

# Wind speaker

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— social, political and  
economic — to Cana-  
dian society.*

— Joseph Gosnell, Sr.  
Nisga'a Tribal  
Council President.

September 1998

Celebrating our 15th Anniversary

Volume 16 No. 5

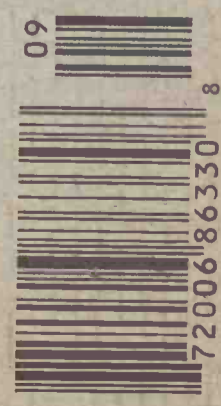
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## Surviving the long journey

# Nisga'a Final Agreement

August 4, 1998

Photography: Debora Lockyer



# Nisga'a celebrate final argeement

By Debora Lockyer  
Windspeaker Staff Writer

NEW AIYANSH, B.C.

The Nisga'a people are as tenacious as the vegetation that persists through the craggy blanket of hardened lava that covers the land leading to their community of New Aiyansh.

It's been more than 100 years since three Nisga'a chiefs, who paddled their canoes to Victoria to discuss their people's claim to the lands of the Nass Valley, were rebuffed on the steps of the parliament buildings by the premier of the time. And it's been more than 20 years since the provincial government thought better of that decision and welcomed a new crop of Nisga'a back to the negotiation table.

The result of this tenacity is the first modern day treaty in British Columbia — the Nisga'a Final Agreement — initialed and celebrated on Aug. 4.

Drummers, dancers, dignitaries and a swarm of determined reporters were on hand to witness and record the initialing. Members of the four Nisga'a communities — Kincolith, Greenville, Canyon City and New Aiyansh — as well as urban Nisga'a from Vancouver, Prince Rupert and Terrace, attended the ceremony in full regalia.

Celebrations began quietly at 8:30 a.m. with Harry Moore leading his community in song, and reached fever pitch about three hours later as the treaty signatories were led to the stage.

While the gentle refrain of the Nisga'a peace song filled the room, the final agreement was initialed. And then, as the dignitaries held their agreements high over their heads, the jubilant people of the Nass Valley drummed, cheered, whistled, applauded and yelled their approval of the historic moment.

Signing on behalf of the Nisga'a Nation was President Joesph Gosnell, Sr. who said the ceremony was a triumph for the Nisga'a people and the people of British Columbia and Canada.

"Today, we make history as we correct the mistakes of the past and send a signal of hope around the world. Today, let us talk about reconciliation and a new understanding between cultures. Today, we join Canada and British Columbia as free citizens, full and equal participants in the social, economic and political life of this country. That has been our dream for more than a century. Today, it becomes reality," Gosnell said to the crowd of more than 1,000 spectators squeezed into the New Aiyansh Culture and Recreation Centre.

Premier Glen Clark, signing on behalf of the province, was greeted with a roar of approval when he addressed the crowd with a few words in the Nisga'a language.

"Aama sa tgun ahl Nisga'a ganhl British Columbia," he said. "This is a great day to be Nisga'a. This is a great day to be a British Columbian."

But Clark warned of the difficult days ahead as the agreement heads to the ratification stage for the Nisga'a people (some of whom believe the Nisga'a negotiating team did not get enough), the provincial legislature (some members of which believe the government gave up too much), and to the federal House of Commons where it will have to pass three readings before the agreement becomes a done deal.

"I said it before. We have waited a long time for this day. But none of us should be mistaken. We are going to have some difficult times ahead of us. We will have to confront the words and deeds of those who deny our history. Those who are blind to the injustice of the past and who reject 30 years of negotiation and compromise," Clark said.

Gosnell also commented on the dark cloud that still hangs over the agreement, the public debate that will soon rage.

"Our detractors do not understand, or, practising a willful ignorance, choose not to understand. Or worse, using carefully coded language, they are updating a venomous attitude so familiar to First Nations of the world. They are very wrong, in my view. By playing politics with the aspirations of Aboriginal people, they



It was a banner day for the Nisga'a people who turned out in full regalia to celebrate the initialing of the Nisga'a Final Agreement at New Aiyansh, B.C. on Aug. 4.

are blighting the promise of the Nisga'a treaty, not only for the Nisga'a, but for all Canadians," Gosnell said.

Indian Affairs Minister Jane Stewart signed the agreement on behalf of Canada. She recognized the contribution of Frank Calder who, in 1968, launched a lawsuit seeking recognition of the Nisga'a's Aboriginal title in the Nass Valley which Calder claimed had never been extinguished. The Calder case, as it became known, was appealed to the Supreme Court which was divided on the issue. The case was eventually thrown out on a technicality, but was enough to persuade Canada to change its policy on land claims and accept the Nisga'a claim for negotiation.

"Frank Calder is here today with us, and I want to pay special tribute to him and to all Nisga'a men and women who have worked so hard over the past 112 years to bring about this treaty of recognition and reconciliation. . . we never would have arrived at this hopeful moment without the countless acts of faith and courage displayed by Frank Calder and countless others," Stewart said.

The minister said the Nisga'a agreement demonstrated the judgment of the court case *Delgamuukw* in which Aboriginal title to land was recognized. She said the agreement showed that negotiation, not confrontation, was the best way to settle Aboriginal land claims in Canada.

"It reaffirms the value of seeking negotiated solutions on land and resource management issues, even if they demand time, hard work and compromise," Stewart said.

Gosnell also said negotiation was a superior way for nations to settle disputes.

"No longer beggars in our own lands, we now go forward with dignity, equipped with the confidence that we can make important contributions — social, political and economic — to Canadian society. The Nisga'a treaty proves, beyond all doubt, that negotiations, not lawsuits, not roadblocks, not violence, are the most effective, most honorable way to resolve Aboriginal issues in this country," Gosnell said.

Photos by Debora Lockyer



Janice Lincoln and six-month-old Sianne took part in the historic treaty initialing ceremony. Now Janice will have to decide for future generations whether or not to support the agreement.



Charlie Lincoln carried a picture of his grandfather, Chief Samuel Mountain Lincoln, who passed away in 1973. Charlie said his grandfather would have been proud of his people.

# Nisga'a

By Debora Lockyer  
Windspeaker Staff Writer

NEW AIYANSH, B.C.

The time for celebration now over for the Nisga'a people who will attempt to prove emotion and sentimentality the Aug. 4 initialing ceremony behind them and get down to the job of deciding whether proving the Nisga'a Final Agreement is a risk they are willing to take.

What the Nisga'a negotiating team is asking the people to do is leave the familiar behind and embark on a new path, where the Indian Act no longer applies and the land is no longer held in trust for Nisga'a children and their children's children.

In return, the Nisga'a will receive \$190 million in cash over a period of 15 years, plus a 2,000 sq. km of land in the Nass Valley over which they eventually have a certain amount of control. Again, the land will become fee simple, meaning it can, if the Nisga'a government decides, be used as collateral or sold off in whole or in part to any person. The land reserve will be converted to fee simple holding.

Under the agreement, the Nisga'a will have control over health, education, social services, policing and the courts. They will lose their tax-exempt status. Sales taxes will be collected from Nisga'a citizens after an eight-year transition period after the agreement is finalized. All other taxes will be

## Final a



More than 100 years after the Nisga'a Final Agreement will be decided.

# Nisga'a deal will mean big changes

By Debora Lockyer  
Windspeaker Staff Writer

NEW AIYANSH, B.C.

The time for celebration is now over for the Nisga'a people who will attempt to put the emotion and sentimentality of the Aug. 4 initialing ceremony behind them and get down to the job of deciding whether approving the Nisga'a Final Agreement is a risk they are willing to take.

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In return, the Nisga'a will receive \$190 million in cash over a period of 15 years, plus about 2,000 sq. km of land in the Nass Valley over which they will eventually have a certain amount of control. Again, this land will become fee simple, meaning it can, if the Nisga'a government decides, be used as collateral or sold off in whole or in part to any person. The current reserve land will be converted to fee simple holdings.

Under the agreement, the Nisga'a will have control over health, education, social services, policing and the courts, but they will lose their tax-exempt status. Sales taxes will be collected from Nisga'a citizens after an eight-year transition period after the agreement is ratified. All other taxes will be col-

lected after a 12-year transition period. The Nisga'a government may make laws to tax Nisga'a citizens in order to raise money for the Nisga'a Nation.

The agreement is a full and final settlement of the Nisga'a land question — certainty is the buzz word being used in government documents — which means, that's it, no second thoughts. The agreement defines Nisga'a Section 35 rights under the Canadian Constitution. Under the agreement, the Nisga'a "agree to release any Aboriginal rights, including Aboriginal title, that are not set out in the treaty of which are different in attributes or geographical extent from the Nisga'a Section 35 rights set out in the treaty."

The Supreme Court *Delgamuukw* decision, whether it provides more or fewer rights for Aboriginal people in British Columbia, will have no bearing on



DEBORA LOCKYER

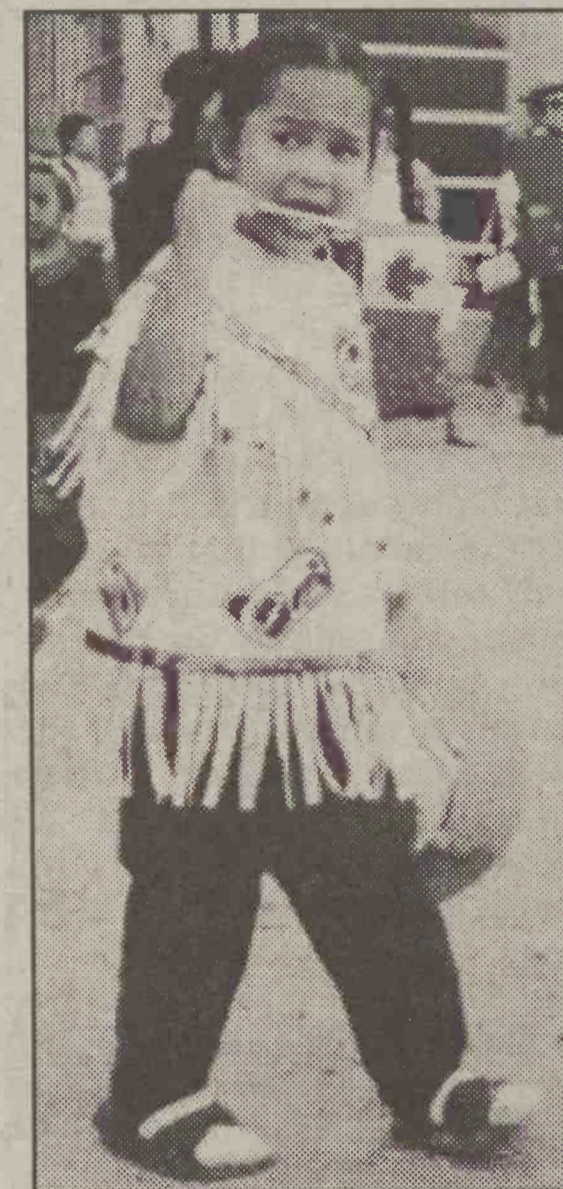
Bill Stewart lives in Terrace and is unsure how he will vote on the Nisga'a Final Agreement. He said he is looking forward to hearing more details during the 90-day ratification process.

the treaty, now or in the future. It's a lot to digest. And for the next 90 days, the Nisga'a team will be holding information sessions in the four communities in the Nass Valley which will, if the agreement is passed, have their own local governments. The team will travel to the urban

Nisga'a in Terrace, Vancouver and the Prince Rupert area to explain the intricacies of the agreement that's taken more than 20 years to pound out and garnered the Nisga'a only eight per cent of the land that was originally claimed.

Here are some more of the highlights:

- The Nisga'a will own all subsurface resources on Nisga'a land.



DEBORA LOCKYER

Children were given Canadian flags as a symbol of the Nisga'a people's full and equal participation in the social, economic and political life of the country.

- The Nisga'a will own all forest resources on Nisga'a land.

- The Nisga'a will receive an annual allocation of salmon which will, on average, comprise of 26 per cent of the Canadian Nass River total allowable catch.

- The Nisga'a will receive \$11.5 million from Canada and B.C. to participate in the general commercial fishing industry, but will not establish large-scale fish-processing facilities within eight years of the effective date of the treaty.

- The Nisga'a will be governed by a central government (the Nisga'a Lisims Government) and the four Nisga'a village governments.

- The Nisga'a will have the power to make laws required to carry out its responsibilities. This government may make laws governing Nisga'a citizenship; language and culture; property in Nisga'a land; public order, peace and safety; employment; traffic and transportation; the solemnization of marriages; child and family; social and health services; child custody, adoption and education.

- Federal and provincial laws (such as the Criminal Code) will continue to apply, as will the Canadian Charter of Rights and Freedoms.

- The Nisga'a will continue to be Aboriginal people under the Constitution Act, 1982.

- The loans taken out to support the Nisga'a participation in the treaty process will be repaid over 15 years.

## Final agreement debated across the country

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

The Nisga'a Tribal Council is proud of the agreement it has hammered out with the provincial and federal governments and initialed in New Aiyansh on Aug. 4. It took several generations of Nisga'a leaders more than 100 years to finalize the agreement, and their pride in their determination and their accomplishment would seem warranted.

But many people in the province of British Columbia, and across the country, have serious doubts about the deal and everybody appears to be lining up to put their own position on the agreement on the table. In fact, a close look at the way the Nisga'a Final Agreement is being presented by the various parties who have chosen either to support it or to oppose it provides real insight into the art of public relations.

On one side you have the conservative non-Native factions within the province of British Columbia — the Reform Party, the province's Liberal opposition, the lobby groups for various resource industries — who are concerned the deal may upset the status quo and cost them their present, favored status within the provincial establishment.

On the other side you have

the parties to the agreement — the federal, provincial and Nisga'a governments — who are doing all the right things to make the deal look attractive to the casual observer and, especially at this point in time, the Nisga'a people who must ratify the deal.

Then you have the factions within the Nisga'a and the non-Nisga'a Aboriginal population who oppose it.

National Chief Phil Fontaine was in Vancouver in mid-August and spoke out in favor of the agreement because, he said, it was good for the Nisga'a people. He refused to endorse the process for any other First Nation but the Nisga'a. Fontaine told this newspaper that the bottom line on any self government agreement is simply "a fair deal" and that each First Nation must be free to make its own agreement with the public governments.

The ratification vote by Nisga'a citizens is tentatively scheduled for Nov. 6 and 7. Some observers in British Columbia wonder what the national chief is doing supporting the deal before the Nisga'a people vote on it. They see his remarks as a subtle attempt to manipulate the vote in favor of the Nisga'a chiefs who belong to his organization.

Viola Thomas, recently re-elected to another two year term as leader of the United Native Nations of British Co-

lumbia, the group which represents the interests of off-reserve residents in the province, was one of the people who voiced this concern.

"No wonder Phil Fontaine is in favor of this," she said. "It's the same old Indian Act/AFN kind of arrangement. You could see it when they had their big ceremony. [Premier] Clark started by saying, 'Gentlemen . . .' [Indian Affairs Minister] Jane Stewart made one mention of the matriarchs in Nisga'a society and that was the last mention you heard of them. This is a form of self government that imitates municipal government. It's being portrayed as Nisga'a government but it's not. If it was, it would have involved the hereditary chiefs. It didn't."

Fontaine, to be fair to him, was spurred to comment on the Nisga'a agreement by the repeated claims of the deal's opponents in British Columbia that the deal is race-based and contrary to the Canadian ideals of democracy. That's an issue which affects more than just the Nisga'a deal and it's one that Fontaine must deal with as national chief.

"First Nations have inherent Aboriginal and treaty rights to govern themselves that are not race-based as some critics would have you believe," he said during a speech in Edmonton in August.

(see Minority page 11.)



DEBORA LOCKYER

More than 100 years in the making, the Nisga'a Final Agreement will be decided upon before the end of the year.



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initialing ceremony. port the agreement.

# Court decision pleases Native leaders

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

As the federal government and the Parti Québécois continue their sovereignty battle over the traditional territories of Mohawk, Algonquin, Cree, Montagnais, Mi'kmaq and other Indigenous peoples, new legal strength and protection has been added to the case for the sovereignty claims of the original inhabitants of what is now called Quebec.

Quebec First Nation leaders were watching the court decision closely, as were leaders across the country.

"This decision greatly delights us since it supports what we have always upheld, and that is that, as peoples, we have Aboriginal rights, Native rights and treaty rights which cannot be swept away by a backhand from the federal and provincial governments," said Quebec Regional Chief Ghislain Picard.

National Chief Phil Fontaine also lauded the elements of the decision.

"As part of this decision, the court recognizes the validity of our arguments in the whole issue of the rights of the First Nations," he said. "Now it is up to us to develop these arguments to ensure that our rights will be protected in the possible event of a possible Quebec separation."

The Supreme Court of Canada issued its decision Aug. 20 on a reference case put to it two years ago by the federal government. The federal government wanted the top court in the land to answer a few sticky legal questions that rose out of the separatist movement in Quebec.

The government asked the court to answer three questions:

Question 1: Under the Constitution of Canada, can the government of Quebec effect the secession of Quebec from Canada unilaterally?

Question 2: Does international law give the government of Quebec the right to effect the secession of Quebec from Canada unilaterally? In this regard, is there a right to

self-determination under international law that would give Quebec the right to effect the secession of Quebec from Canada unilaterally?

Question 3: In the event of a conflict between domestic and international law on the right of the government of Quebec to effect the secession of Quebec from Canada unilaterally, which would take precedence in Canada?

A reference case is best described as a government asking a court: What would happen if . . . ?

The decision rendered by the nine justices is a more than 80-page long display of high-level legal learning about international law, constitutional law, minority rights, and more. But it has no direct legal clout, except that it adds to the case law that lawyers can refer to in future arguments and allows the parties in a potential dispute to see what might be waiting for them down the road if they ever decide to go to court.

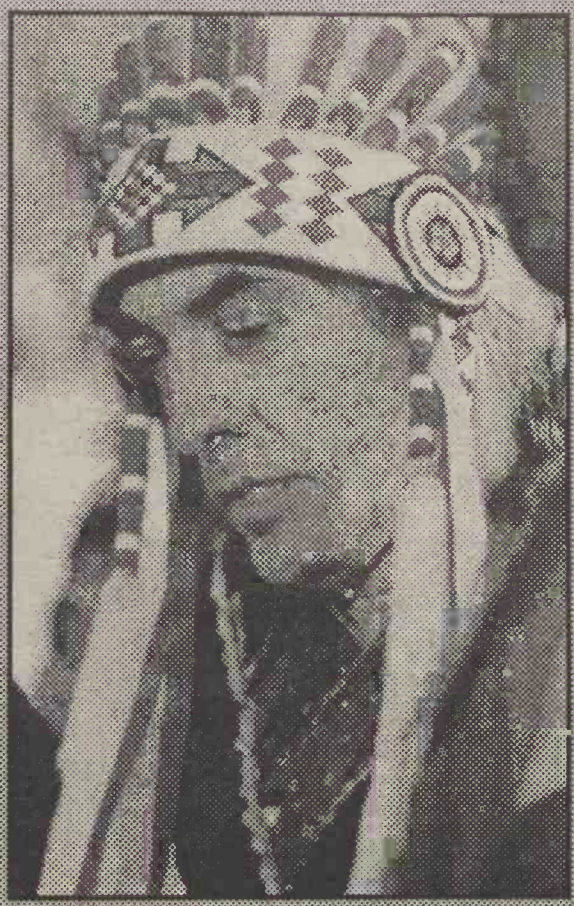
Quebec refused to officially participate in the court hearings, but an *amicus curiae* or "friend of the court" was appointed by the court to argue the separatist point of view. Andre Joli-Coeur, the Quebec City lawyer who performed that function, argued that the question of Quebec's right to declare independence from Canada was a political question and should not be decided by a court. The Supreme Court justices disagreed.

"They do not ask the Court to usurp any democratic decision that the people of Quebec may be called upon to make," Chief Justice Antonio Lamer wrote on behalf of the court. "The questions, as interpreted by the court, are strictly limited to aspects of the legal framework in which that democratic decision is to be taken."

Joli-Coeur argued that the Quebec provincial government is sovereign over its territory because it was elected by a majority of the popular vote. Therefore, he said, Canada has no say if Quebec decides to leave.

The court pondered that argument and decided that de-

*"Now it is up to us to develop these arguments to ensure that our rights will be protected in the possible event of a possible Quebec separation."*



National Chief Phil Fontaine.

mocracy is more than just the tyranny of the majority.

"The court in this reference is required to consider whether Quebec has a right to unilateral secession. Arguments in support of the existence of such a right were primarily based on the principle of democracy," the court wrote. "Democracy, however, means more than simple majority rule. Constitutional jurisprudence shows that democracy exists in the larger context of other constitutional values. Since Confederation, the people of the provinces and territories have created close ties of interdependence (economic, social, political and cultural) based on shared values that include federalism, democracy, constitutionalism and the rule of law, and respect for minorities. A democratic decision of Quebecers in favor of secession would put those relationships at risk. The Constitution vouchsafes order and stability, and, accordingly, secession of a province "under the Constitution" could not be achieved unilaterally, that is, without principled negotiation with other participants in Confederation within the existing constitutional framework."

Since the French majority in Quebec find themselves in the unique position of being a majority that constitutes a minority in the overall makeup of

Canada, the court found it necessary to deal extensively with the rights of minority groups in a democracy. It was in this area where the most important steps for Aboriginal rights were made.

"Canadians have never accepted that ours is a system of simple majority rule. Our principle of democracy is richer. . . In this way, our belief in democracy may be harmonized with our belief in constitutionalism. Constitutional amendment often requires some form of substantial consensus precisely because the content of the underlying principles of our Constitution demand it. By requiring broad support in the form of an "enhanced majority" to achieve constitutional change, the Constitution ensures that minority interests must be addressed before proposed changes which would affect them may be enacted," the court wrote. "It might be objected, then, that constitutionalism is therefore incompatible with democratic government. This would be an erroneous view.

Constitutionalism facilitates—indeed, makes possible—a democratic political system by creating an orderly framework within which people may make political decisions. Viewed correctly, constitutionalism and the rule of law are not in conflict with

democracy; rather, they are essential to it. Without that relationship, the political will upon which democratic decisions are taken would itself be undermined."

The court argued that a country's values are defined in its constitution and those values should not be lightly changed to suit the whims of the majority.

"Undoubtedly, one of the key considerations motivating the enactment of the Charter, and the process of constitutional judicial review that it entails, is the protection of minorities. However, it should not be forgotten that the protection of minority rights had a long history before the enactment of the Charter. Indeed, the protection of minority rights was clearly an essential consideration in the design of our constitutional structure even at the time of Confederation: Although Canada's record of upholding the rights of minorities is not a spotless one, that goal is one towards which Canadians have been striving since Confederation, and the process has not been without successes," Justice Lamer wrote.

The court decision then went on to the second question that dealt with international law rather than Canadian internal law.

"[A] right to secession only arises under the principle of self-determination of people at international law where "a people" is governed as part of a colonial empire; where "a people" is subject to alien subjugation, domination or exploitation; and possibly where "a people" is denied any meaningful exercise of its right to self-determination within the state of which it forms a part. Quebec does not meet the threshold of a colonial people or an oppressed people, nor can it be suggested that Quebecers have been denied meaningful access to government to pursue their political, economic, cultural and social development," the court wrote.

The answers to the first two questions made answering the third question unnecessary, the justices decided.

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EDUCATORS/COUNSELLORS

## Starlight all

# Tsuu T

By Paul Melting Tallow  
Windspeaker Contributor

TSUU T'INA

Bruce Starlight of the Tsuu T'ina First Nation near Calgary, Alta. recently got the green light to speak on the subject of a long-legend council wrong-doing after eight months of court-ordered silence.

There is a condition, however, Starlight can only speak if the Tsuu T'ina Chief Roy Whitney goes to the police and the government, because of the libel suit the chief is pursuing against the federal government.

The gag order, sought by Whitney and imposed through a decision by Justice F. S. Sullivan of the Court of Queen's Bench, was to stop Starlight from criticizing the chief's alleged mismanagement of funds.

"I can talk to the RCMP, the federal government, the media, far as talking to reservists, I have to prove a point, one of the things I've said," Whitney said.

The legal battle with Whitney began last year when Starlight wrote a letter to Jane S. S. Minister of Indian Affairs, accusing Whitney of financial wrongdoing.

## Alberta

By Rob McKinley  
Windspeaker Staff Writer

EDMONTON

Assembly of First Nations Grand Chief Phil Fontaine convinced a report outlining concerns of 300 Aboriginal people from northern Alberta represents the majority of original people in Canada.

The 26-page report, put together by Reform MP James Benoit and a three-member force, contains many criticisms of Aboriginal life collected from Aboriginal communities in northeastern Alberta.

Some of the concerns mentioned within *Voices From Grassroots* focus on band Métis settlement accounts and communications be-

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*Starlight allowed to speak . . . a little*

# Tsuu T'ina man's gag order partially lifted

By Paul Melting Tallow  
Windspeaker Contributor

TSUU T'INA, Alta.

Bruce Starlight of the Tsuu T'ina First Nation near Calgary, Alta. recently got the green light to speak on the subject of alleged council wrong-doing after eight months of court-ordered silence.

There is a condition, however. Starlight can only speak about Tsuu T'ina Chief Roy Whitney to the police and the government, because of the libel suit the chief is pursuing against him.

The gag order, sought by Whitney and imposed this past December by Justice Patrick Sullivan of the Court of Queen's Bench, was to stop Starlight from criticizing the chief for alleged mismanagement of band funds.

"I can talk to the RCMP and the federal government, but as far as talking to reserve residents, I have to prove at least one of the things I've said," Starlight said.

The legal battle with Whitney began last year when Starlight wrote a letter to Jane Stewart, minister of Indian Affairs, that accused Whitney of financial wrongdoing.

"The thing was to tell the minister that there's things going on that you should be aware of and you should look into it," Starlight said. "That's all the letter meant to say."

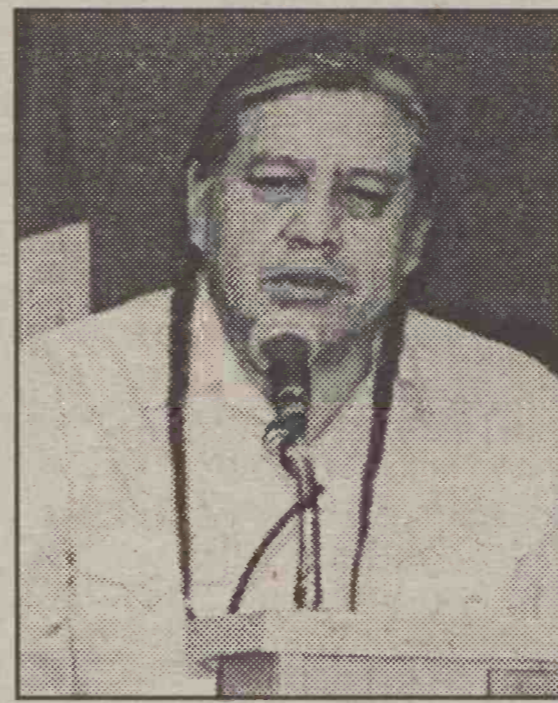
The letter, which was supposed to be confidential, made its way back to Tsuu T'ina and into Whitney's hands. The chief sued Starlight for libel, a development that sparked outrage from Starlight and led to an investigation of Stewart's office for leaking the letter.

The investigation, conducted by Ron Newman of the Department of Citizenship and Immigration, determined that there were no safeguards in place to protect Starlight and the letter. However, neither the minister nor any of her staff, were held responsible for what many of Starlight's supporters considered a breach of the Privacy Act.

Starlight said he wants his day in court so that everything can come out in the open, but that won't happen anytime soon; Whitney is on vacation and will not be available.

"It's too bad it's dragging out this long," Starlight said. "I wish it would have been resolved by now."

Starlight said he will be meeting with the RCMP before the



PAUL MELTING TALLOW

Bruce Starlight.

end of the month and his lawyer will begin discovery proceedings in September.

On Aug. 19, Starlight attended a Reform Party taskforce meeting in Airdrie, Alta. where his situation was one of the topics of discussion. The taskforce was formed to address reserve government accountability and is meeting with First Nations people across Canada to hear their concerns and grievances.

Reform Indian affairs critic Mike Scott and other party members, including area MP Myron Thompson, reaffirmed the support that Official Opposition leader Preston Manning and his Reform Party has given

Starlight. Thompson said the gag order wasn't necessary because Starlight's criticisms were in a personal letter to the minister.

"Bruce Starlight never really spoke out in any way except initially with that letter that he wrote to the minister and he was following her instructions," Thompson said. "She encouraged the Natives across the land to write letters with their concerns."

Scott agreed with Thompson saying that Starlight wasn't "standing on the street corner. He wasn't putting headlines in the local newspapers. He wasn't creating a public discourse with regards to Mr. Whitney."

"I think that Mr. Starlight has to have, and we all as Canadians have to have, the ability to criticize politicians. I'm a politician and I certainly expect to be criticized."

Although Starlight said he's throwing his hat into the political arena. He said his supporters, and his desire to give the grassroots people a voice in the administration of the Tsuu T'ina nation's affairs, have convinced him to run for chief in the upcoming election. Starlight said there hasn't been an audit of band funds for six years and, if he's elected, his

priority will be financial accountability.

Another issue that Starlight wants to address is the housing shortage on the reserve, a shortage that led some of his fellow band members to occupy empty houses on a deserted former Canadian Forces base located on the reserve. The Department of Defence sent eviction notices to the members, saying the area is undergoing clean-up and could, in its current condition, pose a threat to the safety of people living in the homes. But people say they will not budge.

Starlight has been backed in his legal battle with Whitney by the Committee Against Injustices to Natives. In addition, First Nation people from Alberta and British Columbia who are having problems with their chiefs have sought out his advice.

Starlight said a major part of the problem in making chiefs accountable to their people is the failure of the federal government to take any action in matters where there are possibilities of improprieties. He said the minister is only concerned with the chiefs' well-being and not with the First Nation people.

"Us grassroots people, we're nothing. We don't account for anything," he said.

# Alberta report draws fire from Fontaine

By Rob McKinley  
Windspeaker Staff Writer

EDMONTON

Assembly of First Nations Grand Chief Phil Fontaine isn't convinced a report outlining the concerns of 300 Aboriginal people from northern Alberta fairly represents the majority of Aboriginal people in Canada.

The 26-page report, put together by Reform MP Leon Benoit and a three-member task force, contains many criticisms of Aboriginal life collected from Aboriginal communities in northeastern Alberta.

Some of the concerns documented within *Voices From the Grassroots* focus on band and Métis settlement accountability and communications between



TERRY LUSTY

Senator Thelma Chalifoux.

band membership and the administration. The need for better public access to the inner workings of local governing bodies was a big issue.

The report notes that one of the "most common" and

"emotional" complaints concerned Bill C-31, the law that saw thousands of Aboriginal people's status returned to them. The recommendation made by the taskforce was to urge the government to pressure the bands to extend full and equal rights to members who have been reinstated under the bill.

