

# Windspeaker

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## Bill C-31 draws \$400 million lawsuit

By Paul Barnsley  
Windspeaker Staff Writer

TORONTO

A statement of claim in a civil lawsuit is filled with legalese and is almost always complicated and hard to read for a non-lawyer. So it's an intriguing part of the story that the statement of claim in a lawsuit dealing with the government's legislation regarding the murky, complex and confusing area of Indian status and band membership may be one of the most accessible and complete works ever written on the subject.

A statement of claim is only one side of the story, containing the assertions of the person seeking remedies from the court. Those assertions must be proven during the trial.

Section 6 of the Indian Act, the section changed in 1985 to include Bill C-31, has been challenged as unconstitutional in the statement of claim that was filed in the Ontario Superior Court of Justice on Nov. 5.

The application for certification of a class action on behalf of all women and their children who were denied status for marrying outside of their race sets

the damages suffered by the plaintiffs at \$400 million. Class action lawsuits require a court hearing where a judge must certify that the court will recognize the classes as legitimate claimants before the action can proceed to trial. No date for the certification hearing has been set, but it's expected to be held early next year. The government has not yet filed a statement of defense.

Mary Ebert, the Toronto lawyer leading the legal challenge on behalf of 57-year-old Tyendinaga (Ont.) Mohawk grandmother Connie Perron and her family, worked with other lawyers in her firm to research and write the statement of claim. The Harvard-educated lawyer with a history of championing feminist causes, worked for a time as legal counsel for the Native Women's Association of Canada. She has a lot of familiarity with C-31 issues.

The statement of claim, which Ebert said took months to research and write, provides a fairly complete history of how the government of Canada has struggled with the task of deciding who is an Indian and who isn't over the country's history. (see C-31 page 6.)



INNA DANSEREAU

Elder Bertha Clark-Jones presents a Métis sash to Detective Freeman Taylor Oct. 19 at a gala in Edmonton put on by the Institute for the Advancement of Aboriginal Women. Taylor was recognized for bringing justice in the case of Joyce Cardinal, who was beaten and set on fire on Nov. 27, 1993. She died in hospital a month later. Freeman continued to follow the prime suspect who lived in British Columbia and in August 2000, Todd Elliot was arrested and pleaded guilty to second-degree murder. He was sentenced to life in prison with no chance for parole for 15 years.

## PM's committee ponders \$11 billion proposal

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

They call it "the reference group of the Prime Minister on Aboriginal people."

Leaders of all five national Aboriginal organizations met with the committee on Nov. 5. Thirteen of 15 Cabinet members attended, saying they wanted to hear the Aboriginal viewpoint.

Some sources within the Aboriginal organizations say they have been asked not to discuss committee business with the press.

But National Chief Matthew Coon Come provided some information.

"The reference committee is set up by the Cabinet," the national chief said on Nov. 19. "They are going to have about 30 hours of meetings across the country. We've already had one meeting with them and we made a presentation that was based on our pre-budget submission as a basis of saying 'here's what we're thinking about, here's how much money you need to invest.'"



FILE PHOTO

Prime Minister Jean Chretien

Coon Come presented a sizable shopping list to the committee. He asked the government to commit to a down-sized version of the recommendations of the Royal Commission on Aboriginal Peoples by spending \$1.8 billion a year over the next five fiscal years. That would be a total commitment of \$11.6 billion.

"RCAP talked about a \$24 billion investment over 15 years and that was based on various joint initiatives that were done and the background work and

the data that we've got on housing for the backlogs and doing projections based on our populations, etc., how many new houses we would need. So the work has been done, including on education. So we tabled all this to the reference committee and they will produce a report. They thought originally in February. They might produce a report in December after having met with various groups. We're going to have another meeting with them," he said.

Information about this committee of Cabinet members is not easy to come by. A call requesting information made to Duncan Fulton, the communications person who handles Aboriginal issues for the Prime Minister's Office (PMO), was not returned. A call to the Privy Council Office (PCO) produced a suggestion, after communications staff relayed our request for basic information about the committee to senior officials, that we contact the Department of Indian Affairs. This despite the fact that Intergovernmental Affairs Minister and president of the PCO, Stéphane Dion, chairs

the committee.

There are 15 ministers on the committee. The members of the group are: Dion, Herb Grey, deputy prime minister and the man in charge of the Office of Indian Residential Schools Resolution; Ralph Goodale, Métis interlocutor; Industry Minister Brian Tobin; Heritage Minister Sheila Copps; Finance Minister Paul Martin; Justice Minister Anne McLellan; Health Minister Allan Rock; Solicitor General Lawrence MacAuley; Treasury Board President Lucienne Robillard; Human Resources Development Minister Jane Stewart; Minister of Fisheries and Oceans Herb Dhaliwal; Sharon Carstairs, leader of the government in the Senate; Secretary of State for Children and Youth Ethel Blondin-Andrew and Indian Affairs Minister Robert Nault.

Many observers wonder why Dion and not Nault is the chair of the committee. Government sources say that was Nault's idea because, as intergovernmental affairs minister, Dion is in a better position to co-ordinate the various ministries. (see Reference page 17.)

### WHAT'S INSIDE



#### YOUR FUTURE BEGINS TODAY

It's time to make a decision. Are you content to dream about a new career, or are you intent on making that dream become a reality? *Windspeaker* has put together a few pages that might help make your dreams come true. We speak to people who have really made a name for themselves in their chosen professions, and now are encouraging others to take a leap of faith and follow in their footsteps. For information about education opportunities, check out our Careers and Training Supplement.

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# Anti-terror law worries Native leaders

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Under pressure from within and outside her own caucus, Justice Minister Anne McLellan announced amendments to her proposed anti-terror bill (C-36) on Nov. 21.

But Native leaders, human rights advocates and civil liberty experts say the changes didn't go nearly far enough. AFN spokesman Jean Larose, speaking for National Chief Matthew Coon Come who was en route to Yellowknife, called the changes a disappointment.

"It doesn't go far enough for what we had asked for," he said. "We'd asked for a sunset clause after three years on all of the bill. She announced a sunset on only

two elements and after five years."

When he appeared before the standing committee on Justice and Human Rights to give his input into C-36 on Nov. 1, Coon Come asked that First Nations people using protest as a form of political expression be expressly exempt in the bill so police could not use the sweeping new powers they will be given to combat terrorism against Native people. There was no such exemption in the changes announced by the Justice minister.

"It looks like the police can use it and abuse it at will against our citizens," Larose said.

The AFN communications director said he hoped there will be other amendments before the bill leaves the committee stage.

"It appears the minister has recognized opposition to the bill is wide-ranging. I can only hope this is a first step. Otherwise, it signals First Nations people could be in for a rough ride from this legislation," he said.

Two days before the minister announced the amendments, the national chief said he had a good exchange with the standing committee and he was hopeful his message would get through.

"We were concerned about the definition of the terrorist activities. We felt, because the only way we express our civil liberties was through demonstrations and protests, we were concerned about the characterization of First Nations. At Oka, when we demonstrated we were accused of insurgency. In Ipperwash we were accused of

being terrorists. I've been accused of using guerrilla warfare when I use the judicial process and we've all heard stories in regards to the treatment of our people through the whole judicial system," he told *Windspeaker*. "So we asked on the terrorist activity that there would be an exemption for the First Nations. They asked me why. I said, 'Within your Constitution, you mention Aboriginal peoples. You don't mention the Italians, the Greeks, etc. So there's a special relationship between First Nations and Canada under your Constitution.' At the same time I said, 'If you're asking for justification for exempting, why do you have special legislation called the Indian Act for us? So there's already precedents that are there.' I was presenting argu-

ments for an exemption so we would not in terms of our activities be accused of being terrorists. We supported Canada's effort to eradicate terrorism and we know that legislation is not geared to attack us specifically in our expression of defending our rights when we use forms of protest and demonstration.

"I supported the sunset clause because I was very concerned that when you increase the powers of the police officers and they can get a warrant for you just because someone accused you of being a terrorist, the next thing you know the police go to a judge and they put you away for 24 hours and you can't call a lawyer or anything like that and you're interrogated and God knows what could happen if you're put in that position."

# Feds won't budge on talks, Algonquins say

By Joan Taillon  
Windspeaker Staff Writer

KITIGANIK, Que.

The Algonquins of Barriere Lake are disappointed and frustrated at the absence of any progress between them and the federal Department of Indian Affairs regarding a key resource management agreement that remains in limbo.

Chances are that blockades will go up as they did a decade or more ago to prevent logging on traditional Algonquin territory, said Grand Chief Carol McBride Nov. 20.

McBride has been appointed by Barriere Lake to represent the community in negotiations with the government.

Barriere Lake claims the feds are failing to honor a commitment to complete the trilateral agreement signed with them and Quebec, which is supposed to create and implement an integrated resource management plan (IRMP) for the La Verendrye Park region. The agreement was meant to harmonize commercial work with the

traditional practices of the Native people, to conserve and protect the environment, and share the wealth from resource extraction.

The government, however, has withdrawn on the basis it has spent too much money, and it blames delays to implementation on the Algonquins.

The Barriere Lake band says only another \$750,000 to \$800,000 is needed to complete the plan. They say if it is dropped now, large sums of money already spent have been wasted.

Recently the Algonquins' hopes were briefly raised then dashed when Ottawa instructed them to present a work plan to the Quebec regional office of the department, which was done, only to have the government maintain its refusal to negotiate a conclusion to the agreement.

The meeting in Hull with the regional officials who called them together "wasn't very progressive," said McBride.

On Nov. 9, she said, they met with Jerome La Pierre, regional director general of Indian Affairs, along with André Côté,

associate regional director general and Sylvie Ratté, a special representative for the federal government who has been involved with the trilateral agreement.

"They said they would not fund what was needed, but they would have to do some exercises within the regional budget . . . to be able to come up with an amount, but they would not be able to cover all the amount.

"The other thing was, we were very disturbed on their attitude. They said they would provide us some funding, but not under the framework of the trilateral agreement.

"What's really surprising is that as of July 31 they were still paying for activities under the trilateral agreement, and now we were so shocked by the comment that they made there that they weren't signatory to [it]. And what our legal advisor had told them, 'of course you are, you know, are you stupid?'"

McBride said she was "flabbergasted" and "just couldn't believe it."

Another thing they were told

was that to get any more money, the chief of Barriere Lake would have to sign a letter "concurring that this would be the last sum of money" they would get.

She said the tone of the meeting pretty well reflected the attitude expressed in a letter from Minister Nault to Quebec Minister Guy Chevrette about the matter.

As for their recently revised work plan, La Pierre allegedly told them they had allocated too much cash for consultants and professional fees. McBride said she was told "you know the minister's position on consultants."

"Nault doesn't like it that they [Barriere Lake] have consultants around them, while Indian Affairs has the whole Department of Justice," she said.

In addition, the Algonquins' work plan, which deals with wildlife management and their hunting and gathering culture, has a provision for their special representative [McBride] to spend a day looking over the wildlife report. She said the gap between the government side and their own was revealed

when André Côté allegedly asked why the special representative has to know anything about wildlife.

No one in the government could be reached for comment. A letter dated Oct. 3 and posted on Indian Affairs' Web site states, "There are important steps to be taken with the government of Quebec and INAC's Quebec regional office before any meeting with the deputy minister can prove useful. The central and key issue is the completion of the Integrated Resource Management Plan.

An accompanying "background" document revised Nov. 15 sets out the government's views, culminating in a directive for Barriere Lake to "open discussions with both the government of Quebec and INAC's regional office in order to attempt to resolve the issue of funding and completion for the IRMP." The document's reference to time ends in September and it does not acknowledge any meeting has taken place since then.

(see Barriere Lake page 17.)

# Off-reserve people getting short end of the stick—Dorey

By Taynar Simpson  
Windspeaker Contributor

OTTAWA

The Congress of Aboriginal Peoples (CAP) held its 30th Annual General Assembly (AGA) on Oct. 19th and 20th in the national capital region. The two-day affair concluded with the Moccasin Walk held in Ottawa's Congress Centre, with proceeds going to the Moccasin Walk Foundation—an organization dedicated to reducing racism in Canada primarily through the education system.

Delegates from CAP reviewed several issues with discussions on justice and corrections, the Aboriginal Healing Foundation, Human Resource Development Canada initiatives, and the governance legislation consultation process. The proceedings were digitally broadcast over the Internet.

CAP president and national



Dwight Dorey

chief, Dwight Dorey, spoke on the first day of deliberations held at the Chateau Cartier Hotel in Aylmer, Que.

Dorey said "most Canadians do not realize that more than 73 per cent of all Aboriginal people in this country do not live on Indian reserves, nor do they receive any recognition in, nor benefits from, the provisions of

the Indian Act.

He acknowledged the information vacuum that exists in the general public regarding Aboriginal issues. He stated that, "because of the publicity surrounding [the \$7.5 billion reportedly being spent on Aboriginal issues], and a media so focused on First Nations bands and their leadership, Canadians could be forgiven for thinking that off-reserve people are beneficiaries of largesse.

CAP claims to represent more than 70 per cent of the 1.4 million Aboriginal people in Canada.

"The Aboriginal problems in this country will never go away under the restrictive provisions of the current Indian Act, or the distorted way in which money is targeted to Aboriginal people and issues . . . The greatest number of Aboriginal people in Canada are getting the short end of the stick," said Dorey.

He said CAP must do its part

to help the government pave the way for the debate and eventual passage of an Aboriginal Peoples Act, as suggested by the Royal Commission on Aboriginal Peoples, that is fair, equitable and inclusive and that is status and residency-blind.

"We must do our part in helping develop an educated, employed Aboriginal population that puts Aboriginal people in positions of leadership and influence, in public and private life, in the professions and in the arts. It is you, the people who determine our agenda . . . It is my job to determine how best we can advance that agenda."

In a separate interview, Dorey discussed CAP's approach to the governance legislation consultations process. He said that finding an acceptable compromise among all regions, as it relates to mandating governance consultation objectives, is perhaps CAP's primary concern with the process.

# AFN restr

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Chiefs attending the Assembly of First Nations confederacy in Ottawa during the first week of December will get a look at some preliminary plans to change the way the nation-wide chief's assembly does business.

Critics of the AFN say the organization's charter does not give the elected leader the freedom to lead. The regional vice-chiefs have power equal to or greater than the national chief's. The vice-chiefs constitute a majority of the AFN executive and the current executive contains supporters of the previous national chief, Phil Fontaine, whose approach was in many ways completely opposite to National Chief Matthew Coon Come's. This has resulted in the AFN fighting the election over and over again on every new issue, a development that seems contrary to the intentions of the members who gave Coon Come the mandate to lead with their votes in July 2000.

Although Coon Come thinks it's foolish for anyone to expect that such a diverse group will ever be completely united on any issue, he agreed that the organization could be more effective.

"I think we have a structural problem," he said on Nov. 19. "My executive has agreed with me that we have a structural problem. We will discuss and we will present something at this confederacy in regards to restructuring. We're going to look at what's been done, what are problematic areas and how we can improve this organization. Everybody agrees the present structure, the way we operate, it's hampering our coming to some kind of agreement. There's questions on the status of chiefs committees; there's questions on the status of the role of the vice-chiefs who are elected by their own regions. So we have to look at the whole structure of the AFN. There are various scenarios that are out there and are now being discussed and considered. Across this country, I think people are ready to look at restructuring the AFN again, in light also of our budget being cut."

Coon Come sees a silver lin-



# aders

s for an exemption so we d not in terms of our activi- e accused of being terror- We supported Canada's ef- to eradicate terrorism and now that legislation is not d to attack us specifically r expression of defending ghts when we use forms t and demonstration. supported the sunset e because I was very con- d that when you increase owers of the police offic- d they can get a warrant ou just because someone ed you of being a terror- e next thing you know olice go to a judge and put you away for 24 a and you can't call a law- r anything like that and e interrogated and God s what could happen if e put in that position."

# ns say

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# —Dorey

ey said, as of November, roximately 100 meetings been held within the CAP ization to best determine pproach to the governance ultations." He added, "a eral agreement exists be- CAP and the federal gov- ent. Through this agree- CAP is able to relay spe- concerns to Parliament." ey said CAP will focus on cond and third readings in ment of the proposed gov- nce legislation. noted that CAP and the mby of First Nations J) have taken two different oaches to the governance tive consultation process. aid the "AFN is concerned e governance initiative is imited and will only ad- s the federal agenda." ey states, "limited or not, s a chance to raise the voice e off-reserve population at's what CAP is there

# AFN restructuring will be on agenda in Ottawa

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

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Coon Come sees a silver lin-

ing in the budget reduction that has clouded the AFN operations in recent months.

"When the minister unilaterally cut our budget, I think, if you try to look at it on a positive, it gets us to look inward and see how we can best use those resources to concentrate on specific areas and be the real political organization that the Assembly of First Nations was intended to be. It is no secret that I as national chief have stated that the AFN was becoming a super band office. I would have much preferred to have had a plan of a transition as opposed to a drastic, unilateral decision by the minister to cut the AFN budget. That was very unfortunate because, as a national organization, that affected 70 positions. Consequently we had to re-organize and do some multi-tasking as to some of the work that needs to be done. So, in essence, we are

not talk about Aboriginal rights and treaty rights with people who are concerned with trying to put food on the table and the way your child graduates from high, but can't attend post-secondary when education could be our ticket."

He believes the chief have to stop impotently pointing the finger at the federal government and start producing results.

"We need to tackle those issues so our people can believe us when we talk about certain issues, because if they can't see it, if they can't feel it, if they can't walk into an Elders' home or youth reception centre or a school, nobody's going to believe us," he said.

Rumors that the AFN was thinking of sending letters to First Nations asking for financial contributions to help offset the funding cuts turned out not to be true, but Coon Come said the idea has been discussed from time to time by

you do are you willing to contribute towards it? I think we have to challenge our people so we don't have to rely on government handouts and on the goodness of the minister of the day."

Coon Come said there's an unchallenged—but mistaken—idea floating around Indian Country that leads people to feel they have to decide between a conciliatory approach to government that opens the doors to funding increases or a tougher position that closes those doors.

