

Windspeaker

December 1998

Celebrating our 15th Anniversary

Volume 16 No. 8

WHAT'S INSIDE

QUOTABLE QUOTE

"In 1960, a vice-principal from the Edmonton Indian Residential School was found guilty of sexual assault, and in 1964 another pedophile was found guilty for abusing children at the Morley School. This evidence demonstrates that the highest levels of the church knew that children were being sexually assaulted in schools operated by them."

— Peter Grant,
lawyer for the
victims in the
Alberni Indian
Residential
School direct
liability case.

SENATE STUDY

The Senate Standing Committee on Aboriginal Peoples has set up a 12-member round table on self determination. Senator Charlie Watt will chair the body which will serve as a means to exchange ideas regarding Aboriginal governance. But do we need another study? Konrad Sioui, First Nations specialist assigned to the round table, thinks we do. Find out why.
.....Page 8.

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Pressure builds, government balks

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

With the target date for the establishment of an independent specific claims commission and tribunal rapidly approaching, federal bureaucrats are trying to persuade First Nation negotiators to lower their expectations and let the government off the hook.

April 1, 1999 is the date when a new independent specific claims commission, which would mediate land claim disputes between the government and First Nations, is due to be established. An independent tribunal with the power to decide cases, if the two sides can't work out a mutually acceptable deal through the commission, is also supposed to be part of the deal.

A joint task force, with representatives of the Assembly of First Nations, the Department of Justice and the Department of Indian Affairs, has been meeting since March 1997. Their goal has been to find a way to follow through on a promise to create the new commission and tribunal the Liberals made in the *Red Book*, their 1993 election platform document. Indian Affairs Minister Jane Stewart renewed that promise in her January 1998 action plan, *Gathering Strength*.

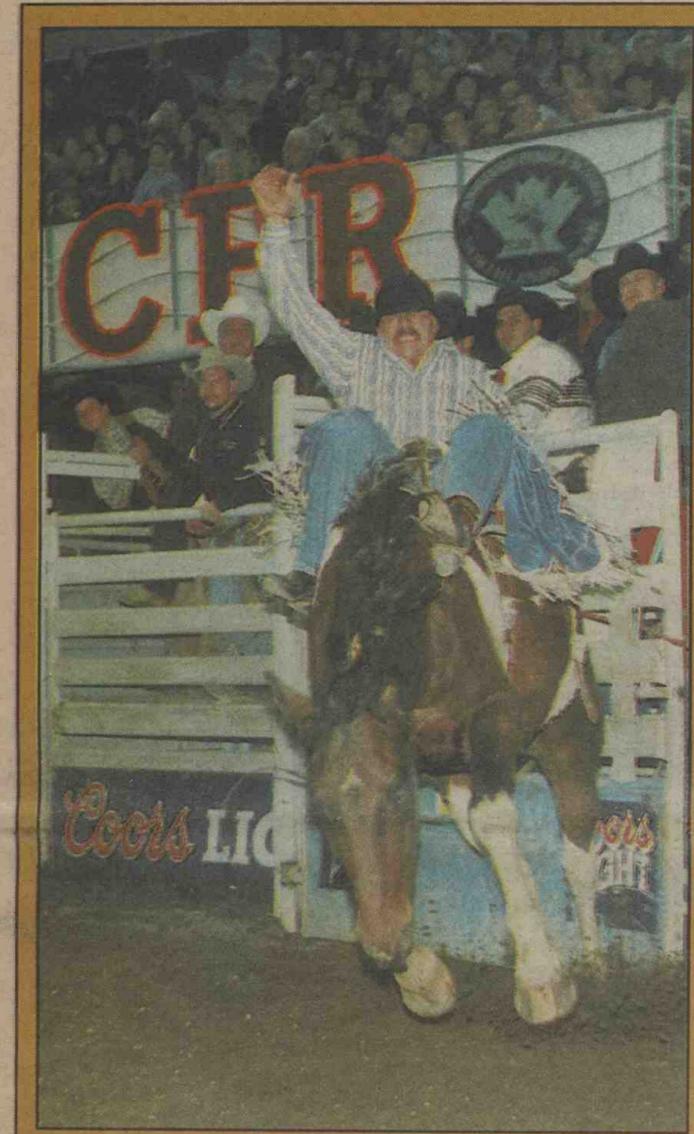
But it became obvious that the highest level of decision makers in the Canadian government were not prepared to move forward on this initiative. In mid-

October, the Indian Affairs minister informed the joint task force members she was getting indications from Cabinet, the Prime Ministers Office and Treasury Board officials there were worries about the potential cost of keeping this promise.

A copy of the minutes of an Oct. 19 meeting that involved joint task force members, National Chief Phil Fontaine and Minister Stewart and her senior advisors, was obtained by *Windspeaker*. The five-page document shows the minister tried to convince the chiefs she couldn't sell the idea of an independent claims tribunal to Cabinet. A similar government-created body, the Canadian Human Rights Tribunal, had recently rendered a ruling that may force the federal government to pay \$4 billion in pay equity compensation.

"The minister believes that Cabinet, that Chrétien won't accept it and that we should accept something less," joint task force member Art Manuel, chief of the British Columbia Neskonlith band, told the Union of British Columbia Indian Chiefs.

Manuel asked the British Columbia chiefs if they were willing to accept a slower, incremental approach to settling land claims. He then asked the chiefs to pass a resolution saying they were not in favor of giving in. He wanted to force the Indian Affairs minister to take it to Cabinet and let the federal government's inner circle show their true colors. (see Claims tribunal page 2.)



Hold on tight!

Kenton Randle gets a seat full of horse at the Canadian Finals Rodeo held in Edmonton in November. The Métis man from Fort Vermilion, Alta., pocketed a cool \$11,908.85 by staying on all six of his mounts with scores of 78, 82, 76.5, 84.5, 85, and 82 on his last mount. Randle wound up in third place in the bare-back riding competition. There were other Aboriginal competitors. See story page 25.

Healing fund accepts applications

By David Wiwchar
Windspeaker Contributor

OTTAWA

The doors to the much-anticipated Aboriginal Healing Fund will open next month, according to director Paul Chartrand.

Applications will be available as of Dec. 2 for the \$350 million set aside by the federal government to help communities and families devastated by the effects of residential schools.

Secretary of the Healing Fund, and one of 17 directors, Chartrand said the program begins funding programs in early 1999, allocating all of the funds within the next 10 years.

"The money is for healing," said Chartrand. "We will consult with First Nations people to find out what is needed for

communities, families and individuals who have suffered the effects of residential schools."

Sixty-six residential schools operated in Canada from the mid-1800s until 1984, and according to Chartrand, the Aboriginal Healing Fund will not only help school survivors who were sexually and physically abused at many of the schools, but will also address the inter-generational effects the schools had on First Nations communities.

Melvin Good, a plaintiff in the long-running trial against the United Church of Canada and the federal government for their involvement in the abuse that occurred at the Alberni Indian Residential School, hopes the Aboriginal Healing Fund marks a new beginning for residential school survivors, as well as for their children.

"Not only did we lose our parents, our families and our communities by being shipped off to these schools, but we also lost our languages, our cultures and our whole identities as Native people," said Good. "Then we passed all the things we learned, and didn't learn, down to our children."

Chartrand said the directors have worked hard to get everything in place as quickly as possible so the healing process can begin.

"The board met in Vancouver in July, searched for an executive director in August, hired Michael Degagne to the position in October, and we're currently hiring staff for our office in Ottawa," he said.

A Métis from Manitoba and a law graduate from the University of Saskatchewan,

Chartrand said the Aboriginal Healing Fund comes with a few government-imposed restrictions. Money from the fund can't be used to pay for legal actions or for the purchase of land or buildings.

Deadline for applications run from Jan. 15 to March 31, 1999 depending on the type of program funding required.

Once the Aboriginal Healing Fund is operating smoothly, Chartrand said future plans include the formation of a charitable organization designed to collect funds and donations from non-governmental sources.

Groups or individuals interested in receiving an Aboriginal Healing Fund application, as soon as they're made available, can call the Ottawa office toll-free at 1-888-725-8886.

Lawyers say spirit of Delgamuukw ignored

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

Lawyers who advise Aboriginal leaders in the province of British Columbia are crying foul after watching the slow evolution of the provincial and federal governments' response to the Delgamuukw decision.

"Those people are resisting the implications of the real gains of Delgamuukw," Vancouver lawyer Stuart Rush told the Union of British Columbia Indian Chiefs' annual meeting on Oct. 20. "Since we won this case, the decision will have to be defended."

Rush and others find it disturbing that a court decision the political establishment finds troublesome can be resisted or even ignored. Lawyer Louise Mandell said Aboriginal people are going to have to aggressively pursue the legal rights the Supreme Court of Canada has ruled they possess because mainstream Canadian society isn't prepared to voluntarily change. In all land claim cases, she said, lawyers arguing for either the provincial or federal Crown have offered a series of what she called excuses for dispossessing the Indigenous inhabitants of the land.

"They've all been defeated," she said. "What the court said to the province is you haven't offered one legal excuse to justify the dispossession of Aboriginal people."

In the year since the Delgamuukw decision was handed down, Mandell said, it has become evident that more work needs to be done to take advantage of the legal breakthrough the case represents.

"We need to change the prime minister's mind," Manuel said. "The Cherokees were given their Delgamuukw decision in the 1830s. It turned into President Jackson versus Justice Marshall - the executive versus the judicial - and thousands died in what became known as the Trail of Tears. [Jean] Chrétien's choice now is: [Supreme Court Justice] Antonio Lamer or Andrew Jackson? That's the choice that's facing all Canadian people."



Chief Art Manuel.

"Delgamuukw is not about sitting in the band office and waiting for the next phone call," she said. "When the federal government does nothing, which they haven't, and the province does nothing, it's not an accidental response, it's business as usual."

Assembly of First Nations Vice Chief for British Columbia, Herb George, is a lawyer who worked for his Wet'suwet'en people on the Delgamuukw case. He also believes it's time to get more aggressive about forcing authorities to comply with the law of the land as defined in the court case. He sees the provincial establishment doing its best to "pull down the blind on the window of opportunity" that Delgamuukw represents.

"The future we want is within us to take," George said. "We have to take it. When it comes to jurisdiction and authority, they're not going to give it to us. They're going to hold it away from us for as long as possible."

A seasoned Aboriginal rights lawyer who has been representing Aboriginal interests in courtrooms for 23 years, Mandell compared the way Canadian authorities are dealing with Delgamuukw to the way United States President Andrew Jackson dealt with his country's Supreme Court when it ruled that Cherokee people had land rights in the southern states. Despite the ruling, the Cherokees were forcibly removed from their land, resulting in the infamous Trail of Tears, which has been described as one of the biggest massacres in history.

Shuswap Tribal Council Chief Art Manuel believes tough measures must be employed when the executive branch of government starts pulling in the opposite direction of the judicial branch.

"We need to change the prime minister's mind," Manuel said. "The Cherokees were given their Delgamuukw decision in

the 1830s. It turned into President Jackson versus Justice Marshall - the executive versus the judicial - and thousands died in what became known as the Trail of Tears. [Jean] Chrétien's choice now is: [Supreme Court Justice] Antonio Lamer or Andrew Jackson? That's the choice that's facing all Canadian people."

Stuart Rush said the government has a duty to embrace Delgamuukw, a duty that doesn't include looking for ways to sidestep the decision.

"The reason consultation was imposed upon government is because Aboriginal title land is land over which there is a choice about usage," the lawyer said. "If government is going to pre-empt First Nations over use of land they must consult fully, and consultation is not just a question of passing information. It's also a matter of determining how the Aboriginal interest is accommodated and the basic principle is the greater the intrusion, the greater the requirement of consultation. It's not just notice. It's not just information. It requires that your concerns

are addressed."

Mandell and Rush both suggested that labor relations law as it applies to good faith negotiating could be used to govern Crown tactics during the consultation and negotiation process with First Nations. Rush said the negotiations must be conducted with the clear goal in mind of reaching a fair settlement and the fact that Aboriginal title has been defined and recognized in Delgamuukw means that provincial and federal governments have lost their advantage at the negotiating table because Aboriginal title is a right to ownership of the land.

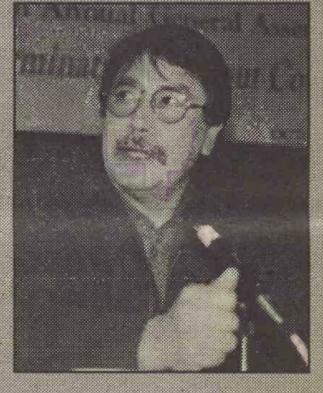
Since the Supreme Court of Canada has ruled that British Columbia First Nations have title to their traditional lands in the province that is equal in validity to Crown title, the power structure has shifted, the lawyers say, and sooner or later, the province and the federal government are going to have to face it.

Stuart Rush doesn't think that's going to happen without a few more decisive legal victories.

"I don't think this legal battle is over," he said.

"The future we want is within us to take. We have to take it. When it comes to jurisdiction and authority, they're not going to give it to us. They're going to hold it away from us for as long as possible."

—Chief Herb George.



Minister on shaky ground with claims tribunal

(Continued from page 1.)

"The argument and debate I'm having now with the other leaders is: Do we consent to proceed incrementally or do we stand on principle?" he said. "The question to you and it's your decision as you vote on this resolution is this: Do you want money now or do you want principle? If you approve the resolution we will challenge the prime minister by making sure this proposal goes to Cabinet, to his private session, to test them, to test their commitment to human rights."

The Union chiefs had no trouble in giving Chief Manuel his resolution.

With the AFN's Confederacy of Nations meeting scheduled for Dec. 8, 9 and 10 in Ottawa, the debate that has gained momentum across the country in recent months about the national chief's approach to dealing with the federal government - many chiefs worry that Chief Fontaine is working too closely with Minister Stewart - will be highlighted when this issue is raised.

While Fontaine penned a letter to the minister supporting the hard line of task force members like Manuel, sources in Ottawa say Fontaine's staff is working hard to find a compromise.

AFN spokesman Maurice Switzer said the negotiations cen-

tre around how to make the process more attractive to Cabinet and Treasury Board.

"The problem we're grappling with is the timing and financing of the payments," he said.

Dene Nation President Bill Erasmus is the AFN vice-chief with responsibility for specific claims. Unlike Chief Manuel, Erasmus is ready to work with the federal government to make the process work.

"We recognize it's going to take some time," he said during a phone interview on Nov. 21.

"We think we've got the commitment. I believe there will be a tribunal with binding authority and there will be a commission and the settlements will include land and money."

Erasmus also said the federal government has admitted that outstanding claims are a legitimate debt that Canada owes.

"They recognize it's their legal obligation," he said. "That's not an item of contention. It's more an issue of economics."

Unofficial sources in Ottawa say Finance Minister Paul Martin assured Chief Fontaine, during a private meeting in late October, that Canada admits the outstanding claims are legitimate debts. However, neither the AFN nor Finance would comment on what the two men talked about

during the meeting.

Some chiefs are angry the government is using the pay-equity decision as an excuse to postpone payments of land claims. They say they've been waiting in line a lot longer than the civil servants who are destined to receive the \$4 billion Human Rights Tribunal award if it survives an appeal. Some call it outright racism for the government to expect Aboriginal people to step aside for such a ruling. Erasmus, like Chief Fontaine, is not willing to take such a hard line on that issue.

"When you look at the Canadian historical perspective, you'll see this whole society has been developed for the middle class Caucasian person," Erasmus said. "If it was say 100 years from now, say 2082 - 100 years after the passage of the Constitution Act - then it shouldn't be tolerated. But I don't see this as racism. It's more of an evolution of thinking. I'm sure, in the end, they'll support this process."

There are more than 400 outstanding specific claims on the books right now. Indian Affairs officials are not sure what those claims could eventually represent in terms of settlement dollars. The consensus among the chiefs is that the claims are worth billions. Close to 200 claims have been settled during the last 20

years with an average worth of just over \$4 million. Those numbers could sky-rocket if the federal government gives up control of the process. The federal Justice department, at this moment, decides which claims are legitimate and will be accepted for negotiation and which won't be.

"It's a conflict of interest," Manuel said. "It is wrong - morally wrong - for the Canadian government to be involved in a land claim process where they are judge and jury over whether they stole our land from us."

Manuel is not willing to be as trusting when dealing with the federal government as Chief Fontaine and Erasmus appear to be. He views the timing of the government's decision to back away from its promise with great suspicion.

His staff at the Shuswap Nation Tribal Council have met with economists in an effort to gain some ammunition to pressure the government if it backs away from doing what it has already admitted is the right thing. He believes justice delayed is justice denied and he also feels Canada is getting a free ride by not including the value of the outstanding land claim debts in the accounting of its assets. Manuel believes a trip to Wall Street, New York City's financial district, to

alert international government bond raters to this fact might be the right move to convince Minister Martin to move the claims up his priority list.

Vancouver Sun business writer Clive Austin believes that Canada's total assets, estimated in the business community at between \$700 billion and \$1 trillion, are substantial enough to withstand the introduction of a debt of a even a couple of billion dollars without being downgraded. He said, however, that a change in a bond rating would mean a great increase in the cost of borrowing money, which would in turn mean a significant cost to taxpayers.

Chief Manuel believes this tactic will work with Cabinet and Treasury Board. The fight that's looming, it appears, will be one of deciding whether to follow the hard line of Manuel or the more conciliatory line of the national chief. That fight will be staged in Ottawa in early December.

The Minister of Indian Affairs has promised to take the idea of the claims tribunal to Cabinet and fight for it, sources say, but she would rather the chiefs accepted the current fiscal realities and allowed her to ask for a little bit now and a little bit later.

She'll get her answer after the chiefs assembly in Ottawa.

Up for

By David Wiwchar
Windspeaker Contributor

CHILLIWACK

Convicted pedophile Henry Plint could be on the streets in two months after an upcoming parole hearing is successful.

Plint was convicted in 1997 of 17 counts of assault and physical harm, causing bodily harm, and sentenced to a minimum of 10 years in prison. The charges originate from the 1940s and '60s when Plint was employed as a dormitory supervisor at the Alberni Residential School.

Because of a variety of regulations and excepted the federal parole act could begin day parole on July 16, 1999, and full parole on July 16, 1999.

"There are so many things

New fire threat

By Marie Burke
Windspeaker Staff Writer

VANCOUVER

"The legislation criminalizing the right to hunt and it ceases to take into account firearms are tools for the protection of those rights," said Walkem, a lawyer for the Union of British Columbia Indian Chiefs. For last three years, Walkem has been working on the issues surrounding the arms act for Aboriginal people.

"The union chiefs passed a resolution at the last assembly to fight this legislation," Walkem said. The union is planning on bringing a separate challenge on the legislation in the coming year.

Walkem said the act is the fact that Aboriginal people have been hunting since time immemorial.

"We have well established laws regarding safe use of practice with firearms," Walkem said. Aboriginal people have been raised to have a respect for firearms that other people don't have.

In a summary that Walkem has prepared for the union, the Criminal Code amendments that supersede the Firearms Act, several issues are criminalizing Aboriginal people's activities. The enforcement provisions allow police to search and inspect any home they reasonably believe contains a firearm or ammunition. Walkem sees the search provisions as troublesome for Aboriginal people because of often fractured relationships they have had with the police.

As an example, if a community organizes a blockade in support of their Aboriginal rights, the police could use legislation to search the homes of participants. This may be the case even if there is no indication that firearms are involved in the blockade. Walkem said the legislation could be used

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Up for parole in January

By David Wiwchar Windspeaker Contributor

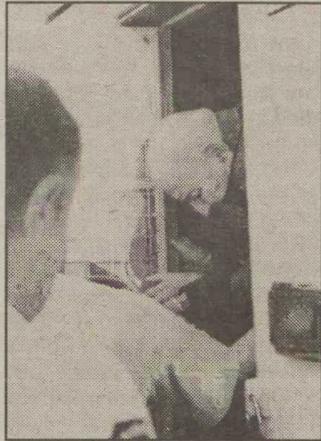
CHILLIWACK, B.C.

Convicted pedophile Arthur Henry Plint could be walking the streets in two months if his upcoming parole hearing is successful.

Plint was convicted in 1995 and 1997 of 17 counts of sexual assault and physical assault causing bodily harm, and was sentenced to a minimum of 11 years in prison. The charges originate from the 1940s, '50s and '60s when Plint was employed as a dormitory supervisor at the Alberni Indian Residential School.

Because of a variety of rules, regulations and exceptions in the federal parole act, Plint could begin day parole on Jan. 16, 1999, and full parole on July 16, 1999.

"There are so many things in-



Convicted pedophile Arthur Henry Plint was convicted of 17 counts of sexual and physical assault.

involved in calculating parole hearings and parole eligibility that you have to be a mathematician to figure it out," said Crown lawyer Myron Claridge.

Allan Early, lawyer for many of the Plint's victims, was surprised to learn about the upcoming parole hearing, saying that he wants to discuss the issue with his clients before making any statements.

Early had indicated there were more people ready to testify against Plint, but because he entered a guilty plea, they were unable to add their charges to the list.

"Complainants can testify before the parole hearings, but we will not be pursuing further criminal charges unless there are more serious criminal charges brought forward," said Claridge.

Now 83 years old, Plint is incarcerated at Mountain Institute, a penitentiary for sexual offenders near Chilliwack, B.C.

More stories on the Alberni Indian Residential School trial on page 10.

New firearms legislation threatens Native lifestyle

By Marie Burke Windspeaker Staff Writer

VANCOUVER

"The legislation criminalizes the right to hunt and it certainly doesn't take into account that firearms are tools for the practice of those rights," said Ardith Walkem, a lawyer for the Union of British Columbia Indian Chiefs. For last three years Walkem has been working on the issues surrounding the firearms act for Aboriginal people.

"The union chiefs passed a resolution at the last assembly to fight this legislation," said Walkem. The union is planning on bringing a separate court challenge on the legislation in the coming year.

Walkem said the act ignores the fact that Aboriginal people have been hunting since time immemorial.

"We have well established laws regarding safe use and practice with firearms," she said. Aboriginal people have been raised to have a different respect for firearms than other people.

In a summary that Walkem has prepared for the union outlining Criminal Code amendments that supersede the Indian Act, several issues are seen as criminalizing Aboriginal people's activities. The enforcement provisions allow police to enter and inspect any home where they reasonably believe there is a firearm or ammunition. Walkem sees the search provisions as troublesome for Aboriginal people because of the often fractured relationship they have had with the police.

As an example, if a community organizes a blockade in support of their Aboriginal rights, the police could use this legislation to search the homes of participants. This may be the case even if there is no suggestion that firearms are involved in the blockade. Walkem said the legislation could be used as

a harassment tool by police.

Although owner's or occupant's permission is required for police to enter a home, the act will allow police to get a warrant to administer a search.

"The province appoints a firearms officer to approve who can hunt. This represents an intrusion into Aboriginal people's traditions," said Walkem. She firmly believes the right to hunt is meaningless if it is illegal for an Aboriginal person to possess the tools needed to carry out that right. Walkem furthers the argument against the act by stating Aboriginal people do not hunt for sport or for hobby, but as a way of life.

While the firearms act does recognize the sustenance hunter, those who hunt to support their families, the act applies to every sustenance hunter universally.

Greg Sarasyn, his wife and their children prepare to hunt moose in Algonquin Provincial Park. It takes them two days to set up their camp. They do some scouting and moose calling and it's a way of life for them. It's what Sarsyn has been doing since he was 11 years old.

"I was gifted my first rifle when I was 14," said Sarasyn. He watched his father and grandfather hunt with guns for the main source of their food supply. It is a tradition that he wants to pass on to his children.

"I'm undecided on what I will do when the legislation comes into effect. It comes down to my fundamental beliefs," said Sarasyn, who is a policy analyst for the Union of Ontario Indians. At the next grand assembly of the organization discussion will centre on the firearms legislation and how the union will respond to it.

Sarasyn is one of several policy analysts at the union preparing background on the matter, and as an option, a plan has been formed to implement the legislation using First Nation people as educators for the Canadian

Firearms Safety Course that is a requirement in getting a firearms license. The union has not ratified any decisions at this time.

An Indigenous person may not have to take the safety course if they are an Elder or state they have knowledge of the safety requirements and are supported by a statement from an Elder or community leader, or that obtaining the course would cause undue hardship.

"This can place a large burden on the Elders or community leaders," said Sarasyn. "There are some communities that have several hundred to over a 1,000 people. That makes it a fairly complex provision for us," he said. The firearms act and regulations for Aboriginal people does not look at how he was raised, he added.

"An Aboriginal right is not something that has been bestowed upon us by a treaty," said Sarasyn. It's the right of jurisdiction, a constitutional right to hunt and harvest food.

While Aboriginal people and their governments are exploring the firearms issue further, the Canadian Firearms Centre seems to be bracing itself for a fight, despite extensive consultation with Aboriginal groups to ensure the new legislation works for Aboriginal people.

"There is an issue around treaty rights," admitted Cathy Suffle, communications co-ordinator for the centre. She acknowledged that cases will come to the courts about the act. The reactions are varied but for the most part people are not happy. Yet, at the same time people want to know more about the firearm safety legislation, she said.

The new legislation contains a non-derogation clause that states the legislation will not interfere with the constitutional protection given to Aboriginal people or their treaty rights.

"These types of cases will come up. It's going to be an issue," she said.



LYLE DONALD

Hubert Gil Martin of Six Nations and representing the Assembly of First Nations places a wreath during Remembrance Day ceremonies in Ottawa.

Memorial plans move forward

By Lyle Donald Windspeaker Contributor

OTTAWA

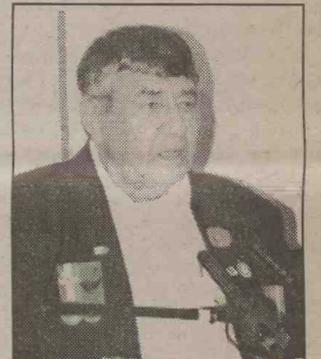
The National Aboriginal Veterans Association concluded its annual meeting Nov. 10 in Ottawa with a commitment to follow through with the proposed Aboriginal veterans war monument.

The Aboriginal war monument is slated to be in its place for Nov. 8, 2000 at a park across from the Lord Elgin Hotel in Canada's capital. To date only about \$150,000 has been raised and the estimated cost of the monument is \$1.4 million.

Senator Nick Taylor from Alberta has taken on the responsibility on the government side to help with fundraising. Recently, Indian and Northern Affairs approved funding to hire a professional fund raising company to raise the rest of the funds.

Annually, Nov. 8 will be recognized as Canadian Aboriginal Veterans Day. However, Aboriginal veterans will still take part in the Nov. 11 Remembrance Day ceremonies that are held in their respective communities.

One of the prime concerns that came out of the Nov. 10 meeting was the need for a national office for the association in Ottawa. Association President Sam Sinclair is frustrated with the lack of support from the federal government, and he and his executive are requesting national and provincial Aboriginal political organizations, as well as the local governments and First Nations bands to help lobby political officials to help get the funding for an office with the proper administration help so they can get their busi-



LYLE DONALD

Sam Sinclair.

ness done. The group has tried to lobby different government departments for a core budget to operate an office on a full-time basis so members can attend to the many tasks that have piled up over the years.

One of those tasks is the registry of past and present Aboriginal veterans. The association wants to ensure that all veterans are remembered on the Aboriginal war monument. The registry will also give a more exact number of Aboriginal people who signed up for the military.

There are also concerns about past soldiers' family benefits and pensions that were not applied for because information about those benefits were not passed along by the Department of Veterans Affairs. The association wants to act as an advocate to those families who lost their head of the house to make sure the spouses are cared for.

In other news, funds from the association's scholarship were given out to Aboriginal students for the first time. More than \$200,000 was distributed. The fund is being administered by the National Aboriginal Achievement Foundation and is open to all Aboriginal students across Canada.



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Decision's made in anger . . .

Chief Art Manuel hails from a distinguished political family in the province of British Columbia. As does Nisga'a Tribal Council President Joe Gosnell.

Both men have found their own way of dealing with the provincial and federal governments. Manuel is a fiery orator with a hard, blunt, cutting edge to his remarks. Gosnell is a fatherly type, a tough negotiator with a soft, quiet dignity that demands respect.

Manuel is ready to go to war this month over the federal government's second thoughts on the establishment of an independent specific claims tribunal. Joe Gosnell is waiting patiently for the provincial legislature to ratify his council's final agreement so he can get to work on rebuilding a nation.

The two men are examples of the two starkly different approaches to Native politics in this country. Manuel's is a tough, no-nonsense, we won't get fooled again, confronta-

tional approach.

National Chief Phil Fontaine, like Joe Gosnell, appears to have a more conciliatory approach. You have your problems, I have mine, let's work out a win-win situation, he seems to be saying to the federal government on a regular basis.

But Fontaine and Gosnell seem to be getting a lot more done than Manuel and Fontaine's predecessor Ovide Mercredi, who lost his patience with the former Indian Affairs minister and was closed out of the loop. The same can certainly not be said for Fontaine, who seems to get on famously with Ron Irwin's successor.

But it's a dangerous game. Only history will tell if the Nisga'a Final Agreement is a good thing for the Nisga'a people.

And only time will tell for sure if the lack of a this-far-and-no-further stance by Fontaine on the issue of the independent specific claims

commission and tribunal is a good thing or a bad thing. Fontaine and his Dene Nation deputy, Bill Erasmus, have faith that Canada is finally getting the message.

Gosnell told the world that same message when he toured Europe to explain his people's modern-day treaty which gives up more than 90 per cent of the traditional homeland but puts a stake in the heart of the hated Indian Act as far as the Nisga'a are concerned.

Manuel believes he's right and wonders why he and his people should have to compromise when they hold the high ground.

The Delgamuukw decision vindicated so much of what hard-line chiefs have said over the years, but we're seeing that, despite Delgamuukw, the Canadian establishment continues on with barely a blink.

This argument is far from over: the chiefs will take it up in earnest in Ottawa, we hear.

Solidarity with Guatemala

GUEST COLUMN

By Rebeka Tabobondung
Windspeaker Columnist

I spent this summer working within an Indigenous organization in Guatemala. I am First Nations myself, Ojibwa from Wasauksing Nation in Ontario. The main objective of my internship was to foster links between First Nations in Guatemala and Canada so that both peoples can learn about and support each other in our struggle for social, political, and economic advancement - in short self-determination.

The Canadian organization that facilitated the internship is called CoDevelopment Canada. They people there are not new to the idea of the importance of fostering inter-Indigenous links and have been supporting and organizing Native youth leadership exchanges between the North and the South since 1992. In 1995, I was one of the lucky Native youth participants who went to Guatemala to learn and share experiences with Mayan youth and a special Indigenous organization called The Mayan Defense Association (Defensoria Maya).

Defensoria Maya was created on the day of knowledge, intelligence and thought of the Mayan Calendar, Wajxaqib Noo', Oct. 19, 1993. Created and directed by Mayans, it has 14 regional offices throughout the country that work at community, national and international levels. Defensoria Maya acts as an instrument to denounce violations and defend the rights of Indigenous Peoples in Guatemala.

This summer I went back to The Defensoria with a little more Spanish on my tongue and a

whole lot of Guatemala in my heart. I traveled to many parts of the country interviewing members of the Defensoria and other organizations and the people involved in the Indigenous justice movement. I was piecing together an experience and learning about the outcomes and the resulting intricacies of the Mayan movement today. The knowledge I bring back is for all Indigenous brothers and sisters and our allies so that we may strengthen, support and educate each other.

The Mayans of Guatemala are much like us. They are not all from one distinct group or band, nor do they all agree on which strategies are wisest for political advancement. They are 23 distinct groups with distinct languages and cultures.

In Guatemala, the Indigenous people also include the cultural and racial distinction between the Mayans, Garifunas, and Xincas. Like us, what unites them is the great history is their attachment to the land, their cosmovision that ties into this history; and their shared experience within the evolution of both the former and the latter brought on by time and circumstance. Sadly it also seems that Indigenous people the world over share a collective experience of oppression, exploitation and assimilation.