Many of the comments and suggestions in the report are made by anonymous contributors, including many who said they were not in support of the push for Native self government.

Fontaine said the comments come from a small group of people who do not represent Canada's total Aboriginal population.

From his "extensive" trav-

els, meeting with "First Nation leaders and the community people, there is one clear call. . . and that is the need to govern ourselves," he said, disputing the main results of Benoit's study. "There's absolutely no desire on the people I represent to be ever-dependent on someone else. . . and I say this not on the basis of talking to 300 people, as Mr. Benoit did, but on speaking extensively to people from all parts of the country."

Fontaine said the push toward forming self governing policies will continue to be a primary focus of the assembly for all Aboriginal people.

"There's absolutely no turning back in this matter," he said.

Senator Thelma Chalifoux, who was presented with the re-

port to take to Ottawa, said the concern over self government is based on the fact that no one knows what self government is. It's just a term that needs to be defined before more people will accept it.

"We need to know what we are talking about," she said.

One thing Chalifoux said the report does represent is that Native people need to speak out and be heard.

"Aboriginal people are trying to do something and [have been] for years and years and years, and nobody is listening to them," she said.

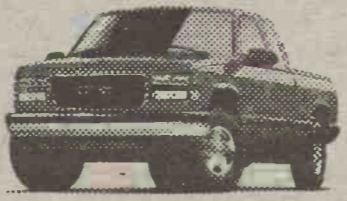


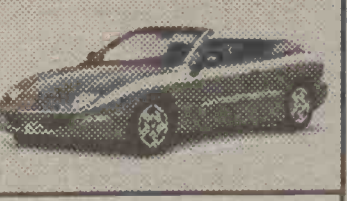




The report was expected to be in the hands of several key government members, including Indian Affairs Minister Jane Stewart, soon after its Aug. 10 unveiling.

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## Supreme Court gets it right

If you believe in the rule of law and in justice for justice's sake then you've just gotta love that Supreme Court of Canada.

Last December, in the *Delgamuikw* case, a court appointed and paid for by the Canadian government admitted that the outright theft of British Columbia was not legal and was based on wrong-headed, racist presumptions of cultural superiority on the part of mainstream Canada's ancestors.

The court could have used its learning to rationalize and justify the wrongs sprinkled throughout Canadian history when it comes to dealings with the original inhabitants of this beautiful land.

They chose not to.

This month, the nine justices unanimously issued another breathtakingly honest and just decision in their answer to the reference case on Quebec separation.

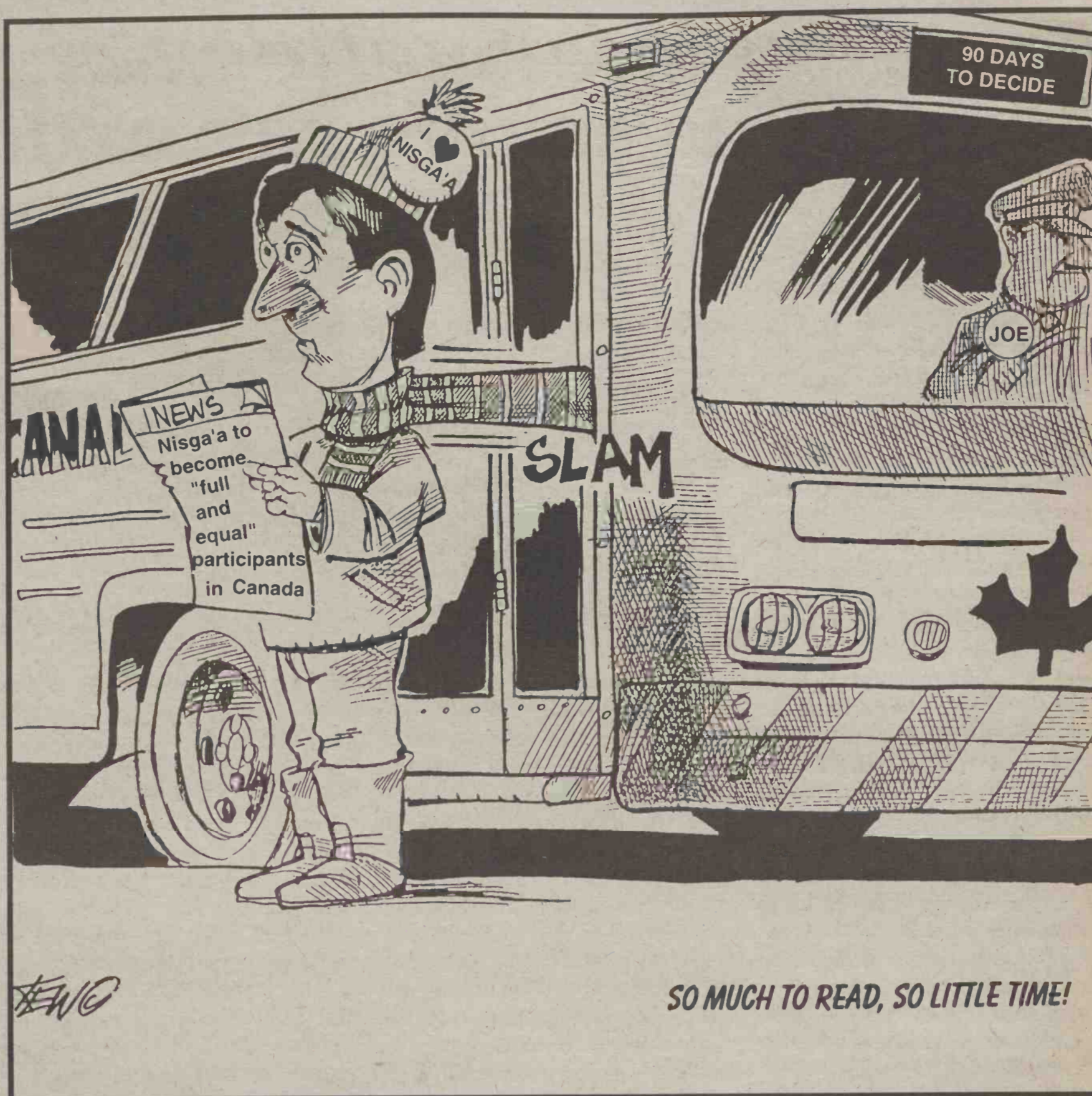
It's currently fashionable for conservative factions to oppose any resolution of outstanding land and resource issues with First Nations because a) they cost too much, or b) they look like special treatment for Aboriginal people. They don't hesitate to employ lowbrow political machinations aimed at finding an excuse to not do the right thing.

Given a chance to face down the critics who want the court to let them change the rules if the rules aren't serving their interests, well, the court again did the right thing.

Justice Antonio Lamer and his eight colleagues agreed that this country is based on certain inalienable values and those values are enshrined in the Constitution. Values such as the presumption of innocence until proven guilty, freedom of expression, freedom of mobility and association, protection of minority rights.

Reading between the lines we see that the court wrote that, while it might be easy, convenient and politically expedient to bully or ignore minorities when times get tough, it's not what this nation wants to stand for.

By writing decisions which force legislatures and politicians to respect and follow the Constitution, the court is raising the bar of decency in this country. Those who are familiar with Canada's sordid history in dealing with Indigenous peoples can only say — while respecting the immense courage and compassion displayed by this court — that it's about bloody time. PB



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## Get back to the natural

### GUEST COLUMN

By Dr. L. Gilchrist  
Windspeaker Contributor

My critical stance on the current affairs of Aboriginal health and wellness in Canada are founded in a respectful mentorship. A well-seasoned independence flowed from a Cree man, my grandfather, who spoke no English, attended no colonial church, and who adopted extremely few cultural icons from Euro-mainstream North America. This highly skilled hunter, father and grandfather, taught his children and grandchildren how to harvest young bulrush shoots from a canoe, how to roast wild rhubarb, how to scrape the sap from poplar trees and to fill up on many other natural nutrients in early spring to rebuild the body after the long northern winter.

My passion for the holistic and natural means of body support is in honor of my grandfather who steadfastly refused, up until his death, to be culturally-dominated, and who taught those of his grandchildren who would listen never to uncritically accept that which looks most benign from mainstream knowledge.

Today, we guard our inherent rights and sovereignty on many levels, however, we abdicate responsibility of our bodies to the western medical industry. As a people we are hugely doctored, medicated, operated on, and irradiated and yet we have the highest illness and mortality rates. We accept the overwhelming dominance of the traditional

western diet, the allopathic (germ-based explanation) medical paradigm, and the separation of the physical, emotional, and spiritual in everyday existence. It may be fair to say that, in general, Aboriginal individuals and wellness services tend to suspect everything, except what the doctor ordered.

Let us look at socially transmitted diseases such as diabetes (adult onset type II), heart disease, arthritis and cancer. Health surveys have indicated that more than 40 per cent of Aboriginal people over age 45 have diabetes — the preventable type. The total lifestyle, involving the physical, emotional, mental and spiritual aspects, is involved in the development of degenerative disease. The colonial legacy has produced stress on all levels. A case in point is that a species in nature does not biologically adapt to the introduction of a new food for at least 1,000 years. Our exposure to the modern western diet has a short history. The Aboriginal diet, particularly for poor people, consists of large quantities of white flour, white sugar, dairy, red meat, along with untold numbers of processed and denatured foods. This is not considering the addition of pesticides, antibiotics, irradiation, and other food industry contaminants. (For urban dwellers, environmental pollution causes additional body stress.)

So many new additions to the human biology in a short time have implications for efficient body function.

The addition of non-indigenous foods to the Aboriginal biology is one thing, the emulation of the mainstream "tradition" of eating all food

groups (protein, carbohydrates, fruit, vegetables, dairy, oils) at one setting, is another. There are major criticisms by natural hygienists that precede modern medical explanations of disease who argue that this tradition can result in body system malfunction over time. The point is that what we eat and how we eat now has been colonially imposed and is socially transmitted to us through residential school socialization, government endorsed food guidelines, TV, school curriculum, restaurants, product availability, and waning wild life.

In addition to natural sensitivities to the modern western diet, there is the introduction of radiation, chemotherapy, X-rays, and a multitude of pharmaceuticals to an overtaxed and ill body. When treatment does not include major lifestyle changes it is logical that the system would eventually become irretrievably damaged.

The importance of the integration of natural and holistic methods into a complementary medical model of illness treatment, health risk reduction, and prevention, cannot be overestimated when we consider the many implications of modern life for Aboriginal peoples. Aboriginal people have been placed here by the Creator with the capacity to live with the land and its gifts. We must respect the Creator's law — our biology — and repatriate our accountability to the natural, physical, emotional, mental and spiritual functions of keeping the body well. We must return to traditional means of wellness and incorporate natural methods from other cultures in the cultivation of self-responsibility for a wellness lifestyle.

## Taxatio

Dear Editor:  
I was very disappointed your article on Bill C-36, Section IV (*Windspeaker*, July 1998). Your article was one-sided and failed to meet the minimal standards of good journalism. If your intention was to create fear and apprehension, it succeeded. Your intention was to present the facts and provide a national forum for the reasoned and unbiased discussion of an important issue, then it failed. It failed to provide the proper context for this story, it failed to identify the real precedent this legislation sets and it presented unsubstantiated accusations from unnamed sources without bothering to investigate them. This is really disappointing because *Windspeaker* is supposed to provide a national forum for First Nation people to consider First Nation issues.

So, let me address your article "head on." First, contrary to what you reported, I have not hidden from this initiative. I am a lawyer who "ask not to be identified" that are hiding. I am an alleged band member who has their unsubstantiated accusations printed, without disclaimer and without even having to identify themselves, who are hiding. I, on the other hand, stood before the entire annual general meeting of the Assembly of First Nations and spoke on this

## Compe

Dear Editor:  
When I was young, my father got sick with intestinal cancer. The Indian agent had my mother sign a document to send the best children to an off-reserve school and DIAND sent us to John's Residential School in Chappleau, Ont. When his illness got worse, my father got us home.  
A year-and-a-half later, he

## OTTER



# Taxation information available to members

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lation for 25 minutes and answered questions on it for another 45 minutes.

Doug Maracle, who you quoted in your article, heard me speak. He had every opportunity to voice the concerns he voiced in the article then. It would have been out in the open and in front of everyone. He didn't say anything. He knows that none of the allegations and rumors about this legislation stand the test of scrutiny. He knows that fear-mongering and unsubstantiated accusations don't like the public spotlight. Only the truth survives there.

You quote a "Kamloops member" as saying that the community vote on this issue was snuck past them in the middle of the night. I addressed this allegation in my speech before the AFN. Your reporter should have noted this. He should have, and could have, investigated the facts concerning this statement rather than simply printing it without comment. This is irresponsible. If this is the standard of evidence used for a news article then I'm sure you could find some unnamed band member willing to allege I'm a space alien.

So, before I am faced with that accusation, let me say first that I'm not a space alien. And second, the fact is, I've never done anything regarding taxation without extensive consultation

and explicit direction from my membership. I've listed no less than six band meetings in the last seven years where taxation was discussed. At many of these meetings, membership explicitly directed my council and me to pursue ways of capturing the taxes paid by non-Natives on reserve. I first received this direction six years ago and have informed membership of progress ever since. I've tried to inform even those band members who don't, or can't, attend band meetings by distributing verbatim minutes of every band meeting to every member's household.

It is true that the band membership vote regarding this legislation took place late at night, but not for the reasons your article implied. Band meetings commonly run late in Kamloops. They run late because our council tries to keep the membership fully informed about everything. No doubt, if the meeting had not run late, the same band member would be alleging that I rushed the vote through without providing proper information. The membership vote that directed my band council to pursue this legislation was held late, but the results of this vote were sent to every band household and this was done prior to my re-election.

It has been alleged that this

legislation was developed in secret. In fact, a lawyer looking for work even told my membership that this legislation was put into the federal budget in order to "hide" it, and because this would make it a money bill and the Senate "never" rejects a money bill. I guess he was betting that they wouldn't know that the Senate never rejects any bill. And, of course, nobody hides legislation by putting it in the federal budget. The highlights of the budget, including this legislation, were printed in every major newspaper in the country and posted on the Internet.

You also state that this legislation is a precedent. You're correct. It is a precedent. It's just not the one you think it is. This legislation marks the first time that an Indian band has been able to collect sales tax from non-Natives on its territory. It is not, however, a precedent for Indians paying tax to their own community. We have been doing that since 1991. That's a decision for each community to make on its own. This legislation is not a precedent concerning the Section 87 exemption. This was established by the Council of Yukon First Nations and then the Nisga'a agreements (and they weren't able to secure any of the non-Native taxes on their land, as we did).

It's not a precedent for status Indians paying tax to the federal and provincial governments. Ask any status Indian living off reserve how much federal and provincial income tax they pay. The next time you buy cigarettes or fill up on reserve ask if there is any excise tax included in your purchase price. Actually, as a result of our legislation, the federal government will be taking less of the tax already paid on our reserve and we will be taking more of it. We are proud of this.

The precedent this legislation sets is important. You should have told people. This precedent says our governments have jurisdiction over everyone on our lands. There's no more extra-territoriality for non-Natives. That concept is just a relic of colonialism. The precedent set by the Kamloops Indian Band puts all First Nations in a stronger position for asserting jurisdiction over their lands and for negotiating a fair share of the wealth generated from their traditional lands. It means the Kamloops Indian Band is not only in a stronger position to reconstitute our Douglas reserve, but we will now be able to exercise meaningful jurisdiction over it.

Sincerely yours,  
Chief Clarence (Manny) Jules  
Kamloops Indian Band

# Compensation should be the goal of the AFN

Dear Editor:

When I was young, my father got sick with intestinal cancer. The Indian agent had my mother sign a document to send the oldest children to an off reserve school and DIAND sent us to St. John's Residential School in Chislehurst, Ont. When his illness got worse, my father got us back home.

A year-and-a-half later, he past

away. The Indian agent again separated us by sending us to Shingwauk Residential School in Sault Ste. Marie, Ont., where I lost my identity as a Native, my traditional language, my pride, my family, because even today we can't seem to communicate as a family unit.

After I left Shingwauk I moved to the U.S. where I was respected as a Native American and

learned to be a qualified carpenter. I joined the U.S. Navy for four years.

I returned to my reserve to be elected chief for six years and served one year as councillor where I was able to help my people to have a better life and improved living conditions.

Concerning residential compensation, our brothers and sisters, the Japanese-Canadians, re-

ceived \$21,000 each for their internment during the Second World War, so why shouldn't the Aboriginal people of Canada have the same privileges and twice that amount or more.

The government has set a major precedent in doing so. Why would one group get compensation and not the Natives of Canada. Could we call that discrimination?

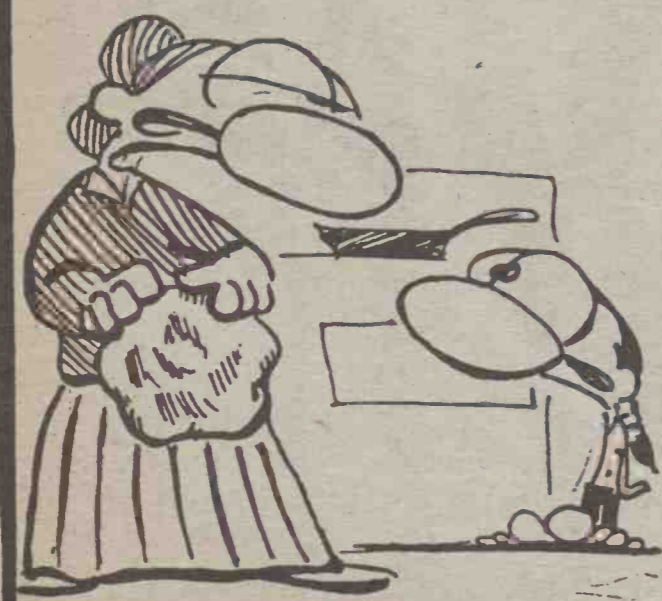
I believe the government has created the healing foundation so that the Natives will continue to fight among each other and nothing gets done to advance our cause.

I have been in a healing process for 48 years now. Who the hell needs someone who has never been to a residential school to tell me how to react to this situation? (see Compensation page 42.)

By Karl Terry

# OTTER

MAKE SURE YOU MARRY SOMEONE WHO MAKES GOOT' FRY BREAT!



ME? I'M NEVER GONNA BE MARRIED I'LL JUS' LIVE HERE FOREVER..

SON, SON, I WON'T ALWAYS BE HERE FOREVER..

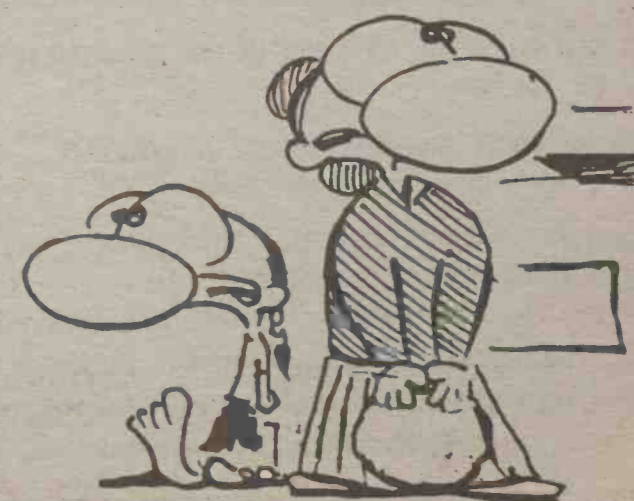


BUT GRAN' WHO'S GOIN' TO WASH MY DISHES AN PICK UP ALL MY DIRTY CLOTHES ..?

IF THATS WHAT YOU WANT WHY DON'T YOU JUS' GET A MAID !!



OK OK I'LL GET MARRIED! GEESH!



GOD HELP ME ...

K. Terry ©

# tural

(protein, carbohydrate, fruit, vegetables, dairy, setting, is another. The major criticisms by hygienists that pre-ern medical explanation disease who argue tradition can result in them malfunction over the point is that what and how we eat now colonially imposed socially transmitted through residential school education, government food guidelines, TV, curriculum, restaurant availability, and wild life.

transition to natural sensitivity to the modern western is the introduction of chemotherapy, X-rays, a multitude of pharmaceuticals to an overtaxed body. When treatment include major lifestyle it is logical that the system eventually become damaged. The importance of the integration of natural and holistic into a complementary model of illness, health risk reduction, prevention, cannot be estimated when we consider the many implications of modern life for Aboriginal peoples. Aboriginal have been placed here creator with the capacity with the land and its. We must respect the law — our biology repatriate our account the natural, physical, mental and spiritual functions of keeping the well. We must return to natural means of wellness incorporate natural methods other cultures in the on of self-responsible wellness lifestyle.



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**BATCHEWANA FIRST NATION 10TH ANNUAL TRADITIONAL POWWOW**  
Sept. 11 - 13, 1998 Sault Ste. Marie, ON (705) 759-0914 Angela

**NATIVE FRIENDSHIP CENTRE OF MONTREAL 17TH ANNUAL POWWOW**  
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**GEORGINA ISLAND FIRST NATION ANNUAL TRADITIONAL POWWOW**  
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**10TH ANNUAL TRAIL OF TEARS POWWOW**  
Sept. 12 - 13, 1998 Hopkinsville, KY (502) 886-8033

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**FIRST PEOPLES ARTS CONFERENCE**  
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**1998 CANDO AWARDS**  
Nov. 26 - 28, 1998 Vancouver, BC (403) 990-0303 see ad page 18

## Order of Voyageur awarded

By Bryan Phelan  
Windspeaker Contributor

KENORA, Ont.

This was no ordinary stroll in the park.

The Order of the Métis Voyageur was awarded at Anicinabe Park in Kenora, Ont. in July to several people who managed to lug around 180-pound packs on their backs in the same way their voyageur ancestors did two centuries ago.

It was an event that helped lighten the mood in the midst of five days of heavy business meetings during the fifth annual Métis Nation of Ontario Assembly from July 6 to 10.

The activity now becomes part of the traveling Métis Voyageur Games, said Nelson Sanderson, 47, who came up with the idea for the event. Sanderson is president of the Winnipeg Indian and Métis Friendship Centre and founder of the Manitoba Métis Cultural Club.

"We know the average load for a Métis leaving Montreal or Quebec in the 1700s was 180 pounds — two 90-pound bags. That was a given," Sanderson said sacks of provisions and trade goods were slung over a man's back on portages. According to Sanderson's research, each voyageur was required to carry four such loads across portage trails divided into stretches of 600 yards to half a mile. Many men carried three sacks at a time, some even four, with a Northwest Company incentive of a Spanish peso for each bag over the two-sack quota.

"We have played an incredible role in the building of Canada, starting from the Ottawa River,



BRYAN PHELAN

Nelson Sanderson carries a 180-lb sack of wheat while Lt. Gov. Yvon Dumont, a record holder in Manitoba, looks on.

through the Lake of the Woods where we are today, then out to the Plains," said nation president Tony Belcourt. "The biggest struggles, the hardest struggles, were in Ontario." It was an honor, he said, to have the Order of the Métis Voyageur event introduced in Kenora.

Men earned a gold medal and certificate, and had their names entered in an official registry book for carrying two sacks of wheat totaling 180 pounds more than 600 yards. A silver medal replaced gold for those that covered 400 yards, a bronze for 200.

Women carried the same weight more than 300 yards for gold, 200 for silver; and 100 for bronze.

Despite the packs, the event did look like your average stroll in the park for Lt. Gov. Yvon Dumont who holds the Manitoba record for distance covered with a 500-pound pack at 138 yards. Sanderson, the first to cover the gold-medal distance in

Kenora, once hauled 500 pounds for 142 yards two years ago in Alberta. The Canadian record for that weight is 157 yards.

For almost everyone else, the 180 pounds was a struggle.

B.C. Métis president Jodi Pierce dropped his luggage just 10 yards shy of a silver medal.

Nation Senator Gilbert Gervais, 73, of Timmins, was the first to have his name entered in the Order of the Métis registry after receiving an honorary certificate for toughing it out more than 60 yards.

But like Dumont and Sanderson, 60-year-old Ed Gervais of Timmins had enough steam left to sprint to the finish at the end of his gold-medal haul.

Sanderson was impressed with the efforts of all participants. "We salute Métis voyageurs with these games and hopefully it will help the rest of Canada realize we've given a lot," he said. "It was a voyageur's duty. To us it's a game."

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## Someth

Every once in a while, something happens in a person's life that makes him wonder about what he believes, what he doesn't believe, what he should believe, and what he is afraid to believe. Confession, my believability is a lemma originated from something as obscure as the Tarzan and the Lost City movie if you can believe it.

In this rather mediocre Tarzan, the all-powerful demi-god, races through the jungle trying to save the Indigenous people and the lost city of Opar from the vicious and greedy white men who are a combination of explorers, archaeologists, and self-confessed representatives of civilization. How many times have we heard that before?

After getting over the obvious cultural déjà vu, what happened within the several sequences that made me laugh in my seat and my head with artistic relief.

Assisting Tarzan in his noble quest was the chief of the local tribe who also happened to be the tribal shaman, a man possessing very interesting powers. He had the ability to summon a swarm of bees and control an unconscious cobra. Tarzan, hiding him from

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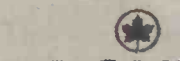


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# Something simple can test a person's beliefs

Every once in a while, something happens in a person's life that makes him wonder about what he believes, what he doesn't believe, what he should believe, and what he's afraid to believe. Oddly enough, my believability dilemma originated from something as obscure as the new *Tarzan and the Lost City* movie, if you can believe it.



**Drew Hayden Taylor**

In this rather mediocre film, Tarzan, the all-powerful white demi-god, races through the jungle trying to save the local Indigenous people and the lost city of Opar from some vicious and greedy white men who are a combination of explorers, archaeologists, and self-confessed representatives of civilization. How many times have we heard that before?

After getting over the obvious cultural déjà vu, there happened within the movie several sequences that made me laugh in my seat and shake my head with artistic disbelief.

Assisting Tarzan in his noble quest was the chief of the local tribe who also happened to be the tribal shaman-medicine man possessing some very interesting powers. He had the ability to suddenly appear, out of nowhere, as a swarm of bees and cover the unconscious cobra-bitten Tarzan, hiding him from the

evil white people. At various other times in the movie, after saving Tarzan from the venom with a single touch, this same shaman turns himself into a giant cobra (evidently a lot of cobras in Africa), and is impervious to bullets. They just pass through him with barely a ripple. He also creates entire living warriors out of a single one-inch bone fragment.

Putting aside the basic assumption that a people with such a bag of cool tricks up their sleeve wouldn't need the help of Tarzan, whose name, by the way, in the great ape language, translates as White Skin), it set up a disturbing question for me and a friend who saw the movie.

As I rolled my eyes and groaned during the bee sequence, my friend, who is also Native, had a substantially different reaction. She shrugged and said "its shape-shifting. Our people have it too. I can believe in it." There it was. I was scoffing at this Hollywoodized adventure

story, with the cliched and mysterious wise man from deepest darkest Africa, and forgetting that shape-shifting and other such manifestations have long been a part of Aboriginal legend and lore.

It put me in a position of trying to figure out, for the first time in a long time, what I actually believe in. Not just about Native (or African for that matter) shape-shifting, but Christianity and everything. It's just that in our upbringing in the 20th century, the stories of shape-shifting and other spiritual beliefs have been relegated to quaint children's stories or stories from a long-time past. Again, much the same belief the vast majority of the country feels about most religions.

Then, every once in a while, you meet somebody that really believes. It's not a story. It's not a legend. It's a reality.

Several years ago, I was sitting around a kitchen late one night talking with about six or eight people, most from

Manitoulin Island, and most of them women. And through one route or another, the topic turned to the fabled Mimi-quashug, the little hairy people of the water. They're a mythical (and I do use the term loosely) people who live in the rocks and cracks around large bodies of fresh water. They travel the water in stone canoes and are very hard to catch a glimpse of.

One after another, each woman related stories of the Mimi-quashug — who in their community had seen one, how they had seen them, why they had seen them? It was an evening of Mimi-quashug stories. Except they weren't stories, any more then listening to people talk about family relatives or their recent adventures at the bingo are simply stories. The tone, the language, the feeling of the conversation told me these women not just believed in the Mimi-quashug, but the little people were a part of everyday life. It was like talking about old friends that came to visit every other year or so.

It's not that I didn't believe in them. It's just I never took the time to actually think about them, or shape-shifters, or any of the other wonderful and exciting aspects of Native spirituality, on such a personal level. I'm feeling a bit of a spiritual emptiness. When you

don't know what you believe, or how much to believe, it can be a bit of a downer.

I once read an interview with a Native judge who was receiving an award. Recently in the news there had been articles about a community banishing a lawbreaker. The punishment for his offenses was to spend time alone on an island, in accordance with traditional teachings. The judge was asked about how he felt about the resurgence of this form of punishment. This Native judge responded by saying that he respected the decisions of this community, but he still preferred the Queen's law. He felt it was a better, more objective system.

To each his own. Though still plagued by particular questions and a certain amount of skepticism inherent in living in the dominant culture, I've decided to believe rather than disbelieve. Positive is always better than negative. The glass is half-full, not half-empty. Maybe nobody (more than likely white people) can definitively prove the existence of the Mimi-quashug or shape-shifters. But the whole point is, they don't have to. I can't prove I have relatives I see every other year. I don't want to. It's nobody's business but my own.

Besides, I want to see if the mighty Tarzan can paddle a stone canoe.

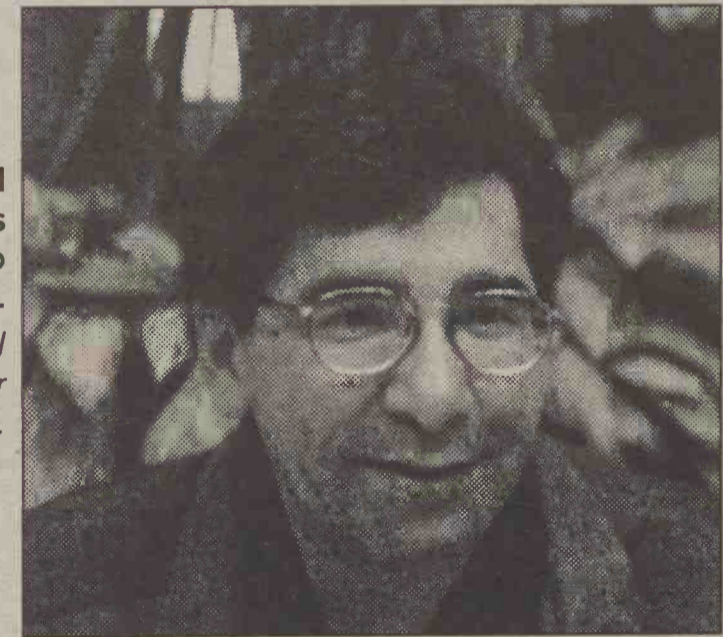
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# Investigations ongoing in fatal shooting

By Rob McKinley  
Windspeaker Staff Writer

TSUU T'INA, Alta.