"I don't think you can use the same measuring stick as you used for Phil Fontaine when he was cozying up to the federal government and supposedly being seen as receiving more money. I think across this country people will disagree with you, because that was competing for funds that our people were entitled to in the first place. People will

of his executive members are Fontaine supporters and were in favor of what he called the "super band office" approach.

"Why do you expect us to agree and be in unanimity? At the local level you never have unanimity. When chief and council call a meeting, there are people who disagree. Never mind the federal Parliament. They have five parties. They never agree on anything," he said. "We have the right to disagree. Within our executive we have very good debate and I don't expect unanimity. We have different approaches. We're so diversified in terms of culture, tradition, custom and beliefs, even in the way we deal with government. So I don't think it's fair to try to expect within a national organization that we could all agree."

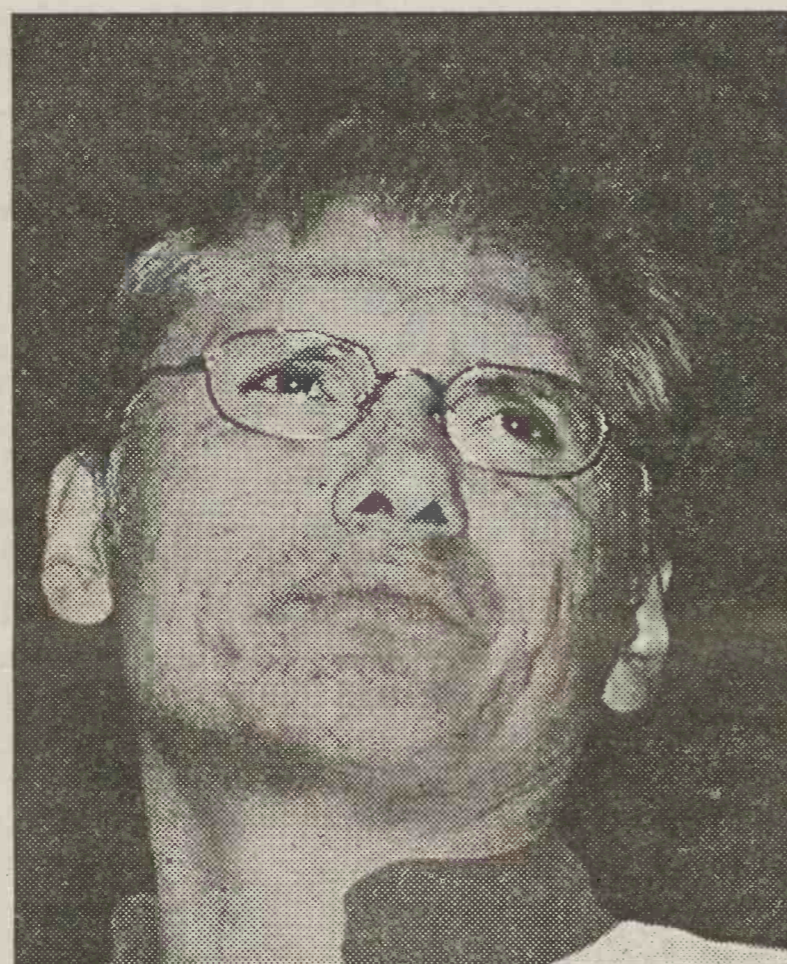
They tried to impeach him in Halifax, he was reminded.

"It wasn't the executive that wanted to do it. It wasn't the executive. I only got in with not even 58 per cent, right? So there are people out there who still would like to see me get kicked out. So, it doesn't matter what I do, they will try to impeach me. To me, that's neither here nor there," he answered.

The national chief seemed confident that his approach will bear fruit in the immediate future. He believes the next federal budget will contain several unprecedented initiatives that will benefit First Nations people. He has been lobbying in every corner of Ottawa and the Prime Minister's commitment to address First Nation social issues appears to be for real, he said.

"I think it will be interesting to see what will come out in the budget. I think some people will be surprised. If Minister [Brian]Tobin is able to get his connectivity budget in place—we worked hard on participating and receiving monies to connect our communities in the north and to have our own internet infrastructure in place with our communities. It's going to be interesting to see what's going to be actually in the budget."

Details of the proposal that will be presented to the chiefs are still being worked out. The presentation will be preliminary because the ideas must be introduced at one meeting, then considered, and then acted on in another meeting, probably an annual general meeting (AGM). The next AGM is scheduled for next July in Montreal.



*"Why do you expect us to agree and be in unanimity? At the local level you never have unanimity. When chief and council call a meeting, there are people who disagree. Never mind the federal Parliament. They have five parties. They never agree on anything."*

— National Chief of the Assembly of First Nations, Matthew Coon Come

restricted in terms of what we can do. But it also, I believe, is an opportunity. I don't think we'd have ever down-sized as fast as the minister has unilaterally decided," he said, "but it does give us a chance now to look at the whole re-structuring of AFN and see how are we going to organize ourselves as a national organization.

"It also gives us an opportunity to look at the role the AFN plays, which I believe should be facilitating, lobbying and co-ordinating, and be concerned with the national issues and develop a national agenda that we can tackle without worrying about whether we've met certain deliverables and run into situations where we're competing for funds with the First Nations."

Coon Come said he's pushed for community driven initiatives to tackle the poverty, suicides and the incarceration rate of First Nations.

"We have to deal with health care, with education. You can-

Native leaders.

"There was no such letter. The idea was thrown out of asking our members—not just the chief and councils, but our members—if they'd be willing to contribute to the national organization, if they really believe in protecting their treaty rights and Aboriginal rights, etc. I think we'd have to look at that as one of the options if we want to separate ourselves and not rely on governments who control the purse and if they don't like what you're saying they'll pull the plug on it and next thing you know you have no funding and you're restricted and you can't do anything.

"I think we'll have to start looking at some of our own source revenue and that's one of the options we've already looked at and pondered bringing it back," he said. "There comes a point where you'd have to ask, not just the chiefs, but I think your members if they really believe in a national organization. And if

disagree with the notion, because they would feel that was their money and every time they asked for additional money, they were told to go to a national organization and get that money. I don't think there was any new money that they were dealing with. It was just taken from the First Nations and given to the national organization," he said. "So that's a dispute. What I'm trying to say is you cannot use the same measuring stick of, because the national organization got so much money, well, that tells us that they're doing their job. I helped the Crees get \$3.5 billion. I worked on it for the last 12 years. But they got the money. It didn't come to AFN. I can go right across Canada to areas where they've asked us to be involved. We as a national organization should be lobbying and then let the monies go to those regions and help them and give them advice. They get the money. It doesn't come to us."

He was reminded that many



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receive *Windspeaker* for 1 year (12 issues)!**Good-bye 2001, hello 2002**

Another year has come and gone. We've met and interviewed many smart and powerful and wonderful people from all walks of life in and around Indian Country this year, and we've done our best bring them home and introduce them to our best friends—our many loyal readers—and we had a great time doing it.

As the holiday season approaches, it's time once again to relay our very best wishes for peace, happiness, success and prosperity to one and all. This year—given the painful memories we all carry after Sept. 11—it feels just a bit more important than usual that we tell you we wish you and your families all the best in the New Year. For those of you who celebrate Christmas, well, what else can we say? Merry Christmas and peace on earth.

Peace on earth. It's more than just something you read on greeting cards this time around,

isn't it? May we all be safe from terror and free to enjoy life and all the wonders of creation for many years to come.

The new year looks quite promising on the political front, if our read on the national chief is any indication. For a guy who has been under fire from so many directions during the last 12 months or more, Matthew Coon Come seemed genuinely jolly when we spoke to him this month and, considering we put this issue to bed in late November, we don't think it was the Christmas spirit. He even joked with us about taking him to task for not making himself available to the Native press as often as we'd like. And he good-naturedly kidded us about the information our network of friendly sources have provided us with this year that have made it pretty hard to keep too many secrets for very long in Ottawa.

We suspect he was feeling so

good because he knows some things we don't know. We get the feeling that there will be some unusually good news in the new year when the federal budget comes down.

There's still time for our many sources to help us ferret out just exactly what's coming in the next few months and we know we'll learn more at the AFN confederacy meeting in Ottawa. But we just wanted to pass on our suspicions that there's good news on the way.

Recently we've heard from many kind people who just called or wrote or emailed to say, "Keep up the good work!" That means more to us than you might appreciate. So to all of *Windspeaker's* readers, friends, sources, clients, . . . heck, even our competitors and those who don't like us much, happy holidays from everyone here at AMMSA—the Aboriginal Multi-Media Society—and all the best in the coming year.

**Don't lose sight of the battle**By **Taiiaike Alfred**  
*Windspeaker Columnist*

Distracted by the on-going war on terrorism south of the border, it seems that we have forgotten about the war on us. Remember that one? The war that was so important in the days before 9.11? The one for the environment, for our homelands and our rights? We may have become total suckers for the news now, and developed a strong collective case of anthrax-envy, but the Twin Towers falling down hasn't stopped the greedy land developers in British Columbia or those racist white fishermen in New Brunswick. The enemy is still after our lands and our resources, and sad but true, they are winning the fight.

We've turned a blind eye to the armed assaults on Mi'kmaq fishers, the destruction of their property and livelihood by organized mobs and the police harassment of Burnt Church community members. No one seems interested either in the fact that Neskonlith land is being stolen to build another ski resort in the interior of British Columbia, despite young Native people's determined efforts to stop it.

Now more than ever, it seems that our people are scared of being labeled radicals, or being linked in some way with fundamentalists. Grave tones are adopted when people talk about how the world has changed as they try to give good reason why they're turning their backs on our young warriors to catch the latest TV talk about the pain and suffering of U.S. firefighters and postal workers. Maybe the lies streaming from our television 24-7 have taken effect? Maybe some of you actually do believe that the news is important, and that the U.S. and Canadian governments are in a righteous battle against evil? If that is what you believe, then smack your own face and snap out of it.

The truth is, bin Laden has totally taken the fun out of fundamentalism. It's not cool to strike

**To:ske**  
**It's true**

a rebel pose these days, or socially correct to be a troublemaker anymore. People give you mean looks if you don't wave the flag and give a rah-rah for the troops.

I think many of our people are just plain scared to do or say anything that would provoke or make white people mad now that everyone's in a mean mood and the stakes are real. Our most outspoken people are all of a sudden so quiet and complacent. Where have all our strident editorialists and big-mouthed politicians gone? None of our intellectuals or leaders wants to be associated with radical action.

But now more than ever, it is time to stand up for ourselves. The so-called anti-terrorism laws being put forward in the U.S. and Canada are dangerous to our existence. The federal government is manipulating fear and riding a wave of terror to a future of near-dictatorial powers for its police agencies. This cannot be good for our people.

Jean Chretien and his little scary smurf of a justice minister have designed a new anti-terrorism law even though there are plenty of laws already on the books against treason, murder, conspiracy, sabotage, hijacking, etc. Criminals have been convicted of terrorist activities in the past using existing laws. So why does the government need special anti-terrorist laws now? I'm not suggesting any conspiracy here: the federal government simply wants to be able to arrest, detain and imprison people who oppose their policies and actions, and they will use mainstream societies' fears and prejudices to undermine civil rights and gain

that power. It's simple, really. This is just a convenient time and historical moment to advance that objective.

Did you know that the stupidly named USA Patriot law passed by the United States Congress allows U.S. authorities to arrest and detain non-citizens with no legal protections? Or that it also allows them to ban non-citizens (including landed immigrants and members of Indigenous nations divided by the border) from entering the United States permanently? In putting forward very similar measures on the northern side of the border, the Liberal Party is simply falling in step and following orders from their bosses in Washington.

The new definition of a terrorist proposed by the federal government—apparently outside of any logic or reason, but definitely on the inside with the right-wing fanatics running the government in the U.S.—includes any person who does anything with the intention of compelling a government to do or to refrain from doing, any act. You read that right: anyone who tries to stop the government from doing what it wants to do. And it goes further, as it defines terrorism to include acts that are intended to cause serious interference with or disruption of an essential service, facility or system, whether public or private, other than as a result of lawful advocacy, protest, dissent or stoppage of work. Translated this means that the only forms of protest allowed against government and corporations in Canada are those licensed by the government.

(see *New threat* page 22.)

**Reader viewers**

Dear Editor:

My name's Annie. This is a letter, not just for Contact, but to everyone working at APTN and for *Windspeaker*.

I guess I better start by confessing that I am not an Aboriginal person. I am, however, married to a Mohawk man and have two Mohawk children, a 10-year-old boy named Sky, and a 12-year-old girl named Raven.

I've never written before, but I have, once or twice, called into Contact. I am writing because I read in a newspaper article that APTN wants to cut its news and current affairs programs. I guess it's sadly typical that when people are watching something they enjoy, they just sit back and take it for granted. Then, when it's gone, it's too late. Still, I'm hoping it's not too late.

Please bear with me as I tell you a little about myself and why your shows are so important.

I thought I knew everything there was to know about Aboriginal people, because I'm well educated, quite up on the news, and I watch CBC religiously and always thought they were doing a fair job. My husband complained often that I didn't "get it." What I thought was fair used to make him angry. I never understood why, and when he'd try to explain I honestly thought he was exaggerating. That all changed when I started watching Contact and InVision News.

Pictures are worth about a million words and the things that I saw opened my eyes. Here are the stories burned forever into my mind:

- The Saskatoon police dumping an Aboriginal man out in the freezing cold, and then callously arguing that just because it's unethical, it's not illegal.

- The Minister of Indian Affairs driving by a group of protestors who wanted to speak to him, and dodging time and again as reporters try to question him.

- A community of people peacefully trying to protect their land from a forestry company, being harassed by police and truck drivers, and then getting arrested so the loggers can destroy their homes.

- The story of James Ward, a warrior who is trying to protect the Aboriginal people who have to dodge bullets and federal government patrol boats everyday as they try to eke out a living.

- The Assembly of First Nations being decimated because they refused to play ball with the minister on a law that no one but the government seems to want.

- People living in shacks that I wouldn't let my dog live in.

So many, many things.

I thought I knew everything. How wrong I was. How embarrassed and ashamed of myself I am. But why, I ask myself was I so arrogantly sure of myself? Because I didn't want to believe that racism exists. I didn't want to believe it, because I'm raising two Mohawk children.

And up until APTN opened my eyes, I didn't have to see it.

# Reader pleads viewers' case

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After all, no one else shows it. I'm realizing now how biased the CBC is. I remember how unfairly they reported on the whole Burnt Church scenario last summer, and how different and obvious the truth was on APTN. I'm thinking how no one else gave a voice to James Ward, especially like Contact did.

I can't tell you what a big fan I am, my husband is, and my children are of APTN. My children look up to people like Rick Harp and Carol Adams as heroes. And now I see that changing.

From the impression I got in the article, there are going to be cutbacks, layoffs and a new "more entertaining" type of show. I can't tell you what a mistake I think that is.

Sure I love watching entertainment programming on APTN. I love entertainment like North of 60 and Northern Exposure. I like watching movies like "Thunderheart." Who doesn't? But I can tune into other channels to see those programs. Plus I can see them on other channels first, not just in reruns.

These programs are good, but they do not live up to the slogan "Original People, Original Programming." And that is precisely what people tune into APTN to see.

I want to see shows like Contact and InVision. So does my husband. It is what we wanted, expected and hoped for when APTN started. It took a long time to get this kind of quality, original programming on APTN, and now, when it's still in its infancy, it looks like it's about to disappear forever.

I can already see the difference, already see what cutbacks are doing. Carol Adams is gone, and rather than having Rick Harp replace her, as he did this summer, InVision now has an unknown face on the show. It is so important to see news from a credible face that you know and trust, and that face is gone. It's been replaced with a stranger, a newcomer. Probably cheaper, but at what real price? Credibility, trust and experience.

I can tell you, your viewers will leave too. I'm afraid that the next cut might be to Rick Harp, as APTN tries to cut back again and hire someone younger and less experienced and less known for less cash, which is what seems to be the trend at APTN these days.

All I can hope is that you take viewer response seriously and will not tear apart these shows anymore than has already been done. If you are counting viewer feedback, please count this as four. After watching InVision tonight, I wrote this, read it to my husband and children and they all said they agree 100 per cent.

Annie Rose, Brantford, Ont.

**More letters to the editor on page 10.**

# Home and Native land needs to be defended

Dear Editor:

Re: Taiaiake Alfred column, "Understanding the cause", *Windspeaker*, October 2001.

Mr. Alfred really needs to refrain from commenting upon complex and explosive topics like 9.11. He speaks at one point of "a naive fool" and of those "without a special understanding of world politics."

Indeed. Alfred's rhetoric does nothing to clarify the issues at hand. He demonstrates a poor understanding of international relations and of global Indigenous issues; poorer still of orthodox Haundenosaunee culture and values.

The upshot of much of his rant would appear that there exists some sort of parallel between the colonial and post-colonial experiences of the Indigenous peoples of the Americas,

and of those alleged grievances which fuel the proponents of a militant and terrorist interpretation of Islam. By extension this would seem to imply some manner of common cause between such disparate peoples and cultures as those of the Native peoples of North America and the Arab-speaking peoples of the Middle East, with a common enemy to be found in the Euro-North American West.

To deconstruct and critique Alfred's musings line-by-line would require too much time and space. At the very least, glaring contradictions and inconsistencies, like the Taliban's treatment of women, in comparison, for example, with the role and status of women within conservative Iroquois culture, have surely been noted by thoughtful and informed readers. From such

an obvious and elementary foundation as this, it is no huge feat to conclude that the outlooks and the values of at least this Indigenous American culture, and of the proponents and adherents of that particular brand of Islamic fundamentalism, are profoundly different.

9.11 demonstrates that we as Native North Americans have more in common with Euro-North Americans (of whichever particular ethnicity) than we do with the backers of militant Islam. At the very least—and most obviously—the North American homeland has been attacked from without. It is not unreasonable to assume that North Americans (of all Native and non-Native varieties) will now mobilize in its defense.

