale as that faced by a good-sized town council. But unlike in a municipal government's budget, there is no money in the Indian Affairs budget for a full-time planner or legal department or other professional supports. As the population in First Nations grows, the pressures on band councils will grow accordingly.

Robert Manuel, a former chief of British Columbia's Neskonlith band who ran unsuccessfully for national chief of the Assembly of First Nations, has seen the pressure and complexity of the job of chief or councillor grow during his quarter-century in politics. He believes the AFN must become a counter-bureaucracy that can handle the complex political maneuvering that is required so bands can hold their own when faced with government policies that are contrary to the best interests of band members. That's only because there is no money for each band council government to set up its own collection of skilled help.

Aboriginal people in Canada watched closely as the United States handed over authority to American tribes many years ago. The Aboriginal people south of the border took over budgets and authority for many things that the federal Bureau of Indian Affairs had looked after for many years. The mistake that the American tribes made was in not figuring in the cost of legal and professional services that were pro-

vided to the bureau by other branches of the government. Those support systems were expensive and were not part of the budgets the tribes took control of. The extra cost soon had the tribal governments in over their heads. In many cases they were forced to sell off their precious land base to survive. This led to the infamous checker-board reservations where land reserved for the tribe was dotted with plots that had been sold off to non-Aboriginal owners in order to raise money.

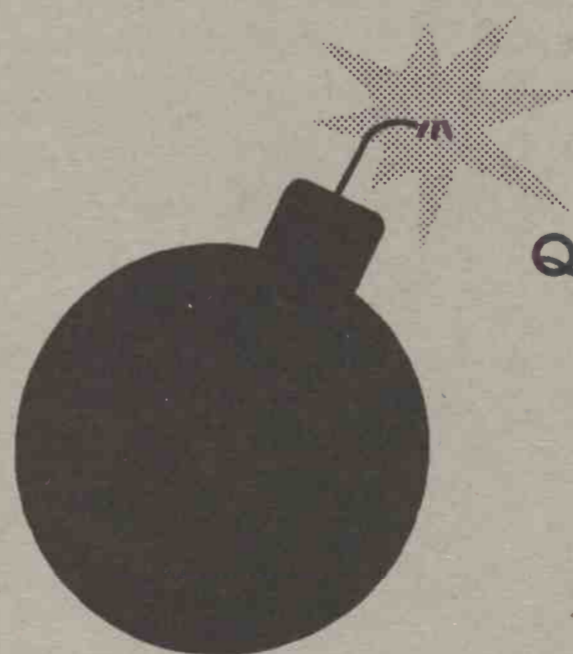
Traditional leaders believe it was yet another attempt to finish them off. First Nations began with the entire North American continent. Within a couple of hundred years, their population decimated by disease and the Indian wars, they were reduced to living on tiny patches of land, land that was almost always the least valuable, least attractive real estate. It seems quite reasonable that some Aboriginal people are suspicious of every move that the non-Aboriginal governments make. History suggests they'd be fools not to be.

But the continued growth of the Aboriginal community and its unwavering determination to preserve its culture and traditions suggests that there must be a major change in the way the game is played. That change will either be a mutually acceptable replacement for the Indian Act that includes a reasonable settlement of land claims or Canada will have to finally give up all pretense of dealing fairly with Indigenous people.



Question 3:

What First Nations communities are operating outside the Indian Act? What has replaced it?



Question 4:

There have been many attempts to assimilate the Aboriginal population. Name a few of them and explain how assimilation was tried.

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By Rob McKinley
Windspeaker Staff Writer

When it's gone, that's it — No more Indians

Museums and cultural centres preserve a people's history. The artifacts and memories can be seen through display cases or in photographs, but what about a language?

Who preserves a culture's language?

Historically, Aboriginal language has been passed down from one generation to the next. It is an oral relay from a community's Elders to the youth. So what happens if the flow is disturbed? What happens if a single generation fails to pass on the wisdom of the Elders?

According to a report compiled in 1990 by the House of Commons Standing Committee on Aboriginal People, 43 of Canada's 53 Native languages are "on the verge of extinction." Ten more are described as threatened. Only three: Cree, Ojibway and Inuktitut were believed to be strong enough to survive.

Joe Chosa, an Elder with the Lac du Flambeau Ojibway Tribe in Wisconsin, is one of three people taking on the task of teaching the local dialect of the Ojibway language to the people there.

Chosa said teaching a language is more than just words.

"We are trying to teach them to be proud of who they are and proud of their heritage, proud of the things that we do."

He said it is a slow process for several reasons. The Ojibway language is complex, consisting of a number of words that are very similar, but mean very different things. Another reason is that the language has been nearly wiped out after years of attempted assimilation.

"The culture was taken away from us during the boarding school days and from... religion. We'd like to bring the language back to our people," Chosa said.

The language classes are getting a good reception from the community, Chosa said, but more can be done.

Local schools are now offering Ojibway language classes. Grade 1 to 8 students in the Lac du Flambeau area are now being taught the language.

Gregg Guthrie, the acting director at the George W. Brown Jr. Ojibway Museum and Cultural Centre in Lac du Flambeau is one of the big supporters of the language revitalization.

Although the Ojibway language is one of the stronger Aboriginal languages, the local dialect is in danger of disappearing, said Guthrie.

He compared the threat to that of endangered animals and birds.

"When its gone, its gone for ever."

He said the three Elders teaching now are just about the last of the 3,000 tribal members who still know the language and the customs of their people.

In order to boost the number of people speaking their language, Guthrie said the Elders have recorded audio tapes. The tapes and classroom lessons are available to anyone who is interested, he said.

The tapes will help to spread the teachings on a wider scale.

"Before that there were only individuals talking in the homes. Now it's a matter of public access," he said.

Aboriginal language classes are becoming more and more of a common sight across the continent. In Canada, public school boards are now offering Native language classes in many schools. First Nation schools are also realizing the need to begin traditional language instruction.

The Chief Taylor Elementary School in Onion Lake, Sask. is taking the learning a step further. The school is teaching Cree immersion. Songs, books, pictures and lessons are all taught in the Plains Cree dialect. The students stay in the immersion program from nursery school to Grade 3. They then switch to a combination of Cree and English instruction.

(see Preserving Aboriginal Language page 7.)

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If changes are to come in the way languages are promoted and preserved, action needs to take place. Relying on the people is one thing, but giving them a way to deal with the problem is another.
Heather Blair, an assistant professor at the University of Alberta Faculty of Education, said steps need to be taken on three levels to make sure a language will survive.
The community, schools and Elders need to promote the use of the mother

language. On a larger scale, more support for Aboriginal languages needs to come from provincial and federal levels.
People, including non-Native people, also need to place more value on Aboriginal languages, she said.
Blair said it is difficult to determine when a language is in danger of being lost. It can sometimes just be in a state of change, but when a language is on the verge of disappearing, it happens all too quickly, she said. It is hoped communities will wake up to the importance of preserving their languages, and to show other people the impor-

tance of Aboriginal languages in any society.
An intensive study Blair worked on called *Indian Languages Policy and Planning in Saskatchewan: Research Report* looked at language and language education in six northern Saskatchewan communities. Within the 127-page document, there is a quote from the Federation of Saskatchewan Indian Nations which reads:
"We, the Indian people of Saskatchewan, are determined to retain our languages. We are oral people. The spoken word holds the key to our reality. Our Elders are the trustees, teachers, and interpreters of our complex heritage.

We are determined to return to the source of our wisdom and to learn anew.
"We hear the Elder's words and are striving to understand. We are determined to give our children the opportunity to be involved in our unique world views, histories, legends, stories, humor, social rules, morality, and ways of seeing and describing our worlds. Our languages teach us these things. We cannot afford to lose them."
The study, available from Saskatchewan Education, contains action steps and recommendations for communities to follow as a way to pre-

serve their languages.
A main goal noted in the study is for communities to organize action plans to keep language and language education strong. People can't just hope for change, they have to provide the means for change to happen.
"It is going to take time, effort and money. The task is enormous and urgent, but with comprehensive planning, commitment and serious work, some of these languages can be saved," said Blair.

PRES

(Continued from page 6)
"If the teachers can't speak Cree and can't pass it on to them in Cree and if their parents reinforce it at home, then the language becomes a natural part of their lives," Brian MacDonald, head of the Cree curriculum development team at Onion Lake's Saskatchewan Learning Centre.
Keeping a language alive and useful is no small feat. It may amount to its survival as a language that has lived and is expected to remain strong in Inuktitut.
Part of the reason that is that the language has not been allowed to fade away. It is estimated that there are at least 60,000 Inuktitut speakers in Canada.
As Aboriginal immersion schools are now becoming common across the country, neither are the papers written in the text.
Nunatsiaq News is an exception. The paper has been serving the Arctic region of the country for over 20 years. It prints stories in both Inuktitut and English.
In the mainstream press, said *Nunatsiaq* editor Dwane Wilkin, "there are a few more which are bilingual with French or English printing, but none with Aboriginal and Inuktitut words."
"For us it is the only way to reach readers who are unilingual — Inuktitut readers who only speak Inuktitut."
Wilkin said he hopes the paper is helping to keep the language alive.
"It's a working language and if people don't use it, then it becomes a dead language."
The paper is helping to keep the language vibrant and useful," he said.
Relying on the words or recorded instead of direct relay, a language from one generation to the next may be a benefit. The survival of a language is also opening up economic benefits for Aboriginal people.
Joe Chalifoux is the marketing with Duval House Publishing Inc. in Edmonton. Duval House has created a Nation's language series made up of

that's it — No more Indians • When it's gone, that's it — No more Indians • When it's gone, that's it — No more Indians • When it's gone, that's it — No more Indians •

PRESERVING ABORIGINAL LANGUAGE

(Continued from page 6.)
"If the teachers can talk to them in Cree and the parents reinforce it at home, then the language becomes a natural, living part of their lives," said Brian MacDonald, head of the Cree curriculum development team at Onion Lake's Saskatchewan Learning Centre.

Keeping a language alive and useful is paramount to its survival. One language that has survived and is expected to remain strong is Inuktitut.

Part of the reason for that is that the language has not been allowed to fade away. It is estimated that there are at least 60,000 Inuktitut speakers in Canada.

As Aboriginal immersion schools are not yet common across the country, neither are newspapers written in Native text.

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"It's a working language and if people don't use it, then it becomes a dead language."

The paper is helping to keep the language "vibrant and useful," he said.

Relying on the written words or recorded words instead of direct relay of a language from one generation to the next may be a benefit in the survival of a language. It is also opening up some economic benefits for Aboriginal people.

Joe Chalifoux is with the marketing wing of Duval House Publishing Inc. in Edmonton. Duval House has created a First Nation's language learning series made up of

books, tapes and now CD's for school-aged children across the country.

"The response has been great, phenomenal," said Chalifoux. "We've been getting orders from across the country."

Duval House offers starter courses and intermediate courses in Cree, and starter courses in Ojibway, Dene and Swampy Cree, just to name a few.

The use of written and recorded teachings is very important in keeping a language alive, said Chalifoux.

"It is teaching more and preserving (the languages)," he said.

Alberta's Treaty 6, and in particular the Saddle Lake First Nation, helped to get the Cree learning series going, and the Samson Cree are currently working on getting a course ready for the publishing company to market.

Chalifoux said it is important for all First Nations to work together to help preserve the language and cultures of all Aboriginal people.

Donna Peskemin is the new Cree language instructor at the University of Alberta Native Studies program. She sees the economic spin-off that the resurgence in the Aboriginal language is producing, and she also sees the need to keep the learning curve growing.

"We have to see our language not as a problem any more, but as a resource. I'm making a career out of my language."

Peskemin said to relearn your own language is a step toward the future that needs the lessons of the past to succeed.

"Now we have to return to the wisdom of our Elders to return to the language," she said.

"We need to expand. We need to work together to promote our languages. . . We all need to come together and revive it and educate our Native youth."

Languages like Cree are moving in the right direction because most of the words are already in written form, she said.

"But a lot of other languages are disappearing. Elders who do have the wisdom are passing on so fast. We need to make the commitment and recognize the need now."

If nothing is done, it won't take long before even the Cree language will be gone, except for a few people who learned it.

"I don't want to be lonely in 15 years," she said.

Basil Johnston, a language instructor living in the Chippewas of Nawash (Cape Croker) First Nation, near Warton, Ont., said he has been trying to increase the use of Aboriginal language for 30 years.

Johnston, who has published several teaching guides on Native languages along with a thesaurus for schools, said teaching an Aboriginal language has to be handled very delicately.

"There are all sorts of new things being taught, but they aren't getting down and doing something that will re-ignite the

language."

He said the language needs to be learned as it was spoken by traditional ancestors of the community.

Teaching needs to be more than just linguistics, he said. It has to include the spirit and heart of the words.

"Students would learn to speak the language rather than just memorize lists of words and their genders."

He recommended that people first get the truth about the heritage and history of the Aboriginal people, then attempt to learn the language.

Johnston, whose mother tongue is Anishinabe, said teachers must also learn the language they are teaching, and learn it well.

"It is not just the grammar, not just the basic words. You need to know the meaning of words and their history and you need to know all that if you are going to be an effective teacher," he said.

After 30 years of teaching and researching, Johnston said he does not feel that he has succeeded and, to him, that is a disappointment.

"The only thing we can do is to do the best we can and be satisfied with that. We have to hope that there are people out there who will learn the language."

It is up to the strength, power and determination of individuals to keep languages alive, he said.

"When it's gone, that's it. No more Indians."

1. What other factors cause languages to die out?

2. Should Native language immersion be mandatory in Native schools?

3. What are the difficulties you face in using your Aboriginal language?



Savvy leaders learn to communicate through the press

By Paul Barnsley
Windspeaker Staff Writer

If you're a careful reader of the mainstream press, you can stitch together the types of stories that get national front page exposure and from them get an idea of what a typical daily newspaper editor believes are the essential issues in Aboriginal communities.

Stories about corruption, incompetence, secrecy and other equally unflattering scenarios on reserves or in Aboriginal organizations will always make their way into the newspapers.

Most people will tell you that those stories should get attention.

But what seems to be missing, many band council or tribal council officials will tell you, is any attempt to understand what's really going on beyond the initial sensation.

In Indian country there does seem to be an impression that the journalists have already made up their minds about Aboriginal people and their institutions. The way the mainstream press zeroes in on stories about financial mismanagement, alcoholism, family violence, nepotism, or welfare dependency indicates they've decided that Aboriginal people and their institutions are primitive and unsophisticated and in need of some help from the 'more advanced' majority.

Why else is it that every time there's a report of a band operating in a deficit or encountering budget problems that Reform Party members or prominent business-oriented think-tanks or other conservative establishment groups immediately pronounce that Aboriginal people are not ready for self government? And, more importantly, why would the mainstream press think nothing of reporting those people saying such things without examining what those comments represent?