A review of the RCMP investigation into the fatal shooting of a Tsuu T'ina mother and her son is being carried out by the Criminal Justice branch of the British Columbia Attorney General's office.

The review will determine if there is enough evidence to lay criminal charges against the police officer who fired a deadly shotgun blast that killed Connie Jacobs and her nine-year-old son Ty during the March 22 standoff.

The two were shot and killed by an Okotoks RCMP officer who was responding to a call for assistance on the Tsuu T'ina reserve, just west of Calgary. Tribal police and a local social worker were at the Jacobs' home to remove her children. They called for assistance when it became clear that Jacobs was not willing to comply.

In the ensuing standoff, Jacobs came out of the house holding a rifle. Her son was with her. RCMP report that Jacobs opened fire and the officer returned fire.

All the evidence collected from the scene, witness statements and other information was sent out of province for review so the process would be seen as being impartial.

Geoffrey Gaul, Crown counsel with the B.C. Attorney General's office, said they are reviewing the evidence, "to see if charges are warranted."

Describing the review as "thorough" and "impartial," Gaul said he couldn't give a timeline on how long the office would be looking at the evidence before making a decision.

"We are not going to speed through this review at the cost of missing something," he said.

The Alberta Justice department said the transfer of cases outside the jurisdiction is not new and is done to make sure that even a perceived bias is eliminated from any investigation.

Assembly of First Nations Grand Chief Phil Fontaine said the assembly is determined to conduct its own investigation into the shooting. Fontaine's explanation of the investigation was a little vague, however, since nothing will happen until after the police investigation review is completed.

"We are very involved with discussions with the province of Alberta and federal government and we are close to a reasonable arrangement in that regard and hope to be ready to proceed in early fall," said Fontaine.

The "arrangement," said Fontaine, will be an independent, AFN backed investigation that will look at "gender, race,

the historic relationship with RCMP and our community and, in particular, women." He said the investigation could take up to six months to complete.

In the meantime, Fontaine said meetings have been planned with Tsuu T'ina band officials and the Jacobs' family has been kept up to date on what is happening.

Cynthia Applegarth, Jacobs' sister, said she hasn't heard a thing from the AFN or the Tsuu T'ina First Nation. The only contact she has had is with the B.C. authorities who told her the review should be completed by September. That the first good news — in fact, the only news — that Applegarth said her family has received in the six months since her sister's death.

"We are still in the dark," she said from her home in Calgary.

She has even had a difficult time getting hold of her own nephews and nieces since the tragedy. She said it wasn't until the middle of August that she got the chance to visit her sister's two remaining sons and Jacobs' daughter's children — all of whom were in the house when the shooting began.

"[The older brother] is very angry and often he'll take it out on his little brother," said Applegarth, adding that Jacobs' four-year-old grand-

daughter has memories and bad dreams about the shooting. "The little girl said the bang (of the gunfire) was so loud that it really scared her. . . All of them have nightmares."

Applegarth said the family is planning to conduct its own investigation as soon as the province's review is completed.

Applegarth said they plan to hire independent experts to go over evidence, adding that despite the early April demolition of the Jacobs house and any evidence it may have presented, there are still people who know what happened.

"There were too many people there for it to get swept under the rug," she said.

At the Tsuu T'ina First Nation, spokesman Peter Manywounds, said the children who were in the house at the time of the shooting have received counseling.

He said there are some feelings of animosity among the family members, but said the band has tried to give out the information they receive.

Because Jacobs was a Samson Cree member living at Tsuu T'ina, Manywounds said the Samson band has been informed about what has been happening.

Manywounds said much of the tension and stories arising after the shooting needs to be

addressed, and could be in the AFN investigation. He said the assembly was asked to conduct the investigation to look at the "whole situation" leading up to the tragedy.

Policing, child welfare and housing are all areas that should be covered during the extensive investigation, which is expected to include recommendations and solutions, he said.

All the questions about what led to the deaths have to be answered, said Manywounds. He said the community is demanding it and the family has been waiting a long time for it.

"It has got to come to a resolution. There has to be some finality to it," he said.

That finality may not come from the inquiries, said Applegarth. Her trust in the system has been broken over the years and she feels there are many others like her. She said it is up to the grassroots people to keep searching for the truth in her sister's death.

"There's so much wrong here and we know that the truth is eventually going to come up, but it's going to take some digging," she said.

Following the release of the police investigation review, a provincial fatality inquiry into the shooting will be held. Alberta's Justice department did not have a specific date for such an inquiry.

# Minority

(Continued from page 3.)

"The argument's being made regarding the Nisga'a treaty that it's race-based and that it's undemocratic because there are some non-Nisga'a people who live within the treaty territory and the only way, it is argued, to correct this is to put the treaty to a referendum where the majority will decide whether the treaty is right, just and fair. The problem is, that is a one dimensional view of democracy where the majority always rules, where there is no room for minority. Unfortunately, we've become a minority in our own land. The democracy provides for the dignity of humankind. And what the Nisga'a treaty is about is dignity and pride. It's about justice and fairness. And it's about the Nisga'a. The treaty belongs to Nisga'a."

# Have about t

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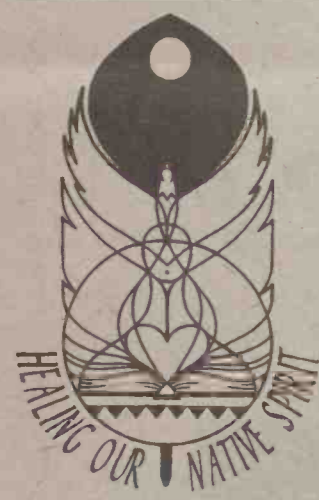
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# Minority protection is essential to Canadians

(Continued from page 3.)

"The argument's being made regarding the Nisga'a treaty that it's race-based and that it's undemocratic because there are some non-Nisga'a people who live within the treaty territory, and the only way, it is argued, to correct this is to put the treaty to a referendum where the majority will decide whether the treaty is right, just and fair. The problem is, that is a one dimensional view of democracy where the majority always rules, where there is no room for minorities: Unfortunately, we've become a minority in our own land. True democracy provides for the dignity of humankind. And what the Nisga'a treaty is about is dignity and pride. It's about justice and fairness. And it's about the Nisga'a. The treaty belongs to the Nisga'a."

Fontaine threw the idea of race-based governance back into the faces of the mainstream critics of the deal by suggesting that a government based on British parliamentary traditions which did nothing to take Indigenous values and customs into account was really race-based. He suggested that having the Nisga'a govern Nisga'a territory was equally as (or more) valid as having colonial governments or their successors governing colonies or former colonies. To deny the Nisga'a the same rights in their lands as Canadians demand in their own land would be truly discriminatory and undemocratic, he argued.

Interestingly enough, the Supreme Court of Canada echoed Fontaine's comments when it released its reference case findings on Quebec separation a few

weeks later.

"The concern of our courts and governments to protect minorities has been prominent in recent years, particularly following the enactment of the Charter. Undoubtedly, one of the key considerations motivating the enactment of the Charter, and the process of constitutional judicial review that it entails, is the protection of minorities. However, it should not be forgotten that the protection of minority rights had a long history before the enactment of the Charter. Indeed, the protection of minority rights was clearly an essential consideration in the design of our constitutional structure even at the time of Confederation," Chief Justice Antonio Lamer wrote on behalf of the court.

"Although Canada's record of upholding the rights of minori-

ties is not a spotless one, that goal is one towards which Canadians have been striving since Confederation, and the process has not been without successes. The principle of protecting minority rights continues to exercise influence in the operation and interpretation of our Constitution."

Strengthening the national chief's position, the court later added that simple majority rule is not enough to ensure democracy, that a constitution must express the ideals of a nation and that constitution should be protected from those who would change it to suit their short-term political goals.

And while national Aboriginal leaders fight conservative factions for the right to change Canadian society so that First Nations can make deals like the Nisga'a agreement, some Ab-

original people applaud that fight but add that they disapprove of the contents of the Nisga'a agreement. Several political groups in British Columbia and elsewhere oppose the deal because the Nisga'a consented to extinguish some of their Aboriginal rights. Those groups say a deal is necessary, but it shouldn't necessarily be this deal.

As well, the hereditary Nisga'a chiefs are using the British Columbia courts to try and stop the deal. Also in the courts are the Gitanyow people, neighbors of the Nisga'a who say their territory is wrongfully included in the Nisga'a lands.

Political opposition to the agreement from all quarters has dominated the news in British Columbia all month. The Nisga'a people who must approve the deal will have a lot to think about.

## oting

and could be in the investigation. He said he was asked to investigate the "whole situation" up to the tragedy. Child welfare and are all areas that were covered during the investigation, which had to include recommendations and solutions, he said.

Questions about what deaths have to be and Manywounds. He said the community is demanding the family has been long time for it.

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- Sept 15, 16** — Edmonton - Courtyard B, Edmonton Inn, 9 am-12 noon, 1-5 pm, 7-9 pm
- Sept 21** — Calgary - Columbia Room, Holiday Inn, Downtown, 9 am-12 noon, 1-5 pm, 7-9 pm
- Sept 22** — Siksika First Nation - Community Centre, Siksika Nation, 9-11 am  
Calgary - Columbian Room, Holiday Inn, Downtown, 2-5 pm, 7-9 pm

Albertans are invited to attend and participate in the final public meetings on our justice system.

You can contribute your views and comments, either in person or in writing, on how the justice system is performing and what needs to be done to make it an even better system. An all-party MLA committee will be at the meeting to hear your views, and recommendations from the public meetings will form the basis of discussion at the Alberta Summit on Justice in January 1999.

To make a presentation we suggest booking in advance. Or, you can talk to your MLA (call 310-0000).

Written submissions are also welcome by September 30, 1998. Write, fax or e-mail your comments to the Summit on Justice office.

To register, call the Alberta Summit on Justice at 427-8530 (for toll-free assistance call 310-0000).

For a copy of the public consultation guide, phone 427-8530 (for toll-free assistance call 310-0000), or contact your MLA. Copies are also available from public libraries, RCMP detachments, courthouses, Alberta Justice offices and the Summit on Justice website.

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# AFN takes on mainstream press

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Ever since Maurice Switzer took the helm of the Assembly of First Nations communications department, the national association of First Nations' chiefs has taken a much more aggressive approach in responding to the way the mainstream media cover First Nations issues.

A big part of that change in approach is a reflection of the new AFN communications boss' personality. Switzer spent more than 30 years in the newspaper business and, he said, despite his current position, he still considers himself a journalist. He's proud of his profession and hasn't got much time for poorly prepared reporters who ask inane questions. There's an aggressiveness in his approach that comes from not suffering fools gladly and from expecting a lot from his journalistic colleagues. That approach, combined with National Chief Phil Fontaine's strategy to confront reporters and media organizations when they fail to include the Aboriginal point of view in stories about Aboriginal issues, has led to several confrontations in recent months.

"The communications department, before, practised a more reactive form of media relations," he said. "We've been given the mandate by the national chief to speak out whenever we come across reporting in the mainstream media that is bigoted, biased, uneducated or all of the above."

Switzer and the national chief have taken on the Reform Party, the *Calgary Herald*, the *Ottawa Citizen* and, in a letter to the editor that was expected to be published in late August, *Maclean's* magazine.

The AFN response is typically blunt and direct. So direct, in fact, that Reform Party Indian Affairs critic, Mike Scott, threatened legal action when Switzer and Fontaine suggested some of his remarks displayed a certain intolerance towards Native people. Switzer told *Windspeaker* he's a bit sorry the threatened legal action didn't proceed.

"I wish it would have gone ahead," he said. "I think you could sell tickets to watch the Reform Party try to convince a judge that some of their views about Aboriginal people aren't a bit... curious."

The Reform Party and the AFN are political enemies. Reform promises, if elected, to do away with Aboriginal rights, something which threatens First Nations politicians directly. So it's no surprise that those two groups are at loggerheads. But Switzer has directed as much, if not more, of his energy at reporters, columnists, editors and publishers of major daily newspapers — people who aren't supposed to be politically aligned either for or against Aboriginal people. As the former publisher of the *Winnipeg Free Press*, Switzer knows how the game works. He knows that

the people who work for newspapers aren't immune to the biases and prejudices one sees in Canadian society. He knows most prejudice is born of ignorance and isn't necessarily intentional or even conscious. By rooting prejudice out of the media, one can begin to fight it in the broader community, he said.

"Reporters need to be educated," he said. "Journalists would not have received any significant education about First Nations culture and history. I believe that you can either try to learn or you can be part of the ongoing ignorance. Indian people are seen to be on the margins of society — we're seen to be easy targets. What we're doing is showing that we're not going to be easy targets anymore."

The Alderville (Ontario) First Nation member who began his career as a reporter with the *Belleville Intelligencer* in 1965, knows all the excuses mainstream reporters offer for not providing informed, balanced, in-depth coverage of First Nations issues. Switzer concedes that chiefs and band councils frequently don't help themselves when it comes to dealing with the press.

"I know all the complaints," he said. "Reporters say they can't get access to information, they can't get comments because phone calls aren't returned. But, you know, it's cyclical. You get so used to being burnt that you don't get involved."

The nature of First Nations government institutions has contributed to the problem in a major way, Switzer said. Funding schemes for band councils have not included money for many of the functions performed by municipal governments — which perform a function similar in scale to band council governments. The AFN is now trying to find a way to improve the media relations skills of First Nations without spending much money.

"Even the smallest community out there in Alberta or anywhere in Canada, has somebody on staff doing PR," he said. "Our communities don't have that. We're working from here at ways to assist the regions. When we speak out, it sends a strong message. We're trying to show First Nations all across the country how these battles can be fought."

Chief Fontaine has urged the provincial press councils (only Saskatchewan doesn't have a council that will listen to, and decide on, claims that reporters or media outlets have behaved irresponsibly) to become "more proactive in monitoring bias and unfair journalistic practices by the nation's 105 daily newspapers."

Bill Bachope, the executive director of the British Columbia press council, said, as far as he could recall, his council had never dealt with a complaint from an Aboriginal person or group. He said the concept of reporters spending more time learning about minority points of view is an interesting idea but he didn't feel any press council would be willing to tell any newspaper what it could or couldn't publish. (see Media struggle page 42.)



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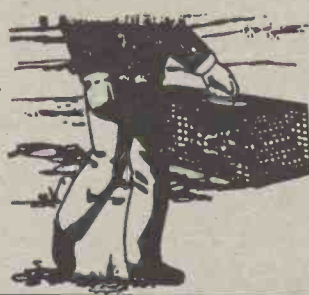
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# Tears

By David Wiwchar  
Windspeaker Contributor

NANAIMO,

Courtroom 208 in Nanaimo was filled to capacity as people gathered to hear and support former students of the Alouette Indian Residential School who are testifying about the abuses they allegedly suffered at the hands of former school officials.

Hearings on the direct responsibility of the federal government and the United Church of Canada began with Ditaht Chief Jack Thompson, a former student who alleged a doctor, pervisor, Mr. Prinz or Plint molested him when Thompson was eight and nine years old.

Dennis Thomas of the Ditaht First Nation also testified that he had been sexually abused by Prinz, as well as convicted pedophile and former school supervisor Arthur Plint.

Although Prinz was not in school for long (witnesses guessed he was an employee of the school for less than a year between 1961 and 1962) he was named by many people as an abuser.

Harry Wilson of Bella Bella offered his horrific testimony of being brutally raped by Prinz from the time he was nine years old until he left school at age 12.

Lawyer David Peterson allowed to ask leading questions of Wilson in an attempt to make his testimony easier on him.

Wilson testified he was sexually assaulted at least three times a week by Plint. The abuse included repeated sexual intercourse in the back of the school during a ferry ride en route to Vancouver General Hospital. He was also sodomized with a plunger.

While in hospital, Wilson testified he tried to tell a religiously-sympathetic nurse about the abuse, but she told him it was "none of her business."

# Catholic employ

By Paul Barnsley  
Windspeaker Staff Writer

INUVIK,

When former residential school supervisor Paul Leroux was handed a 10-year sentence by Northwest Territories Justice John Vertes on Aug. 17, it came the fourth former employee of Inuvik's Grollier Hall Residential School for Indian and Métis Students to be convicted of sexual assault.

Leroux, 58, was originally charged with 32 sexual offences. He pled guilty to 10 charges of gross indecency. At trial, he was convicted of two other sex charges. Justice Vertes acquitted Leroux of six additional serious sexual assault charges, telling the court that he believed those charges had not been proven beyond a reasonable doubt.

Leroux was the Roman Catholic church-operated school

## Tears flow with testimony

By David Wiwchar  
Windspeaker Contributor

NANAIMO, B.C.

Courtroom 208 in Nanaimo was filled to capacity as people gathered to hear and support former students of the Alberni Indian Residential School testifying about the abuses they allegedly suffered at the hands of former school officials.

Hearings on the direct liability of the federal government and the United Church of Canada began with Ditidaht Chief Jack Thompson, a former student who alleged a dorm supervisor, Mr. Prinz or Printz, molested him when Thompson was eight and nine years old.

Dennis Thomas of the Ditidaht First Nation also testified that he had been sexually abused by Prinz, as well as by convicted pedophile and former school supervisor Arthur Henry Plint.

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Lawyer David Peterson was allowed to ask leading questions of Wilson in an attempt to make his testimony easier on him.

Wilson testified he was sexually assaulted at least three times a week by Plint. This abuse included repeated rapes in the back of the school van during a ferry ride en route to Vancouver General Hospital. He was also sodomized with a plunger.

While in hospital, Wilson testified he tried to tell a seemingly-sympathetic nurse about the abuse, but she told him it was "none of her business."

Wilson said he then tried to report abuses to principal John Andrews, but was told "he was going to ship me out if I told anyone else."

During the first two days of testimony on direct liability, many more names were added to the list of people employed at the school who had allegedly abused students. Martha Joseph's testimony alleges rapes suffered at the hands of Principal A.E. Caldwell.

As she walked toward the witness stand, the audience rose to their feet in recognition of the first female plaintiff to testify about residential school abuses in Canada.

Joseph, now 61, held an eagle feather that shook as she made her claim to a hushed courtroom of how she was degraded, abused and raped during the 12 years she spent at the school.

Feeling hurt and abandoned by her mother after being forced from her home in Kispiox, B.C. at age five, Joseph told the court that as a young girl she spoke only Gitksan, and was loved within her community. She said the school took away everything she had, and taught her to reject everything she knew.

When she returned home, she said she was a cold, passionless child, unable to speak her parent's language. She was completely changed from the smiling, energetic child who had been placed in the school.

While a student, Joseph worked as a housekeeper for staff members, and was often abused and molested by those she served, she testified.

On one occasion, while cleaning the kitchen, she stole a wiener for her younger sister who was becoming emaciated from lack of food. When caught by the cook, she was called a "dirty little Indian," and told that she never thought of anyone but herself.

she testified the cook then shoved the entire wiener in

Martha's mouth, took her hand and forced it onto the hot stove, severely burning her. She still wears that scar on her hand, a symbol of the psychological scarring she carries inside.

But it was when Joseph became Principal Caldwell's housekeeper that things went from horrific to catastrophic, she testified. Joseph said she was asked by a friend to steal a cigarette from Caldwell's apartment. She was caught. She testified that Caldwell told her he could send her to reform school where she would never see her sister again unless she did whatever he told her to do. Joseph was 12 years old when she alleges Caldwell raped her for the first time.

When she left his apartment after the assault, she tried to go down to the playroom to visit her little sister, to take solace in the only friend she had left. She didn't make it. Joseph passed out on the front steps of the school in a pool of blood and was taken to the infirmary for treatment for a massive hemorrhage. She was never transferred to a hospital or saw outside medical help.

She was put back to work cleaning Caldwell's apartment where he violently raped her on a weekly basis, she testified.

"A lot of times I didn't do anything. He'd just rape me and let me go," Joseph told an emotional courtroom.

Joseph was unable to have children as a result of the brutality.

Martha's younger sister, also a victim of the systemic sexual abuse and institutionalized pedophilia at the school, committed suicide shortly after leaving the school, she told the court.

Spectators left the courtroom visibly shaken at Joseph's painful testimony.

Testimony continues to the end of August. Arthur Henry Plint is expected to be called by the plaintiffs' lawyer.

## Catholic residential school employees convicted

By Paul Barnsley  
Windspeaker Staff Writer

INUUVIK, N.W.T.

When former residential school supervisor Paul Leroux was handed a 10-year sentence by Northwest Territories Justice John Vertes on Aug. 17, he became the fourth former employee of Inuvik's Grollier Hall Residential School for Indian and Inuit Students to be convicted of sexual assault.

Leroux, 58, was originally charged with 32 sexual assault counts. He pled guilty to nine charges of gross indecency and, at trial, was convicted of five other sex charges. Justice Vertes acquitted Leroux of six additional serious sexual assault charges, telling the crowded Inuvik courtroom that he did not believe those charges had been proven beyond a reasonable doubt.

Leroux was the Roman Catholic church-operated school's su-

pervisor from 1967 to 1979.

The guilty verdicts represented the end of a long road for the victims and their families, as well as the Yellowknife Crown attorney's office and the RCMP investigators assigned to the case. From the time when the first complaint was filed against Leroux in July of 1996, until the trial began on Aug. 4 of this year, police investigators scoured the Eastern Arctic for former school residents.

Eight months into the investigation, police had collected enough evidence to convince a judge to issue a search warrant for Leroux's Vancouver apartment. That search, in March of 1997, turned up pornographic photographs, videotapes and more than 100 computer disks containing information which suggested Leroux was sexually attracted to young boys. The RCMP then widened the investigation, attempting to contact all former male residents of the school.

The interviews with potential

victims produced more evidence against Leroux and also led police to lay charges against two other former school employees. Jean Louis Comeau and Jerzy George Maczynski both pled guilty to sex charges. Comeau was sentenced to a year in jail for his two sexual assault convictions.

Maczynski was convicted of four counts of sexual assault and sentenced to four years in prison. A fourth person, Martin Houston, was convicted and jailed in 1962 on sex-related charges, suggesting a long and sordid history of abuse at the school.

RCMP Constable Rob Frame was participating in his first major investigation when he joined the Grollier Hall team. He told *Windspeaker* that his close association with the 20 Aboriginal victims of the three accused sex criminals allowed him to see the damages the residential school system has done to Native communities.

(see Employee convicted page 40.)

## Direct vs. Vicarious Liability

In the first stage of Blackwater et al. (the group of 31 former students of the Alberni Indian Residential School) vs. Plint et al. (the employers of former dormitory supervisor Arthur Henry Plint), B.C. Supreme Court Justice Donald Brenner ruled that both the United Church of Canada and the federal government were vicariously liable for the sexual abuses suffered by students at the hands of Plint.

Vicarious liability means that the church and Canada should have known what was going on, and should have taken steps to deal with it.

Justice Donald Brenner found that the United Church and the federal government had joint control of the school, and both parties held the school principal as their reporting agent and representative at the school.

Because there were mechanisms in place for students to report abuses, school officials should have known about the sexual, physical and psychological abuses.

If, in this second stage of the trial, it is found that the principal knew what was going on and did nothing to stop it, that is direct liability.

Lawyers for the 31 plaintiffs plan to prove that the various school principals not only knew what was going on in many of the dormitories, in some cases were active pedophiles themselves.

If Justice Brenner finds the church and government directly liable for the actions of Plint and others, it will add more weight to future damages cases. This means the plaintiffs could receive a greater financial settlement than they would have if they had proceeded directly from the vicarious liability decision to damages and apportionment suits.

This second stage of testimony is scheduled for seven weeks of court time held between now and next May. Justice Brenner could have a decision on direct liability ready by June 1999.

## Looking out of court to alternate resolution

By David Wiwchar  
Windspeaker Contributor

NANAIMO, B.C.

The second stage of the Alberni Indian Residential School trial began with a surprise opening address from B.C. Supreme Court Justice Donald Brenner.

With this stage of the trial scheduled to take seven weeks, and the damages and apportionment stage estimated to occupy another 20 weeks of court time, Justice Brenner urged all counsels to work towards an out-of-court settlement.

"I encourage all parties to find an alternative resolution to this dispute," said Brenner, offering to set up a settlement conference with a resolutions judge.

According to Peter Grant, lawyer for many of the plaintiffs, previous attempts at negotiating out-of-court settlements were rejected by lawyers for the church.

"That's not true," said Virginia Coleman, moderator of the United Church of Canada. "We've instructed our lawyers to seek alternate ways of resolving this case since February, but the settlement has to be realistic."

Church lawyer Chris Hinkson remained uncharacteristically silent, rising from his seat only once to object to a particular line of questioning, during the painful testimonies of abuse victims heard the first days of hearings on direct liability.

The first stage of the trial centred on the actions of sexual predator Arthur Henry Plint. The second stage has introduced testimony that many other abusers were employed at the school, including allega-

*"Now we're seeing that this was systemic. The whole system was rotten."*  
— Peter Grant, lawyer for the plaintiffs.

tions that Principal A.E. Caldwell repeatedly raped a young female student.

"Justice Brenner said in his decision on vicarious liability, that the principal was the agent of both the church and government," said Grant. "Now we're seeing that this was systemic. The whole system was rotten."

Plaintiffs met with their lawyers after the first day of testimony to discuss the possibility of an out-of-court settlement, and what they could possibly expect.

"Any negotiation or resolution has to be a fair settlement," said Grant. "This is not an alternative to court."

Grant said the legal proceeding inside the courtroom will continue regardless of alternative negotiations, but adds that he understands the reasons behind Justice Brenner's remarks.

"Given the four weeks of testimony on the issue of vicarious liability, the next seven weeks dealing with direct liability, and the potential timetable of 20 weeks for damages and apportionment, it becomes very grueling and very costly," said Grant.

# "Pushers in white coats" root of drug problems

By Sabrina Whyatt  
Windspeaker Staff Writer

OTTAWA

"Pushers in white coats." That's how Deanna Greyeyes describes doctors and pharmacists who wrongfully prescribe drugs to patients.

She believes these people are the source of prescription drug abuse.

"This problem is being portrayed as just a First Nations problem, but it's not. There is only a small portion of First Nations people who abuse prescription drugs. The majority are innocent," said Greyeyes.

The National Chief of the Assembly of First Nations, Phil Fontaine, has called for the establishment of a task force to address the issue.

Although Fontaine clearly stated the prescription drug abuse problem is not exclusive to First Nations peoples, Greyeyes still fears being stereotyped as "drug misusers and abusers."

"I'm not saying there isn't a problem. There are cases of abuse, but they are not only Aboriginal people. It's happening among the entire population."

After serving on a steering committee appointed by Health Canada in 1995, Greyeyes was one of eight members who spent six months researching the entire issue of drug abuse. The findings showed there was no evidence of First Nations people abusing prescription drugs at higher rates than the general population.

"We found patterns of abuse, but there was no more among Aboriginal people than everyone else."

Greyeyes said that during the group's deliberations, she and the one other Aboriginal member on the committee, were concerned the problem of drug

abuse may be directed towards Aboriginal people.

"We were assured this wouldn't happen. We were assured the First Nations people wouldn't be viewed as drug abusers. But that's exactly what happened."

After reading several articles and listening to radio reports on the issue, Greyeyes said the media misled the public by indicating Aboriginal people were the majority of prescription drug misusers.

She is convinced the coverage has created some misunderstanding about First Nations people and may further cap the Non-Insured Health Benefit Program, which provides prescription drug benefits for First Nations people.

"I'm scared all this attention being put on a small portion of First Nations people who abuse prescription drugs is driving a wedge between the public and First Nations people," she said.

"Even though a vast majority of the people receiving benefits from the health program are innocent, if Health Canada doesn't speak out and correct the misleading information made by the media about First Nations people, this will affect everyone."

Reports have shown that Alberta and the Atlantic provinces have the highest percentage of prescription drug abuse in Canada.

Gwen Green, supervisor at the Lethbridge ADAAC office, said there are cases of prescription drug abuse in the clinic, both Native and non-Native.

She believes the issue becomes more complex among Native people, or anyone under health insurance coverage, because it is easier to obtain the drugs if they are affordable.

Green said she places a large portion of the blame on people in the medical field.

"The doctors are making money off each visit, the pharmacists are making money off each purchase and the patient is getting the medicine easily."

Green said these doctors are not taking the time and effort to properly help these patients, who are often just going through difficult periods in their lives. Instead, they are prescribing medications like Valium, tranquilizers and sleeping pills.

"The patients unknowingly are trapped into a pattern of misusing, which then leads to addiction and abusing."

Green said a task force would be a good idea to educate people and to find out which doctors are over-prescribing these drugs.

"It's a good idea to discuss these problems and bring them to the forefront. You have to treat the person, not just the drug addiction."

Allen DeLeary, director for AFN Health Secretariat, agreed there needs to be focus on the source of the problem, but said pharmacists and doctors are regulated on a provincial level making it almost impossible to police them from a federal level.

He added that Fontaine will meet with other officials and make recommendations for policies to be applied at regional levels.

"We still have no authority to make them comply with these policies."

DeLeary said there seems to be a "stigmatization of First Nations people."

He added that people are failing to lose sight of some of the work that's already being done to help correct this problem.

The AFN is collectively working with Health Canada and others to develop a comprehensive information package on the proper use of prescription drugs that is targeted at First Nations communities.

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# West

By David Wiwchar  
Windspeaker Contributor

PORT ALBERNI

Already suffering from fracturing effects of the M Plan that divided the com fishery into eight sep groups, up from three, the new confusion coming from Federal Department of Fis and Oceans in the form of dictable openings, and formed decisions.

At the Nuu-chah-nulth Council Fisheries Office in Alberni, B.C., departme leases and advisories drop fax machine like autumn l

Major decisions impact entire West Coast of Van Island fisheries are occur a rapid-fire pace. And quent rulings, manage plans and announcement the desks of fisheries ma after every new decision.

Council Fisheries Pro Manager Don Hall races teleconference to meeti phone calls after every c ment announcement.


"The whole situation th mer has been absurd," sai "Our fishermen are sitting docks in a state of confusi

Before this year's salmo son got underway, fisherme to decide whether they fish this season, or accept each from the departm keep their boats tied to the But instead of being able to an informed decision, the ment demanded their res

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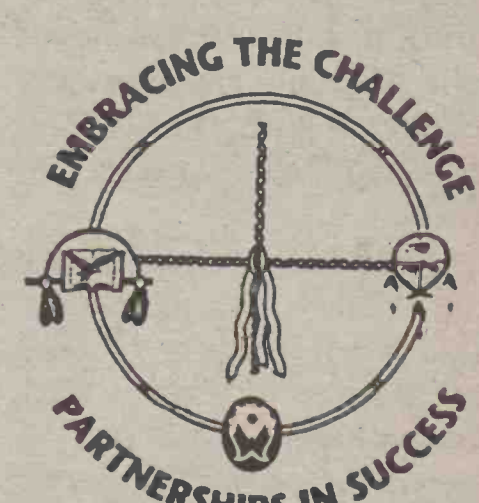
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# West Coast fishery is in disarray

By David Wiwchar  
Windspeaker Contributor

PORT ALBERNI, B.C.