Our stories and situations may vary, but the root cause of this oppression remains the same: racist colonial conquest. And the reaction to this conquest? Well fortunately, that too we have in common: resistance.

Consumed by the effects of 500 years of racist oppression and exploitation, aggravated by an extreme gap between the rich and poor, the 60 per cent Indigenous majority population, poor Ladinos (Spanish and Indigenous mixed bloods who do not identify as Indigenous) and their allies, began to organize. In 1960 there was another

great struggle and journey in which many, many brothers and sisters were killed. The effects of this conflict were devastating. More than 150,000 people disappeared or were killed and 440 Indigenous villages were completely wiped out.

Finally on Dec. 29, 1996, while the United Nations acted as mediator, Guatemala entered a new era with the signing of the peace accords between the guerrilla forces called The Guatemalan National Revolutionary Unity (URNG) and the government of Guatemala. These accords "formally" put an end to 36 years of civil war.

This summer I noticed great changes that have taken place in Guatemala since I last visited. The biggest change is the openness in which Native and non-Native society has been able to voice their views and proposals for change. Only two years ago people did not want to talk about the URNG for fear of becoming another victim of the political violence that was still a reality at that time.

The signing of the peace accords and more specifically the Accord on Indigenous Peoples' Identity and Rights, has created space for Indigenous society to propose and demand that the State reflect its nature. This means proposing and demanding the creation of a multiethnic, pluricultural and multilingual state system.

Unlike Native population numbers in Canada (four per cent), it is possible for the more than 60 per cent majority Indigenous population of Guatemala to not remain prisoners of democracy. Their strategy is the construction of national unity through participation in all levels of government and society, changing the present system. However the accords, much like The Royal Proclamation on Aboriginal Peoples, hold no legal power.

(see Guatemala's page 5.)

Coverage

The following was submitted to the op-ed page of the Globe and Mail following a series of articles citing "a growing chorus of criticisms about misguided policies and mismanagement at work across Canada", and a cartoon which Globe editor William Thorsell defended by saying: "The media is beginning to apply the same old assumptions to Aboriginal that we apply to the rest of open-minded skepticism than benevolent indulgence."

Dear Editor:

The fact that the Globe parents locked their car when driving through reserves might explain newspaper's increasing informed coverage of Ab

Guatemala

(Continued from page 4.)

The next step in this process is the legitimization of accords through their implementation. In order to achieve this must also achieve constitutional reforms.

The need for a large united level of organization now emerged. Not only do no seats for Indigenous society the negotiating table, but enormous organizations must be efficient enough to present proposals of constitutional reform reflect the input of the rest of Indigenous society to negotiating bodies (the and the present government).

Although organizations have the important work of unravelling the painful past under to close and begin to heal deep wounds inflicted during civil war, they are also addressing their needs as people and

OTTER

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Coverage of Aboriginal issues lacks substance

The following was submitted to the op-ed page of the Globe and Mail following a series of articles citing "a growing chorus of allegations about misguided priorities and mismanagement at reserves across Canada", and a column in which Globe editor-in-chief William Thorsell defended the series by saying: "The media are beginning to apply the same reporting assumptions to Aboriginals that we apply to the rest of society; open-minded skepticism rather than benevolent indulgence."

Dear Editor:

The fact that the Globe editor's parents locked their car doors when driving through Indian reserves might explain your newspaper's increasingly ill-informed coverage of Aboriginal

issues, but it certainly doesn't excuse it.

In fact, the most credible part of William Thorsell's clumsy attempt to rationalize the Globe's "Money Pit" smear of First Nations was his admission that "most of us still live in ignorance of Aboriginals." Unfortunately this didn't stop him from promulgating his personal thesis about the causes for "the roots of social dysfunction among many in our Native population."

The Globe's editor says it's time for journalists to treat their Aboriginal subjects with tough love, to drop the "kid gloves" with which he alleges reporters have been treating Indians. He serves notice that the media are going to apply the same report-

ing standards to Aboriginals as to other Canadians - (sounds suspiciously like that Reform Party "equality" clap-trap) - and that Indians should not expect any more of that "benevolent indulgence" we've been getting from the country's press corps.

Funny, I don't recall encountering much media indulgence of Aboriginal issues, benevolent or otherwise. What I have seen in abundance is what one witness before the Royal Commission on Aboriginal Peoples called "sweeping generalizations and galling stereotypes about Natives and Native affairs . . . usually presented by journalists with little background knowledge or understanding of Aboriginals and their communities." Presumably, these are journalists like the Globe's editor, who admits that "none of us had ever met an Aboriginal person and doubted we ever would."

His clarion call for "more clear-eyed reporting" on Aboriginal issues would be encouraging, were it not for the fact that the Globe and Mail has been as silent on the RCAP's media recommendations as its colleague organizations, which the report said ". . . do not reflect Aboriginal realities very well. The result is that most Canadians have little real knowledge of the country's Native peoples or of the issues that effect them."

That lack of education is evident in a letter from Victoria published on the page opposite Mr. Thorsell's essay, in which the correspondent supports the thrust of the Globe's "Money Pit" article, noting that "rampant nepotism . . . is a power-

ful force . . . only held in abeyance by institutional checks and balances." Presumably those are not the kind of mechanisms that failed to stop the entire Saskatchewan provincial cabinet from pilfering public funds, or Alberta's province-owned bank from making half a billion dollars in bad loans, allegedly with the encouragement of some hefty bribes.

In delivering an array of services encompassing everything from pothole-free roads to post-secondary education, 633 First Nations communities last year recorded a cumulative deficit of \$124 million. Should they be seeking fiscal expertise from federal politicians and mandarins who have put this country \$500 billion in the hole? Taxpayers routinely spend more on handouts to what NDP leader David Lewis used to call corporate welfare bums than they do to meet their treaty commitments to educate First Nations youth or provide health care to Elders.

Last time we looked, the Globe didn't even think Aboriginal issues were important enough to designate a specific beat reporter to the topic. It wouldn't take much research for such a specialist to be able to explain to your editor and readers why land claims deserve "far more attention." The resolution of these so-called "claims" - about 400 specific legally overdue debts, like the Ipperwash land expropriated from the Chippewas of Stony Point half a century ago - holds the key to First Nation self-sufficiency.

The Globe should be helping Canadians understand how a basic tenet of our hallowed rule

of law - that property cannot be confiscated without compensation - is directly pertinent to the issue of Indian land claims. Having their natural resources stolen from them is the principal reason many First Nations have no viable economies and why so many of their valuable human resources drift away to urban centres. All Canadians have profited from that theft just as surely as Nazis profited from properties confiscated from Jews during the Holocaust.

Your editor's underlying Indian agenda is summarized by his assessment that ". . . integration with urban Canada is surely in their interest." This was also the hypothesis used by Duncan Campbell Scott, architect of Canada's notoriously-flawed Indian Act, sections of which happen to be in contravention of both the United Nations Convention on Genocide and the draft U.N. Declaration of the Rights of Indigenous Peoples.

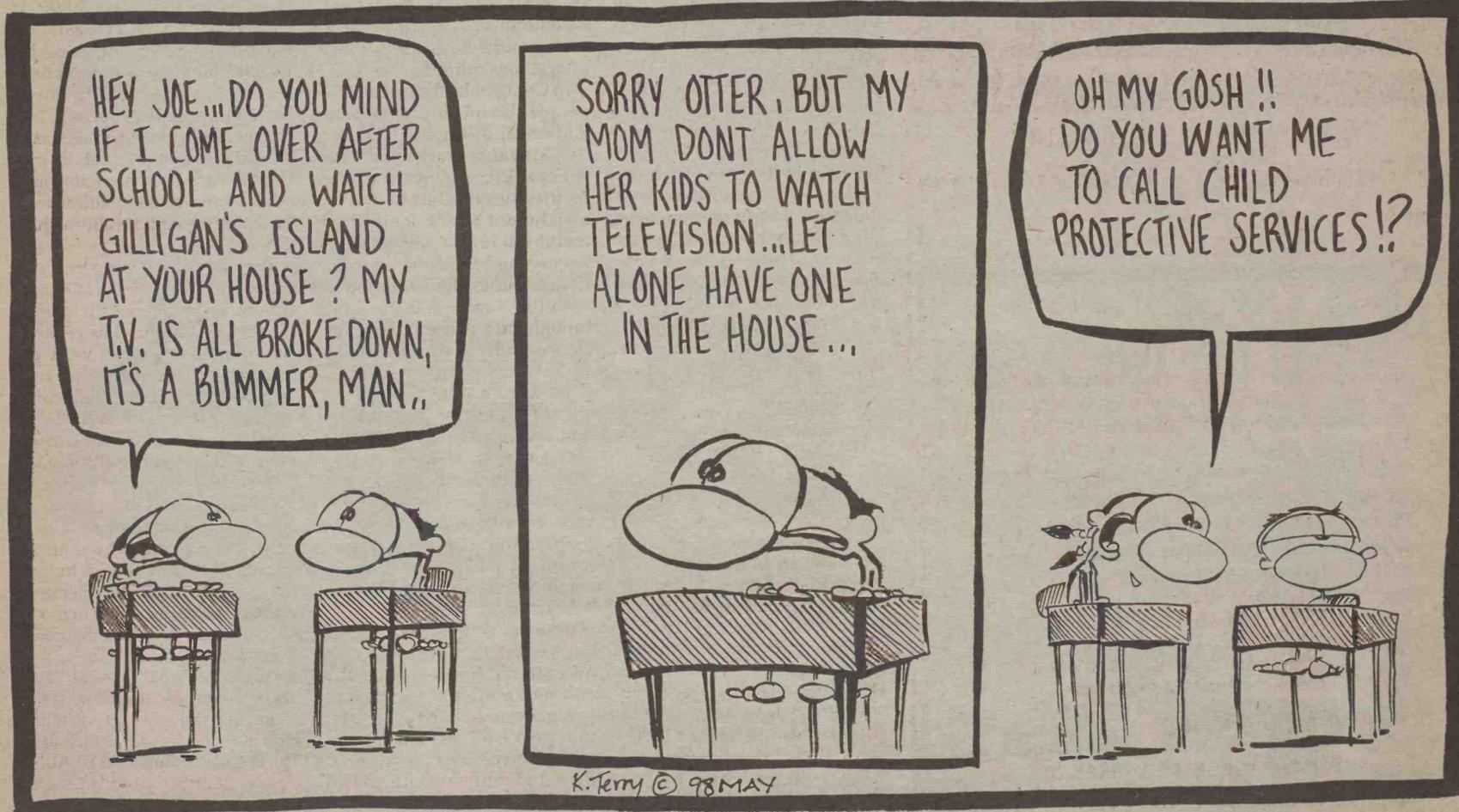
We encourage him to heed the advice of Supreme Court Chief Justice Antonio Lamer who, in writing the historic Delgamuukw decision which validated the concept of Aboriginal title, exhorted Canadians to concentrate on negotiation, not litigation, with First Nations. "We're all here to stay," he wrote in the judgement.

It's high time Mr. Thorsell accepted this reality, unlocked his car doors, and ventured out to actually talk with us Indians.

Maurice Switzer
Director of communications,
Assembly of First Nations.

By Karl Terry

OTTER



Nisga'a people say "Yes" to final agreement

By Paul Barnsley
Windspeaker Staff Writer

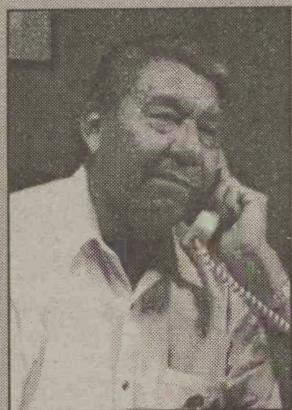
NEW AIYANSH, B.C.

Two days of voting and three long days of counting and verifying ballots brought a more-than-a-century-long process to a close in the early days of November. The Nisga'a people decided to give their tribal council's final agreement with Canada and British Columbia a chance. It is British Columbia's first modern-day treaty.

Pending a ratification vote in the provincial legislature, which may happen as early as this month, and another vote in the House of Commons, the new reality for the Nisga'a people is that life under the Indian Act is about to end, for better or for worse.

While Prime Minister Jean Chrétien has said that a ratification vote in the House of Commons will not be a free vote, British Columbia Premier Glen Clark is worried that the approaching free vote in his province's legislature, or one of the three court challenges which dispute the legal legitimacy of the agreement, may still kill the deal. That's a possibility Nisga'a Tribal Council president Joe Gosnell acknowledged.

Gosnell predicted an angry reaction and widespread activism by Aboriginal people



Nisga'a Nation Tribal Council President Joseph Gosnell.

"The Nisga'a Treaty is a triumph for Canada. It spells a new relationship between Aboriginal people and non-Aboriginal people in this country. Together, we are writing a new chapter in Canadian history — and the whole world is watching."

should the agreement be vetoed. Premier Clark has also said publicly that a move to kill this agreement by Opposition forces could kill all hope of treaty negotiations in the province.

Aboriginal leaders in many parts of the country, and especially in the British Columbia Interior, have condemned the agreement for giving up too much land and creating the precedent for the extinguishment of Aboriginal rights. Former Union of British Columbia Indian Chiefs president, Saul Terry, called the agreement "state-assisted suicide."

Gosnell reacts angrily to that kind of criticism. He believes his council took action and accom-

plished something when other leaders were stuck in neutral.

"They haven't done a damned thing," he said of the union chiefs.

Those who voted in the Nisga'a ratification vote cast two ballots. In addition to approving the final agreement to accept land, cash and a limited form of self government, the Nisga'a people also voted to approve the Nisga'a Constitution. The constitution has not been made available outside the Nisga'a communities, but Gosnell gave *Windspeaker* a few insights into its contents.

"The Nisga'a Constitution is an internal document that will be the guiding factor after the

treaty is ratified," he said during an interview on Nov. 7. "It will describe how we'll be governed after we've disposed of the Indian Act. We're throwing the Indian Act out and in its place we're going to establish the Nisga'a Constitution."

The tribal council president said the main benefit of the new constitution is an improved form of accountability.

"Until now, our councils were more accountable to Treasury Board and the minister of Indian Affairs than they were to their own people," he said. "We think that went out with the dinosaurs and this final agreement and constitution will break that link with regional office and Ottawa."

Gosnell said there are provisions in the constitution for the people to recall leaders who they feel aren't doing adequate jobs. His council, he said, has broken the deadlock that exists in many Aboriginal communities between modern forms of government and traditional forms of hereditary government.

"We find it hard to believe, bearing the times we're living in, that east of here there are chiefs for life," he said.

Adding that there is a place for hereditary chiefs and traditional institutions in his community's future, he said that place will not be in government.

"From a political standpoint, there's no chiefs for life in our constitution," he said.

Gosnell believes the control over its own affairs that the final agreement gives to the Nisga'a Nation will more than balance out the protections of the Indian Act and his people will thrive.

"If we fail, we will have no one else to blame but ourselves," he said.

The task of rebuilding a nation in a modern context is the next step once the agreement is ratified at all levels. It will mean, in Gosnell's opinion, the creation of something new and modern.

"I don't like this Hollywood version of Indians," he said.

Nisga'a deal is "state-assisted suicide..." — Former Union of British Columbia Indian Chiefs president, Saul Terry.



Final Results

Final Agreement
Total ballots cast — 2,029
"Yes" votes — 1,451
"No" votes — 558
Not Cast — 356
Spoiled — 11
Percentage in favor — 61

Nisga'a Constitution
Accept — 1,480
Reject — 525
Spoiled — 12



The world turned its attention to the remote and beautiful Nass Valley and the Nisga'a ratification vote on Nov. 6 and 7. Sixty-one per cent of the Nisga'a people voted to slip out from under the Indian Act and accept the Nisga'a Final Agreement.

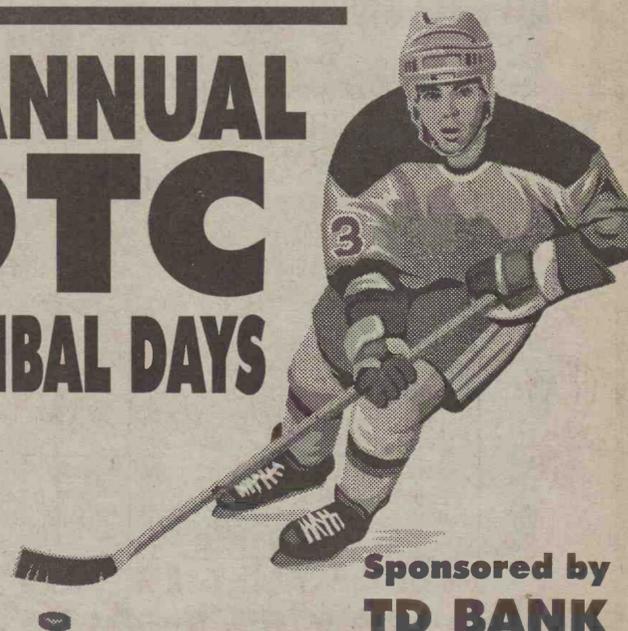
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Métis

By Marie Burke
Windspeaker Staff Writer

On Nov. 16, the anniversary of the hanging death of Riel, hundreds of Métis gathered from across Canada to remember their leader and the rights he fought for on their behalf.

The commemorations held in Riel's name gave Métis people a chance to reflect on the past, and an opportunity to look at the future. To consider the continuing struggle the Métis undertake to remain an Aboriginal nation in Canada.

"It was the first nation born in Canada," Ducharme, a director on the board of the Manitoba Federation of Métis, said in being Métis comes with understanding the two cultures that make up the Métis identity.

He said the meeting

Métis

By Marie Burke
Windspeaker Staff Writer

An Aboriginal search for identity can be a complex one, especially for a person who has lost their connection to their roots. For Beatty Pawis, he has come to identify himself as Métis.

"I started feeling wrong instead of trying to make myself," said Pawis.

Pawis was showing his work at the office of the Métis Nation of Alberta on during Métis Week. As an artist were developing the time he spent for a drinking and driving incident that killed two people almost 15 years his life regulated by the prison but it also inspired him to write about himself.

When he was 11, his parents confirmed he was Aboriginal. He questioned his heritage after he was the victim of racial slurs from other children. He told friends he was Métis because he

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and the Nisga'a voted to slip out



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Métis remember their rights and identity

By Marie Burke
Windspeaker Staff Writer

WINNIPEG

On Nov. 16, the anniversary of the hanging death of Louis Riel, hundreds of Métis people from across Canada gathered to remember their historic leader and the rights he fought for on their behalf.

The commemorative ceremonies held in Riel's honor gave Métis people a chance to reflect on the past, an opportunity to look at the future and consider the continuing struggle the Métis undertake to remain an Aboriginal nation in Canada.

"It was the first nation that was born in Canada," said Ed Ducharme, a director on the board of the Manitoba Métis Federation. Ducharme's pride in being Métis comes from understanding the two nations that make up the Métis.

He said the meeting of two



Louis Riel.

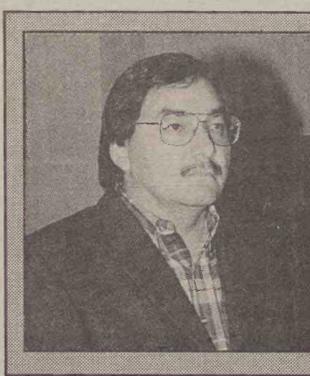
cultures, Aboriginal and European, is symbolized in the Métis flag. It's the symbol of infinity, said Ducharme, and in the middle, the Métis stand as a result of the two worlds meeting. Métis people often spoke several Aboriginal languages, as well as French. Ducharme speaks Michif, which is a language that belongs to the Métis. Michif is a mixture of French and Cree.

"The inner strength of the Métis people, that is something that can not be underestimated," said Gerald Morin, president of the Métis National Council. "It's really quite remarkable. In our culture being Métis means you are a unique nation and there is no one in the world like us," Morin said.

Morin took part in a commemorative ceremony at Toronto's Queen's Park to honor Riel. He spoke of the irony of the ceremony being held in a province that once issued a \$5,000 reward for Riel's head. After the death of an Orangeman in Manitoba in 1870, the Orangemen in Ontario put up the bounty for Riel.

The Orange Order was a Protestant fraternal society with powerful political friends and members, including then-prime minister John A. MacDonald.

"Métisness," Morin said, "is pride in the contributions the



"The inner strength of the Métis people, that is something that can not be underestimated."

— Gerald Morin,
Métis National Council president.

Métis have made to Canada." Morin believes it's important to show Métis youth the significance of their history so that they can have pride in their ancestry.

He calls on the leaders of the Métis at all levels to reach out to the young people and help them, to ensure that the nation has strong leaders for the future in every field, he said.

If a Métis national agenda is to be created, foremost has to

be land negotiation and self government, according to Morin. In response to the Royal Commission on Aboriginal People, the MNC is negotiating with Minister Ralph Goodale, interlocutor for the Métis, on those issues, he said. Once that is in place it will be one of the most meaningful agreements the Métis have ever had since Riel's provisional government's Bill of Rights in Manitoba.

Métis man finds his identity in both worlds

By Marie Burke
Windspeaker Staff Writer

EDMONTON

An Aboriginal person's search for identity can be a complex one, especially for the person who has lost their connection to their roots. For Darren Beatty Pawis, he has finally come to identify himself as Métis.

"I started feeling who I am, instead of trying to make it up myself," said Pawis.

Pawis was showing his artwork at the office of the Métis Nation of Alberta on Nov. 17 during Métis Week. His skills as an artist were developed during the time he spent in prison for a drinking and driving incident that killed two people. For almost 15 years his life was regulated by the prison system, but it also inspired him to find out about himself.

When he was 11, his adoptive parents confirmed he was part Aboriginal. He questioned his heritage after he was the target of racial slurs from other children. He told friends he was Micmac, because he thought no

one seemed to know about them.

Growing up in a small town in Ontario, he felt isolated from Aboriginal people. The people that he did recognize as being Aboriginal were hanging around the local bar.

"I didn't want to be an Indian when I was younger," Pawis said.

His attitude about Aboriginal people and about himself changed in jail when he met the Elders who helped him. He said they cared for him just as he was. Pawis started learning about what he was lacking in his life, his identity.

After contacting his birth mother, Pawis learned she is Ojibway and his father is English, which gave him pieces to his identity puzzle. He has not been able to contact his father and wonders if he will ever be able to discover that part of his identity.

"Some Native people have a hatred against white people and I say 'well, you're hating part of me,'" said Pawis. He has come to understand there are positives to both sides of his heritage. "Doors close," he said, "and



"When you walk into a Métis home, you are always welcome. It's part of our culture."

— Ken Bourque, vice president, Métis Nation of Alberta

doors open."

"I don't say I'm Métis all the time. I'm just getting used to it," he said. When Pawis moved to Alberta he learned to jig and he learned to leave the fringed jacket and cowboy hat at home, which is not a part of his identity anymore.

Someone walks by Pawis' art display and asks where they can smoke and someone else answers, "in Louis' hanging room." In the next room a mock jail cell is set up with a mannequin dressed to depict Louis Riel. He is awaiting his sentence and a hangman's noose is visible through an artificial window on the wall. The display is part of the MNA's Métis Week

open house cultural resource centre.

"I have something in common with Louis. We both went to jail," Pawis said jokingly. Then he adds that if he can understand what it is to be Métis, then others will be able to.

For Ken Bourque, vice president of the MNA, being a Métis person brings to mind the words; family, language and respect. He remembers a time when there was no question about being Métis. You just were.

"I think we are the best of both cultures and you weren't shy about it," said Bourque. The language was part of our everyday lifestyle and it was a close-knit

community, he remembers. Bourque grew up in a rural community north of Edmonton.

New Year's eve was a big celebration in the community. Now with the separation that many families are going through, those times have changed.

"Being Métis meant you took control to fit in. It's the feeling of being just as good as anyone else and there didn't seem to be the boundaries between Aboriginal people there are today," said Bourque.

He sees the changes that Métis people are going through today in their social structure, in their language and in the respect people show each other.

"When you walk into a Métis home, you are always welcome. It's part of our culture," said Bourque.

The definition of a Métis, taken from the MNA bylaws, is a descendent of those Métis who received or were entitled to receive land grants under the provisions of the Manitoba Act, 1870 or the Dominion Lands Act, and a person of Aboriginal descent who is accepted by the local community as a Métis person.

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Senate studies self determination

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

A year from now, when the Senate's special committee on Aboriginal governance submits its report to the minister of Indian Affairs, Konrad Sioui hopes that Aboriginal people - and the government of Canada - will have a better idea of just what the inherent right of self government really means.

Sioui, a Huron man from Wendake (near Quebec City), is a political veteran and a former candidate for national chief. He's one of five people hired to organize this special study by the Senate standing committee on Aboriginal affairs. Sioui fills the position of First Nations specialist. Rosemary Kuptana is the study co-ordinator; Larry Chartrand is the Métis specialist. A communications person and an assistant have also been hired.

The team is encouraging Aboriginal leaders all across the country to contribute to the proceedings of the committee. Sioui thinks the creation of an Aboriginal governance roundtable, which involves all the national Aboriginal organizations as well as Elders and traditional leaders, is a sign to even the most skeptical chief or grassroots person that this process is worth a look.

"This is an opportunity to force the federal and provincial governments to have a good look at the issue," he said. "Right now, they have it easy. They recognize the right of self government and then say go ahead and get it. Well,

"The Royal Commission didn't do self determination and they recognize that. Georges Erasmus [co-chair of the Royal Commission] said the RCAP report was unfinished business when it came to self determination."



Konrad Sioui.

we have to ask, 'Go ahead and get it with what? What kind of tools do we have?'"

The inherent right of self government has been recognized by the federal Liberal party, endorsed by at least two Liberal ministers of Indian Affairs and enshrined, through Section 35, in the Canadian Constitution. The Royal Commission on Aboriginal Peoples told the government of Canada that Aboriginal people need to take control of their own lives and communities but the report was short on details of how that can be accomplished.

"There's lots of unfinished business in this area," Sioui said. "The Royal Commission didn't do self determination and they recognize that. Georges Erasmus [co-chair of the Royal Commission] said the RCAP report was unfinished business when it came to self determination."

The standing committee is made up of 12 senators, including Métis Senate member Thelma Chalifoux and rookie Senator Frank Mahovlich. After 14 years in the Senate, Aboriginal Senator Charlie Watts is chairing his first Senate standing committee. Senator Janis Johnson is the vice-chair.

The round table also has 12 members. The Senate is represented by the committee chair and vice-chair. They are joined by a representative of the Assembly of First Nations and a representative of the National Association of Friendship Centres.

The Inuit Tapirisat of Canada and the Inuit women's group, Pauktuutit, also have one seat each, as do the Métis National Council and Métis Women. The Congress of Aboriginal People has a spot at the table, along with a representative of the Métis settlements in Alberta. The Native Women's Association of Canada also sits at the table and a seat has been reserved for a representative clan mother.

The final two seats are reserved for a hereditary chief and a traditional leader. Joyce Mitchell-King from Akwesasne, active with the Mohawk Nation longhouse, fills the clan mother's seat at the table. Gitksan Nation hereditary Chief Jim Angus attended the first meeting in mid-November. Earl Muldoe, whose traditional name is Delgamuukw, may also attend in that capacity. He was invited but couldn't attend the first meeting for personal reasons.

(see Roundtable page 30.)

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WINDSPEAKER

By Marie Burke
Windspeaker Staff Writer

In the late 1950s, the off a seat for James C. Gladstone, a member of the tribe of Alberta. He was elected to his official seat on Jan. 31, 1958.

At the time of Gladstone's appointment, the Native people did not have a general election and few had the lawful possession of land. Gladstone, a representative of the Métis settlements in Alberta, was the first Native person to be appointed to the Senate of Canada.

Gladstone was the first Native person to be appointed to the Senate of Canada. He was a member of the Métis National Council and Métis Women.

John Diefenbaker, who was the prime minister at the time, is quoted as saying that Gladstone's appointment was the best gesture his government could make. Gladstone would be appointed to the Senate of Canada, but he never took the oath of office.

Parliamentary tradition requires that a senator, upon appointment, must own a certain amount of real property, free and clear, valued at no less than \$4,000. Gladstone did not own property in the division at the time of his appointment.

When Gladstone was appointed in early January 1958, he was off reserve. Gladstone was a member of the Cardston, Alta., band and had no cattle to do so.

In his inaugural speech, Gladstone stated that he was the first Native person to be appointed to the Senate of Canada. He was the first Native person to be appointed to the Senate of Canada.

Gladstone saw the Senate as a way to bring attention to the needs of the Native people. He was a member of the Métis National Council and Métis Women.

Aurélien Gill, a member of the Métis National Council, is the most recent Native person to be appointed to the Senate of Canada. He was appointed in 1997.

Gill was the first Native person to be appointed to the Senate of Canada. He was a member of the Métis National Council and Métis Women.

"I will pursue what is best for the Aboriginal people," Gill said at his appointment. He was the first Native person to be appointed to the Senate of Canada.

Like Gladstone, Gill was a member of the Métis National Council and Métis Women. He was the first Native person to be appointed to the Senate of Canada.

He accepted the Senate seat as a way to bring attention to the needs of the Native people. He was a member of the Métis National Council and Métis Women.

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Seven Aboriginal Senators: 40 years

By Marie Burke
Windspeaker Staff Writer

OTTAWA

In the late 1950s, the Upper House of Parliament dusted off a seat for James Gladstone, a member of the Blood tribe of Alberta. He was Canada's first Aboriginal senator and his official appointment to the Senate was made on Jan. 31, 1958.

At the time of Gladstone's appointment, a person in Canada was described as anyone but an Indian. Native people did not have the right to vote in a federal election and few treaty Indians owned land. In fact, the lawful possession of land on reserve by Aboriginal people could be approved only by the minister of Indian Affairs through a certificate of possession. The Indian Act was used to provide protection of the land-base for First Nations communities.

Gladstone was the senator for Lethbridge, Alta., and though he was described as an independent, (in the Canadian Parliamentary Guide, Gladstone stated he had no political affiliation as "treaty Indians do not have the franchise") he was seen as a Progressive Conservative.

John Diefenbaker, prime minister at the time, was quoted as saying a couple of years before Gladstone's appointment, that one of the finest gestures his government could make would be to appoint a full-blooded Indian to the Senate of Canada. There was, however, a hitch. Parliament's rules required that a senator, upon appointment, must hold real property, free and clear, that was valued at no less than \$4,000. A senator must also reside in the designated area, or have real property in the division for which he was appointed.

When Gladstone accepted the Senate appointment in early January 1958, he was asked to buy land off reserve. Gladstone quickly bought property near Cardston, Alta., valued at \$6,700, selling some of his cattle to do so.

In his inaugural speech, Gladstone addressed the Senate in Blackfoot. The Speaker of the House recognized only the two official languages, French and English, and no one knows what Gladstone said to the Speaker that allowed him to break the Senate tradition.

Gladstone saw several changes pass through the Upper House of Parliament. In 1960, he had the satisfaction of moving the bill through the Senate that gave federal voting privileges to Indians. During his 13 years in the Senate, he was also part of various stormy revisions to the Indian Act. At the time of his appointment Gladstone was nearly 70. He retired in 1971 when he was 84 and died later that same year.

The name "the Gentle Persuader" was given to Gladstone because of his efforts to bring attention to the needs and concerns of Aboriginal people in Canada. Hugh Dempsey is the author of *The Gentle Persuader*, a book about Gladstone.

Aurélien Gill, a member of Mashteuiatsh Montagnais First Nation of Quebec, is the most recent Aboriginal person to be appointed to the Senate. Gill, 65, appointed on Sept. 17, is the seventh Aboriginal senator to sit in the Upper House. Gill remembers meeting Gladstone at a time when Canada saw the National Indian Brotherhood forming, the predecessor to the Assembly of First Nations. Gill was part of the brotherhood movement in Quebec and the founding president of the Conseil Attikamek-Montagnais. He was the chief of his home reserve for almost 10 years and took part in the establishment of several other Aboriginal organizations in Quebec.