Several years ago, when former CBS sports analyst Jimmy "the Greek" Snyder decided to tell his large, national viewing audience that Black people weren't suited for a particular sport because of their genetic make-up, his broadcasting career ended soon afterwards. That's because he was spouting the kind of pure bigoted ignorance



File photo

Communicating thoughts and ideas to the non-Aboriginal world is not easy. Cultural barriers and differences in frames of reference all contribute to misunderstanding. If you want and need to be understood, work on your communication skills, and take time to give people who are on the outside looking in the necessary background. The more people know about where you are coming from, the greater your chance of success is in getting to where you want to go.

that forever labeled him as undeserving of a national audience. Is there any difference between Jimmy the Greek's comments and those of a government bureaucrat or politician who concludes that an entire race of people are not ready to govern themselves because of a few problems?

Aboriginal leaders say "no." They say similar problems exist in Ottawa or in provincial or local governments. They wonder why reporters aren't writing that people involved in non-Aboriginal governments aren't ready to govern themselves. Their budgets aren't balanced. There's evidence of corruption with the awarding of government contracts in their departments. Shouldn't their race be labeled as deficient as well?

Is there any difference between Jimmy the Greek's comments and Canadian news organizations repeating the comments about Aboriginal people not being ready for self government? Only the difference between black and white, Aboriginal people would say.

By reporting such stories without diving into investigating and exposing the

racism inherent in the comments is to contribute to the racism and perpetuate it. When this is seen to be happening on a regular basis, it creates a very high level of mistrust about the mainstream press for First Nations people.

As a result, when mainstream reporters come to call they are treated with suspicion and rarely given much co-operation. The reporters are only human. They resent the antagonism they're greeted with. This affects the approach they take to the story. The story is written in an antagonistic mood. That makes the relationship between the First Nation in question and the press just that much worse.

It becomes a counter-productive, even destructive cycle: the story creates more distrust which creates more antagonism which creates more negative coverage and even more resentment in the Aboriginal community.

So what's the answer? The press isn't going to go away.

There are actually a couple of possible answers. First, somebody has to point out the mainstream's mistakes and try to educate people to be more under-

standing of what it is like to be a member of a minority group in Canadian society. Second, more Aboriginal people have to be become participants in the communications media so that the mistakes are spotted before the stories make it to print or onto the airwaves. To this end, more Aboriginal people are working in the mainstream press and, at the same time, the Aboriginal press is growing and gaining credibility.

But as the Aboriginal press grows there are more problems to solve. Reserve communities are typically small and rural; the most populous reserve in the country has, at most, 9,000 residents. Newspapers and electronic media outlets operate on the same basis: the more people they reach the more advertising revenue they generate and the better the job they can afford to do and still be profitable.

Doing business in a small community means relatively low revenue and unsophisticated operations. The typical reserve newspaper is a weekly with a small staff. That staff is usually made up of inexperienced, entry level journalists who work with few of the advantages that daily papers

have — things like libraries, electronic data bases, expensive resource material, even the time it takes to allow a reporter to spend a couple of days on one story and really explore it in depth. And reserve newspapers are still a relatively new phenomenon, especially independent papers that aren't propped up with band council funding.

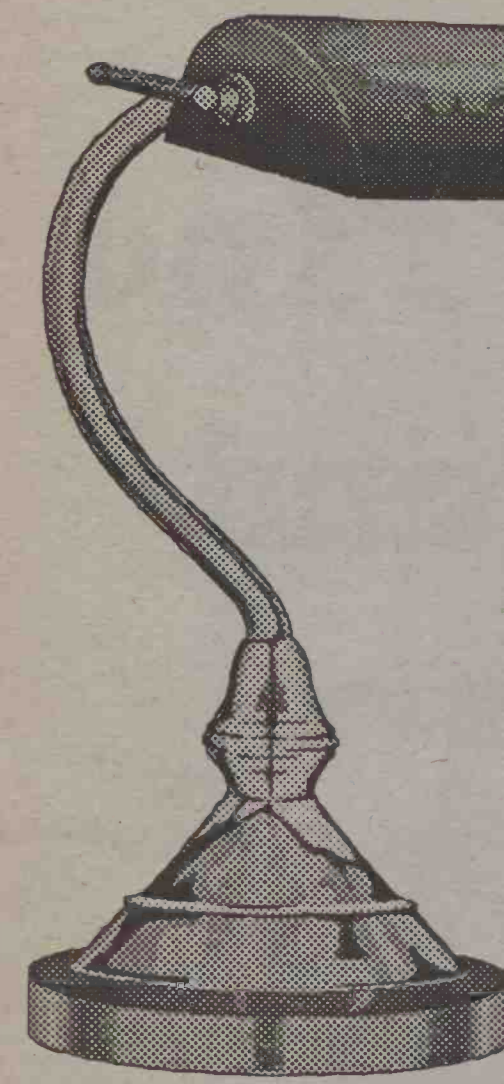
The current generation of Aboriginal politicians can remember the days when their every move wasn't scrutinized by a critical press. That makes them resentful. Many still haven't adjusted.

Because regular reporting on band councils is a relatively new thing, media relations skills have only recently become important tools for a chief or band councillor. Some are better than others at handling the media or, to put it in a way that has a more positive connotation, some are more able to interact with the media without creating damaging misunderstandings. It's a skill to be able to tell a reporter your story without being misunderstood on some points. It takes very strong communication skills, especially when there is a cultural barrier between the reporter and the subject of the interview.

If both parties — the newsmakers and the reporters — want to overcome the cultural barrier and get accurate information out to the people, then both sides should be ready to work at it. Many Aboriginal politicians resent the time they have to spend with the media. Many just don't bother returning phone calls or providing the information that reporters request.

In the mainstream, politicians have been dealing with the press for a long time and there are long-standing traditions and protocols that govern the way the two work together. Thoughtless mainstream reporters assume that Aboriginal politicians know these unwritten rules and have agreed to follow them as a condition of running for office. Therefore, a call not returned or an information request denied, in the reporter's mind, automatically signals a cover-up or an intentional evasion. A simple unreturned phone call can cause suspicion and antagonism.

(Continued on page 9.)



Media wi

(Continued from page 8) Mainstream reporters and editors like to talk about fairness. To them, fairness is about treating everybody the same. However, the Supreme Court of Canada has ruled that the law of the land guarantees a special status for Aboriginal people. As many judges have written in the last several years, Aboriginal people were here first, they have special rights. That bothers some decision-makers in newsrooms in this country.

For example, during a conference at Montreal McGill University earlier this year, Andrew Coyne, one of the most respected columnists in Canada, became embroiled in a famous battle with former national chief Ovide Mercredi over just that subject. It was clear that Coyne, an intelligent, thoughtful, well-informed voice for the establishment, was never going to see why it has to be that way for Aboriginal people.

Coyne argued that it was time for Aboriginal people to give up their special rights and become nothing more or less than regular everyday Canadians. He argued that basic human rights are universal and should apply to everyone equally. Mercredi angrily countered that Coyne was asking for assimilation. He was asking Aboriginal people to forget about the past, to forget about that work that was theirs in the da-



Question 1:
Can you find examples of cultural bias in your local newspaper or in broadcasts on television and radio?

Question 2:
Do you trust that the news reports you are exposed to are accurate and fair?

Question 3:
Do you think news reports help create awareness about problems and help bring about solutions or do they cause more trouble by exposing those problems to people who are not involved in the situations?

Media will continue to shine the light on management

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For example, during a conference at Montreal's McGill University earlier this year, Andrew Coyne, one of the most respected columnists in Canada, became embroiled in a now famous battle with former national chief Ovide Mercredi over just that subject. It was clear that Coyne, an intelligent, thoughtful, well-informed voice for the establishment, was never going to see why it has to be that way for Aboriginal people.

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before European contact. Mercredi said it was sheer arrogance for a white European to say 'All people should be the same and they should all be like me.'

Boiled down to its crudest form, Coyne was saying 'Why can't you Indians act like regular people?'

Mercredi's answer was: 'As far as we're concerned we do and we're NOT going to change. If we haven't given up our culture and heritage despite all you've done to wipe us off the face of the earth, do you really think we ever will?'

Aboriginal people and those of European descent each have a fundamentally different way of looking at the world. The mainstream would like everybody to be the same and Aboriginal people are saying 'no way!'

Understanding that fundamental difference is the biggest gap that needs to be crossed to ensure good press relations for First Nations people. Some First Nations have decided to tackle that chore, to meet the press half-way and give themselves a sporting chance at having their point of view relayed to the average Canadian who reads the paper and watches television news.

In particular, several British Columbia First Nations have distinguished themselves for their media savvy. The Cheslatta have waged a long and determined fight to gain compensation

for lands that were flooded in the 1950s to make way for Alcan Aluminum's Kemano Project. They've had a long time to learn how to avoid the pitfalls of the public eye and they've had some notable victories.

When there's an important bargaining session of the Nisga'a agreement-in-principle coming up, the Nisga'a public relations people get into gear. The press is informed before the fact, the background is provided, access to knowledgeable spokespeople is facilitated. Likewise with the Wet'suwet'en and Gitksan people. During the long years when their land claim case has slowly climbed the judicial ladder the First Nations have learned how to make their point with the press.

At the same time, there are occasional cases where a band council tries to ban the press. The Consolidated Regulations of Canada say that regular band council meetings must be open to the public. Some councils have decided that only general meetings are 'regular' meetings, and committee meetings can be closed. That gives councils the option to do a majority of their business in closed session, something that the membership and the press feel can lead to corruption.

In late summer of 1997, beginning at the Stoney Reserve in Alberta and spreading to other commu-

nities in the province, dissident groups began to demand more accountability from their chiefs and councils. The Stoney case began when a provincial court judge ordered an inquiry into the band's finances. The province and Indian Affairs both objected to the judge's decision. But members say that only the band council establishment is benefiting from the band's oil wealth.

Close observers of band council politics have long noted that nepotism and political influence in the awarding of government contracts at the local level are rampant in many First Nations. Most observers, not just journalists, believe that sunshine is the best disinfectant, that openness is the only way to avoid these pitfalls.

When a group of people who had been central in the call for more accountability on the Stoney Reserve travelled to Ottawa they were not welcomed by government officials who, one might think, would be anxious to address their concerns. Instead, they complained that they were given the 'run-around.'

Many Aboriginal observers, who have lived their entire lives under the Indian Act, and have learned how the system really works, believe the federal government doesn't want the true extent of band council mismanagement and lack of accountability to ever be

exposed. The observers say that Indian Affairs has created the mess and it's not in their best interest to ever find out just how extensive that mess might be or who's really responsible. They say the band council system is not all that different from the Canadian system, which is not nearly as open as the average Canadian believes.

Any journalist who has ever tried to discover what the Cabinet is doing during their meetings or what transpires when the powerful Board of Internal Economy (the all-party committee which sets the working budget for the House of Commons) meets, will agree — some of the most important work done by the people's representatives in Canada is never revealed to the people.

The press has a huge responsibility. Reporters must keep shining the light on those who do the people's work to ensure that all the people are represented. Politicians and bureaucrats frequently feel that the press makes their job harder. That might be true but the unrest and controversy that continues to haunt band politics is a sure sign that only openness will leave the people feeling secure that they are being treated fairly.

That's a lesson all public servants — Aboriginal or otherwise — will learn as they continue their careers. If they're smart they'll choose to learn it the easy way.

CONFLICT RESOLUTION

People need to find the middle ground

By Rob McKinley
Windspeaker Staff Writer

The New Webster Encyclopedic Dictionary describes the word 'dispute' as, "strife, or contest in words or by arguments; a difference of opinion; vigorously maintained; controversy in words; a wordy war..."

In Aboriginal terms a dispute can all too often mean unrest, violence, and turmoil in small, close-knit communities. Disputes can come in many forms, but many stem from the way a chief and council governs a First Nation.

Sometimes disputes come from within the community. Other times it can involve the Aboriginal community and a municipality, province or nation. No matter where the battle lines are drawn, it often takes a variety of measures to quell the unrest.

Karen Trace has been dealing with dispute resolution and mediation for the last five years as a partner in the Edmonton law firm McCuaig Desrochers.

She has been called into Native communities to ease concerns over government issues, election disputes, band management, land control, environmental issues and third party agreements.

Coming into any one of these situations, Trace said, a good mediator has to look past the surface problem and into the heart of the matter, which in most cases is also the heart of the community.

"Mediators in this jurisdiction are schooled in the theory of interest-based dispute resolution," she said, explaining "interest-based" as being "focus on the needs, wants, concerns and hopes of a community, to look at what motivates them at the surface."

Once you peel the issue back to its roots, "you open up the possibility for creative solutions... that truly meet with what is bugging the people."

Half of the battle is getting the people to the table to discuss their concerns, said Trace, who also teaches an alternative dispute resolution class at the University of Alberta's Faculty of Law.

For Aboriginal communities in particular, the mediation process is desirable, Trace said. Getting together and talking out problems and concerns is a traditional way of life for most Native communities, she said.

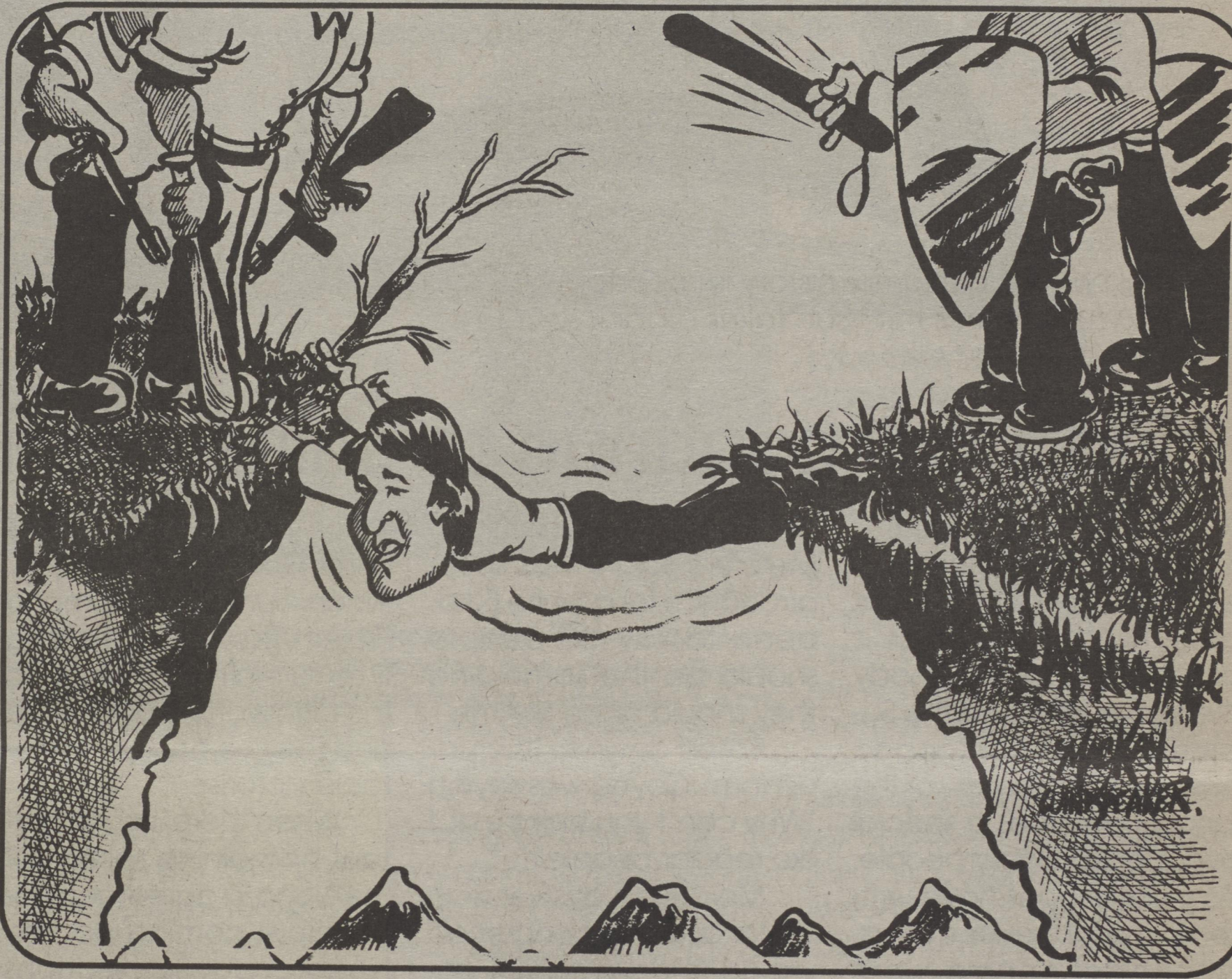
"It is the best way to heal and to grow and to better the community."