Already suffering from the fracturing effects of the Mifflin Plan that divided the commercial fishery into eight separate groups, up from three, there is a new confusion coming from the Federal Department of Fisheries and Oceans in the form of unpredictable openings, and uninformed decisions.

At the Nuu-chah-nulth Tribal Council Fisheries Office in Port Alberni, B.C., department releases and advisories drop off the fax machine like autumn leaves.

Major decisions impacting the entire West Coast of Vancouver Island fisheries are occurring at a rapid-fire pace. And subsequent rulings, management plans and announcements clog the desks of fisheries managers after every new decision.

Council Fisheries Program Manager Don Hall races from teleconference to meetings to phone calls after every department announcement.

"The whole situation this summer has been absurd," said Hall. "Our fishermen are sitting on the docks in a state of confusion."

Before this year's salmon season got underway, fishermen had to decide whether they would fish this season, or accept \$6,500 each from the department to keep their boats tied to the dock. But instead of being able to make an informed decision, the department demanded their response

in advance of the release of allocation numbers and stock assessments. The fate of West Coast fishing communities were left to the toss of a coin.

With Federal Fisheries Minister David Anderson's chief advisor being former Sports Fishing Institute President Velma McColl, and provincial Premier Glen Clark's chief advisor being former United Fishermen and Allied Workers Union leader Dennis Brown, First Nations fishermen are in danger of falling through the cracks, despite the fact that theirs is the only constitutionally-entrenched fishery.

Despite protection under the 1990 Sparrow decision, the 1995 'Jack, John and John' case, and the recent Delgamuukw Supreme Court decision, First Nations are not being listened to, nor are they being consulted, on decisions that directly affect them.

"Despite these court decisions, the department is still not fulfilling their obligations to First Nations," said Hall.

One contentious decision-making group is the Fraser River Panel. According to Roy Alexander, special advisor to the Nuu-chah-nulth Tribal Council on fisheries issues, this key group is responsible for decisions that impact the entire coast, but only Fraser River area interest groups are permitted membership.

"There are no West Coast people on the Fraser River panel, which has a real damaging effect on our people because this panel can turn the fishery on and off like a tap," said Alexander. "Al-

lowing West Coast people to fish off the West Coast of Vancouver Island is not in the best interest of the Fraser Panel, because these are the same fish that they'll be after later in the year."

Nuu-chah-nulth commercial fishermen have not had an opening in their traditional territory since the Chum run of last fall, and fishermen accustomed to seasons of eight or nine months in local waters, have only been able to fish for a week so far this season. That was in the waters off Port Hardy in Kwagwilt territory.

"It's devastating our people and our communities," said Alexander. "Our people feel powerless, and are facing even greater uncertainties."

Fifty West Coast trollers are all that remains of a once potent fleet of more than 200 trollers, gillnetters and seiners in the Nuu-chah-nulth fleet. And Alexander warns that further concessions to buy-back programs could knock the Nuu-chah-nulth fleet down to 20 boats, devastating community food fishing access.

Those who choose to continue fishing have the additional pressure of choosing between different gear types and different areas that affect their ability to catch fish.

So, instead of being a troller-gillnetter who would begin the season near Prince Rupert, troll fishing between gillnet openings down the length of B.C.'s coast, fishermen now have to decide whether they are trollers or gillnetters, and if so, which small

pocket of water should they agree to be restricted to.

"We're really having a tough time just trying to survive," said Nuu-chah-nulth commercial fisherman Chuck McCarthy.

Fishing near Port Hardy in his 40-foot troller, McCarthy had to travel 30 hours to reach fishing grounds on the opposite side of the island to participate in a two-hour opening.

"No boats are working in their own areas anymore, and it's gotten a lot harder to make a living," said McCarthy.

Having fished around Ucluelet and Barkley Sound for years, McCarthy is upset that he can no longer fish the waters that he knows so well, while thousands of tourists still flock to the West Coast to take their allowable limit of salmon from the rich waters.

"They've got us running around like crazy," echoes Richard Little aboard his 50-foot freezer-troller.

"It took me a day-and-a-half to run up here for a fishery that opened after all the fish had gone by," said Little. "They're really trying to bankrupt the fishermen, and force us into buy-backs. I've got to make a \$27,000 payment this year and I'm not even catching enough to pay for gas!"

Back on shore, band office bulletin boards are covered in brightly-colored posters advertising bargain-basement prices on nets and gear of all shapes and sizes, as more and more fishermen accept license buy-back schemes, and liquidate remaining equipment.

West Coast fishing communities such as Ucluelet, Tofino, Ahousaht and Kyuquot are being drained of their lifeblood by fisheries decisions rooted made in Ottawa's backrooms.

"The impacts of what happens to our fishermen go all the way down the line," said Alexander. "The uncertainty is very hurtful for everyone in the community."

First Nations accept the fact that salmon resources are in danger. After all, it was the Shuswap First Nation that initially sounded the alarm on North Thompson Coho stocks, and went to court to stop those still fishing the endangered stock.

"Sure, environmental factors have affected our coast," said Alexander. "But ways to mitigate these factors, such as selective fishing techniques, have been ignored. DFO has been completely inflexible. And this inflexibility is a sign that this is not about conservation, it's about fleet reduction."

Although Fisheries Minister David Anderson has used the word 'conservation' in the reason's for a Coho moratorium, he has not used the word in it's constitutional definition, the only reason to prevent a First Nations food fishery.

While First Nations fishermen remain tied to the dock, recreational anglers are allowed to fish in areas closed to commercial fishing for fear of catching threatened Coho stocks. Meanwhile, anglers can catch-and-release as many Coho as they want, regardless of fish mortality rates.

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# Chiapas conflict focus of film

A Place Called Chiapas  
CBC Television  
Tuesday, Sept. 22  
8 p.m.

By Jackie Bissley  
Windspeaker Contributor

VANCOUVER

Right from the very beginning, a vast majority of Indigenous people condemned the North American Free Trade Agreement (NAFTA) for the negative impact it would have on their cultural, social and economic survival. No where was this more immediately felt than in southeast corner of Mexico, where Mayan Indians were forced off their land by wealthy landlords who placed vast tracts of land under their sole control and ownership, under the auspices of increasing crop productivity. The Indigenous population, which is almost entirely dependent on their land for subsistence, was devastated.

On Jan. 1, 1994, the first day of the enactment of NAFTA, the Zapatista National Liberation Army (EZLN) took over five towns and more than 500 ranches in Chiapas. The Mexican army was sent in to restore order, and soon stories of massacres and refugees fleeing from government-backed paramilitary groups were first whispered, then shouted, as the EZLN launched a media campaign attracting worldwide attention to the group's struggle.

Captured by the eloquence and stories of the EZLN communiqués sent via the Internet, Vancouver-based filmmaker Nettie Wild soon found herself drawn into a world 3,000 miles away.

Wild, a non-Native director-producer, is best known for her provocative documentaries including *A Rustling of Leaves: Inside the Phillipine Revolution (1989/90)* and *Blockade (1993)* which examined the Gitksan and Wet'sewet'en challenging ownership to logging rights on their traditional

*I wanted to bring this story home to my backyard because it involves us; this is part of our responsibility. Mexico is our partner.*  
— filmmaker Nettie Wild

territory.

Wild and her Canadian-Mexican film crew spent more than eight months in the heart of Zapatista territory, a village named La Realidad (Reality), where she documented the tension and ambiguities that permeate the peace talks and daily life.

Wild's hope is that public support for *A Place Called Chiapas* will overturn distributors and theatre owners' inclination to close the door on the film and limit its access before audiences even have an opportunity to screen it.

"I'm hoping we can get passed the gatekeepers who may try and dismiss it as a political film or a film about Indigenous issues. I wanted to bring this story home to my backyard because it involves us; this is part of our responsibility. Mexico is our partner."

The people of Chiapas may be distant neighbors, but their struggle and demands for human rights run parallel to those of Indigenous people both north and south of La Realidad. Wild's film brings the Zapatista struggle into our living rooms and exposes the perilous journey of building a democratic Mexico.

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**Show challenges visitors'  
notions of Aboriginal art**

By Avery Ascher  
Windspeaker Contributor

THE PAS, Man.

*"It was a struggle to put it all together in our minds. We wondered, how do we present this?"*

— Museum Director Annette Milot

Daffy Duck in dreadlocks, a sculpture by an Aboriginal artist currently on display in The Pas, may not be your idea of Aboriginal art. But what is "Aboriginal art," anyway?

If the artist is Aboriginal and chooses to depict a non-traditional subject, is the resulting work "Aboriginal art"? And if a non-Native person depicts a traditional Native theme, does that work then become "Aboriginal art?"

These kinds of questions are explored in "Cree-ative Works: A Spectrum of Art Forms Past and Present," at the Sam Waller Museum in The Pas, Man. The exhibit showcases the work of local Aboriginal artists in a variety of media including photography, painting, sculpture, jewelry, beading and embroidery, batik and wood-carving.

"The exhibit grew out of a perceived need to provide a service to artists in the area," said Museum Director Annette Milot. "We wanted it to serve as a venue for discussion on a number of issues, like how to succeed as an artist, and how to get your work out and make it visible as possible."

The exhibit was timed to coincide with Opaskwayak Indian Days, Aug. 17 to 22 on Opaskwayak Cree Nation across the Saskatchewan River.

Museum staff first met with some of the artists to kick ideas around. The question of "what is Aboriginal art?" quickly reared its head. Milot said some of the artists were quite adamant that "Oh, no, I don't do Aboriginal art," while others looked at the issue this way: "I'm Aboriginal and I express myself through art, so it's Aboriginal art."

As a back drop to these initial discussions was a certain level of indifference by some artists to

the idea of the exhibit itself, not because the exhibit idea was seen as a poor one, but because the concept of an art exhibit has no parallel in traditional Cree culture. "It was a struggle to put it all together in our minds. We wondered, how do we present this?" said Milot.

Very effectively, as it turns out. Traditional clothing and artifacts act as counterpoints to the featured works in the exhibit. So, for example, there is a beaded caribou and white fox fur jacket made by Mary Madeline McIvor in 1955, with beads sewn on using animal sinew. Next to it are several contemporary beaded works by Cathy McLeod, including an arresting portrait of jazz trumpet legend Miles Davis. In this piece, red beads define the distinctive contours of the musician's face against a background of black satin.

Two contrasting visions of sculpture find expression in the traditional representation of an eagle's head carved in wood by John Bignell, and the Sculpey pieces of Joe McLeod. Sculpey is a soft modeling compound that is baked in the oven to set. Daffy Duck is here, together with some of the characters from the cult cartoon South Park, and a jester in red and yellow.

Paintings in the exhibit explore ties to the land in various ways. A duck emerges from Isaac Bignell's graceful minimalist curve in "Untitled," while a polar bear's frosty breath is silhouetted against an intense orange Arctic sky in Abel Crane's "Twilight Bear." Theo Head's wolf

fixes the viewer with its steady gaze but has an otherworldly feel, embraced by four lines depicting the seasons and dots representing the four sacred directions.

In contrast to Theo Head, a self-taught artist, April Dawn Brass has had formal training including a stint at the Institute of American Indian Arts in Santa Fe, New Mexico.

Brass has a number of jewelry designs in Cree-ative Works including "Cuttlebone Cast" made of sterling silver centred with a blue-green cabochon. "It took 11 tries to cast that one piece," she said. A cloisonné piece that incorporates 24K gold foil, about 12 layers of enamel and was fired at 1500C is also part of the display.

Brass said she enjoys the challenge of "pushing silver past its limits without destroying it."

For artists who typically give away their work to family and friends, Cree-ative Works represents a very different way of looking at and valuing art. At the same time, the viewer has to be careful not to read too much into the pieces on display.

The pattern on a beaded vest by Cathy McLeod, for example, could be interpreted in many profound (and pretentious) ways. The mundane truth, McLeod laughs, is that it was done that way to cover up a brand name on the denim.

"Cree-ative Works: A Spectrum of Art Forms Past and Present" runs at the Sam Waller Museum in The Pas until the second week in September.

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*Chester Knight and the Wind:***One city at a time**By Jackie Bissley  
Windspeaker Contributor

## VANCOUVER

From Saskatoon to Memphis to Vancouver seems like the long way around, but that's the route that Chester Knight and the Wind have had to travel in order to get to where they are today.

Sitting backstage at the Vancouver Folk Festival, Chester Knight, who was nominated for a Juno Award last year for his debut album *Freedom*, said it's unfortunate that Canadian artists have to go south of the border before they're recognized back home.

"We're based in Saskatoon so we're right in the middle between the East Coast and the West Coast, which means you have to spend more money and time in promotion," he explained during a break from performances.

"The way we got booked for these festivals up in Canada was by us going to a music trade show in Memphis, and it's funny, sometimes being a First Nations musician gives you an edge. There's this big conference room filled with non-First Nations people so when we walked in, everyone looked at us and wanted to know what we were doing there."

Knight, who works as a counselor at the Saskatchewan Indian Federated College in Saskatoon, has been playing professionally for about four years, mainly at local events and small venues around home on weekends. Encouraged by family and friends, Knight starting raising money to cut the album *Freedom*; a solo project which was the compilation of 20 years of songwriting. Shortly after it's release, he formed the band that plays with him now which includes his older brother Vernon. Knight said it's been a hard road to get to where he is today but feels the experience has given him a good foundation in understanding the business of music making and what it takes to succeed.

With no real Native record label in existence, complete with



Chester Knight.

artist representation (A&R), publicity and radio promotion departments, the singer-songwriter feels that First Nation businesses and tribal councils need to be more supportive of the arts.

"Ninety per cent of all the money we make goes right back into our record label and into promotion, and that's not enough money so we have to collaborate with other people and companies.

"Our communities need to invest and harvest young artists. The young people don't know that you have to take things into your own hands, you have to promote yourself. They see the Hollywood version that someone's going to come along and discover them, and that's not the reality of music. The reality is working hard, going out and playing, and the longer you're out here, the more known you get. It takes a lot of support and fortunately, I have support from my brothers, my family, my relatives. The musicians that were doing this 20 years ago really had a hard time. They're the ones who opened up the doors," he said.

With the feature film *Smoke Signals* released on the eve of the festival weekend, it's hard not to talk about what many are claiming as a major breakthrough for Native filmmakers. The relationship between music

and visual image has long been recognized as a powerful force, and the expected success of the *Smoke Signals* soundtrack, which has been picked up by Sony Music for release this fall, may provide Native musicians a new creative avenue for expression.

Knight and his band were one of the artists, along with Keith Secola and Ulali, asked to appear at the recent Toronto benefit screening of the film and he said both the film and the evening's festivities were inspiring.

"I think as the population grows and we have more access to the music and film industries, the competition gets tougher so you get a higher quality of work — finer quality in films and music. The more First Nation musicians that are successful, the more confidence we have to go into that field. We need to take risks, and that only helps the Canadian music industry as a whole. We need to let the public see there's a thriving Native music scene."

Chester Knight and the Wind are hoping to start recording a new CD sometime this September and Knight feels optimistic about the future of Native contemporary music. He agrees with Sam the Record Man's prediction that the 'next wave of popular music will come from First Nations.'

"Native music has a spiritual element that has been developed over thousands and thousands of years. It comes through our music. We're not afraid to expose our souls in our music. People of the world are yearning for that spiritual aspect in their lives. They're not happy with material wealth," he said.

Chester Knight is determined to make his mark on the music scene, and if it takes one city at a time, and hundreds of miles in between, it's a journey he's willing to take more than once.

"We plan, we make goals, we strategize and we know they may not all work out but we won't give up, we keep on trying. And the weird part is, the most ridiculous plans are the ones that work," he added with a laugh.

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# Quebec's Native population as varied as the landscape

By Rob McKinley  
Windspeaker Staff Writer

KUUJJUAQ, Que.

Quebec. It is Canada's largest province, covering 15 per cent or 1.5 million sq. km of the nation. Quebec's population is more than 6.5 million, with three-quarters of the people living in urban areas.

Although the word Quebec comes from the Algonquian word for "where the river narrows," Aboriginal representation in Quebec is only about one per

cent of the total population. The percentage represents more than 67,000 Aboriginal people from 11 different nations.

The First Nations people, including Inuit, Abenaki, Algonquin, Attikamek, Cree, Huron, Malecite, Micmac, Mohawk, Montagnais and Naskapis, are spread throughout the province's geographically diverse landscape.

There are three geographical regions in the province, the Canadian Shield in the north, which actually covers 80 per cent of the province, the St. Lawrence Val-

ley and lowlands, which make up much of the southern part of the province and contains 90 per cent of the population, and, at the extreme south and south east of the province, the Appalachian Mountain range.

Just over half of all Quebec's Aboriginal people — on and off reserve — live in the province's southern area. The others, about 22,000, are scattered around the eastern Atlantic coast and the north and west coasts of the James, Hudson and Ungava bays.

Life in the north is much dif-

ferent than urban life, said Jean Dupuis, the chairman of the Kativik Regional Government, which has its headquarters in Kuujuaq at the southern tip of Ungava Bay.

Dupuis, who is also chairman of both the Kativik Regional Development Council and the Nunavik Regional Board of Health and Social Services, said the regional government oversees the operations of 14 Inuit communities, one of which has a split Cree/Inuit population. There are just over 8,000 people living in the Nunavik region. The communities, all above the 55th parallel, lie around the northern and western coast line of the province.

"We probably have the largest municipality in Canada, said Dupuis of the 1,000 sq. km land mass.

Since its creation, after the 1975 James Bay and Northern Quebec Agreement, the municipality has made huge changes in how things are run.

What used to be total government control has now become the responsibility of the people.

"Pre-1975, the government decided everything, and I mean everything, like the color of the houses," said Dupuis. "Now they don't decide anything, so things have improved."

Although the decision making is locally-based, funding is almost totally from provincial and federal coffers.

"We are 100 per cent subsidized by the government," he said. That assistance doesn't mean that the people of the region rely on government handouts, however.

In Kuujuaq, the largest village

in the region, with 1,800 people, the unemployment percentage is lower than Canada's national average, said Dupuis.

"Everyone who wants to work has a job," he said, but added that the picture isn't so good in other villages where unemployment can reach 65 per cent. Jobs in the north revolve around the regional and municipal governments. Upward of 80 per cent of the employees within the region's 11 government departments are Inuit and practically all of the workers in each municipality's local government are Inuit.

With additional training programs offered in the region, more and more Inuit people are entering the workforce or have the qualification to work at management-level positions.

Another area of growth is tourism. Dupuis said the remote landscape, most of which is above the tree line has lured many more adventure tourists to the region and helped with the economy. Last year alone, more than 3,500 hunters from across North America came to the region for a chance to hunt some of the million head of caribou which migrate through the region each year.

"Tourism is improving all the time. . . That's a good developing industry right now," said Dupuis. "Nunavik is the capital of caribou hunting in North America."

Although the northern landscape is harsh (Dupuis likened it in some areas "to the surface of the moon") life in the north is good and many people wouldn't trade it for the world, he said.

(see Largest province page 35.)

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## Education continues to strengthen northern Cree

By Rob McKinley  
Windspeaker Staff Writer

MISTISSINI, Que.

After 20 years, the Cree School Board in Northern Quebec has come a long way in educating the region's children about the world around them and the culture behind them. But even with year-after-year of advancements and achievements, the school board is still chasing a goal — a vision.

It wants to keep the Cree language and culture alive and growing in the remote northern area. It is a goal that may never be attained, but is part of the struggle for those involved in the 20-year-old system.

"I don't think there is an end point," said the school board's director general, Gordon Blackned.

So each year, students, staff and administration do more to move a little closer to that goal, but each year the goal gets a little farther away.

Since coming into operation three years after the signing of the 1975 James Bay and Northern Quebec Agreement, the school board takes pride in the fact that it is making a difference for the Cree children of the region.

Through Cree programs and a unique Cree-only approach to teaching in most kindergarten to Grade 3 classes, the school board is helping to bring more people to a better understanding of what was becoming a language in jeopardy of being lost.

"That's the vision that most of the people who are educators within the Cree Nation are looking at," said Blackned from the board's head office in Mistissini.

Cree programming at the school was slow to start, he said. At one time the only books with Cree writing inside them were old church hymn books.

Starting from scratch, the school board, local Elders and other community members, built up information and developed their own teaching materials. The Cree programming was started, but it was soon decided that a few Cree language classes each week for students just wasn't enough.

"Cree was only used as one subject and we realized then that our children just were not grasping it," said Blackned.

That line of thinking began CLIP — the Cree As A Language of Instruction Program. Starting in 1993, the program started out in two schools at the Grade 1 level. Cree was used all the time with the young students. The new program also brought in more Native teachers. The school board operated a Cree teacher training program which has been very successful in certifying Cree teachers.

Since the 1993 inception, the Cree programming has expanded to all the schools and up to a Grade 3 level.

Blackned said the board wants to take it even further in the future.

"There are plans to take it fur-

ther up to the Grade 6 level," he said.

The results of the program are working and can be seen not only in the schools, but across the whole jurisdiction, said Blackned.

In the homes, parents who may have struggled with Cree, or who are part of a generation of people who have already lost the language, are seeing the culture reborn through their children.

"With the parents now, their children are coming home and correcting them in how they speak Cree," said Blackned.

In classes, the schools are hooked up to computer networks and more computer programs suitable for Cree learning are being looked at to continue the learning into the 21st century.

But in order to push into the future, the students also need to look to the past and "to take the language back to the land," said Blackned, meaning that cultural camps may soon be integrated into the teaching curriculum. Blackned said community Elders have seen the increase in the use of the Cree language and now think it is time to take the words and writings to where they belong.

"They say that the language comes from the land, so why not take it out to the land," he said.

By setting up cultural camps where the students can use the language and learn the traditions first-hand, the students will be more well-rounded in their overall education, he said.

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# A lot has happened in 20 years

By Windspeaker Staff

MISTISSINI, Que.

It has been 20 years of following a vision for the Cree School Board in northern Quebec.

With the signing of the James Bay and Northern Quebec Agreement on Nov. 11, 1975, the door was opened for Cree people to take charge of their destiny through the education of the young.

In June of 1978, the Cree School Board started operations and became the first Native school board in Quebec to run its own schooling system.

From the first board meeting on June 25 of that year, to this week's purchase of computer software, the school board has been an integral part in shaping and expanding the culture of the region's Cree population and in creating awareness about the Cree culture.

In the early days, there was a lot to do. The Cree School Board had taken over operations of the education system of nine northern Quebec communities. Up until 1978, Whapmagoostui, Chisasibi, Wemindji, Eastmain, Waskaganish, Nemaska, Mistissini (where the head office is now located), Waswanipi and Ouje-Bougoumou were served by the Anglican and Catholic churches, the Department of Indian Affairs or the Northern Quebec School Board. The buildings the Cree School Board inherited were old and in much needed repair.

The method of teaching the Cree students was also in need of repair. The system only taught to a primary level. High schools were not found in the Cree territory and students wanting to continue their education had to head away from home and into the south. As a result, the number of students advancing through the system was very low. Few completed their high school and even fewer went on to post-secondary.

The Cree School Board



wanted to change all that. It wanted to push students to succeed in education, but at the same time it wanted them to learn their traditional ways.

Starting with a new system and a vision to educate, the school board embarked on a massive construction phase during the early years. It took 10 years, but by the end of 1989, almost all of the Cree communities had new schools or school extension projects. During the construction phase, the school board's Council of Commissioners also set a goal of creating secondary schools in each community. By the end of the 1980s, the Cree School Board had secondary-level schooling in each of the nine communities.

In 1993, the school board, which had already done more for its own people than any other school jurisdiction had

done before, took another large step toward its vision to promote the Cree culture through education. The Cree as a Language of Instruction Program was established for students at the Grade 1 level.

CLIP, as it is known, is a total Cree language immersion, where all teaching is done in Cree. Since its inception, the program has expanded and now runs in most schools up to Grade 4.

With funding through the Quebec Ministry of Education and the newly formed Annie Whiskeychan Foundation, which honors a community member who passed away last year and who dedicated her life to teaching the Cree language and culture, the school board has been able to help more of its community members strive for their own goals. Each year more expansion and advancement is

made on the existing education model and the results are already impressive.

Although there are no post-secondary facilities available within the school division, adult education courses, upgrading and job training programs are available through Sabutan Adult Education. The board sponsors its children to attend post-secondary facilities in the southern part of the province. The attendance and performance of students at the post-secondary level, who came from the Cree School Board, has increased enormously over the school board's 20 year history, and continues to grow.

In 1978, there were only 13 Cree students registered at universities or colleges. By 1989, there were more than 200. This past year, 583 students were sponsored by the board for uni-

versity or college education and 65 Cree students graduated from college or university courses.

For many students, the trip out of their home community and into university life can be a tough transition. Years ago, the culture shock and loneliness was a major reason why many Native students didn't finish their schooling, but now, there is support.

As well as teaching their students about new technology and past tradition and then helping to fund a post-secondary education, the Cree School Board has realized that money and education aren't the only things important to a university or college student. They also need a support network.

The post-secondary program at the school board includes a huge network of people who assist students in settling into the larger urban areas where the colleges and universities are located. There are counselors on staff to help with any number of concerns and questions new students may have.

Throughout the course of the Cree School Board's inception and growth, it has not only taught children, but it has taught teachers how to teach children. Teachers are encouraged to participate in a Cree teacher training program, which has increased the number of Cree certified teachers in the area.

This year's statistics show that, of the 289 teachers in the Cree School Board, 125 or 44 per cent are Aboriginal. Of the 33 managers, 31, or 94 per cent, are Aboriginal and of the 217 support staff, 97 per cent, or 211, are Aboriginal.

Through education, training and support, the Cree School Board has made incredible advancements over the last 20 years and more headway can be expected from the school system whose main goal is to make its students realize where they are going by knowing their past.



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# Shortfall in marina budget irks Inuit

By Rob McKinley  
Windspeaker Staff Writer

KUUJJUAQ, Que.

Eight years of planning for improved access to the waters of northern Quebec have been partially submarined for 14 Inuit communities in the Nunavik region.

What was hoped to be a \$100 million-plus deal for marine infrastructure facilities turned into a "barely adequate" \$30 million "take-it-or-leave-it" disappointment for the area, said Zebedee Nungak, president of Makivik Corporation. Makivik is the large northern economic development agency that made the agreement on behalf of the northern coastal communities with three federal government departments on July 22.

"There's been negotiations for eight years on just this one issue," said Nungak, "and in the end, the federal government just arbitrarily plunked down a sum and told us to take it or leave it."

In press releases sent out shortly after the agreement, the departments of Indian Affairs, Transport Canada, and Fisheries and Oceans praised the agreement for providing increased employment, more efficient and safe transportation, better tourism potential and improved commercial fishing operations.

"Today's announcement goes a long way toward building the fishery of the future for the Inuit," said Fisheries and Oceans Minister David Anderson.

That future is a long way off, according to Nungak.

"Originally it was a \$122 million program, then the government pled poverty and downgraded it to an \$80 million program, and now \$30 million. . . it's vastly downsized to barely meeting the needs of the communities," he said.

What was initially believed to be a program to bring in better facilities for cargo handling, commercial fisheries, marine-based tourism and better access to the surrounding waters for all people of the area, has turned into a "midget-sized program," said Nungak.

He said the needs of the people have been ignored.

"We've had to radically redesign our plans," said Nungak. "Now we have to fit the project to the money instead of fitting it to the needs of the people."

Those needs are important as Inuit life revolves around the water.

"We are marine people. We are coastal people — everything we do revolves around the water," Nungak said.

*"There's been negotiations for eight years on just this one issue and in the end, the federal government just arbitrarily plunked down a sum and told us to take it or leave it."*

— Zebedee Nungak,  
president,  
Makivik Corp.

Though \$30 million is still a lot of money, Nungak said the funds will be used quickly with equipment, supplies and manpower costs. Building marine facilities is an expensive business and must be done with great environmental care.

The next concern for Nungak is the timeline. After watching nearly three-quarters of their desired funding wither away, the Inuit of Nunavik are now watching their construction season wither away.

Nungak said the government had better start the process rolling soon, because once October rolls around, any construction around the frigid waters will be impossible.

Suzanne LaRochelle, a department of Indian Affairs negotiator who was a member of the marine infrastructure working group, explained the reduced funding as part negotiations and part political poverty.

The initial figures looked at were in excess of \$120 million, she said, but then the working group, made up of government and community members, came up with an \$80 million estimate. The \$30 million decision arose after the three government departments realized that "their monies were scarce," said LaRochelle.

But the government negotiator is hopeful that the marine development fund will be added to in the future. She said there have been requests and applications for more funding on behalf of the project.

While LaRochelle said she understood that people were upset because the funding was less than expected, she said \$30 million is still a lot of money.

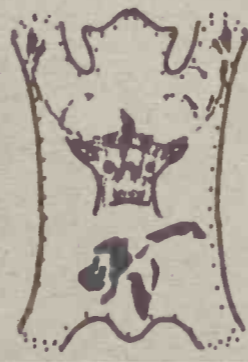
"Thirty million dollars isn't easy to find either in these times," she said. "We know it's not \$80 million, but it's what we have."

She said the funding for the project is an ongoing process and other funds may become available during the program's 10 year duration.

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# Life skill

By Rob McKinley  
Windspeaker Staff Writer

HOBHEMA, Alta

Although Ted Nolan has had some difficulty getting back into coaching at the major league level, the one-time NHL coach of the year has been filling his time with other coaching assignments.

After what he calls a "disappointing year," of waiting for a head coaching job in the NHL, Nolan is back on the ice calling out drills, offering encouragement and pushing his players to be the best they can be.

Not from behind the bench of the Buffalo Sabres however.

On Aug. 18, Nolan was in Alberta to coach for a day at the Miyoo-Wahkotowin Community Education Authority's first annual hockey school hosted from Aug. 17 to 21 at Hobbema's newest ice rink on the Ermineskin First Nation.

Nolan said sharing his NHL experience with the 60 participants, ranging in age from 10 to 17, was an all-round rewarding experience.

"I get as much enjoyment



Ted Nolan plays defenceman session at the hockey camp.



**Windspeaker**

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# Life skills and slap shots as Nolan coaches

By Rob McKinley  
Windspeaker Staff Writer

HOBBEEMA, Alta.

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Nolan said sharing his NHL experience with the 60 participants, ranging in age from 10 to 17, was an all-round rewarding experience.

"I get as much enjoyment

out of it with the kids as the kids do with me," he said.

Nolan left Buffalo 18 months ago. He formed his own consulting company, offering motivational education. He has worked with several First Nations across Canada and has offered his leadership training, goal setting workshops and motivation classes to many large groups, including the Assembly of First Nations.

Mixing some words of advice for life with puck-handling drills is a good way to get a message out to young people without preaching to them about the right path they need to take, said Nolan.

Following an hour-long skills training session with groups of skaters split into three age categories, Nolan spoke to them about the importance of striving to succeed at whatever they attempt — on the ice or off. He told them to listen to what others tell them and not to be put off by failure.

The former NHL player and coach told one group of youngsters that he couldn't properly turn left on his skates until he was 21. He told them he never stopped trying, and

with a lot of attention and a lot of help, he finally managed to perfect the skill.