"I will pursue what I started some 40 years ago," said Gill about his Senate appointment. He describes his work as attempting to lessen the gap between Aboriginal people and the rest of society. Gill expressed his surprise at the appointment and said his intent is to contribute his all to the work that needs to be done for Aboriginal people in the Senate. Gill has barely had enough time to catch his breath since the appointment and said he has much to learn about his new position.

Like Gladstone, Gill needed to quickly purchase property off reserve when he accepted the Senate appointment. He said he does not see it so much of a question of owning land while living on reserve, but as a matter of representing an area. Gill purchased property near his home reserve only four days



Clockwise from top:
James Gladstone, Thelma Chalifoux, Aurélien Gill, Walter Twinn,
Charlie Watt, Len Marchand, and (centre) Willie Adams.)

before Prime Minister Jean Chrétien's official announcement of his appointment. Gill is the Senator of Quebec and is listed as a Liberal in the Senate of Canada. He is required to retire from the Senate in the year 2008.

Today only four Aboriginal people are among the 104 members from across Canada that make up the Senate. Thelma Chalifoux, a Métis activist from Alberta, is listed as a Liberal representing Manitoba, and was appointed Dec. 2, 1997. Charlie Watt, a Liberal Senator of Quebec who is the chairman of the Senate Committee on Aboriginal Peoples was appointed Jan. 6, 1984. Willie Adams, a Liberal Senator of the Northwest Territories was appointed April 5, 1977. The other two Aboriginal people who once held seats in the Senate are Len Marchand, a Liberal from British Columbia, and the late Walter Twinn, a Progressive Conservative Senator of Alberta.

In the past 40 years, the Senate has seen only these seven Aboriginal people in the Upper House of Parliament, only seven to speak for the diverse and numerous Aboriginal people in Canada.

Alberni trial interrupted

By David Wiwchar
Windspeaker Contributor

NANAIMO, B.C.

The Alberni Indian Residential School trial in Nanaimo came to an unexpected halt last week after lawyers for the United Church of Canada successfully argued they were unprepared to present their final arguments.

British Columbia Supreme Court Justice Donald Brenner agreed to recess the scheduled two-week session a week before it was supposed to have ended. As a result, the court will reconvene in Vancouver in April 1999 when the federal government and the United Church of Canada will present their last pieces of evidence and close their cases on the issue of direct liability for the atrocities suffered by former students of the school.

According to Peter Grant, lawyer for the 31 plaintiffs, the lawyers for the United Church of Canada and the federal government were thrown into a tailspin after Justice Brenner allowed evidence showing that convicted pedophile Arthur Henry Plint was not the only pedophile employed by AIRS.

Brenner also admitted documents tendered by Grant that alleged the church and government knew that children were being abused in many of the 66 Indian residential schools across Canada, but did nothing to stop it.

"In 1960, a vice-principal from the Edmonton Indian Residential School was found guilty of sexual assault, and in 1964 another pedophile was found guilty for abusing children at the Morley School," said Grant. "This evidence demonstrates that the highest levels of the church knew that children were being sexually assaulted in schools operated by them." Lawyers for the plaintiffs, having already proven vicarious liability (guilt without fault), are now seeking to prove direct liability (guilt with fault) in order to strengthen their claims once the damages and apportionment

suits begin next summer.

Justice Brenner had previously stated he would rather see the three sides negotiate damage settlements out-of-court instead of tying up many more months of court time.

To encourage these negotiations, Brenner has appointed a settlement conference judge to bring lawyers for the church, government and plaintiffs together.

Lawyers for the United Church of Canada had been reluctant to negotiate out-of-court, but according to Grant, directives from the United Church council have moved the church's lawyers to-

wards the negotiating table.

"One side is willing to take 50 per cent of the blame, and the other side 10 per cent. That's 60 per cent," said plaintiff lawyer David Patterson. "What we're saying is for them to give us that for now and fight over the remaining 40 per cent on their own time."

The court appointment of a settlement conference judge was welcomed by the plaintiffs who have been fighting to cover at least a fraction of their costs incurred so far.

The trial resumes April 19, 1999 for a scheduled three-weeks of hearings in Vancouver.

Victim drowns

By David Wiwchar
Windspeaker Contributor

NANAIMO, B.C.

One of the 31 plaintiffs suing the United Church of Canada and the federal government for their involvement in the abuse of students at the Alberni Indian Residential School was found floating face down in the cold October waters of Nanaimo, B. C. harbor.

Authorities are unsure whether Darryl Watts fell or jumped into the water, but according to Darryl's brother, and co-plaintiff in the case, there is "a good probability" it was suicide.

According to Marlon Watts, Darryl had become depressed, and started drinking heavily after convicted pedophile Arthur Henry Plint appeared as a witness at the trial.

"Seeing Plint in the courtroom turned us into little kids again," said fellow plaintiff Melvin Good. "Whether it was a suicide or an accident, it was still caused by the residential school."

Darryl Watts was only four years old when he and his three brothers were taken from their home on the Kincolith

Reserve and forced into the Alberni Indian Residential School. The physical and sexual abuse suffered while a student remained with Darryl for the rest of his 40 years. With their trial in Nanaimo, B.C. adjourned early because of new evidence, many plaintiffs remained in Nanaimo with family before heading back to their home communities. That was when Darryl slipped back into alcoholism.

A sailor aboard a Canadian Navy ship said he saw Watts sitting at the end of the pier, drinking what appeared to be vodka. The sailor continued his duties aboard the ship paying little attention to Watts. When the sailor again looked out to the pier an hour or two later, he saw that the dock was empty.

Stepping down off the boat on to the pier, the sailor saw Watts floating face down and quickly rushed to call the police. The following day, Darryl's mother, Marie Watts, a witness in the trial, and numerous other plaintiffs held a dockside vigil where the body was found. Watts was buried near his home in Greenville, B.C., just outside of New Hazelton.

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It's not easy speaking bizzarro languages



Drew Hayden Taylor

I was once told that being born Indian in this country is a political act in itself. And in many cases, participating in our culture and even speaking the languages are becoming issues in our highly politicized world.

Somewhere out west, a little battle took place, with victors and casualties. It was the latest in the war of academic acceptance of Native culture, one trying to prove the legitimacy and equality of the Native way of existence in the academic world.

I am a member of the great Anishnawbe Nation, or as we are better known to some, the mighty and good-looking Ojibway people. And as a member of this prosperous community, I was surprised and shocked to learn that, according to a certain western university in the midst of Blackfoot territory, my people and I are also speakers of what this bastion of academic freedom refer to as a "bizzarro language." I wasn't aware this was a designated and authentic category used by professional linguists.

As with many things in the Native community, it begins with a relative of mine, a cousin, to be specific, who is seeking an education out west, the land of supposed opportunity, and who was aspiring to graduate with honors.

And in order to do so, she had to pursue a second language. All fine and dandy. Rather than learn French, or German or Russian, none of which would have any practical use in her life, she logically opted to study Ojibway, her mother tongue. So far, so good.

So when she first approached her Canadian Studies department with this proposition, they said they would contact the linguistics department and have them write up a test for her to do. First mistake, according to my learned cousin. She objected to this since she had never been taught how to read or write this oral language. Especially since translation of the language was a fairly recent phenomenon.

Scratching their heads at the concept, but acknowledging the logic, the department then told her they would find a qualified Ojibway instructor to test her. Wrong again, my cousin said, since there are numerous dialects ranging from western Quebec to the Manitoba-Saskatchewan border. The dialect she wanted had to come from our reserve.

By this time, the department was getting a little frustrated and told her if she could find a certified Ojibway instructor in our community, they would accept her request. Our village, like many Native villages had such an educated (in academically-accepted terms) and accomplished instructor available to administer the test.

Finally, after all the haggling and discussion, and flying home at her own expense, she underwent the testing and passed with flying colours, as any relative of mine should. By this time she was feeling quite good about herself and her struggle. She felt that by getting the test done, she would be paving the way for other Native students to utilize their mother tongues in academia and achieve recognition for it. Unfortunately, with youth comes a certain amount of naiveté. It was a wonderful thought though, a thought the university didn't agree with.

During the final meeting with the powers that be in the department, she was told to her face that because of all the hassles she had caused the department, she was the "last of the bizzarro languages" to slip through. The policy has since been changed. The tests now have to be administered to a

"bonifide" language with a written history so the linguistics department can accommodate the students with a test that can be judged in "regular" terms. Again, this implies Ojibway and other Indigenous languages are not "bonifide" and cannot be judged in "regular" terms. It makes me wonder if all Aboriginal languages are viewed as disreputable and illegitimate as Ojibway by the educational establishment.

Upon reflection, my cousin wonders if she did the right thing.

"As far as I am concerned, it would have been easier to do their bogus French test with as much time as I needed and a dictionary rather than have to listen and translate a difficult language." Not much of an option.

Since this wonderful episode in the world of academia, she has informed me that quite a few students who were in the Canadian Studies program at this western university were unable to complete the mandatory second language requirement, despite being fluent in an Indigenous language. The irony of Canadian Studies - they can't use an Indigenous language. Higher education - an oxymoron.

For obvious reasons my cousin has requested I not mention her name nor the exact university she is still attending, for evidently, there are politics aplenty happening. But hats off to my cousin who has both a higher education and for graduating at the top of her "Bizzarro Language 101" class. Unfortunately, she may be the last in this western university in the heart of Blackfoot country.

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PAMELA GREEN

Coalition for Change candidates (from left to right) Gary Frenchman, Dwaine Noon, Maxwell Horse, Eldon Okanee, Gary Okanee, Norman Moyah and Dallas Noon.

Coalition addresses urban concerns

By Pamela Green
Windspeaker Contributor

THUNDERCHILD FIRST NATION, Sask.

Eldon Okanee and a group of like-minded individuals are challenging the election system on the Thunderchild First Nation.

Okanee, a candidate for chief in the Dec. 3 Thunderchild election, developed a seven-member party to run under the banner Coalition for Change for the seven positions on council. It becomes one of the first party-style election campaigns for Saskatchewan First Nations, and Okanee thinks it could be the beginning of a trend in band politics.

The Coalition for Change has developed an extensive party platform that it presented at a coalition candidates' forum held in Saskatoon in early November. The platform includes initiatives that provide consideration to the 500-plus Thunderchild members living off-reserve.

Voting privileges have been extended to off-reserve members for the first time in the band's election history and the voting age has been lowered to 18 from 21 years of age thanks to Okanee's lobbying efforts to the previous council.

Advance polls held on Nov. 23 in Saskatoon and Nov. 25 in Edmonton allowed urban members input into deciding who will next lead the community.

"It's something they deserve and many don't have the time, gas or vehicle to come out to the reserve to vote," said Okanee.

There are four candidates vying for the position of chief and 31 for council.

The Coalition for Change promises to create an off-reserve

office, appoint an urban councillor, and designate 22 of the 40 new homes to be built in the next four years at Thunderchild to off-reserve members who want to return home.

"Urban members can't come home unless they have something to come home to," Okanee said.

But the platform's not all about off-reserve concerns. The coalition promises to seek out economic development opportunities in the natural resource and agriculture sectors, and improve access to essential services and facilities on reserve. The coalition is suggesting that a bank, post office, and laundry facilities be established at Thunderchild, as well as an arena and a swimming pool.

Okanee's vision is to lead band politics away from the old band election style where the largest family group won the seats on council.

"It was a popularity contest with candidates running for different positions alongside relatives and those with big families would get more votes and end up in office," explained Dwaine Noon, co-ordinator of the candidate's forum.

"The Coalition for Change has a unified slate of candidates to cover each position on council and voters know that this party will work well together, a radical departure from the old political alliances that worked along family lines after election," he added.

"We want to represent all the people," said Okanee.

Also new in Thunderchild is the Family Representative Assembly, a grassroots group made up of representatives from each of the 22 family groups at Thunderchild that will lobby, provide feedback and bring the concerns of community to the attention of the new council.

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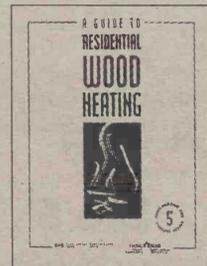
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Starr's Silences 'makes you think'

By Linda Ungar
Windspeaker Contributor

REGINA



Floyd Favel Starr.

There's something about live theatre that lasts... the imagery, passion, a chorus of verse. *Lady of Silences*, a play by Floyd Favel Starr, plays on the mind, leaves a residue of wonder and unease, asks the questions and leaves you to ponder the outcome.

Lady of Silences ran Oct. 21 to Nov. 4 in Regina's Globe Theatre. It was time and money well spent. In attendance, mainly a middle class, urban audience, reflecting the non-Aboriginal community. On the stage, Aboriginal performers. The music by the renowned Chester Knight.

"I'd like to have more Natives in the audience," says Starr. "We are not yet part of the contemporary theatre-going public, but it will happen eventually as more of us join the urban culture."

Starr is from the Poundmaker First Nation in Saskatchewan. When he was only six, his mother bought a set of encyclopedias, and that, says Starr, was how he got from the reserve to the stage.

"I always wanted to be a writer, a travel writer actually, or a painter, work in opera or be on the stage in the theatre. With the encyclopedia, I could read about it all: costume design, Greek tragedy, Hemingway. I was always curious about other cultures and although I knew what I wanted to do some day, I didn't know how I would get there."

By the time Starr was 18, he knew exactly where he wanted to spend his career, as a writer and director. He began in the Native Theatre School, then went on to study at Tukat Teatret of Denmark, which is a school for the Inuit artists of Greenland, Scandinavia and North America.

"Most of my influences were from outside of my culture. There were no Native playwrights for me to admire."

Lady of Silences, says Starr was inspired by Jean Genet's *The Blacks*.

"It was a very artistic, humane way to represent social issues. I was impressed and decided that was how I wanted to present the issues of Native people. The theatre and anything related to communications and performing arts (radio, film, TV, CD ROM) is an industry that will be greatly developed in the next 10 years. There are infinite possibilities for Native people in the field. Statistics say it is the fastest growing industry in Canada. It is important to reflect our languages and cultures in the media, on tv and radio, in books and through mass media. These are the mediums that robbed us of our culture and through them, we can now promote our ways, particularly our language. People will always need to communicate, the technology will change, but the art of communicating will never outdate."

Starr is a role model for upcoming performers and those who aspire to work in all areas of performing arts.

"I like to give beginners a

chance in my shows," says Starr.

Richard Monias is grabbing that opportunity. *Lady of Silences* is his second acting job. In his other life, he's a band administrator back home on the Heart Lake First Nation in Alberta.

"I realized how much my life on the reserve, plus some of the experiences I had in my younger years, gave me the insights into my role and helped me to capture some of the facets of my character. For the first time in years, I feel like I have found a niche and, in a nutshell, I think there is another script out there with my name on it."

Monias plays the part of Village, the self-pitying, self-destructive, womanizer. The role is very physical, from dodging the affections of three women of his own race, and juggling the love he has for a white woman with drugs, alcohol, fighting, armed robbery and jail time. In his lively portrayal, he's in purgatory with the three women who murdered his lover, the ghost of the dead woman and Belmondo, a sleazy homicide detective.

Village says of his life on earth, "I went about my daily Indian business, looking for an easy score, trying to fill my bottomless pit of rage and hopelessness."

The play is built on his sins and those of his co-characters, the love, lust, lies and loss that make up the scars of racism and fracture the two cultures.

"All of you is in every play, everything that made you, but I didn't write the play to take it as real life, it's just a story," says Starr.

A story, one that speaks volumes to those who listen. Some in the audience enjoyed the entertainment, but missed the point.

"I want to go back again and see if I can figure it out," said one.

"It gave me goosebumps. It was so real," said another who understood about the culture.

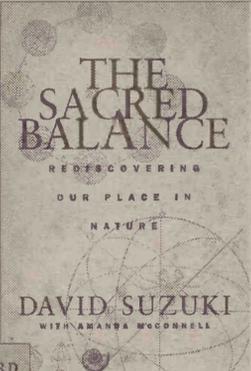
"That was very good," said an elderly woman, eyes squinting in the raised lights, "Makes you think."

Audiences in Edmonton, Montreal, Regina, and possibly Russia will have the opportunity to view another of Starr's works when he brings a story his mother told him, *Governor of the Dew*, to the stage in the New Year.

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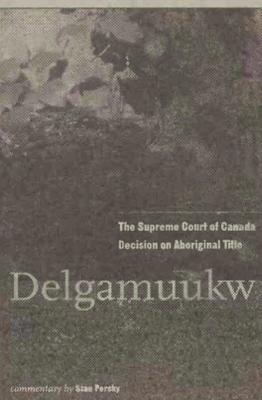


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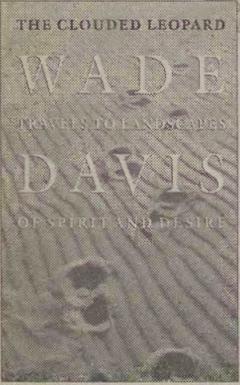
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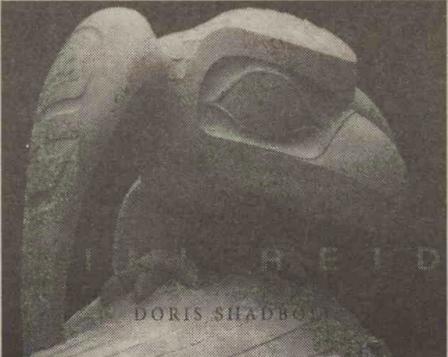
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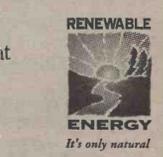
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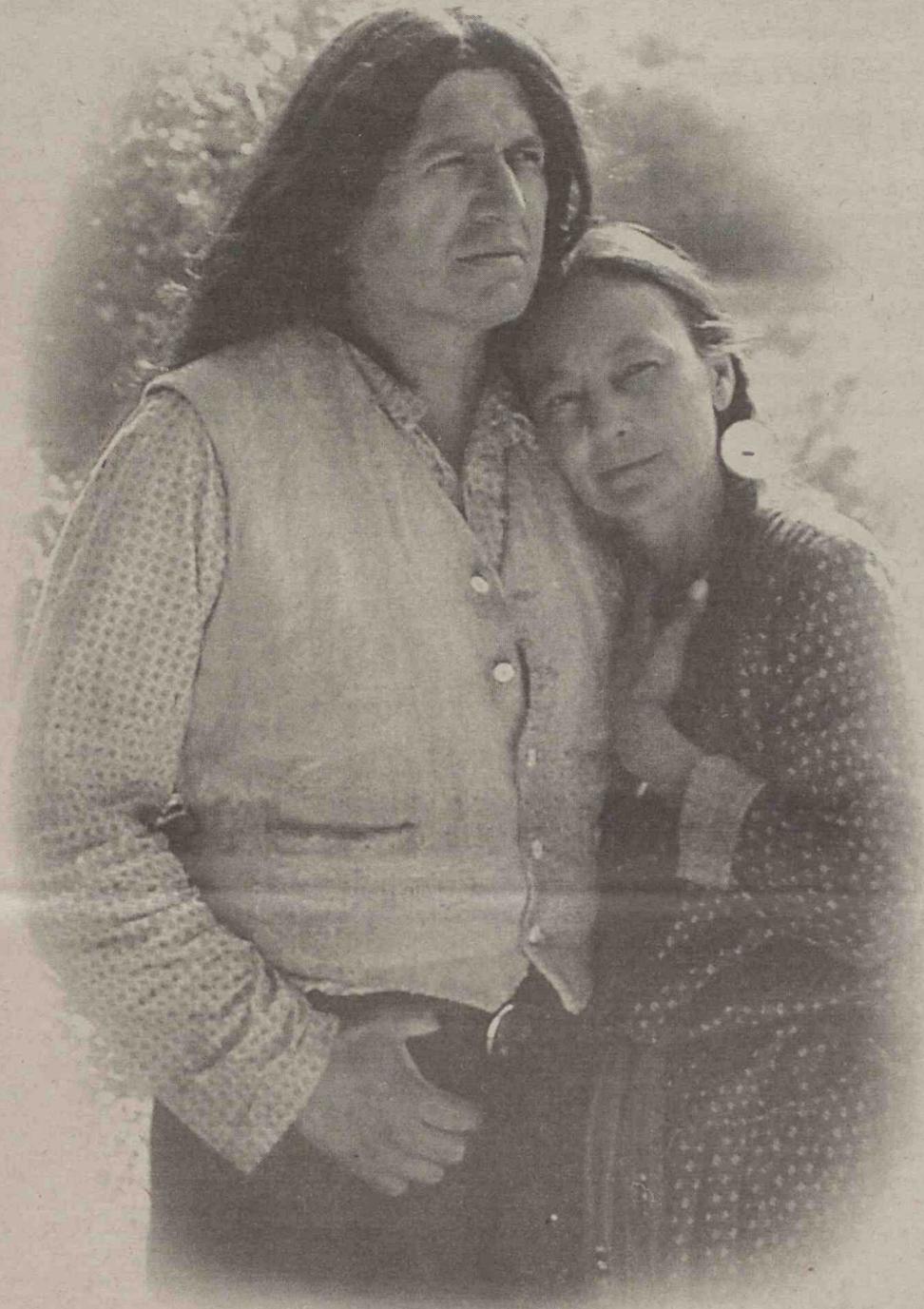
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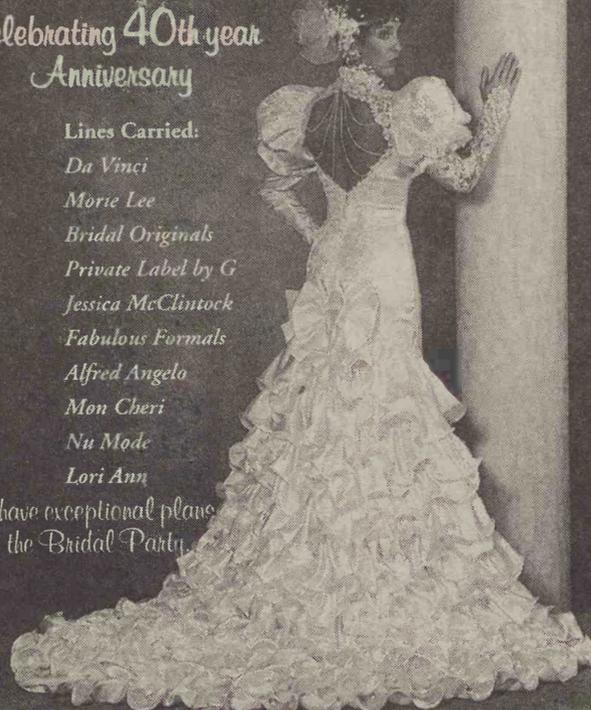
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First Nations writers nominated for Governor General's awards

By Allison Kydd
Windspeaker Contributor

OTTAWA

The Governor General's Literary Awards represent the highest recognition this country can give its writers. Since there can only be one winner in each category, the nomination itself is a considerable honor.

This year, two First Nations writers received nominations. Saskatoon poet Louise Halfe (Sky Dancer) was nominated for her poetry book *Blue Marrow*, published by McClelland & Stewart; the other was Yvonne Johnson, for *Stolen Life: the Journey of a Cree Woman*, published by Alfred A. Knopf Canada, which she wrote in collaboration with two-time Governor General's Award winner Rudy Wiebe.

The fact that Halfe's and Johnson's books were nominated in the same year was fitting. Though Halfe's book is poetry and Johnson's *Stolen Life* is autobiographical, the two have themes in common, so each sheds light on the other. Both books highlight the hardships Native women have endured, and suggest where those hardships began.

The suffering of women at the hands of white men and white institutions, and sometimes at the hands of Native men as well, is vividly implied in Halfe's poems.

The work suggests that one woman's story is every other woman's story. Halfe said she needs to use the power of the pen on behalf of her ancestors and all Native women, many of whom suffered rape, physical abuse and starvation in silence.

In *Blue Marrow*, Halfe demonstrates how her own people collaborated with the first Europeans to exploit women, especially during the days of the fur trade.

"My father saw my future husband - mounds of fur, flour, tea and sugar, kettles, knives and guns. He saw deer-skinned children laughing, his knees wobbling in wind.



Louise Halfe.

I, his youngest, with a squirrel's tongue, beaver-paw hands, elk's hips, deer walk, burned deep from the sun, fresh berry blood, I became the trade.
(*Blue Marrow*, pages 51-52.)

Johnson's true story could almost be one of the poems in Halfe's book.

Trying to piece together and come to terms with the memories of her childhood, Johnson recalls that her mother wasn't even allowed to defend her daughters from rampaging school boys intent on rape:

"We tell Mom we've been jumped and she storms to the school. There is a face-off in the principal's office, and the police arrive to escort her out. Or does she hit the principal, clobber him somehow to give him a taste of his own medicine before the police break them up? How did it happen?"

(*Stolen Life*, page 89.)

Both books show that Native men also suffered and continue to suffer at the hands of white institutions. Yvonne Johnson's oldest brother died in jail. The police said it was suicide; the Johnson family was convinced it wasn't, but though they asked repeatedly for an investigation into all the facts, they got no satisfactory answers.

But that was only a small part of the suffering Johnson endured. Her story tells of so much cruelty and sadness that Halfe, who has read *Stolen Life*, said, "it tore me apart... how can one individual put up with so much suffering?"

Halfe also said that "it must have taken [Johnson] tremen-

dous courage, not only to tell her story, but also to tell it to a white man." Rudy Wiebe admits this too.

He writes of one of his meetings with Yvonne.

"We hug, quick and loose because for her the arms of men have mostly been dangerous, often terrible."
(*Stolen Life*, page 6.)

He also says that at first he wasn't sure he was the right person to write the book, yet Johnson sensed he was a friend and that he was the best one to help her tell her story.

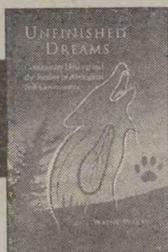
Johnson, though half-white, belongs to the Red Pheasant Cree Nation in Saskatchewan and is a great-great grand-daughter of the Cree Chief Big Bear, who is the subject of Rudy Wiebe's award-winning novel *The Temptations of Big Bear*. Johnson is presently serving out a 25-year prison sentence at the Okimaw Ohci Healing Lodge in Saskatchewan's Cypress Hills.

Halfe, also of mixed blood — she calls her children and grandchildren "rainbow children" — is Cree as well, and grew up at Saddle Lake First Nation, Alta.

At the same time as these writers acknowledge terrible suffering, they find a way to hope. Louise Halfe, as well as being a powerful writer, is doing an internship at Nechi Institute on Alcohol and Drug Education in Edmonton on her way to becoming an alcohol and abuse rehabilitation counselor.

"I am an artist as much as I can, and I also need community. Work at Nechi provides that. I need to see miracles happen in my home community in order to have hope," said Halfe. She said that without this balance she has "a tendency to be dark."

Blue Marrow has been short-listed for a Saskatchewan Book Award, and Halfe is expecting to hear the results very soon. Halfe's first book, *Bear Bones and Feathers*, was also short-listed for a number of awards and won the 1996 Milton Acorn Award for poetry.



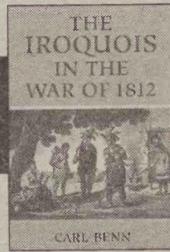
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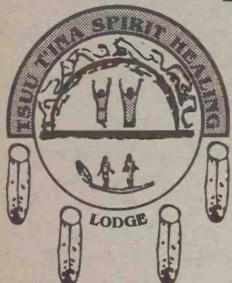
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**I
Remember**

By Serena Desjarlais
Windspeaker Contributor

I remember growing up in my kokum's house. It was always filled with laughter and love. She took great pride in caring for her grandchildren. Every Sunday after supper, when chores were done, we'd all gather around the table and she'd take out her bible. It was a big black book with a soft leather cover, a red ribbon marked the place she read from last. She would read to us and explain what it meant. How I loved those Sundays.

On holidays everyone would come over for supper. The house would be filled. Christmas time was one of my favorites. We always had this huge tree filled with decorations from years gone by. Things we made at school would be hanging on the tree. We'd sit around the living room and thread popcorn. My kokum loved tinsel, so we'd always over do the tinsel on the tree. It turned out beautifully every time.

Dozens of presents were placed around the bottom of the tree, with bowls of nuts, candies, and oranges placed in the living room. Christmas carols played on the radio, reenactment's of the birth of Christ played on TV in cartoons, a turkey and a ham, big enough to feed up to 15 people, with all the trimmings and eggnog were provided. Those were times I cherished. My kokum was always there when we needed her.

She used to take us on historical tours. This one time we all went for a ride in the station wagon. The sky was a deep blue with specks of fluffy white clouds scattered throughout. We lived such a simple and carefree life in that

*Things we made at school
would be hanging on the tree.
We'd sit around the living
room and thread popcorn. My
kokum loved tinsel, so we'd
always over do the tinsel on the tree.
It turned out beautifully every time.*

small town.

My mosum turned into a dirt driveway that trailed up the side of a steep hill. When we reached the top, he shut off the motor and we all jumped out. As I stood there, the wind blowing softly, the smell of pine, strong in the air, I looked at the beauty beneath me and savored the moment for what it was.

I wanted to inspect my new surroundings, a sense of tranquillity set over me like I was somewhere safe and familiar. Like stepping into time, antique houses and tractors, brown and rusted, faded in the sun.

My brothers and I ran towards this cliff to find stepping stones wedged into the soil that made a flight of stairs that led to the bottom. Down we went to search for lost treasure. We soon gave up our search, no treasure to be found in a mound of rocks. We suddenly realized we were probably missing out on a story. We raced back to find my kokum.

She started to tell us a story about when she was a young girl and how they used wagons and horses. They had to take care of their horses because they were their only means of transportation. They had no running water, no power or heat. They had to chop wood and haul water

and use oil lamps for light. Using wood stoves and living in a log cabin was a way of life for them. The insulation they used was mud that was packed in between the logs of the house, to keep the heat in. Education was important to her back then, and sometimes she would have to walk for miles to get to school.

She took us into this old log cabin, and said it was like the cabin she lived in long ago. Everything was still there, like someone had just left the house, except it was a little messy and there were cobwebs and dust on everything. The bed was old and underneath the mattress there were long steel plates that were hooked to springs that supported the mattress.

It smelled musty, the smell of old wood and books. The books were worn and the ancient pages brittle and faded by time. Old kettles and pots and the cups were so big in my small hands and looked different than the cups we used.

My hands are no longer as small as they once were. Times have changed. Things are different now with computers, technology, advances in science. My kokum is no longer alive, but everything she showed me and taught me I still remember and I try to pass that on to my children.

**Footp
A Christmas**

Christmas is always in my mind with my When he was alive he made Christmas a special for us children. When his journey to the spirit more than twenty years it was just three weeks Christmas, and we spe saddest holiday ever. year after that, he gave most beautiful Chr memory.

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Footprints in the snow:

A Christmas memory

By Filia Creatori, Split Lake First Nation, Manitoba

Christmas is always linked in my mind with my father. When he was alive he always made Christmas a special time for us children. When he made his journey to the spirit world more than twenty years ago, it was just three weeks before Christmas, and we spent our saddest holiday ever. But the year after that, he gave us our most beautiful Christmas memory.

Pa had a lively imagination, and he was a wonderful storyteller. Because we lived in the city most of our childhood, he taught us about our culture by telling us the old stories. He also invented stories of his own, and our favorites were the stories he made up to tell us about ourselves, about the particular gift that each of us had brought into the world by being born.