She admitted that dispute resolution is not always seen in a positive light. The harsh truth is that some disputes are settled through the mediation process with lawyers only to resurface a year later. Lawyers are then seen as the only ones getting ahead in the process.

Trace said it is the attitude and sincerity of the lawyers involved that provides the best results in mediation. The successful mediation results in no winners and no losers, but a satisfied room of people.

Trace's firm boasts an impressive 80 per cent success rate in all dispute resolution files they take — Aboriginal and non-Aboriginal.

(Continued on page 11.)



QUESTION 1:

What are the roles, responsibilities and tasks of the elected officials in your community?



QUESTION 2:

How do members of your community usually influence government decision-making?

(Continued from page 9)
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(Continued from page 10.)

But that number could be higher. It all depends on how you define success, Trace said.

"What is success? Is it just settlement or is it successful enough when people get into a room and talk things out."

Bill Erasmus, grand chief of the Dene Nation, is another person who often tries to bring disputing parties to some sort of amicable agreement. In most of all the instances where he has mediated, the underlying factor is the same, Erasmus said.

"When there is a dispute, it's not because people want one. It's because they just developed. What they do want is to settle the dispute."

Erasmus said part of the role of any First Nation chief and council is to be there when the people need assistance. Chiefs and councils know a lot of the history of their communities, he said. That background can often help cut to the core of the dispute.

"We have to be everything to everyone. We have to have counselling skills, patience, understanding, community history and family history," he said. All too often people get so swept up in the art of disputing, that they lose sight of the initial problem. They also lose sight of their roots.

"People have been arguing for so long and don't even realize they are related to each other, so that's when knowing the family history is important," he said.

Too many times the issue takes a back seat to personal feelings, Erasmus said.

"It's human relations, that is what you are dealing with," he said.

To get past that, Erasmus said mediators and go-betweens must realize that one side cannot win a dispute.

"You have to be neutral. You can't choose sides," he said. "If only one side wins then the dispute starts over again very quickly."

Instead of a victory, the end result should be a compromise. That compromise must be made by the disputing parties, not the mediator.

As the person in the middle, "you are not the one to resolve it. They do that. All you are is a go-between or a conduit."

After years of experience and countless negotiations, Erasmus said there is no secret to conflict resolution, but at the same time there is no formula either.

"You have to go with what you have. There's no book out there that tells you how to do it. You have to go by your instincts."

Erasmus said disputes have been taking place since time began, but lately the issues have been getting into the mainstream spotlight.

He isn't sure if shedding more light onto disputes can do harm or will benefit First Nations groups in Canada.

Jane Woodward with the Native Studies program at Edmonton's Grant MacEwan Community College, said the average Canadian is seeing more and more Native issues in the media these days, and part of that increase is due to disputes and troubles in the Native communities.

"We do get a lot of ink, but not a whole lot is positive," she said, adding that bad press can lead to some good exposure.

"We've always had media attention because everything we do is new, different and exotic" compared to mainstream society, she said.

Recent media coverage in Alberta regarding financial troubles at the Stoney Reserve near Calgary and conflict between the council and band members at the Samson Reserve in Hobbema, along with past disputes like the Oka crisis in Quebec, is an opening that Native communities could use to their advantage, she said.

Media attention, because of disputes, could be used to highlight other, more positive aspects of Native communities, she said.

"What people are getting now is just the tip of the iceberg," Woodward said. "Little by little we chip away at it and it's an education really."

Mel Buffalo, the president of the Indian Association of Alberta said it is both fortunate and unfortunate that Native disputes are now being "caught in the public eye."

He said the provincial office of his organization has



been fielding calls from First Nation members from across the province about problems on several reserves.

Buffalo said the reason why so many disputes are now coming to the surface is not clear, but it might be due to the economy and the lack of money making it to Native communities.

Buffalo said disputes are not only taking place in Aboriginal communities, but across the board.

"It seems like it's happening more," he said.

In many cases it is the accountability of leadership that is in question. More people are speaking out about their leaders, he said.

In order to work out a dispute, Buffalo said community members need to be brought into the picture.

If troubles are taking place at a band level, the band membership must be kept informed, he said.

Although there is a tendency to keep band politics and troubles a private matter, the public deserves to know what is going on. Otherwise more problems can arise.

"It's an in-house matter, but it also has to be quasi-public," he said.

David Newhouse, the chairman and associate professor at Trent University's Department of Native Studies in Peterborough, Ont., believes the best way to settle disputes is to change the system of government used by Aboriginal people on First Nations.

He said providing true self government to First Nations would solve many of the problems now being faced.

In fact, he said, the issues and concerns now occurring on First Nations across Canada are a positive step. It means that a change is needed.

Disputes now, said Newhouse, can be attributed to the inability of many First Nations to work under guidelines created by the Federal government and a European style of democracy.

A separate style of government created by Native people and for Native people could alleviate some of the current problem areas, he said.

Accountability is one of the areas that needs to be re-addressed, he said. The people have very little say about how their communities are run.

"There's very little local input into a local First Nation government," he said. That is not, however, the fault of the leadership in most First Nations, he said. Existing tribal policy, for the most part, does not allow for that kind of input.

"There are very few mechanisms in place to help (a chief and council) report to the citizens about what it is doing, so therefore you get a lot of disputes," he said.

Off reserves, the mainstream government structure allows for public input. Newhouse said there are planning groups, advocacy groups and citizens councils to help bridge the gap between the leaders and the people. The rights and formation of such groups is included in municipal government acts across Canada. Most Native communities don't have those avenues available to them.

In a 1992 report on the status of Aboriginal government, Newhouse indicates that it should be up to the people to set their own policy and provide avenues for appeal of that policy. If it all stays in-house, the Aboriginal people will have a greater sense of self-worth and be better able to deal with their own problems.

Even with these new policies in place, Newhouse said disputes would still take place. No matter what a government does, it will not please all of the people all of the time.

"There are always going to be disputes between government and policy and the people," he said. "The development of government has never been smooth. It will take a series of steps to get to self government."

But with a more open system that brings the people represented in a First Nation closer to the leadership, finding a compromise may come a little easier than holding blockades and sit-ins.

What we are seeing in First Nations across the country, he said, with the blockades and sit-ins and calls for band financial audits, is a sign that things are ready for change. They are not negative occurrences, but positive signs that things need to be altered.

"We are beginning to see the stress cracks," said Newhouse. "I'm not convinced that things coming apart is a sign of bad things. It's a start to move toward self government and that's a very healthy sign," he said.

RECREATIONAL TOBACCO USE IS DANGEROUS

(Continued from page 3.)

The increased nicotine potency of trade tobacco also ensured that addiction to the product was much easier. Nicotine can be lethal on its own, but in a commercially produced cigarette, it is but one of 4,700 chemical compounds found in the product, including 43 cancer-causing substances.

According to a Health Canada report called *Eating Smoke: A Review of Non-Traditional Use of Tobacco Among Aboriginal People*, smoking tobacco causes 85 per cent of all lung cancers and is linked to cancers of the mouth, throat, esophagus, pancreas, stomach, kidney, ureter, bladder and colon. It has also been linked to some cases of leukemia and 30 per cent of cervical cancer cases in women. In total, about 30 per cent of all cancer deaths are related to smoking cigarettes.

But that's not all. Smokers are at a higher risk of suffering cardiovascular diseases, such as stroke, sudden death, heart attack, peripheral vascular disease and aortic aneurysm. Smoking is also the leading cause of pulmonary (lung related) illnesses due to respiratory infection, pneumonia, emphysema, chronic bronchitis and influenza.

According to Health Canada, Aboriginal men living on reserves have a 40 per cent higher death rate from stroke than other Canadians. Aboriginal women on reserves have a 62 per cent higher rate of heart disease. Lung cancer is a major cause of death among Inuit people, with Inuit women having one of the highest rates in the world. All of these can be traced to smoking.

But smokers aren't the only ones who suffer. Environmental tobacco smoke, otherwise known as second-hand smoke, is just as dangerous. The Environmental Protection Agency in the United States has declared environmental tobacco smoke a class "A" carcinogen, which means it causes cancer in humans. Non-smokers who live with smokers have a 30 per cent higher risk of death from heart attack and lung cancer. The longer the non-smoker is exposed to smoke, the higher the risk.

A recent study indicated that Aboriginal babies died from sudden infant death syndrome at a rate three times higher than the Canadian average. The Canadian average of sudden infant death syndrome is 0.7 per 1,000 births, whereas the Aboriginal average is 2.5 per 1,000 births. According to Dr. Michael Moffat, a pediatrician at the University of Manitoba and a researcher working on the study, smoking was a major factor in this statistic.

Lead researcher, Dr. Elske Hides-Ripstein, found that Aboriginal mothers were more than twice as likely as non-Aboriginal mothers to smoke during their pregnancies. Her findings indicated that 53 per cent of Aboriginal mothers smoked while pregnant compared to just 26 per cent of non-Aboriginal mothers.

In the April 1996 issue of *Pediatrics* magazine, a study examined the relationship between women smoking during pregnancy and the rate of mental retardation in their babies. The researchers from Emory University, the U.S. Centres for Disease Control and Prevention, and Battelle Centres for Public Health, Research and Evaluation discovered that women who smoked were 50 per cent more likely to have a child with mental retardation — an IQ of 70 or less — of an unknown medical origin than non-smoking mothers.

Women who smoke while pregnant suffer higher rates of spontaneous abortions, stillbirths, lower birth weight babies and complications during delivery. It has also been discovered that nursing mothers can pass the harmful chemicals from tobacco to the infant even though the baby has not been directly exposed to second-hand smoke. Evidence also shows that second-hand smoke can cause developmental delays and

behavioral problems in children.

Young women are picking up the smoking habit faster than any other segment of the population. This trend has meant that lung cancer is now the leading cause of cancer death for women, surpassing breast cancer. Part of the reason for young women smoking more is their mistaken belief that it can be used to control their weight.

Two studies in Canada and the United States indicated that most smokers start before the age of 20. According to a 1994 Health Canada study, smoking will be responsible for premature death (that is, death before the age of 70) in 55 per cent of young men and 51 per cent of young women now aged 15 if they continue to smoke.

BUTT OUT

"It's the number one preventable cause of morbidity and mortality in the entire population," said Mahood. "There's nothing else out there that is going to kill one out of every two users."

There is no data available on why Aboriginal people are more prone to smoking but some studies have shown a correlation between poverty, high unemployment, low income and high rates of smoking. Poverty is definitely a problem on most reserves in Canada, and is a problem for most off-reserve Aboriginal people as well.

There are several anti-smoking and non-smoking organizations and health groups that are trying to educate people about the dangers of tobacco. But it's tough convincing Aboriginal people about the dangers of tobacco when they see it as a sacred plant necessary for traditional ceremonies.

The Traditional Native American Tobacco Seed Bank and Education Program at the University of New Mexico is making an attempt to maintain the traditional-ceremonial use of tobacco while educating people about the dangers of its misuse.

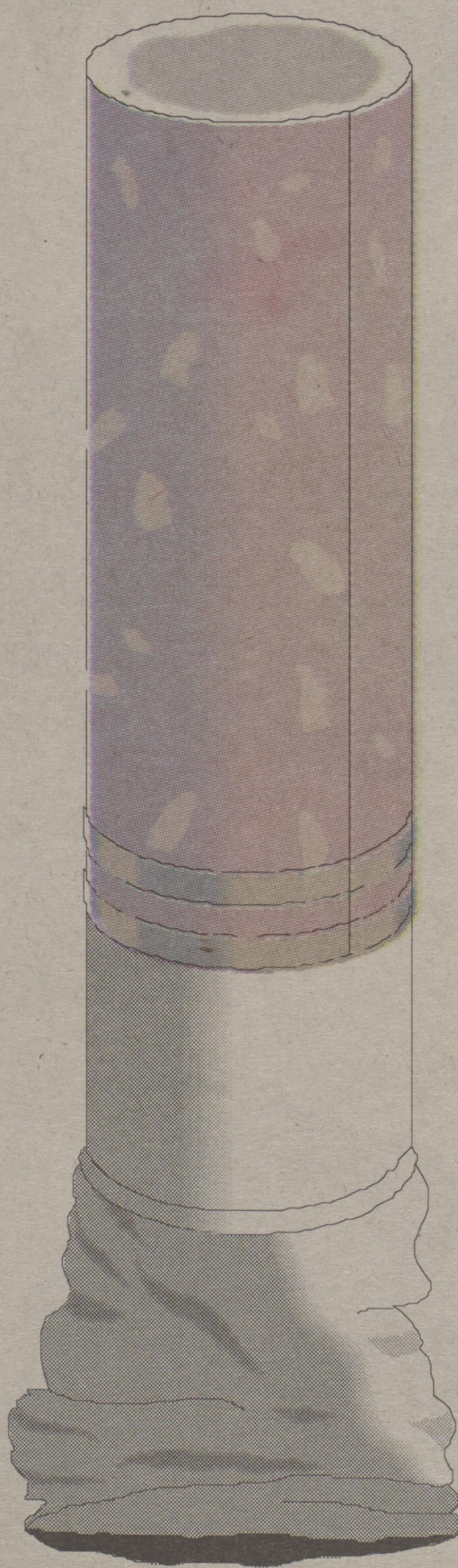
Joseph Winter runs the program, cultivates seeds and plants of traditional tobacco and distributes them free to Aboriginal people, tribes and organizations that need them for sacred ceremonies. He also issues a pamphlet that outlines the proper use of tobacco. It states: Under no circumstances should you smoke, chew, or otherwise ingest tobacco, for non-traditional so-called "pleasure." This applies to Native Americans as well as non-Native Americans.

The Pauktuutit Inuit Women's Association started a non-smoking campaign called Breathing Easy. According to statistics the organization has compiled, 30 per cent of Nunavik (northern Quebec) deaths are caused by tobacco use.

Health Canada has outlined a 12-point action list to educate Aboriginal people about tobacco use, based on the World Health Organization plan for tobacco control.