John Moses  
Ottawa

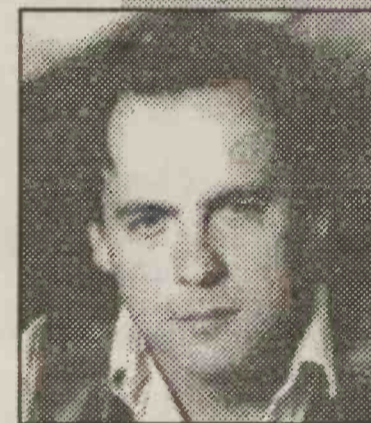
# When the laughter stops

It seems that some people have no sense of humor. Ask Mi'kmaq Bernie Francis and I'm sure he'd have something to say. He's the gentleman who last year stirred up a bit of a fuss at the Treaty Day Festival in the Maritimes. Being somewhat of a grassroots social critic, he rewrote and sang a version of Sinatra's "I Did It My Way" which lampooned the huge salaries and expense accounts (allegedly exceeding \$400,000) of two local chiefs. I believe he called his version of the song "I Hid It My Way."

It is commonly said that truth is beauty and beauty is truth. Well, not for Bernie. For being such a bad, truthful boy, it sure ain't pretty. He was sent to the proverbial corner and forbidden to play with anybody. In other words, he was barred from performing at this year's festival. As I said, some people don't have much of a sense of humor.

And to add insult to injury, all other First Nations performers were forced to sign contracts forbidding them from cracking jokes or satirizing Aboriginal leaders during the Sept. 30 festival. Performers had been warned that anyone who broke the prohibition wouldn't be paid his concert fee. Hmmm, methinks somebody may be a little sensitive. And to paraphrase the immortal words of fellow playwright William Shakespeare, "Me thinks they doth protest too much."

Maybe because as a humorist and satirist myself, this particular issue strikes a little close to home. It inflames my sense of justice and I don't know how to get rid of the inflammation. Granted there is a time and a place for



**Drew Hayden Taylor**

humor and a time and place for respect. Humor must be used to amuse, not abuse. However, a festival does not strike me as a particularly solemn or serious event where social humor should be prohibited. For those of an older generation, Woodstock comes to mind with its various musical/political protests. I understand treaty day is not Woodstock—less nudity and mud I've been told—but the principle of freedom of expression is the same.

According to reports, the Bernie Francis song brought down the house, meaning the audience loved it, except for maybe two or three people, who for obvious reasons didn't, and therefore changed all the rules to suit their needs. Shame, shame, for if I remember my Star Trek pop references, "the needs of the many outweigh the needs of the few."

Gee, a singer that is creative, talented and the audience loves—no wonder he was banned! I'm surprised he got away so lightly. They must have a different set of rules for a successful festival in the East.

What these people are no doubt forgetting is the long tradition that mockery and teasing have in Native cultures. The various Trickster representations

common to so many of our nations come to mind. But for those who have visited the Pueblo of the American Southwest, they will tell you of a sacred clown figure called a Koshare. It is a very important figure in the Pueblo cosmology. Select members of the village dress up in the distinctive horizontally striped black and white outfit and make-up for specific ceremonies.

These clown-like characters comically entertain the audience by showing how people tend to do everything and only the spirits are perfect. One of their particular duties is to illustrate to the public the dangers of greed, how people always try to possess everything. In fact, their real symbolic function is to keep the community honest by pointing out people's foibles and greed. Part of their function is to humble those who need humbling, thus maintaining the harmony of the community. Darn clever, them Pueblo.

I don't know if Bernie Francis cares about Koshares or Shakespeare, but it may be of interest to him that an Elder from Alberta's Blood Reserve once said "Humor is the WD-40 of healing." I guess with a salary of \$400,000, you can afford a better doctor, or to buy the whole hospital.

## CORRECTION

In a letter to the editor published in the October 2001 edition of *Windspeaker*, the writer mis-states information found in an article in the *Victoria Times-Colonist* that puts *Windspeaker* columnist Taiaiake Alfred in Columbia

during his days as a U.S. Marine, and which links him to the Colombian military which: "attempt[s] to exterminate FARC guerillas...coincidentally, a group with a large Indigenous membership..." —Denis O'Brien. The *Times-Colonist* actually had only the following to say about Alfred's specific service during

his days in the Marines: "In the U.S. Marines, he went to boot camp at Parris Island, in South Carolina, and served as an infantry machine-gunner overseas in Asia and Central America for three years." Alfred said he did not serve in Columbia.

## C-31 motivations were less than admirable—lawyer

(Continued from page 1.)

"We really drew a lot from the Royal Commission [on Aboriginal Peoples]," she said in explaining how so much historical information was included in the lawsuit.

Many Native people believe the rules governing who has status and/or band membership and who doesn't are aimed at reducing the number of people who qualify for Native rights and benefits. Ebert said no smoking gun document that bluntly states this has yet been uncovered, but she sees a lot of less-than-admirable motivations behind the various incarnations of the membership and status rules.

Bill C-31 was proclaimed as law in 1985. It was framed to change Section 12-1 b of the 1951 Indian Act which was found to have discriminated against Native women who married non-Native men. In such mixed marriages, prior to 1985, those Native women lost their status (and their band membership) while Native men who married non-Native women not only kept their status but also conferred Indian status on their non-Indian wives. Ebert believes the law was written this way to keep non-Native men off the reserve because the law-makers believed non-Native men would be harder to control.

"We suspect that they did it because of very stereotypical attitudes about women. That the women would be bossed around by the men and if you got a whole bunch of white men on reserve that they'd boss around their women and then they'd boss around everyone else," Ebert said. "But I also think that, because of their racism, [they'd think] that a woman marrying a white guy was kind of moving up in the world and didn't need to be an Indian anymore. My hunch is that it was because of racist or sexist opinions like that."

The lawsuit identifies three different classes of people who have allegedly been harmed in different ways. Class 1 includes women who lost their status by marrying non-Native men prior to 1985. Class 2 is the children of these

*"Class 1, Connie's class, they got status back but not under 6-1) a. They got it back under 6-1) c. And because they got it back under 6-1) c, it's not as strong as status that people hold under 6-1) a. And because Connie got her status back under 6-1) c, Michael [her son] has to get his status back under 6-2. What we want is to say just put Connie back where she'd be if they'd never taken her status away in the first place, then she would have status under 6-1) a, just the way her brother does."*

—Mary Ebert, Toronto lawyer

women. Class 3 is the grandchildren of C-31 women who are not eligible for status because of 6-2, also called the second generation cut-off.

The lawsuit asks the court to award the members of each class a total of \$100 million. A further \$100 million is claimed for all members of all classes to share as compensation for "loss of cultural and social associations and injury to dignity."

Although classes 1 and 2 have status through C-31, the lawsuit claims their status is inferior to the status they would have enjoyed before Section 12-1) b came into effect.

"Class 1, Connie's class, they got status back but not under 6-1) a. They got it back under 1) c. And because they got it back under 6-1) c, it's not as strong as status that people hold under 6-1) a. And because Connie got her status back under 6-1) c, Michael [her son] has to get his status back under 6-2. What we want is to say just put Connie back where she'd be if they'd never taken her status away in the first place, then she would have status under 6-1) a, just the way her brother does," the lawyer explained.

That inferior status has had a ripple effect on the children and grandchildren of C-31 women, Ebert added.

"We've heard some terrible stories about different families. Four kids, all the children of the same woman and man, and because their mom and dad were not married before 1985, the kids have status. But after they were married, the next two kids didn't

have status," she said.

All of these numbers have meaning to Native people across the country, but they are virtually unknown to non-Native people. People with 6-1 status can be assured that their children and grandchildren will have status. People with 6-2 status cannot. There are dozens of possible scenarios where 6-2 people might or might not be able to pass their status on to their children. Whether those children can pass status on to their children depends on the race of their spouse, if they're female.

The lawsuit, in claiming that Bill C-31 still discriminates against women, points out there is a "double mother rule" in effect, but no "double father rule."

"When a man who married a non-Native woman could give her Indian status, if that happened twice in succession, the kids could not have Indian status. So if grandpa marries a white woman, he gives her Indian status. If they have a kid and that kid marries a white woman, he gives her Indian status but their kids don't have status because they have two white mothers in succession," Ebert explained.

Connie Perron married a non-Native man in January 1966. Her son Michael was born later that year. They both regained status, but not band membership, in 1985. Michael married a non-Native woman so his children do not have status. The lawsuit asks for a court declaration that they regain their status and that all

members of all three classes have their band membership restored.

Ebert suggested the government benefited when C-31 severed membership and status, meaning you could have status but not be a member of a band.

"I think they sold it on the basis that this gave the bands or the nations more control over their membership, but the effect of it was that there were fewer people getting back into their bands. The government has been able to control costs that way. Here's the thing that's so amazing. If you're a band and you want to be nice to people who are Bill C-31s and their children—even second generation kids like the Perron children's situation—if you are a band and say 'we'll let those children be band members,' the federal government won't pay any money for them because they're not on the Indian register. So the bands who are really inclusive suffer a financial penalty," she said. "They made a real botch of it because they wanted to give the bands power to make their own membership codes, but by the time they passed the legislation and everything, they told the bands that they only had two years to make their codes. By the time the bands found out about it, they only had a couple of months, really. They didn't have systematic programs to let the bands know that they could do this. So it was really hit or miss."

Although this lawsuit, like the Corbiere lawsuit that ended with a section of the Indian Act being struck down by the court, also attacks the Act, Ebert said the action does not ask the court to strike down Section 6.

"I'm asking that it not be applied, that it be applied in a particular way to all of these people. I'm not asking that it all be struck down. I'm just saying with respect to all the people in these three classes, it should be applied to give the women back the status they would have had without 12-1) b, and then it just will follow that their kids will get a better kind of status and they're able to pass it on to their kids. I'm asking for a declaration that the legislation as it ap-

plies to these people is unconstitutional," she said. "There may be situations where it's OK. I didn't really want to take on the whole of Section 6, because there's so many different possible permutations and combinations. I just thought I'd stick with what is totally connected with these people."

The lawyer agreed that all the money she maintains the government saved through the effects of Bill C-31 will have to be repaid if this lawsuit is successful. That would be a huge embarrassment for the government, but that's not why the money amounts were so large.

"The reason we asked for money in this lawsuit instead of just a simple declaration is we thought that if the people got money back and they wanted to live on the reserve then they would have money to build houses and things and it wouldn't be a drain on what the bands already have to pay," she said. "We put it in and we put it in in those large numbers because we actually think that the numbers we've got from the government about how many people have been affected are way low. They've counted maybe 60,000 people who could be affected by this. We think there are probably a lot more. And when we measure it all out, that's not much for all those people who, in some cases, have been estranged from their culture and their traditional rights and their land rights and everything for decades."

One other harm that enfranchised people and their communities have endured will not be so easy to compensate.

"Native women who were sent away because they married white men, they were the keepers of the clan wisdom," Ebert said. "The communities lost them and the white women who were brought in didn't have a clan. So the clan system was all messed up by these marriages. The Perrons are Mohawk and Connie feels very passionately about this, that that was done to interrupt their clan system and I've talked to Cree people out West who feel the same thing."

## Quebec Cree chiefs: Saviour

By Alex Roslin  
Windspeaker Contributor

MONTREAL

An historic Quebec-Cree deal for a \$3.8-billion dam complex has prompted an emotional debate in the community. Provincial and Aboriginal officials are praising the deal as a breakthrough in Canada's strained relationship with First Nations, but the agreement has generated anger among ordinary Crees.

Supporters say the deal will open the door to billions of dollars of new development projects in resource-rich James Bay and create much-needed jobs for the nine Cree communities there. Detractors allege Quebec has strong-armed the chiefs into accepting a new megaproject in the pristine heartland of their territory and wonder if the deal, negotiated in secret, will force them to go quietly along if Quebec separates. They are also worried they won't be allowed a voice in deciding whether the deal gets the final go-ahead or not. So far, Cree chiefs have waffled on whether there will be a referendum.

The agreement represents a stunning turnaround for Quebec Crees. For more than a decade they have opposed the province's plans for new hydroelectric dams in James Bay. Only last year, rank and file Crees voted at an annual general assembly against more hydro-projects.

The Oct. 23 deal, signed by Quebec Premier Bernard Landry and Cree Grand Chief Ted Moses in the National Assembly, would give Crees \$3.6 billion over 50 years for economic development, housing, infrastructure, support for trappers and to fulfill outstanding promises from the 1975 James Bay and Northern Quebec Agreement.

In a first, the payments would be partially indexed to revenues from forestry, mining and hydro projects in Cree land.

Crees would also be able to make recommendations—albeit non-binding ones—on how forestry companies log in Cree hunting areas.

In exchange, Quebec gets to

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Canada

-lawyer

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lawyer agreed that all the money she maintains the government saved through the effects of Bill C-31 will not be repaid if this lawsuit is successful. That would be a huge embarrassment for the government, but that's not the money amounts were

one reason we asked for this lawsuit instead of a simple declaration is that if the people get their money back and they don't live on the reserve they would have money to buy houses and things and it wouldn't be a drain on what the government already has to pay. "We put it in there because we actually thought the numbers we've got from the government are now many people have affected are way low. We've counted maybe 100 people who could be affected by this. We think there are probably a lot more. When we measure it all that's not much for all the people who, in some ways, have been estranged from their culture and their traditional rights and their lands and everything for 100 years."

Other harm that enfranchisement and their communities have endured will not be compensated. The women who were taken away because they married white men, they were the loss of the clan wisdom," said. "The communities are the white man and the white man who were brought in to have a clan. So the clan was all messed up by the marriages. The Perrons, the hawk and Connie feels passionately about this, it was done to interrupt the clan system and I've got to Cree people out West and the same thing."

Quebec Cree chiefs:

# Saviours or sellouts in hydro deal?

By Alex Roslin  
Windspeaker Contributor

MONTREAL

An historic Quebec-Cree deal for a \$3.8-billion dam complex has prompted an emotional debate in the community. Provincial and Aboriginal officials are praising the deal as a breakthrough in Canada's strained relationship with First Nations, but the agreement has generated anger among ordinary Crees.

Supporters say the deal will open the door to billions of dollars of new development projects in resource-rich James Bay and create much-needed jobs for the nine Cree communities there. Detractors allege Quebec has strong-armed the chiefs into accepting a new megaproject in the pristine heartland of their territory and wonder if the deal, negotiated in secret, will force them to go quietly along if Quebec separates. They are also worried they won't be allowed a voice in deciding whether the deal gets the final go-ahead or not. So far, Cree chiefs have waffled on whether there will be a referendum.

The agreement represents a stunning turnaround for Quebec Crees. For more than a decade they have opposed the province's plans for new hydroelectric dams in James Bay. Only last year, rank and file Crees voted at an annual general assembly against more hydro-projects.

The Oct. 23 deal, signed by Quebec Premier Bernard Landry and Cree Grand Chief Ted Moses in the National Assembly, would give Crees \$3.6 billion over 50 years for economic development, housing, infrastructure, support for trappers and to fulfill outstanding promises from the 1975 James Bay and Northern Quebec Agreement.

In a first, the payments would be partially indexed to revenues from forestry, mining and hydro projects in Cree land. Crees would also be able to make recommendations—albeit non-binding ones—on how forestry companies log in Cree hunting areas.

In exchange, Quebec gets to

*"We wanted a long-term agreement but on condition that we can develop the north. We didn't force them. We didn't scalp anybody."*

—Quebec Native Affairs Minister Guy Chevrette



*"This is an agreement that every other First Nation across the country has dreamed of."*

—Abel Bosum, head Cree negotiator.

build a long-sought \$3.8-billion, 1,280-megawatt hydro-project that would dam up the Rupert and Eastmain rivers, diverting water to the existing La Grande dam complex to the north.

Crees must also drop \$8 billion in lawsuits filed against Quebec. In one controversial clause, they also agree not to file any new lawsuits or complain about Quebec to the media or international forums—without first going to an arbitration hearing—for the next 50 years.

The deal is now being taken to the Cree communities for debate and ratification. Quebec and Cree officials hope for final approval by Christmas.

They paint the deal as a model for all Aboriginal peoples.

"This is an agreement that every other First Nation across the country has dreamed of," said Abel Bosum, head Cree negotiator on the deal.

"The path of the future for Native people is to give them the opportunity to exploit resources and share in that," said Quebec Native Affairs Minister Guy Chevrette.

But the deal has already smacked into a wall of protest.

"We're shocked. We feel defeated by our own leaders," said Roger Orr, a Cree small-business owner in Nemaska, some 1,000

kilometres north of Montreal. "Everything was done behind closed doors."

Cree officials have made an initial tour of the nine communities to explain the deal and answer questions. The reception was heated.

In Nemaska, most residents were strongly opposed. Youth entered a community assembly with a banner saying, "Let our rivers flow freely." A young Cree man asked an embarrassed Moses to read from a poster that opposes dams that he had once autographed.

"It was very lopsided. I would say 95 per cent were against it," said Neil Diamond, a writer for the Cree magazine *The Nation*.

Concern runs high because Nemaska is just 40 kilometres south of one of the possible sites for the planned 350-square-kilometre reservoir on the Rupert River. Some 1,500 to 1,700 workers would be housed at a camp just outside the community.

The chiefs are trying to sell the agreement as good for young Crees, but youth seem to be among the strongest critics. The youth council has come out against the deal and many young people were vocal opponents in the community assemblies.

"The vast majority [of youth]



COURTESY OF THE NATION

Quebec Cree Grand Chief Ted Moses blasted by angry community members.

I've talked to don't like it. They want to get together and fight against it," Orr said.

Trappers are also worried. Tallyman Freddy Jolly will see part of his trapline flooded and another section dry up if the Rupert is dammed.

"I can't sleep since they signed the agreement," he said. "All the fish will be gone. All these rivers will dry up. A lot of young people, trappers and Elders are mad here."

"What about the future? The young people who are not born yet, they're the ones who are going to be affected. They're going to turn to drugs and prostitution. They'll be carrying a shovel, picking up the garbage and cleaning up the mess. Those are the jobs they will have."

There is also the question of whether the deal binds Crees' fate too closely to that of the provincial government.

"What happens if Quebec separates?" asked Lindy Moar, the head administrator of Nemaska's school. "Are we tied to them in this partnership? Do we have to go with them?"