So while the youngsters all probably realized that they learned some new moves or perfected some rusty skating maneuvers, a few life lessons were also hoped to have been ingrained upon them.

"Through hockey, you can subtly slip a message in," said Nolan.

Ernestine Saulteaux, whose son Levi, 13, was in the hockey school, said she sees the benefits of hockey and what it can teach the children.

"I truly believe it builds their self-esteem and it keeps them out of trouble," said Saulteaux, a single mother who said that although the sport can be costly, it keeps her kids happy, and that is what is important.

"If my kids are happy, then I'm happy," she said.

Also happy were the organizers of the hockey school.

Randy Ermineskin, the program designer for the hockey school and the physical education teacher at the Ermineskin school, said the event is a big success, especially since planning for it didn't begin until just recently.

"This has been a learning experience for us," he said. "It was put together in June, so to get this together was huge."

Participants in the school came from as far away as High Prairie and Calgary. With the support of the four nations of Hobbema, Ermineskin said the players got the opportunity to learn some new moves and new ideas about hockey and life from a top caliber instructor.

"The skills he is teaching them are excellent," said Ermineskin about Nolan.

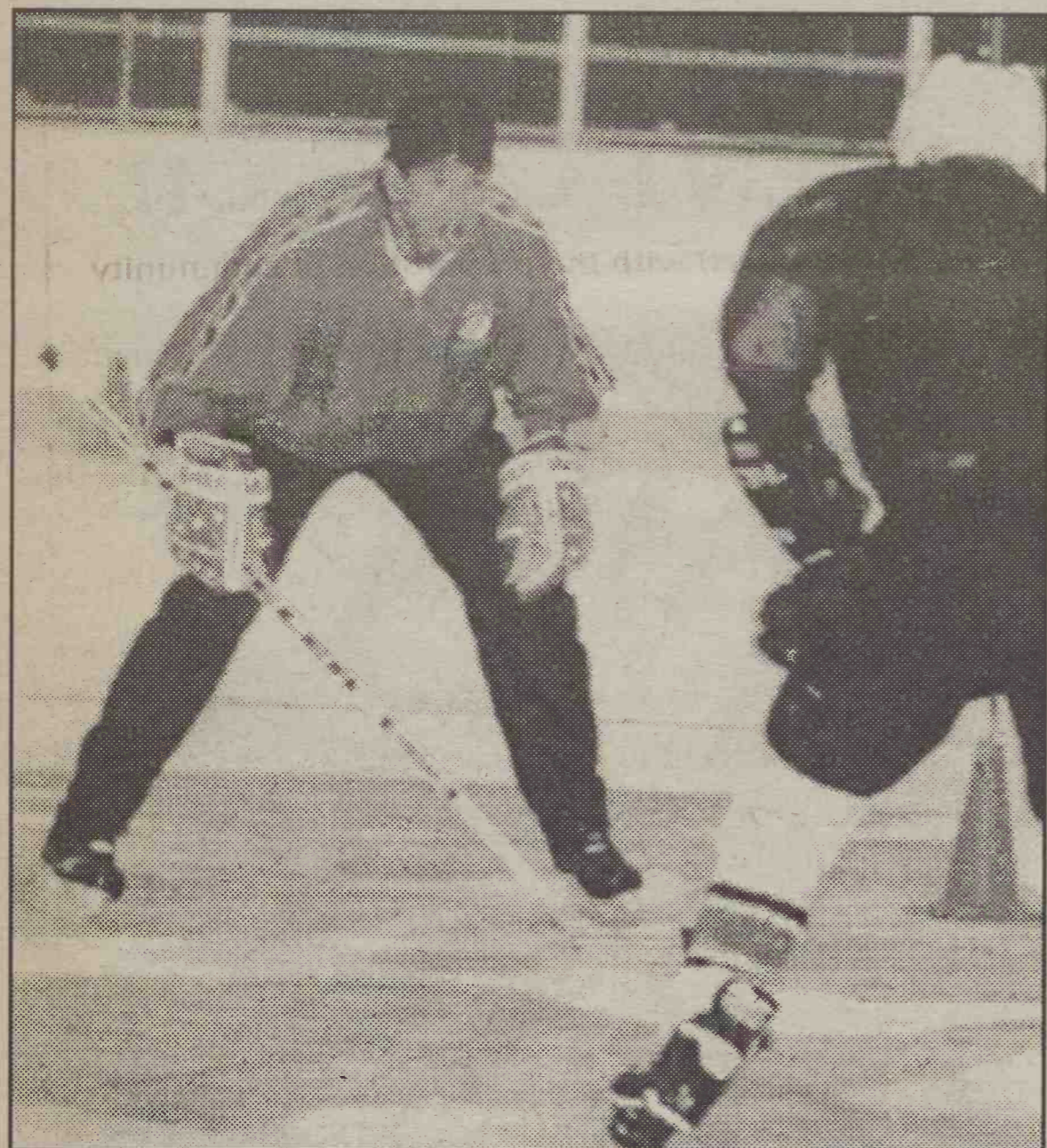
Nolan was one of 12 instructors at the camp. Other coaches included collegiate and provincial level Native hockey players, including Brent Dodginghorse of the Calgary Hitmen of the Major Junior Western Hockey Association.

Filling the Olympic-sized rink with talent for the first year of the hockey school is something which will be built on even more in the years to come, said Ermineskin.



ROB MCKINLEY

Ted Nolan delivers after-practice words of wisdom.



ROB MCKINLEY

Ted Nolan plays defenceman to an attacking forward during a session at the hockey camp.



ROB MCKINLEY

Ted Nolan signs autographs for young fans.



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### Team enters hall of fame

By Sam Laskaris  
Windspeaker Contributor

NEW WESTMINSTER, B.C.

A Native lacrosse team from yesteryear continues to make a bit of history. But not everybody is entirely happy about it.

Caughnawaga, an Iroquois side which was based near Montreal in the 1800s, has been selected as the first team to be inducted into the Canadian Lacrosse Hall of Fame.

The hall is situated in New Westminister, B.C. This year's induction ceremonies, which will also have 10 individuals being honored, will be staged on Nov. 7 in Burnaby.

During its heydays, the Caughnawaga club made three trips to England. For starters, they toured England playing various matches in the year of Confederation, 1867.

The team returned for some more exhibition contests in 1876. Queen Victoria was among those who attended some of the action during this tour. The club's third and final tour of England occurred in 1883. Rick Richards, the governing chairperson for the national hall, explained why Caughnawaga was the first team chosen for induction.

"In dealing with a new category, we decided to go back as far as we could," he said. "There are obviously other

teams we could have gone with. Look at the Oshawa Green Gaels. They won seven straight Minto Cups [Junior "A" national championships]. But teams like that I'm sure will get inducted in future years."

A Native individual who has been inducted into the hall is Ross Powless. He was glad to hear a Native squad is becoming the first team to be inducted into the national hall.

"That's good for lacrosse," he said.

But Powless was left wondering whether the selectors made the right choice when they opted to induct Caughnawaga.

"You wonder how much they say about that team is true," said Powless, a 71-year-old who lives on the Six Nations reserve.

For example, though they were considered one of the top teams of their era, Powless said he's heard an Ontario-based squad called the Mohawk Stars never lost a match against Caughnawaga.

Cap Bomberry, another veteran Ontario lacrosse aficionado and chief architect of the three-time Mann Cup winning Six Nations Chiefs, agreed.

"I don't know too much about this Caughnawaga team," he said. "But I know of a lot of other lacrosse teams that would have been deserving of this sort of honor."

### Willard impresses promoter

By Joe McWilliams  
Windspeaker Contributor

SLAVE LAKE, Alta.

If Canadian cruiserweight champ Willard 'Red Thunder Rock' Lewis keeps on winning, we might be seeing him on television pretty soon. So says New Jersey boxing promoter and booking agent Jimmy Colotto, who was in Slave Lake last week to scout Lewis.

"I think he could go all the way," Colotto said. "His next fight could be on TV."

Colotto was in town on behalf of renowned New Jersey promoter and manager Lou Duva. He was also keeping an eye on David Defiagbon, the Olympic heavyweight silver medalist who is under contract to the Sawridge band. Colotto says he has a high opinion of Defiagbon's prospects, "if he puts his head together."

Lewis apparently has his head together, because Colotto doesn't hesitate to predict some good paydays for the Lac La Biche native in the near future.

A fellow like him we could do an awful lot with, he said.

Lewis won the Canadian cruiserweight crown on May 29 over Dean DeLuca. The Aug. 6 fight was his first since then, but it wasn't a defense of his title because it was against an American, Ken McCurdy. Lewis

stopped McCurdy in the second round.

Lewis said he hasn't made much money at all yet as a professional, despite a 13 and 0 record as a pro.

He was national champion in one category or another five times and won a bronze medal for Canada in the 1992 World Amateur Championships.

Colotto said networks like ESPN enter into contracts with promoters like Duva's Main Events to produce made for TV boxing specials, which are a big benefit for the fighters in a couple of ways. First, they boost a boxer's recognizability — which is worth its weight in gold — and thanks to the TV dollars they provide a better pay cheque per fight. Colotto thinks it's a shame Lewis hasn't had a decent payday yet as a pro, and thinks he can do something about it.

On other matters, Colotto says a promotional partnership



COURTESY LAKESIDE LEADER

While holding his daughter in his right arm, Willard Lewis' left arm is raised to signify his second round victory over Ken McCurdy.

between Main Events and Montreal-based Interbox is in the works. If it happens, he said, it will likely see some bigger and better opportunities for Canadian boxers, as well as some big fights happening north of the border.

"Don't be a bit surprised if you see (Polish heavyweight contender Andrew) Golota fighting out here," he said.

Story courtesy of the Lakeside Leader.

### Prairie

By Sabrina Whyatt  
Windspeaker Staff Writer

SASKATOON

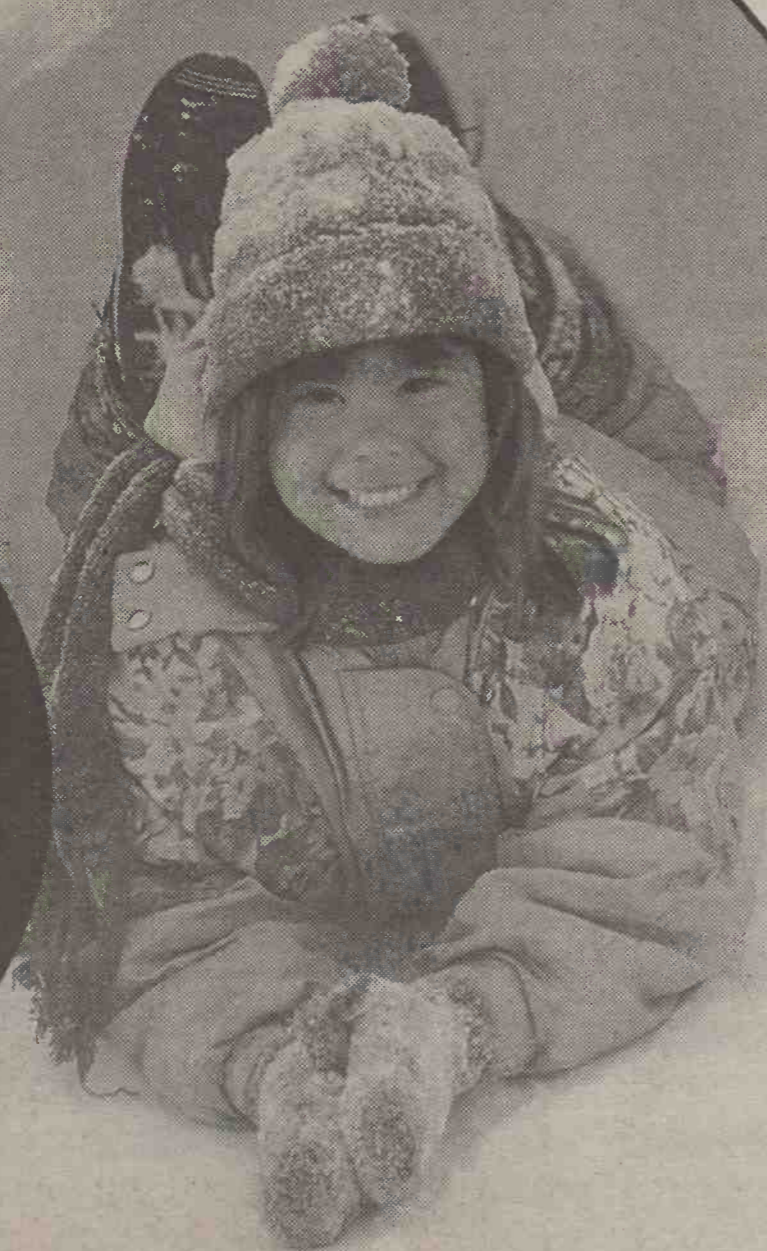
A two-week youth basketball camp held in Saskatoon this summer turned out to be a success and will likely become an annual event.



Everything from lay-ups (not goal-tending) was on

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# Prairie basketball camp a slam dunk

By Sabrina Whyatt  
Windspeaker Staff Writer

## SASKATOON

A two-week youth basketball camp held in Saskatoon this summer turned out to be a success and will likely become an annual event.

The Saskatoon Native Basketball Association (SNBA) held its first camp in July. It was organized by longtime player and coach Allan Ross, with help from University of Saskatchewan basketball player Mike Zeller.

Ross said his initial mandate was to promote the sport in an

orderly setting in the inner-city.

"There was a clear lack of programming for inner-city, underprivileged youth," said Ross. "I knew there were literally hundreds of kids all over this province that loved the game of basketball. I knew something had to be done. Someone had to get things organized."

Ross said it didn't take long to convince people in both the city administration and in Native organizations that the camp was a worthwhile project.

"Funding and volunteers I found easy to get. I believe the goals of our SNBA was something that excited both funding agencies and volunteers."

In addition to the physical challenge, SNBA was also designed to improve mental fitness by raising self confidence, developing social skills and

helping young people to acquire a positive attitude.

Part of the daily activities included written homework, which had to be done during lunch break, and group discussions on topics like stress skills and peer pressure.

"This camp can contribute to stay-in-school programs, healthy lifestyles and respectful behaviors of youth — all of which the coaching staff and our SNBA and members witnessed over the two weeks of camp," said Ross.

He added that the kids were encouraged to be non-violent, to develop friendships, solve problems and practice sportsmanship in basketball and everyday life.

SNBA has received positive response from parents and children alike, and was fortunate to have high profile basketball

players of Native descent become available to coach.

"These coaches not only did a remarkable job as leaders, they also imparted invaluable knowledge on the game of basketball and life. The kids always seemed attentive and displayed respect to the coaches."

Ross added that he hopes SNBA will set a good example for other leaders around the province to start working with youth.

"The two weeks were the best two weeks I've had in my basketball life. I recommend anyone to get involved and start a camp like ours. All it takes is personal commitment, some hard work and to be a good motivator. The personal reward is incredible," said Ross.

"The youth are waiting for good-hearted leaders to get them organized."



Everything from lay-ups to fast breaks to goal-setting (but not goal-tending) was on the agenda during the July camp.



The coaches, players, organizers and volunteers of the first Saskatoon Native Basketball Association summer camp gathered for a group photo at the conclusion of the event.

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## Rez team conquers Canada

By Paul Barnsley  
Windspeaker Staff Writer

### CALGARY

The Six Nations Warriors claimed the week-long Canadian Bantam Challenge Cup tournament in Calgary in mid-August. The win gave the Ontario team the national lacrosse championship for 13- and 14-year-olds.

Aside from a couple of players picked up from a nearby Fort Erie team, the Warriors were all home-grown players from the Six Nations reserve near Brantford, Ont. They capped off a 26 win, two loss season with a 13-7 win over the Calgary Bandits AAA squad in the final.

Three Calgary teams, teams from Kelowna and Prince George in British Columbia, a club from the Sagkeeng First Nation in Manitoba and a couple of Edmonton-area squads also competed.

Six Nations has produced some memorable teams in recent years. The community of about 9,000 people has picked up a couple of Ontario Midget championships (competing against teams from much larger communities like Toronto and Hamilton) as well as producing graduates for national championship teams in Junior A, Junior B, Senior B and Senior A during the 1990s.

A wealth of world calibre lacrosse coaching knowledge resides on the territory and many

of the great names of the game contribute their expertise to the local minor lacrosse system. Two hall of fame members, Ross Powless and his son Gaylord Powless, are involved in the system.

In the final, the superior ball handling skills and fast-break offense of the Warriors allowed the team to build up an 8-2 lead after the first period. That was accomplished despite the fact that team captain Mike Montour had to leave Calgary before the final because the smog from forest fires in British Columbia which drifted over the Rocky Mountains and descended on Calgary, aggravated his asthma.

Warriors' goaltender Ed Thomas captured the MVP award for the final game. Cody Jacobs, the Six Nations scoring leader in the tournament with 30 goals in nine games, scored three times in the final. Six Nations also had an impact in the all-star game, where Huey Johnson scored seven points, and in the skills competition, where Levi Thomas won the hardest shot competition.

Assistant coach Delmor Jacobs said the local First Nations made his team feel welcome, with a Calgary-area Elder smudging each of the players before the final game. Jacobs told *Windspeaker* the players needed that spiritual support to recover from some ugly racial taunts directed at them during a preliminary game.

# Back to their roots

By Heather K. Grace  
Reprinted with permission  
from Diabetes Dialogue,  
published by the Canadian  
Diabetes Association,  
Toronto.

## SIX NATIONS, Ont.

An Ontario First Nation's Garden Project aimed to improve the health of Native Canadians with diabetes.

A one-acre vegetable garden set on a small Ontario reserve: it's easy to assume it all began with a seed. In fact, it started long before that, with a single whisper. Soon, more whispers were heard. They sparked an idea, and before too long, a major project to help improve the health of Native Canadians with diabetes was underway.

It may seem an odd way to do business, but at the Six Nations Garden River Territory Reserve in Brantford, Ont., every good idea starts with a whisper.

"Whispering is a community tradition that we have," said the reserve's Healthy Babies/Healthy Lifestyles coordinator and former diabetes education co-ordinator Cindy Martin. "You hear whispering better. You get closer, and then you really hear the meaning."

The Six Nations community garden project began in the spring of 1996, when Martin, inspired by the quiet chatter of her Elders, decided that to control their diabetes, her clients needed better nourishment.

Since the late 1940s, there has been an increase in diabetes and heart disease in Native communities in the country.

"They're the two biggest diseases in our community," said Martin. "I believe diabetes is on the rise in our community because we've stopped following our traditional diet." In the past, Native people were active all day long fishing, hunting and hiking, and their diet was primarily high in fibre and low in

fat. Martin said that along with the lifestyle and cultural changes that occurred for her people in the industrial age, eating styles also changed.

"Now we have a totally different lifestyle. In fact, there's a MacDonalds just five minutes away from our reserve!"

"Along with the Elders, I decided we should reintroduce the traditional diet we once had, such as eating wild greens and eating according to the seasons, with ceremonies. We had a good diet, and it's acceptable that we can change back."

Vegetables are essential in the diabetes diet, because they help maintain a low blood sugar level. Martin knew that a nearby garden would provide all of them, but especially the Elders, with easier, cheaper access to the vegetables needed for their special diets.

The seeds for the project were donated by Ralph Paul Evering, owner of EcoGenesis, an eight-year-old Toronto seed company. His company tries to help any organization that request seeds, and has so far supported such organizations as Scott Mission Food Bank and Daycare, Salvation Army, and Habitat for Humanity (Africa).

Armed with thousands of packages of chemically untreated seeds, funding from the Southern Ontario Aboriginal Diabetes Initiative (SOADI), and Evering's knowledge of organic gardening, Martin and her team of volunteers planted their one-acre community garden, using no synthetic chemicals whatsoever.

EcoGenesis seeds tend to grow plants more resistant to disease, drought and insect feeding. The finished garden grew abundant crops both seasons; so much that the community was able to share its vegetables with neighboring New Credit Reserve.

The garden was only the first step in a series of health

promotion programs directed at people with diabetes on the reserve. Martin offers them an exercise program two days a week, and so far all the participants have told her they feel healthier.

"They now recognize the necessity of exercise in their lives because of their diabetes."

To further promote the importance of exercise, Martin helped organize a 100-Mile Moccasin Trail, a walking program brought to Canada from Arizona. A number of communities walk this trail daily. "It motivates people to keep themselves healthy. They need to hear and see that other people are growing good food and exercising regularly."

Martin also practices preventive medicine by visiting the five schools on the reserve once a year and teaching the school children about diabetes. At the reserve's birthing centre, which provides traditional midwives, Martin teaches women pre- and post-natal exercises, and encourages them to eat a balanced diet.

"The exercises help prevent gestational diabetes, but if gestational diabetes develops, the mid-wives are unable to perform the delivery."

As another preventive measure, Martin provides fruit and water at the Health Services booth at the reserve's annual powwow in July. "It's important for people with diabetes who want to join us in this event because on hot days they need to be accommodated. There's always a risk of a low blood sugar, and we want to be prepared."

Martin is inspired by what she and her volunteers have accomplished with their garden, as are the Elders.

"Your garden truly is in your backyard," said Ione Anderson, an Elder and the reserve's seed carrier. "Everything we need to be healthy is in the earth. We just have to take responsibility and work with what is given to us."

## Are you at risk?

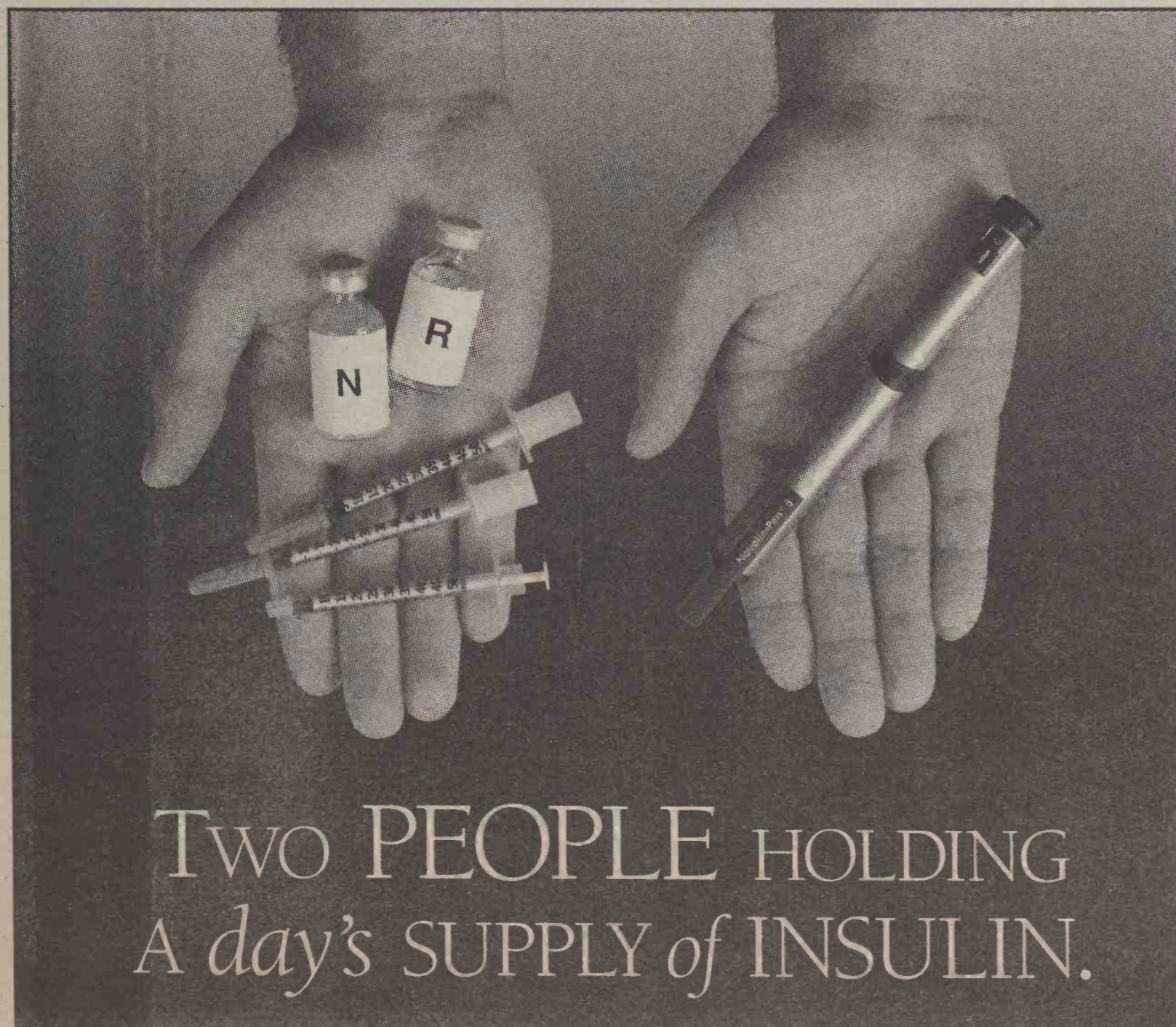
### Symptoms — Type 1

- frequent urination
- unusual thirst
- extreme hunger
- unusual weight loss
- extreme fatigue
- irritability
- blurred vision
- nausea and vomiting
- sweet-smelling breath

### Symptoms — Type 2

- any symptoms of Type 1 diabetes
- frequent infections
- cuts and bruises that are slow to heal
- tingling/numbness in the hands or feet
- recurring skin, gum or bladder infections

People with Type 1 diabetes usually experience the rapid onset of extreme and urgent symptoms. People with Type 2 diabetes can experience few or no symptoms of diabetes, so the disease often goes undetected. Diabetes can be diagnosed through a simple blood test. Diabetes is more prevalent in people of Aboriginal, African and Latin-American descent. If you suspect you or a family member is suffering with the disease, see your doctor.



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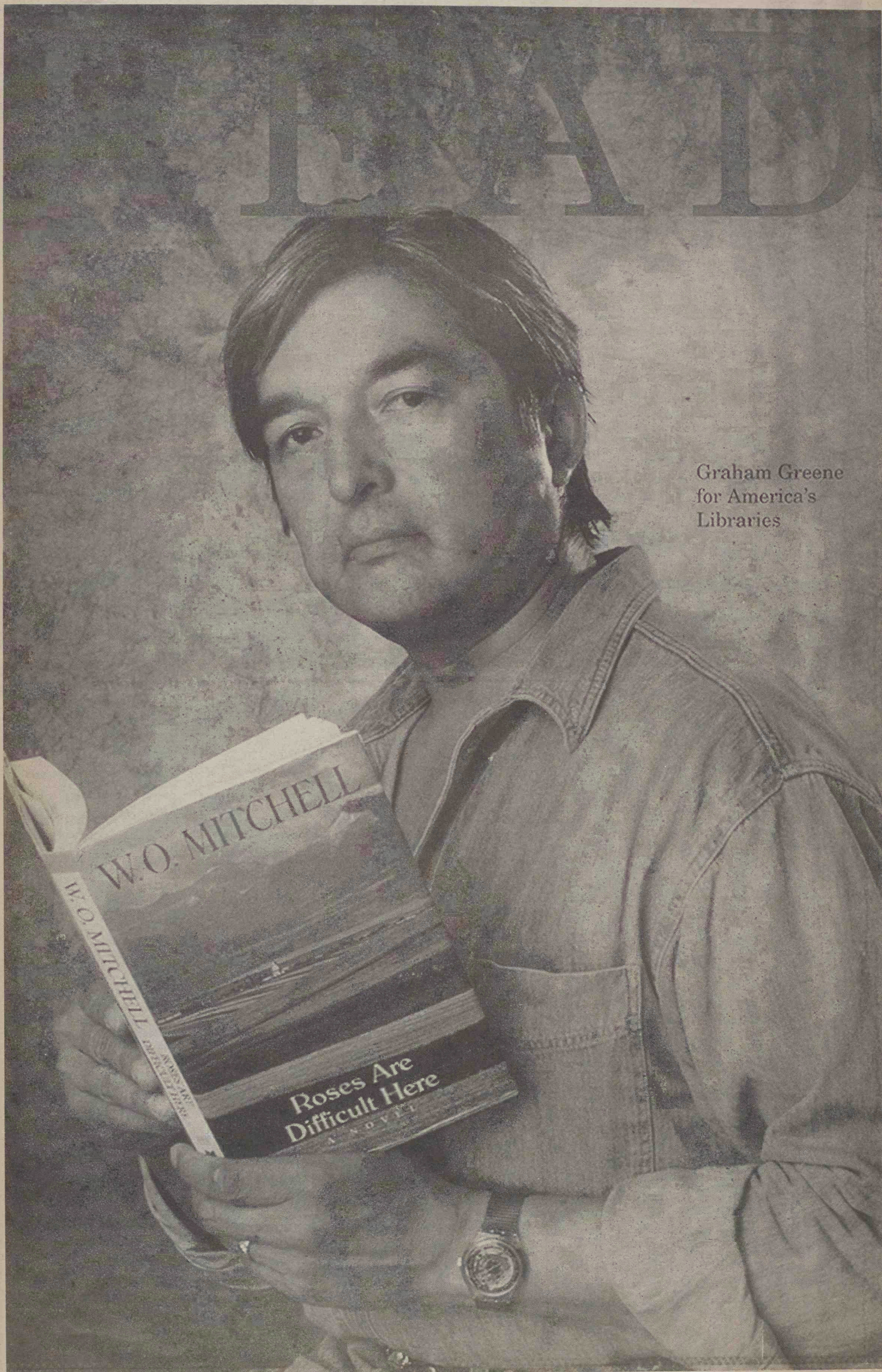
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# Limit knowledge and limit a people's power

By Ronald Barbour  
Windspeaker Contributor

VANCOUVER

In the beginning there was the word... and if the World Literacy Crusade and Heritage School have anything to do with it, words will be read by as many people as the organizations can extend their hands to help make them accessible.

Heritage School, along with Applied Scholastics, sponsored the Second Annual Literacy Conference in Vancouver recently, bringing in such dignitaries as Isaac Hayes, the international spokesperson for the World Literacy Crusade, Reverend Alfredie Johnson, founder and chairman of the Board of the World Literacy Crusade, and key figures from Applied Scholastics centres around North America.

The conference, celebrating the work of Applied Scholastics and the grand opening of the Heritage 3R School, began with a traditional welcome by Musqueam Chief Gail Sparrow. Her address recounted the history of her people and the much overlooked and important role that First Nations have played in the development of this country.

Chief Sparrow lauded the survival of the languages and cultures of First Nations peoples against the onslaught of European values and cultures and stressed that the key to the future is through education. In a demonstrative gesture the chief committed five students to be enrolled in the Heritage School.

Edward Haynes, vice-president of the World Literacy Crusade, spoke about youth, crime and literacy and deftly illustrated how increasing levels of illiteracy impact all levels of society through the loss of productivity, waste on the job, and accidents.

Haynes, a former police officer and police instructor, said standards have been lowered for the qualifying levels of police tests, and because of illiteracy, standards are dropping everywhere. This, according to Haynes, has set a dangerous precedent because of the inherent power of the position of the police officer, and with illiteracy eking its way into the very halls of justice, one must wonder how the letter of the law is being interpreted.