By some mysterious coincidence, each of his four children was born in a month that begins a new season. I am the eldest, and was born in December, three days before Christmas. My mother brought me home from the hospital on Christmas Day, and Pa always said that I was the best Christmas present he ever got. His story about my birth was that I came in December to remind us that every child's birth is special and a reason for celebration, that all children are gifts, and that each of us is a son or daughter of the Creator. A brother, two years younger than I am, was born in March. He is now well over six feet tall, and even as a young child he was big for his age. So his story was that he was born in the spring, the time when everything begins to grow, as a reminder that we must never stop growing all through our lives. Another brother came three years later in June, and was the happiest child imaginable. Pa said he came at the beginning of summer because of his sunny disposition, to re-

mind us to bring warmth and laughter and good cheer to everyone around us. Our sister, much younger than the rest of us, arrived in September, and had a slight reddish colour to her hair like our mother. Pa said she came in the fall with hair like autumn leaves turning red and golden, to teach us how things that change and things that are different are necessary to make our world complete, just as our sister made our family complete.

Pa loved the idea and the spirit of Christmas, and didn't want to deprive us of the joy of gift-giving and celebration with family and friends, but he didn't tell us Christ-Child or Santa Claus stories. Instead, he told us that Christmas presents were brought by the "little people", the special spirit friends of children. My brothers and I never challenged this, not even when we were old enough to know quite well why the big clothes closet was out of bounds to us after the beginning of December, and why our parents were up so late whispering and rustling paper on Christmas Eve. Our little sister, however, announced one year that she knew the little people didn't bring presents, that she had seen the bags and boxes in the closet, that it was Ma and Pa who put them under the tree, and that the story about the little people wasn't true. "No," my father said, "the presents in the closet are grown-up presents. Children's presents come from the little people." Our sister went to bed that Christmas eve convinced that she knew better, still insisting that no little people would be coming during the night.

My father, who loved our Christmas fantasies every bit as much as we did, decided to teach us all an important lesson that night about believing, and about what "truth" is. After our little sister had fallen

asleep, he got one of her dolls, took it outside, and made tiny footprints in the snow all along the window sill. In the morning, my brother, the one born in June, "discovered" the footprints and called our sister to come and see. Her eyes were as big as saucers as she marveled at the footprints on the window sill, and she carefully checked the floor between the window and the tree to see if there were any wet spots left by the little people's feet. Pa said they must have dried up because it was so warm in the house. She never questioned where presents came from again.

The year Pa passed away, we didn't celebrate Christmas. A year later we have a feast on the anniversary of the day he left us, but we weren't looking forward to Christmas, because we knew we would all be thinking of him and missing him terribly. On Christmas eve we gathered and tried to be cheerful, and we followed our old custom of sneaking through our rooms during the night to put our presents for one another under the tree. The next morning we got up determined to hide our heavy hearts. My brother, the one born in June, was the last to get up, and he went straight to the window. "Come and look at this!" he called. We all went to the window, and there on the window sill were tiny footprints in the snow. For the rest of the day, we didn't have to pretend to be jolly. Our good spirits were genuine.

It was my brother, the one born to bring sunshine and warmth into the world, who put those footprints in the snow. My head knows that. But my heart knows it was the spirit of our father that guided him to do it. And every year, our best gift is always the memory of Pa, forever alive, forever fresh, forever reminding us of the true spirit of Christmas.

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Film festival presents a tribute to Chief Dan George

By Jackie Bissley
Windspeaker Correspondent

SAN FRANCISCO, Calif.

More than 1,000 people packed the Palace of Fine Arts in San Francisco on Nov. 14 for the 23rd Annual American Indian Motion Picture Award ceremony.

The evening began with the screening of four new music videos. *5 O'clock World*, featuring country recording artist Hal Ketchum, marked the directorial debut of Glen DiVincenzo (Makah) who's employed as a steady camera operator in Los Angeles. *Ways of the Glades* was performed and written by Chief Jim Billie of the Seminole Tribe and told a contemporary story about the tribe's recent run-in with the American government over hunting rights.

Canada's Tom Jackson premiered his new video, *Before the Owl Calls My Name*, a song about finding the way home in time, and director Chris Eyre (*Smoke Signals*) hooked up with Indigenous, a young blues/rock band from the Yankton Reservation in South Dakota, for their brilliant video *Things We Do*.

The festival then featured the American premiere of Loretta Todd's documentary *Today is a Good Day: Remembering Chief Dan George*. Todd's film gives an intimate and candid retrospect of the life of an extraordinary man through stories told by his children and actors he worked with. Dustin Hoffman reflected on a friendship that started when they worked together on the film *Little Big Man*.

Before the presentations



JACKIE BISSLEY

Tina Keeper won Best Actress for her role in the film *In The Blue Ground: A North of 60 Movie* and Evan Adams won Best Actor for his role in *Smoke Signals* at the American Indian Motion Picture Awards.

commenced, festival founder/director Mike Smith paid homage to George and reminisced about sharing popcorn and soda with the late chief back in 1973 at a screening of *Little Big Man*: a film he credits as "being the first film that really showed the other side of Native people, the love and the respect of family and culture. It really is the most important film in our current film history."

As a tribute to the chief, Mike Smith opened the awards evening with the speech that Chief Dan George gave at the very first American

Indian Film Festival in 1975. In one of the most moving speeches remembered, Chief

Dan George's words resonated in the hearts of the audience, and respect and warmth was reflected in their silence and tears.

The first award of the evening was presented to Dan Golding for Best Live Short Subject, *When the Fire Dims*. Next up was 11-year-old Joseph Ashton who won the Horizon Award for Acting for his portrayal of the young boy who is separated from his family and sent to residential school in the film *The Education of Little Tree*.

In his acceptance speech, Ashton said, "I'm glad as a child actor that I can be a positive influence in the film industry. This is an important movie to me and

an important part of my heritage." Ashton has appeared on *Dr. Quinn: Medicine Woman*, *Walker Texas Ranger* and is currently co-starring in the CBS series, *LA Doctors*.

The Horizon Award for Filmmaking was presented to Ian Skorodin for *Tushka*.

A Matter of Trust by Rod Carleton from Canada won the Best Public Service award for its portrayal of a policing operation in Vancouver's east side where a Native Liaison Society works hand-in-hand with the police.

Rita Coolidge was honored with an Eagle Spirit Award for a musical career that spans 30 years. Coolidge was clearly moved and said if there was one audience she hoped she reached, it was the children, "and if I've contributed in getting a message to them in some small way, then I've achieved something I'm proud of."

The second Eagle Spirit Award was presented to Janeen Antoine, founder/director of American Indian Contemporary Arts, for her continued support of Native artists. Antoine reminded the audience that January 1999 marks the anniversary of the Californian gold rush and hoped the Native community in the Bay area would help demonstrate to California and the public the impact the gold rush had on Californian Indian people.

Loretta Todd won best documentary short for *Today is a Good Day: Remembering Chief Dan George*. Todd acknowledged the George family members for their generosity in sharing their stories about their father and

mother, Amy George.

"There's a story about Dan that when he used to look, he looked with slow eyes and where he looked you would want to look also. And I think that talks not just about where he looked with his eyes, but where he looked with his heart," said Todd in her acceptance speech.

Actor/singer Floyd Westerman presented the Producer's Award for the United States to Valerie Red-Horse, Dawn Jackson and Yvonne Russo for the feature film *Naturally, Native*, a contemporary story of three sisters who embark on their own business venture.

The Canadian Producer Award went to the producers of *Big Bear*, an epic story following the life of Plains leader Chief *Big Bear* played by Gordon Tootoosis.

The group Indigenous won for Best Music Video, *Things We Do*. This young band has been selling out venues across the United States, earning respect and praise from Bonnie Raitt and Johnny Lang, just to mention a few. This video should easily make it onto Much Music and VH1 (given a chance).

Tom Jackson accepted the award for Best Song, *Before the Owl Calls My Name*, part of a project designed to raise money for the Canadian Association of Food Banks.

Actress Sheila Tousey presented the Best Actress in a Supporting Role to Irene Bedard for her role as Suzy Song in the feature *Smoke Signals*.

(see Film awards page 20.)

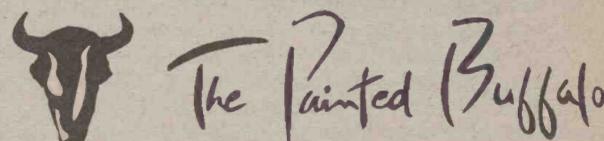
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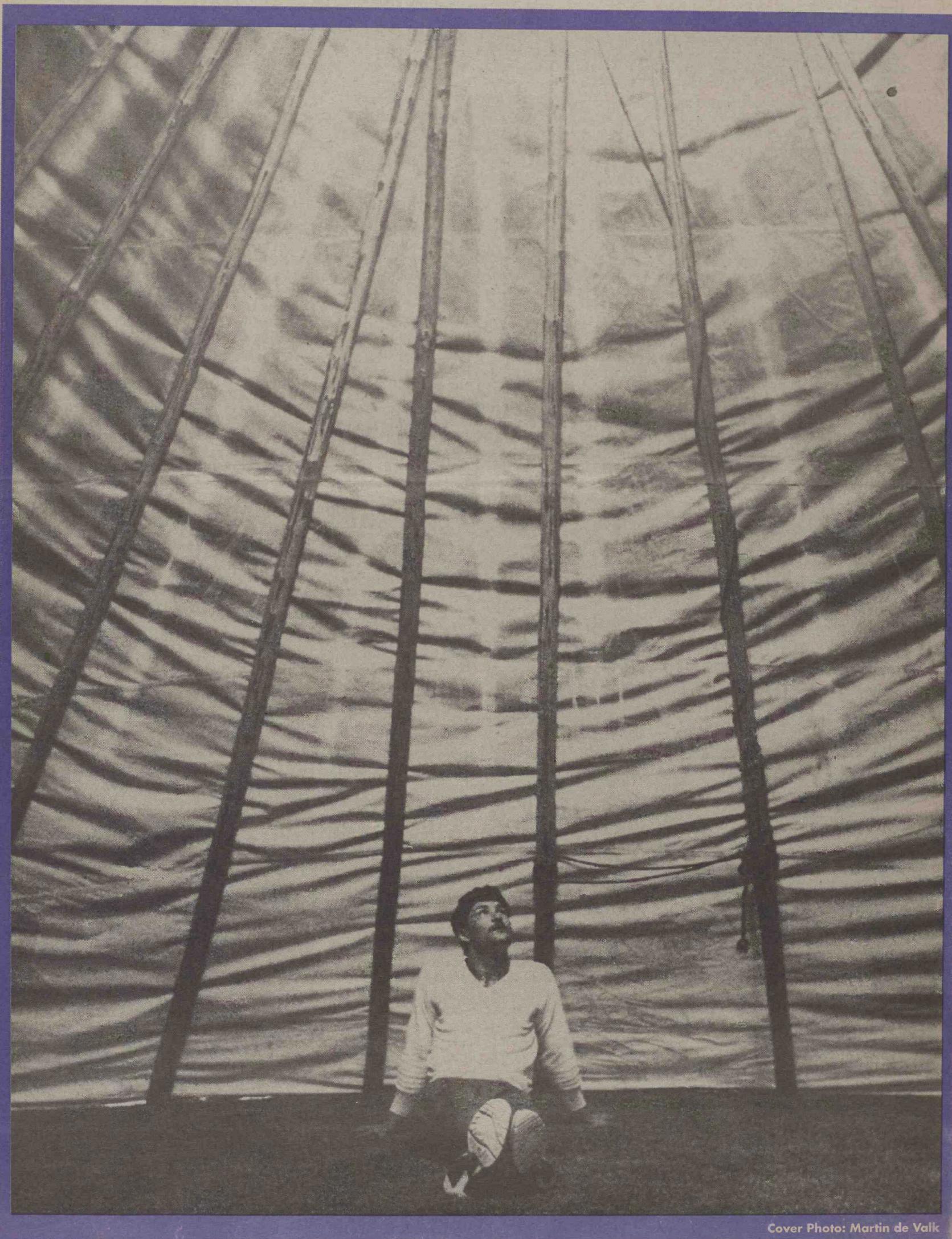
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Aboriginal People and Corrections — Past, Present and Future



Cover Photo: Martin de Valk

Correctional Service of Canada ... Developing Aboriginal Community Partnerships

By Mr. Dale LeClair

Manager, Aboriginal Community Relations, Correctional Service of Canada

The magnitude of the issues affecting Aboriginal offenders and Correctional Service of Canada (CSC) is underscored by the significant number of Aboriginal people who find themselves under the care and custody of the Canadian state. Aboriginal people comprise approximately 3% of Canada's population, however, they currently represent approximately 16% of federal offenders.

While these figures are alarming it is apparent that the proportion of Aboriginal offenders in the federal system is increasing. The number of Aboriginal offenders in the federal system rose from 1143 in April of 1987 to 2083 in December of 1997. This represents a 46% population increase over a nine-year period compared to an 18% increase for non-Aboriginal offenders for the same time period.¹

Identifying the Problems

In 1987, statistics collected by the Correctional Service of Canada indicated that Aboriginal people were greatly over-represented in federal institutions. Those unfavourable statistics prompted the Commissioner of CSC and the Solicitor General of Canada to establish a Task Force on Aboriginal Peoples in Federal Corrections.² The Task Force represented the most comprehensive and far-reaching effort to date, in dealing with Aboriginal people in corrections. In examining the number of Aboriginal people incarcerated in federal institutions, the Task Force found that the full extent of the problem was not known because the statistics underestimate the extent of Aboriginal representation.³ While accurate data was not forthcoming in 1987, the available data was alarming!

- Aboriginal people were found to be disproportionately represented in federal institutions;
- the growth rate of Aboriginal offenders was increasing, while the non-Aboriginal growth rate was in decline (-1.3%);
- Aboriginal offenders were more likely to be detained in multi-levelled or maximum security facilities than their non-Aboriginal counterparts;
- Aboriginal offenders were less likely than other federal inmates to be released on full parole instead of mandatory supervision;
- The proportion of Aboriginal offenders on full parole and mandatory supervision was only 18.3 percent compared to 42.1 percent for non-Aboriginal offenders;
- Aboriginal offenders were less likely to serve their sentences in their home communities;
- Aboriginal offenders were more likely to have their release revoked than any other group of offenders; and
- Aboriginal offenders serve a greater portion of their sentences prior to being paroled.

Current State of Affairs: Ten years Later

The statistical analysis in the past year has indicated that Aboriginal people are still over-represented in the criminal justice system:

- Aboriginal offenders were more likely than non-Aboriginal offenders to be serving their sentence in an institution rather than in their community on supervision. Aboriginal offenders make up 16% of the federal incarcerated population while they comprise 10% of the population under supervision.
- Aboriginal offenders were more likely to be released on statutory release than on full parole. Of the 609 Aboriginal people on federal day, full, or statutory release supervision, 14% (87) were on day parole, 38% (230) were on full parole, and 48% (292) were on statutory release. Comparable figures for the non-Aboriginal supervised population are: 12% (779) on day parole; 59% (3,744) on full parole; and 29% (1,826) on statutory release.
- The higher proportion of Aboriginal offenders on statutory release may partially account for the greater numbers incarcerated as offenders released on statutory

release remain incarcerated for a larger percentage of their sentence.

- Aboriginal offenders were less likely to be granted full parole. Comparatively, in 1996/97, the federal full parole grant rate for Aboriginal offenders was 34%, while it was 41% for non-Aboriginal offenders.

- Aboriginal full parolees were granted parole later in their sentence than non-Aboriginal offenders. Over the five year period 1992/93-1996/97, the average proportion of sentence served prior to first release on full parole for definite sentenced non-Aboriginal offenders was 39% compared to 41% for Aboriginal offenders.

One factor that could account for differences in full parole grant rates and time served post Parole Eligibility Date (PED) is the higher rate at which Aboriginal offenders (61%) waived, postponed, or withdrew from their full parole hearing compared to non-Aboriginal offenders (53%). The waiver rate in the Pacific region was high for both groups of offenders (69% and 64% respectively). These findings may partially explain the proportionately larger Aboriginal institutional population and the greater non-Aboriginal supervision population. Offenders released on statutory release or warrant expiry are released later in their sentence, and serve a greater part of their sentence in institutions. On the other hand, offenders released on full parole serve more of their sentence in the community.

Aboriginal offenders were less likely to successfully complete their supervision period in the community and more likely to be revoked for a technical violation than were non-Aboriginal offenders. This finding suggested that Aboriginal offenders posed a higher risk, however, it was impossible from the data available to identify whether the apparent increased level of risk was real or perceived or whether risk management standards were consistent across regions and ethnicity.

- Aboriginal offenders were less likely to complete their supervision period in the community:

- 53% of Aboriginal offenders completed their full parole supervision compared to 66% of non-Aboriginal full parolees; and,

- about half (48%) of Aboriginal offenders released on statutory release reached their warrant expiry date compared to 58% of non-Aboriginal offenders.

Aboriginal offenders were more likely to be revoked:

- 23% of Aboriginal day parolees were revoked compared to 17% of non-Aboriginal day parolees;

- 46% of Aboriginal offenders on full parole supervision were revoked compared to 32% of non-Aboriginal full parolees; and,

- over half (51%) of Aboriginal offenders released on statutory release were revoked compared to 41% of non-Aboriginal offenders.

Aboriginal offenders were more likely to be returned to prison for a technical violation (i.e. breaking curfew) of release conditions:

- 20% of Aboriginal day parolees were revoked for a violation of conditions compared to 14% non-Aboriginal day parolees;

- one-third of Aboriginal full parolees (33%) were reincarcerated for a technical violation of parole compared to 21% of non-Aboriginal full parolees; and,

- 39% of Aboriginal statutory releases were revoked for technical violations compared to 29% of non-Aboriginal statutory releases.

The current review indicates the need for better post-release program and support services, which must emphasize transitional reintegration of Aboriginal offenders back into the Aboriginal community.

Aboriginal Community Corrections

Community Corrections is an important component of the correctional process and is a significant indicator of how well the Correctional Service of Canada is achieving its mission. If CSC is successful in maintaining

the offender in the community in a healthy and safe manner, then the correctional process is working.

To date, approximately 30 percent of all federally sentenced offenders are in the community, usually housed in Community Release Facilities, Community Correctional Centres, or in private home placements. Most offenders are nonviolent, low-risk offenders that are and should be maintained in the community in some form or other.

CSC is currently trying to reintegrate as many low-risk offenders as safely possible. To achieve this goal it will require major procedural changes in the correctional process and it will eventually require a corporate paradigm shift away from the traditional correctional philosophy, which emphasizes highly structured institutional settings. In order to ensure that the correctional process meets its objective of protecting society and assisting offenders in returning to mainstream society, CSC will need to re-evaluate and become more confident in the ability of all communities to provide non-traditional custody arrangements, treatment programs and services that could be delivered to federal offenders in community settings. More importantly, if CSC is to meet its objective of increasing offender reintegration, it must be committed to moving more of the correctional dollar in developing new community partnerships and arrangements.

Healing in The Community

Aboriginal community involvement in an offender's healing process is considered an integral part of his or her reintegration. CSC believes that the success of Aboriginal Community Corrections will hinge on the involvement of Aboriginal communities in the correctional process. Ideally, new relationships with communities will lead to the facilitation of safe and successful reintegration of the Aboriginal offender back into his/her home community.

CSC is committed, through correctional legislation and policy, to the principle that successful reintegration of Aboriginal offenders will only be achieved with the involvement of Aboriginal communities in the correctional mandate. CSC is also cognisant and committed to the principle that Aboriginal offenders should be provided effective cultural and spiritual programs and that these programs should be delivered in an environment where they will have the greatest effect.

In order to achieve these principles, CSC has sought the advice of Aboriginal communities and respected Elders. The Elders describe the Aboriginal community as the necessary bond for an Aboriginal offender's successful return to society. Without community support the offender will constantly struggle to find his or her way. The Elders believe that the community is a place where offenders can walk and talk with individuals who can truly understand what it means to be an Aboriginal person in a non-Aboriginal world.

The Elders say it is the community that reminds them of where Aboriginal people came from and where they are going. It is the community that will not allow them to forget about all those who have passed before, and those that will succeed them - they will be home among their people. It is here that the offenders will find strength to change and become effective members of society.

¹ EIS data run April 1997

² Originally titled Task Force on the Reintegration of Aboriginal Offenders as Law Abiding Citizens.

³ Correctional Service of Canada, Task Force on Aboriginal Peoples in Federal Corrections, Final Report, 1988, p. 5.

Assin



For centuries, Aboriginal people lived by their own rules. The rules were different because of that, crime was different.

Today, federal jails in Canada are full of Aboriginal people who make up only 3% of the population.

Centuries ago, when a crime was committed, only 10 per cent of the population was involved. There was no need for them. Our community.

The young were brought up in the community and other community members were along.

The youth of the community were brought up correctly and determined. They would tell the youth stories about how their lives would change and how the community's future would be different if they didn't learn the values of their people.

"So naturally, crime was different, unheard of," said Morley, a spiritual Elder with the Algonquin Tribe.

When a crime did take place, it would determine the punishment.

For crimes like stealing, the community would catch the offender and would not be tolerated.

Punishment was also different. It was an eye to crime.

"As an older person, I know that weren't getting along. If one member of the community was at fault," said Crow. "You wouldn't let an irresponsible person be a part of the community. You would help them."

For worse offences, like child abuse, the punishment was different and effective.

"The chances are that if you were a part of the community, you wouldn't let a part of the community be a part of the community."

The death sentence was different. It was out immediately. Crow says, in most cases, as a punishment.

Since most tribes were nomadic, the person was not punished in elements which were different.

"That was just the way of life. The laws were very different. They were common sense, Crow says.

The laws regarding punishment were the "tools" used by the community, he said.

That way of life and how crime was never a problem. It was all automatic.

"It was all automatic. It was part of the culture," he said. "It was man came."

It was then that the Aboriginal communities were different. "From their first contact with our people," Crow continues.

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For centuries, Aboriginal people in Canada lived by their own rules. The rules were simple and effective, and because of that, crime and punishment were rare.

Today, federal jails in Canada have an average 18 per cent Aboriginal population. This coming from a people who make up only three per cent of the country's population.

Centuries ago, when Aboriginal people made up 100 per cent of the population, there were no jails. There was no need for them. Order was maintained by the community.

The young were brought up with the teachings of Elders and other community members who had skills to pass along.

The youth of the community were taught how to live correctly and determine right from wrong. Elders would tell the youth stories about how their lives would change and how the community's future would alter if they didn't learn the values of their people.

"So naturally, crime was almost unheard of," said Morris Crow, a spiritual Elder with Alberta's Blood Tribe.

When a crime did take place, he said, the community would determine the punishment.

For crimes like stealing food or a horse, Crow said the community would caution the offender and tell them it would not be tolerated again.

Punishment was also dealt to those who turned a blind eye to crime.

"As an older person, if you bypassed a couple of kids that weren't getting along and you didn't help them, and if one member of the community saw that, you would be at fault," said Crow. "You would be labelled as a very irresponsible person because you should've stopped to help them."

For worse offences, like rape, murder or crimes against children, the punishment was severe, but again, simple and effective.

"The chances are that they would probably kill you, or if not, leave you by yourself and you would no longer be a part of the community," said Crow.

The death sentence or banishment would be carried out immediately. Crow said banishment would also end up, in most cases, as a death sentence.

Since most tribes were nomadic and followed the buffalo, the person was left alone to find food and shelter in elements which weren't favorable.

"That was just the way it was," said Crow.

The laws were very rarely written down. The majority were common sense, Crow said.

The laws regarding conduct of community members were the "tools" used to continue the survival of the people, he said.

That way of life continued for centuries. Crow said crime was never a problem.

"It was all automatic. You grew up with it and it became part of the culture," he said. "That was before the white man came."

It was then that things began to change for the Aboriginal communities.

"From their first contact, they tried everything to demolish our people," Crow continued.

Spiritual ceremonies, education, medicines and basic freedoms were all affected by new laws brought to North America by the European settlers. Traditions were

outlawed by the authorities. From the latter part of the 18th century, the Northwest Mounted Police and Indian agents would see to it that the Aboriginal communities respected the new laws. (It was only within the last few years that the sun dance returned to the Blood Reserve.)

For most Native people, the new laws were hard to understand. Suddenly, the ways of the people that had been part of their existence for generations were torn from them and altered.

Part of that change came in the form of industrial and residential boarding schools. Operated by religious groups from European countries, with the full support of the Canadian government, they were intended to teach young Native children a new religion and new lifestyle.

The boarding schools spread across Canada during the time of Confederation. Thousands of young Aboriginal

The youth of the community were taught ... to determine right from wrong. Elders would tell the youth stories of how their lives would change and how the community's future would alter if they didn't learn the values of their people.

people were ordered to attend in the schools. In many cases, the government would sweep communities to take the children.

"Laura" is a product of those residential school years. She, her parents and grandparents were all sent to the schools.

The end result for the 49-year-old woman has been a very troubled life, huge emotional scars and a son who is serving time in a federal penitentiary.

From her grandparents' days in the schools to her son's incarceration is a very long path, she said, "but it is all connected... I definitely think so."

It is because of her son's imprisonment that "Laura" doesn't want to give her real name. She also doesn't want her son's location to be divulged.

What she did say is that she lives in British Columbia and her son is doing time for impaired driving causing death, and she is still trying to heal. Part of her affliction is a deep-rooted fear of the government and what it can do. She is fearful for her son while he is in one of Canada's prisons. "Laura" does not trust the system.

For herself and her family, that lack of trust has been generations in the making. Because of the residential schools, she said, her family and thousands of others lost their identities.

Even though they didn't go to boarding schools, her own children suffered later on in the cycle from parental neglect, a legacy of the boarding school experience.

"I gave them the bare essentials, because I didn't know how to do it any better. It affected me as a parent and it has affected my kids."

"Laura" has also looked back further than the boarding school era for reasons why her son and so many other Aboriginal people are in Canada's jails today.

Alcohol has long been a problem for the Native person, she said. Today, when she visits a jail, just about every Native inmate is there for a crime which involved alcohol.

Historically, alcohol and Aboriginal people was not a problem before the arrival of the European settlers, she said.

"Alcohol came to a people who had never experienced anything like that, and it came at a very vulnerable time in their lives," she said.

With the arrival of the white man, the herds of buffalo, long hunted for food, clothing and shelter, were decimated. Soon the buffalo was on the verge of extinction—likewise, the Aboriginal peoples' way of life.

The Native people saw the threat to their culture and history. The white man offered them alcohol as a solution, she said.

"[The Native people] knew they were at the end of something they had known for centuries and the alcohol was a total escape," she said. "They went through a severe mourning for their culture and everything they were losing."

Laura said that mourning period still continues today.

Don McCaskill, a professor of Native Studies at Ontario's Trent University, has researched the patterns of criminality in Aboriginal people for the Solicitor General's

office. He doesn't see such a strong connection between the residential schools, the general oppression suffered by Canada's Native people, and the high number of Native people in prisons.

"I think perhaps indirectly, very indirectly, if that were the case, then people would have been

getting into trouble in the 1930s and '40s, and that didn't happen," he said. "Historically, there wasn't a pattern of crime of the Aboriginal community before the justice system until the 1950s."

Although not denying there may have been problems stemming from oppression within the Aboriginal communities, McCaskill said the integration of Native people and the white society may have been the main reason why the prison numbers started to increase at about the same time.

"It was in that period of time — the mid-1950s and '60s — when Aboriginal people started moving into the cities to compete and look for jobs."

Fitting in, however, was difficult. "There was a lot of discrimination at that time and they were getting blocked," he said.

This resulted in frustration, which led many Aboriginal people to break the law. The initial crimes committed were against society in general.

As the years passed, more and more Aboriginal people entered the prison system for more serious crimes. Many offenders were no longer the lost, scared and naive Aboriginal people who first got caught up in the unfamiliar system.

"The Aboriginal inmates there now are fairly sophisticated. They know the system and are not afraid of it," he said.

So what can be done, or can anything be done? McCaskill said steps have been taken to help deal with the rising numbers of Aboriginals in jail, and many of those steps are a fall-back to traditional times.

"There's a major cultural revolution taking place," he said. And while some of that culture is being learned and taught in the prison system under new culturally sensitive programming, the communities also need to be teaching the people about their heritage and making others aware of that history.

Education is very important in reducing the numbers entering the prison system. If that can be done, McCaskill said the answer to reducing the number of Aboriginal inmates in prisons is simple.

"There has to be less people going in."

Too many Aboriginal prisoners:

Correctional Service of Canada (CSC) officials know they have the toughest job in government. They deal with the people that society has rejected. There are plenty of reasons why people don't fit in; psychological reasons, financial reasons, social reasons, cultural differences, etc.

But what if the main underlying reason that puts one group of people into continuing conflict with the authority of the establishment is political?

Aboriginal people represent 16 per cent of the federal prison population in Canada.

That's almost five times the number that should be behind bars, if all other things were equal, since Aboriginal people make up only about three per cent of the general population.

So, something is very definitely wrong here. But what is it?

Do Indigenous people really resemble their stereotype? Are they more predisposed to exhibit criminal behavior? Some would say that the only thing that could explain why any group is five times more likely to be convicted of a serious criminal offense is that there's something wrong with the people who make up that group.

History plays the key role here. No Aboriginal person can ever really forget that his or her homeland was taken, that his or her people live in poverty on the margins of society, and are desperately fighting to hold on to their traditional ways of life. There's anger; there's embarrassment; there's resentment towards the authorities who represent the people who are cashing in on the stolen land and resources.

Dr. Dara Culhane, a Simon Fraser University professor of Anthropology, sums up the resentment that Aboriginal people in Canada feel in her recently released book entitled, *The Pleasure of the Crown*. In the book, Culhane examines the history of colonialism in the province of British Columbia.

"How did the British Crown acquire its rights to the territory we now call British Columbia?" she writes.

"Many Canadians would respond, with pride, that unlike Americans, we gained sovereignty over the lands we live on, and established political jurisdiction over its Indigenous inhabitants, through the rule of law, rather than by military force.

"In fact, the Crown acquired its title to First Nations' lands and

resources by simply asserting sovereignty and ignoring Aboriginal title in contravention of British colonial law. British and then Euro-Canadian rule was enacted by sheer force of numbers as settlers overwhelmed fragments of Aboriginal populations who had survived the first waves of epidemic diseases brought by European fur traders during the 18th century. Aboriginal people were simply deemed, by law, not to exist. The colonists then established their own legal regime that validated their self-proclaimed sovereignty and jurisdiction. For more than 100 years, the governments and the courts of the Province of British Columbia have defended their predecessors' initial trespass on Aboriginal lands, and their transgression of British law, by whatever means necessary: coercion, deceit, compromise, seduction, force, Law."

Even the most outspoken critic of Canada's treatment of Aboriginal peoples would agree that it would be a gross over-simplification to say that anger and frustration from a long history of oppression are the cause of every crime committed by an Aboriginal person.

"The notion that Aboriginal people are political prisoners as opposed to criminals is one that needs to be explored," said Roland Chrisjohn, a former practicing psychologist of Onieda heritage who has worked with Aboriginal prisoners. "That's very simplistic, of course. It's far more complicated than that, but... people aren't evil. People do evil things when they're put in situations where they can't think of anything else to do."

Experts agree that the initial insult from the British colonizers — the unchallenged racist notion that Europeans were superior to the Indigenous peoples in North America and therefore had the right to take their land and treat them as though they were wild animals without fundamental human rights — was the spark, the beginning of a long, demoralizing history of well-organized, carefully-planned oppression.