Some Crees said the deal was the result of blackmail by Quebec. One Cree official who requested anonymity said Landry told Moses there would be no deal on forestry or funding for housing and community infrastructure if Crees did not accept new dams.

In an interview, Chevrette acknowledged the Rupert hydro-project was the condition of settling the issues.

"We wanted a long-term agreement but on condition that we can develop the north. We didn't force them. We didn't scalp anybody."

Paul Dixon, a Cree trappers' representative, was outraged.

"When people are desperate and hurt, others want to take advantage of them." He said he was "disgusted" when told of Chevrette's reference to scalping in an interview.

Dixon said Cree chiefs had no mandate to agree to the Rupert hydro project.

"It's the same guys we signed the deal with 25 years ago. They promised the traditional way of life would continue undisturbed. Today, the whole territory has been slated for development."

The secrecy that has surrounded negotiations is also a concern. Even the chiefs were kept largely in the dark until a few days before the announcement.

The lack of openness is becoming a sore point as Crees wonder if they will even have a voice in whether the deal is approved. The chiefs have expressed reluctance to hold a referendum and they claim to have the authority to ratify the deal by themselves.

The question is being called a test of democracy in Cree land.

"If there is no referendum, it would show that the imposed band council system is really a totalitarian system," said William Nicholls, editor of *The Nation*. "What we really have is like communism or what they have in Afghanistan, for that matter."

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Oct. 6 - 11, 2002 Tucson, AZ (503) 494-2947 see ad page 26

## Draft agreement on governance ready for chiefs to consider

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

The Assembly of First Nations and the department of Indian Affairs have come to an agreement that could result in a truce on the governance issue.

A three-part workplan that has been developed jointly by the government and the AFN executive will be presented to the chiefs at the Confederacy meeting in Ottawa in early December.

The first phase of community consultation on changes to the Indian Act wrapped up on Oct. 30 without any input from the national chiefs' organization. Minister Robert Nault forged ahead with his plan to amend the Indian Act despite opposition from the chiefs. A 30-day break in consultations, granted by the minister so the chiefs could try to work out a deal that would allow them to participate in the consultation process, expired without an agreement, but National Chief Matthew Coon Come had his staff keep looking for a way to get in on the process under terms that would satisfy the members of his organization.

"The 30 days are up, but we have not stopped talking to the minister," Coon Come told *Windspeaker* on Nov. 19. "We now have a workplan which we are now circulating to all the vice chiefs and to our fellow chiefs, giving them a heads up, and this

will be considered at our Confederacy Dec. 4, 5 and 6 in Ottawa. I can tell you that a majority of the chiefs will have received and will have had a chance to review it before the confederacy. I've already talked to the Alberta chiefs and given them an outline. I've talked with the Atlantic chiefs already and this week I'll be going to Whitehorse [Yukon] and next week I'll be at the Summit [British Columbia]. I'm going to be, probably, with the Quebec chiefs. So there's various meetings that will happen between now and December."

At the AFN's annual general meeting in Halifax last July, the chiefs agreed to consider participating in the consultations if certain conditions were met. The AFN executive has since been looking for a way to satisfy the conditions imposed by the chiefs that would also be acceptable to the minister.

"There was an opening there for us and that was to seek a process with the federal government in regards to our issues. The issues are: can we deal with the inherent right to self government? Are we ready to tackle the whole treaty issue? Can we also deal with the social issues of our people, which is the Throne Speech," Coon Come said. "At the same time, the minister's only preoccupied with three areas of the governance—accountability, elections and the legal status of the bands."

AFN funding levels dropped

by almost half as the chiefs resisted the governance consultation process. Many chiefs believe the funding cut was meant to punish them. Coon Come said the push to get involved in the governance process was not motivated by money.

"We did not discuss this, but we do have a table with the minister to discuss our budget for next year. That was not the issue or the purpose of meeting with the minister," he said. "In the workplan there will be a budgetary items for all the work I'm talking about. So that would be new monies that we'd be able to get from the minister."

An earlier AFN workplan was rejected by the minister as too ambitious. Coon Come said the revised version made some concessions, but will still push the minister to go further than he originally planned.

"There have been various exchanges of drafts and the last one that you have is the one that we sat down with the minister to see if he is in agreement," he said. "Because we wanted to have an assurance that we were given a mandate as an executive to seek a process given the circumstances and the positions taken by the government. I felt we had pushed the minister and now we have something that we can give back to our members and let them decide."

But the national chief refused to personally endorse the workplan. He'll let the chiefs tell him what they think.

(see Governance page 9.)

## Governance

(Continued from page 8.)

"Well, we felt that what we have there reflects what's in the Halifax resolution. We were asked to take a process and we feel as it is right now that we can present it to the chiefs. And we will take a position within the next two weeks following discussions whether to not just present it but also to argue for it or against it. At the moment, of course, the executive is in agreement in principle, subject to giving it to our regions and to present it to the assembly."

Nault has taken a tough approach with the chiefs, cutting funding in several areas and ignoring complaints that he is imposing his agenda despite objections from First Nations leaders. The news that a tentative deal has been worked out will surprise many people given the minister's confrontational approach. Observers in Ottawa say the AFN has used the Prime Minister's interest in Aboriginal issues to gain some leverage. Prime Minister Jean Chretien, in last January's Throne Speech, said he wants to address the social problems of First Nations people. Government officials say he sees it as his legacy issue.

"The minister has cut the funding for the First Nations Governance Institute and we objected to that, however, in the workplan itself we hope to be able to look at the treaty issues that are more important to us,

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Governance page 9.)

# Governance workplan prepared for next Confederacy

(Continued from page 8.)

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"The minister has cut the funding for the First Nations Governance Institute and we objected to that, however, in the workplan itself we hope to be able to look at the treaty issues that are more important to us,

look at the issues we want to deal with and hopefully deal with the bread and butter issues," Coon Come said. "One of the most important parts of the agreement for the workplan is setting up a process as to the parameters that we're going to work within so that we are involved in implementing the Throne Speech. That deals with economic development, it deals with education, with economic infrastructure. It deal with housing. It deals with reducing the digital divide, reducing the incarceration of our people, head start programs, all those issues. The fact that we had already met with the reference committee just last week gave an indication to me that we are going to go down a road where we are going to deal with issues that we want to tackle. The minister made an effort to try to work in isolation without us and that doesn't work and, certainly, if he will consider the First Nations' issues then I think we can work together and move forward."

Coon Come was asked if the AFN had done a little old fashioned horse-trading, giving a bit on its objections to the minister's Indian Act amendments in exchange for the promise of government attention to social issues.

"Exactly, and I think we've always stated that I believe in community driven initiatives. I think the poll the minister had



FILE PHOTO

**Minister Robert Nault has taken a tough approach with chiefs, cutting budgets and ignoring complaints.**

done clearly indicated what the issues are. Seventy-one per cent of our people said deal with the children's issues; sixty-six per cent said deal with health care; sixty-five per cent said deal with education and then deal with treaties and this went down the line to housing and at the bottom of the scale was self government. Those are the issues that we want to tackle," he said.

But he emphatically denied the chiefs are backing away from the fight for self government.

"No. We know there are pre-conditions to implementing self government. Certainly, within

the workplan there's inherent right to self government, at least to review and analyze as to how we can proceed with implementing the inherent right to self government. Everybody recognizes there are pre-conditions to self government. You have to have certain institutions in place, whether it be school boards, health boards or your own judicial system if that's what you want to do. Those are areas I think that each band would have to look at and how far they want to move down that line."

There hasn't yet been any visible sign that the government has changed its approach on basic areas of contention like sovereignty or improved access to lands and resources or significantly increased social budgets, but Coon Come said he believes some big changes are coming.

"Let's put it this way. We've met with the reference committee. We've identified our issues. We made a presentation to the parliamentary standing committee on our budget, identifying the areas. We've done our homework. We are certainly well aware of the circumstances that have changed since Sept. 11 and the government's agenda on security, on the anti-terrorism bill, etc. Given those circumstances, I still feel we have moved our agendas forward and if we can agree to a process...and we are ready, with

the pre-budget submission we have identified the areas with costs and debated the costs of doing nothing, of putting capital towards economic infrastructure. We want to track investment. We've done a lot of work and now that's completed. And we've been going around the Hill making presentations and meeting with various ministers and causing quite a ruckus, because now they have a pre-budget submission. We've identified the issues and now we're telling them, 'Tell us what's wrong with this. Tell us if our figures are way out.'"

He said the atmosphere within the government bodies well for First Nation issues.

"Everybody is talking about looking outside of the box. When I looked at the Prime Minister last fall when he came out of the first sitting of the House, when he was asked for his fall agenda he said it was economic, environmental and Aboriginal strategy. When the minister of Finance was asked the question, he said, 'I will put my money towards innovative initiatives and Natives.' So, I believe we're still within the radar screen," he said. "I've been pushing in regards to implementation of the Throne Speech, how we can get involved in the beginning of a process of inclusion, in developing a master plan on how we can implement the Throne Speech."

## Notice to all First Nations

## Avis à toutes les Premières nations

### New time limits for making GST/HST general rebate claims

Effective January 1, 2002, GST/HST general rebate claims made by Indians and Indian bands (as defined in the *Indian Act*) must be filed with the Canada Customs and Revenue Agency (CCRA) within two years of when the tax was paid. Indians and Indian bands that have claims on purchases dating back more than two years ago have to file those claims by December 31, 2001.

For more information, contact a CCRA tax services office, or call 1-800-959-5525, or see the Fact Sheet on our Web site at:

[www.ccr-aadrc.gc.ca/newsroom/factsheets/2001/aug/menu-e.html](http://www.ccr-aadrc.gc.ca/newsroom/factsheets/2001/aug/menu-e.html)

In Quebec, the ministère du Revenu du Québec administers GST for the CCRA. For more information, contact an office of the ministère du Revenu du Québec or call 1-800-567-4692.

### Nouveau délai concernant les demandes générales de remboursement de la TPS/TVH

À compter du 1er janvier 2002, les Indiens et les bandes indiennes (au sens de la *Loi sur les Indiens*) doivent présenter leurs demandes générales de remboursement de la TPS/TVH à l'Agence des douanes et du revenu du Canada (ADRC) dans les deux années suivant le paiement de la taxe. Les Indiens et les bandes indiennes qui veulent obtenir un remboursement sur des achats effectués il y a plus de deux ans doivent donc présenter leur demande d'ici le 31 décembre 2001.

Pour en savoir plus, communiquez avec un bureau des services fiscaux de l'ADRC, composez le 1 800 959-7775 ou consultez le document d'information à :

[www.ccr-aadrc.gc.ca/newsroom/factsheets/2001/aug/menu-f.html](http://www.ccr-aadrc.gc.ca/newsroom/factsheets/2001/aug/menu-f.html)

Au Québec, le ministère du Revenu du Québec administre la TPS pour l'ADRC. Pour obtenir plus de renseignements, adressez-vous à un bureau du ministère du Revenu du Québec ou composez le 1 800 567-4692.

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## Senator's position demands response

Dear Editor:

Reading the September article on Senator Thelma Chalifoux's thoughts on Aboriginal governments, there are several points that command response from this elected Aboriginal representative.

While I do agree that Aboriginal representative organizations should spend a large part of their business within the political field of representing their people's interests, I thought it should hardly be the place of an Aboriginal Senator to point that out to the government of Canada, when it has been the work of the Aboriginal representative organization for some time.

In fact, knowing that services must and should be separated from political whims is one of the first considerations most Aboriginal organizations undertake.

Looking back through the decades to the 1960s when Aboriginal peoples first began experiencing liberation from colonial oppression, it was the Aboriginal representative groups that organized themselves into what we see today as governing structures recognized by Canadian governments. While today, these structures are not fully developed to the point where political patronage and whim are devoid, much hard work has gone into their development by people such as the likes of our Senator.

It is therefore with some difficulty that I find statements

made that give little respect for the earnest work that our past leaders made towards what we have today, and, more importantly, what has been inherited by the younger generations of Aboriginal leadership.

Finally, growing up involved in Aboriginal representative groups, particularly the Métis Association of Alberta, I, and many others, considered Senator Chalifoux a role model for women, and single mothers. She was a trailblazer in terms of women in politics. Indeed, Senator Chalifoux had much to do with the creation of our current Métis government structure, with one of the first ballot box systems in place.

Therefore, I am bewildered why, at a time when the good Senator is in a position of support, why she would be critical of the role of the Aboriginal representative organization. I am sure that I am not the only Aboriginal leader who feels the warm tinge of a good slap in the face by our revered Senator. I'd like to take solace in the thought that perhaps the good Senator is simply making such comments so that our Aboriginal leaders will stand up and debate.

While, we've been taught to respect our Elders, I must question the wisdom of the latest of Senator Chalifoux's remarks.

Brenda Blyan-Calliou  
Provincial vice-president  
Métis Nation of Alberta

## Article takes comment out of context

Dear Editor:

In "Scrap the referendum, B.C. told" the writer's treatment of my comments to the BC Select Standing Committee on Aboriginal Affairs misquoted and distorted my presentation. I would like to clarify for your readers that the thrust of my remarks was significantly more positive than portrayed in the [November 2001] article.

Consistent with the report that the Council of Forest Industries (COFI) submitted to the Standing Committee, my presentation emphasized that our members welcome and encourage Aboriginal peoples' involvement in commercial forestry in B.C. Your article incorrectly states that I said the industry doesn't feel it should pay for any programs that would increase Aboriginal participation.

As the Hansard record of the hearings shows, what I really said was: "I can say proudly, on behalf of my own colleagues in the forest industry, that our members have spent literally millions of dollars over the past decade or more working directly with Aboriginal communities in many forms, whether it's providing for education, training or business ventures. In fact, COFI co-sponsors a forest technician training program with the Ministry of Forests and FRBC. We have everything in the industry from scholarships to business ventures where companies have invested in equipment to help First Nations become engaged in the industry, and so on.

"Particularly in the economic dire straits our industry finds itself in right now, we simply

cannot continue funding those activities, but we do think the members of the forest industry have a great deal to offer Aboriginal people. We would like to assist them to become skilled and able to benefit from the economic resources that we are privileged to have in British Columbia. We would like to see some financial assistance from the government, but particularly from the federal government. With respect to the federal government, they have shown a greater willingness to engage in those activities more recently, and I think we all need to work to encourage that."

As the transcript of the proceedings also confirms, I did not say, "We don't need an Aboriginal labor force." On that topic, I was responding to a question from one of the standing committee members who asked why, given the many examples of industry/First Nation partnerships in the gas and oil industry in Alberta, there don't seem to be more of the same kinds of partnerships in B.C.'s forestry sector. He said in the area he represents he hears companies say: "That's a First Nations area there. We can't go in there." The member asked me "Why don't go and partner up with them and do your development." I responded by describing that there are many forest industry/First Nation partnerships in B.C. and continued as follows:

"The reason there aren't more is probably because of the cost involved. When you talk about a partnership, one of the key elements is that both partners need to bring something to the table in order to form a partnership. That's partly what brings

us to the requirement for the federal government to put some money in this pot. Right now, when First Nations attempt to come to a table or a business meeting to discuss a partnership with a forest company, in most cases the Aboriginal participant has nothing to bring.

"What we have been seeing with these so-called partnerships is that forest companies have been paying their portion and paying the Aboriginal community's portion as well. Many times the community members are not trained. They don't have skills or equipment. They don't have capital. They have some people who might be willing to work. They have a potential labor force, but quite frankly, in this industry in the province, we don't really need a labor force. We already have a very highly skilled labor force. Unless or until such time as the Aboriginal communities have something to bring into the partnership, they don't look very attractive."

Unfortunately, taken out of context as they were in the article, some of my comments appear negative toward the Native community and that was definitely not the intent of our presentation to the Standing Committee. Yes, our presentation included references to land access controversies and problems that currently plague B.C.'s forest sector and First Nations. But we raised these points to emphasize the urgency of finding ways to return B.C. to economic prosperity for the benefit of all our citizens.

Marlie Beets  
Vice President,  
Aboriginal Affairs  
Council of Forest Industries

## CORRECTION

The Correctional Service of Canada programs, services and successful reintegration of

- Aboriginal Treatment and Health
- Aboriginal-specific health strategies
- Research projects on Aboriginal
- Aboriginal Healing Lodges (c)
- Halfway Houses for Aboriginal
- Agreements with Aboriginal C
- A National Aboriginal Emplo
- Elders working in institutions
- Aboriginal Liaison Services in
- Support to Native Brotherhood
- Aboriginal Offender Employm
- An Aboriginal Gangs Reinteg

For more information, please contact  
Laurier Ave. W. Ottawa, Ont

Pour de plus amples renseignements,  
GEN-NHQ AI-DA@csc-ccc.gc.ca  
Laurier Ouest, pièce 4E, Ottawa

## ABORIGINAL REINTEGRATION

The Correctional Service of Canada provides programs and services to Aboriginal communities throughout the country in corrections and reintegration (First Nation, Métis, Inuit, and

The Corrections and Conditions Act, 1992 (S.C. 1992, c. 45). In this legislation, Section 84) Where an inmate who is being released to the community, the following conditions must be met:

- adequate notice of the release;
- an opportunity to provide input into the Aboriginal community.

Application Process:

- > CSC informs Aboriginal community of the inmate's release.
- > If the inmate wishes, they may request a representative of the community asking for the Parole Officer, will then be involved in the application process of the application.
- > The community may request a proposal should be a 2-3 day meeting of the community, describing the funding requirements to CSC.

The Parole Officer can assist in the preparation of the proposal for the inmate's release.

The Correctional Service of Canada provides programs and services to Aboriginal communities' parole officers. For that reason, we encourage the community that want to develop release programs for an offender to their community.

The funding may cover expenses:

- > Transportation expenses (e.g., councilors, Elders) travel to meet with Parole Officers on the community release date.
- > Preparations in the community release date.

For more information on Section 84, please contact a regional office.