One point that Haynes stressed is how the arrest records are permanent records and if a person is arrested for attempted murder, even though it was an honest case of mistaken identity, that person will forever be tagged with that arrest record. This record could easily jeopardize any possible job future where security is an issue. Most of the well-educated people in the conference hall were unaware and visibly shocked with this revelation. Haynes capitalized on the moment by stressing that many illiterate people who are just try-



RONALD BARBOUR

Isaac Hayes, the international spokesperson for the World Literacy Crusade, was in Vancouver for the second annual Literacy Conference. He was made an honorary Canadian citizen.

ing to get by get stumped by legal system, end up getting frustrated and perhaps feel driven into criminal activity to support themselves and family.

Haynes capped off his point when he stated that "There's a lot of suppression and things going on, but underneath all of that is illiteracy. We need to get some reality that those kids sitting in some room, they're sitting there not being taught properly. They're not learning."

Reverend Johnson, in his address "Effective solutions to growing effects of an illiterate society" illustrated how, in order to keep a people ineffectual, one takes away their ability to do, to have and to be, and the easiest way to do this is to limit their access to knowledge. Johnson summed it up by saying when a person becomes illiterate they become an enemy to themselves, to God and to the community. But the real enemy, said Johnson, is anything you don't understand.

Illiteracy has created what Johnson calls the 11th Commandment: "Thou shalt do whatever thou ought to do - as long as I don't get caught."

In an illiterate society based on the 11th commandment morality becomes obscured and then "it's all right to take people's land and violate their human rights," Johnson said. "That it's all right to take them and strip them from their land and put them in chains and make them serve with no pay. In an illiterate society it is our right to murder as long as it's those people over there."

"You have societies like the United States where you have 90 million Americans who are functionally illiterate," continued Johnson. "You have millions who are unprepared for the work force. You have an overwhelming number of people being labeled and targeted and being prescribed mind-altering drugs that are more potent than L.S.D."

*"You have millions who are unprepared for the work force. You have an overwhelming number of people being labeled and targeted and being prescribed mind-altering drugs that are more potent than L.S.D."*

— Rev.  
A. Johnson

This theme of control through the use of prescription drugs was continued when Isaac Hayes took the stage. Hayes cited recent tragedies and linked prescription drugs to the events. Hayes then read off shocking statistics:

- Ritalin use in Canada jumped 547 per cent between 1990 and 1997 according to Health Canada.

In British Columbia there are 9,000 children between the ages of five and 19 years old on Ritalin, according to Dr. Louie Hudson, medical consultant to Pharmacare.

- In 1997, there were 1.2 million visits to doctors in Canada for attention deficit disorder.

During the conference, Johnson, Haynes and Hayes were made honorary Canadian citizens and were presented with dreamcatchers and baskets made in an ancient, but newly restored Salish basket-weaving style.

## Program

By Ronald B. Barbour  
Windspeaker Contributor

VANCOUVER

If people are illiterate, they have no economic rights, they have no constitutional rights, they have no political rights, they have no judicial rights. They have no rights. Rev. Alfredie Johnson, Baptist minister from Compton, Calif. and founder and chairman of the World Literacy Crusade, was quoting Ron Hubbard when he said these words to a small gathering of press representatives prior to the Second Annual Literacy Conference held recently in Vancouver.

L. Ron Hubbard you say? Isn't he the scientologist fellow? Well, yes - but before you read this paper down or start reading another news piece, wait and you'll learn about work that the World Literacy Crusade has done with Hubbard's study technology.

After the riots in March 1991 which ripped apart the Los Angeles community, Johnson was faced with an overwhelming task of rebuilding his ravaged neighborhood. While he was looking for effective solutions for what he thought was the major problem in his community, he was astounded to find that the fundamental and underlying problem was illiteracy. It was not the oppressive and oppressive racist social constructs that brought about poverty and the social decay like many believed. The enemy in his community, and other communities throughout the United States, Canada and the world, is illiteracy acts like a cancer eating away at the well-being and good of societies, communities and families.

"How do I take away a people's ability, how do I destroy a people?" asked the Johnson rhetorically. Quoting Hubbard's three forms of existence, he answers. "By t-

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RONALD BARBOUR

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## Program eliminates hopelessness

By Ronald B. Barbour  
Windspeaker Contributor

VANCOUVER

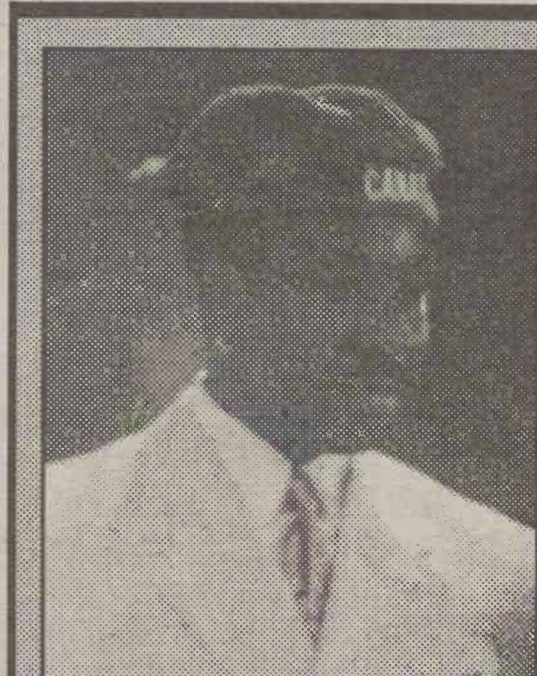
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"How do I take away a people's ability, how do I destroy a people?" asked the Johnson rhetorically. Quoting Hubbard's three forms of existence, he answers. "By tak-



Rev. Alfredie Johnson.

*"If I take away their ability to get knowledge or understand knowledge, I make them illiterate."*

ing away their ability to be. By taking away their ability to do. And by taking away their ability to have."

It is knowledge, the Reverend Johnson said, and the ability to understand knowledge, that makes a person or a people powerful.

"If I take away their ability to get knowledge or understand knowledge, I make them illiterate," asserts Rev. Johnson. "And when they become illiterate, they become an enemy to themselves, they become an enemy to God, they become an enemy to their community."

Although Reverend Johnson described the enemy as being anything you can't understand, he is quick to allude to the greatest thing as being able to teach people or giving someone the ability to understand words. Johnson believes that by doing so, you are empowering them with the ability to realize their own dreams and create their own future.

The daunting task of helping his community to become literate was aided when he looked into Applied Scholastics and learned about Hubbard's study technology. Like the biblical David, Rev. Johnson took this technology and used it emphatically in his struggle against the gargantuan educational system that is more prone to pumping out numbers of students than it is in educating people. His work

with Hubbard's study technology was so successful in Compton that it caught the attention of other communities and Rev. Johnson began getting called to other communities to lend his guidance. His struggles to find an end to poverty, ignorance, disease, crime and hopelessness through literacy manifested itself in the formation of the World Literacy Crusade. The crusade trains individuals in the proper method of how to study, creating individuals conversant in all areas of study, and seeks to restore self-respect. This is done by inspiring and creating grassroots community programs. The crusade has inspired the creation of more than 57 programs and is now branching out into public schools - and not just in the Compton project. The success of the Applied Scholastics technology is beginning to spread and more communities and groups are beginning to implement these principles into their teaching methods.

"We will go out and teach them and train them, inspire them and share with them, this technology that we've found to be very, very effective in eradicating the problems and social ills that we've seen in the inner city," said Johnson. "Perhaps one of the most important things that it does is that it eliminates hopelessness."

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A History of the Ojibwe People



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(in Ontario 1-800-971-2255)  
Fax: 519-371-5598  
e-mail: onlc@bmts.com  
website: www.nald.ca/onlc.htm



**SEPTEMBER 8<sup>TH</sup>, 1998**  
**International Literacy Day**  
**Celebrate! Read a book with a child!**



Without the ability to read and write  
opportunities just fade away.

There are people in your community who are willing to help others learn to learn. So if you know any adults who need to improve their reading, writing or math skills, here's how to find help.

**Alberta Literacy Help Line**  
**1-800-767-3231**

**Indian Country**  
*AIDS HOTLINE DIRECTORY*

NATIONAL ABORIGINAL AIDS HOTLINE - 1-888-285-2226

**INDIAN AIDS HOTLINE**  
2100 Lake Shore Avenue, Suite A, Oakland, California 94606-1123  
TEL: 1-800-283-2437 • FAX: 1-800-283-6880

**AIDS YELLOWKNIFE**  
Box 864, Yellowknife, N.W.T. X1A 2N6  
TEL: 1-403-873-2626 • FAX: 1-403-873-2626

**MIAPUKIK BAND HEALTH AND SOCIAL SERVICES**  
Conne River Reserve, Bay D'Espoir, Conne River, Newfoundland A0H 1J0  
TEL: 1-709-882-2710 • FAX: 1-709-882-2836

**HIGH RISK PROJECT SOCIETY**  
449 East Hastings, Vancouver, British Columbia V6A 1P5  
TEL: 1-604-255-6143 • FAX: 1-604-255-0147

**ATLANTIC FIRST NATIONS AIDS TASK FORCE**  
P.O. Box 47049, Halifax, Nova Scotia B3K 2B0  
TEL: 1-902-492-4255 or 1-800-565-4255 • FAX: 1-902-492-0500

**VANCOUVER NATIVE HEALTH SOCIETY/WALK-IN CLINIC  
HIV HOME HEALTH CARE OUTREACH & DROP-IN CENTRE**  
441 East Hastings, Vancouver, British Columbia V6A 1P5  
TEL: 1-604-254-9949 • FAX: 1-604-254-9948

**ALL ABORIGINALS AGAINST AIDS**  
P.O. Box 145, Lennox Island, Prince Edward Island C0B 1P0  
TEL: 1-902-831-2779 • FAX: 1-902-831-3153

**MANITOBA ABORIGINAL AIDS TASK FORCE**  
181 Higgins Avenue, Winnipeg, Manitoba R3B 3G1  
TEL: 1-204-957-1114 • FAX: 1-204-942-6308

**AIDS YUKON ALLIANCE**  
7221 - 7th Avenue, Whitehorse, Yukon Territory Y1A 1R8  
TEL: 1-403-633-2437 • FAX: 1-403-633-2447

**ALL NATIONS HOPE AIDS NETWORK**  
1852 Angus Street, Regina, Saskatchewan S4P 3A2  
TEL: 1-306-924-8424 • FAX: 1-306-525-0904

**2-SPIRITED PEOPLE OF FIRST NATIONS**  
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**NEWFOUNDLAND & LABRADOR AIDS COMMITTEE**  
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**CENTRAL INTERIOR NATIVE HEALTH SOCIETY**  
1110 4th Avenue, Prince George, British Columbia V2L 3J3  
TEL: 1-604-564-4422 • FAX: 1-604-564-8900

**HELPING SPIRIT LODGE SOCIETY**  
3965 Dumfries Street, Vancouver, British Columbia V5N 5R3  
TEL: 1-604-872-6649 • FAX: 1-604-873-4402

**AIDS - PRINCE GEORGE**  
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TEL: 1-604-562-1172

**ONTARIO MÉTIS AND ABORIGINAL ASSOCIATION**  
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**ONTARIO NATIVE WOMEN'S ASSOCIATION**  
914 Armit Avenue, Fort Frances, Ontario P9A 2J6  
TEL: 1-807-274-1815 or 1-807-274-4000 • FAX: 1-807-274-1855

**CHISASIBI HOSPITAL COMMUNITY HEALTH DEPARTMENT**  
Chisasibi, Quebec J0M 1E0  
TEL: 1-819-855-2844 ext. 4342

**MISTISSINI CLINIC**  
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TEL: 1-418-923-3376

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**ONTARIO NATIVE WOMEN'S ASSOCIATION**  
977 Alloy Drive, Unit 7, Thunder Bay, Ontario P7B 5Z8  
TEL: 1-807-623-3442 • FAX: 1-807-623-1104

**HIV/AIDS AWARENESS PROGRAM**  
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**ONTARIO FIRST NATIONS HIV/AIDS EDUCATION CIRCLE**  
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TEL: 1-519-434-2761 • FAX: 1-519-679-1653

Indian Country AIDS Hotline Directory sponsored by:



# Just the facts about AIDS

HIV and AIDS have become a growing concern among First Nations people, and education has proven to be the most effective way to prevent this fatal disease.

HIV is a communicable disease which can be transmitted from one person to another through certain behaviors. There is no cure, only medications that slow the onset of full blown AIDS.

AIDS is caused by HIV over time weakening the immune system, leaving the body an easy target for illnesses and diseases.

### What is HIV?

• Human Immunodeficiency Virus - The virus that causes AIDS. It weakens the immune system making it difficult, and over time impossible, to fight infections and diseases.

### What is AIDS?

• Acquired Immunodeficiency Syndrome - The advanced stage of HIV infection.

### How do I know if I'm infected?

• Overtime, the body produces antibodies to fight the HIV virus. A blood test can tell if you have these antibodies which show you are infected.

• It can take up to six months after infection for these antibodies to show. After infection, some people may not feel or look sick for years, but they can still pass the virus to someone else.

• Over time, the nervous and immune systems become damaged and HIV-infected people become sick with different illnesses.

• People with AIDS are more susceptible to diseases such as infections or cancers, which can kill them.

### Is there a cure?

• No. Progress has been

made, but prevention is still our only defence.

### Who's at risk?

• You.  
• Everyone can be affected by HIV/AIDS. Male, female, young, old, rich or poor.

### How can I get AIDS?

• Sharing needles or syringes with an infected person. Blood contains a high amount of HIV, so any blood rituals including tattooing or piercing is risky if equipment such as razors, knives or piercing needles that are not sterilized or cleaned properly between individuals.

• Unprotected (without a condom) anal or vaginal intercourse with an infected person.

• Performing oral sex on an infected person is a low risk activity. However, open sores on the lips or inside the mouth and bleeding gums increases the risk.

• An HIV positive woman can pass the infection to her child during pregnancy, delivery or through breast feeding.

• Receiving infected blood or blood products (since 1985 in Canada, all blood and blood products are tested for HIV antibodies).

### How do I protect myself?

• Abstaining from sexual intercourse and injection drug use, including steroids is the most effective way to protect yourself.

• Do not share needles or equipment. Use clean needles and equipment at all times. If this is not possible, clean with bleach. Fill the syringe with bleach three times, then rinse with water three times. Also use bleach to clean other equipment. Remember to

rinse with water.

• Always use a new latex condom for vaginal or anal intercourse. Any lubricant used must be water-based, like K-Y jelly. Oil-based products like Vaseline, hand lotions or massage oils can cause the condom to break during intercourse. Do not use novelty condoms, they will not protect you from HIV infection.

• Avoid alcohol and drugs, or at least use in moderation. They will affect our ability to make wise and healthy choices.

### I CAN'T get infected by:

- Casual, everyday contact
- Shaking hands
- Hugging or kissing
- Coughing or sneezing
- Giving blood
- Using swimming pools or toilet seats
- Sharing bed linen, eating utensils or food
- Mosquitos and other insects, or animals

### Will my identity be protected if I want to get tested?

• Yes. There are anonymous test sites available, however you need to make that request to your doctor.

### Who will help me cope with the results?

• There is counselling available before and after testing at anonymous test sites.

### Where do I go if I have more questions?

- Your local health unit or community centre
- Your local AIDS organizations
- AIDS hotlines
- Your doctor
- Your family planning clinic
- National AIDS Clearinghouse, 400-1565 Carling Avenue, Ottawa, Ontario, K1Z 8R1, Fax (613)725-9826

### I CAN'T get infected by:

- Casual, everyday contact
- Shaking hands
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- No. Progress has been made, but prevention is still our only defence.

## University

### HEALTH PRO UPCOM

**Native Parent Training**  
October 5 - 6, 1998 - St. John's  
October 20 - 21, 1998 - Port Hope

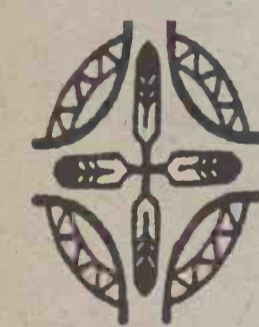
**Care For The Caregiver**  
October 7 - 8, 1998 - St. John's

**Native Wellness Training**  
October 14 - 16, 1998 - St. John's

**Native Fitness Training**  
October 14 - 16, 1998 - St. John's

**For conference**  
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The University of  
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E-mail: hpp@upei.ca

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# University of Oklahoma

## HEALTH PROMOTION PROGRAMS UPCOMING EVENTS



**Native Parent Training**  
October 5 - 6, 1998 - Spokane, WA  
October 20 - 21, 1998 Palm Springs, CA

**Care For The Caregiver**  
October 7 - 8, 1998 - Spokane, WA

**Native Wellness Trainer**  
October 14 - 16, 1998 - Calgary, AB

**Native Fitness Training**  
October 14 - 16, 1998 Reno, NV

**Wellness & Spirituality VIII Conference**  
November 1 - 4, 1998 - Tucson, AZ

**Youth Wellness & Leadership Institute IV**  
Nov. 30 - Dec. 1, 1998 - San Diego, CA

**Native Youth Paths X**  
December 2 - 4, 1998 - San Diego, CA

**Native Women & Men's Wellness  
Conference II**  
Feb. 28 - Mar. 4, 1999 - San Diego, CA

**For conference and workshop information contact:**  
Health Promotion Programs, College of Continuing Education  
The University of Oklahoma, Norman, OK 73072  
Phone: (405) 325-1790 or Fax: (405) 325-7126  
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# FIRST NATIONS HOUSE



The University of Toronto encourages all Native people to consider a university education. Whether you are in high school, have just graduated, are in the workforce, or considering a profession, we can help you identify the best route to educational opportunity.

First Nations House offers culturally supportive programs and service to Natives, Métis and Inuit students at the University of Toronto and those considering university. To discuss your best path to educational success and greater opportunity at the University of Toronto please contact Anita Benedict at:

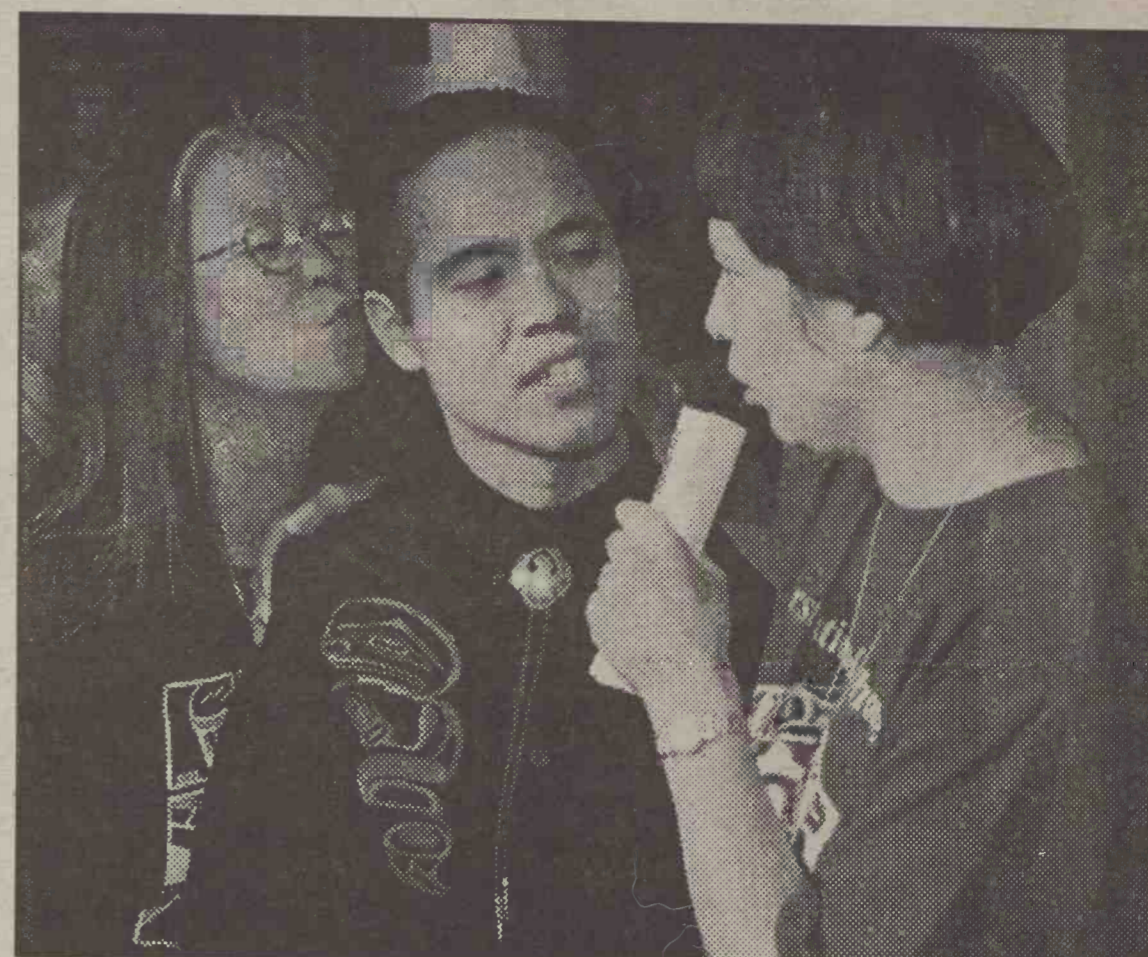


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Joanne Archibald conducts a mock interview with Evan Adams while an admirer closes in with a surprise for the celebrity turned medical student.

# Star heads off to medical school

By Jackie Bissley  
Windspeaker Contributor

VANCOUVER

A benefit screening of the film *Smoke Signals* on July 13 at Vancouver's Varsity Theatre raised funds to establish the Evan Adams Health Sciences Bursary.

Adams, a member of the Sliammon Band who calls Powell River home, stars as Thomas Builds-the-Fire in what is being billed as the first Native American written, directed and co-produced feature film. Based on award winning poet and novelist Sherman Alexis' collection of short stories *The Lone Ranger and Tonto Fistfight In Heaven*, *Smoke Signals* is receiving rave reviews from not only the Native community, but also from Hollywood's filmmaking community. In fact, there's already talk of possible Oscar nominations for next year's awards.

However, Adams is not your typical actor. Starting in September, he'll be attending the University of Calgary as a first year medical student. At a time when capacity building within the Aboriginal community is growing in importance, one area of concern is the lack of trained people in the healthcare field. Joanne Archibald, of the University of British Columbia House of Learning, is hoping to address this need by encouraging Aboriginal enrolment in her school's Health and Sciences section. Archibald spearheaded the evening's festivities.

After screening the film, a reception was held at UBC's First Nations House of Learning where Adams was praised for his commitment to education. While delivering an impromptu speech, Adams showed he was moved by the many well wishers and friends who came to support the bursary fund and see him off as he leaves for Calgary.

He referred to the Longhouse as "my refuge for the last two years" and, when asked about his experience in *Smoke Signals*, said he was grateful that school had taught him discipline, relat-

ing the long hours on the film set to "a 14-hour exam day, everyday!"

Earlier that week, while sitting in a coffee bar in downtown Vancouver, Adams talked about the impact of the film and why the film is being seen as something of a major breakthrough for the Native filmmaking community.

"Native audiences laugh at us [actors] because they recognize their culture. It takes a great deal of cleverness to capture our sense of humor and sensibility overall, as opposed to the quirkiness of an individual," he explained. "The movie doesn't play status, it doesn't divide between the haves and have-nots. It's very inclusive — it's really about family."

With many movie offers now coming in, Adams is content to stay at home in Canada and has no plans for heading south.

"Indian Country in Canada is a really exciting place to be and I want to be a part of that," he said. "In the States I would definitely make way more money as a physician and I would have more acting opportunities there as well. But this is my home; this is where my people have been for thousands of years. Also, Canada is much more progressive when it comes to integrating ethno-pharmacology, Aboriginal medicine, into the health science field."

The student-film star is realistic about the challenge that awaits him as he juggles two long-standing passions. His dedication will undoubtedly be put to the test when, at the same time as mid-terms, he'll be starring in another Sherman Alexis film, *Indian Killers*, which is slated to begin shooting in Seattle sometime this November.

"They actually go really well together for me — acting and medicine. I know my school is nervous, thinking that I might leave, and my agent worries that I won't be available for jobs so I'll get forgotten. But medicine is something I've always wanted to do and I've found out it's much easier to do what you want than to avoid it," he said with a smile.



PAMELA GREEN

Chris Harper (left) and Stacy Gaylord work as EMTs.

## Ambulances rush to serve community

By Pamela Green  
Windspeaker Contributor

ONION LAKE, Sask.

There's nothing routine about living life in the fast lane when the bright lights are flashing, the sirens screaming and you're en route to help save a life.

In fact, the only thing that's predictable is the unpredictable when you're working as an EMT (emergency medical technician) on an ambulance run.

Whether it's a 'scoop and run' service or a high tech 'emergency room on wheels,' where the operation is to stabilize a patient, the members of the Onion Lake Ambulance Team have found that no two days are ever alike.

"And although it may sound strange," said ambulance coordinator Chris Harper, "ambulance workers are happiest when they're not working, because if we're working, it means people are hurting."

Harper, who has lived what he calls "this exciting, hectic life-style" for more than 15 years, said that a day in the life of an ambulance worker is full of highs and lows. It's a demanding schedule that calls for total immersion, on-call 24 hours a day throughout a four days on, four days off shift.

The schedule keeps everyone on their toes, relying on each other's strengths and skills to get the job done, a life in which you eat, breath and sleep emergency medical service.

"But it's not all as glorious and heart pounding as you see on television," explained Harper.

"Great teamwork also means lots of maintenance, unit checks, equipment clean-ups and real stretches of boredom in between "major adrenaline rushes," waiting for the next emergency call to come in."

And forget about a good night's sleep!

For some reason, most calls seem to come at night after the health centre is closed and, as a rule, all babies want to come in the middle of the night, including a surprise set of twins that Harper helped to deliver en route to hospital.

On the other hand, emergency services at a powwow is really tied to the weather.

If it's too hot and humid, people can have real problems with fainting and dehydration, and

having a pair of full-equipped state-of-the-art ambulances on deck is a big asset.

As a member of the Onion Lake Health Board who recently attended conferences at the Pima Mericopa Indian Health Center in Arizona and a national ambulance symposium in Winnipeg, Harper is very proud to be part of one of the most progressive and comprehensive Aboriginal health services in Western Canada.

Living in a rural situation (50 km from the nearest major hospital) means that the top-of-the-line communications systems used at the bases and in the vehicles can spell the difference between life and death. And that the anatomy of an ambulance must include everything from teddy bears for frightened children to bedpans for the incontinent, as well as the most sophisticated medical life-support equipment available today.

"When other reserves visit and see the whole set up here, which includes a progressive health care centre, clinics, lab, X-ray, diabetes research, rehab, family care, medical transportation and our own doctor they are clearly amazed and impressed with what we have accomplished at Onion Lake," said Harper.

Taking control of their own health care services means providing an important 'internal service,' by and for Aboriginal people, one that translates into what Harper calls "growing entrepreneurial savvy, more jobs and educational opportunities and positive role models for the young people."

One of the new training programs in place is the EMR (emergency medical responder) or first responders. People are trained to work out of their homes, as well as learn to stabilize patients and take vitals and histories in the ambulance, a significant addition to a growing supportive network in the broader community.

Back on home turf, having a comprehensive health service in place is something that makes a community grow, especially with an ever growing number of our own people coming into the field.

Young people see that there are no boundaries, and that many avenues are open in the medical field, including becoming doctors, nurses, lab and X-ray technicians, EMT and paramedics.

# Congratulations

To this year's recipients of the  
1998 TransAlta Aboriginal Educational Awards

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Suzanne Shoush  
Edmonton, AB  
University of Alberta  
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For an application and brochure, write to:

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Olds College  
TREVIA RANCIER

Northern Alberta Institute of Technology  
TREVOR GAUTHIER

Southern Alberta Institute of Technology  
MICHAEL OKEYMOW

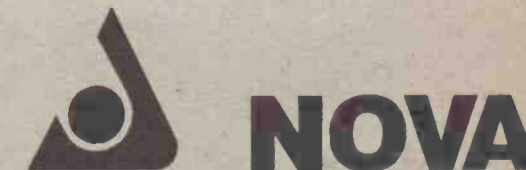
### UNIVERSITY AWARD - \$4,000

University of Alberta  
JOSEPH DRAGON

University of Calgary  
GWENDOLYN VILLEBRUN

University of Lethbridge  
MORVEN MACPHERSON

\* NOTE: Applications, accompanied by most recent transcripts, must be submitted by June 15. Further information and application forms may be obtained by contacting the institutes above.



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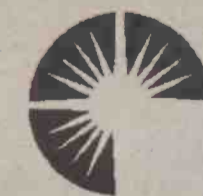
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**ESSENTIAL**

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**WHEN GARRY BERTEIG** arrived at Keyano College seven years ago he noticed there were no Aboriginal students enrolled in his art classes. He set out to change that. And since 1995 he's been making a difference through the Boreal Forest Institute of Indigenous Arts.

The Institute helps Aboriginal artists develop superior art skills with an intellectual and spiritual edge. Students leave the program with a sense of dignity and enter the workforce in many artistic capacities.

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## SCHOOL NOTES

BY LINDA OKANEE, TRIP CO-ORDINATOR

### Self government in action in B.C.

The Grade 12 students enrolled in summer courses at Saskatchewan's Thunderchild High School went to Sechelt, B.C. to personally witness self government in action.

"We want to do something for the students since they have worked hard and are committed to finishing their classes," said Jerry Okanee, director of education. "We want to encourage them to stay in school and to further their education."

The participants of the trip were; Angela Paddy, Terri Smallboy, Leonard Horse, Laura Horse, Joe Angus, Tim Weekusk, Rolland Weekusk, Rusty Paddy, Debbie Jimmy, Linda Okanee, Fred Thunderchild, Maggie King and Jerry Okanee.

Just before the trip that took place from Aug. 8 to 15, the education committee members had lunch with the Grade 12 students to send a message that the Thunderchild Education Committee strongly supports their education.

Early Saturday morning the two vans waited patiently for everyone to "jump in." Fred Thunderchild, the earlier bird, was there first since he was the driver of the lead van. Linda Okanee quickly drove Rusty to his sister's place to pick up engraving tools he forgot to pack. Rusty's artwork was part of the gift exchange. The first stop the vans made was at Lloydminster to check the funds and to eat breakfast for those people who missed it for some reason.

The trip was uneventful until Jasper National Park. The beauty of the park made a few wonder that, yes, Indians did occupy this national park at one time. The first overnight stay was at a campground in Clearwater, B.C. Along the way, smoke could be seen in the valleys and fires on the mountain tops. Some of the people jumped out to take pictures. Everyone quickly set up the tents in the darkness at the campground. A faint howling sound could be heard in the night. Unfortunately, it was not the Sasquatch.