In a paper delivered to a workshop at the Western Judicial Education Centre in 1990, Murray Sinclair, an Aboriginal man, Associate Chief Judge of the Provincial Court of Manitoba, tried to explain to a gathering which included his fellow judges, Crown attorneys, defense attorneys and other court officials just how that history

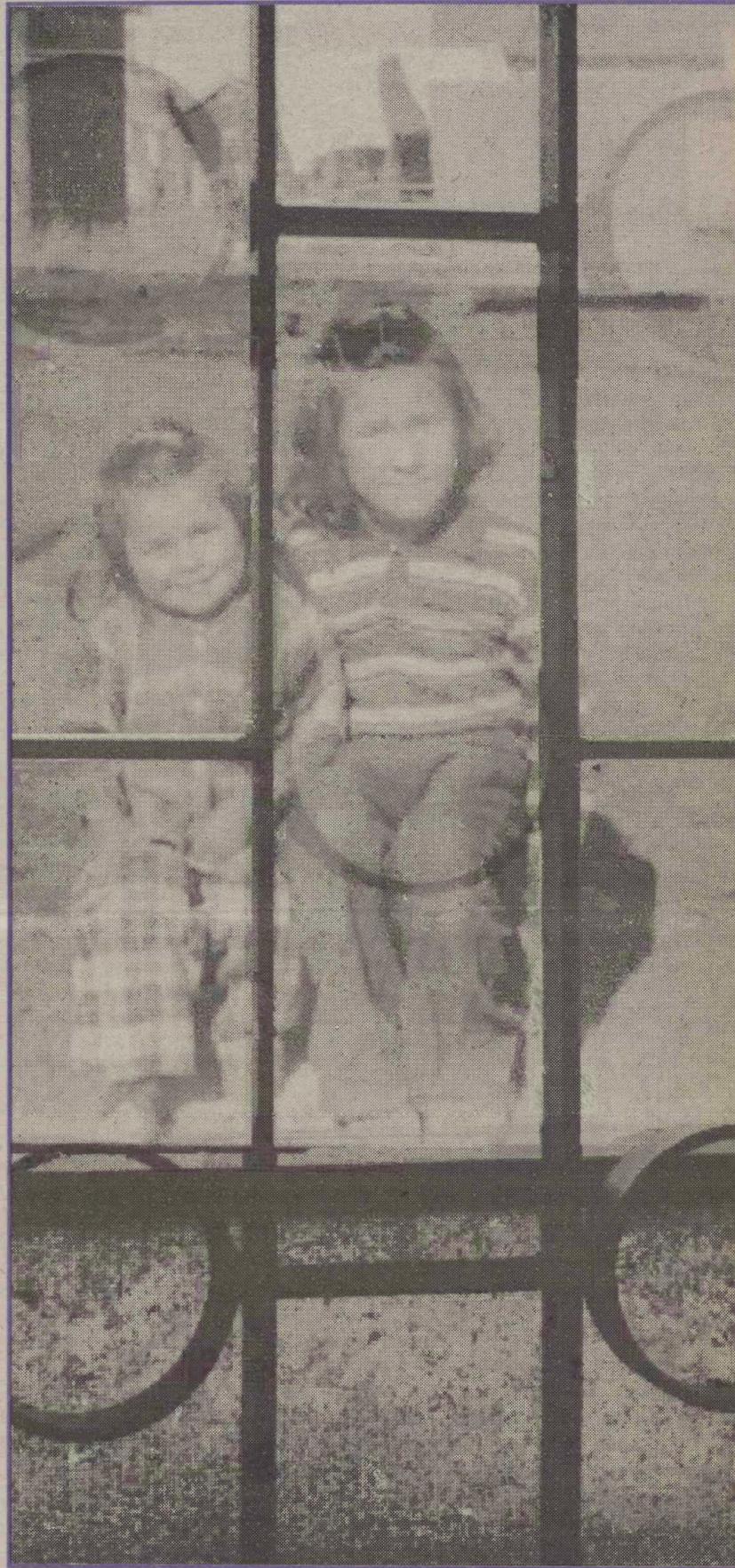


Photo Illustration: Paul Macedo

Experts agree that the initial insult from the British colonizers — the unchallenged racist notion that Europeans were superior to the Indigenous peoples in North America and therefore had the right to take their land and treat them as though they were wild animals without fundamental human rights — was the spark, the beginning of a long, demoralizing history of well-organized, carefully-planned oppression.

has contributed to the conflict between Canada's justice system and Aboriginal people.

"People have talked about the manner in which Aboriginal people have been treated in this country as cultural genocide — a rather dramatic, if not wholly accurate, phrase."

"The phrase is intended to convey the concept that past government policies and efforts were aimed at 'killing' the cultures of various tribes," the judge wrote. "Other writers have coined the phrase 'ethnocide' to better capture the flavor of what went on, but the two

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No Aboriginal person can ever really forget that his or her homeland was taken, that his or her people live in poverty on the margins of society, desperately fighting to hold on to their traditional ways of life.

phrases mean the same — that the culture of the people is to be done away with. The difference, if indeed there is one, is that the genocidist believes that the target group must be destroyed. The ethnocidist believes that the target group can or must be saved, and the inferior culture to which the members of the target group belong must be destroyed. In doing so, the target group can be saved from a life of barbarism or paganism or backwardness.”

Judge Sinclair went on to point out that there is a misguided sort of benevolence that motivates the actions of the ethnocidist. The fundamental assumption remains: one group believes it knows what is best for another group and is willing to employ “strong medicine” to do what it thinks is best.

“Past and present governments in Canada, both federal and provincial, have practiced ethnocide,” he continued. “Past and present educational systems in our country have been practitioners of ethnocide. Past and present administrations of justice in our country have been practitioners of ethnocide.”

“There was and still is a, generally unspoken, belief in all that was done, that Aboriginal people, and their cultures, beliefs and customs, were just not capable of dealing with the complicated and complex social problems of the day; that western civilization with its emphasis on and respect for professional training and specialization still holds the answers and is a better road to travel on than the Aboriginal one. Such a belief is part of the problem we face in coming to grips with the issue of the failure of the justice system for Aboriginal people.”

Sinclair urged his colleagues to consider the idea that Aboriginal people got along fine without any help from Europeans for thousands of years. He told them that Aboriginal people would not respond to any well-intentioned attempts to help them unless there was a genuine respect for their culture and their history behind that attempt.

“The sad truth is, as we are now discovering — and what Indian people have known all along — is that

the cure has only worsened the condition,” he said.

The judge then proceeded to prove his case in a lawyerly fashion, telling his audience about special amendments to the Indian Act in the 1880s which outlawed the potlatch and sun dance and created the residential school system. He talked about the “pass system” which effectively confined Aboriginal people to their reserves and prevented them from working in nearby towns or visiting their children in the residential schools. He talked about the enfranchisement laws which were designed to strip an Aboriginal person of treaty or Aboriginal rights.

He continued into the 1890s and the Indian Act changes which stripped traditional councils of their powers and imposed band councils, which made it illegal for a lawyer to represent a band in an action against the government. Sinclair made note of the section of the Indian Act which defined a “person” as “anyone other than an Indian.”

“The absence of traditional leadership, the removal of tribal institutions and the lack of appropriate replacement with

including the correctional system — is reaping the bitter harvest of those ethnocidal actions and attitudes.

Correctional Service of Canada officials point to the year 1970 as a turning point in the way the federal and provincial correctional systems regarded the Aboriginal people they were required to incarcerate. That year, a federal-provincial conference was held in Edmonton.

Departmental statistics alarmed senior bureaucrats in the Solicitor General. The statistics showed that Aboriginal people were over-represented in Canada’s jails and prisons. It was a phenomenon that began in the 1950s and was consistently getting worse. In fact, Aboriginal peoples formed, and continue to form, the largest minority group of offenders within the federal corrections system.

Judge Sinclair points out that the 1950s were the time when Aboriginal people were granted the “right” to obtain and drink alcohol. He sees that as a turning point because the social depression he describes would lead Aboriginal people to escape a horrible reality with mood altering substances. The combination has

I spoke to them, I said that when Big Bear came to prison, he had not committed a crime. He was a political prisoner. They understood what that meant. Few of our people are political prisoners in the same sense as Big Bear. Still, many of them are in jail simply because they are First Nations people and are therefore given harsher treatment in the criminal justice system.”

The findings of the officials who gathered in Edmonton in 1970 led to a new approach by CSC, an approach which recognized that Aboriginal people needed the system to be aware of the special problems that living under the Indian Act had created for them.

That recognition led to the development of healing programs with an Aboriginal cultural component for prisoners and has led, in turn, to a steady evolution of more tolerant and enlightened acceptance of Aboriginal culture inside Canada’s penitentiaries.

The pace of change accelerated in 1988, guided along by a working committee of seven bureaucrats from a variety of federal agencies including the Solicitor General, Indian Affairs, the National Parole Board and Correctional Service of Canada,

which formed a task force to look at ways to reduce the number of Aboriginal people in the correctional system.

This Task Force on Aboriginal Peoples in Federal corrections was established in March 1987. The first principle of the task

force limits its activities to “matters within the Solicitor General’s responsibilities while recognizing that many of the problems leading to the over-representation of Aboriginal people in federal prisons are unrelated to the role of the Solicitor General.”

That means that the root problem, described by Judge Sinclair as ethnocide, could not be dealt with by the task force. But undoing the damage of more than a century of systematic racism is no simple task.

Recent initiatives by CSC have given some Aboriginal leaders a glimmer of hope that the Government of Canada can be persuaded to look at the real problem and really do something about it.

“The notion that Aboriginal people are political prisoners as opposed to criminals is one that needs to be explored...That’s very simplistic, of course. It’s far more complicated than that. But ... people aren’t evil. People do evil things when they’re put in situations where they can’t think of anything else to do.”

— Roland Chrisjohn, psychologist of Onieda heritage who has worked with Aboriginal prisoners.

Canadian models or institutions led almost inevitably, in some places, to situations bordering on social chaos,” Sinclair added. “In a strange sort of way, this state of affairs — an almost direct result of the ethnocidal policies mentioned — reinforced the unspoken belief that Indian people were inherently inferior. The result of the practice confirmed its premise — a true self-fulfilling prophecy.”

The social chaos Judge Sinclair described led to what he called a “social depression” amongst Aboriginal people. The act of stripping entire peoples of their heart and soul, their social orders and cultures, led to a mass depression and a sense of powerlessness.

Today, the entire legal system —

proved tremendously harmful.

Former Assembly of First Nations National Chief Ovide Mercredi touched on some of these issues in his 1993 book *In the Rapids*.

“I went to the penitentiary in Edmonton to visit our people who are serving time for having committed various crimes,” Mercredi recalled.

“In the place where they meet as a brotherhood, one of the walls has pictures of truly great Indian leaders, Big Bear and Poundmaker. Poundmaker went to jail with Big Bear for his involvement in the defence of his people during the Northwest Rebellion. So it should come as no great surprise to anyone that our brothers who are in prison would have these great men as their models. When

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System needs help to heal itself

Policy makers who work in the corrections field say they wage a continuing battle against public opinion. The battle can be easily described: people who are trained in correctional issues believe rehabilitation is the only method that makes sense when dealing with law-breakers. But fearful, law-abiding members of the public can't understand why — if they can obey the law and stay out of trouble — others can't. Popular wisdom suggests deterrence (or punishment) for those who are convicted of criminal offenses. The more severe the punishment, many believe, the more effective the deterrence.

This controversy is ripe for exploitation by political opportunists. When the public is scared, their elected representatives — or those who wish to become their political representatives — react by telling them what they want to hear: it's time to get tough on crime and criminals.

Correctional Service Canada policy makers are at the mercy of this variable political wind in many ways and, when it comes to Aboriginal prisoners, the added factor of racist stereotypes also comes into play.

Millard Beane, Manager of Policy and Programs for the Aboriginal Issues Branch of Correctional Service Canada, spent several years as a prison psychologist, working with inmates on the inside. He agrees that public opinion can be used or manipulated to make a tough job tougher for Correctional Service employees.

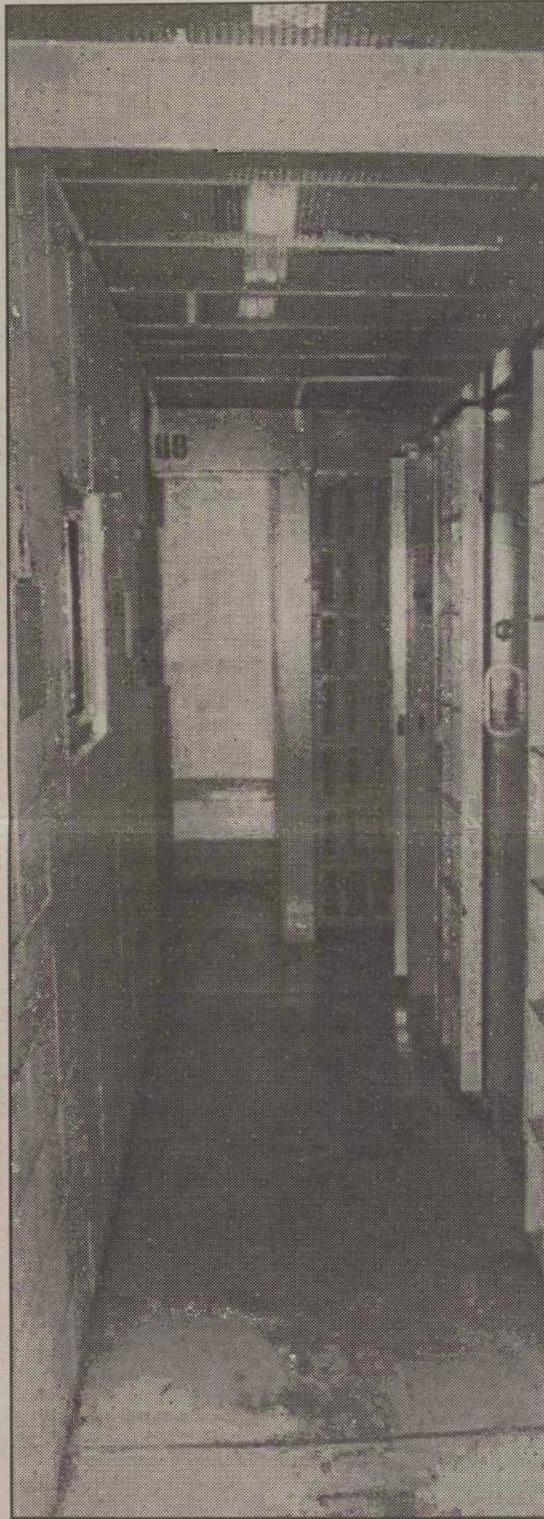
"Well, yes, it makes it more challenging," Beane said. "But it's not just with Aboriginal offenders. It's with all offenders. We believe, that since very few offenders are serving life sentences, it's better to prepare them for release because, sooner or later, they're all going to get out of prison and return to their communities."

While departmental statistics from last year show that the number of people who committed violent crimes while on parole is less than two per cent, the National Parole Board appears to be growing more cautious about granting parole to inmates. Studies show that Aboriginal people were less likely to be granted parole and more likely to have their paroles revoked even before this cautious mood became prevalent. Beane said the lower parole rates for Aboriginal prisoners is partly because a large proportion of Aboriginal offenders have been convicted of offenses involving violence and that parole board policy makes it tougher for a violent offender to get parole.

In the final report of the Solicitor General of Canada's Task Force on Aboriginal People in Federal Corrections, an entire chapter is dedicated to justifying Aboriginal-specific approaches to correctional programming. The task force concluded there are several reasons why Aboriginal people should be treated differently: i.e. The Criminal Code and *The Canadian Charter of Rights and Freedoms*. The report recognizes that Aboriginal communities are generally disadvantaged compared to mainstream communities and further recognized that there is a connection between poverty and criminal behavior; health, recognizing that traditional holistic health practices are effective in helping to rehabilitate Aboriginal prisoners; spiritual, recognizing that Aboriginal inmates respond well when they are re-united with their traditional culture because it restores the sense of self-worth that racial discrimination has eroded.

The task force report also cautions Correctional Service employees to be on the lookout for systemic discrimination.

"Even when a law or program is apparently neutral at face value," the report states, "it may have a different impact on some minority groups than on mainstream Canadians. This kind of discrimination may be termed 'systemic discrimination.' It occurs when an apparently



File photo

Popular wisdom suggests deterrence (or punishment) for those who are convicted of criminal offenses. The more severe the punishment, many believe, the more effective the deterrence.

neutral law or program has an adverse effect. As a 1985 Department of Justice discussion paper states, "It is discrimination when neutral administration and law have the effect of disadvantaging people already in need of protection under Section 15 [of the Charter]. This form of discrimination is often not readily identified; it commonly takes statistical analysis to detect it." Since equality of results — not just equality of opportunity — is the main concern of affirmative action programs, such programs must include both "equal opportunity" and "remedial" measures. Equality of opportunity alone

is not enough because the deficit situation of certain groups is such that they would continue to be seriously disadvantaged. Equality of opportunity alone will not remove the effects of past injustice."

After many years of learning about Aboriginal peoples and cultures, and many years of studying and determining root causes of the over-representation of Aboriginal people in the justice system, Correctional Service Canada has implemented several programs designed to decrease the number of Aboriginal people in Canada's jails and prisons. It is a complicated system that includes parole board decisions as well as Aboriginal-oriented programs provided to inmates.

At this moment, decision-makers for Correctional Service Canada are troubled by the Aboriginal baby boom. Aboriginal people are presently over-represented in the correctional system by a factor of five or six. Unless current trends are reversed, this will lead to a large increase in the overall prison population as the Aboriginal population rises. Some analysts say the number of Aboriginal inmates could double over the next five to 10 years from 2,037 or 14.5 per cent of the total number of prisoners on March 31, 1997 (the end of the federal government's fiscal year) to more than 4,000.

With the average annual cost of keeping an inmate in prison at \$50,375, such a dramatic surge in the Aboriginal prison population could add more than \$100 million to Correctional Service Canada's annual budget which was just over \$1 billion in 1996-97.

The Cabinet is pushing to reduce government expenditures. A 10 per cent or more increase in the annual cost of providing correctional services is not something that fits into the federal government's financial plans. Correctional Service Canada's Commissioner, Ole Ingstrup, is pushing his staff to find ways to deal with that problem.

"Our Commissioner is always saying we need to stop locking up offenders who have committed crimes which don't involve violence," said Beane. "Most people in corrections in Canada believe we shouldn't be building more prisons. The United States has over a million people incarcerated. If that worked, then the US would be the safest society in the world."

Legislative and program changes have been introduced steadily over the last several years. It costs about \$9,000 a year to supervise an offender on parole or statutory release. Correctional Service Canada is hoping to convince parole board authorities to try new programs where the offender serves his or her sentence in his community. Beane said his department is aiming to increase the number of people who are incarcerated in the community to about 50 per cent.

One way to increase the parole rate is to convince the parole board members there's little risk in letting an inmate out of jail. A federal law was changed in 1992 so that correctional officials could do just that. Beane said two sections of the *Corrections and Conditional Release Act* are geared to increase the parole rate.

"Under Section 84, when an Aboriginal offender would be released and returned to his community, the community would be notified and they would submit a plan to the parole board outlining how the offender will be supervised," Beane said. "The idea is that community involvement will leave the board more inclined to release people."

The legislative changes will allow the First Nations community to provide correctional services under an agreement with the Solicitor General. Healing lodges or halfway houses can be established right on the reserve.

"We have the Prince Albert healing lodge in operation now and we're working on a number of other similar proposals," Beane said.

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There is a current over-representation of people in correctional services. Aboriginal leaders and Provincial governments must explore together in order to address Aboriginal incarceration. It is operationally to address and develop the interventions.

The Correctional Service Canada (CSC) is a department that is one of the high number of offenders. CSC has a committee, which the Commissioner has corporate objectives for offenders and are initiating a process of disproportionate numbers committed itself to increase the number of offenders safely and reintegrated into communities.

This means that the program developed over the years for the approximate 10 per cent of the federal offender population.

What is the make up of the federal offender population in Canada?

Currently, Aboriginal people make up less than 3% of the federal offender population, yet they make up 10% of the federal offender population.

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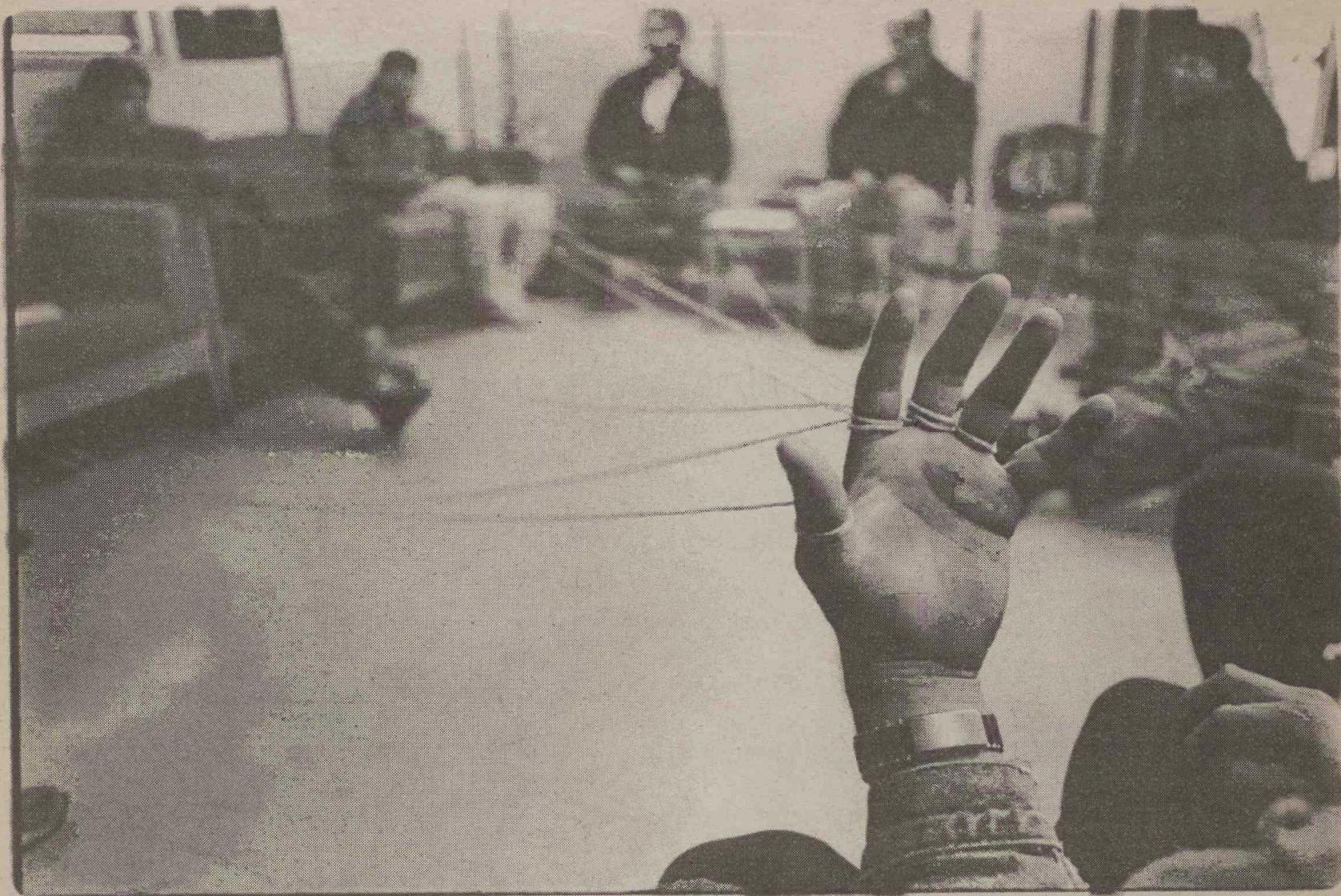
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"Native Brother Hood Circle" by Martin de Valk

The state of federal corrections for Aboriginal people in Canada

There is a current and increasing over-representation of Aboriginal people in correctional institutions. Aboriginal leaders, Federal and Provincial governments and service providers must explore ways to work together in order to stem the tide of Aboriginal incarceration, work cooperatively to address the root causes and develop the necessary interventions.

The Correctional Service of Canada (CSC) is a federal department that is currently dealing with the high numbers of aboriginal offenders. CSC's Executive Committee, which includes the Commissioner have developed a corporate objective on Aboriginal offenders and are committed to initiating a process to reduce these disproportionate numbers. CSC has committed itself to significantly increase the number of aboriginal offenders safely and successfully reintegrated into communities.

This means targets have been developed over the next few years for the approximately 2800 federal aboriginal offenders in CSC custody.

What is the make up of Aboriginal people in Canada?

Currently, Aboriginal people make up less than 3% of the Canadian population, yet they now represent 16% of the federal offender population.

The Aboriginal population is overwhelmingly young-about 10 years younger, on average, than the overall Canadian population. As a result, the Aboriginal population of that aged 35-64 will increase dramatically over the next few decades. (Over half the Aboriginal population is currently under the age of 25.) Individuals in the age group of 10 to 25 years are more likely to come into conflict with the law. This has implications for the size of the incarcerated Aboriginal population and CSC estimates that the numbers of Aboriginal people in federal corrections will increase.

What are the Aboriginal offenders experiencing?

Aboriginal offenders are more likely than non-aboriginal offenders to be serving their sentence in an institution than to be in the community under supervision. They are also more likely to be released on statutory release than on parole. Aboriginal offenders are less likely to be granted full parole and are more likely to have their parole revoked and be returned for technical violations of release conditions. For the Aboriginal offenders who are paroled, their parole date is later in their sentence compared to non-aboriginal offenders.

Who is the Aboriginal offender?

A background on the Aboriginal offender characteristics demonstrates that approximately 40% of the

population are sex offenders, many of whom were victimized as children. Approximately 75% of Aboriginal offenders have drug or alcohol related problems. In one study, 95% of the Aboriginal inmates had been in either foster homes or group homes, and many of them experienced several unsuccessful foster home placements. The majority of Aboriginal offenders (70%) were living in major urban centers when incarcerated.

What has CSC done?

The 1989 Task Force on Aboriginal Corrections provided CSC with a "blueprint" for Aboriginal Corrections activities as follows:

1. Enhanced institutional programs for Aboriginal inmates, run by Aboriginal peoples.
2. A greater access to traditional Elders, and recognition that Elders have the same status as all other spiritual leaders. (CCRA section 83. (1))
3. A greater awareness of Aboriginal cultures by CSC staff.
4. The increased corrections information made available to Aboriginal communities.
5. More involvement of Aboriginal communities and organizations in all facets of the correctional system.

The authority on the *Corrections and Conditional Release Act 1992*

authorizes the Solicitor General to enter into agreements with Aboriginal communities to provide correctional services and programs. (Section 81 and 84) Thus, it provides Aboriginal communities and organizations with varying degrees of control and custody over Aboriginal offenders and more input into the correctional decision making. It also ensures the development of culturally appropriate Aboriginal programming. (Section 80) The law makes specific provisions for the establishment of a National Aboriginal Advisory Committee. (Section 82) and, it guarantees equal status for Aboriginal Elders with other spiritual practitioners in federal institutions. (Section 83)

CSC Aboriginal Offender Service mainly through Aboriginal Elders and Native Liaison services are available in the 60 Federal correctional facilities. There are 6 halfway houses operated by Aboriginal organizations and other Aboriginal specific programs are available to Aboriginal inmates in most institutions (i.e. Way of Life, Balanced Lifestyle, and S.O.A.A.R.).

Other existing initiatives are Pê Sâkêstêw, Hobbema, the Prince Albert Spiritual Healing Lodge, the Okimaw Ohci (Women's Healing Lodge), and the Stan Daniels Healing Center.

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By Carol Adams
Windspeaker Contribu

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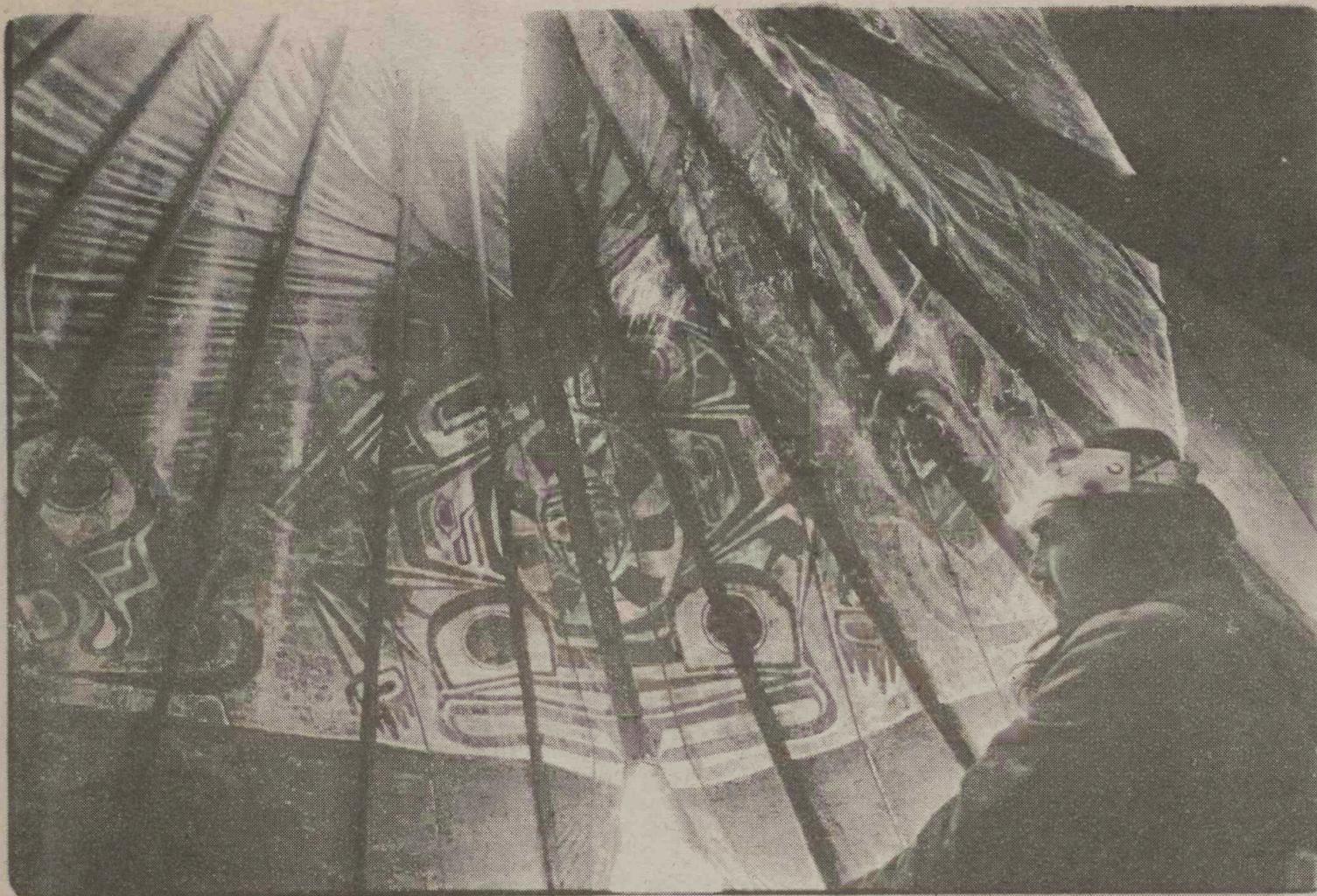
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"Teepee" by Martin de Valk

A national Aboriginal Corrections Strategy

This past year CSC developed a National Aboriginal Strategy to work towards significantly increasing the number of Aboriginal offenders safely and successfully reintegrated into the community.

The strategy addresses the development and implementation of Aboriginal programming in federal institutions. One of the reasons Aboriginal offenders may likely be staying in prison longer is that the programming offered is often not reflective of their specific needs and culture. Aboriginal people have their own sets of learning styles and tools. They encounter healing from a holistic perspective. Aboriginal programs developed by Aboriginal people is the essence of this component of the strategy. In October 1998, a National Workshop was held that launched this process and the development of a National Strategic Plan for Strengthened Aboriginal Programming in CSC. Further to this CSC has developed a research plan that has as a priority Aboriginal issues. In 1999, an international symposium is being held in March to share programming approaches with other countries encountering Indigenous peoples in their correctional systems.