### Pacific Region

Regional Headquarters  
32560 Simon Avenue  
P.O. Box 4500, Floor 2  
Abbotsford, BC V2T 5L7  
Tel: (604) 870-2655 or  
(604) 870-2449

### Ontario Region

Regional Headquarters  
440 King Street West  
P.O. Box 1174  
Kingston, ON K7L 4Y8  
Tel: (613) 536-4243

### Atlantic Region

Regional Headquarters  
1045 Main Street  
2nd Floor  
Moncton, NB E1C 1H1  
Tel: (506) 851-6311

Correctional Service of Canada



Nicole Bourque  
Manager, Aboriginal  
and Community Relations  
TrueNorth Energy

## New Directions. New People.

TrueNorth is pleased to announce the addition of Nicole Bourque to our team.

A member of the Mikisew Cree First Nation in Fort Chipewyan, Nicole comes to us from her own consulting company where she honed her expertise in Aboriginal Relations.

Nicole is also the recipient of the Institute for the Advancement of Aboriginal Women's 2001 Esquaw Award for Business.

Her experience working with many Aboriginal and not-for-profit organizations, and dedication to her community will be a valuable asset to TrueNorth.

We welcome Nicole's True Talent.

TRUENORTH

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## of context

the requirement for the government to put some money in this pot. Right now, First Nations attempt to get to a table or a business meeting to discuss a partnership with a forest company, in most cases the Aboriginal participant has nothing to bring. What we have been seeing are these so-called partnerships that forest companies have been paying their portion of the Aboriginal community's portion as well. Many of the community members are not trained. They don't have the tools or equipment. They don't have the capital. They have some people who might be willing to be trained. They have a potential labor force, but quite frankly, in the industry in the province, we really need a labor force. We already have a very highly trained labor force. Unless or until such time as the Aboriginal communities have something to bring into the partnership, they don't look very attractive.

Fortunately, taken out of context as they were in the article, some of my comments are negative toward the Native community and that was definitely not the intent of our presentation to the Standing Committee. Yes, our presentation included references to land access issues and problems that are plaguing B.C.'s forest and First Nations. But we used these points to emphasize the urgency of finding ways to address B.C. economic problems for the benefit of all our citizens.

Marlie Beets  
Vice President,  
Aboriginal Affairs  
Council of Forest Industries

working with  
and not-for-profit  
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NORTH

Canada's Oil Sands

FINGERS?

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# CORRECTIONAL SERVICE CANADA - ABORIGINAL ISSUES BRANCH

The Correctional Service of Canada (CSC) provides Aboriginal-specific programs, services and initiatives targeted towards the safe and successful reintegration of Aboriginal offenders, such as:

- Aboriginal Treatment and Healing Programs
- Aboriginal-specific health strategies in HIV/AIDS, FAS/E and traditional healing
- Research projects on Aboriginal Reintegration
- Aboriginal Healing Lodges (currently 8 across Canada)
- Halfway Houses for Aboriginal offenders (currently 24 across Canada)
- Agreements with Aboriginal Communities to offer services to Aboriginal offenders
- A National Aboriginal Employment/Recruitment Strategy
- Elders working in institutions and in the community
- Aboriginal Liaison Services in federal institutions
- Support to Native Brotherhood and Sisterhood Groups
- Aboriginal Offender Employment and Job Placement
- An Aboriginal Gangs Reintegration Project

For more information, please contact CSC at 613-943-2363 or fax 613-943-0493 or write to Correctional Service of Canada, Aboriginal Issues Branch, 4E, 340 Laurier Ave. W. Ottawa, Ontario, K1A 0P9 or e-mail us at GEN-NHQ AI-DA@csc-scc.gc.ca or visit our website posted on the Correctional Service of Canada site.

Pour de plus amples renseignements, veuillez communiquer avec le SCC par téléphone au (613) 943-2363, par télécopieur au (613) 943-0493 ou par courriel à GEN-NHQ AI-DA@csc-scc.gc.ca. Vous pouvez également nous écrire au Service correctionnel du Canada, Direction des questions autochtones, 340, avenue Laurier Ouest, pièce 4E, Ottawa (Ontario) K1A 0P9.

## ABORIGINAL COMMUNITY REINTEGRATION PROGRAM

The Correctional Service of Canada (CSC) is currently working with Aboriginal communities throughout the country to enhance the role of Aboriginal communities in corrections and reintegrate Aboriginal federal offenders into Aboriginal communities (First Nation, Metis, Inuit, and Urban).

The *Corrections and Conditional Release Act* governs the Correctional Service of Canada. In this legislation, Section 84 of the Act states:

- 84) Where an inmate who is applying for parole has expressed an interest in being released to an Aboriginal community, the Service shall, if the inmate consents, give the Aboriginal community:
- a) adequate notice of the inmate's parole application; and
  - b) an opportunity to propose a plan for the inmate's release to, and integration into, the Aboriginal community.

### Application Process:

- CSC informs Aboriginal federal offenders of Section 84 and the process involved. If the inmate wishes, they begin the process by applying and writing a letter to a community asking for their support;
- A representative of the Correctional Service of Canada, usually the offender's Parole Officer, will then establish contact with the community to discuss the process of the application;
- The community may request funding support by submitting a proposal. The proposal should be a 2-3 page submission outlining the proposed involvement of the community, describing the nature of community support, and outlining the funding requirements to support preparation of a release plan.

The Parole Officer can assist the community by referring the community to the appropriate CSC representative if necessary, who can provide information on the preparation of the proposal for funding.

**The Correctional Service wants to ensure that costs are not an impediment to Aboriginal communities' participation in the conditional release of Aboriginal offenders.** For that reason, some funding is available for Aboriginal communities that want to develop release plans with the CSC and assist in the safe reintegration of an offender to their community.

### The funding may cover expenses such as:

- Transportation expenses for community resource people (community staff, Chief, councilors, Elders) travelling to federal institutions to work with offenders and Parole Officers on the correctional/release plan;
- Preparations in the community, such as reintegration circles, for the eventual release date.

For more information on Section 84 of the *Corrections and Conditional Release Act*, please contact a regional office of the Correctional Service of Canada at:

**Pacific Region**  
Regional Headquarters  
32560 Simon Avenue  
P.O. Box 4500, Floor 2  
Abbotsford, BC V2T 5L7  
Tel: (604) 870-2655 or  
(604) 870-2449

**Ontario Region**  
Regional Headquarters  
440 King Street West  
P.O. Box 1174  
Kingston, ON K7L 4Y8  
Tel: (613) 536-4243

**Atlantic Region**  
Regional Headquarters  
1045 Main Street  
2nd Floor  
Moncton, NB E1C 1H1  
Tel: (506) 851-6311

**Prairie Region**  
Regional Headquarters  
2313 Hanselman Place  
P.O. Box 9223  
Saskatoon, SK S7K 3X5  
Tel: (306) 975-5002

**Québec Region**  
Central Office of the  
East-West District  
222 St. George St. Room 300  
St. Jérôme, QC J7Z 4Z9  
Tel: (450) 432-3737

Le Service correctionnel du Canada (SCC) offre des programmes, des services et des initiatives à l'intention des Autochtones qui sont axés sur la réinsertion sociale sécuritaire et efficace des détenus autochtones, notamment:

- Programmes de traitement et de guérison à l'intention des Autochtones
- Stratégies de la santé à l'intention des Autochtones en ce qui a trait au VIH/SIDA, aux SAF/EAF et à la guérison traditionnelle
- Projets de recherche sur la réinsertion sociale des Autochtones
- Centres de recherche pour Autochtones (actuellement 8 partout au Canada)
- Maisons de transition pour délinquants autochtones (actuellement 24 partout au Canada)
- Ententes avec les collectivités autochtones visant à offrir des services aux délinquants autochtones
- Stratégie nationale en matière d'emploi/de recrutement d'Autochtones
- Aînés travaillant dans les établissements et dans la collectivité
- Services de liaison autochtone dans les établissements fédéraux
- Soutien aux groupes de fraternité des Autochtones
- Programmes d'emploi et de placement à l'intention des délinquants autochtones
- Projet de réinsertion sociale à l'intention des gangs autochtones

## COLLECTIVITÉ AUTOCHTONE / PROGRAMME DE MISE EN LIBERTÉ DES DÉLINQUANTS

Le Service correctionnel du Canada (SCC) collabore actuellement avec les collectivités autochtones partout au pays en vue d'accroître leur rôle dans le domaine des services correctionnels et d'y réintégrer les délinquants autochtones (Premières nations, Métis, Inuits et autochtones en milieu urbain).

La *Loi sur le système correctionnel et la mise en liberté sous condition* régit le Service correctionnel du Canada. À l'article 84, la Loi stipule:

- « Avec le consentement du détenu qui sollicite la libération conditionnelle dans une collectivité autochtone, le Service donne à celle-ci un préavis suffisant de la demande, ainsi que la possibilité de soumettre un plan pour la libération du détenu et son intégration au sein de cette collectivité. »

### Démarche:

- Le SCC informe les délinquants autochtones de l'existence de l'article 84 et de la démarche à suivre. Si le détenu est intéressé, on commence en préparant une demande et en rédigeant une lettre aux responsables de la collectivité afin d'obtenir leur appui.
- Un représentant du Service correctionnel du Canada, habituellement l'agent de libération conditionnelle du délinquant, communique ensuite avec les responsables de la collectivité afin de discuter de la démarche.
- La collectivité peut demander une aide financière. Elle doit présenter une demande de 2 à 3 pages décrivant la façon dont la collectivité entend intervenir, la nature de l'appui offert et les exigences de financement en vue de la préparation d'un plan de mise en liberté.

L'agent de libération conditionnelle peut aider la collectivité en l'aiguillant vers le représentant du SCC concerné qui, au besoin, peut lui donner de l'information sur la façon de préparer la demande de financement.

**Le Service correctionnel tient à ce que les coûts ne constituent pas un obstacle à la participation des collectivités autochtones à la mise en liberté sous condition des délinquants autochtones.** Pour cette raison, il offre une certaine aide financière aux collectivités autochtones qui désirent élaborer des plans de mise en liberté en collaboration avec le SCC et contribuer à la réinsertion sociale en toute sécurité des délinquants.

### L'aide financière obtenue peut servir, par exemple, à payer les dépenses suivantes:

- les frais de transport des personnes-ressources dans la collectivité (personnel, chefs, conseillers, Aînés) qui se rendent dans des pénitenciers fédéraux pour travailler avec des délinquants et des agents de libération conditionnelle à la préparation des plans correctionnels ou de mise en liberté;
- les préparatifs dans la collectivité, par exemple l'établissement de cercles de soutien, avant la date de mise en liberté prévue.

Pour obtenir plus de renseignements sur l'article 84 de la *Loi sur le système correctionnel et la mise en liberté sous condition*, veuillez communiquer avec le bureau régional du Service correctionnel du Canada le plus près aux coordonnées suivantes:

**Région du Pacifique**  
Administration régionale  
32560, avenue Simon  
C.P. 4500, 2e étage  
Abbotsford (C.-B.) V2T 5L7  
Tél.: (604) 870-2655 ou  
(604) 870-2449

**Région de l'Ontario**  
Administration régionale  
440, rue King Ouest  
C.P. 1174  
Kingston (Ontario) K7L 4Y8  
Tél.: (613) 536-4243

**Région de l'Atlantique**  
Administration régionale  
1045, rue Main  
2e étage  
Moncton (Nouveau-Brunswick) E1C 1H1  
Tél.: (506) 851-6311

**Région des Prairies**  
Administration régionale  
2313, place Hanselman  
C.P. 9223  
Saskatoon (Saskatchewan) S7K 3X5  
Tél.: (306) 975-5002

**Région du Québec**  
Bureau central du district est-ouest  
222, rue St-George  
pièce 300  
Saint-Jérôme (Québec) J7Z 4Z9  
Tél.: (450) 432-3737

## Compensation for First Nations veterans draws near

By Cheryl Petten  
Windspeaker Staff Writer

REGINA

Another Remembrance Day has come and gone without an agreement for compensation for First Nation war veterans, but Grand Chief Howard Anderson of the Saskatchewan First Nations War Veterans Association is optimistic an agreement will be reached soon.

An announcement about compensation for First Nations veterans was expected by Remembrance Day, but the delay

doesn't concern Anderson.

"Nothing happens on time," he said, adding that most of the federal Cabinet is on side with giving the veterans compensation. It's just a matter of determining how much that compensation will be.

Anderson is scheduled to travel to Ottawa with Assembly of First Nations' vice-chief for Saskatchewan, Perry Bellegarde, and National Chief Matthew Coon Come to make a presentation to the Senate subcommittee on veterans affairs in early December.

"And I've got to present what

happened to the veterans. Why? Because I'm the one that knows it," said Anderson, himself a veteran of the Second World War.

"They've got the political side. Which is fine. And you have to have the political side. And I've got how we were treated."

How they were treated was that many of the First Nations veterans returning home after the war were denied the same compensation—including money, land grants and funding for education and training—given to their non-Na-

tive compatriots. After years of fighting for equal compensation for First Nations veterans, Anderson is optimistic that compensation will soon be forthcoming.

"It's moving in the right direction, and I think it's going to move fairly fast. It's a matter of how much. We're asking for one hell of a pile of money," Anderson said.

What they are asking for is \$425,000 for each veteran. That figure was arrived at, Anderson explained, by looking at how much each veteran could have hoped to have made if they'd

been able to sell the land they should have received as compensation.

"So this is approximately what it would cost about 10 years ago... At retiring time, that might have been what you could have sold it for," Anderson explained.

"We are very optimistic, really," he reiterated. "And the veterans are getting old. We've got to do something fast. And we are trying to do it as quickly as possible. And now, that's what's holding us up, is the government saying, 'how much?'"

## Aboriginal veterans among those honored

By Cheryl Petten  
Windspeaker Staff Writer

LA RONGE, Sask.

If you scan a map of Saskatchewan, you will find there the names of the more than 3,800 men from across the province who lost their lives fighting in the Second World War. To honor their memories and their sacrifices, each has had a geographic feature named after them.

Of those 3,800 or so geographic features, Doug Chisholm estimates he's seen and photographed about 3,000.

Chisholm's interest in the geographic formations named in honor of Saskatchewan's war dead started in 1997 when he was asked to use his plane to fly over Lac La Ronge and photograph an island named after one of the fallen men. His interest has grown over the years, as has his collection of photographs of the various sites. Recently, some of those photographs have found their way into a book.

Their Names Live On: Remembering Saskatchewan's Fallen In



PHOTO COURTESY OF THE CANADIAN PLAINS RESEARCH CENTRE

Sergeant Harvey Dreaver

World War II features stories about 89 of the men who have had geographic features named in their honor, along with the aerial photographs of those features taken by Chisholm. Of the

89 men whose stories are told in the book, two were First Nations, and at least three were Métis, Chisholm said.

Although many First Nations veterans faced unequal treatment when they returned home from the fighting in comparison to their non-Native comrades, that inequality

doesn't exist in the commemorative-naming project initiated by the provincial government at the end of the war, Chisholm said.

"What I have is a list. And the

list is 3,800 names. And it doesn't tell me who's Aboriginal and who's not. It just has names. If any names were missed, it was because they slipped through the cracks. It wasn't an intent," Chisholm said.

"I know that there were situations where there were some of the benefits that Aboriginals didn't get that others got. I know that. But I have, through my four years of research, found none of that in here. That doesn't exist."

Although the list doesn't indicate which of the soldiers honored were Aboriginal, through his research, Chisholm has been able to identify at least 50 of them that were treaty, and at least another 50 that were Métis.

"I'm quite sure there's more. I've made numerous attempts to try and get a hold of an Aboriginal honor role, and have had no success. I've got an honor role from one band, and an honor role from another band, and that kind of thing. But if there's a master list someplace,

I don't know where it is," Chisholm said.

Included in the book is the story of Sergeant Harvey Dreaver, from Mistawasis First Nation, who was killed Oct. 6, 1944 during the battle at the Leopold Canal. Dreaver Lake, located about 100 km north of La Ronge, was named in his honor.

The book also tells the stories of Private Archie Isbister, Private Russell Isbister, and Private Vernon Colin Isbister, three cousins from the Mont Nebo area, west of Prince Albert. All three men lost their lives on the battlefields of Normandy. Both Archie and Russell were killed on D-Day, June 6, 1944, while Vernon was killed two days later. Isbister Lake, located near the Manitoba border southeast of Hudson Bay, was named in honor of Archie Isbister. Another Isbister Lake, this one located 250 km northeast of La Ronge, was named in honor of Russell, while an island in that lake was named Isbister Island in memory of Vernon.

(see Soldiers' page 17.)

## Reinterment

By Joan Taillon  
Windspeaker Staff Writer

ROCKY MOUNTAIN HOUSE, Alta.

The planned re-interment of 14 sets of human remains did not take place Nov. 6 near Rocky Mountain House as planned, as a result of objections raised at the last minute by some Métis in the area. They have said consultation was inadequate, but one of the objectors said the methods of reburial and commemoration bothered them as well.

Thirteen of the skeletons were identified as Métis, and one as a Scottish trader. For years they have been stored at the University of Alberta. Since Nov. 6 they have become the responsibility of Parks Canada and are being held at a facility in Calgary.

Dr. Nancy Lovell, chair of the department of anthropology, explained how the consultation that led up to Nov. 6 was conducted.

Last spring, she said, the university contacted everybody it could think of who could conceivably have an interest in having the remains reburied.

On March 11, representatives from the university, along with people from the Métis Nation of Alberta and Parks Canada, held a public meeting to discuss reburial of skeletal remains exhumed in 1970 and held since then at the university, and reburial of artifacts dug up late and in the possession of Parks Canada. Lovell said the meeting was advertised in Rocky Mountain House.

After that, the university wrote and phoned other "potentially interested" Aboriginal groups: "the Sunchild First Nation; O'Chiese band; Confederacy of Treaty 6 First Nations



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## Department poll results released

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

They say opinions are like . . . uh, elbows, because everybody's got one. But up until this past August no government pollster had ever checked to see what the folks on the rez had to say.

Now the government of Canada has recorded and analyzed the opinions of 1,427 people.

The poll was conducted Aug. 7 to 20, during the "cooling off period" that Indian Affairs Minister Robert Nault agreed to observe after the Assembly of First Nations chiefs changed their minds and decided not to boycott his governance consultations. The department of Indian Affairs, in partnership with the Canada Information Office and EKOS Research Associates, Inc., conducted what the government admits is the very first poll of First Nations people.