The next day, the vans made a "bee line" for Vancouver. Unsettling stories about the steep roads were anticipated, but Maggie King leisurely drove down the Coquihalla Highway with one hand. The students were a bit quiet. Could it be that Maggie was driving too slow?

Entering Vancouver can be tricky, but not one of the vans was lost since Alvina Thunderchild, one of the trip co-ordinators, provided each van with a map. Finally at Capilano, getting out of an air conditioned van was nice, but stepping into the heat was slightly uncomfortable. We heard later the temperature was approximately 34C.

The next morning, Aug. 10, everyone packed their belong-

ings and waited patiently for the ferry at Horseshoe Bay. It was thought some people would get seasick, however only one person was "concerned." The ferry crossing to the island was smooth and we were surrounded by spectacular scenery. We finally reached our final destination of Sechelt.

It was decided to find our contact Counsellor Carol Louis of the Sechelt Indian Band. Although a few people were hungry around the edges, we set up camp at Wilson Creek. We were accompanied to the campground personally by Counsellor Louis. Everyone was invited to the Sechelt Longhouse for a traditional salmon supper around 5p.m. Indian time. Inside the Longhouse were four huge totem poles, an ultra modern kitchen and seats to accommodate hundreds of people. No smoking was allowed in the Longhouse and no one did smoke. The Longhouse was completely made of wood. Inside one gets the feeling of great accomplishment, a deep sense of respect, and pride for the Sechelt Indian Band.

The Sechelt Indian Band was able to obtain self government in 1986 and was the first Indian band to do so in Canada.

A priest's prayer and a few comments made by Carol Louis opened the supper inside the Longhouse. Several Elders, young people, and other community members ate with us and we shared stories. Later, the young people of Sechelt had a get together with the Thunderchild students, including photographs outside the Longhouse.

Carol Louis gave Maggie and myself a tour of their band lands. We asked her a million questions and she summarized the Sechelt Indian self government structure. One could sense their improved quality of life, their push to enhance economic development and to reduce dependence upon social assistance.

The economic development on their band lands (no longer referred to as Indian reserves) was impressive. The Indian community of the Sechelt Government District is quite modern and yet reflects the West Coast culture.

The next day, we visited the Sechelt Band Offices and saw first hand their awards and plaques pointing out their achievements. It is true that Rusty slept only a few hours since his artwork was to be part of the gift exchange that afternoon. (We thank Rusty for his hard work since he had to finish the mirror in the laundry room at Wilson Creek campground.) We met the Education Co-ordinator and Chief Gary Feschuck that same morning. He commented that the chief and council are required to be drug and alcohol free. (see Sechelt page 39.)

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FILE PHOTO

Jim White (right), seen here with former recruit Const. Dana Donald, said there are ways of improving your chances of getting into a career in law enforcement — education.

## Help available to become a police officer

By Rob McKinley  
Windspeaker Staff Writer

### EDMONTON

Native people applying to the Edmonton Police Service, but who fall a little short in some areas, are getting a helping hand, thanks to a remedial class of sorts sponsored by the police force, government and several provincial Aboriginal groups.

The Aboriginal Job Development Program is an intensive 30-week course geared toward Aboriginal candidates who want to exceed the qualifications when they enter recruit training.

Jim White, the Edmonton Police Service's Aboriginal Recruiting Officer, said the new program currently has four men and one woman enrolled.

The participants will hone up their physical fitness, as well as gain more experience in several areas of police work, like driving, public speaking, computer training, self-esteem programs and report writing.

"Everything we do is to make them more competitive for the recruit training program," said White, a 22-year veteran of the police service.

Although the program is specially geared toward Aboriginal candidates, White said it is not a fast track for Native people into the police force.

"You are not going to waltz in here and say, 'Here's my treaty card, let me in,'" said White. "It's not a fast-track in."

The development program will help Aboriginal participants excel in the next phase of training, which is the grueling 38-week recruit training camp — otherwise known as the nine months where you don't have a social life.

The development program is not only an incentive to draw more Aboriginal people into the force, it is a stepping stone toward what can be a very rewarding career.

"We are offering them careers, not just jobs," said White.

White said once finished re-

cruit training, a police officer must finish five years on patrol. After the five years, transfers are possible to a number of police departments including communications, traffic, crime prevention, community policing or school liaison.

The door is open, said White. People just have to be prepared to walk through it.

Already, the police service tours Edmonton schools encouraging students to enroll in the service. White said the qualifications to try out are very general. A Grade 12 education is needed, some first aid knowledge is helpful, and the applicant must be in excellent physical shape.

"It's basically just keeping your nose clean and being in excellent physical shape," said White.

The program has had a very successful run in the two years it has been operating. Of the 13 participants who have gone through the program, 10 are working with the Edmonton police and two are working with the RCMP. The one remaining opted not to pursue a police career for personal reasons.

White said he is pleased with the response to the program and to the push for more Aboriginal recruits.

The numbers of Aboriginal members among Edmonton's 1,160 police officers has grown steadily over the last six years, from 15 in 1992 to 42 this year.

White said he would like to see the number grow even higher. He said projects like the Aboriginal Job Development Program could increase the number of Native people turning to law enforcement as a career.

The pay for a constable in the Edmonton Police Service starts at around \$35,000 and increases to upwards of \$50,000.

Participants in the development program are paid \$8 per hour and work five days per week for the 30-week course.

In recruit training, recruits are paid \$30,000 for the 38-week course.

### The next step ... Royal Commission on Aboriginal Peoples "Implementation of the Do-Able Recommendations"

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ESSENTIAL

# Students at risk begin returning to classrooms

By Brian Cross  
Windspeaker Contributor

SASKATOON

The Saskatoon Board of Education has renewed its commitment to a unique program aimed at getting more Native kids off city streets and back into the classroom.

School trustees have agreed to expand the board's involvement in the "First Nations Children at Risk: Education and Healing Empowerment Program," which is run in conjunction with the Saskatoon Tribal Council and the Federation of Saskatchewan Indian Nations.

Established in January at the Estey School in Saskatoon, the program is aimed at reintroducing Aboriginal children, who may be at risk of leading dangerous lifestyles, into the public school system.

Earlier this year, the school board provided a single classroom at the Estey School and covered the cost of a small teaching staff, limited secretarial support and school supplies. A total of 12 students took part in the program with attendance rates averaging 70 per cent between February and April.

The names of 60 more children have been added to a waiting list since the program was launched just seven months ago. Some children involved have "limited parental supervision and home lives that are wrought with poverty, violence, alcoholism and instability," according to program organizers.

"What we are talking about here is students who have not been in school, have not experienced success (as a student) and have lived very difficult lives," said Cole Kirby, principal at Estey School.

"This is the safest most comfortable place that they've probably known for some time. We're taking these kids who have lived in that uncertainty and we're trying to make them feel comfortable and eventually (introduce them to) another school."

Kirby, along with Saskatoon Tribal Council representative Rebecca Elder, acknowledged that the transition from Estey School to other public schools in Saskatoon can be a challenge, but both endorsed the program as an effective early intervention program that has huge potential for at-risk students.

Expanding the program to two classrooms at Estey will allow more enrolment in the program and, simultaneously, expanding the board's financial commitment would reduce the per pupil cost by about 21 per cent.

The school board's cost per student will be about \$3,600 in the 1999 calendar year, about the same amount spent on mainstream students in the public system.

"I think the success of this program was summed up by one child, who I think was eight or nine, who had ridden his bike all the way (across the city) in order to come to school," said school trustee Caroline Cottrell. "For a child who has been completely out of the system to put in that kind of effort to go to school, that says a great deal to me," she said.

Prospective students for the program are nominated by school social workers, social workers from the Department of Social Services, school principals, parents, the Saskatoon Tribal Council Family Centre and other child intervention agencies in the city.

## Largest province

(Continued from page 19.)

"None of our communities are linked by roads and there's no link between north and south (Quebec) by roads. We live on land, but it's almost like an island," he said. "It's a nice place to live. It's nice and comfortable and not as hectic as in the city."

About 1,500 km to the south, the hustle and bustle of busy Montreal is a stark contrast to the land the Inuit call home.

But that doesn't mean the northern people can't survive in the concrete and glass surroundings of one of Canada's largest metropolitan areas.

"The Inuit element of our membership is one of the largest," said David Mohan, the cultural events co-ordinator at Montreal's Native Friendship Centre.

He said of the city's 40,000 Aboriginal residents, a large portion are Inuit. Many come to the city looking for education and job training.

Mohan said the networking

between the different Aboriginal groups is done through association offices of each group. He said through that networking, the Aboriginal population retains a strong sense of community. Mohan said all 11 Aboriginal groups in Quebec, plus others from across Canada, have association offices in Montreal.

With the main languages of French and English spoken in the province, tempers flare between the anglophone and francophone communities quite often. The language issue has torn many relationships apart, but not in the Native community. Aboriginal people, no matter which language they speak, don't seem to have those concerns.

"There are no conflicts. There's a lack of conflict between French speaking and English speaking Native people," said Mohan. "It's just a matter of communication. We don't really pick sides. We are the same."



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OCTOBER & NOVEMBER 1998 PROGRAMS

# First Nations Pharmacy takes new approach

By Sabrina Whyatt  
Windspeaker Staff Writer

TORONTO

A new and unique approach to promoting health care among Aboriginal people will likely be copied by other First Nations across the country.

The Centre for Indigenous Sovereignty and MEDITrust Healthcare Inc. have collaborated to help Aboriginal people receive better health care services. They have established a First Nations Pharmacy, the first of its kind in North America.

The pharmacy will provide mail order and phone service for people who may have difficulty accessing prescribed medicine from remote communities. A physician or patient can order a prescription by phone and have it delivered within 48 hours.

"We have a system of delivering health care to the people. Much to my dismay, I found that sometimes people may not be picking up their medication at all. Many have too far to travel," said Norman Paul, chairman and CEO of MEDITrust Healthcare.

He added that special arrangements have been made with Canada Post to accommodate each community equally.

First Nations Pharmacy is expected to be operating in Sep-

tember and will be located at Tyendinaga First Nation in southern Ontario.

"It will not only provide cheaper and convenient services to the local people, it will also create employment and a percentage of the revenue will go back to the community," said Gordon Peters, president and CEO of the centre.

Peters hopes this alliance will lead the way for other Aboriginal communities and help improve, not just medical services, but the economic situation.

He said last year Indigenous people received an estimated \$200 million from the federal government for health care services. However, little, if any, money generated back into the communities.

"The big problem we face as Indigenous people is that the money for health care goes right out of the communities. The money is spent on the people, but the community as a whole doesn't see accumulative affects. There are no services in these communities, so the money goes to the urban centres," explained Peters.

As well, the pharmacy hopes to employ an Indigenous person to work as pharmacist at the location, and will sponsor pharmacy-related scholarships for Indigenous students.

"They will get their education and have a job waiting for them

when they finish. We could only find three Indigenous pharmacists in Canada. We have posted the position until someone from the Indigenous communities is educated and will then take over."

To promote healthy living among First Nations people, Peters said the business will only sell health products.

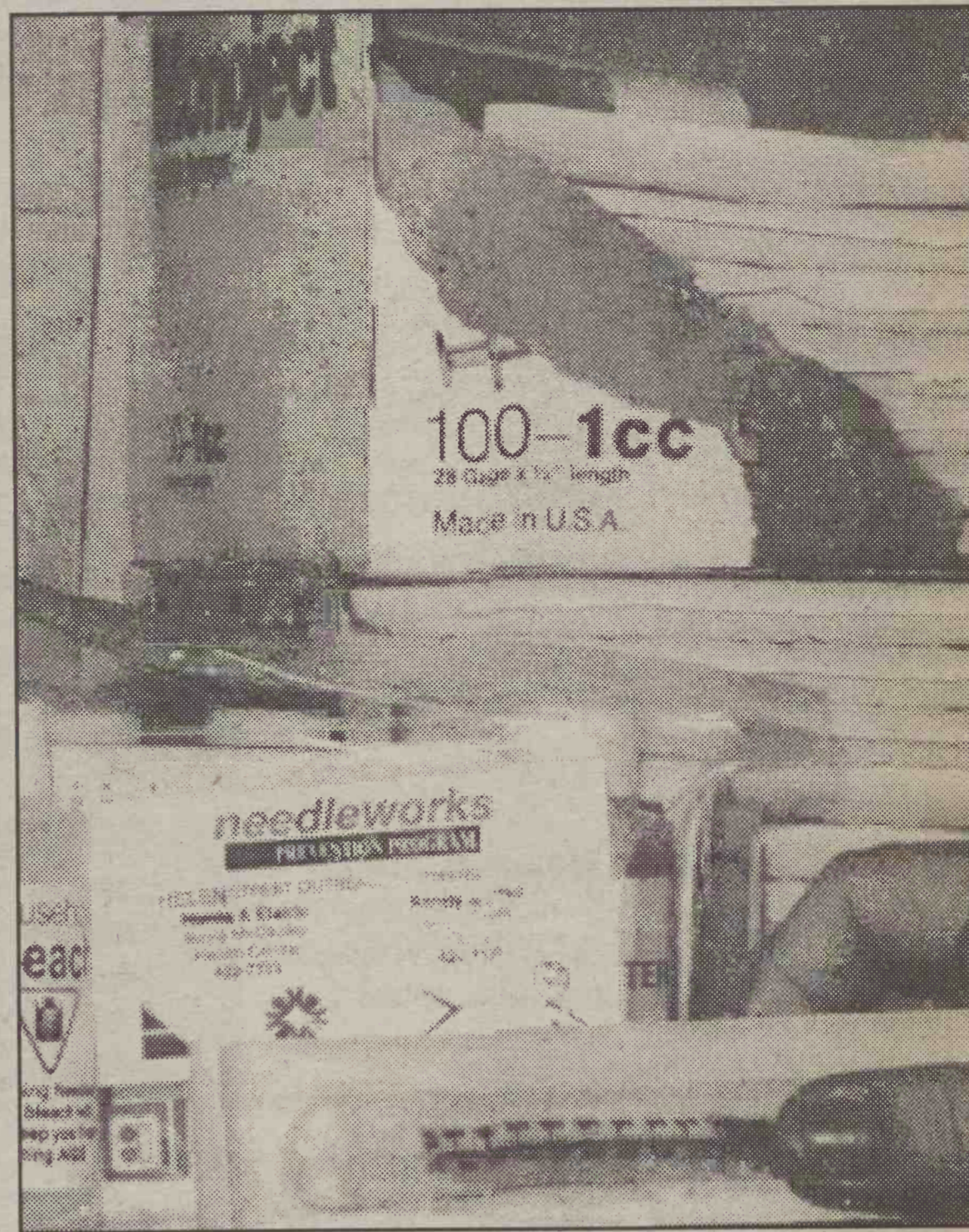
"It will not sell pop, chocolate bars and potato chips."

Maurice Tousson, president of MEDITrust Pharmacy, a branch of MEDITrust Healthcare, said the idea of this alliance is for the community to secure benefits.

"We have to do a really good job. We have to be what the community wants us to be," said Tousson. "The community is our landlord. We rent space from the community, local people run the store, they get access to affordable health care and we sponsor a student scholarship for an Aboriginal person to become a pharmacist."

Tousson also said there is a responsibility to address problems in communities from diseases such as diabetes and drug abuse.

"If we notice a person continually buying Tylenol with codeine, we will talk to that person and try to look at the possible addiction problem. We're also going to be helping people deal with and learn about diabetes. We're going to do more than just sell people products."



Diabetes education is a key component of the pharmacy's job.

Tousson said other potential locations throughout the country for the pharmacy are currently being explored.

Both parties see the pharmacy as an incredible benefit to the community and hope other

communities will be interested in the same arrangement.

Anyone wanting more information about the pharmacy or anyone who believes their area needs this type of service can call Gordon Peters at 416-972-0077.

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... and many others to be confirmed.

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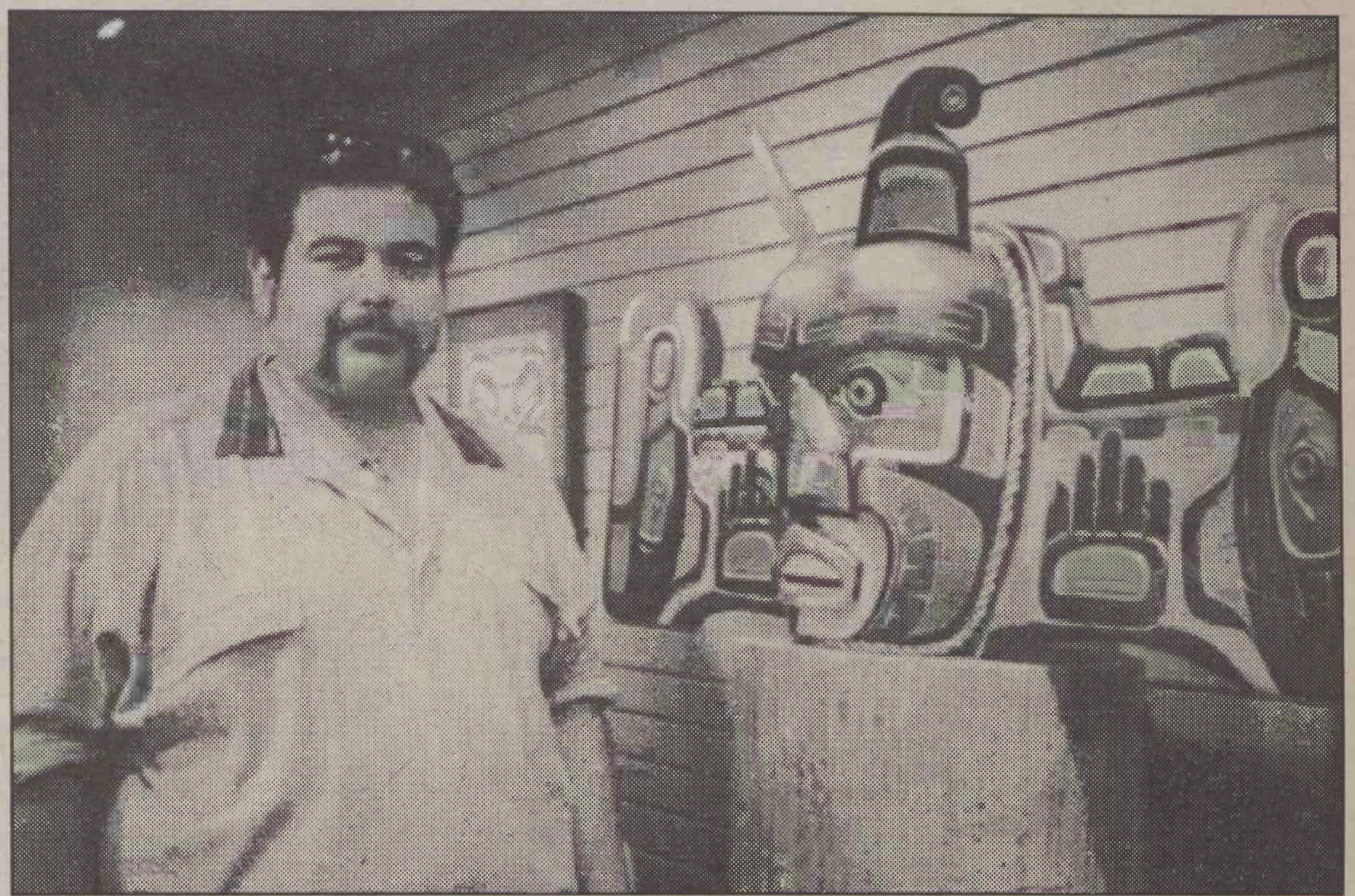
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Carver Tim Alfred poses with one of the many pieces he's sold to Wei Wai Kum House of Treasures. Alfred is from Port Hardy located at the north end of Vancouver Island. (Below) Dan and John Henderson dance to open the new gallery. (Bottom) The staff of the new Wei Wai Kum House of treasures.

**Gallery serves Island artists**

By Debora Lockyer  
Windspeaker Staff Writer

CAMPBELL RIVER, B.C.



PHOTOS BY DEBORA LOCKYER



The jewel in the crown of the Discovery Harbor Shopping Centre finally opened its doors after 10 years of planning and a brief ribbon-cutting ceremony on Aug. 7.

Opening night visitors to the Wei Wai Kum House of Treasures, an art gallery featuring the work of some of the finest Aboriginal artists on Vancouver Island, were impressed as much by the stylized longhouse cedar construction of the building as the treasures it housed.

Three totems, created by master carver Bill Henderson and his two apprentices, towered over an appreciative crowd of invited guests as they witnessed the blessing of the building. With Bill Henderson sprinkling eagle down, Campbell River Chief John Henderson and his brother Dan, along with Elders Dorothy Drake and Henry George, hereditary chief of the Naqkwaxdaxw, took part in the ceremony.

The Wei Wai Kum House of Treasures has attracted a lot of attention from the tourist trade to the area. European tourists are particularly enchanted with the local talent, whose work is purchased outright for the gallery. And with the American dollar worth an extra 35 cents on the Canadian dollar, it's always sale day for these tourists.

Lynne MacLeod, Wei Wai Kum's manager, said the response to the gallery has been overwhelming. She said the next step is to develop the international market and a web site for on-line buyers. But that's work for the slower winter months. Right now she and her staff are at the height of the selling season, with no slow down expected until the end of September.

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# Climb to better health could be a real cliff-hanger

By Paul Melting Tallow  
Windspeaker Contributor

## SUCKER CREEK, Alta.

Mount Everest is a long, long way from the Sucker Creek Reserve in northern Alberta but the world's highest mountain is where Laurie Gaucher is heading in the spring of the year 2000 as part of the Native American Alpine Team.

The team, assembled by Gaucher, will be the first comprised of New Zealand, North and Central American Aboriginal people to climb to the top of the world.

"We call it the Ascent of the Aboriginal Spirit Expedition," Gaucher said.

Currently, the team is made up of a Cree from Saskatchewan, two Aboriginal people from Ecuador, a Mapuche from Chile and a Moari from New Zealand, with hopes of soon having a minimum of eight climbers for Everest.

Gaucher began climbing mountains in 1978, with Everest as his ultimate challenge and dream.

"I actually dreamed about this when I was six," he said. "A lot of the things that I dreamed when I was six years old have already come to pass; getting into skydiving, mountaineering and becoming a commercial pilot," Gaucher.

All that was almost lost in a freak accident four years ago, however.

While working for a fuel delivery service in 1994, he fell from a holding tank, shattering his body

and knowing he was paralyzed from the neck down, Gaucher feared he would never be able to fly or skydive again and would never see the world from the summit of Everest.

"Looking at my body laying there all tangled up at that moment I thought it would never happen," he said.

A year-and-a-half later, after intensive physiotherapy and an unbeatable will, he eventually progressed to the point where he was able to walk. Doctors told him that he would never fully recover.

"They said, 'The best you could hope for is 65 per cent mobility the way you're going,'" Gaucher said.

Those comments had to be challenged. The challenge started in hospital.

"Some of the other patients would say, 'Why are you working so hard,'" Gaucher said. "Well, I've got a mountain to climb, I'd tell them."

Gaucher put more faith in his Cree traditions and spirituality in his struggle to recover and realize his dream. He went to the Smallboys

Camp near Hinton, Alta. and participated in sweatlodes where the Elders told him they saw a vision of Gaucher climbing Everest.

"I definitely believe that the grandfathers have allowed me this mobility and opportunity for our own people," he said.

Kerry Agecutay, team member and a Cree from the Cowessess Reserve in Saskatchewan, is also making a recovery - a recovery that is both physical

and spiritual.

Agecutay is a recovering alcoholic.

He was raised in an environment where drug and alcohol abuse and violence were so prevalent that he accepted it as normal way of life. As he grew up he continued the cycle.

At an early age, Agecutay and his family moved to Calgary where he grew up. His 10-year marriage broke up in 1993. His alcoholism was a leading factor in the divorce.

He moved to California where a small stained glass studio he had established was destroyed in a fire. He found work as a dealer in a casino but drugs and alcohol were a part of the scene and he eventually lost the job.

He made it back to Calgary where a run-in with the police led to his entering the Poundmaker treatment centre.

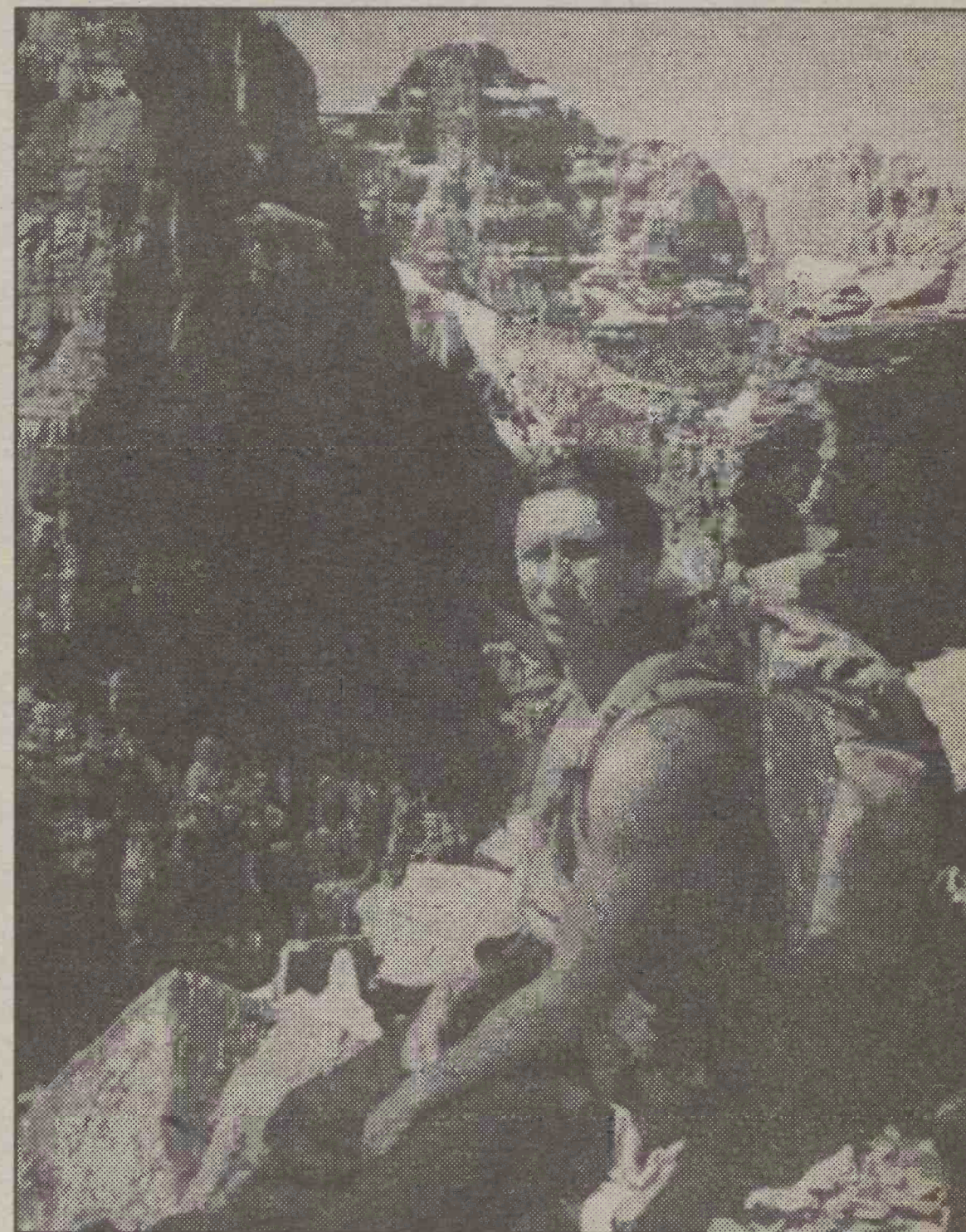
"I was probably going to do some time so that's when I decided to go into a treatment centre," Agecutay said. "Ever since then I've been in recovery and accepted the fact that I'm a drug addict and alcoholic."

Agecutay hopes that through his recovery and his joining the team he can be a role model for others in the Native community.

He wants "to show them that we can recover and have high expectations of ourselves and set goals."

Agecutay receives support from the team members.

"I've actually been asked if I was worried about him going into a relapse of any kind. I'm not," Gaucher said. "I believe the grandfathers have led us and



PHOTOS COURTESY OF THE NATIVE AMERICAN ALPINE TEAM

Kerry Agecutay has used climbing as a healing path to a better life.

brought us together and for that reason we are going to succeed."

Climbing Everest takes more than dreams and confidence, it takes hard training, organization and, most importantly, it takes money.

The team has been incorporated and has a board of directors to raise the money they need to fund their dream.

In the meantime, the team trains by climbing in the Rocky Mountains on a regular basis, scaling higher and higher peaks. This fall they plan on climbing the highest peak in the Rockies, Mount Robson in British Columbia, then onto Mount Denali in Alaska, and next to the highest peak in the Western Hemisphere, Mount Aconcagua in Argentina.

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Requires a Community Health Nurse

Under the direct supervision of the Community Health Nurse, the provision of the community health services to the Gitxsan communities located in northern British Columbia.

- Qualifications:**
- A baccalaureate degree in nursing from a university, or a registered health diploma and three years of health nursing;
  - A license to practice nursing in British Columbia under the Registered Nurses Act;
  - A valid BC driver's license;
  - Computer skills a minimum of 2 years;
  - Knowledge and skills in community health nursing;
  - Knowledge and experience in health care development;
  - Ability to adapt clinical skills to community settings;
  - Problem-solving and interpersonal skills and ability to work as a member of a Gitxsan health team.

The successful candidate will be responsible for patient records search. Salary is commensurate with experience. Knowledge of Gitxsan social issues is a definite asset.

**Closing Date:** September 15, 1998. (Late applications may be considered.) Only successful candidates will be notified.

Please send resumes to:

Gitxsan Health Services  
Personnel Services  
Hazelton, BC  
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**Qualifications:**

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- b) A license to practice nursing in the province of British Columbia under the Registered Nurses Act (:RSBC);
- c) A valid BC driver's license;
- d) Computer skills a must;
- e) Knowledge and skills in acute and community nursing;
- f) Knowledge and experience in aspects of community development;
- g) Ability to adapt clinical and professional skills to community settings;
- h) Problem-solving and critical thinking skills and strong interpersonal skills and ability to work as an effective member of a Gitxsan health team.

The successful candidate will be required to undergo a criminal records search. Salary is negotiable depending on experience. Knowledge of Gitxsan social systems and community health issues is a definite asset.

**Closing Date:** September 4, 1998 at 4:00 pm  
(Late applications may be considered)

Only successful candidates will be contacted for interview.

Please send resumes to:

Gitxsan Health Authority  
Personnel Committee  
P.O. Box 190  
Hazelton, BC V0J 1Y0  
Attention: George Girouard, Executive Director  
Fax: (250) 842-0079

## Sechelt impress students

(Continued from page 33.)

In the afternoon, we all met with the Sechelt chief and council. The presentation consisted of an overview of self government.