There is a reason for concern. If 50 per cent of smokers die prematurely, and about 50 per cent of Aboriginal Canadians smoke, then 25 per cent of the total Aboriginal population is destined to die prematurely. But what does that mean in real numbers? The First Nations population in Canada is about 600,000.

According to the statistics, about one-quarter of them, or 150,000 First Nations people, will die prematurely because of tobacco-related illnesses. The economic, social, cultural, political and health care consequences are staggering.



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Walk brings greater awareness to community

By Theresa Kirkpatrick
Windspeaker Contributor

CUT KNIFE, Sask.

Three years ago, Iris Bonaise lost her brother, Denis Joseph Bonaise, to cancer.

Last week, the 10-year-old from the Little Pine First Nation in Saskatchewan honored his memory in a very special way. With the support of her parents, Patrick and Rita Bonaise, Iris walked from Cut Knife to Saskatoon to raise money for cancer research and awareness of the severity of the disease among First Nations' communities.

"In our family, lots of people have had cancer and we've only had one survivor so far," explained the little girl, who also lost a great-grandmother to cancer, has a cousin who lost a limb to the disease and a father who is currently battling a spinal tumor.

Bonaise's Walk For Cancer

took four days. When she got to her destination, Elders smudged the "little leader" in an emotional ceremony and thanked her for what she was trying to accomplish. Community leaders were also on hand to thank her and to donate money to the cause at a hastily-organized press conference. These included representatives from the Saskatoon Tribal Council, the Federation of Saskatchewan Indian Nations, the Saskatchewan Indian Institute of Technology, the Saskatchewan Indian Cultural College, the Saskatchewan Indian Gaming Authority, Peace Hills Trust, the law firm of Wardell Worme and Missens and Wanuskewin Heritage Park.

Patrick Bonaise, who walked with his daughter, was overcome with emotion when asked about her accomplishments.

"There are no words I can mention to describe how I feel," he said. "It's very personal and emotional."

Rita Bonaise agreed.

"We're very, very proud of her," she said. "I'm proud she made it all the way and maybe this will show her she can do anything."

Iris began training for her walk back in January. The girl was initially affected by television images of Telemiracle, but eventually decided the Terry Fox Foundation would be more fitting.

"I was looking at Telemiracle [commercials] and a few minutes later, I looked at my brother's photo album and asked my father if I could raise money," she said.

As part of her walk, Iris brought along a flag from the Terry Fox Foundation and invited people to inscribe the names of individual cancer victims from First Nations communities, including those from her own family.

When the flag is filled with names, Iris and her family plan to present it, in person if possible, to Betty Fox for the Terry Fox Foundation.



WARREN GOULDING

Patrick Bonaise and his daughter Iris Bonaise.

Program to Aborigi

By Kenneth Williams
Windspeaker Staff Writer

EDMONTON

A new program is launched to help women from several ethnic groups recognize and understand the symptoms and risk factors of breast cancer. Called Multicultural Breast Peer Educator Project, the program will find women from Southeast Asian, Canadian and Aboriginal populations to teach other women from their communities about breast health. The women will be called peer educators.

There are several reasons why these populations are targeted. Firstly, the rates tended to either be cancer as a threat or were considered it too sensitive a topic for discussion. Secondly, particularly for the Aboriginal population, access to information and treatment for breast cancer is difficult because of the remoteness of their population. Trying to get to a hospital clinic is a major undertaking for Aboriginal women in remote communities. Peer educators are

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Arthritis

A part-time L... long history in medicine believes the key to treatment has been found in a compound naturally in mammal... Harry W. Diehl, National institutes of Health in Arlington and Maryland, has even tested his theory on other friends and family members with interesting results.

"Four Years ago I had bad I couldn't walk with my hands too," said the doctor. "The doctor had given me more of that. He was saying he didn't want to live in a world for arthritis."

Diehl began his research with Myristoleate whiles... It was isolated from... albino mice and the... lab rats. When the... treated ones were the... yarthritis, the ones... compound did not... thritis. Most recent... Diehl continued on... NIH 20 years ago... March 1994 issue of... maceutical Science

When that... only way to blunt... pills, Diehl went to... batch of Cetyl M... jected himself with... only did it stop his... but he has not had... headaches or bron... "I can breathe... again," he said. "A... arthritis out."

Program reaches out to Aboriginal women

By Kenneth Williams
Windspeaker Staff Writer

EDMONTON

A new program is being launched to help women from several ethnic groups recognize and understand the symptoms and risks of breast cancer. Called the Multicultural Breast Health Peer Educator Project, the program will find women from Southeast Asian, Indo-Canadian and Aboriginal populations to teach other women from their culture about breast health. These women will be called peer educators.

There are several reasons why these populations were targeted. Firstly, these cultures tended to either ignore cancer as a threat or considered it too sensitive a subject for discussion. Secondly, particularly for the Aboriginal population, access to information and treatment of breast cancer is difficult because of the remoteness of their population. Simply trying to get to a hospital or clinic is a major undertaking for Aboriginal women in remote communities.

Peer educators are more

effective at presenting this information because they are aware of the cultural barriers involving breast cancer.

The women in these target populations were also more willing to receive the information about cancer from a woman from their own culture.

Joanne PomPana and Lynda Cocker were the two women chosen as peer educators for the Aboriginal population. Working with Screen Test, a breast cancer early detection program in Edmonton, these women have already contacted different health groups that work with Aboriginal women.

Cocker and PomPana show a video, *Echoes of the Sisters*, that was produced by the First Nations Breast Cancer Society. They do, however, face obstacles. Aboriginal people don't consider cancer to be that big of a health issue, plus there is a resistance to conventional treatments. But they have been able to establish contacts within the Aboriginal communities that will lead to greater acceptance in the future.

Grandmothers pull double duty

By Michelle Beveridge
Windspeaker Contributor

CARRY-THE-KETTLE, Sask.

Joyce Tapaquon sits in her living room braiding Raven's hair. The other children are nearby, she tells them they're her "House of Rainbows." Raven is of black and Native ancestry, Jason is Asian and Native, Tawny and Caitlyn are Aboriginal. All are her daughters' children, all depend on her for their food and shelter.

Joyce, 46, is one of many grandmothers finding themselves the sole caregivers for their children and their grandchildren.

Joyce is blind, a result of untreated diabetes, the consequence of an abusive lifestyle in her early years on Carry-the-Kettle Reserve.

Her story is one many other Aboriginal women will recognize.

"I came from a dysfunctional home. My mom had no parenting skills, she always told us to shut up. We didn't have any love when we grew up, we were never able to show our feelings, and we saw a lot of violence," remembers Joyce.

Her first husband died of pneumonia and when she married again, she married into a life of abuse. Abuse of alcohol and abuse by anger.

"I followed the cycle of my mother," she said. "It's disgusting to me now."



MICHELLE BEVERIDGE

Joyce Tapaquon is the primary caregiver of her four grandchildren. She is blind and suffers with diabetes, but has learned to overcome the disabilities to raise the children.

She stayed with her common-law husband for five years in a relationship full of fighting and beatings.

"I had black eyes and no one ever said anything because everyone was scared of him. He said he'd kill them all," continues Joyce. "I felt there was no way out, no one to talk to."

After several attempts, Joyce finally escaped by coming to the city and staying with her mother. She still had to deal with her own problem of alcoholism, though.

"I struggled with alcohol because when I was sober, I was depressed."

But by 1976, she joined Alcoholics Anonymous and began her healing. Unfortunately, the effects of her past life had left scars on her daughters. Joyce saw them following the same self-abusive path which she had just managed to escape.

One of her daughters gave birth to a baby with kidney disease. She was going to give him up for adoption because she didn't think she could look after him. Joyce decided she would look after Jason. And she's fought to look after him ever since.

(see Parenting classes page 23.)

Arthritis treatment discovered by National Institute of Health retiree

By Charles Pannunizo

A part-time Luray resident with a long history in medical research believes the key to treating arthritis has been found in a compound existing naturally in mammals.

Harry W. Diehl, who worked for National Institutes of Health in Washington and Maryland for 40 years, has even tested his theory on himself and other friends and family members with interesting results.

"Four Years ago I had arthritis so bad I couldn't walk hardly and in my hands too," said the 84-year-old Diehl. "The doctor had given me cortisone and said he wasn't going to give me any more of that. He was honest with me - he said he didn't have a thing in the world for arthritis except for pain pills."

Diehl began testing Cetyl Myristoleate while still with NIH in 1971. It was isolated from general purpose Swiss albino mice and then injected into some lab rats. When those rats and some untreated ones were then injected with polyarthritis, the ones who had received the compound did not develop adjuvant arthritis. Most recently, the study which Diehl continued on his own after leaving NIH 20 years ago was published in the March 1994 issue of the *Journal of Pharmaceutical Science*.

When that doctor told him the only way to blunt his arthritis was pain pills, Diehl went home and mixed up a batch of Cetyl Myristoleate, then injected himself with just one gram. Not only did it stop his arthritis, Diehl said, but he has not had a problem with headaches or bronchitis since.

"I can breathe through my nose again," he said. "And it knocked all my arthritis out."

Diehl's doctor, Edward G. Movius of Gathersburg, contact the *Journal of Pharmaceutical Science* back in 1991, enclosing the publication of the manuscript on Cetyl Myristoleate.

"(He) reports a dramatic decrease in his own hands and knees due to osteo-arthritis," the doctor wrote. "He suffered no adverse side effects from this application."

Diehl's daughter, Laurel Banach of Stanley, said Cetyl Myristoleate relieved lower back pains when she received the compound and Diehl has testimonial letters from other friends and relatives as well. The researcher is also looking at the possibilities of treatment via an oral capsule.

"I would hope the FDA doesn't have to bother this because it's a natural source," he said. "It's like aspirin - it's not patentable. It's like cod liver oil, it's a natural product."

"I was about to have an operation to remove an arthritic spine on my toe because of the amount of pain I was suffering. Also about every other week I would suffer from bouts of gout. I took one bottle of Unique Protection and the pain from the spine was gone and I have never had gout again." Stan - 54 yrs.

"I had a bad skiing accident and my leg was never the same, I could not walk as far as I could before because of the pain. After one bottle of Unique protection I am able to walk distances again without any pain." Mary - 71 yrs.

"I have had tennis elbow for over 20 years and unable to do heavy mechanics for more than 10 years for more than four hours at a time. One bottle of Unique Protection and I have the ability to work 12 hours a day again." Jim - 56 yrs.

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Choices in treatment have to be made

Dear Creator:

There comes a time when I am sitting with many and listening to one person's opinion of the power of choice.

One person said that there should be no choices only one decision, no choices made.

I thought about this for a while, and by the time you read this article, my choice will be made. Medicines: traditional or western? I prefer to have that ability to make a decision and know that I can accept my choice. Also to be at peace with it.

Certainly, I pray for the Creator's guidance in this journey; to accept reality, as I am diagnosed with AIDS, and to believe that the last chance for a miracle only happens with my last breath of physical life. The possibility of a miracle never leaves, and I pray to you Creator that I will never stop believing in you. You are my only true AIDS service organization. You have never used me for a stat, but as your creation. For this I am eternally grateful.

I know in my heart that I will walk away from this disease. I will be faithful to the traditional medicines you provide as



Ken Ward

Mother Earth sits silently and prays for me. This is the power of choice. My health is clinging on at this point with no heavy sickness, Thank you Dear Creator.

It is July 12. But when this article is released in October we will not know where it will go. It will be a year since I began writing for *Windspeaker*. It has been an honor. I thank you Dear *Windspeaker*. I thank those readers who have commented on the articles. I sincerely do hope I have helped some. It's all I can pray for. Thank you for this time.

There are a few projects I wish to mention to you that will be available soon. I appreciate Duval House Publishing and Bibby Productions for two videos — one is a follow-up documentary of *Feather of Hope*. The

other is the video *I Will Not Cry Alone*. Inquiries can be made to Duval House Publishing in Edmonton at (403) 488-1390 or toll free at 1-800-267-6187.


Also all the articles that have been published this last year will be put together in book form and it will become your personal teacher's guide. The book will also contain a few of my poems for neckbone flavor.

However, if there is a great demand from the readers for me to continue, then let the *Windspeaker* know. Otherwise, perhaps it's time to walk away quietly while I search for the cure. Traditionally. Who knows?

I love you and thank you forever in life, forever in spirit, forever in my dear "Moccasin Miles for Freedom".

Love from a brother Eagle Boy

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Parent

(Continued from page 21) It's been an uphill struggle against childcare workers' Services and her daughter part of a system that slowly recognizing the grandparents play in man lies, and the legal, financial emotional support they give Jason was Joyce's first child, and Social Services give her money, the basicance for one child. But after years, Joyce had four grandchildren and her two daughters ing under her roof. Because mothers were there, Joyce able to receive additional "There's really no help grandparents. They do sider them foster parents Joyce.

"I knew one of my daughter was using drugs, alcohol working the streets. I did the kids to go to foster wanted them to have the years of their lives in civilian explains.

Social Services policies have options to acknowledge grandparent as the head household.

Joyce Adams Bauer, person for the Department Social Services, said, "If mother is looking after children and does not have custody, she can receive assistance, but has to apply anyone else. For situations where the children are outside of their parents



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CHECK US OUT

HEALTH

Parenting classes help fill in the gaps

(Continued from page 21.)

It's been an uphill struggle against childcare workers, Social Services and her daughters, all part of a system that is very slowly recognizing the role that grandparents play in many families, and the legal, financial, and emotional support they need.

Jason was Joyce's first grandchild, and Social Services did give her money, the basic allowance for one child. But after a few years, Joyce had four grandchildren and her two daughters living under her roof. Because the mothers were there, Joyce wasn't able to receive additional money.

"There's really no help for grandparents. They don't consider them foster parents," said Joyce.

"I knew one of my daughters was using drugs, alcohol and working the streets. I didn't want the kids to go to foster homes. I wanted them to have the first five years of their lives in civility," she explains.

Social Services policies now have options to acknowledge a grandparent as the head of a household.

Joyce Adams Bauer, spokesperson for the Department of Social Services, said, "If a grandmother is looking after the children and does not have legal custody, she can receive income assistance, but has to apply like anyone else. For situations where the children are living outside of their parental home,

there is an escape hatch to allow the grandma to get money if she's the one looking after the children, but this depends on the social worker's recommendations."

"There are no statistics on how often this happens, but it isn't an unusual scenario we've painted," adds Adams Bauer.

Joyce felt that the most effective and secure move she could make for her grandchildren would be to get legal custody of them.

"When my daughter saw the papers from the lawyers she threw them on the kitchen table," remembers Joyce.

And her fight began. "The kids were at the daycare. When I came home from work for lunch that day, I felt strange, something was wrong. But I had to go do some shopping. When I came back again, Diane Cornelius from Social Services and Barry Guy from the Regina Police called and said they had the kids in custody."

Joyce's daughter had called Social Services and said Joyce was abusing the kids. The daycare manager, who knew Joyce well and knew it was a lie, wasn't even allowed to call Joyce and tell her the children were being taken away from the daycare.

It took one month to get the children back. In the meantime, Joyce went into a state of shock, mostly because the stress and

confusion caused her to forget her insulin. She ended up in the hospital under psychiatric care for five days.