EKOS submitted its report on the data to the strategic planning section of Indian Affairs' communications branch on Oct. 5. The 71-page report breaks the data down into two main areas: 1) conditions on reserve, and 2) "optimal methods of communication from the government of Canada."

During a conference call press conference with members of the Aboriginal press on Oct. 30, reporters' questions revealed the suspicion that it wasn't a coincidence the poll provided ammunition for the minister as he attempts to force changes to the Indian Act on First Nation leaders.

John Bray, director general for

communications with Indian Affairs, was peppered with questions about the poll's findings. He was asked who decided to conduct the poll and why it was conducted at that time.

"It was a decision that was undertaken here at the Department of Indian Affairs and Northern Development," he responded. "Why at that time? That's kind of when it all fell together. It had been in the planning stages in earnest I suppose since the spring but it takes time to develop the questions, have them approved, have everybody's input, work with other departments and then go out and actually conduct the survey."

Approved by whom, he was asked.

"Approved by senior management in the department," he said.

Asked if it would be fair for some observers to suggest that conducting and releasing a poll that supports the government's position might be seen as manipulation of public opinion against the First Nation leadership, Bray said the poll reported good and bad news for the department.

"I would only say that indeed some of the results from the survey reinforce the direction that the government has taken. But if you look at the survey as a whole, we're not holding anything back here. There are some negative views expressed on level of service by government," he said. "So we recognize we have some areas we have to work on, but we released the entire thing in the interests of transparency. I take your point, some may say. But I would say it reinforces the direction of the government."

(see Poll timing page 15.)

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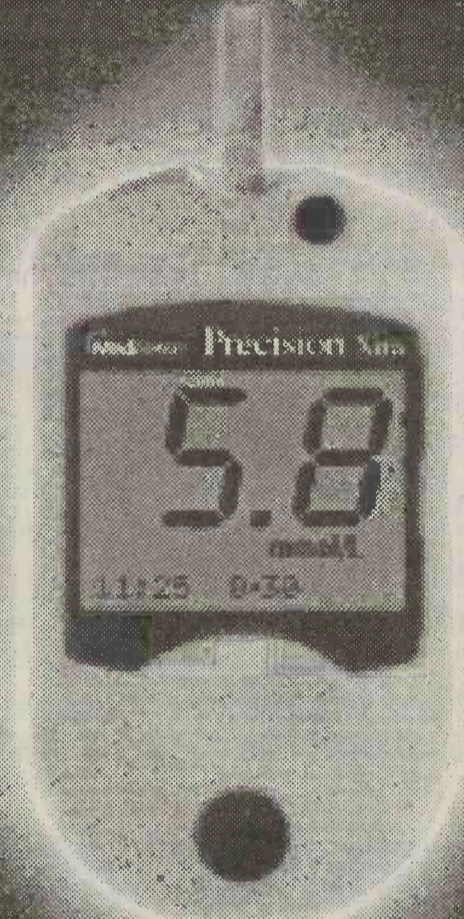
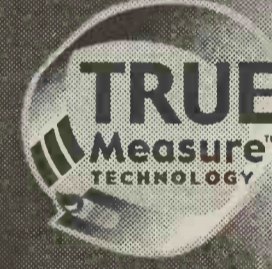
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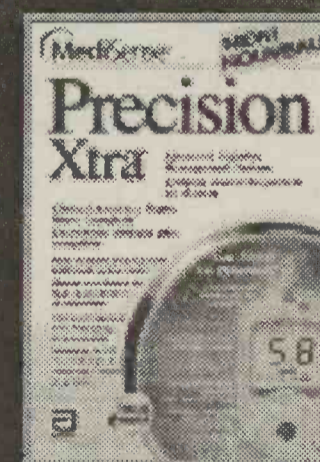
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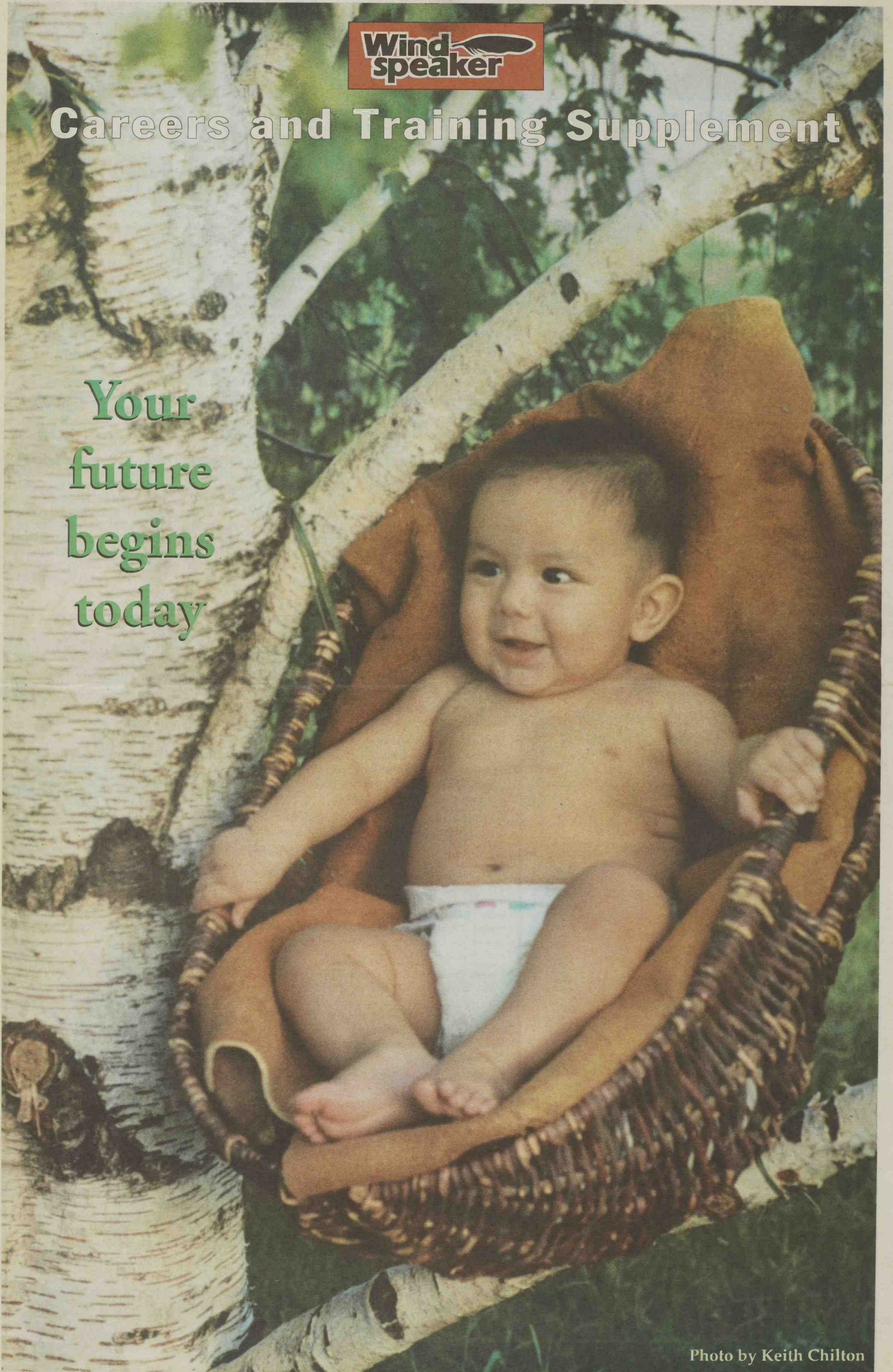


Photo by Keith Chilton

Your future begins today

Careers &amp; Training

## Student retention tackled at Red Crow College

By Ron Selden  
Windspeaker Contributor  
BILLINGS, Montana



Iris HeavyRunner

An American research project designed to keep Native students in school has been introduced to Red Crow College in Stand Off, Alta.

According to Family Education Model co-ordinator Iris HeavyRunner, the project is a joint effort in the United States between the W.K. Kellogg Foundation, the University of Montana's Department of Social Work, and tribal colleges on the Blackfeet, Fort Peck, Flathead, and Rocky Boy's reservations in Montana. It is now being expanded into several other states, as well as to Alberta, she said.

"It's going forward," she explained. "We want to develop it as broadly as we can."

Development of the project, which examined why successful Native students stay in college while others drop out, was initially

triggered by welfare-reform changes in the United States that pushed many tribal members off assistance rolls and into school, said HeavyRunner during a workshop at the recent National Indian Education Association convention in Montana.

Above all, the project found that successful students are able to build a closely-knit support network around themselves as they make the transition into post secondary academics.

HeavyRunner works as a research associate at Fort Peck Community College. Part of the project included placing paid family specialists at each of the schools in Montana to work with at-risk students. "We always look to our family first," HeavyRunner said. "If that's not there, we look to our friends. Those students who are successful have at least one person they can depend on."

Along with friends and family, school registrars and financial aid counsellors are key contacts for those just starting college, researchers found. But if these officials aren't tuned into specific cultural needs, the students may be more likely to quit school or not start at all.

Another important factor that keeps students in school is their ties to their culture and language, said HeavyRunner, a Blackfeet tribal member who is working on a doctorate in social work through the University of Minnesota.

"The language is the key to the philosophy of the culture," she explained. "It makes you stronger."

Native people stay resilient through prayer and ceremony, their tribal identity, as well as by staying sober, staying connected with their extended families and becoming acquainted with other Indian professionals, she added.

But while all those factors may be in place, Native students still may fail in college if they don't have adequate care for their children while they are in class or studying, if they don't have dependable transportation, if they don't have help tackling academic difficulties, or if they're suffering from extended grief or depression, HeavyRunner said.

Among other barriers to success that college officials need to be aware of when working with Native students are geographic isolation, poverty, high unemployment, housing short-

ages, single parenting and multigenerational psychological trauma, she said.

"You cannot dismiss these things in anything you do with Indian students," HeavyRunner advised.

Another continuing challenge that Native students often face is teaching their families about the demands of their education. Some family members, for example, may become resentful about taking care of children while their relative attends college, HeavyRunner said, adding that the process "takes lots of adaptation for everyone."

"One of our most important retention specialists is our grandmothers," she added. "They have a lot of power."

Statistics taken from the four Montana colleges as part of the study show that about 70 per cent of the students are female, 85 per cent live below the federal poverty line and more than 50 per cent are single parents. The students' average age is 27.

(see American page B14.)

Your future

## Universities

By Ross Kimble  
Windspeaker Contributor  
SASKATOON

From her cramped office at the University of Saskatchewan in Saskatoon, Kathleen Makela and her small staff generate some impressively large ideas on enhancing the university experience for the province's Aboriginal youth.

Makela, the director of the campus Aboriginal Students Centre, herself Métis with degrees in Arts and Law, understands both the benefits and the difficulties that post-secondary education hold for Indigenous people.

The programs she spearheads seek to maximize the former and minimize the latter, as her office, the entire University, and all post-secondary institutions across the province and country come to terms with the ever-growing number of Aboriginal students demanding their services.

"The Aboriginal Students Centre was established in

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Students can apply yearly for up to four years for university programs and three years for college programs, provided that they enroll in their programs for a subsequent year.

### This year's winners are:

**Cliff Tawpisin**, of Leask, Saskatchewan. From the Muskeg Lake First Nation, Tawpisin is in his second year at the Saskatchewan Indian Institute of Technology. In addition to raising a family of five children all under the age of 10, Tawpisin is very active in sports and recreation in his Muskeg Lake community.

**Laura Gislason**, of Winnipeg, Manitoba. Of Métis heritage, Gislason is entering her third year of Mining Engineering at the University of Alberta in Edmonton. Gislason is also an accomplished athlete. She is a former captain of the University of Alberta's Junior Women's provincial Rugby Team.

**Matthew Dunn**, of Watrous, Saskatchewan. Of Métis heritage, Dunn is entering his third year of Mechanical Engineering at the University of Saskatchewan and plans on obtaining a Master's degree in Aerospace Engineering.

**Marc Timmerman**, of Winnipeg, Manitoba. Of Métis heritage, Timmerman is currently enrolled in the IH Asper School of Business at the University of Manitoba. This year Timmerman will be starting a second major in management information systems. Timmerman volunteers in his community by participating in the Liberty Local, part of the Manitoba Métis Federation.

**Lindsay Heal**, of Fort St. John, BC. Of Métis heritage, Heal is entering her first year at the University of Victoria to study economics. She plans to concurrently obtain a Bachelor of Laws degree as well as a Business degree. Heal is a volunteer for the Meals on Wheels program, where she delivers meals and "offers a friendly ear" to elderly people within her community.

**Amie Therrien**, of Penetang, Ontario. Of Métis Heritage, Therrien is enrolled concurrently in Civil Engineering and Computer Science at the University of Western Ontario. Upon completion of her fifth year, Therrien will obtain a degree in both civil engineering and computer science. In addition, Therrien is involved with the Western Society for Engineering (WSCE), where she is currently vice-president.

**Raymond Madahbee**, of Sault Ste. Marie, Ontario. From the Sheguiandah First Nation, Madahbee is enrolled in the computer networking program at the Sault College of Applied Arts and Technology. Upon completion of this program, he will become a certified network administrator. Madahbee gained most of his computer experience through working at the First Nations technical institute.

**Bernadine Grant**, of Edmonton, Alberta. Of Métis heritage, Grant is entering her first year of business studies at the University of Alberta to pursue studies in Management Information Systems. Grant also holds a psychology degree. Grant has worked for Nechi, an Aboriginal organization that promotes mental health and well-being, as a communication officer in their information systems department.

These deserving winners were also chosen because they have demonstrated role model qualities through their community involvement and extracurricular activities.

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Shawna McCarty at

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# ers & Training

# College

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# Your future begins today

# Careers & Training

# Universities adapting to influx of Aboriginal students

By Ross Kimble  
Windspeaker Contributor  
SASKATOON

From her cramped office at the University of Saskatchewan in Saskatoon, Kathleen Makela and her small staff generate some impressively large ideas on enhancing the university experience for the province's Aboriginal youth.

Makela, the director of the campus Aboriginal Students' Centre, herself Métis with degrees in Arts and Law, understands both the benefits and the difficulties that post-secondary education holds for Indigenous people.

The programs she spearheads seek to maximize the former and minimize the latter, as her office, the entire University, and all post-secondary institutions across the province and country come to terms with the ever-growing number of Aboriginal students demanding their services.

"The Aboriginal Students' Centre was established in



Kathleen Makela

1991 by the university in response to growing Aboriginal student enrolment," explained Makela. "It was estimated there were about 2,200 Aboriginal students last year, and this year we had over 600 new entrants. The enrolment since 1991 has been constantly rising."

"We have more Aboriginal students here than at any other top level, accredited university in Canada," said Steven Swan, a Cree nearing completion of a Native studies degree, who works with

Makela developing programs. "We make up about 10 to 12 per cent of the student body."

On the surface such numbers sound impressive, however, several nationwide studies demonstrate that much progress remains to be made. A report prepared in 2000 by the Department of Indian Affairs analyzed 1996 census data and found a wide gap in education levels between Aboriginal and non-Aboriginal Canadians. For example, the report states that 37 per cent of the registered Indian population had attained some post-secondary education, compared to 51 per cent for other Canadians, and that only three per cent of the former group had obtained degrees, compared with 14 per cent of the latter. (The full report is available on the government Web site at [www.ainc-inac.gc.ca/ps/edu/](http://www.ainc-inac.gc.ca/ps/edu/).)

According to Makela, narrowing this gap requires that

post-secondary institutions give greater consideration to the unique problems experienced by Aboriginal students.

"There are academic issues, but there are a lot of the other, more personal issues," she said, issues such as adapting to independent life in a large city, learning how to budget and cope with new situations, and dealing with pressures to succeed. And despite ongoing progress in course content, many Aboriginal students are bothered by the cultural bias inherent in many classes.

"It's often totally based on a non-Native perspective, so what we get are students asking, 'Why am I even here? Why am I learning all this? How come there's nothing to do with Aboriginal spirituality, or Aboriginal people, or Aboriginal thought?'"

Leslie Paul, who grew up on the One Arrow First Nation and will this year obtain a combined degree in sociology and Native studies, has

dealt with yet another difficulty faced by many Aboriginal students.

"There are issues of racism here on campus. It's a quiet racism, ignorant racism. You come here and you think people are going to be more open minded and educated, but I go into a Native studies class, for example, and they're still thinking we're trying to steal their land. You just think, 'My God, how did you make it to university?'"

Still, Makela notes that the university has been quite responsive to Aboriginal needs, and with the institution's support, the centre has developed many initiatives to attract more Indigenous students and make their university experience more positive and enjoyable.

One of its most successful programs is the Elders' service. Several times a month, traditional Elders come to the campus to offer spiritual guidance and counselling to students, faculty and staff. (see Education page 13.)

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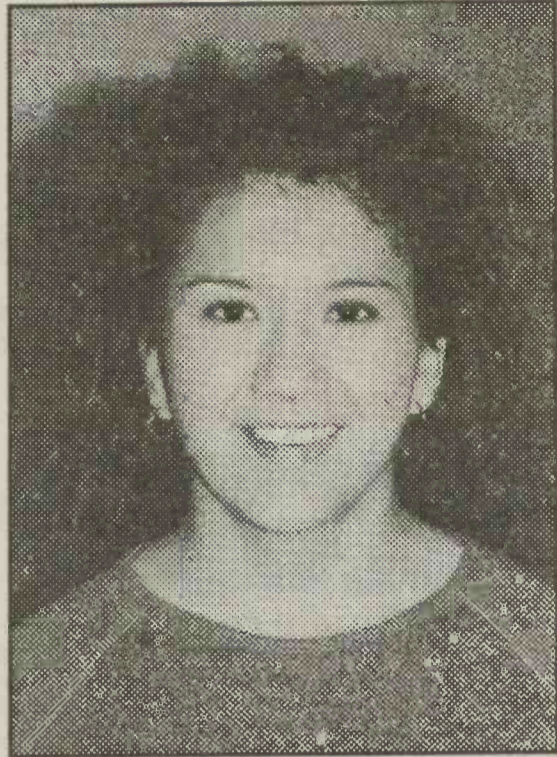
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Careers & Training

# Science career began by walking with Elders

By Stephen LaRose  
Windspeaker Contributor  
REGINA



Stephanie Whitecloud

It wasn't until the television and newspaper cameras came out that Stephanie Whitecloud realized just how special she had become.