Enhancing the role of Aboriginal communities is a key priority for CSC. The *Corrections and Conditional Release Act (CCRA)* provides for Sections 81 and 84 and the ability of Aboriginal communities to provide

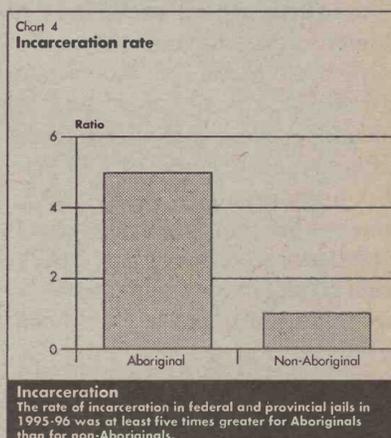
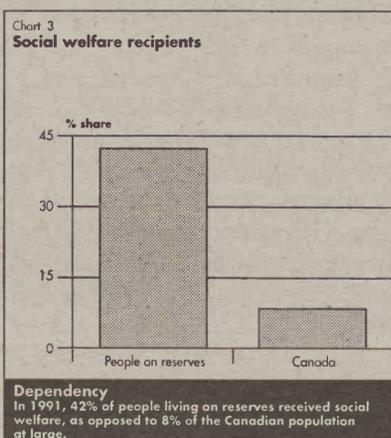
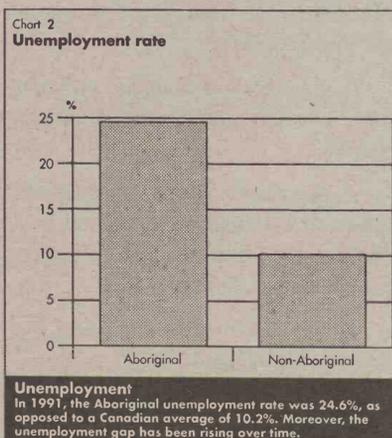
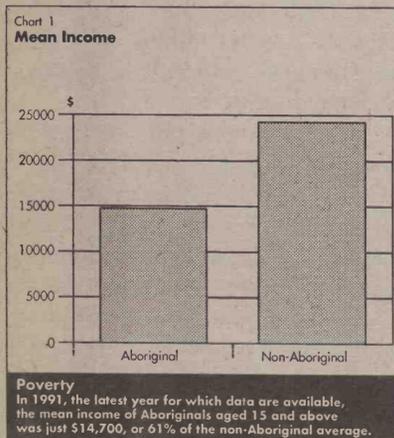
alternatives to incarceration and parole supervision in a culturally appropriate manner. CSC has developed partnership with two Aboriginal communities, Beardy's and Okemasis and Ochi-Chak-Ko-Sipi, to explore the possibility of establishing community healing lodges, that are in addition to the healing lodges currently funded. Further to this, in British Columbia, the Service is working towards the conversion of a facility near Elbow Lake to an all Aboriginal program. Agreements are also being negotiated with Alexis First Nation, Six Nations and Native Counselling Services on Section 81 Framework agreements in order to provide better correctional services to Aboriginal offenders. The Correctional Service Canada recognizes that the strength found within communities is a key element in the successful reintegration of offenders to their communities. By working together with communities CSC can begin to reduce the high level of Aboriginal people found in federal institutions through their timely and safe release.

The development of Aboriginal employment strategies for recruitment and training is also a high priority for CSC. For example, the recruitment program for new correctional officers will specifically target Aboriginal populations as potential employees. A process

is also underway to address the work conditions of Native Liaison Workers and Elders. Increased cross-cultural training is being implemented as well as the increased use of the federal Aboriginal procurement policy.

CSC has and will continue to enter into a number of relationships and joint initiatives with other federal departments addressing Aboriginal affairs. CSC is working closely with Health Canada on a joint project to identify pilot sites for offender programming in various Health Canada funded Aboriginal treatment centres. In an effort to build strong federal-provincial partnerships that will ultimately support our reintegration efforts an Aboriginal issues sub-committee to the Heads of Corrections has been established.

With culturally appropriate programs and facilities, a greater role of the Aboriginal community, and with more Aboriginal people employed by CSC, it is expected that the reintegration potential for Aboriginal offenders will be increased as will the number of Aboriginal offenders who safely reintegrate into the community. Through a National Aboriginal Strategy, additional Aboriginal offenders could be maintained safely in the community. This would be a much better balance between the institutional population and community and would facilitate Aboriginal healing and justice approaches in Canada.



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The cover photo is titled, "Day of the Powwow" by documentary photographer Martin de Valk which was on display at the Art Gallery of Greater Victoria from April 2 to May 3, 1998. Some of his other works appear on pages 7 and 8.



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Women's voices growing in strength

By Carol Adams
Windspeaker Contributor

BANFF, Alta.

"If you can talk, you can sing. If you can walk, you can dance." It is a sincere belief held by Sadie Buck and it is her attempt at demystifying the process of creating music.

Buck has been singing all of her life. "To me that's total and complete freedom," she said.

She is a Seneca woman from the Six Nations Reserve in Ohsweken, Ont. For more than 30 years, Buck has been a member of the Six Nations Women's Singers. Her credentials are impressive. She performed with Robbie Robertson on the CD Contact from the Underworld at Red Boy. She taught at York University's faculty of fine arts. She currently teaches at McMaster University as a cultural and music resource person.

In short, Buck is an inspiration to First Nations women across Canada. She helps them find their voice and renew their pride.

She does so, in part, by facilitating the Women's Voices Project at the Banff Centre for the Arts' Aboriginal Arts Program. This year's weekend workshop was held on Nov. 7 and 8.

The Women's Voices Project now seems to have turned into an Aboriginal women's voices movement. The pilot program in 1995 was small. Five traditional women from across the

country came to the Banff Centre where they shared their language and traditional songs with five contemporary women who wanted to learn in a cultural context.

The pilot expanded. In 1997, a CD was produced as a result of the Women's Voices Project. Called Hearts of the Nations, the disc includes 16 songs, some passed down from the grandmothers, others original compositions. The CD is a blend of traditional drum and rattle sounds, mixed with guitar and other instruments. Some songs are strictly voice.

Hearts of the Nations was released at the Toronto International Powwow in 1997. The CD created a greater awareness of the Women's Voices Project offered at the Banff Centre, so much so that by 1998 more than 60 applicants wanted to attend the weekend workshop.

Only 13 women were accepted. That had the Director of the Aboriginal Arts Program, Marrie Mumford, re-evaluating. More than one workshop per year is likely to be offered in the future.

The participants came to learn about traditional songs and to share ideas. They found a great deal more.

Sadie Buck holds this philosophy: "You have to do it." For the workshop participants that meant singing from the heart, loud and proud, then dancing and adding movement to the music. It meant getting rid of inhibitions. Buck asked the par-

"If you can talk, you can sing. If you can walk, you can dance."

— Sadie Buck

ticipants to be honest with themselves, and to feel the emotional sensations and energy created by the music. Such an exercise could result in participants laughing so hard their guts hurt, or they might start crying.

"In the workshops, I've seen so many people who don't have the freedom... the strength and the calmness that [music] gives you," Buck said.

She knows music can touch the spirit and force participants to look deep within themselves. For participant Cheryl L'Hirondelle, she liked what she found.

L'Hirondelle is Métis from Meadow Lake, Sask. She says that of all of her cousins, 44 of them, "I'm the only one who looks like a moniyah (white woman), and that's something I've had to deal with all my life."

Despite her fair skin, L'Hirondelle identifies with her Cree mother's heritage. Drumming and singing is her way of expressing her pride, while honoring the mothers and the grandmothers.

"One time I got up at this conference, it was a Métis conference happening up in northern Alberta. And I got up there and [Native poet] Emma Larocque

was the keynote speaker, and I got up and I was talking about assimilation and how our grandmothers assimilated and married those white men and all us kids are really Indians 'cause we're raised by our moms. But here we are living in all these white neighborhoods and I was mad. And boy she gave me hell. She shamed me in front of the whole auditorium and it was the greatest thing she ever did for me, because she said to me, she said, 'how dare you insult all those women. They adapted. They married who they had to marry.' And she said 'you're here right now. What are you going to do about it?' And this is what I'm doing about it. I'm singing and no one's ever going to stop me. No one's ever going to say 'you don't fit in. You're not part of this.' And that's the only way I can really honor all those women."

L'Hirondelle is fluent in Cree and a gifted vocalist. By the end of the weekend she was hosting her own, impromptu hand drum lessons. She did so after being approached by other participants who asked L'Hirondelle to share her skill and knowledge, to pass it on.

And that's what the Women's Voices Project is all about.

"The women will take that home to their children and this is one way of rebuilding that. All of those things were buried. That's why it's important to revitalize it," said Sadie Buck.

According to Marrie Mumford, part of the reason women's voices need to be revitalized is "because of powwow. A lot of times, the men's songs are in front. We were afraid of losing those women's songs."

In the last four years, a number of women's groups have emerged across the country, said Mumford. One such group is Tzo'kam. It was started in 1997 by former workshop participant, Flora Wallace. Since forming Tzo'kam, interest has grown in hearing the unique sound of Aboriginal women singing traditional songs (and contemporary songs for that matter.)

So far, Tzo'kam has two CD compilations and the groups' first engagement was to open for Buffy Sainte-Marie at the Vancouver Folk Festival.

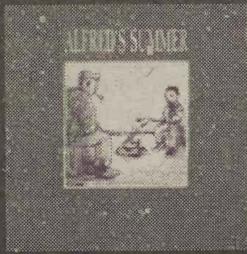
The Women's Voices Project at the Banff Centre has grown from a group of 10 women, just singing with no instruments, to the Full Circle Concert. The concert was held at the Max Bell Theatre in Calgary's Performing Arts Centre on Nov. 15.

Proceeds from the Full Circle concert will go towards an endowment for scholarships to the Banff Centre for the Arts, so that the music can continue to be passed on.



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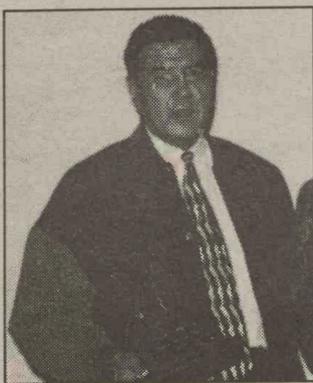
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Film awards presented

(Continued from page 18.)

Tousey, who's got a new movie out in January, handed the Best Actress Award to Tina Keeper for *In the Blue Ground: A North of 60 Movie*. The film also did well in the Best Supporting Actor category with Peter Kelly Gaudreault winning the award. Gaudreault appeared genuinely surprised, saying "to hear Gary Farmer's and Graham Greene's names read out with my own just doesn't make any sense - they put Native film-making and cinema on the map, along with Chief Dan George and other great actors."

Evan Adams walked away with the Best Actor award for his role in *Smoke Signals*. Adams thanked Sherman Alexie for his words, and Chris Eyre for his vision, and his grandmothers whom he



JACKIE BISSLEY

Tom Jackson won in the Best Song category for *Before the Owl Calls My Name*.

based his character, Thomas Builds-the-Fire, on.

"I played him like an old woman in a young man's body."

Gil Cardinal director of the feature film *Big Bear* was the recipient of the Best Story Award.

Smoke Signals carried home the last two awards for Best Direction and Best Film. Chris Eyre, the director, was unable to attend this year's festival as *Smoke Signals* is getting ready to open in Europe.

Actors Evan Adams and Irene Bedard accepted on his behalf.

With more than 50 films entered in this year's festival, a program that included feature films, feature-length and short documentaries, public service spots and music videos, it's clear that native film-makers and actors are making their presence felt in all genres of the film community.



JACKIE BISSLEY

Rita Coolidge was presented with a Eagle Spirit Award for her work over 30 years as a singer-songwriter.

Native music put on the map

By Jackie Bissley
Windspeaker Contributor

NORTH VANCOUVER

In an attempt to develop a marketplace for Canada's performers, talent bookers, agents, radio programmers and record label representatives from across the country were flown to Vancouver on Nov. 22 to attend the Canada Council for the Arts Music Showcase of Culturally Diverse and First Peoples' Music.

In attendance was a capacity crowd of 700 people who witnessed live performances from some of Canada's diverse and, more often than not, under-represented artists. In total, more than 48 artists participated in the music showcases.

Denise Bolduc, the music and dance program officer: first peoples initiatives, said one of the reasons for putting these showcases together was that First Nations artists are consistently not applying for and accessing Canada Council grants. There are funds specifically allocated for recording, touring and performance.

"Somehow these festivals around the country are not reaching the first peoples artists, and so we thought if we brought these presenters to the artists, then it would encourage these presenters to consider and include more first peoples artists in their programs," Bolduc said.

Elaine Bomberry, a well-known First Nations cultural activist who produced a radio program on the Six Nations Re-

serve for many years, as well as one of the people who spearheaded the creation of an Aboriginal Music category for the Juno Awards, was one of the First Nations presenters invited on this showcase tour.

Citing brilliant blues guitarist/singer Derek Miller from Six Nations as a prime example of a hidden talent, Bomberry agrees that gifted musicians like Miller go largely unnoticed in Canada unless they get recognized in the United States first.

"These showcases have been really good. There are all different genres represented on this tour. There's been traditional and contemporary music so non-Native presenters have seen a lot of styles they've never seen before from our communities."

"At the same time, it takes courage from the programmers because the bottom line is they don't know this music, they're not familiar with [contemporary Native music] so our dilemma is how do we get it out there?" she said.

With traveling costs being exorbitant and urban centres few and far between, Bomberry feels radio maybe the key component in reaching communities and exposing them to artists.

Bomberry, who has just finished her four-year term as chair of the Juno Award's Aboriginal Committee, is planning to start up and syndicate a national radio show on contemporary Aboriginal arts and music.

"Maybe if our people heard our musicians on a weekly basis they would start to appreciate the talent in our communities and start supporting them more."

Touring is just not feasible for a lot of acts. They can't take that risk. The real issue is we don't have a circuit. There could be, but people from our own communities don't know and don't hear what's going on. We need to build a support base across the country," Bomberry said.

From a producer's perspective, Alanis King-Odjic, coordinator of the Three Fires Music Festival in June on Manitoulin Island in Ontario, says it's been a hard road keeping the festival going, now entering its sixth year.

"We started out with about 2,500 people attending and it's been fluctuating each year, sometimes 1,500, last year only 200 people, so it's been up and down. Next summer we're bringing in Williams and Reeves so that should hopefully bring up the numbers," she said encouragingly.

All three Showcases of Culturally Diverse and First Peoples' Music, held in Toronto, Montreal and Vancouver, were broadcast live over the internet and Denise Bolduc said the Canada Council For The Arts does plan to do extensive follow-up on this endeavor to see how many artists actually received bookings as a result of the showcases.

With submission deadlines approaching, First Nations artists interested in grants and other funding initiatives, are encouraged to contact Denise Bolduc at the Canada Council for the Arts: First Peoples Initiatives. 1-800-263-5588 Ext.4103 or (613) 566-4414 Ext. 4103.

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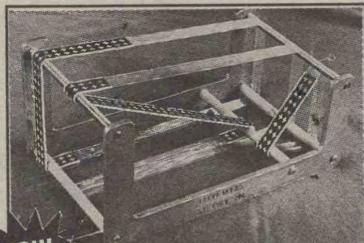
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Health cuts priority for leadership

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

First Nations chiefs say the number one item they hear about from their membership is health care and problems related to funding and service cuts, and off-reserve organizations say the situation is even worse for the people they serve.

Those who deal with Health Canada's Medical Services Branch (MSB), which oversees the Non-Insured Health Benefits (NIHB) of Native people, have seen a series of cuts that have clearly reduced the amount of money the federal government spends on health care for Native people.

Carole Dawson is an Aboriginal health administrator in British Columbia who has advised the First Nations Summit and the Union of British Columbia Indian Chiefs on the politics of Indian health. She doesn't have many good things to say about the trends in health care provision for on or off reserve residents.

"The writing's been on the wall since 1986," the health technician told the Union of British Columbia Indian Chiefs annual general meeting in Vancouver on Oct. 21.

In 1986, Prime Minister Brian Mulroney's deputy prime minister, Eric Neilson, was asked to review the spending of every federal ministry with directions to cut costs, said Dawson. When Intergovernmental Affairs Minister Marcel Masse undertook a similar task for the Liberal government in the early 1990s, the trend continued. Non-insured Health Benefits, a federal health program that covers medical expenses incurred by Aboriginal patients who aren't covered by provincial medical plans, were seen as a huge - potentially limitless - financial liability for the federal treasury. At a time when the Aboriginal population was growing at a faster rate than the Canadian average, steps were taken to impose an "envelope system" where each region was given a spending limit or funding envelope that, for the first time, put an upper limit on NIHB expenditures.

Health Canada has also been attempting to get out of the business of administering health care for First Nations by devolving or transferring administrative control of health programs to First Nations. Negotiations have been underway for several years in all parts of the country as the MSB tries to convince First Nations to accept control of carefully limited budgets. Dawson worked on the health transfer negotiations for the Kwakiutl District Council, which is based in Port Hardy, B.C., but she isn't a big fan of health transfer because of the government tactics employed to persuade First Nations to participate.

"Transfer is a government agenda," she said. "It wasn't an Aboriginal dream. The government is forcing their ideology on us."

Despite the fact that First Nation leaders have been lobbying for self government for many years and health transfer is por-

"Transfer is a government agenda. It wasn't an Aboriginal dream. The government is forcing their ideology on us."

— Carole Dawson,
Aboriginal health administrator.

trayed by government bureaucrats as a form of self government because it allows for local control of health programs, Dawson sees it as primarily a cost-cutting initiative that is dressed up to look like self government. She said the fact that the First Nations that co-operated early in the process were rewarded is a sure sign that the government is looking after its own interests when it proposes transfer.

"A lot of First Nations are participating in health transfer because they see it to be the lesser of two evils," Dawson said. "The government has made it clear that if you don't get on board, there'll be nothing there for you at the end of the day. The first to the trough get the lion's share. Not that it's enough."

Critics of the federal Liberal governments health cuts, implemented as part of Finance Minister Paul Martin's war on the deficit, have been able to show that the standard of care for all Canadians has been eroded to an unacceptable level. The government has been under intense pressure to restore funding to the health sector to rehabilitate Canada's internationally acclaimed social health system and recent announcements show that more money will be injected into health care.

Dawson is greatly alarmed to see published reports of stressed-out care providers, privatization of certain medical services, long waiting lists for surgical procedures because of funding cuts and all the other anecdotal evidence of a crumbling health infrastructure which medical journals and the national press have provided. She knows that Native people have historically been less-well-served than the average Canadian.

"Yes, I'm extremely alarmed when I see that Canadians by and large are suffering from an inadequate health care system. When I see Canadians suffering from health cuts I get very worried about our level of care," she said. "We're always last in line. We're sort of like the canaries in the mines that they used as an early warning system."

Non-Aboriginal health researchers have determined that the health of Aboriginal people lags far behind the general population in many categories. Dawson and other health analysts think these numbers indicate that the government should invest more money in health care treatment for Aboriginal people, not less.

A 1996 Canadian Medical Association study concluded that infant mortality rates for Aboriginal children was almost twice the rate of the Canadian average. Native people are exposed to an increased risk of death from alcoholism, homicide, suicide and pneumonia. The diabetes mellitus

rate is three times the Canadian average in the Aboriginal population. The risk of contracting tuberculosis is nine times greater for Aboriginal people.

"Canadian Aboriginal people die earlier than their fellow Canadians, on average, and sustain a disproportionate share of the burden of physical disease and mental illness," the Canadian Task Force on the Periodic Health Examination report reads. "This burden is associated with unfavorable economic and social conditions that are inextricably linked to Native peoples' history of oppression."

The report also warns health care providers, in carefully neutral bureaucratic language, that health cuts to First Nations communities will mean they will see more and more Aboriginal patients as on-reserve programs become less and less accessible. Dawson said this is already happening with dangerous results.

"The Chief Medical Officer for British Columbia, Dr. John Miller, said urban Native people have a suicide rate that's 17 per cent higher than on-reserve residents," she said. "The illusion is that, if you're living in the city, you have adequate health care. But studies are showing the mortality and morbidity rates are higher for urban people."

Part of the reason for that, Dawson said, is that health care providers believe that Native people are the responsibility of the federal government, even though the federal government only provides health care for reserve residents. The perception that Native people have special rights to free health care actually works against urban Native people who get caught in a revolving door of jurisdictional disputes between provincial and federal agencies.

Dental cuts imposed by MSB in 1996 and a continuing series of cuts to the list of covered pharmaceuticals and other services have created what Dawson described as harmful.

"The MSB regional director for the B.C. region has bragged that dental cuts have saved \$2 million," she said. "But nobody has done a study on the effects of the cuts. Studies have shown that if dental hygiene is not maintained it can lead to diabetes and cardiac troubles."

Dawson said she has heard talk that deaths have occurred that can be traced back to health cuts and said she has talked to people who are considering lawsuits against the federal government in this regard but she was not prepared to disclose further details at this time. She urged the Native leadership to get to work and lobby decision makers in Ottawa to take a closer look at ways to reverse the downward trend in the quality of Native health care.

Personal peace: Responsible honesty

By Den Tobias Deane
Windspeaker Columnist

HIV/AIDS, I've heard, has been referred to as the great teacher. Hi my name is Den Deane of the James Smith Cree Nation in Saskatchewan. I am a HIV/AIDS Educator and Peer Counselor.

These past few years have been quite overwhelming for me. I've found a very important need on a personal level to become responsibly honest with myself. This benefits me on a personal level, as well as benefits the people that I have had the privilege to work with in the past and perhaps in the future.

HIV/AIDS in my life has taught me responsible honesty. I'm able to accept the responsibility for making the choices I did that allowed my person to come in contact with the HIV/AIDS virus.

I will briefly disclose some of my own personal history. Child abandonment, child neglect, incest, attention deficit hyperactive disorder, four different forms of child abuse (physical, emotional, sexual, physiological) and family violence have all, in turn, taught me how to become my own worst abuser?

Early in life I was involved in sniffing gas, drugs, alcohol, prostitution, drunk and drugged sex, occult activity, jails and street life. I have seen the bottom of that famous barrel many times.

HIV/AIDS has allowed me to stop and take a look at my own personal responsibility for everything that has led up to my diagnosis of HIV/AIDS. It allowed me to deal with my most painful issues in healthy productive ways and I have become responsible to go where I have desperately tried to run from in the past, the memories of my childhood.

When I got responsibly honest, I realized I would die in faster ways aside from the HIV/AIDS. The terminal personality tries to kill himself through suicide, alcoholism and drug addiction, and other self-destructive behaviors which seems to me is too easy.

I have been very blessed, in the past, with the many chances I've had in life despite my irresponsible behavior. I am 27 years old and have only begun becoming responsibly honest, admitting my wrongs in numerous areas in my life.

I have no one to blame for having my disease. I was the one who made the choice to search for love through sex. That was my choice. I was the one who made the choice to involve myself in a world of intravenous drugs. I was the one who had unprotected sex when

under the influence of such drugs. It was me, not you, not my family, not my past, not my partners, or Joe Blow who would do anything to see me hurt. It was me. I made the choices that have resulted in my being in contact with HIV/AIDS.

Once accepting responsibility for the choices in my own life, I was able to start focusing on living life more completely, not having to be overwhelmed by burdens and fears of death and dying, which is very possible and very common. Even I almost successfully manipulated myself into being stuck in this area. Once becoming responsibly honest, I started a new way of life of being kind and caring and actually looking out for myself. I now see life and my place in it as being special and a gift.

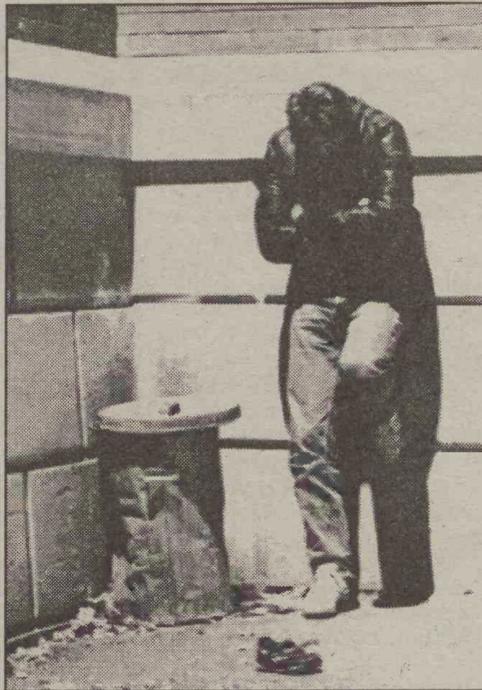
I often wondered how I was going to explain my walk with people. How will people be able to hear my words if they haven't gone through the healing process in which I myself have been involved in. Throughout, my trust has been in the Creator. I prayed that I would be able to see and feel what is real from that that isn't.

Life is perception

Now let's face it. Perhaps someone is diagnosed with HIV/AIDS. We have many ways of dealing with it, many alternatives. For instance, we can blame others. We can commit suicide. We can continue unhealthy behaviors (intravenous drug use, unprotected promiscuous sex, drunk and drug sex, etc., etc., etc.) One of the worst avenues is getting stuck in the grieving and acceptance of the diagnosis. All have obvious underlying issues and have only one ultimate result, people hurting or being hurt, carrying the power of this disease to unnecessary higher levels.

Personally, I have found that the key in succeeding is, first and foremost, becoming responsibly honest.

What about life and love and being true and free of all that weighs us down? I believe in



You can live life to live, or live life to die. The choice is yours.

grieving. In fact, it was the first step in discovering myself and my life and overcoming my worst fears and memories. Grieving allowed me gradual insight into what it is like to live this beautiful life while appreciating it's many wonders. I have only recently begun treating my life with respect and dignity.

I understand that I can lay down, giving my power to everyone and everything around me, feeling sad, ashamed and defeated, or I can stand up and reclaim my power and honor my special place in this beautiful life. My health has improved three times since doctors said it couldn't. Now I'm happier and healthier and a little more on the ball than I have ever been in my entire life.

I now want to offer my assistance in combating the false belief in thinking that death is all we have to face, and help in the prevention and education of HIV/AIDS.

There is still a life to be lived and I have a choice. Creator always gives us a choice - live life to live, or live life to die. I choose to live life to live. Join me.

I currently do HIV/AIDS workshops and conferences and would be glad to present my efforts in the education and prevention of HIV/AIDS. The Helping Hands Project offers community health packages, HIV/AIDS information and referrals, workshop projects, conference projects and peer counseling.

Metakwe Owasin
(We are all related)
Dancing Blue Thunder
Den Deane

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By Jane Story
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MANITOULIN IS

When Celina Buzwa was a child, more than a century ago, she would gather herbs and dispense them for all sorts of ailments. When Buzwa grew up, she neglected what she learned from her grandmother.

"You want to be a doctor, don't want to think about it, which is sad now. It was easier to pick and prep around you."

Her attitude changed when her husband Rene got spring doctors removed from his arm and leg because of a blood clot left him unable to walk for several weeks before the operation. He is up on his feet and feeling better every day. Not only the surgery, but the traditional medicine, however, helped him by Derick Pitavak, a traditional healer of the United Chiefs and Councils of the Manitoulin as a di-

tor. Every day, Mr. Buzwa rubs the herbal solution on his wound, helping it to heal. He would also drink the medicine and the pain has been widespread. He has digestive problems, but he can sleep better as well. He said he hesitates to recommend traditional medicine to someone who might need it.

"It's very good." Seeing the effectiveness of the herbal remedies from the band, Mrs. Buzwa seeks a traditional therapist for her medical problems.

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Traditional medicine

found to be **EFFECTIVE**

By Jane Story
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Manitoulin Tribal News

MANITOULIN ISLAND, Ont.

When Celina Buzwa was just a child, more than half-a-century ago, she would help her grandmother gather the plants and herbs she would later prepare and dispense as medicine for all sorts of ailments. But when Buzwa grew up, she neglected what she had learned from her grandmother.

"You want to be modern. You don't want to think about tradition, which is sad," she says now. "It was easier to go to the doctor and get a pill than it was to pick and prepare what's around you."

Her attitude changed when her husband Rene got sick. Last spring doctors removed a vein from his arm and put it in his leg because of a blood clot that had left him unable to walk for weeks before the operation. Today he is up on his feet and feeling better every day. He credits not only the surgery for his recovery, however, but also the traditional medicine given to him by Derick Pitawanakwat, a traditional healer employed by the United Chiefs and Councils Manitoulin as a diabetes educator.

Every day, Mr. Buzwa would rub the herbal solution on his wound, helping it to heal. He would also drink some of the medicine and the effects have been widespread. He no longer has digestive problems and finds he can sleep better at night as well. He said he would not hesitate recommending traditional medicine to anyone who might need it.

"It's very good," he said.

Seeing the effectiveness of the herbal remedies for her husband, Mrs. Buzwa decided to seek a traditional treatment for her medical problems that in-

**Traditional healer
Derick
Pitawanakwat
works hand in hand
with conventional
medical practitioners
in the treatment of
diabetes and other
ailments.**



CARRIE REGENSTREIF

clude diabetes, the complications of which required a kidney transplant 18 months ago.

"I was taking so many high blood pressure pills you wouldn't believe it," she recalls. She had thought about taking some traditional medicine but at the time was on dialysis, which meant she couldn't consume much liquid. Now, she wishes she had started taking the traditional medicine long before.

She needs blood work only once a week now, instead of three times; takes insulin only once a day instead of twice, as she used to; and her blood pressure has stabilized. She is convinced the traditional medicines have made all the difference, even though she continues to take the pharmaceutical drugs prescribed by her doctor.

"There is a difference," she

insists, otherwise "why would I be on the drugs so long and get nowhere and now, all of a sudden, after six months (of taking traditional medicines) things are sorting themselves out? Grandma always said that whatever ails you, the cure is around you."

She was also taught to take her medicine "with faith and prayers," whereas before, her trust was entirely in the doctors.

Paula Lloyd, the long-term care case manager for UCCM Health Services, and by profession a nurse, also put her trust in the doctors. She had been to the dermatologist "a million times," but none of the pharmaceutical drugs prescribed for her constant psoriasis, a dry, flaky skin condition that has plagued her since she was born, was ever as effective as the solution given

to her last winter by Pitawanakwat.

Noticing her condition one day at work, he suggested she take his remedy, a combination of four local herbs which she applies daily to her skin. She was ready at that point to try anything and saw no harm in it since her condition wasn't life-threatening.

"It's been great." And while it hasn't completely cured her complaint, "it is the best it has ever been," she said.

Her husband, Chris Gauthier agrees.

"It's quite remarkable how well she has responded to the medicine. She has taken all sorts of pharmaceutical drugs, some quite potent. But some you could just lather on till the sun comes up, and they don't do any good."

His comments are perhaps surprising considering that he is a pharmacist in Little Current. But despite his western training, he wasn't surprised by the effectiveness of the traditional medicine. "Actually, it didn't come as a big shock," he said, noting that many pharmaceutical drugs are derived from plants, including several heart drugs and even aspirin.

He is discovering "that many traditional medicines are quite effective for treating a variety of medical conditions." His wife, he said, "certainly got some benefit from this product from Derek. It certainly does work," although he is not sure why.

Despite this anecdotal evidence, the effectiveness of traditional medicines has not been scientifically proven because the cost of testing these herbs would be too high since they can not be patented for profit by any drug company, he explained.

Also, traditional medicines have a spiritual value that cannot be measure in any laboratory, said Pitawanakwat.

Barb Corbiere doesn't need proof. She is also convinced the traditional medicine given to her works. In 1984 she was diagnosed as a diabetic, but she didn't being treatment with Pitawanakwat until just a year ago when her health really started to deteriorate and she began losing the sight in one eye. Her doctor told her he couldn't do anything. She was desperate.