Carry-the-Kettle band stepped in, requesting that the children stay with Joyce's mom. Joyce was not allowed to see the children until the full investigation was completed.

"I was really mad, because I was sober, I was doing good things," Joyce said.

The community rallied behind her. People wrote character references and letters of support. And Joyce started counselling with Chris Sorenson, paid for by the band.

"I learned a lot of tools from my psychologist. I still have a lot of anger, but I know where it's coming from and I know there are other ways of dealing with it," Joyce said.

Joyce is taking her second chance at parenting seriously. She took parenting classes offered by the Canadian National Institute for the Blind, which she qualified for because she only has five per cent of her vision left now. The classes taught her basic parenting skills as well as how to do it with little vision.

The Circle Project in Regina also offers parenting classes. Joni Adamcewicz, one of the women in charge of the program, said they work with healing circles as support groups, provide one-on-one counselling and work with Social Services for interventions.

"The groups are usually six people and often two out of the six will be grandparents. In one group, all six were grandparents," she remembers.

The classes are free and Circle Project also works in conjunction with other groups like "Healthiest Babies Possible" to provide as much parenting education as possible.

Marita Crant has 13 grandchildren and is the legal guardian for one of them. She benefited from the Circle Project parenting classes.

Like Joyce Tapaquon, Marita was raised in a dysfunctional and abusive family. She was in an unhealthy relationship when another of her daughters put her child into a foster home. Marita was determined to help the little girl, but had to get herself in order so she could fight for custody of her grandchild.

"There was a lot of difficulty with Alexa when I first got her," said Marita. "Her little life was in such a turmoil. I didn't know what to make of her, if she had a split personality or what."

Marita had heard of the parenting class, but says she thought to herself, "What am I going to do with that? I'm too old. I've already raised my kids." But she decided to go in the hopes she'd learn new things.

Through talking about Alexa's behavior in class, she found out what was causing it, and learned

how to deal with it. She also credits the class with helping her understand how to deal with children of today's world, not yesterday's world. She said children of today are more demanding and have different needs.

Both Marita and Joyce now work in the community, passing on their care and skills. Marita goes to schools and talks about Indian culture, has talking circles and has started storytelling.

Joyce speaks to community groups about the sort of support systems that are needed by Aboriginal people. Besides parenting, she's also concerned and has given talks on various reserves about visual impairment and the rising incidence of diabetes in Aboriginal people.

"Aboriginal people need more awareness of wellness, how to help others, especially the blind," said Joyce. "Us Indians, we're really shy, passive. Some people are too scared to walk across the floor and ask me if I need help. Others just don't understand the new Joyce. They say, 'Oh, Joyce, you're always trying to act white,' she said sadly. "But I'm not scared, because maybe my grandchildren can learn from me. If I can teach them respect and self-discipline, it's worth everything."

"Life is precious. It's too short for me to dwell on things that happened in the past," said Joyce. "I keep on going."

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Project cancelled to protect grave of

'INDIAN PRINCESS'

By Roberta Avery
Windspeaker Contributor

OWEN SOUND, Ont.

She took her concerns about Native land claims to Queen Victoria in 1860, but it wasn't until this summer, 132 years after her death, that someone finally took some notice of Naaneebweque.

Naaneebweque's pleas to the royal fell on deaf ears, so she would probably be amazed to hear that her grave is one of the reasons a Toronto developer has pulled out of a \$15 million building project.

The project proposed 1,400 seniors' condominiums, a golf course, stores and an on-site medical facility on a shoreline property in Sarawak Township, 10 km north of Owen Sound, Ont.

The developers decided to cancel the project after hearing concerns from the Chippewas of Nawash about the grave of Catharine Sutton and other possible Indian burial sites on the 580-hectare property, said developer Sheldon Rosen of the Toronto-based SDR group.

"It's one of the elements. It raised the question of what would happen if we found a grave site under the proposed town centre for example," said Rosen, who planned the development with Title-Bellinson properties.

Naaneebweque Senegal was born in 1824 to Ojibway Chief Bunch Sunego of the Eagle Totem and Mary Crane of the Otter Totem of the Credit River Band.

While still young she became the ward of the Rev. Peter Jones Kahkenwaquonaby and accompanied him on a fund raising visit to England where she went to school.

On returning to Canada in 1839, Naaneebweque married William Sutton, an English missionary, and adopted the name Catharine.

After her marriage to Sutton they moved to what is now Sarawak Township and the couple were given a gift of a 240-hectare land parcel by the Nawash band.

In 1857, though William Sutton was white, their land was declared subject to the Indian department's ruling disallowing land ownership by Native people. Meanwhile Naaneebweque had lost her band status, because she had married a white man.

In 1859, Naaneebweque was selected by a Native assembly in Lake Simcoe as an envoy to petition Queen Victoria in person for a change in land ownership rights for Natives in the Canadian colonies. To raise money for her trip, Naaneebweque went on a lecture tour of New York.

A front page story about her visit in the *New York Tribune* reported Naaneebweque was "erect and dignified and though her countenance is not beautiful, the expression is pleasing and intelligent."

Dubbed an "Indian Princess" by the British press, Naaneebweque presented her case to Queen Victoria in 1860.

In her diary the Queen wrote of Naaneebweque:

"She is of the yellow colour of the American Indian. . . she speaks English quite well and is come on behalf of her tribe to petition about some grievance as regards their land. . . She seems gentle and simple."



In her petition to Queen Victoria, Naaneebweque stated grievances including the loss of status by Native women who married whites and that Native land could be sold at any time without redress or compensation.

She reminded the Queen that, by colonial law, Natives were considered 'minors' with no power of legal action, had no rights to vote, could not contract or enforce debts and were excluded from government schools.

They were "in other respects placed under disabilities, which are not known as regards any other class of persons in the colonies, whether fugitive slaves, or settlers or refugees from any part of the world, and which do not exist as regards Indians settlers in the United States," wrote Naaneebweque in her petition to the Queen. Queen Victoria promised her support, but

none was ever forthcoming. The Suttons were paid \$60 for the improvements they had made to the land that was taken away from them and William Sutton was allowed to buy back eight hectares of their property at an auction.

Naaneebweque died four years later with the bigger battle lost. The Nawash band was banished to Cape Croker, their tribal home and individual farms lost.

Nawash Chief Ralph Akiwenzie said Naaneebweque was one of the first Indian land claim advocates and her grave is an important historical site.

"It needs to be duly recognized, but that entire area has a very rich cultural heritage as Sarawak was home to our ancestors until 1857," said Akiwenzie of the Cape Croker reserve 25 kilometres to the north.

Though the developers had assured Akiwenzie that Sutton's grave wouldn't be disturbed, Akiwenzie said he was concerned about it being preserved for future generations.

According to documents in the County of Grey-Owen Sound Museum, William Sutton and the couple's six children are buried in unmarked graves next to Catharine's. An Icelandic boy whose family was shipwrecked at Sutton Point is also believed to have been buried there.

Other concerns about the development include the band's claim of an outstanding interest in unsold surrendered lands and the environmental impact of such a huge development on the shores of Georgian Bay, said Akiwenzie.

But the possibility of Native burial sites and land claims were not the only reason the developers decided not to proceed with their option to purchase the land listed for \$1.7 million, said Rosen.

"Our market research indicated that attracting a significant portion of the seniors market was going to take longer than we had anticipated," he said.

The cancellation of the project is a huge disappointment to the community, said Sarawak Reeve Barry Hatt.

"It would have been a big boost to the economy and would have doubled our population," Hatt said.

Hatt would like to see the federal government resolve Indian land and burial site claims as soon as possible.

"We get inquiries, but when someone mentions Native land claims it goes down like a lead balloon," he said.



TED SHAW

All About

By Sam Laskaris
Windspeaker Contributor

ETOBICOKE

In the year when the "A" Six Nations Chiefs were forced to give up their title, the national Lacrosse championship, the Junior Six Nations Red Rebels were aged to go from champions to underdogs, winning their first Canadian title.

A year ago, the Red Rebels were an expansion entrant in the Ontario Lacrosse Association Junior B circuit. They are now their share of beatings and their 5-17 first-ever regular season. The club only saw one action because all entrants qualified for either Tier I or Tier II playoffs.

In 1996, the Red Rebels quickly ousted, swept 3-0 Milton Mavericks in their best-of-five Tier II final series.

That made this season a turnaround that much more amazing. The Red Rebels captured the Founders Cup, the national Junior B championship, staged Aug. 18 in Etobicoke.

Six Nations downed Canadian champion Kings 11-9 in overtime championship final.

This result was consistent with the upset because Orillia defeated the Red Rebels in their previous meeting last season. The Kings beat the Rebels twice in regular play and won three games in their best-of-five final. Orillia had also knocked out Six Nations 10-7 in round action at the national tournament.

"We had played them several times to pick up some weaknesses," said Red Rebels coach and general manager Vince Hill. "We just had them different defenses the whole game. We had court press on and they couldn't adapt to it."

Though his charges had any success against this year, Hill said the confident heading into the medal match.

Shamrocks

By Paul Barnsley
Windspeaker Staff Writer

VIC

After two closely contested games to open this year's national Senior "A" showdown, the Shamrocks showed clearly the best team in the country. They took the Cup championship four games to one.

The Niagara Fallers, in the national only their first year in the league, knocked off the eastern champs by a 9 to 1 score in Game 2 but that was not enough for them.

Victoria closed out their series with three lopsided victories to win the national title on their home floor. C

All Aboriginal team wins national championship

By Sam Laskaris
Windspeaker Contributor

ETOBICOKE, Ont.

In the year when the Senior "A" Six Nations Chiefs were forced to give up their three year hold on the national lacrosse championship, the Junior "B" Six Nations Red Rebels managed to go from chumps to champs, winning their first-ever Canadian title.

A year ago, the Red Rebels were an expansion entry in the Ontario Lacrosse Association's Junior B circuit. They absorbed their share of beatings during their 5-17 first-ever regular season. The club only saw post-season action because all league entrants qualified for either the Tier I or Tier II playoffs.

In 1996, the Red Rebels were quickly ousted, swept 3-0 by the Milton Mavericks in the opening best-of-five Tier II quarter-final series.

That made this season's turnaround that much more amazing. The Red Rebels ended up capturing the Founders Cup, the national Junior B tournament, staged Aug. 18 to 24 in Etobicoke.

Six Nations downed the 1996 Canadian champion Orillia Kings 11-9 in overtime in the championship final.

This result was considered an upset because Orillia had defeated the Red Rebels in all six of their previous meetings this season. The Kings beat Six Nations twice in regular season play and won three straight games in their best-of-five OLA final. Orillia had also knocked off Six Nations 10-7 in round-robin action at the national tourney.

"We had played them enough times to pick up some of their weaknesses," said Red Rebels' coach and general manager Vince Hill. "We just played them different defensively for the whole game. We had a full-court press on and then zoned it up defensively. They just couldn't adapt to it."

Though his charges had not had any success against Orillia this year, Hill said they were confident heading into the gold-medal match.

"They were pretty hyped up before the game," he said. "And they stayed up for the whole game, even when they were down 5-3."

Despite losing in the OLA championship, Six Nations advanced to the Founders Cup tourney because Ontario, as host, was allowed to send both of its league finalists. The six-team tournament also included the host Mimico Mountaineers, the Edmonton Miners, Nova Scotia and an entry representing the Iroquois Lacrosse Association.

At the nationals, Six Nations' only loss was against Orillia. The Red Rebels won all four of their other round-robin matches: 12-11 over Edmonton, 14-11 against the ILA club, 22-1 over Nova Scotia and 13-4 versus Mimico.

Six Nations then advanced to the gold-medal match by edging Mimico 7-6 in overtime in the semi-final tilt.

The fact that Six Nations had a successful season — the team was 18-4 in regular season play — came as a surprise to some because the club's roster was virtually identical to last year's.

"There was just an overall change in the team attitude," Hill said. "We didn't get rid of any bad apples. Maybe we straightened a few out though."

The Six Nations team had already surprised many OLA pundits. The team won its division in the Ontario league even though a pre-season poll had the Red Rebels listed as the fifth best team in the OLA's West Division. The national championship was even more of a surprise to many, but coach Hill said he wasn't that shocked to be celebrating a national title.

"I had the confidence in the guys to do it," he said. "But I don't think anybody else was talking about it. Right from the outset of training camp the coaches (Paul Henhawk was the other Red Rebels' coach) felt the talent was there. It was just a matter of putting it all together."

The lacrosse program at Six Nations now can claim three Mann Cups, the Founders Cup and a Minto Cup, won by the Six Nations Arrows in 1992.



The national Junior "B" lacrosse champions from Six Nations were the most successful Aboriginal team at the 1997 Founder's Cup tourney. Another team from a First Nation community, the Iroquois Lacrosse Association club, came in third.

Challenge leads to bronze

By Sam Laskaris
Windspeaker Contributor

ETOBICOKE, Ont.

The club representing the Iroquois Lacrosse Association almost pulled off a major shocker at this year's Founders Cup tournament.

The ILA side was comprised of Iroquois players from both Canada and the United States, many of whom didn't know the majority of their teammates. And even though the club didn't stage any practices prior to the event, the ILA squad managed to win the bronze medal at the six-team tourney.

"Yes and no," said ILA coach Freeman Bucktooth when asked if he was pleased with the efforts of his players. "We were expecting to bring home the gold. We had the talent to bring home the gold."

Though the ILA entry didn't play in a league, it was allowed to enter the Founders Cup tourney because any team can technically 'challenge' for the Canadian Jr. B title. The ILA's 25-player roster was chosen just two weeks prior to the tourney.

"One thing we had, and I can't praise the kids enough about this, was their attention," Bucktooth said. "The kids really listened to the instructional part of what we wanted to do. We thought that would be hard because they were all coming from different backgrounds." About half of the team's members were field lacrosse players from upper New York state clubs. The rest were either members of the Akwesasne Lightning of the Ontario Lacrosse Association's Junior B circuit or from the Quebec-based Kahnawake team which played several exhibition contests against OLA squads

this year.

Bucktooth said his side looked like a cohesive unit right from its tournament opening game. "And each period we got better and better," he said.

In its opener, the ILA side was downed 13-10 by the host Mimico Mountaineers. But it managed to avenge this loss when the two combatants hooked up again in the bronze-medal match. The ILA handily won this outing 11-4.

Bucktooth though wasn't smiling after his club's 10-5 semi-final loss against the pre-tournament favorites, the Orillia Kings. "We had one letdown in that tournament and that was our semi-final game," he said. "For the whole game things just did not go right for us."

The ILA side qualified for the semi-finals by posting a 2-3 round-robin record, good for the fourth and final playoff spot.

Board eliminates offensive names

By Paul Barnsley
Windspeaker Staff Writer

LOS ANGELES

A battle was won in the war against sports team names that depict Aboriginal people in an offensive manner last month when the Los Angeles County board of education voted to force schools with team names that depict American Indian people in a stereotypical manner to change them.

Angie Stockwell, the board's assistant superintendent for inter group relations, explained that three Los Angeles high schools and one junior high school have been given until the start of school next year to come up with new names, logos and mascots.

The Gardina Mohicans, the University Warriors and the Birmingham Braves — all teams from high schools in the L.A. area — will be renamed over the course of the next year.