We presented the Sechelt chief and council with an engraved mirror of Plains Indians on horseback, sweetgrass, a beautiful dreamcatcher made by Kelly Paddy and a Thunderchild powwow jacket.

The Sechelt chief and council gave us a complimentary tour by boat to Jarvis Bay Inlet. At this remote location we visited a beautiful lodge surrounded by mountains and clear blue green

water. A group of kids aged 8 to 10 years old were there to learn not to consume alcohol and illegal drugs as part of the Sechelt health program.

On the way back to Sechelt, some of the students had the opportunity to drive the boat. We left Sechelt that evening with a sense of empowerment and thoughts of the future for our own Indian band.

In Vancouver the next day, we quickly toured the urban reserves, namely Squamish and Burrard, where the late Chief Dan George used to lead the community. We also stopped by

the Museum of Anthropology at UBC. On Friday some of us attended the Kamloops powwow. Their dancing arbor is huge and well built. Surprisingly kids were not running around in packs, fighting, nor were any parents paged to pick up their children.

On the way back, one of the vans had to pass through Salmon Arm, the town on evacuation alert. Although fire could be seen, it was far from the highway. Upon reaching Saskatchewan later that night, we were glad to be back in our own territory. It was a great experience to see self government in action.

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**Debora Lockyer,**  
Managing Editor, AMMSA  
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- ◆ CMA or CA Designation or an equivalent combination of education and experience;
- ◆ You have coached others to successful performance; and
- ◆ Experience with computerized Financial Information Systems.

Relocation assistance will be provided. Preference will be give to First Nations candidates (S.H.R.C. #E-93-13); therefore, please indicate clearly your First Nation Status on your covering letter. Please send your resume in confidence no later than September 14, 1998 to:



Robin McKenzie  
SIFC, Human Resources  
CW Room 118  
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meantime, the team climbing in the Rocky mountains on a regular basis, higher and higher peaks. they plan on climbing the highest peak in the Rockies, Robson in British Columbia onto Mount Denali in the Western Hemisphere, Aconcagua in Argentina.

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## Employee convicted

(Continued from page 13.)

"Working on this investigation opened my eyes in a lot of respects," he said. "I found I like to work with these guys [the victims]. When you're in uniform you get a lot of small, immediate moments of job satisfaction, but with this long investigation — and this went on for well over a year; the summer of 1997 was very, very busy — you wait a long time for a big reward."

Harold Cook, hired early this year to be a victim's advocate by the Inuvik Health and Social Services Board, had strong words of praise for the police, the prosecutors and, most of all, the victims. Cook was victimized by Comeau. Because Comeau pled guilty, Cook didn't have to go through the trial process but he said his own healing was advanced by his work with Leroux's victims.

"These guys hung onto the truth. The defence tried to deter them from the truth, tried to say they were making it up, but they hung on. I admire them so deeply," he said. "And I admire the spouses and families of these victims. What they all went through was so hard."

As the police gathered evidence, they required each victim to disclose all the painful details

of a very painful part of their lives. That was hard enough, but Cook said the process was made even more difficult by the fact that the victims couldn't tell him or any other care-givers the details of the information they had provided to the police until after the trial.

"We had to find a way where they could express their emotions without giving out case facts to myself or anybody else," he explained.

Cook, a corrections officer at the Yellowknife Corrections Centre, said the first victim's advocate was a non-Native person. After one of the victims — Patrick Kudlak of Sachs Harbour — committed suicide in December 1997, the victims asked for an Aboriginal person to fill the advocate's position and Cook took the job.

The victims and Cook formed the Grollier Hall Residential School Healing Circle. Together, they have supported each other, lobbied for financial help to aid in their healing, and planned possible civil actions against the offenders and the people who hired them. Cook would not provide many details about the group's plans regarding lawsuits but he said some kind of action will be taken.

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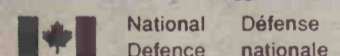
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## CHIEF EXECUTIVE OFFICER

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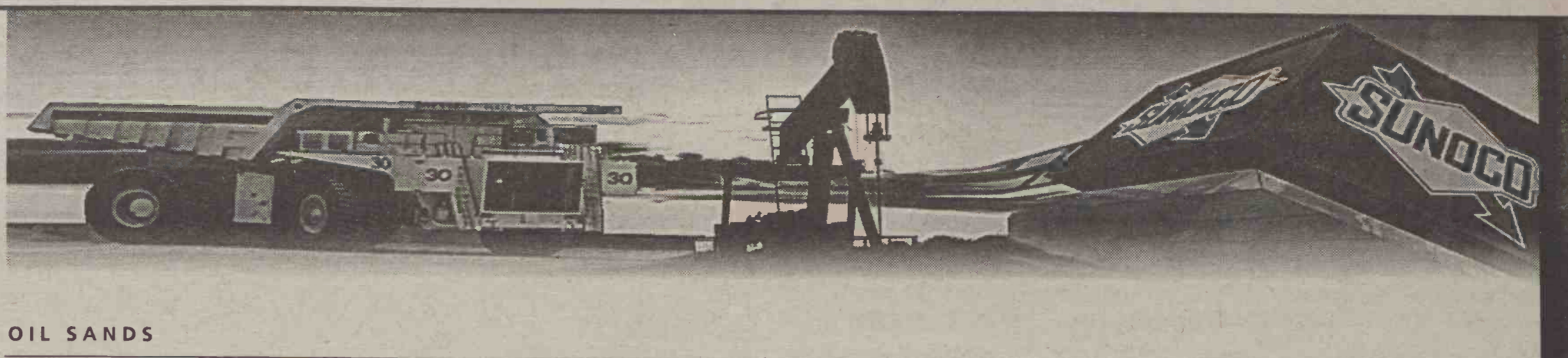
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**Competition #98-134** - Reporting to the Manager, Reliability and Engineering, Energy Services, you will contribute to the design integrity and continuous improvement of utility plant electrical systems. Through participation in plant expansion initiatives, and the development and maintenance of standards and specifications, you will be responsible for the application of electrical engineering principles and practices to the design, construction, inspection, operation and maintenance of the facility.

Your Electrical Engineering degree and membership in APEGGA or eligibility for it, is backed by eight years' related experience in Utility Steam Generation/Refinery processes. An effective communicator with solid interpersonal and leadership skills, you also possess knowledge of relevant regulatory codes and standards, and instrumentation and process control in a utilities environment, including VFD, PLC, DCS and turbogenerator control equipment.

The utility plant consists of a combination of coke fired and gas fired boilers, turbine driven electric generation, Flue Gas Desulfurisation plant for emissions control and Reverse Osmosis water treatment plant.

## Maintenance Engineer

**Competition #98-130** - As part of a dynamic team, you will report to the Assistant Superintendent, Mine Equipment Maintenance. Your broad mandate will include detailed maintenance planning, budgeting, forecasting, cost control, and all area administrative/engineering functions maximizing mechanical availability while achieving budgeted targets in a safe, cost-effective manner. You will also ensure equipment is properly installed, modified and maintained correctly, and performing effectively to manufacturers' specifications. Reviewing repair history and costs to determine repair, rebuild, overhaul, or corrective maintenance needs round out your duties.

Your degree in Mechanical or Electrical Engineering is complemented by in-depth mining experience and a background in a supervisory role. Excellent communication and interpersonal skills are vital to this position. Knowledge of computerized maintenance systems and MS Office would be ideal.

## Senior Maintenance Technician

**Competition #98-087** - Reporting to the Supervisor, Maintenance Planning, you will co-ordinate materials, maintain inventory, interact with suppliers and provide testing on equipment and facilities. You will also support the Supervisor in administrative/engineering functions to maximize mechanical availability and facility integrity while achieving budgeted targets in a safe, cost-effective manner.

You are an Engineering Technologist with a membership, or eligibility for membership, in ASET. Your trade background as a Heavy Equipment Technician, Millwright or Electrician with related experience is coupled with proven experience in mobile equipment/shovel maintenance. Knowledge of maintenance systems, computer packages, and budgeting and cost control are also essential.

## Laboratory Technician

**Competition #98-098** - In the role of Laboratory Technician, you will be a member of the Laboratory Services, Planning and Control department. Qualified applicants must possess, at a minimum, a two-year diploma in Chemical Technology from a recognized institution. You will also have several years' experience in an analytical laboratory with a hands-on background in instrumentation including: GC, IC, ICP, AA FT-IR, and Sulphur/Nitrogen analyzers. Experience in a refinery laboratory and with ASTM testing in a LIMS environment would be considered an asset.

The salary for this position will be in accordance with the Bargaining Unit Collective Agreement.

## Instrument Mechanic

**Competition #98-119** - Suncor Energy Inc. Oil Sands is currently seeking a full-time permanent Instrument Mechanic. Qualified applicants must have a valid Alberta or Interprovincial Instrument Mechanic certificate. Refinery and/or petrochemical background preferred.

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## Managerial Accountant

**Competition #98-136** - Reporting to the Manager, Business Support, you will work as a member of the team that's responsible for supporting Bitumen Production in all aspects of accounting and management reporting, variance analysis, cost research and systems development. You will also be expected to prepare quarterly forecasts, budgets and long-range plans, handle special projects, and assist in developing organizational and activity-related performance indicators.

You bring to this role a minimum of five years of accounting experience in the mineral processing/manufacturing field, backed by a degree and an Accounting designation (CMA, CGA, CA). An excellent communicator with strong analytical, interpersonal and computer skills, including Excel and Oracle Financial, you combine sound business acumen with leadership capabilities, as demonstrated through project management and supervisory accountabilities.

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Fort McMurray, AB T9H 3E3  
E-mail: osempl@uncor.com

For additional information on employment opportunities at Suncor, visit our web site at: [www.suncor.com](http://www.suncor.com).

Suncor Energy is committed to employment equity and encourages applications from all qualified individuals.

Note: Suncor uses the latest in document imaging technology (scanning) to review your resume. If you want to send an e-mail, indicate the Competition Number and paste your cover letter and resume directly into your e-mail program (please do not attach them as files). If submitting by mail, submit a letter-quality resume with a standard typeface (10-12 point) and minimal use of bullets, italics, underlining, shading and bolding.

Be sure to check out AMMSA's on-line careers section!

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# Media struggle

(Continued from page 12.)  
"It doesn't fall within the scope of a press council at all," he said. "We field complaints and deal with specific cases. There's an element of mediation in what we do. We try to settle complaints before they go to court, but to tell papers what they can write or can't write, well, I think we'd get pretty short shrift from any paper if we tried that."

Bachope said journalists believe it's better to make a mistake and then apologize than to

go too far in the direction of censorship.

"It's a freedom of speech issue," he said, "and it's a pretty slippery slope that papers will resist strongly."

Switzer expected that answer. He knows there's no short-cut, that it will take time and a lot of work to educate the mainstream press and mainstream society. He knows most non-Native Canadians have a very limited understanding of Aboriginal people and their ways.

# Compensation

(Continued from page 7.)

What we need are realists, not idealists. My contacts across Canada tell me that the Natives that were in residential schools want monetary compensation.

As the former Chief of the Odanak Band, I strongly urge our Grand Chief Phil Fontaine (A.F.N.) to continue to negotiate with the government of Canada to get a monetary compensation.

I represent 19 Natives who

were at the St. John's residential school in Chapleau, and Shingwauk residential school in Sault Ste. Marie, Ont., and it was decided I would be the spokesman for our group. Any correspondence should be addressed to me so I can convey the word to my brothers and sisters who were in Chapleau and the Soo.

Walter Watso  
215 Wabanki

Odanak, Que. J0G 1H0

When they ask, tell them you read it in Windspeaker

## CHIEF OF POLICE CITY OF PRINCE ALBERT SASKATCHEWAN

Due to the impending Retirement of the current Police Chief, the Prince Albert Board of Police Commissioners is seeking a qualified individual for the position of **Chief of Police for the Prince Albert Police Service**. The Service is made up of approximately 100 sworn members and civilian personnel with an annual Operating Budget of \$6.2 million and serving a population of 39,000.

The Chief of Police is accountable to The Board of Police Commissioners for the pro-active management and operation of the Police Service to preserve peace and prevent crime in the community. The Chief works closely with the Board in developing models and policies and is expected to communicate and report regularly regarding policy implementation, budget development and fiscal management.

The successful candidate will have a minimum of ten years of policing experience with progressively increasing administrative and management responsibilities. Completion of Grade 12, supplemented by a University or College Program, as well as, completion of the Canadian Police College Executive Development Course or equivalent, is desirable.

In addition, a demonstrated sensitivity to diverse cultures a record of strong administrative and communications skills, a strong operations background and experience with human resources in policing are necessary.

The Board of Police Commissioners offers a comprehensive benefit package and competitive salary scale, and is an Equal Opportunity Employer. Qualified applicants seeking a challenge are encouraged to submit detailed resumes to the undersigned not later than **October 30, 1998**.

**Charmaine Code, Secretary, Board of Police Commissioners**  
1084 Central Ave., Prince Albert, SK S6V 7P3 FAX: (306) 953-4313

## FIRST NATIONS STUDIES

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The University of Northern British Columbia is a new Canadian university which opened in September, 1994. UNBC has a regional mandate to serve the northern two thirds of the Province with regional offices in Prince Rupert, Fort St. John and Quesnel, and a main campus located in Prince George (population 75,000).

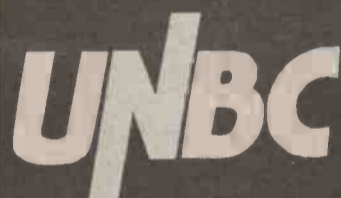
We currently require a full-time instructor for a one-year term interested in teaching courses in First Nations Studies. The courses to be taught include:

- FNST 100 The Aboriginal Peoples of Canada
- FNST 215 Issues in External Relations for Contemporary Indigenous Peoples
- FNST 216 Issues in Internal Organization for Contemporary Indigenous Peoples

Three additional courses, including some at a second year level, will be identified and assigned. All courses will be taught face to face at the Quesnel campus. The successful candidate will also teach students in Fort St. John and Terrace via distance technology. Some travel to these campuses will be required.

This position is for a one-year term, commencing the Winter '99 semester with first day of classes January 6th. Requirements include relevant graduate degree, Ph.D. is preferred, plus relevant experience.

Please forward your curriculum vitae and names and addresses of three references (including telephone and fax numbers) by November 13, 1998 to: Dr. Deborah Poff, Vice-President Academic, University of Northern British Columbia, 3333 University Way, Prince George, BC, V2N 4Z9. Fax: (250) 960-7300. Inquiries may be made to: Dennis Macknak, Director of Regional Operations & University/College Relations, telephone (250) 960-5584, email: [macknak@unbc.ca](mailto:macknak@unbc.ca).



IN ACCORDANCE WITH CANADIAN IMMIGRATION REQUIREMENTS, PRIORITY WILL BE GIVEN TO CANADIAN CITIZENS AND PERMANENT RESIDENTS OF CANADA. THE UNIVERSITY OF NORTHERN BRITISH COLUMBIA IS COMMITTED TO EMPLOYMENT EQUITY AND ENCOURAGES APPLICATIONS FROM WOMEN, ABORIGINAL PEOPLES, PERSONS WITH DISABILITIES AND MEMBERS OF VISIBLE MINORITIES.

## Program Delivery Officers

Correctional Service of Canada  
Bowden Institution

We are currently seeking applications to establish a list of qualified Program Delivery Officers for the Bowden Institution in Innisfail, Alberta.

Only residents of Alberta who possess the following qualifications will be considered: a university degree with specialization in Sociology, Psychology, Social Work, Criminology or a related field and experience in counseling and interviewing, identifying and assessing human behaviour.

You will deliver correctional programs including needs assessments, evaluation of candidates and program delivery. You will assist in the development of new programs as needed, administer and score assessment instruments, maintain information and complete program final reports. The salary for this position is \$37,217 based on a 37.5 hour work week. **The eligibility list established from this competition may be used to staff future temporary and/or full-time vacancies at other federal correctional facilities in Alberta.**

To apply, please forward your application with proof of education, quoting reference number **98-CSC-BOW-OC-62** by **September 25, 1998**, to: **Correctional Service of Canada, Bowden Institution, Box 6000, Innisfail, Alberta T4G 1V1. Fax: (403) 227-7332.**

We thank all those who apply and advise that only those selected for further consideration will be contacted.

Preference will be given to Canadian citizens.

We are committed to Employment Equity.  
Vous pouvez obtenir ces renseignements en français.

Public Service Commission / Commission de la fonction publique du Canada



## CHIEF EXECUTIVE OFFICER WEST YELLOWHEAD CHILD & FAMILY SERVICES AUTHORITY

The West Yellowhead Child & Family Services Authority has been established to improve and enhance the delivery of child and family services in the communities of the West Yellowhead region. The Authority, with its headquarters in Stony Plain, consists of the area west of Edmonton stretching along Yellowhead corridor to the B.C. border. Its larger centres include Devon, Edson, Hinton, Jasper, Spruce Grove and Stony Plain. There are distinct native groups in the Region, Enoch Cree Nation, Paul First Nation, Smallboy's Camp, Traditional People Groups, Original People Groups and several large Metis communities. The range of communities in the region is diverse which presents interesting challenges and opportunities for providing Child & Family Services.

Reporting to the Board, the C.E.O. is accountable for the provision of mandated services, developing and implementing operational procedures and processes, attaining outcomes and monitoring/evaluation and reporting of quality services for children and families. This will be done in accordance with the principles of the Children's Services Redesign, the articles of the Child and Family Services Authorities Act and other applicable legislation.

The C.E.O.'s professional qualifications should include a post-secondary degree or a combination of education and leadership experience. The C.E.O. challenge is broad based and it is essential that the successful candidate be able to demonstrate a clear pattern of ongoing professional and personal development. This will be coupled with the appropriate experience in the human services field to support the managerial, planning and administrative responsibilities.

As the ideal candidate, you should have at least 10 years of leadership and administrative experience, five of those in a management role. Preference will be given to the candidate who has experience in managing within a Board setting and has demonstrated related experience in building an organization from the ground floor.

If you have a passion for enhancing the lives of children and families, we invite you to send your resume in confidence to: Mr. K. Darwin Park, Davies Park, #904, 10235 - 101 Street, Edmonton, Alberta, T5J 3G1. Fax: 403-426-2936. E-mail: [search@daviespark.ab.ca](mailto:search@daviespark.ab.ca)

Associates: Vancouver, Toronto, Montreal and Ottawa  
Visit our website at: [www.daviespark.ab.ca](http://www.daviespark.ab.ca)

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955 Highbury  
LONDON ONT  
(204) 987-5040

Alberta  
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CALGARY AB  
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ntable for the provision... ementing operational... nes and... ality services for children... e with the principles of... s of the Child and Family... e legislation.

include a post-secondary... leadership experience... s essential that the... a clear pattern of... ment. This will be... the human services field... ministrative responsibilities.

least 10 years of... ive of those in a... to the candidate who... d setting and has... ng an organization from

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For further information on the availability and the types of employment opportunities in different regions of the country, please contact:

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(902) 494-4053/4055

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Helene Bigras  
969 EASTERN AVE  
TORONTO ON M4L 1A5  
(416) 462-5167

**Southern Ontario**  
Employee Relations  
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Carole Anne Kaufman  
840, 1100 49 AVE NE  
CALGARY AB T2E 0N0  
(403) 974-2036

Barbara Schwartz  
9828 104 AVE NW RM 201  
EDMONTON AB T5J 2T0  
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**Province of Quebec**  
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(514) 345-7297

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OTTAWA ON K1A 0B1  
(613) 734-6553

**Saskatchewan**  
Jim Thauberger  
2200 SASKATCHEWAN DR  
REGINA SK S4P 0B5  
(306) 761-6336

**British Columbia**  
Colleen McKenzie  
PO BOX 2110  
VANCOUVER BC V6B 4Z3  
(604) 662-1492

**Manitoba**  
Gail Barnes  
266 GRAHAM AVE 6TH FLOOR  
WINNIPEG MB R3C 4T2

Canada Post Corporation is committed to the principles of Employment Equity and encourages applications from designated groups: Women, Aboriginal people, and People with Disabilities. Candidates from designated groups are further encouraged to self-identify through their application.



**Executive Director**

Our client, the Aboriginal Human Resource Development Council, is a unique partnership comprised of Aboriginal leaders, Canadian Corporate leaders and Federal and Provincial Government representatives. The Council's mandate is to improve Aboriginal peoples' participation in the Canadian economy and enhance Aboriginal access to employment opportunities. Our client is now looking for an innovative, dynamic Executive Director for its western-based Secretariat, to spearhead the national initiatives undertaken by the Council.

The successful candidate will:

- be a visionary with experience in partnering Canadian business, Aboriginal organizations and government groups.
- have a broad network in Aboriginal human resource development, with emphasis on both youth and educational initiatives and knowledge of the principles of economic development.
- have a demonstrated track record in successful project management, with a focus on finance, marketing, leadership and advocacy.
- have a global and pragmatic approach to Aboriginal issues.

Proficiency with both official languages would be an asset. The Council is committed to the principles of Employment Equity when selecting a candidate. To apply for this high profile, demanding position, please respond, in confidence, to:

**AG Lennox & Associates**

Suite 2001, 500 - 4th Avenue S.W.  
Calgary, Alberta T2P 2V6  
Tel: (403) 265-4222 Fax: (403) 264-8523  
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- experience working with Aboriginal people, communities & organizations
- demonstrated ability in working with a multi-disciplinary team
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- Aboriginal descent preferred
- valid Class G drivers license required
- post secondary diploma or degree in a health or social sciences field preferred

Please forward your resume in confidence by **September 15, 1998** to:

Mr. Bruce Peterkin, ED,  
De dwa da dehs nye>s Aboriginal Health Centre,  
c/o Hamilton Regional Indian Centre  
712 Main St. E, Hamilton, ON L8M 1K6

Phone: (905) 548-9593 Fax: (905) 543-0970

Previous applicants to this position need not apply. We thank all applicants. Only those invited for an interview will be contacted.

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**Correctional Officer 1**

Correctional Service of Canada  
Grande Cache Institution, Grande Cache, Alberta

The Correctional Officer supervises and controls inmate movement and activities within the Institution and performs Institutional security checks; is actively involved in the case management process for inmates and participates in a correctional team responsible for the development and implementation of progress. Salary on appointment is \$29,321.

Successful completion of secondary school education or equivalent is essential. Preference may be given to applicants who possess post-secondary education in such disciplines as criminology, criminal justice, social services and social sciences. You require significant experience working with people where good interpersonal skills are important in performing the job, or an acceptable combination of education and experience may be considered. Current certification in Standard First Aid and CPR — Level C and a valid Class 5 driver's licence are needed. This position entails shift work.

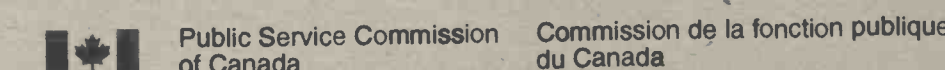
Selected candidates will be required to successfully complete the eight-week Correctional Training program before being considered for employment. An allowance of \$280 per week is paid during training. Any offer of training is subject to satisfactory medical clearance by Health Canada and successful completion of the Correctional Officer Physical Aptitude Test. An Enhanced Reliability Security Clearance will be conducted.

Proficiency in the English language is essential.

If you are interested in this position, please submit your application/resume and proof of education, by **September 25, 1998**, quoting reference number 98-CSC-GCI-OC-44, to: Chief Personnel, Grande Cache Institution, P.O. Box 4000, Grande Cache, Alberta T0E 0Y0.

We thank all those who apply and advise that only those selected for further consideration will be contacted. Preference will be given to Canadian citizens.

We are committed to Employment Equity.  
Vous pouvez obtenir ces renseignements en français.



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# Rumors of abuse, cover-up at clinics

By Rob McKinley  
Windspeaker Staff Writer

THE PAS, Man.

Ottawa is being urged to investigate the growing tales of horror from former patients regarding three tuberculosis sanitariums which were operating in Manitoba up until 30 years ago.

Activities at one particular facility, the Clearwater Lake Sanitarium near The Pas, are the main concern for the province's First Nation chiefs and New Democrat MLA Eric Robinson.

"Some stories the Elders report are that their people went there and never came back," said Robinson, a member of the Cross Lake First Nation and the provincial Indian Affairs critic.

He has already heard from numerous people who said their siblings were taken away in the 40s, 50s or 60s and just never came home.

As well as the suspicious disappearances, there have also been stories of abuse and neglect at the hands of nurses working at the facility.

Recently, he said, a burial site containing 15 bodies was unearthed a few miles from where the Clearwater Sanitarium stood. Many people think the bodies are those of people whose deaths were never reported by the sanitarium. If the bodies are those of former patients, he fears there may be more bodies out there.

"It's dozens for the time being, but there could be hundreds as far as I know," he said.

Arlene Gibson, the executive director of the Sanitarium Board of Manitoba said past history of the board and of the facilities has long since been filed away in the provincial archives, making any immediate answers difficult to come by.

She was certain, however, that the Clearwater Sanitarium had nothing to do with the bodies recently found.

"We didn't bury people. We had no burials. Someone took [the bodies] away," she said. "We certainly had no burial sites."

Since the early 1900s, when the Clearwater facility opened, she said, many people, both Aboriginal and non-Aboriginal, were sent to the facility, and while medical treatments may have been primitive and many people did die from the disease, she was not aware of any direct complaints sent to the board in its 60 years of operation.

A letter written in 1949 to an Indian Agent from the Clearwater area indicates, however, that there were problems at the sanitarium which may have been ignored by facility officials and never passed on to the board level.

"The Indians feel so bad about the management that they begin to believe that they are being brought to this place to die," wrote Chief Cornelius Bignell, then chief of the Le Pas Indian Band (now the Opaskwayak Cree Nation) in a letter to "Mr. E. Low, Indian Agent," on July 4, 1949.

The letter contained a list of seven concerns the band had received from the Clearwater patients. The issues included a need for more fresh air and time out-

side the facility, the use of excessive force when needles were administered and the higher than normal rates of death.

"Too many persons have died and are dying too fast in such a short time. Very few leave the San (sanitarium) alive," read the letter.

Gibson said she too would like to see the results of an inquiry into the role the sanitariums played. The inquiry could also identify who operated the tuberculosis facilities, as Gibson said she was not aware of who was in charge. She said the board worked at arm's length to the medical treatment of the disease.

Ask William Tagoona who was in charge and he'll tell you it was the staff, especially the nurses.

"They were the ultimate bosses. They could do anything with you whenever they wanted," said the 46-year-old former patient.

In the mid-1950s, Tagoona, who now lives in Kuujuaq in northern Quebec, was a patient at Clearwater. He stayed there for 18 months from the age of five. In that time, his life belonged to the nurses.

"You were a nothing they could play with. It was scary," he said.

For a year and a half, Tagoona said he was kept from his parents and never allowed outside the building. He stayed with other Native patients in the ward "and never really did anything."

Most of the children were afraid, he said, because if they stepped out of line, they were beaten with thick, leather belts.

He told of nights where the nurses would read bedtime stories and the children were told to keep their eyes on the nurse's face. If they looked away and were caught, "she'd take her belt off and hit you with it," he said.

The goodnight kiss was another strictly enforced duty. If a child turned his head away from the nurse, "then you'd get it again," said Tagoona, who now works for the CBC in northern Quebec.

One of the most vivid and scarring memories Tagoona grudgingly recalls took place during meal time. He said the macaroni he was to eat was something he had never tasted before and after tasting some, he threw up in his plate.

"The nurse got really angry and mixed up the macaroni and vomit and force fed it to me," he said.

Forty years later, Tagoona said he still cannot eat macaroni or spaghetti.

"Maybe Canadians would like to know the history of how the Native people were treated in the 1950s," he said, adding that it might show people that Native people aren't "just like that," but that "maybe they were made to be like that by the white people in the past."

Tagoona was also a residential school student after his time at the Clearwater Sanitarium. He looks back on his years at the Churchill residential school as good ones. He looks back to his 18 months at Clearwater with a lump in his throat.

"I remember many fond memories at residential school,

but at Clearwater Lake, I don't even remember one fond memory," he said. "Maybe that's why residential school was so easy for me. [I was] already pretty tough by then."

The 26 chiefs represented in the Manitoba Keewatinowi Okimakanak (MKO) in northern Manitoba, recently passed a reso-

lution calling for an immediate investigation into the Clearwater Lake Sanitarium operations, as well as two other facilities in southern Manitoba.

"We can no longer remain silent as we have too many health problems that may be related to the treatment our people received in these places," said Red

Sucker Lake Chief Fred Harper. MKO Grand Chief Francis Flett agreed.

"The rest of Canadian society must know what happened to our people, to learn about the pain and anguish we suffered at the hands of people who were charged with healing us," said Flett.

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Queen \$139 ea. pc.  
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POSTURE LUXURY EXTRA FIRM

\$84

15 yr. Ltd Warranty  
Twin \$ 84 ea. pc.  
Full \$124 ea. pc.  
Queen \$149 ea. pc.  
King \$149 ea. pc.

POSTURE ELEGANCE SUPER FIRM DLX.

\$99

20 yr. Ltd Warranty  
Twin \$ 99 ea. pc.  
Full \$144 ea. pc.  
Queen \$164 ea. pc.  
King \$159 ea. pc.

PILLOWTOP DELUXE-FIRM

\$124

25 yr. Ltd Warranty  
Twin \$124 ea. pc.  
Full \$184 ea. pc.  
Queen \$214 ea. pc.  
King \$199 ea. pc.

\$124

Pillowtop Twin Each Piece

BEDFRAMES:

TWIN: .....\$29.95  
FULL: .....\$29.95  
QUEEN: .....\$39.95  
KING: .....\$49.95

Mattresses are Sold in Sets only. See store for other available mattress sets.

BRAND NEW!



\$498

Multi-Pillow Sectional #4800PY20

BRAND NEW!



\$698

Contemporary Pillow-back Design  
Heavy-Duty textured fabric #7500ZC20

BRAND NEW!



\$848

2 Piece Denim Sectional  
Comfortable Horseshoe Shape #9550WB20

BLK. TV STAND



\$18

#0930BK00  
Limit 1 per customer. Coupon expires 9/29/98.

FUTON



\$128

#FUTNBKFM  
Mattress extra. Limit 1 per customer. Coupon expires 9/29/98.

BLK ENT CENTER



\$128

#0920BK00  
Limit 1 per customer. Coupon expires 9/29/98.

PINE BUNKBED



\$128

#0200PN20  
Mattresses extra. Limit 1 per customer. Coupon expires 9/29/98.

TWIN OVER FULL BUNKBED



\$248

#3346RDBM  
Mattresses extra. Limit 1 per customer. Coupon expires 9/29/98.

GUARANTEED FREE LAYAWAY! SAME DAY DELIVERY!

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FOR STORE LOCATION NEAREST YOU

OPEN 7 DAYS

Mon-Thurs: 12-8  
Fri: 10-8 Sat: 10-6  
Sun: 12-6

some stores closed sunday

SAME DAY DELIVERY

SELECTIONS AND FABRICS MAY VARY BY STORE. FREE LAYAWAY

CASH CHECK VISA MASTERCARD AMERICAN EXPRESS DIRECT PAYMENT