She thought she was just another honored Saskatchewan Indian Federated College (SIFC) graduate during its 24th annual convocation in May 2000.

Instead, Whitecloud learned for the first time that she was the first ever graduate from SIFC to earn a science degree.

A lifelong love of and interest in the plants and animals on the Standing Buffalo Dakota Nation led to the degree, and her current job, as the Federation of Saskatchewan Indian Nations resource

policy analyst for fisheries and wildlife.

But it took a lot of hard work, and a lot of support from family and friends, to achieve that goal.

Her love for biology started

when she was living on the Standing Buffalo Dakota Nation, where she would often walk with her Elders through the hills and prairie.

"I would always be asking, 'What is that?' and 'What does that plant do?'" she said. That natural curiosity, along with a very good memory, put her at the head of her science and biology classes in middle and high school.

It was in those courses, she said, that she was able to see the stories her Elders and grandparents told about plants and wildlife seemed to mesh with what the teachers and textbooks were saying.

Originally, Whitecloud enrolled as a pre-med student at SIFC and the University of Regina, hoping to become a doctor. However, she fell in love with biology, thanks to

a required course in cell micro-biology, and decided to switch her major.

"I had done my first two years in pre-med, and biology had been a strong point with me," she said.

However, getting a biology degree was tough in ways that can't be measured in a classroom. In addition to being the only First Nations person enrolled in higher-level biology classes, Whitecloud was often the only woman.

As well, to help cover expenses, Whitecloud took a part-time job at Casino Regina during her fourth year of study. That meant she would have to study, attend classes, do work in the laboratories, and then take a shift at work.

She credits the efforts of family and friends who supported her through this

period.

"If it wasn't for them—the fact that the university was close to home, and I could talk to them—I don't know if I could have made it through."

"I was, and am, thankful that they were able to help me out when I needed it."

But after her graduation, getting a decent job was little trouble.

Right now, she's working with Saskatchewan Environment and Resource Management, the FSIN, and band councils in east-central Saskatchewan to monitor and help control the spread of chronic wasting disease in white-tailed deer.

She discusses with band councils why the disease threatens wildlife herds, and describes programs for hunting that the two organizations have implemented.

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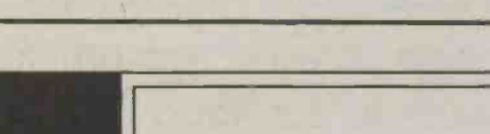
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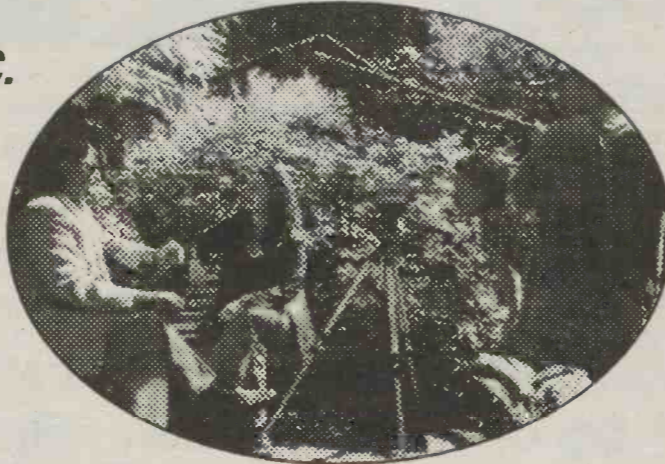
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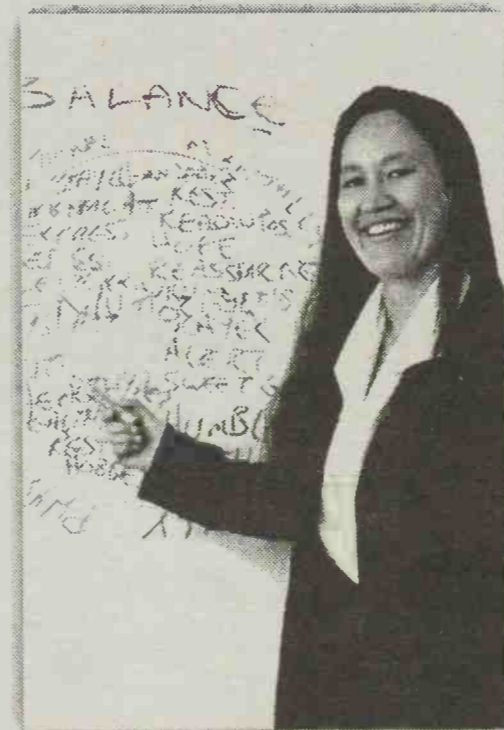
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No day at the beach

By Bruce Weir Windspeaker Contributor EDMONTON

Spending more than three months in Mexico while the snow piles up back home probably sounds pretty good to most Canadians, but the eight people who will be chosen to take part in the Aboriginal Youth Leader Work Partner Program won't be on vacation.

"We make it very clear to the participants that they are not going to be traveling," said Leon Lajeunesse. "They are not even going to see places like Acapulco or Cancun. How can we go when some people in the community have never been to those places in their lives?"

Lajeunesse is one of two project supervisors from Canada World Youth traveling with the group to the small rural community of Amatlan, near Cuernavaca.

The beach holds no interest for 24-year-old participant Jennifer Chong anyway.

"I absolutely did not think it was going to be a holiday," said Chong, whose mother is a member of the Cold Lake First Nation. "I'm interested in the opportunity to experience Mexico the way the people actually live. I mean, we're not staying in a hotel."

In the course of his 10 years with Canada World Youth, Lajeunesse has been in Amatlan before and said its Indigenous population makes it the perfect host for this program.

"The people of Amatlan are super-excited, because of the Aboriginal focus. They see it as an exchange between Canadian Aboriginals and Mexican Aboriginals."

The program is a partnership between the Oteenow Employment and Training Society, the Métis Nation of Alberta, Canadian International Development Agency and Canada World Youth.

Participants must be First Nations residents of Edmonton or Alberta Métis who are non-settlement residents. They must also be between the ages of 20 and 25, out of school and unemployed.

After the selection is complete, the eight participants will receive an orientation and, because they are responsible for some costs, fundraising training.

Penny Laboucan of the Aboriginal Career Centre for Employment Strategies and Services (a division of Oteenow) is accepting applications from First Nations members. Kim Mueller, youth programs co-ordinator for the Métis Nation of Alberta, is handling applications from interested Métis.

As of mid-November, there were still spots open on the program.

Besides meeting all the official criteria for selection, participants must also have other qualities.

"The program is good for someone who is looking for an adventure, who is interested in adapting to a new community, learning a new language and who is open to new experiences."

—Leon Lajeunesse, project supervisor with Canada World Youth

"The program is good for someone who is looking for an adventure, who is interested in adapting to a new community, learning a new language and who is open to new experiences," Lajeunesse said.

There will be no shortage of new experiences. The eight Albertans will live with host families in Amatlan, an agricultural community that Lajeunesse estimates has a population of under 500. Four days a week, participants will do volunteer work in the community's schools, clinic, library, or museum, and the fifth day will be spent discussing issues of community development.

This is the heart of the program that Lajeunesse said is designed to develop future leaders. "Participants will take skills back home and feel they have a responsibility and that they can affect change in their community." He added that these new skills and abilities will come in handy when participants return to Canada to look for work or continue their education.

Chong, who graduated from the University of Alberta with a physical education degree last year, is not sure what she is going to do when the program finishes.

"The beauty of it is that I'll have time to experience Mexico and I'll have more skills to put to use if I work or go back to school."

One of those skills will be the ability to speak a little Spanish. Participants will take some language classes before they leave Canada and will continue their studies in Mexico.

According to Lajeunesse, Chong (who cheerfully admits that she knows no Spanish) and other participants will learn the language out of necessity.

"Eventually you will have to tell the host family that you're hungry, so you will learn those words," he said with a laugh.

# Your future begins today

# Careers & Training

## Health care worker receives scholarship

By Shari Narine  
Windspeaker Contributor  
EDMONTON

It was with modesty that Christine Henry accepted the Futures Fund Scholarship for Outstanding Leadership, established by the Canada's Outstanding CEO of the Year Award program. The scholarship honors and mentors 10 Canadian university business students by providing funds to further their educational ambitions.

"I'm not looking for accolades from others," said Henry. "It's almost a double-edged sword, because I work quietly in the background. It's difficult, culturally speaking."

Henry graduated from Athabasca University in 2001 with a Bachelor of Administration (Health Administration).

"It's pretty amazing to get this award," she said. "It was a surprise, a pleasant surprise."

Receiving the award and the \$5,000 that goes along with it will allow Henry to pursue her Masters of Health Studies degree this January.

"You look at [the Masters degree]. You say it would be great, but very expensive," said Henry. "Knowing that the Masters will give me the extra knowledge in my work that I need and with this money, I can do that now."

Henry was selected by Athabasca University for the award because of the high degree of excellence she's achieved both in academics and community leadership.

Pam Patten, communications officer with Athabasca

University, said 14 students from the Business program were invited to submit their names with supporting documentation for the award.

Henry, who is a member of the Mohawk Nation, moved from St. Catherines, Ont., to Alberta in 1986. She presently works for the Royal Alexandra Hospital in Edmonton where she spends her time in the women's pavilion in pre-natal and maternity care, primarily counselling Native women.

It's through this work that Henry has discovered a lapse not only in health services available on northern reserves and in nearby communities, but the lack of communication between available services and the women who need them.

Henry has put in a proposal to Alberta Health's Aboriginal Health Strategies Fund to see what can be done for Aboriginal women while they're pregnant and after they've delivered their children.

"Part of the problem is the lack of knowledge being transferred back and forth," said Henry. "Some of our reserves are isolated. Part of this initiative is to see what can we do to start making [pre-natal and post-natal] care possible in the community."

This initiative, said Patten, is only one reason why Henry was chosen as a recipient for the award. Her high academic standing was another factor.

"This award tells whoever that I worked very, very hard to get this," said Henry. "And I did."



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# Your future

## Police s

By Matthew Stewart  
Windspeaker Contributor  
VANCOUVER

Police Constable George Lawson grew up wanting to follow in his father's footsteps as a commercial fisherman based in his Tsimshian First Nation village of Port Simpson, B.C. Somewhere along the way though, he realized fishing may not be "the way to go" and focused on a career in policing. Now Constable Lawson is a 12-year veteran of the Vancouver Police Department.

"It's one of the more exciting careers I can think of," Lawson said. "It's so diversified that every couple of years it's almost like you've got yourself a new job, as you make a shift to a new unit every couple of years. There's so many different squads here, like marine squad, mounted squad, dr

## From vo

By Matthew Stewart  
Windspeaker Contributor  
WESTBANK, B.C.

If policing doesn't grab you, perhaps you like things a little hotter. Try your hand at becoming a professional firefighter.

Fire Chief Wayne Snitz of the Westside Fire and Rescue Department in the town of Westbank in British Columbia's Okanagan region always knew he wanted to be a firefighter. His dad had been for 25 years before him. He virtually grew up in a fire hall, and so at age 19 in July 1979 while going to college, he started his official career as a volunteer firefighter in Surrey, B.C., a suburb of Vancouver.

"I've always loved the job," he said. "I've got a

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# Careers & Training

# Your future begins today

## Police story: This job is as exciting as it gets

By Matthew Stewart  
Windspeaker Contributor  
VANCOUVER



Constable George Lawson

Police Constable George Lawson grew up wanting to follow in his father's footsteps as a commercial fisherman based in his Tsimshian First Nation village of Port Simpson, B.C. Somewhere along the way though, he realized fishing may not be "the way to go" and focused on a career in policing. Now Constable Lawson is a 10-year veteran of the Vancouver Police Department.

"It's one of the more exciting careers I can think of," Lawson said. "It's so diversified that every couple of years it's almost like you've got yourself a new job, as you make a shift to a new unit every couple of years. There's so many different squads here, like marine squad, mounted squad, drug

of fun out here."

Initially he wanted to enter the RCMP, but its policy of putting recruits into different communities around the country, away from their home turf, and moving them every so often didn't appeal to the family man. After walking the beat for four years in Vancouver's famous Downtown Eastside, which Lawson refers to as "skidrow", he was assigned to the Native liaison program.

"People often ask me, how was I greeted by the people I met on the beat there—say, when our beat took us bar-hopping or walking these mean streets? Actually, the interaction was very positive. Before, I had thought our people would see me in a negative light as a police officer, as if I was a traitor or a sell-out. But it never came to that. People came up to me

and shook my hand and told me they were glad to see one of the brothers in the uniform."

Now, Constable Lawson has been assigned to community policing duty at Vancouver's Musqueam First Nation.

"Doing community policing, it is a very specific group, dealing with specific problems and hopefully coming up with some recommendations on how to correct problems within that community. It's a lot of fun."

The Vancouver Police Department has 21 First Nations police officers; six are women.

Lawson is blunt about Native people entering police work.

"It's not the easiest thing to convince our people to look at policing as a career," Lawson said, "because of the background of historic

relations we've had with authority figures or governmental institutions. It is not something that's going to go away too quickly. But I think the more this is openly discussed, the better for all of us. It may not be an issue with the potential recruit we're talking with, but with their family and community. So the family and community has to get past that bias, has to be able to accept their sons and daughters or nieces and nephews as authority figures themselves, despite the black history that went before."

Lawson said a potential recruit to policing does not necessarily need a law education and should not let youthful offences hold them back from applying. So what qualities does a First Nation person need? (see Police page 15.)

## From volunteer to fire chief and still loving it

By Matthew Stewart  
Windspeaker Contributor  
WESTBANK, B.C.



Fire Chief Wayne Snitzler

If policing doesn't grab you, perhaps you like things a little hotter. Try your hand at becoming a professional firefighter.

Fire Chief Wayne Snitzler of the Westside Fire and Rescue Department in the town of Westbank in British Columbia's Okanagan region always knew he wanted to be a firefighter. His dad had been for 25 years before him. He virtually grew up in the fire hall, and so at age 19 in July 1979 while going to college, he started his official career as a volunteer firefighter in Surrey, B.C., a suburb of Vancouver.

"I've always loved this job," he said. "I've got a job

here that when I wake up in the morning, I look forward to going to work. It's not just a job. It becomes a way of life."

Of Cree and Métis heritage, in May 1982 Snitzler became a full-time firefighter with the City of Surrey. He worked his way up the ladder to eventually become captain of the training division until August 1996. Then, wanting to spread his wings and see what's over the horizon, he applied for the fire chief's position in Westbank.

He was chosen for the job. "I used to say I'd never leave the Surrey fire department," he said recently, "but when I came here as new fire chief, it was really refreshing because it was entirely new, a new challenge, and it forced me to grow."

He is responsible for a busy operation that includes four separate fire stations in a town with a population of

30,000 people. His department also provides fire service on contract for nearby Westbank First Nation. A

heavy load, but he enjoys the burdens of such responsibility.

"I tell people, if I could back and do it all over again, I would. Every day you go to work you don't know what you're going to be faced with. The career has grown along with the responsibility, and I've still got a long ways to go."

As if all that activity wasn't enough for the 51-year-old, along the way he married and now has six children—four boys and two girls. He coaches Westbank's children in hockey and baseball and goes to the gym at least four times a week. In summer, he plays baseball on the fire hall team.

He would like to see more First Nations youth chose firefighting as a career. (see Firefighter page 15.)

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Careers &  
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## Avoid the clean-up and become the chef

By Matthew Stewart  
Windspeaker Contributor  
TORONTO

To thousands of Canadians, he is the star of the successful Aboriginal Peoples Television Network program *Cooking with the Wolfman*. When *Windspeaker* caught up with him recently, the Wolfman was just recovering from an emergency appendectomy before heading out from Toronto to fly to Edmonton to do a show at the famous Rising Star Café.

How did he get started in the culinary arts?

"I took a liking to it when I was young," he said, then chuckled. "If you helped in the kitchen with the cooking then you didn't have to do the clean-up. To get into hospitality as a serious career, you definitely need persistence, determination. It requires you to work long days, long hours, and you have to be consistent. If you are serious, you don't get into this business for the money, but because you love it. It's something you have to have a passion for."

David Wolfman has made a very successful career for himself in the field of professional cooking, something for which he has a definite passion.

"It's like an artist," he said, "like when an artist looks at painting some-



*Cooking with the Wolfman* can be seen on the Aboriginal Peoples Television Network.

thing. He doesn't say that it is going to take two gallons of paint to do the job. He already has a basic idea of what he's going to do and then he lets his creative side take over from there. So, I take a basic recipe and making it tantalizing. Like: 'What's on the menu? Dead chicken.' That's not going to get the taste buds salivating. But if I tell them something more palatable and present it in a very simplistic, haute cuisine sort-of-way, then they'll get en-

thused about it. It is instead, 'free-range chicken dressed with garden herbs in a red wine and rosemary-thyme sauce, accompanied by dill-buttered potatoes and fresh frenched baby carrots.' Then they can almost smell it cooking."

Now 40-years-old, David planned his professional life in a series of steps up a path that he very deliberately set out when he started his culinary training years at George Brown College, followed by years

sharpening his skills in the kitchens of some of Toronto's elite restaurants.

"I enjoyed the opportunity to share my recipes with my clients," he said. "I was flown to England and Germany to cook, and I won awards."

Seven international culinary gold medals, in fact, and his return to Canada offered up more challenges.

His next step was catering, creating his own company and dealing with all the headaches that go with it.

"When you're doing a conference for, say, a thousand people, it is not only the cooking you are responsible for. You have to find the right venue, arrange the right menu, ensure you have the right décor and table settings, floral arrangements, sometimes you even arrange for serving personnel. It's a major production! The success is found after the food is served and you can go into the dining room to listen. I like that part the best. When you see 800 people sitting and eating in silence, no talk, no banter, just the serious business of shoveling food into their mouths, then that is part of the reward of all your labors, the proverbial peak of how people are enjoying the food."