The board voted six to nothing (with one abstention) on Sept. 8 to enforce the ruling of recently retired school superintendent Sid Thompson. Stockwell said the American

Indian Education Commission, a group of Aboriginal people who advise the board, have been trying to get this measure passed for 17 years.

There was a great deal of pressure put on the board to not follow through on Thompson's ruling. After a year-long process during which the American Indian Education Commission members attended each school and presented their point of view, there was still a great deal of attachment to the existing names and that translated into resistance and political pressure to let the initiative die.

Despite the pressure, in a rare show of political courage, when the question was considered by the board each of the six board members who supported the initiative read a section of the motion, openly demonstrating their support in the face of the opposition.

The one member of the seven member board who did not vote for the change in policy represents an area that was strongly against changing the name of the school team.

He chose to abstain rather than vote against it.

Members of the American Indian Education Commission have volunteered to help each school with the fund raising that will be required to make the change-overs.

Meanwhile, on the other side of the continent, Suzan Shown Harjo reports that her battle to make the owners of the Washington Redskins reconsider their team name has not been affected by the death of long-time team owner Jack Kent Cooke. Harjo, a well-connected Aboriginal activist with the Washington, D.C. Morningstar Institute, told *Windspeaker* the many years of legal motions and counter-motions are coming to an end.

"The team is fighting just as hard as ever. We're in the last round of the paper chase," she said. "I believe we'll get to the oral arguments soon but not sooner than two months from now."

Harjo and her lawyers are attempting to get federal trademark regulators to recognize that the name 'Redskins' is insulting and degrading. United States law prohibits the use of offensive brand names.

Shamrocks take Cup

By Paul Barnsley
Windspeaker Staff Writer

VICTORIA

After two closely contested games to open this year's national Senior "A" lacrosse showdown, the Victoria Shamrocks showed they are clearly the best team in the country. They took the Mann Cup championship series four games to one.

The Niagara Falls Gamblers, in the national final in only their first year of existence, knocked off the western champs by a 9 to 6 score in Game 2 but that was it for them.

Victoria closed out the series with three lopsided decisions to win the cup on their home floor. Game 4

was the killer for Niagara Falls: the 17 to 2 loss was followed by a 14 to 8 loss in the clincher.

Gary Gait was the Mike Kelly Award winner as the most valuable player in the series. The first year Shamrock (acquired after several seasons with the Brooklin Ontario Redmen) was head and shoulders above all other players in the scoring department. He scored 17 goals and nine assists in the five games. Veteran Tom Marechek, also of Victoria, was next with 15 points.

The win stops a five-year streak of eastern dominance: the Six Nations Chiefs had won the previous three cups; before that the Brampton Excelsiors won two straight.

Cree goalie hopes to succeed his hero

By Shannon Valerio
Windspeaker Contributor

DENVER, Colorado

Stephen Wagner crouches in front of the net, calmly knocking away shot after shot. The 20-year-old Cree goalie from Ponoka, Alta. knows that, with each save, he's one step closer to the NHL.

A sophomore at the University of Denver, his coach says Wagner already has the focus and maturity of a seasoned professional. And he is well aware of the long road ahead of him.

His impressive resume began only three years ago when he barely missed making the Red Deer Rebels of the WHL. It turned out to be a blessing in disguise.

Wagner ended up in the Alberta Junior Hockey League playing for the Olds Grizzlies and was named top scholastic player in his first year with the team. The next year, Wagner was voted the team's Most Valuable Player and was given the award of AJHL Top Goaltender. Scouts and college recruiters began to take notice, and by the end of his second season with the Grizzlies he had been recruited by 13 American Division I schools and was offered the chance to play for the WHL Prince Albert Raiders. To top off the year, Stephen was selected in the fourth round, 159th overall, in the 1996 NHL entry draft by the St. Louis Blues.

By this time, Wagner had already made the decision to attend the University of Denver to play for the Pioneers. Stephen explains the decision as one that

was easy to make.

"If I blow out my knee, I still have a scholarship for three more years," said Wagner, "and I can still go to school, get an education and get a job after hockey."

Judging from his freshman year, however, it looks as if Wagner will have a long, successful hockey career. In his first year in the Western Collegiate Hockey Association, he was ranked third in goals against average with a 2.85, first in save percentage at 90.4 and was considered one of the top five college goalies in the nation. Additionally, he received numerous awards, including the team's Freshman of the Year and the University of Denver Outstanding Male Freshman Athlete.

George Gwozdecky, head coach for the Pioneers, couldn't be more pleased with the performance of Wagner, who has earned himself the starting goaltender position this year.

"Not many goaltenders can come in at this level and perform the way Steve did last year," said Gwozdecky. "He was really able to keep the team in contention early in the year."

Gwozdecky described Wagner as a fierce competitor who wants to play every game and is willing to work hard to improve his game. He conveys a certain confidence on the ice, never getting rattled, which is intimidating to opponents.

The best news, said Gwozdecky, is that "Steve is not a finished product," indicating that he has potential to advance to an even higher level of play.

While this may not seem to be out of the ordinary for any other exceptionally talented athlete,

consider that Wagner also maintains a 3.1 grade point average as a business major in an internationally acclaimed business program. In fact, he believes his schooling helps to keep him busy and focused. There's no time to get homesick.

If that isn't enough to keep him busy, Wagner also serves as vice-president of the university's Native American Student Alliance. Being so far away from home, he finds it important to be involved with other Native people on campus.

"It keeps me in touch with who I really am. It brings me down to reality when I start getting a big head," he joked.

Participating in Aboriginal organizations and events has always been important to Wagner, and he plans to keep giving back to his community. This past summer, he was a chaperone for his band (Ermineskin Cree) at the North American Indigenous Games and next summer plans on helping out a hockey camp for Aboriginal youth, something he hopes to continue to do each year.

When asked what hockey players he looked up to while growing up, it's not surprising that he chose to idolize another goalie of Aboriginal ancestry from the Edmonton area. Grant Fuhr. Fuhr, also Cree, currently plays for the St. Louis Blues, the same team that owns the rights to Wagner.

"I grew up watching the Oilers with Fuhr in net. He's been in the league for over 16 years and at 35 is still one of the best, quickest goalies," stated Wagner. "I would love to have a career like that."



Stephen Wagner, a 20-year-old Cree from Ponoka, Alta., hopes to be sharing goaltending duties someday with his hockey idol Grant Fuhr. The St. Louis Blues draft pick is currently starting between the pipes for the University of Denver Pioneers.

Nation

By Paul Barnsley
Windspeaker Staff Writer

KELOWNA

The national fund raises money for the Breakaway Foundation, an ambitious organization that aims to increase opportunities for young Aboriginal players, kicked off in Kelowna, B.C. on Sept. 13 with the help of the vice-president of the Hockey League.

Brian Burke made it clear he was present to speak at the foundation's press conference because he personally supports the plan. He was not there as a special representative of the Hockey League. But the foundation's executive director, Gregg Lindros, having such a highly-placed, well-connected hockey executive interested in his project.

And yes, Gregg Lindros is a member of that famous hockey family — Eric Lindros' cousin — but was careful not to let that get in the way of the Philadelphia superstar and the Kelowna-based Breakaway Hockey Foundation. Not yet, anyway.

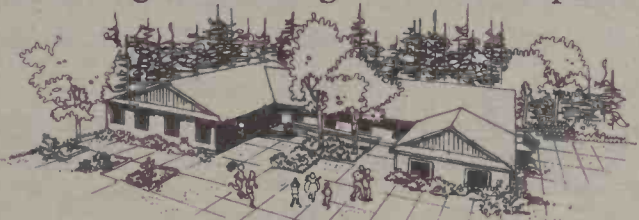
If everything goes according to plan, Lindros' organization will be a boon to talented First Nations prospects from coast to coast.

"We're going to be competing with the Canadian Hockey teams. They've got scouts everywhere and we're hoping to help get the word out," executive director.

The word is spreading. Lindros wants to make the foundation available for Aboriginal hockey players from every part of

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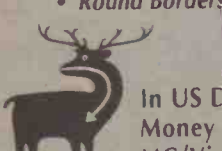
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National Aboriginal hockey teams planned

By Paul Barnsley
Windspeaker Staff Writer

KELOWNA, B.C.

The national fund raising efforts for the Breakaway Hockey Foundation, an ambitious project that aims to increase opportunities for young Aboriginal hockey players, kicked off in Kelowna, B.C. on Sept. 13 with help from the vice-president of the National Hockey League.

Brian Burke made it clear that he was present to speak at the foundation's press conference because he personally likes the plan. He was not there as an official representative of the NHL. But the foundation's executive director, Gregg Lindros, still likes having such a highly-placed and well-connected hockey person interested in his project.

And yes, Gregg Lindros is part of that famous hockey playing family — Eric Lindros is his cousin — but was careful to point out that there is no connection between the Philadelphia Flyer superstar and the Kamloops-based Breakaway Hockey Foundation. Not yet, anyway.

If everything goes according to plan, Lindros' organization will be a boon to talented First Nation prospects from coast to coast to coast.

"We're going to be counting on the Canadian Hockey League teams. They've got scouts everywhere and we're hoping they'll help get the word out," said the executive director.

The word is opportunity. Lindros wants to make it possible for Aboriginal hockey players from every part of the coun-

try to attend hockey camps at the foundation's own arena on the Little Shuswap Indian reserve near Chase, B. C. He's working in partnership with the Little Shuswap Band to build the arena and create a very special program.

"We're kind of going to bat for the kids that don't get a chance to play," Lindros said. "I've been working with Indian bands in the interior for about 15 years and all that time I was also involved in minor hockey. I got to thinking a few years ago that I never saw First Nations kids at the rink. I wondered where they were playing hockey."

He discovered that most First Nations don't have the financial resources to operate their own hockey rinks and the rapidly rising cost of playing hockey is keeping many Aboriginal kids from playing off-reserve, especially at the elite level.

"I've seen kids around here who are hopping on a bus at midnight to go play in Salmon Arm and that's 45 minutes away," he explained. "So there's definitely need for an arena. Chief Felix Arnaux has been trying to get an arena built on the reserve for over 20 years, but it just never worked out."

The foundation's fund raising efforts over the next year will centre around raising a minimum of \$4 million for the construction of the arena complex which will include a rink, dormitories, a cafeteria and other training facilities. The dormitories will be necessary because the foundation hopes to also fund two Aboriginal national teams that will spend the entire season together,



Gregg Lindros (seated right) listens as NHL vice-president Brian Burke lends his personal support to the fund raising efforts of the Breakaway Hockey Foundation. Lindros is a planning consultant with long experience working with British Columbia bands. He used a memorial fund established in honor of his 15-year-old son Randy, who died of a heart aneurism a couple of days after he collapsed at a hockey practice, to start the foundation.

going to school locally and living and playing at the complex.

Lindros wants to run camps that will attract a number of players of all abilities from First Nations in every province and territory. He hopes to raise enough money to help pay part of the cost, especially for those traveling a great distance. The plan is to select enough of the best players at the camps to fill a Bantam and a Midget team.

Lindros' plan has the support of the Little Shuswap chief. The band has provided land for the

complex and contributed some seed money for the project. The rest is up to the foundation. Chief Manny Jules of the Kamloops Indian Band and Vancouver Canuck player, Gino Odjick, have also added their support for the venture

The mission statement of the Breakaway Hockey Foundation sums up Lindros' vision: "The Breakaway Hockey Foundation is a national charitable organization with the objective of using the game of hockey to motivate First Nations youth to achieve

success as both a hockey player and a person while simultaneously creating the positive environment necessary to foster improved relations between Canada's Aboriginal peoples and non-Native society."

Lindros says his goal is to ensure that a minimum of 80 per cent of the money raised goes into the operation of the program. He's budgeting for the cost of maintaining a rink facility year-round plus the cost of looking after the players and providing the hockey programs.

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Burning desire drives squad

By Rob McKinley
Windspeaker Staff Writer

GESGAPEGIAG, Que.

This year's trophy for the best national Aboriginal fire department couldn't have gone to a more deserving crew.

Nicknamed the "infants" of Canadian First Nation fire departments, the team from Gesgapegiag in eastern Quebec have only been around for two years, but their diligence and commitment to safety has earned them recognition as Canada's finest.

Gesgapegiag Fire Chief Jacques Martin said his team, although young, is motivated by the memory of a tragedy which happened three years ago in the small community of 400.

On Mother's Day, 1995, a house fire killed a young, pregnant mother and her two-year-old child. With no fire department in the community at that time, the people could only stand and watch as the flames carried out their tragic course.

"So the guys, we have said: 'Never again,'" Martin explained.

The department officially started up six months after the tragedy, and the incident remains the driving force behind the fire fighters' commitment to the job.

At the awards banquet following the national competition, there was a minute of silence for victims of fires, including the woman from Gesgapegiag.

By most standards, the Gesgapegiag Fire Department does not have a lot of fancy equipment, but Martin said that is not a concern.

"It's not what you have, but

how you use what you have," he said.

Already in its short life, the fire department has won the Quebec regional Native fire fighter competition twice and placed fourth at last year's national competition.

Not bad for a bunch of guys who don't even have a pumper truck in their fire hall. Martin described their fire truck as "a half ton with a ladder, a pump and a few hoses on it."

But it gets the job done, he added.

The National competition was held at the Tsawassen First Nation in British Columbia over the Sept. 15 weekend. Seven teams entered the eighth annual competition, which was sponsored by the First Nations Emergency Services Society in British Columbia, and by the Department of Indian and Northern Affairs.

The competition included timed events for putting on breathing apparatus and 'bunker gear,' a bucket brigade relay race where water is transferred from one barrel to another, a water hose target shoot, and hose rolling.

The Alberta team from Hobbema came in a close second with Manitoba's Cross Lake fire department grabbing third spot.

Saskatchewan's Muskoday fire department tied with the crew from Bella Coola, British Columbia for fourth spot. Team Ontario from Garden River First Nation was sixth and the team from Big Cove First Nation in New Brunswick placed seventh. The members of the Big Cove team took home the prize for most sportsmanlike team.

As for the winner's prize, it's now proudly displayed at the Gesgapegiag band office.

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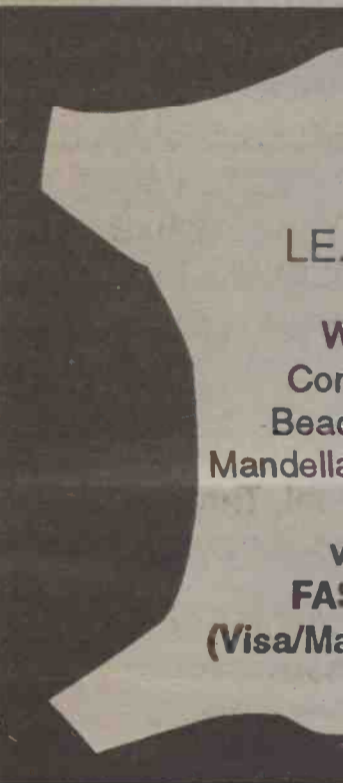
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Women boxers rock

By Rob McKinley
Windspeaker Staff Writer

HIGH PRAIRIE, Alta.