But since she started taking two different traditional medicines, - one for her diabetes and the other to improve circulation - her vision has been restored. Just recently she was told she didn't even need glasses.

"It's the best thing I found," she said.

And if asked, she would tell anyone to try the traditional medicines. She's feeling much better overall, and that is proof enough for her.

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Girls volleyball team breaks new ground

By Paul Barnsley
Windspeaker Staff Writer

HOBBEEMA, Alta

A junior high school volleyball team from a reserve-based school has become the first-ever Native team to capture an Alberta league championship.

The Samson Eagles, from the Samson Cree Nation just south of Edmonton, are having a dream season so far. They've never lost a match and their record in games is 60-1. That lone blemish on their record was a 13-15 loss suffered at the hands of a team from Leduc, Alta. in an early-season exhibition game. Since that game, the Eagles have piled up 48 consecutive wins.

Coach Chris Hollingworth is rightfully proud of his charges. He told *Windspeaker* that the only time the Eagles played a home game was in the league final when they helped celebrate the opening of their community's brand new secondary school on Nov. 12 by knocking off Clear Vista Secondary 15-12 and 15-7 to win the County of Black Gold championship.

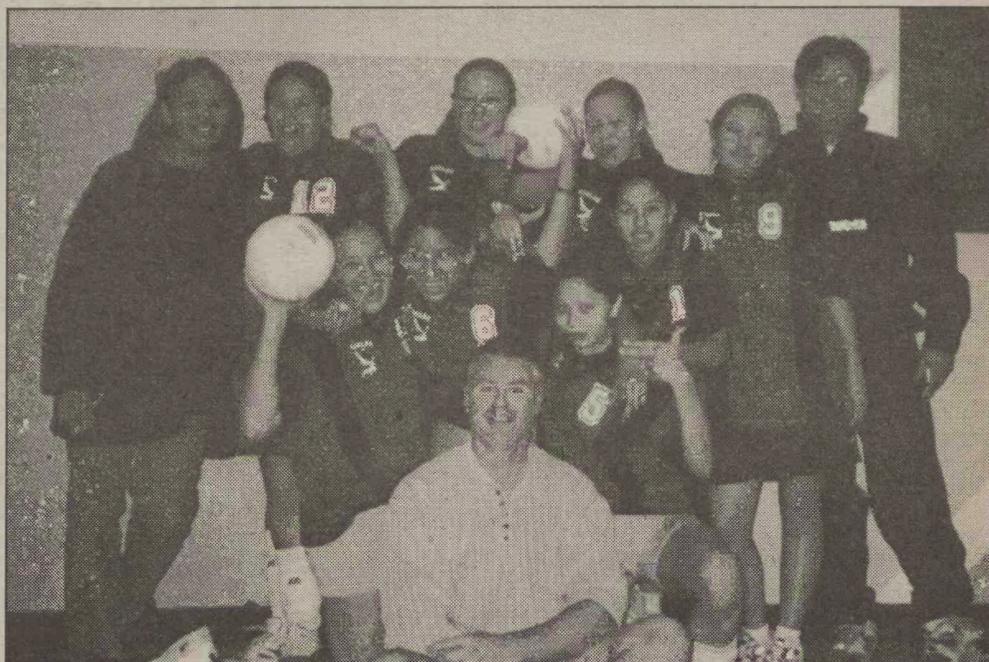
The team members will at-

tempt to take their achievements to a new level in late November (after publication deadline) when they go after the Tournament of Champions title at a gathering of northern Alberta league winners in Spruce Grove, just west of the city.

The Eagles' success spells trouble for the competition at the next North American Indigenous Games (if they're held this summer, at present there is a chance the games could be put off at least a year due to organizational troubles) because four of the stars who make the Samson team tick have also qualified to play for Team Alberta.

"We're having a great year," said coach Hollingworth. "This is as good as it gets. I mean, a Native team has never, ever won a non-Native league title. It just hasn't happened. A couple of years ago, it would have been unthinkable. And they did it the hard way. We never had a home game all season long."

Several of the Eagles players are being given serious consideration for provincial teams and a few are starting to think about athletic scholarships to American colleges



The Samson Eagles pose for a team photo after becoming the first Native team to win the County of Black Gold league championship.

where women's volleyball is a thriving sport.

The program is getting some of the credit. Competitors frequently compliment the Samson team for its discipline and deportment. Hollingworth

said the coaching staff insists on classy behavior from its players and the team is seeing how beneficial it is to keep your composure and take the high road.

"Let's be honest, we've played in pretty redneck com-

munities, in places where things could get unpleasant and we've earned the respect of everybody," Hollingworth said. "Everywhere we go, people comment on the great protocol of the team."

Some Braves will change, some Braves won't

By Sam Laskaris
Windspeaker Contributor

TORONTO

The Braves have finally changed their nickname.

No, not Major League Baseball's Atlanta Braves. But Toronto's Seneca College, which previously had all of its men's varsity sports clubs go by the moniker Braves.

Starting this season, all the teams at the college are now called Sting. That includes the women's squads, formerly known as the Scouts. Seneca athletic director Linda Stapleton said the school never received any complaints over its previous club names.

"We felt nicknames that referred to Natives were politically incorrect and possibly insensitive," she said. "We thought, 'Why wait for any difficulties?' We decided, 'Why not be pro-active and make the changes now?'"

Stapleton added school officials had been contemplating a change for some time.

"The process started about

three years ago," she said. "It was difficult to come up with something we were happy with, though. Seneca is a Native Indian term. And usually nicknames or logos of your team follow the same theme of your name."

As for the Atlanta Braves, a team official continues to believe there is nothing wrong with the nickname.

"This first came up in about 1991 when we first made it to the World Series," said Atlanta Braves' publicist Glen Serra. "And we made a statement then that we weren't going to change the name of our team. This is a dead issue now."

Even if others like Seneca are changing their nickname?

"To my knowledge the team is going to remain the Braves," Serra said. "They have no plans to change the name of the team."

Serra added the only time the professional baseball club seriously considered changing its name was in 1976 when Ted Turner purchased the club. After Turner came on board he contemplated altering the nick-

"Shame on the Eastern Band of Cherokee Indians for doing this and shame on the people who own the Atlanta Braves for touting these token Indians and using them to promote a stereotyping most Native people simply abhor."

— Suzan Shown Harjo, president of the Morning Star Institute

name to Eagles but never followed through with that idea. Serra believes Native people do not have a problem with the name Braves. In fact, he added, they actually enjoy the name and the Braves' famous "chop" because they can make money by selling tomahawks. Suzan Shown Harjo, president of the Morning Star Institute, a Washington, D.C.-based Indian rights organization, was outraged by this comment.

She confirmed there is a small group of Native people, the Eastern Band of Cherokee Indi-

ans based in Cherokee, North Carolina, who are paid a fee to endorse wooden, plastic and rubber tomahawks sold in Georgia, presumably mostly to Braves' fans. Harjo said those tomahawks are actually manufactured in Asia.

"It's a bogus deal all away around," she said. "Shame on the Eastern Band of Cherokee Indians for doing this and shame on the people who own the Atlanta Braves for touting these token Indians and using them to promote a stereotyping most Native people simply abhor."

Métis rider steers for rodeo career

By Rob McKinley
Windspeaker Contributor

BUFFALO LAKE MÉTIS
SETTLEMENT

Just days after receiving a trophy from the Canadian Professional Rodeo Association for being the best of the best in junior steer riding, 12-year-old Ryan McDonald rode with the best at the Canadian Finals Rodeo in Edmonton where he finished in third place in the boys steer riding category.

The podium finish also meant

the young cowboy took home more than \$1,600 in winnings.

McDonald, a Grade 7 student at the Caslan School on the Buffalo Lake Métis Settlement, 200 km north of Edmonton, was Alberta's top rider in the junior steer riding category at the big show which began on Nov. 11.

"It's just like the other rodeos, just a little bigger, I guess," said Ryan, who was making his first appearance at the national rodeo.

McDonald finished in top spot this year in the Canadian Professional Rodeo Association's ranking. The placement is based on

cash winnings throughout this year's pro rodeo circuit.

For his hard work, the youngster was presented with a trophy by the CPRA in Red Deer on Nov. 9.

Ryan doesn't seem to think about the money or the glory. He likes the rodeo for the eight second rush and the fun of competition. He wants to keep his spurs in the rodeo world for a while yet.

He has his sights set on the saddle bronc once he finishes with the steers, although he admits he would have to practice.

"I've never been on a real sad-

dle bronc horse before," he said.

Before he gets onto a real buckin' bronco, however, he's been doing some training on a reasonable facsimile.

"I've been riding my uncle Dean's mechanical bull," said the youngster.

"It's something he's worked hard at all season long," she said. "I'm really glad he's made it. I'm really proud of him."

The junior steer riding competition is open to cowboys between 10 and 14 years of age, which puts the Buffalo Lake rider at the low end of the age range.

He's also at the low end of the size range.

He's not too big," said his mom. "He's 83 pounds — soaking wet."

His secret to staying on is technique and trust in his family.

"I pull my rope real tight, so I can stay in there real tight," he said, adding that his dad is in the chutes with him, making sure all the ropes are tied tight.

"Last year when we took him around he used to fall off and fall off, but he always got back up and go better," said Ryan's mom.

Aborig

By Terry Lusty
Windspeaker Contributor

EDMONTON

The Canadian Finals Rodeo had a new attendance record at Edmonton's Skyreach arena from Nov. 11 to 15 as the crowds got a good look at several top rated Aboriginal rodeo boys who were in the hunt for money in four different categories.

Four Aboriginal riders made it to the finals in the CFRR. Two performed in the Novice saddle bronc category. Louis, a Shuswap Indian from Vernon, B.C., and bareback rider Kenton Randle from Fort Vermilion, Alberta, came up big when it counted.

Randle, Canada's leading back rider for the 1990s, failed to hit the jackpot of grabbing first place but he still managed to pocket \$11,908.85 by staying on his mounts with scores of 76.5, 84.5, 85, and 82.0.

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Aboriginal cowboys prove tough in rodeo finals

By Terry Lusty
Windspeaker Contributor

EDMONTON

The Canadian Finals Rodeo set a new attendance record of 91,150 at Edmonton's Skyreach Centre from Nov. 11 to 15 and the big crowds got a good look at several top rated Aboriginal cowboys who were in the hunt for top money in four different categories.

Four Aboriginal cowboys made it to the finals in this year's CFR. Two performed brilliantly. Novice saddle bronc rider Ben Louis, a Shuswap Indian from Vernon, B.C., and bareback bronc rider Kenton Randle, a Métis from Fort Vermilion, Alta. both came up big when it counted.

Randle, Canada's leading bareback rider for the 1998 season, failed to hit the jackpot in terms of grabbing first place overall, but he still managed to pocket a cool \$11,908.85 by staying on all six of his mounts with scores of 78, 82, 76.5, 84.5, 85, and 82 on his last

mount, Polka Dot.

Going into the final round, Randle had a chance to catch the two leaders if they bucked off or missed their mount out. However, that was not to be.

In the end, it wasn't enough as one of the hottest riders of the summer, Roger Lacasse from Edmonton, wound up things in a hurry when he spurred his final mount, Chester's Skoal Bandit, the National Finals Rodeo 1997 horse of the year, for a first-place 86-point score. Lacasse, who subsequently walked away with a huge pay cheque of \$20,403, had a tremendous summer, winning the Calgary Stampede's \$50,000 bronc riding event, as well as Cheyenne, Wy., and Brazil.

Placing second was last year's bronc winner, Darrell Cholach, who earned \$13,162.42. Randle wound up a tight third, just three points behind Cholach.

In saddle bronc, it was the great veteran Denny Hay who won more than \$19,000 in a close finish over Shane Parker and Rod

Warren with a wonderful 87.5 on his final bronc, Firecracker. The sole Aboriginal contestant in this event, Shawn Henry, finished well back.

The novice saddle bronc event was a race to the finish between Ben Louis, the 21 year-old Shuswap and Kyle Thomson of Black Diamond, Alta. For Louis, the 1996 winner of the novice division at the Calgary Stampede, it was his third trip to the Canadian finals, but he was in tough against the leader Thomson who held a 40-point edge going into the final go-round. While Thomson was the favored leader, fate had other plans and Louis stayed aboard Stardust to kick out a 70 while Thomson bucked off, leaving Louis with a total of 270 compared with Thomson's 250. The young, likable Louis bucked off on his first mount, but kept his composure and returned with a second and four firsts to take home \$4,550.

"We were all excited," said Carol Louis, Ben's mother. "I was trying to videotape and was

shaking so much"

She also tried phoning the good news home, but nobody was around at the time to answer the phone in Vernon.

Louis has one year left to get his Bachelor's degree in Animal Science and then give rodeo an honest shot on a more regular basis. One thing he'd like to accomplish, according to his mother, is win the National Finals Rodeo Rookie of the Year title in 1999. He'll likely travel around with two of his school buddies who are also saddle bronc riders, she said.

The novice bareback bronc riding title was claimed, as expected, by Kyle Bowers from Duchess, Alta. He amassed an insurmountable 360 points, placing first on all six of his bareback horses. His closest opponent, Marty Pighin, earned 120 points.

Among the little guys, the steer riding was won by Tyler Pankewitz from Warburg, Sask., followed by Chad Besplug from Claresholm.

Ryan McDonald, a Métis from the Caslan Métis Settlement in Alberta and the youngest entry at age 12, was in tough because of his inexperience. Although he placed fifth, the youngster notched a whopping 79 on his very first steer to take first place. He also took first on Saturday night when he scored a 76 as well as two fourth place finishes. Apart from the winner, Pankewitz, he and two others managed to ride four of their five steers to the finish.

Marty Becker from Manyberries, Alta. proved the best by far as the calf roper headed into the final round with a 49.5 lead over his nearest opponent. Had he missed his calf or broke the barrier, he'd have still won because the most anyone could score on the final go was 40 points which would still leave them 9.5 points shy of a win.

Leon Laye from Cadogan, Alta. squeaked by to take the steer wrestling with a rapid 4.3 tie on his final calf.

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Windspeaker
CANADA'S NATIONAL ABORIGINAL NEWS SOURCE

Racist remark sparks bench-clearing brawl

By Terry Lusty
Windspeaker Contributor

CALGARY

In the National Hockey League and the Canadian Hockey Association's Major Junior hockey leagues, racism is supposed to be met with zero tolerance levels.

But it happens — sometimes subtly and sometimes overtly. It happened in Calgary, during a game between the Western Hockey League's Calgary Hitmen and Medicine Hat Tigers.

During the second period of an Oct. 27 game, a racist comment resulted in a 10-player scrap that eventually caused the ejection of eight players — five from the Tigers and three from Calgary. The brawl led to 139 penalty minutes.

Brent Dodginghorse, a treaty Indian from the Tsuu T'ina reserve which is located on the outskirts of Calgary, plays left wing for the Hitmen. He told *Windspeaker* a member of the opposing team "came up to apolo-

gize for a racial slur."

Feelings were already running hot and when the player, who the Tsuu T'ina member refused to name, engaged Dodginghorse in the on-ice conversation, other players assumed the worst.

"That's when Brady (Austin) came in," he said. "He had misinterpreted what was happening. He crossed-checked me to the side of the head and I fell down."

All hell then broke loose. Dodginghorse instinctively reacted by retaliating.

"I grabbed anyone, Brady was closest to me," he said. "It sparked other fights 'til there was 10 of us."

Needless to say, the matter went before WHL Commissioner Dev Dley. During a phone interview, Dley made it clear that the original racial remark which sparked the brawl is not something the league is willing to tolerate.

"Clearly it's conduct unbecoming of a player," he said, adding the league does not condone such

actions, that they have a zero tolerance policy and that all league members and staff are aware of it.

This is the first such situation that I'm aware of in our league, said Dley, who has been commissioner since January 1996.

Dodginghorse said it was a first for him in Junior hockey but he readily admitted that it was a frequent occurrence in minor hockey.

"Ever since I was in peewee, it happened every year," he said.

Fighting in hockey has long been the subject of hot debate. Many believe it should be banned. Others believe it's a necessary outlet that prevents more serious and dangerous violence in a fast, rugged and emotional game. But fights that are spurred by racial slurs have only recently begun to receive coverage in the press. Even in this case, all the people contacted in connection with this story were reluctant to speak frankly about it.

During the 1997-98 NHL season, the matter of racial slurs prompted bold headlines in newspapers across North America when Chris Simon, an Aboriginal player with the Colorado Avalanche, made a racist remark to a black player.

Perhaps because of last season's controversy, the Dodginghorse incident hit not just the sports section of the *Globe and Mail* and other papers across the country, but the front page.

Dodginghorse isn't going to let the media's sudden fascination with racial slurs persuade him to let the incident get blown out of proportion.

"You can't let it bother you," he said. "It's going to bring you down. If you let it pass you, you'll be stronger for it."

When asked if he felt the apology from the player, which he received at a meeting three days later, was sincere, Dodginghorse said, "I looked him straight in the eye. He looked sympathetic."

The three days before league officials brought the combatants together to iron things out gave everyone a chance to cool down a bit. Dodginghorse thought that was a smart move.

"I'm glad it took that long," he said. "I'm glad it didn't develop into a bad situation."

Calgary coach Dean Clark supported his winger despite the fact that he was ejected from the game.

"He told me I handled the situation well and didn't come down on me," said Dodginghorse.

The two teams have played twice since the Oct. 27 game and nothing further developed.

The WHL commissioner believes the incident has been dealt with to everyone's satisfaction.

"No further sanctions were levied," he said. "The Hitmen were receptive to that."

Dley said his office sent memos to all league members regarding the outcome of the meeting between the two key players, the coaches and general managers.



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Give A Kid A Chance



Bosco Homes Aboriginal Cultural Program

Bosco Homes is an Alberta based non-profit, charitable society offering an intensive and comprehensive residential treatment program for emotional troubled children and adolescents.

Residential Treatment Program

Bosco Homes' residences are open, non-institutional family dwellings located in a scenic and peaceful rural setting in Strathcona County, East of the City of Edmonton. We believe that having our children live in such a setting is conducive to treatment. Each home is licensed by the Alberta Department of Social Services to accommodate ten children.

Our 120-acre facility serves a combined treatment/recreation function. Many of our children who have enjoyed little or no healthy fun in their young lives now participate in such activities as horseback riding, canoeing, skiing, hiking, swimming, barbecuing, late night campfires and the like. As well, our proximity to Strathcona County Wilderness Centre places a wide range of high quality programs within easy reach of the children.

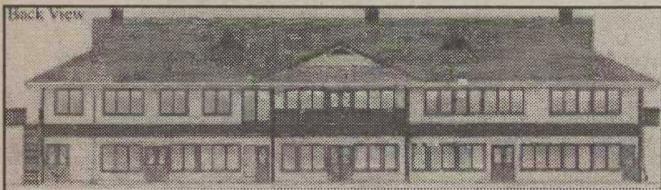
In all, we strive for the integration of the total person. Our treatment is intended to be holistic, touching gently and bringing to life the potential of mind, body and spirit.

Territorial Treatment Centre

Bosco Homes also operates the Territorial Treatment Centre in Yellowknife, Northwest Territories. This is an eight bed residential facility licensed by the Northwest Territories Department of Health and Social Services. We also operate 'Dreamcatcher', an 8 bed parented Group Home Facility.

School Programs

We are currently operating two schools, one in Edmonton (Phoenix Academy) and at our residential treatment centre where classes are held in spacious quarters set aside in each residence. Our 'dream school' is currently under construction on the property near the residence with an estimated completion date of May 30, 1999. Due to the special needs of our children, we have a pupil-staff ratio of three-to-one; enabling us to offer our students individualized programs that meet their needs. This includes the provision of individual tutoring, as well as a wide variety of artistic, vocational, life-skill and recreational activities. Our schools and their program are fully recognized by the Alberta Department of Education. For more information contact: Dr. Ross Danyluk at (403) 440-0708 ext. 233.



Bosco Homes Dream School

Aboriginal Programs & Services

Bosco Homes has expanded its relationship with Aboriginal organizations, to help meet the need of Aboriginal children in our care more effectively.

We are very thankful for the continued support of various Aboriginal resource people, Aboriginal organizations including Nechi Institute and Spirit Rock Family Healing Society. Further, we also thank Poundmakers Adolescent Treatment Centre Elders and staff with whom we co-operatively organized Sweats and the annual Aboriginal camps for youth. Our common journey has certainly enriched our programs, not only for Aboriginal children, but for all children in our care.

A full time "Aboriginal Programs Co-ordinator" has joined our Bosco team. The Co-ordinator's main duties are to support the current program and service provisions for our Aboriginal children/youth and their families. Further, the Co-ordinator is a resource person to the various programs and is the liaison to Aboriginal resource people, organizations and communities. The Co-ordinator will be conducting "Aboriginal Awareness Workshops"

Bosco Homes

A Society for Children and Adolescents

for all Bosco Homes staff. These workshops can be made available to the public. For more information contact: John Gladue at (403) 922-4790 ext. 254.

Community Residential Services - St. Vital

Our Community Residential Services, A Receiving and Assessment Group Home, provides behavioral and psychological assessments, schooling and short term emergency care for children and adolescents aged 10 to 18. In-house psychological services, individual therapy sessions and Art Therapy classes occur on a weekly basis. Our primary focus is to observe, assess, stabilize and prepare our residents for future placements. Our current facility houses 26 beds. More facilities will be added in the near future. For more information contact: Maureen Convey-Solberg at (403) 482-1225.

Foster Care Services

Our Foster Care Program currently offers two levels of community treatment services to children who require, and will benefit from family based care. General Foster Care for children whose difficulties are assessed as mild to moderate and Treatment Foster Care for Children whose difficulties manifest intensive and frequent. Usually one or two children are placed in our foster homes. Our foster families receive ongoing training and support through regular supervision and support group meetings, respite care and access to a 24 hour emergency support and consultation line. If you are interested in more information about our program or how to qualify to be a foster parent please contact the program at (403) 440-0708 ext. 242.

Clinical Team

Our Clinical staff, which includes our Clinical Director, four-member psychological team, a Child/Adolescent Psychiatrist and a Psychiatric Nurse are responsible for the direction and the co-ordination of the overall treatment planning for each child. They are responsible for assessment, individual and group psychotherapy and the provision of in-service training and consultation to staff. For initial referral or more information contact: Dr. Lew Hamburger at (403) 922-4790 ext. 227.

Psychological Assessment Services

We provide a wide range of psychological and assessment services to children, adolescents and their families within Bosco Homes and to families in the community. These services include individual psychological and educational evaluations, individual counselling, family counselling, educational seminars and group therapy for teens. For more information contact: David Wollman at (403) 440-0708 ext. 223.

Child/Youth Support Services

Child and Youth Support Services is a program that provides Crisis Response Workers to children in crisis through Alberta Family and Social Services. We also provide relief workers to Bosco Homes programs and other agencies throughout the Edmonton region. For more information contact: Laura Convey at (403) 440-0708 ext. 228.



Dr. Rozycki, Executive Director, helping Elder prepare hide.

FACTS:

- Bosco Homes has served over 1,000 children in the past 10 years.
- 40% of the children we serve are Aboriginal.
- 70% of high-risk children are boys.
- High risk children come from all socio-economic families, although poor children in care are over represented.
- Alcohol induced brain damage is on the rise among Canada's children.

REFERRALS & FUNDING

Children are typically referred to our programs by Alberta Family and Social Services, although referrals may be accepted from individuals. Funding must be arranged before admission either privately or through an appropriate government agency, (e.g., Social Services, Indian Affairs, Department of Education, etc.)

GETTING IN TOUCH

To learn more about our work, to make arrangements for a visit, to tour our facilities or to make a donation, call or write:

Dr. Gus Rozycki
 Executive Director
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SOURCE

NAIT Aboriginal High-Tech Computer Institute

By Marlene McKinnon
Windspeaker Contributor

EDMONTON

The Northern Alberta Institute of Technology's Aboriginal High-Tech Computer Institute is developing programs to qualify Native people for careers in computers. This new institute is a private school within the auspices of NAIT and will hold programs in both Edmonton and Calgary beginning in January.

The curriculums are on the cutting edge and the first in Alberta, said NAIT Program Coordinator Martine Sabatier.

The certificate programs offered are Modern Office Specialist, PC and Network Support, Webmaster, and Computer Programmer Analyst. Programs run from five months to 10 months, depending on the course, and are priced between \$8,370 and \$17,640. Tuition includes books, materials, and a four-week practicum.

Sabatier said these tuition's seem expensive because they are prices quoted before government subsidy.

"It doesn't matter which educational institution you are, your costs are the same, around \$14 to \$15 an hour." She explained. "Where educational institutions get most of their money is from the government so they can keep their tuition's to the student low. We are not there yet. I think it is very important that people realize we are waiting for funding."

Sabatier has applied to government agencies for money and is hoping for a subsidized tuition price structure by January.

"Maybe I've done things backward, but that's the French in me," she laughed in regard to implementing the institute before funding was in place. "What I did was put advertisements out for this program because I knew there was a need, but I wanted to see if there was an interest. I guess you could

"We have companies hiring people from all over the world because they can't find properly trained people here."

— Martine Sabatier

say I've created a demand because our phones have been ringing off the hook."

Sabatier has been developing these programs for the past four months. She began by consulting 225 Aboriginal companies and organizations, then brought the proposed curriculums to the computer industry to ensure students would be well-trained to compete in this field.

"We have companies hiring people from all over the world because they can't find properly trained people here," Sabatier added. "There is something wrong with this picture."

Before becoming a teacher 10 years ago, Sabatier worked as a finance consultant with Native bands and communities and

noticed they spent a lot of money hiring consultants for their computer and networking needs. Sabatier feels Native organizations would benefit by keeping the money in the community and using their own consultants.

But, how will the Aboriginal High-Tech Institute benefit the Native student differently than mainstream schools?

"There is not the support on the mainstream campuses for the Aboriginal," she explained. "But in this program the classes are smaller, a maximum of 20 students, and they will have the support from people of their own culture as well as teachers."

"In two-years I would like to see the program run completely

by Aboriginal people" she added. Sabatier is hoping to nurture students with an aptitude for teaching to become future instructors at the institute.

"I was a student, then I became a teacher," Sabatier explained. "Someone saw something in me that I didn't see... I can see this in other people, so I have turned a few people into teachers and I would like to do this again."

Though the program's lengths are relatively short, Sabatier said the course load is heavy and will require a firm commitment from its' students.

"People have to be willing to make sacrifices. In the Computer Programmer Analyst program there will be six hours of classes and about four hours of homework, so they will have to sacrifice some of their social time," she said. "I tell people when they call to inquire that they had better feel ready for this, because once they get in, I'm not going to let them out," Sabatier laughed.

Economic development officers join the information age

By Rick Lauber
Windspeaker Contributor

OTTAWA

Federal funding has been approved for two Aboriginal economic development groups to promote two new projects. Both projects will see an improvement in computer technology for use by Native economic development officers to better assist their own communities.

October saw the outlay of \$552,000 supplied to the Alberta Indian Economic Development Officers' Network. This group is made up of 50 First Nation development officers and each officer will be presented with a computer, related equipment, Internet access and the necessary training to use it.

Aspiring Native entrepreneurs will benefit as well since the computer network will supply a link to numerous informa-

tion services and agencies.

"Ensuring that each economic development officer has access to information is vital. Having this wealth of information at their fingertips can identify more opportunities that could be realized by entrepreneurs and the community," said Don Morin, general manager of the Alberta Indian Investment Corporation.

January 1999 will see the launch of the second project that has similarities to the first.

Funding of \$4.6 million provided to the Council for the Advancement of Native Development Officers will also supply computers and support. This means that some 400 development officers throughout Alberta, British Columbia, Saskatchewan and Manitoba can communicate with each other online and raise their level of service to the community.

This initiative shows a positive step towards the new mil-

lennium as explained by Angie Stewart, president of the Council of the Advancement of Native Development Officers. She said her group "recognized the importance of acquiring the tools needed to compete in the new information age. Assistance from the federal government will help to provide much needed technology and training to EDO's working in Aboriginal communities throughout Western Canada," Stewart said.

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Community experiences boom

By Len Kruzenga
Windspeaker Contributor

**NORWAY HOUSE CREE
NATION, Man.**

Norway House Cree Nation is a community on the move. Construction crews, trucks, heavy equipment and people working on a multitude of projects, seem to be everywhere you look.

From Rossville to Omand's Point, more than 40 km of road has been paved and upgraded, new houses are rising from the ground, and projects such as the Nikanihk Aschakosak Day Care Centre, seem to have sprung up overnight.

"It's really something to see," said John Halcrow. "It wasn't more than a few years ago that the community didn't seem to be going anywhere."

One of the largest projects is the recently completed Kistapinanihk Mall, which opened the last week of October.

Anchored by an ultra-modern 22,000 sq. ft. Northern Store, boasting a full-line grocery and department goods, and including a Royal Bank branch (only the third on a Manitoba First Nation), a full-line sporting goods store, a post office, video store and a laundromat, the mall has become a focal point for the community.

"I was really surprised at how nice it is," said Elder Sandy Cromarty, who staked out a seat on the benches outside the mall. "It's a great place to meet people and catch up on the week's events."

Until the new mall was developed, the community was served by an older Northern Store and a few convenience stores. Major shopping trips necessitated trips to The Pas, Thompson or even Winnipeg, a seven-hour drive to the south.

But that's changed with the mall opening, and prices appear to be competitive as well.

Staff at the Northern Store say the company has been working to bring the north prices that will meet and, in some cases, beat those in the south.

"Prices are even more important to people in the north, because families are larger and they need their dollar to spread further," said store manager Mike Beaulieu.

A food court inside the mall, with a Kentucky Fried Chicken, a bakery, and a burger and fries outlet, has also drawn the raves of young and old alike.

"It's a great place to socialize for families, and we can stay in our own community," said Cromarty.

The mall opening has created 40 new jobs in the community and many young people are receiving training and learning valuable new skills as a result. Estimates from the band project the mall will eventually provide about 75 new jobs in total.

With 70 housing units near completion this year alone, the chief and council have also sent a clear message to the community that they are committed to making the lives of Norway House residents better, said Chief Ron Evans.

And the community has a half-dozen new sub-divisions being



LEN KRUZENGA

New mall keeps dollars in community and provides new jobs.

cleared for housing construction over the next five years.

Even more impressive is the fact the work is taking place across the community, from the Rossville area to Omand's Point.

"That's one of the other big changes I've noticed, said Halcrow "Before the work always seemed to be taking place in one area alone and now it is happening everywhere in the community."

Even former critics admit their pleasant surprise at the work completed in the last year.

"I have to admit I was skeptical at first," said one man, "but this mall is first-rate in every way and it's centrally located so it's accessible for everyone in the community."

Several new apartment complexes, a new administration and governance building, the York Boat Inn, a Multiplex arena, a public works warehouse and a log housing operation, all attest to the community's hard work over the last five years to become

one of the province's most progressive and vibrant communities on or off reserve.

Progress builds pride

Community pride is also in evidence throughout the community. Litter control seems to be a passion with many residents who regularly stoop to pick-up an orphaned candy wrapper and the overwhelming majority of yards in the community are meticulously landscaped and groomed. The chief and council make it a point to drive around the community to prevent derelict vehicles from appearing in any yards. The band employs a zero-tolerance policy and tows derelict vehicles away.

During the summer the community started a "best kept home and yard contest," featuring \$55,000 in prize money for the best maintained homes and yards, and from the appearance of the community, competition for the awards has been intense and wide-spread.

First Nation nets territory

For National Chief Phil Fontaine, the reasons to return to Manitoba for the signing of Norway House Cree Nation's Treaty Land Entitlement Agreement were obvious.

As former grand chief of Manitoba's Assembly of Manitoba Chiefs, Fontaine was instrumental in getting land negotiations with the government's of Canada and Manitoba back on track.

Negotiations started in 1977, collapsed in 1984 and were revived in 1993 under Fontaine's tenure as grand chief.