Aboriginal boxers from across western Canada exchanged blows at a huge fight card held in northern Alberta last month. Professionally ranked and amateur boxers from Alberta, British Columbia, and Saskatchewan were at the "On the Warpath" fight-night at the High Prairie Sports Palace on Aug. 28. A crowd of more than 700 watched as a mainly Native line-up of boxers from featherweight to super heavyweight class divisions faced each other and non-Native competitors in the squared circle.

The under-card featured up and coming amateur boxers Kevin Beaver from Slave Lake, Jessie Laframbois from the Regina Flying Eagles, George Bull and Rocky Whitford from Lac La Biche, and "Whispering" Michael Sound from Edmonton. In all, the Aboriginal boxers won most of the three round amateur tilts.

Brad Hortie, Warpath organizer and boxing coach of Edmonton's Hortie's Gym, said it wasn't intended to be a Native versus non-Native event, but it just kind of turned out that way, as the majority of boxers selected were Native.

"We looked for the best boxers that were out there and half or more than half are Aboriginal," Hortie said.

Included in the Native showing was Crystal "Brave Heart" Arcand, a very well groomed product from Hortie's gym. She faced fellow club member Lisa Sharkey.

The calibre of fighting from the two women was equal to many of the fights seen in the Palace that night.

Hortie said both girls have had a lot of training and can hold their own in a mainly male sport.

Arcand won the three round punch-up.

On the pro card, it was Regina's own Don Laliberte, the Indigenous heavyweight champ taking on Edmonton's Ritchie "K.O." Jero.

Laliberte entered the ring in full Indian headdress regalia. He looked strong as he faced Edmonton's Ritchie "K.O." Jero. The "K.O." nickname is well earned as he has won each of his three professional bouts by knockout.

With two "big boys" roped into the ring, the action was fast and hard. Laliberte placed several good shots into Jero in the opening rounds, but the Edmonton boxer fought back and eventually dazed Laliberte and sent him to the floor with a blow to the jaw. The fourth round knock down resulted in a standing eight count being given to Laliberte.

The scare seemed to do Laliberte good as he came back with a vengeance, dropping the Edmonton boxer to the canvas late in the fifth round with an uppercut that seemed to come out of nowhere. The punch, however, was knock down strength, not knockout. It also resulted in a standing eight count to Jero.

The see-saw battle ended in favor of Laliberte. The win boosted his record to six wins, four losses and one tie. The loss for Jero was the first scar on his previously perfect three wins and no losses record.

In the other main event bout, Donovan Lee Horse from Edmonton took on the "Iraqi Assassin," Hydar Al Ghalebi, also from Edmonton.

Horse forced Ghalebi into submission after only three rounds of the scheduled six round affair. After complaining he was elbowed in the back of the head, Ghalebi took several more punches before asking the referee to call off the fight. None of the ring-side judges said they saw the alleged elbow infraction. The victory pushed Horse's professional record to three wins and two losses.

Organizers were impressed with the crowds for the event and plan to hold similar matches in the upcoming months.

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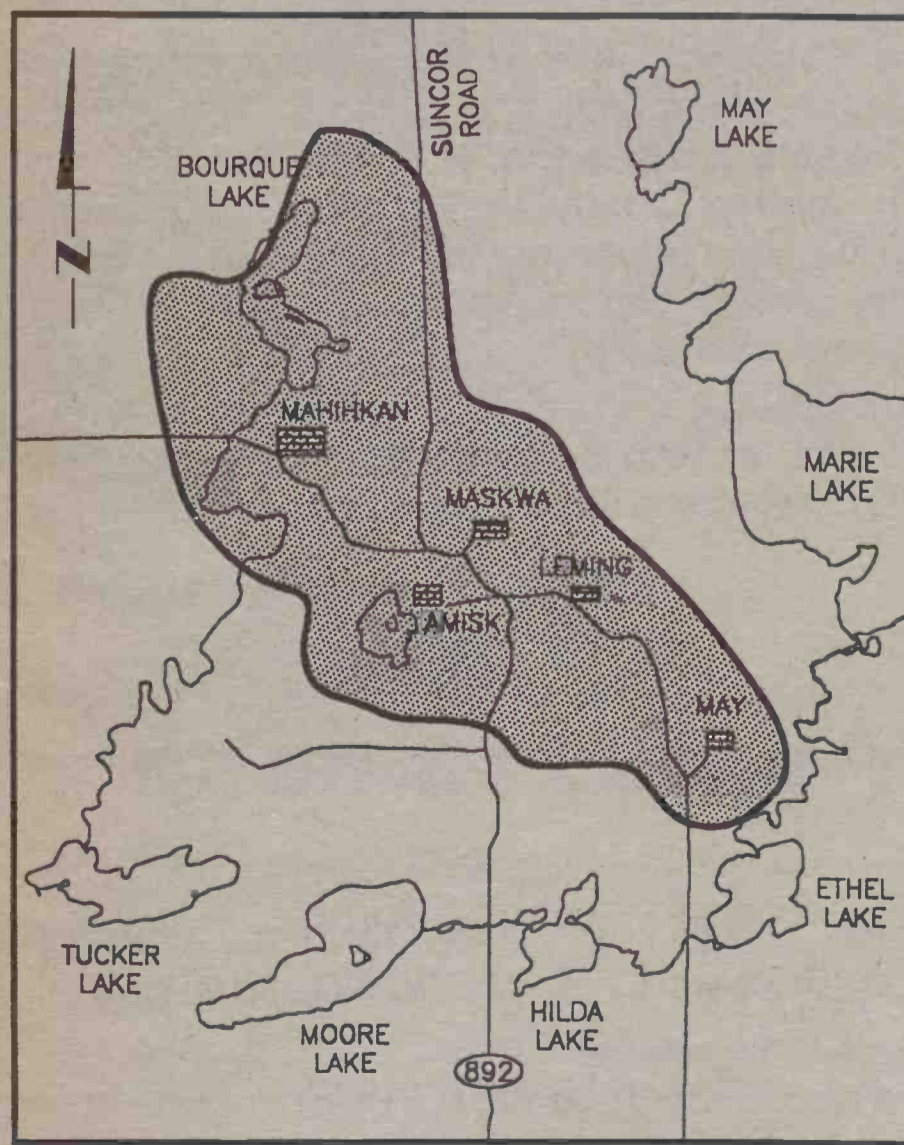
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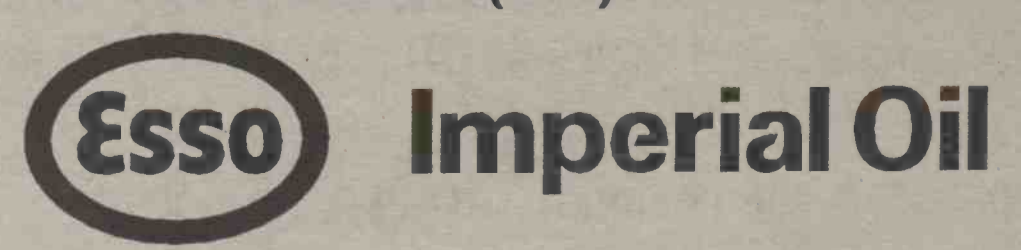
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Kemano deal draws fire

By Paul Barnsley
Windspeaker Staff Writer

PRINCE GEORGE, B.C.

The Carrier Sekani Tribal Council is considering legal action that would seek to negate the recent out of court settlement reached between the province and Alcan Aluminium.

The government of British Columbia was facing a \$500 million lawsuit after former Premier Mike Harcourt cancelled the Kemano Completion Project in 1995 saying the planned \$1.4 billion project would hurt the fish stocks in the Nechako River. The Montreal-based aluminium giant claimed it had already spent close to \$500 million when Harcourt killed the project and filed suit to recover its losses. When Premier Glen Clark and Alcan CEO Jacques Bougie signed the deal on Aug. 5, the threat of the lawsuit disappeared.

But environmentalists, taxation watchdogs, some legal experts, former fisheries scientists and the First Nations located along the Nechako River say that the province gave Alcan too much and did nothing to protect the salmon stocks in the

Nechako which is part of the Fraser River system.

The Carrier Sekani Tribal Council calls the deal a sell-out. They accuse the province of paying its debts with First Nations' money and resources and ignoring their legal obligation to conserve the fish stocks in the Nechako.

The B.C./Alcan Agreement 1997 expires on Dec. 31, 2023. During the life of that agreement Alcan will receive as much as \$1.5 billion in subsidies from the province, according to the local chapter of the Canadian Taxpayers Federation. Robert Pauliszyn, the director of research for the federation, wrote a scathing three-part analysis of exactly what Alcan was given by the province. He said that below market prices for electricity supplied to Alcan by B.C. Hydro and reduced tax rates for water rental add up to between \$50 and \$60 million in annual subsidies for each year of the agreement. He goes on to charge that the originally-planned project would have been cancelled by Alcan anyway, due to changes in the marketplace that made the project too expensive to make a profit.

Carrier Sekani tribal vice-chief Reg Mueller said the latest deal is just another in a long series of assaults against the Cheslatta people.

The story began in 1950 when Cheslatta hunters returned home to discover their villages had been burned. The province had given Alcan permission to flood their lands in the Upper Nechako watershed as the company diverted existing waterways to power turbines that would provide electricity for the company's smelter in Kitimat. Since then the Cheslatta have been fighting for compensation, running a persistent public relations campaign aimed at forcing the government and the corporation to make good for the loss of their traditional homeland.

The tribal council has received legal advice that they stand a good chance of winning a challenge based on the claim that the province violated its trustee obligation by allowing Alcan to uproot the Cheslatta people in 1950 without their consent. A court, if it finds that the province was in breach of its fiduciary obligation, could set aside the transaction and award damages.

Chiefs

By Rob McKinley
Windspeaker Staff Writer

It might be only a year but a country will be asked the way they use their

New gun regulations 68 are scheduled to be sometime in 1998, and several leaders are warning changes that may touch treaty rights.

Currently, the federal Department, through the Indian Firearms Centre, has several Aboriginal advisory committees on the proposed bill.

The adaptations plus restrictions on Aboriginal users.

Whether or not those provisions will be accepted by local communities remain to be seen, but some indicate a response should come from a firearms conference by the end of October in Edmonton.

Funded by the national firearms centre and organized by the Alberta Confederacy of Six First Nations, the meeting will draw 17 chiefs and representatives from each of the 17 First Nations.

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Chiefs gunning for more input into Bill C-68

By Rob McKinley
Windspeaker Staff Writer

EDMONTON

It might be only a year before Aboriginal people across the country will be asked to change the way they use their firearms.

New gun regulations in Bill C-68 are scheduled to become law sometime in 1998, and Aboriginal leaders are wary of any changes that may touch on their treaty rights.

Currently, the federal Justice Department, through the Canadian Firearms Centre, has drafted several Aboriginal adaptations to the proposed bill.

The adaptations place loose restrictions on Aboriginal gun users.

Whether or not those adaptations will be accepted by Aboriginal communities remains to be seen, but some indications of the response should come from a firearms conference being held at the end of October in Edmonton.

Funded by the national firearms centre and organized by the Alberta Confederacy of Treaty Six First Nations, the conference will draw 17 chiefs and 17 Elders from each of the 17 First Nations

within the Treaty Six area. Representatives from the firearms centre, the province's chief firearms officer, and the Alberta Fish and Game Association are scheduled to attend. An invitation has also been sent to federal Justice Minister Anne McLellan.

Since the gun law was first announced in early 1995, Aboriginal leaders have openly opposed it. During hearings and submissions held by the federal government late in 1995, the Native response was that Aboriginal people should be excluded from the law.

Dave Scott, an organizer of the conference, said in most cases the feelings are still the same today, but Native people also have a lot of questions they want answered.

He said there has been very little feedback given to Native people since the hearings in 1995. Scott hopes that government representatives invited to the conference will shed some light on what is going on.

"One of the main purposes of the conference is to have them outline to us exactly what these regulations are," said Scott.

Thomas Piche, who is also helping to organize the conference, said Aboriginal people

"This is a very complex issue and it will take a lot of patience and hopefully a lot of co-operation between the players."

— Thomas Piche

have felt left out of the process.

The conference is a chance for them to get caught up and provide some input into how they would like the new rules to affect them.

Piche believes that one of the focal points will be gun control. If there is going to be a new law, Native communities may want to handle their guns and a registry themselves.

"Each reserve could have their own firearms officer, get a safety program, and if there's a gun registry, this same person could look after it," he said.

Piche said the concern comes from the fear that being restricted by the new law would take away a treaty member's inherent right to hunt, fish and gather.

As it stands, the Aboriginal adaptations in the proposed bill would have a provincial firearms

officer decide for an Aboriginal person if he or she can be considered as a subsistence hunter.

Piche said that is something that should be decided at a community level, not provincially.

Despite the level of concern over the proposed bill, Piche said the conference is not intended to be confrontational.

"This is a very complex issue and it will take a lot of patience and hopefully a lot of co-operation between the players," he said.

The first step is to get everyone up to speed. Native people just want to be included in any changes to Bill C-68, he said. They want to have their input recorded, said Piche.

"There's all kinds of things that can be done, but they have to talk to us and they haven't done that," he said.

The Ottawa headquarters of the firearms centre said consultations have been carried out with about 100 Aboriginal groups in Canada over the last two years.

According to the centre, 50 Native groups had been met with by the end of 1995. The firearms centre reports it met with Treaty Six representatives in June of 1995.

In 1996, 40 more Aboriginal groups met with centre representatives to discuss the new bill.

Hanna Hruska of the firearms centre said the consultation process is not over, and more meetings like the one being held with the Treaty Six members will be held throughout the country.

As it stands, Bill C-68 has only been tabled, it has not been implemented and changes can be made to existing applications within it, she said.

After the conference, each chief is expected to present information to his own First Nation about what was learned. From there, input will be gathered from the Native communities and a formal plan of action will be drafted.

The conference will be held on Oct. 29 and 30. It is not a public function and only the invited guests will be admitted.

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Award nominations will close Oct. 10

By Kim Ziervogel
Windspeaker Contributor

TORONTO

There are many ways to honor Aboriginal people, but perhaps the highest honor is a National Aboriginal Achievement Award. Nominations are now being accepted for the 1998 awards to be held March 12, 1998 in Toronto.

John Kim Bell, founder of the awards and celebration night, said each year the awards are drawing the attention of more and more people. About 2 million people tuned in for the 1997 show that aired on CBC last February.

"With 1 million Aboriginal people that means over 1 million non-Aboriginals watch the show," said Bell. "It helps to break down stereotypes."

Bell represents the National Aboriginal Achievement Foundation, formerly the Canadian Native Arts Founda-

tion and puts the show together. Recently the board of directors re-assessed their mandate for supporting the arts. The new mandate includes support of not only those in the arts, but business and science as well. The foundation does not exist only to hand out awards at glamorous productions once a year. It will also award scholarships and host youth career fairs.

One such fair is the Blue Print for the Future. It is an Aboriginal youth career fair. It takes place for the second year during the week leading up to the achievement awards celebration.

Bell is proud of the scholarship program provided by the foundation. Each year the foundation has awarded scholarships and has increased the number of scholarships it gives out.

"We are building on our success and are hopeful for the future," said Bell.

Irwin hiring hush-hush at Prime Minister's office

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Former Indian Affairs Minister Ronald Irwin has been retained by the Prime Minister's office to act as a "special assistant to the Prime Minister."