Three years later, a framework agreement was signed that provided for land and a financial component for 19 of the 22 Manitoba First Nations' land claims originally submitted. The total land the final agreement negotiated topped 1.1 million acres and \$75 million in cash.

For the Norway House Cree Nation, the agreement meant securing an additional 104,784 acres and a \$2.5 million cash payment.

Joining Fontaine on the visit to the community of 5,000 located on the Nelson River, were more than a dozen captains of industry and Manitoba Premier Gary Filmon.

"While the mainstream media has been preoccupied with a handful of worst-case stories about Canada's First Nations,

communities like Norway House are the types of success stories that prove we have the capacity, the expertise and the ability to improve lives for our people," said Fontaine.

He said the First Nation has developed an accountable and efficient system of self governance and administration. In less than six years the community has whittled down an accumulated deficit of \$2.8 million to just over \$1 million, according to audit statements.

What makes that feat more remarkable is that the community increased its level of infrastructure, education, housing and economic development during the same period.

"This is a First Nation's success story and shows how our people can develop remarkable progress in partnership with the various levels of government and the business community," said Fontaine.

Ken Albert, special assistant to Norway House Chief Ron Evans, concurred with the assessment.

"We've always managed to find a way to locate people, corporations and government officials who we could work with and demonstrate that we were completely committed to improving the lives of our people and develop the future of our community," he said.

Round table discussions

(Continued from page 8.)

Eighty-five-year-old William Commanda from Maniwake, Que. serves as the round table's traditional leader.

Sioui would seem to be justified when he describes the round table as "large and representative" but he says the people at the table aren't the only ones encouraged to participate.

"So many initiatives end up in isolation from the grassroots and end up going down the drain," he said. "We should never forget to involve our people and there's no reason in the world we can't do that."

Written submissions can be sent to the clerk of the Senate committee on Aboriginal people. Sioui also said the meetings are held in public to encourage grassroots participation.

When Sioui made a brief presentation about the round table to the annual meeting of the Union of British Columbia Indian Chiefs in October, many of the chiefs told him the last thing that was needed was yet another government study of Aboriginal issues. Native leaders see the commissioning of studies to be a delaying tactic. Sioui doesn't argue the point.

"The senators might not have a clue what self government and self determination means but now they can ally themselves with a circle of people who are going to put their minds into this Canadian reality."

— Konrad Sioui.

"I agree with some chiefs who say the last thing we need is another study. I can't agree more," he said. "But this is not a study. We're not asking anyone to come and write 55 pages on the color of the sky when it rains. This is a discussion we must have in the absence of constitutional discussions."

It's not an easy question the round table participants will be asked to find an answer to but Sioui believes the format will provide the best chance to come up with a workable solution to creating self determination for all Aboriginal peoples.

"The senators are going to have the unique chance to be sitting with people with real expertise," he said. "The senators might not have a clue what self government and self determination mean but now they can ally themselves

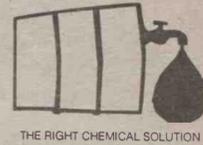
with a circle of people who are going to put their minds into this Canadian reality."

As a well-connected Ottawa insider, Sioui is aware that the AFN has just contracted former national chief Ovide Mercredi to look at similar issues. He also knows that current National Chief Phil Fontaine has just signed a memorandum of understanding with the National Association of Friendship Centres to deal with urban governance issues. Some observers say these developments are the AFN's attempt to maintain its influence as more and more people flee the reserves for the city.

By having all the groups at the table, Sioui said, the chances are better that a workable solution that all groups can live with can be reached.

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TSILHQOT'IN NATIONAL GOVERNMENT

EMPLOYMENT OPPORTUNITY Traditional Use Study Research Director

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DUTIES:

- ensure the ethnographic research is carried out to professional standards
- design a TUS form/questionnaire suitable for use in the field by community researchers
- set up an archive of existing ethnographic data useful for the TUS
- visit the 12 community researchers regularly to provide advice, give assistance and monitor the quality of the interviews
- transport field data to GIS department for data entry
- ensure that interview teams have adequate supplies such as maps and tapes when the teams need them
- act as the main link between TNG, the TUS office and the communities (reporting regularly to the TUS coordinator)
- ensure quality control over entire data entry procedure for the TUS (this includes regularly checking the data)
- ensure that all data collected is stored in a standardized manner in all communities and that all data is accurately labelled and uniquely numbered
- compile, assemble, collates and analyses research findings to prepare final report with assistance from the TUS coordinator and mapping director
- produces an annotated bibliography of the land and cultural documents and tapes currently being stored in the TNG office and in the Tsilhqot'in communities
- develop a detailed TUS methodology, realistic timelines for completing project tasks, an updated work plan and feasible budget for carrying out the Traditional Use Study
- identify training needs for researchers and provide this information to the TUS coordinator for follow up.

Qualifications:

- a degree in anthropology and/or experience with similar projects
- some mapping skills
- excellent writing skills
- organizational skills
- computer database knowledge
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- knowledge of the Tsilhqot'in communities and people
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- knowledge of creating an archive

Other Information:

This is a full time TNG staff position which includes an employee benefits package and is based at the TNG office in Williams Lake, BC. The TUS project is projected to take 2 - 3 years to complete. For more information contact John Hummel TUS coordinator. If you are interested; please apply before January 1, 1999.

Application should be sent to: Tsilhqot'in National Government,
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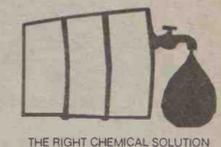
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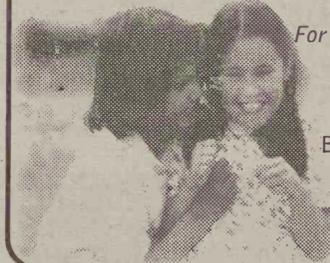
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TIME: 09:00 - 16:00 Hours
LOCATION: 850 Empress Street, 2nd floor

IF PREVIOUS APPLICATION TO THE POLICE SERVICE HAS BEEN MADE AFTER MAY 1st, 1998, IT IS NOT NECESSARY TO RE-APPLY. ELIGIBLE APPLICATIONS WILL BE ACTIVATED AUTOMATICALLY.

* ORIGINAL HIGH SCHOOL DIPLOMA, UNIVERSITY DEGREE, CERTIFIED TRANSCRIPT OR G.E.D. CERTIFICATE (NO PHOTOCOPIES)
** DRIVER'S ABSTRACT CAN BE OBTAINED FROM ANY MOTOR VEHICLE BRANCH. DRIVER'S LICENCE PHOTO IDENTIFICATION WILL BE REQUIRED AT EACH STEP OF THE PROCESS.
*** VISION AND COLOUR BLINDNESS ARE TESTED AT THE TIME OF APPLICATION. THOSE WHO WEAR CONTACT LENSES SHOULD NOT WEAR THEM FOR SIX HOURS PRIOR TO APPLYING.
ALL REFRACTIVE SURGERY MUST BE ONE YEAR POST-OPERATIVE AND MEET SPECIFIC CRITERIA.

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ABORIGINAL PERSONS, WOMEN, VISIBLE MINORITIES, INDIVIDUALS WITH DISABILITIES AND BILINGUAL PERSONS ARE ENCOURAGED TO APPLY.

EXECUTIVE DIRECTOR

The Treaty 8 Healing Centre Society, representing seven First Nations in Northeastern British Columbia is seeking a dynamic, self-motivated professional to lead a team of Professionals at the North Wind Healing Centre an in-patient drug and alcohol treatment centre located in Dawson Creek, BC. Accountable to the Treaty 8 Healing Centre Society Board of Directors, the Executive Director utilizes holistic healing and models and has strong administrative and self-management qualities. The successful candidate is self-motivated, result-oriented and dedicated to the long term health and well being of the seven First Nations and citizens.

PREFERENTIAL QUALIFICATION

- Strong administrative skills required.
- Proven ability to maintain annual operating budget.
- Proven ability to access program and capital funds and negotiate contracts.
- Addictions training or comparable training and or experience from a recognized Post Secondary Institution.
- Excellent interpersonal skills.
- A sound knowledge of alcohol, other drugs and inhalant abuse and its treatment.
- Previous experience working in a First Nations or Inuit setting (preferred).
- Proven ability to supervise and evaluate personnel: problem solving and conflict resolution skills.
- Proven ability to meet deadlines and objectives in an organized and professional manner.
- Computer literate, with working knowledge and comprehension of various counselling theories and techniques.
- Valid Drivers License.

PLEASE SUBMIT RESUMES TO:

North Wind Healing Centre
Box 2480 Station A
Dawson Creek, BC V1G 4T9
Fax: (250) 782-3431

OR E-MAIL:

t8heal@pris.bc.ca

CLOSING DATE:

December 15, 1998



TRENT UNIVERSITY *Capital Campaign, Peterborough, ON*

CAMPAIGN MANAGER

Native Studies and Humanities Centre/First Peoples House of Learning

Trent University is recruiting an experienced fundraising professional to support the implementation of a \$17 million capital campaign, with specific responsibility for management of major gift cultivation and solicitation activities in support of Native studies and a new Humanities Centre and First Peoples House of Learning building project at Peter Robinson College. This is a contract position of 18 - 24 months.

Qualifications:

1. Bachelor's Degree (General) plus a minimum of three years of major gift or capital campaign fundraising experience, or a reasonable equivalent combination of education and experience.
2. Familiarity with Aboriginal issues and Aboriginal funding constituencies.
3. Strong Oral and written communication skills.
4. Facility with Windows 95 and Microsoft Office word processing, spreadsheet, and data base applications, as well as facility with Internet.

More information on Trent is available at our web site: www.trentu.ca

Trent University is an employment equity employer, and especially invites candidacies from women, Aboriginal peoples, visible minorities and disabled persons. While the University appreciates all application, please note that only candidates considered for an interview will be acknowledged. **Applications should be forwarded no later than DECEMBER 11, 1998 clearly indicating the position(s) being applied to.**

Department of Human Resources

Attention: Ms. L. Jennett, Trent University, Blackburn Hall, Peterborough, ON K9J 7B8

Fax: (705) 748-1276



**University of Alberta
Edmonton**

School of Native Studies

The School of Native Studies has an opening for a tenure-track faculty position at the assistant professor level, but applications of mid-career candidates are encouraged. The position will commence July 1, 1999. The School of Native Studies offers a four year BA in Native Studies, a combined BA/BEEd degree program and an Honors BA.

The successful candidate will be able to operate in an interdisciplinary environment, possess a scholarly-orientation, demonstrate a strong commitment to undergraduate teaching in the liberal arts tradition and be prepared to create and teach courses at all levels. Fluency in an Aboriginal language is an asset. A MA is requisite, and candidates with a PhD will be preferred. The candidate will be able to offer courses in one or more of the following areas: Self-governance; Land and Resources; and Community-based Research and Applied Skills. A strong competency in other relevant areas will be considered. The ability to supervise students is essential.

The School of Native Studies, with a growing student body, actively promotes a community-orientation to research and curriculum. The School is entering its tenth year as a degree granting institution. As a small, autonomous faculty, the School is preparing for a period of expansion within a research University that is in the throes of faculty renewal.

The University of Alberta is a full service, research intensive institution which plays an integral role in the educational, cultural and business life of Alberta and Canada through its teaching, research and community service. More

than 4,500 courses are offered in 17 Faculties and Schools. Some 26,000 undergraduate and 4,000 graduate students are enrolled. External research grants to the University in 1997-98 totaled \$125.6 million. In most recent years, the University of Alberta has demonstrated an outstanding record in tenure-track appointments.

In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. If suitable Canadian citizens and permanent residents cannot be found, other individuals will be considered.

Applications should include a curriculum vitae, copies of research and publications and the names of three referees. Copies of teaching evaluations, course materials or a teaching dossier, transcripts and evidence of community experience will also assist the selection committee.

Frank Tough, Director
School of Native Studies
11023 - 90 Avenue
University of Alberta
Edmonton, Alberta T6G 1A6
Phone: (403) 492-2991
Fax: (403) 492-0527

Enquiries can be directed by e-mail: ftough@ualberta.ca

The deadline for applications is February 15, 1999.

The University of Alberta is committed to the principle of equity in employment. As an employer, we welcome diversity in the workplace and encourage applications from all qualified women and men, including Aboriginal peoples, persons with disabilities, and members of visible minorities.

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No 1

By Roberta Avery
Windspeaker Cont

OWEN SC

Ralph Akiwenzie of the Chippewas fears Ontario Hydro build a dry storage radioactive waste his people "seven hence."

The facility will Huron and Nawtional fishing gro nuclear dump an tremely worriso Akiwenzie, anno band's call for a fu view of Hydro's p

Hydro wants to b plex of 1,400 silos to 744,000 used fuel b the Bruce Nuclear velopment on the shore near Kinca used fuel is curre under water in hu they're running ou

Akiwenzie say from the Bruce pl leaks into waters i the Jones-Nadjiwo cision as traditio which the Na Saugeen First Na Aboriginal rights

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No nukes for Nawash, chief says

By Roberta Avery
Windspeaker Contributor

OWEN SOUND, Ont.

Ralph Akiwenzie, the chief of the Chippewas of Nawash, fears Ontario Hydro's plan to build a dry storage facility for radioactive waste will impact his people "seven generations hence."

The facility will turn Lake Huron and Nawash traditional fishing grounds into a nuclear dump and "it's extremely worrisome," said Akiwenzie, announcing his band's call for a full public review of Hydro's proposal.

Hydro wants to build a complex of 1,400 silos to store up to 744,000 used fuel bundles from the Bruce Nuclear Power Development on the Lake Huron shore near Kincardine. The used fuel is currently stored under water in huge bays, but they're running out of room.

Akiwenzie says effluent from the Bruce plant already leaks into waters identified by the Jones-Nadjiwon court decision as traditional waters in which the Nawash and Saugeen First Nations have Aboriginal rights to fish for

trade and commerce.

Tritium levels in fish caught near the BNPD are 11 times higher than in fish caught in Lake Ontario near Darlington and twice as high as in fish caught near the Pickering nuclear plant, said Akiwenzie.

His people have "very grave" concerns about the increased environment hazard the proposed dry storage would bring and fear the end of their commercial-fishing based economy, he said.

The people of Nawash are very close to Mother Earth and the nuclear waste is a hazard to the basic elements of life - water, air and food, said Akiwenzie.

The proposed dry storage units have a life span of 50 years; but the waste they would store will pose a toxic threat for thousands of years, he said.

"It's totally unacceptable," said Akiwenzie.

Though Ontario Hydro insists that only nuclear waste from the Bruce plant will be stored in the facility, Akiwenzie fears that it will be expanded to take the nuclear waste from other plants.

Hydro is also bidding on the MOX contract. The contract

The people of Nawash are very close to Mother Earth and the nuclear waste is a hazard to the basic elements of life - water, air and food, said Chief Ralph Akiwenzie.

would see mixed oxide fuel made from weapons-grade plutonium from around the world burned at the Bruce plant, and Akiwenzie fears that would lead to the storage of additional toxic waste.

Nawash is not alone in calling for a public review. Dr Gordon Edwards of the Canadian Coalition for Nuclear Responsibility says the spent fuel inside the silos will contain tritium "the most dangerous material in the world."

But it's not certain the above-ground silos can withstand earthquakes or the tornadoes more common in the area, said Edwards.

Normand de la Chevrotiere president of the Inverhuron Ratepayer's Association said apples grown near the plant already contain radioactivity 900 times higher than the background amount normally

found in nature.

The nuclear reactors are said to bring jobs and prosperity to the area, but have, at best, a life span of 30 years.

However, the toxic waste left behind will impact tourism and agriculture for thousands of years, said de la Chevrotiere.

"We'll be left with one helluva mess to clean up," he said.

The ratepayers association which represents 300 residents in the area surrounding the Bruce plant has long expressed concerns over BNPD site emissions.

Paul Burroughs Hydro's Director of Nuclear Waste Facilities admits the proposed dry storage silos are a "temporary solution" with a life span of 50 years, but says they will give Hydro time to come up with a permanent solution.

Burroughs said the silos are designed for "seismic events" and are identical to the 60 silos already in use at Pickering. As for the apples, the level of radioactivity is still minuscule, said Burroughs.

Akiwenzie said that this may be a case where Native rights will benefit the health of everyone. His people have lived in the area since time immemorial and are more than stake holders in the issue, he said.

"At this point in time there is something to say," said Akiwenzie.

The Nawash community has sent a 60-page comment on the proposal to the Canadian Environmental Assessment Agency. The agency is reviewing the Hydro proposal and is to give Environment Minister Christine Stewart a recommendation. She can approve the project or order public hearings under the Canadian Environmental Assessment Act. The deadline for public comments was Nov. 21.

Marie-France Therrien of the assessment agency said that of 125 submissions she has received on the matter about 25 to 30 are in support of Hydro's proposal.

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EDITORIALS
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CORPORATE

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Suncor Energy is a unique and sustainable Canadian integrated energy company dedicated to vigorous growth. The company is a world leader in oil sands development, a high-performing oil and gas producer and one of the top petroleum refiners and marketers in the country. Currently, we have operations based across Canada and a project underway in Australia.

We are seeking the following talented individuals to join our team in Calgary.

File #SMT-01 - Your track record of 8 to 10 years of experience in the tax department of a major international resource company, corporate finance or public accounting firm, will have prepared you for this senior role. You will provide effective income tax planning advice, and manage and implement income tax aspects of business plans to support national and international development and growth.

Ensuring your success in this function are a CA designation, completion of CICA in-depth tax courses, and excellent management, communication and technology skills. Preference will be given to candidates who have extensive business experience in the oil and gas upstream, downstream and/or mining industries, financing, employee remuneration plans and international tax planning and operations.

Business Analyst (Mineable Oil)

File #BA-01 - A self-starter with superior business acumen, you will provide analytical support to the team's initiatives, with particular emphasis on the evaluation of international business opportunities. This will entail gathering essential information for analysis, building and maintaining detailed financial models, liaising with tax, financial and legal professionals, as well as helping to prepare business strategies and comprehensive business plans.

Your degree in Business is coupled with 2 to 5 years of experience in financial analysis and modelling, and excellent computer skills, including Excel, PowerPoint and the Internet. An exceptional communicator with great interpersonal abilities, you thrive in a team-focused environment. Ideally, you possess an understanding of the energy industry and are interested in international business.

Employee Communications Advisor

File #ECA-01 - Join our Corporate Communications Department in this opportunity to design and implement employee and other communications plans in support of our business goals. This includes accountability for considering all stakeholders in the communication process - taking a generalist rather than a specialist approach to communication.

You combine a degree or postsecondary diploma in Communications, Journalism or Public Relations with 5 years of broad-based communications experience, including employee communications, Intranet/Internet site design and implementation, and management of external contractors. Your strong communication and well-developed interpersonal skills, persistence and tact will facilitate your work with business units, as you strive to balance individual group needs with appropriate integration of corporate-wide programs. A proactive approach, organizational talents and the ability to multitask in a constantly changing environment are essential.

In return for your commitment and contribution to our continued success, we offer a challenging and rewarding work environment, principle-based leadership, opportunities for professional growth, and competitive compensation.

Please forward your resume, quoting the appropriate file#, in confidence, to:

Human Resources
Suncor Energy Inc.
112 - 4th Avenue S.W.
Calgary, AB T2P 2V5
Fax: (403) 269-6202

For additional information about Suncor, visit our web site at: www.suncor.com.

Suncor Energy is committed to employment equity and encourages applications from all qualified individuals. Principals only please.

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Environmental Health & Science Degree Program

The Saskatchewan Indian Federated College in partnership with the Faculty of Engineering, University of Regina are now offering a Bachelor of Applied Science degree in Environmental Health and Science.

The goal of this new degree is to provide the opportunity for Native people to acquire the skills and knowledge necessary to give leadership and address the problems in the areas of environmental health and science, with a strong emphasis on traditions and culture.

Application requirements:

The following chart gives an outline of the high school entrance requirements to the Environmental Health and Science degree program. Grade 12 students will be accepted with averages of 70% or higher. Those students with averages between 65% and 70% will be placed on a waiting list.

- English or English Language Arts A30
- English or English Language Arts B30
- Algebra 30 or Math B30
- Geo-Trig 30 or Math C30
- Chemistry 30
- Physics 30
- Elective from approved course numbered 20 or 30 (recommend Biology 30)

Students not meeting all academic requirements may enter the SIFC University Entrance Program in order to upgrade their academic standing.

For more information:

On the Environmental Health and Science degree program please call or write:

Dr. Lee Morrison, Coordinator, Environmental Health and Science
Saskatchewan Indian Federated College, College West Building, Rm. 118
University of Regina, Regina, Saskatchewan S4S 0A2

ph (306) 779-6313 • fax (306) 585-1289 • email lmorrison@tansi.sifc.edu



Saskatchewan Careers

Youth Worker (Level 7)

Saskatchewan Social Services requires a Youth Worker for the Carlyle office of the South East Region to work with First Nations youth and their families. You will develop and manage case plans ensuring comprehensive and integrated client services including support, counselling and referral. The successful applicant will be client-focused and a positive role model. You will be required to travel and work flexible hours.

Applicants are asked to clearly describe in their résumé or cover letter how they have gained the required knowledge and abilities. Selections for interviews will be made on this basis.

Applicants are also asked to submit a one page narrative which describes how they are CLIENT-FOCUSED and a POSITIVE ROLE MODEL in the context of this position. This will be used to assess writing skills.

To qualify for this position, you will possess the following:

- a Bachelor of Social Work or Indian Social Work degree OR equivalent.

You will have knowledge of:

- human growth and adolescent development and the impact of factors influencing adolescent behaviour;
- First Nations culture such as customs, spiritual beliefs and cross-cultural issues;
- mediation and conflict resolution processes.

You will have the ability to:

- independently organize workload;
- conduct interviews with clients to gather and evaluate relevant information, assess risk factors/family dynamics and the need for services;
- develop innovative and flexible treatment plans which meet the needs of youth and their families;
- access, retrieve, input and process information using various computer software programs.

You will be:

- client-focused;
- a positive role model;
- cooperative;
- able to cope with stress;
- value diversity.

No.: 07HCY-8-JT03WSK, Estevan, Saskatchewan Social Services

NOTE: This position has been designated in accordance with the PSC/SGEU Collective Agreement's Employment Equity Program for qualified candidates who self declare in writing that they are persons of Aboriginal ancestry. Other candidates will be considered if no qualified designated group members are found.

NOTE: SGEU PS/GE members who possess current seniority as defined in the PSC/SGEU Collective Agreement will be considered prior to other candidates.

CLOSING DATE: DECEMBER 18, 1998

A note to applicants: Within four weeks of the closing date, applicants being interviewed for these positions will be contacted. Your interest in a public service career is genuinely appreciated. Should you not be contacted for an interview, we encourage you to apply for other suitable positions.

Forward application forms and/or résumés to the Saskatchewan Public Service Commission, 4th Floor, 2103 - 11th Avenue, Regina, Saskatchewan, S4P 3V7, (306) 787-7575. Fax: (306) 787-7578. Deaf or Hard of Hearing TTY: (306) 787-7576. Visually Impaired Info: (306) 933-7079. Internet: <http://www.gov.sk.ca/psc/>

Please quote position, department and competition number on all applications and/or enquiries.

We are committed to Employment Equity and encourage applications from qualified persons of aboriginal ancestry; persons with disabilities; members of visible minorities; and women seeking management and non-traditional roles.



Toronto, Canada

Geographical Information Systems (GIS) and Planning

The Faculty of Environmental Studies at York University in Toronto invites applications for a tenure-stream position in the area of Geographical Information Systems (GIS) and Planning. The appointment, effective July 1, 1999, will be at the Assistant Professor level.

Applicants should submit a letter discussing their understanding and experience in Geographical Information Systems and Planning, as well as their qualifications, research and teaching interests. They are also asked to submit their CV, the names, addresses (including e-mail and/or fax numbers) and telephone numbers of three references, and a sample of their work to: Search Committee, Faculty of Environmental Studies, York University, Toronto, Ontario M3J 1P3 [Fax: (416) 736-5679; E-mail: eshires@yorku.ca]. The deadline for receipt of applications is January 22, 1999. Information about the Faculty of Environmental Studies can be found at <http://www.yorku.ca/faculty/fes>

York University is implementing a policy of employment equity, including affirmative action for women faculty. In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.



Catholic Social Services

Invites applications for full time positions serving emotionally disturbed children in the Residential Children's Treatment Program

SOCIAL WORKER

Qualifications:

1. Masters Degree in Social Work or related field,
2. Eligible for registration with the Alberta Association of Registered Social Workers,
3. Three years working with emotionally disturbed children,
4. Knowledge of Aboriginal cultures, and the ability to speak/write a Native language preferred.

CHILD AND YOUTH CARE COUNSELLOR

Qualifications:

1. Diploma/Degree in Child Care or equivalent
2. Experience in working with aboriginal children preferred.

CHILD CARE ASSISTANT

Qualifications:

1. Specialized training and/or experience working with aboriginal children preferred.

Candidates not possessing the above qualifications may apply and be considered on the basis of their combined education and experience.

Driver's Abstract, police and other security checks are a condition of employment and the financial responsibility of the candidate.

Please submit resumes before December 14, 1998 to:

President
Catholic Social Services
8815 - 99 Street
Edmonton, AB T6E 3V3

Due to limited resources, applicants not contacted by December 30, 1998 may consider their applications unsuccessful.

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FIRST NATIONS AND ABORIGINAL COUNSELLING DEGREE PROGRAM

(3 POSITIONS)



The First Nations and Aboriginal Counselling degree program was formulated using First Nations and Aboriginal holistic approaches to counselling, healing, and community. This is an exciting, new program, which will be of interest to individuals concerned with making an impact on First Nations and Aboriginal communities. The Steering Committee includes a broad cross section of academics, counsellors, elders, and representatives from First Nations and Aboriginal communities and professional associations. The Program's cross-cultural approach takes into account First Nations, Métis, Inuit, Western, and academic insights into effective counselling. Students of all ethnic and national backgrounds are welcome and encouraged to benefit from this program. It is of special interest to persons who hope to work as counsellors with First Nations and Aboriginal clients, but its unique cross-cultural content will be valuable in other contexts as well.

The First Nations and Aboriginal Counselling program at Brandon University invites applications for three new positions: two faculty positions at the assistant or associate rank, one of whom will be the Program Coordinator, and one instructional associate.

ASSISTANT OR ASSOCIATE PROFESSOR (two tenure track positions)

PROGRAM COORDINATOR: The successful candidate will be responsible for the development and delivery of courses; facilitation of clinical practice, participation in University and professional activities; and research and scholarly work. In addition to the above, the program coordinator will administer the program, working with the Program's Steering Committee, will provide creative leadership and direction for the program, and will liaise with First Nations and Aboriginal communities. Cross-appointment with another academic department may be possible.

Qualifications: A Doctorate in a relevant discipline (for example, Native Studies, Sociology, Social Work, Psychology) is preferred. A Master's degree and relevant experience will be considered. Expertise in First Nations and Aboriginal traditional healing practices would be an asset.

FACULTY MEMBER: The successful candidate will be responsible for the development and delivery of courses; participation in University and professional activities, and research and scholarly work. Expertise in traditional healing practices is essential.

Qualifications: Doctorate in a relevant discipline (for example, Native studies, Sociology, Social Work, Psychology) is preferred. A Master's degree and relevant experience will be considered. The successful candidate must have expertise in First Nations and Aboriginal traditional healing.

INSTRUCTIONAL ASSOCIATE: (one term position; up to 3 years): The successful candidate will manage the practica and teach (to a maximum of 6 credit hours) in an appropriate area. Expertise in First Nations and Aboriginal traditional healing practices is highly desirable.

Qualifications: A Master's degree in a relevant area (for example, Native Studies, Social Work, Sociology, Psychology) is preferred. A Bachelor's degree will be considered.

The effective date of the appointment will be August 1, 1999. Applications will be accepted until February 15, 1999. Current salary range at Brandon University is: Associate Professor, \$50,117 - \$73,517; Assistant Professor, \$37,798 - \$56,856; Instructional Associate, \$25,518 - \$41,537.

Interested candidates should forward a curriculum vitae along with academic transcripts, sample teaching evaluations (if available), and arrange for three letters of reference to be sent to: Dr. Linda Ross, Dean, School of Health Studies, Brandon University, Brandon, Manitoba R7A 6A9; Fax (204) 726-5793.

In accordance with Canadian Immigration Regulations, this advertisement is directed primarily to Canadian citizens and permanent residents. Both women and men are encouraged to apply.

NOTICE ALL McLEOD LAKE INDIAN BAND MEMBERS TREATY LAND ENTITLEMENT OPTIONS

Be advised that all members of the McLeod Lake Indian Band are required to choose either reserve land or land in severalty as their land entitlement under Treaty No. 8 by January 31, 1999, such choice to come into effect once the agreement, reached between the parties respecting McLeod Lake's treaty land entitlement, is executed.

Information on the land entitlement options under Treaty No.8 will be included in meetings held at the times and locations listed below. Independent legal counsel on the severalty issue in the persons of either Barry McGuire or Neil Fenna of Ritchie Mill Law Office will be available to provide independent legal advice at these information meetings.

In addition, Mr. McGuire and Mr. Fenna can be reached at the following toll free number: 1-888-333-8818.

**TUESDAY
DECEMBER 8, 1998 - 7:00 PM**
Band Hall
McLeod Lake I.R. #1
McLEOD LAKE, BC

**THURSDAY
DECEMBER 10, 1998 - 1:00 PM**
3rd Floor
908 Pandora Street
VICTORIA, BC

**WEDNESDAY
DECEMBER 9, 1998 - 1:00 PM**
Grand Trunk Inn
2351 Church Avenue
VANDERHOOF, BC

**THURSDAY
DECEMBER 10, 1998 - 7:00 PM**
Chateau Granville
1100 Granville Street
VANCOUVER, BC

**WEDNESDAY
DECEMBER 9, 1998 - 7:00 PM**
Ramada Inn
444 George Street
PRINCE GEORGE, BC

**FRIDAY
DECEMBER 11, 1998 - 1:00 PM**
Holiday Inn
2429 Highway 97 North
KELOWNA, BC

CHIEFS HEALTH COMMITTEE SENIOR HEALTH MANAGEMENT POSITION

WE ARE LOOKING FOR:
An individual to assume the Executive level role of a Senior Health management position located in Vancouver, British Columbia.

WHO SHOULD IT BE?
a) You are of Aboriginal descent from a First Nation Territory in British Columbia or;
b) You are an Aboriginal individual currently residing in British Columbia.

YOU WILL HAVE THE FOLLOWING QUALIFICATIONS:
You have a university graduation in the Health Sciences or related field.

You have a minimum of at least 3 years management experience in health care or a related field; program management experience including financial and human resource management responsibilities.

You have extensive experience in negotiating and working with First Nations organizations. Experience in community health would be an additional asset.

ARE YOU QUALIFIED?
If you are qualified, you will have knowledge of government organizations, their program priorities and objectives as they relate to First Nations health as well as knowledge of the health, social, economic and other issues and priorities of First Nations.

You will demonstrate knowledge and abilities in the management of a large complex organization; the ability to evaluate the effectiveness and to affect changes to regional programs and priorities. You will have the ability to communicate effectively both orally and in writing.

An extensive knowledge of the history and culture of British Columbia First Nations would be an asset.

SHOULD YOU APPLY?
If you meet the above qualifications and feel that you have skills in persuasion, are tactful and flexible, committed to quality in client services, respectful of diversity and interested in being part of a committed national executive management team, we would like to talk to you.

Please send your résumé quoting competition number 801-02 along with appropriate reference by December 23, 1998 to:

Chiefs Health Committee
c/o AMS Executive Search
15001-112 Avenue
Edmonton, Alberta
T5M 2V6

Salary range for this position is \$83,000 to \$90,000 annually depending on experience.

AMS-119801-02

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