A press officer confirmed that Irwin is working full-time for the government and has an office in the Langevin Block on Parliament Hill. Details about the former minister's duties or salary were not disclosed. Details about the hiring process were also not provided, but it was disclosed that Irwin is not collecting his parliamentary pension while he is on the Privy Council's political staff.

Prime Minister Jean Chretien has about eight personal advisors on staff. They include former External Affairs Minister Mitchell Sharp who fills the advisory position for an annual salary of \$1. That salary, however, is not typical.

A spokesperson for the Prime Minister's office would neither confirm nor deny that Irwin will advise Chretien on Aboriginal issues.

Assembly of First Nations and Department of Indian Affairs sources say Irwin's job could be to advise the prime minister — and perhaps his own replacement in Indian Affairs, Jane Stewart — about relationships with First Nations. Irwin retired from politics after the last federal election was called. Stewart was named to replace him on June 11.

At the AFN general assembly in Vancouver, then National Chief Ovide Mercredi told *Windspeaker* that he was having similar problems in obtaining information about Irwin's new duties.

"I'm going to be looking into that," he said, before his defeat by Phil Fontaine.

Some AFN analysts fear that Irwin's continued presence in Ottawa is a sign that many of his policies — which they compared to the hated 1969 White Paper on Indian Affairs — will live on. They worry that the AFN will continue to be side-stepped by Indian Affairs.

Informed non-Aboriginal sources in Ottawa say Irwin, a long-time Liberal party loyalist and close personal associate of the prime minister, may have been recruited to help Chretien deal with challenges to his leadership from inside the Cabinet, most notably from Finance Minister Paul Martin.

Other Ottawa sources are outraged by the appointment, saying that whatever Irwin's duties may be, they are going to be in the service of his party rather than the people of Canada, and they aren't going to come cheap.

The Official Opposition Reform Party critic for Indian Affairs, Mike Scott, was not aware of the appointment until informed by this newspaper.

"I had no idea, to be honest with you," he said, when asked to comment on the appointment. "But that's absolutely typical of the Liberals. They have a habit of not giving us a heads-up on these appointments. I'm certainly not surprised, though."

Scott believes Irwin's hiring smacks of patronage.

"The Liberals have a long history of rewarding allegiance with some kind of posting. What it signifies, I don't know. It could be that the new minister needs some help with the huge task of trying to understand the portfolio," Scott said.

Irwin could not be reached for comment.



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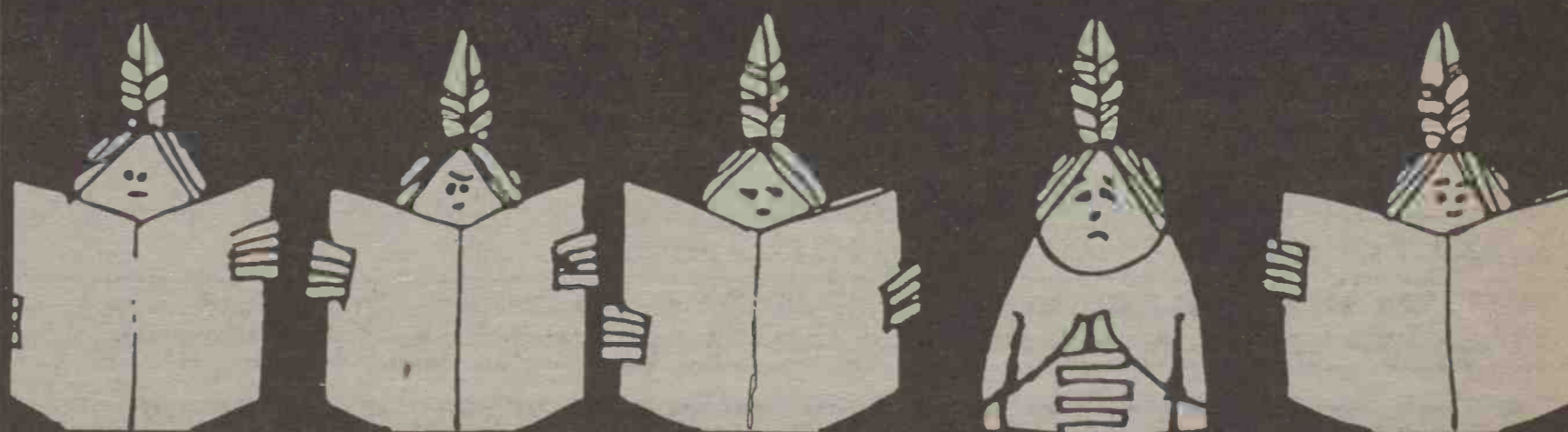
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UQAT is a French-sp others centres in north Bay Cree and north

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- Demonstrated building skills
- Minimum of a
- Demonstrated postsecondary

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Start Date:

Annual Salary

Apply to:

NVIT's mission is to needs of First Natio

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CAREERS

PROFESSOR IN SOCIAL WORK
(Grant-funded position)

The Department of Health and Social Services of Université du Québec en Abitibi-Témiscamingue (UQAT) is looking for applicants to fill the grant-funded position of professor in Social Work in the program outlined below. This is a one year, renewable contract.

At the request of the Cree Board of Health and Social Service of James Bay, UQAT has developed a B.S.W. program for 60 Cree Board employees working in CLSCs, Youth protection, NNADAP, Group Homes and a Reception Centre. This exciting community-based First Nations Program offers four courses a year in the communities and is in its second year of a six-year duration. Instructors have First Nations life, Social Work and community-based teaching experience. The program is carried out in English, the second language of the students.

UQAT is a French-speaking institution serving about 1,200 students in Rouyn-Nranda, Val-d'Or and others centres in northwestern Quebec. UQAT also provides continuing Education programs in James Bay Cree and northern Quebec inuit communities.

The successful applicant will teach in the program, conduct research in social work, organize and supervise the Field Practicum courses, offer academic and personal student counselling support, and eventually manage the program.

Applicants with the following profile will be considered:

- M.S.W. or B.S.W. and Masters Degree in a related field.
- Knowledge of Cree or other First Nations culture and life experience in Native communities.
- Undergraduate teaching experience and Social Work experience in Native communities.
- English language proficiency.

First Nations ancestry and/or the knowledge of French is considered an asset.

The Work Place is between Val-d'Or and the James Bay communities.

The working conditions are governed by the collective agreement in effect.

The salary is determined according to the qualifications and experience of the applicant.

This position is intended for Canadian citizens or permanent residents of Canada in compliance with the existing laws and regulations.

Date of Commencement of Work: As soon as available.

Application Deadline Date: First screening begins December 1, 1997. But application will remain open until we find the right candidate!

All applications will be treated in confidentiality and should be sent to the following address.

Sarah Shidler, Directrice
Département des sciences sociales et de la santé
Université du Québec en abitibi-Témiscamingue
445, boul. de l'Université
Rouyn-Noranda (Quebec) J9X 5E4
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**NICOLA VALLEY INSTITUTE OF TECHNOLOGY
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The Board of Governors of NVIT invites applications from suitably-qualified candidates for the position of President and Chief Executive Officer.

NVIT is a First Nations postsecondary institute designated under the College and Institute Act of British Columbia, Canada. As a fully accredited member of British Columbia's postsecondary education system, we provide a comprehensive range of programs up to the degree level. Located in the community of Merritt in south-central BC, we have an annual operating budget of close to \$4 million with an on-campus enrolment of 250 and over 600 students in community-based programs across Canada.

Reporting to the Board, the President will provide leadership in implementing the Board's Vision for Self-Legitimization of First Nations education. The successful candidate will have the following characteristics:

- First Nations (Native American) ancestry
- First-hand experience and insight into issues affecting Aboriginal education and community development
- Ability to function effectively as a leader in both mainstream and Aboriginal settings
- Speak an Aboriginal language (or be willing to learn)
- Demonstrated clarity of vision, flexibility and outstanding human relations and community-building skills
- Minimum of a Master's Degree
- Demonstrated successful experience in executive-level management, preferably in a postsecondary educational setting

Application deadline: October 10, 1997
Start Date: January 1, 1998
Annual Salary Range: \$95,000 - \$107,000 dependent upon qualifications and experience, plus a comprehensive benefits package
Apply to: Ken Tourand
Manager, Human Resources
Box 399, Merritt, BC V1K 1B8
Phone: (250) 378-3345 Fax: (250) 378-3332

NVIT's mission is to provide high-quality postsecondary education relevant to the diverse and evolving needs of First Nations communities, in an environment that fosters student success.

CHRISTMAS MEMORIES

All you budding *Windspeaker* writers — this is your chance. Write about your fondest Christmas memory — something that you would like to share with *Windspeaker's* readers and your story may appear in *Windspeaker's* upcoming Christmas Special.

Windspeaker's Christmas Special will be published November 24 in plenty of time for Christmas. The deadline for accepting submissions is November 13th.

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Please include your full name and address and a daytime phone number with your submission. Check out our 1/2 page ad in this edition for more!

Windspeaker ... black & white & red all over.

Hate message hoax prompted by loneliness

(Continued from page 11.)

"Another thing you're dealing with is university life itself which is the studying, getting around, getting to know the system and learning to talk to professors," said Wheaton. "That takes a number of years to get good at."

Wheaton suspects there are cultural factors at work that may make adjusting to the university scene more difficult for Aboriginal students.

"A lot of these first-year students are not very outgoing and they're intimidated by the system itself and their professors. They're scared and reluctant to approach anyone for help," she said.

In Aboriginal culture, Wheaton explained, being the centre of attention is often frowned upon.

"You're not encouraged to be looking for the spotlight all the time," she added.

That presents problems for students who are essentially competing with peers who are comfortable speaking up in a lecture hall that may be filled with 200 or more students.

"When that's not the way you're raised, the last thing you want to do within a large group of people where nobody knows you is to stand up and have all the attention focused on you," she said. "That's actually showing off in a way, and that is something that is openly discouraged [in Aboriginal society]."

"Within my own family, when someone acts like that, people will kind of look at that person and wonder why that person is grandstanding."

Native students arrive at university with other unique problems, Wheaton said, pointing to her own situation.

"Many of our people haven't actually gone from high school to university and a lot of us are mature students. So a lot of us have families that we've brought with us as well," she said.

Consequently, not only do many of the students have to make personal adjustments, they have to concern themselves with items such as child care and the well-being of a spouse who may be searching for work and having his or her

own problems adapting to a foreign environment.

"It's really hard and I commend anyone that actually gets through and gets their degree," she added.

Wheaton, herself, dropped out of university for a year

and went to work.

"I just couldn't cope with the transition when I first moved here," she said.

Aiding with the adjustment process are two counselors, Larry Gauthier, the Aboriginal student's centre director, and

Charlotte Ross, the Aboriginal student advisor for arts and science.

"They do a wonderful job but there's just two of them," Wheaton noted. "These people get swamped with work and they really need some

help."

The Indigenous Students' Council helps Gauthier and Ross, but Wheaton says it just isn't enough since a majority of Aboriginal students need some form of help in coping with university.



OIL SANDS

Suncor Energy is a unique and sustainable Canadian integrated energy company dedicated to vigorous growth. The company is a world leader in oil sands development, a high performing oil and gas producer and one of the top petroleum refiners and marketers in the country.

Suncor Energy Oil Sands, a producer and marketer of custom-blended refinery fuel, is launching new growth initiatives, including a major \$600 million dollar expansion. The Oil Sands division currently seeks the following skilled individuals to join their team in Fort McMurray, Alberta.

Manager Engineering (Electrical/Instrumentation)

Competition No. 100 - Reporting to the Director, Projects, Engineering & Construction, you will be accountable for providing professional, effective leadership to the E & I Design Engineering group for Upgrading. Specific duties will include providing reliable economic engineering designs for new projects and plant alterations, and for imparting timely expert advice to operating teams and support groups through the supervision of both Suncor staff and contractors.

Professional requirements must include a degree in Electrical Engineering and eligibility for membership in APEGGA. Proven supervisory experience (ideally in the refining or petrochemical industry), combined with excellent interpersonal and communication skills are key. Several years' experience as a maintenance manager would be a definite asset.

Maintenance Supervisors (Electrical/Instrumentation)

Competition No. 099 - Reporting to the Area Supervisor, Electrical/Instrumentation, you will manage all business aspects of the safe and cost-effective maintenance of Upgrading Electrical/Instrumentation equipment, within the guidelines and policies of Suncor Energy, Oil Sands. Specific elements of this role will include supervising a workforce of unionized tradespeople, consistently applying the collective agreement, as well as developing and guiding continuous improvement programs. You will also assess and implement new maintenance technologies geared toward equipment reliability, prepare and implement applicable standards and procedures and ensure the presence of a structured approach to safety performance, environmental diligence and housekeeping within the electrical/instrumentation group.

Your Electrical or Instrumentation Technology diploma is supplemented by 5 or more years of experience in a petrochemical or refining industry, or an electrical and/or instrument journeyman certification combined with progressively responsible related experience. An organized professional, you possess excellent communication skills and have demonstrated supervisory experience. A degree in Electrical Engineering, experience in developing and administering programs related to equipment reliability improvements and a knowledge of labour relations would be definite assets.

Maintenance/Reliability Engineer (Upgrading)

Competition No. 102 - This Senior electrical engineering role is responsible for developing Reliability Engineering techniques for measuring and improving equipment availability. Within our Upgrader, we utilize the following systems: TDC 3000; Environmental Systems for Air & Water; Product Quality Analyzers; Allen-Bradley PLCs; Cutler-Hammer Switchgear; Bentley Nevada Vibration Monitoring.

To qualify, you must hold a B.Sc. in Engineering, have a minimum of 5 years of related experience and be eligible for membership in APEGGA.

Area Supervisors (Upgrading)

Competition No. 095 - This role will see you assume responsibility for identifying and managing factors related to achieving safe, environmentally acceptable, reliable and cost-effective maintenance of the Upgrader within a five-year time frame. Reporting to the Manager, Upgrading Maintenance and Engineering, you will apply sound judgment, based on thorough knowledge, understanding, co-operation and diplomacy, to identify and resolve business issues.

You hold a degree in Mechanical Engineering, accompanied by a minimum of 10 years of experience in a petrochemical or refining industry, as well as proven goal-setting, organizational and co-ordination skills. You possess demonstrated ability in leading and mentoring staff within a business team and in the optimization of mechanical equipment. Candidates with an engineering technology diploma and extensive work experience will also be considered.

Mining Engineers (Junior/Intermediate)

Competition No. 044 - Reporting to a Senior Mining Engineer within the Mine Engineering Department, you will work in several areas over time including Long Range Planning, Short Range Planning and Tailings Engineering. Support and involvement in industrial engineering and reclamation projects are also within the scope of work. A rotation in Mine Operations in a production engineering or supervisory capacity is a distinct possibility.

Qualified candidates will possess an engineering degree from an accredited university and proven mining experience, preferably in surface mining. Eligibility for membership in APEGGA as well as strong interpersonal, communication and computer skills are a must.

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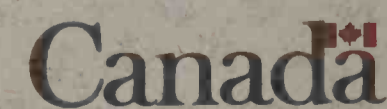
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