David then wanted to give something back and opted to take his knowledge to the classroom as the first professor of Aboriginal cuisine to be appointed at George Brown College—Toronto. He said it was the next logical step after establishing himself as a culinary arts leader.

After a time, though, he realized there was a much larger audience hungry for Aboriginal cuisine that was waiting to receive the benefit of his knowledge.

"I needed a bigger classroom."

Where was that classroom? Television and the Cooking with the Wolfman show on APTN. The show airs new episodes each Saturday at 3:30 p.m. and the original series can be seen weekdays at 11:00 a.m. and 4:30 p.m.

The Wolfman is married with no children. But a dog named Nymkii, which means thunder in Ojibway, keeps the couple company.

He offered a piece of advice to those wondering if they have what it takes to pursue careers in professional cooking.

"I believe that if you're truly committed to your career in hospitality, then there is only going to be one limit to hold you back—and that's yourself."

And, oh yes, the next step in his life?

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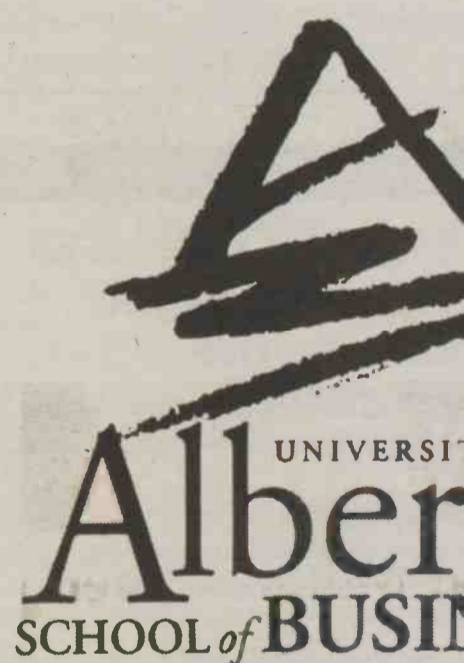
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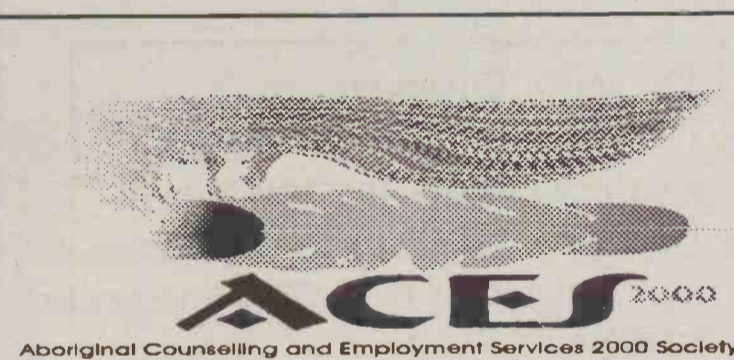
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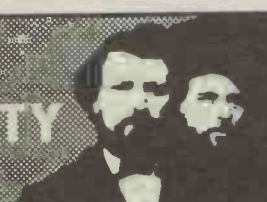
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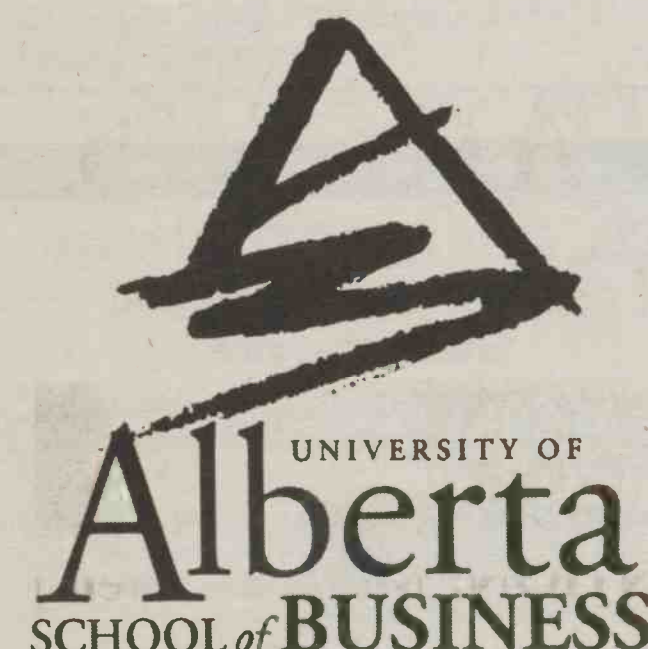
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## Something funny's going on at Langara

By Cheryl Petten  
Windspeaker Staff Writer  
VANCOUVER

Do you think you're funny? If you think you have a talent for making people laugh, you might want to hone your skills by enrolling in one of the comedy classes offered at Langara College.

The college offers three programs as part of its Continuing Studies programming: Comedy Writing-An Introduction, the Stand-up Comedy Clinic and, new this year, a Comedy Improv program.

David Granirer has been teaching the Stand-Up Comedy Clinic at Langara for four years.

"I get people from all walks of life," he said. "I've had a judge in my classes. I've had longshoremen, truck drivers, lawyers, accountants, stay-at-home moms. Just the whole gamut. And all ages. I've had people as young as 18, and I've had a couple of women who were 66."

And the reasons why people take the course are as varied as the people themselves, he explained.

"There are some people who take the course because they want to be stand-up comics. And there are certainly some people who have taken the course and they're out there now, doing shows and touring and stuff like that. And then some people just like the idea of having it as a hobby. Other people are doing it because it's something they've always wanted to try. Or it's a confidence thing, you know. It's like their version of rock climbing. Just all sorts of different reasons."

During the eight-week pro-

gram, Granirer helps his students find the humor in the stuff their lives are made of, and helps them turn that stuff into a comedy act, with the help of their fellow budding comedians.

"There's sort of some techniques for writing stand-up comedy. So we start by looking at what those techniques are. And each week I give them homework. They go home and they do some more writing, and they come back to class and try their stuff out in front of the class the next week. We also do a lot of work in small groups. So we brainstorm each other's acts. So there's lots of people helping each other," he said.

"I basically tell them, you know, your act is yourself... your act is your pain. People like to hear about your pain. So if you're a loser, if you've been fired from your job, if you can't get a date, people love hearing about that kind of stuff. They don't want to hear that you're happy and well adjusted. And everyone's been through that stuff. And I also tell them... don't try and be funny when you write. It's more about looking at something, and writing about something that you have strong feelings about. And if you start to explore, 'Why do I have these strong feelings?' and use some of the techniques I'm talking about, you'll find the humor."

What the Stand-up Comedy program offers is a safe place to try stand-up, as well as a quick and relatively painless way to avoid bombing when students finally take their act to a comedy club audience for the first time.

(see Comedy page 13.)

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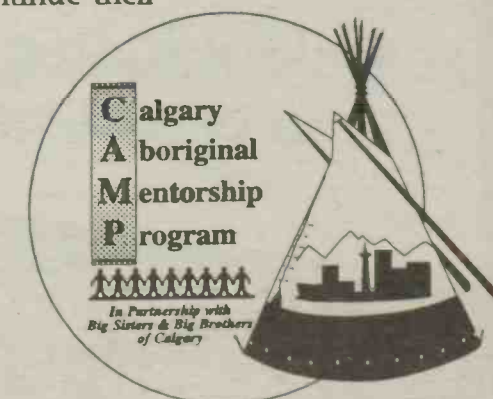
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# Your future begins today

## Careers & Training

### Dig into a great new career

By Troy Hunter  
Windspeaker Contributor  
VICTORIA

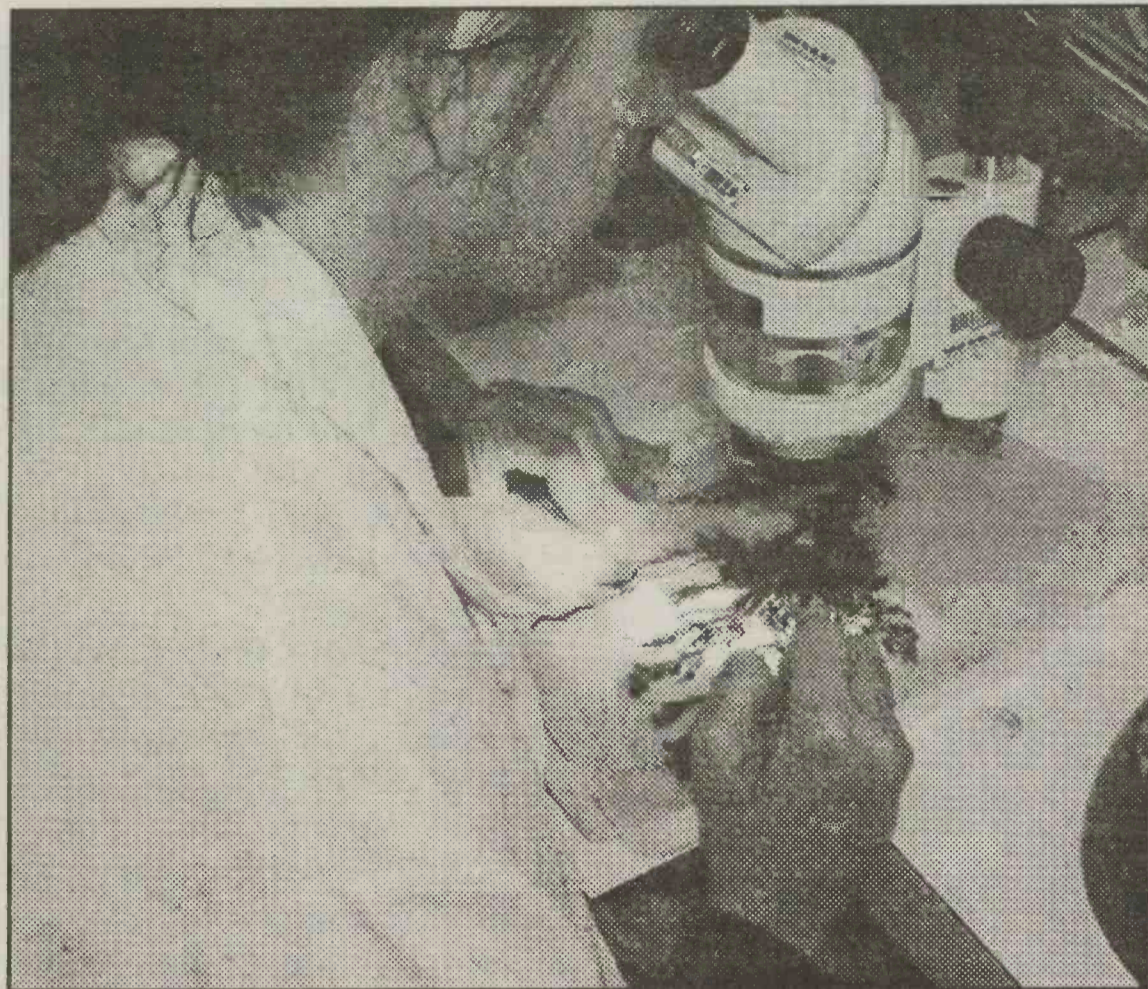
In the modern world where progress is measured in economic and resource development, there are natural and cultural resources that need to be identified and protected. Archaeology is the scientific study of cultural resources and how those resources are connected to the natural world.

Through the centuries, Aboriginal peoples lived from the land using all available resources and technologies afforded to them. A well-trained archaeologist can identify archaeological sites and provide approximate dates when those sites were used, as well as how they were used, by studying the stones, bone fragments, and the styles of workmanship in the making of tools and other items found at the sites.

Archaeology for Aboriginal peoples becomes extremely important in defining territorial areas. These studies back up claims to land by identifying which groups of people used specific areas.

There are many different types of sites to be studied, including burial sites, sacred areas, and traditional use sites. Archaeology provides physical evidence of past use.

Archaeologists study sites, document them and some-



Royal B.C. Museum

Royal British Columbia Museum conservator Kjerstin Mackie examines a fur garment fragment.

times collect items for further laboratory analysis. Fieldwork is often enjoyable as the work is done outdoors and usually in natural surroundings. Archaeological investigations can be time-consuming, as hand trowels are used to slowly peel back the earth while everything is documented. An archaeologist is well paid, but work is seasonal. It is best to do field work when the ground is not frozen and save laboratory analysis and report writing for the winter months.

Archaeological impact assessments are done by a land use developer and usually

involve surveying the land in question to find out if any proposed development will impact existing archaeological resources.

Upon completion of an investigation or impact assessment, an archaeological report, including recommendations, is prepared and submitted to government, the First Nations in the area and the developer. It is in the best interests of First Nations to have their own archaeologists, because they are the stewards of their cultural resources. A variety of universities in Canada offer archaeology programs.

### Choose culture as a career

By Troy Hunter  
Windspeaker Contributor  
VICTORIA

A new trend in Aboriginal communities is the establishment of cultural centres. Museums have long since been the stronghold for housing old cultural materials, but now First Nations are demanding the return of their artifacts.

The combination of cultural tourism opportunities,

artifact repatriation, and heightened community interest in culture and language, has seen cultural centres popping up everywhere from Aboriginal communities in Australia to Nunavut.

In British Columbia alone, there are several new initiatives currently underway. Haida Gwaii is developing two centres for their two major communities. Osoyoos Indian band is

working on a desert museum. The Ktunaxa are renovating a former residential school into a destination resort with an interpretive centre. Existing institutions include the Secwepemc Museum in Kamloops, the Native Heritage Centre in Duncan, Umista Cultural Centre in Alert Bay, and the Ksan Heritage Centre in Hazelton. (see Cultural page 15.)

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**QUALIFICATIONS:**  
A completed MSW is the required education qualification.

**CLOSING DATE FOR APPLICATIONS:** Review of applications will commence on 18 January 2002.

If you require further information of an academic nature, please contact Helen Szwelwo Allen, Associate Dean, School of Social Work and Human Service at (250)828-5187 or e-mail [hallen@cariboo.bc.ca](mailto:hallen@cariboo.bc.ca)

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*Lethbridge*

**Position Summary:**

- Reporting to the Lethbridge Aboriginal Career & Training Centre
- Responsible for office management
- Management of staff - recruitment and training
- Ensure an organized and positive teaching environment
- Management of programs and services
- Advocating in regard to the employment of Aboriginal people
- Liaison with employers and agencies
- Marketing of programs and services

(Treaty 7 Economic Development, M...)

**Qualifications:**

- Post-secondary degree or diploma in business or equivalent combination of education and experience
- Two years of management experience
- Knowledge of financial management
- Must have leadership skills: role model
- Knowledge of communication and negotiation
- Must possess a high level of computer skills
- Knowledge of current and future labour market trends
- Conflict resolution/mediation/negotiation
- Computer applications skills: Microsoft Office
- Knowledge of Aboriginal culture and history
- Salary will commensurate with qualifications

Please Forward Resume with Cover Letter to:  
**Jim Swag, Board Chair**  
Lethbridge Aboriginal Career & Training Centre  
454-5th Avenue South, Lethbridge, AB  
Fax: (403) 320-8842  
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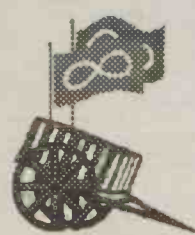
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# Alberta

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AND EMPLOYMENT



## Lethbridge Aboriginal Career & Employment Centre Career Opportunity Executive Director

### Position Summary:

- Reporting to the Lethbridge Aboriginal Career & Employment Centre Board of Directors (LACEC), the Executive Director is responsible for the operation of the Lethbridge Aboriginal Career & Employment Centre and delivery of programs and services
- Responsible for office management - strategic and operational planning, budget control and office administration
- Management of staff - recruitment and selection, staff training and development, coaching and performance evaluations
- Ensure an organized and positive team environment
- Management of programs and services - client flow and reporting processes
- Advocating in regard to the employment of Aboriginals and serving as a public spokesperson in regards to issues surrounding native employment
- Liaison with employers and agencies in Lethbridge and surrounding areas
- Marketing of programs and services, reporting results (monthly, quarterly, annually) to the Board of Directors and the three funding groups (Treaty 7 Economic Development, Metis Nation of Alberta & Human Resources and Employment)

### Qualifications:

- ◆ Post-secondary degree or diploma in business administration, business management, finance or human services (e.g. social work, etc.) or an equivalent combination of education and experience
- ◆ Two years of management experience; preferably in an employment or career related field and/or equivalent combination of education and experience
- ◆ Knowledge of financial management and Quick Books processes
- ◆ Must have leadership skills: role modeling, job coaching and must be able to provide a motivating environment
- ◆ Excellent verbal and written communication skills to effectively communicate and consult with employees, government officials, committees, employers and partners
- ◆ Ability to prepare evaluations, reports, correspondence, and material for presentations and workshops
- ◆ Knowledge of communication and marketing strategies to support and promote LACEC organizational development
- ◆ Must possess a high level of competency in all areas of career and employment counselling, and be well versed and knowledgeable of case management procedures
- ◆ Knowledge of current and future labour market trends, from local to global perspective in order to plan, design and implement career and employment initiatives
- ◆ Conflict resolution/mediation/negotiation skills and experience
- ◆ Computer applications skills: Microsoft Office 2000, Windows 98, Connector V.4 and CAIS
- ◆ Knowledge of Aboriginal culture including Metis and experienced working with Aboriginal clients and organizations
- ◆ Salary will commensurate with qualifications and experience

Please Forward Resume with Cover Letter to:

**Jim Swag, Board Chair**  
Lethbridge Aboriginal Career & Employment Centre  
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Fax: (403) 320-8842

E-Mail: [jacecr@telusplanet.net](mailto:jacecr@telusplanet.net)

Deadline for submissions is Friday, December 7, 2001

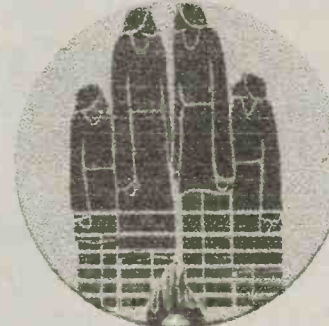
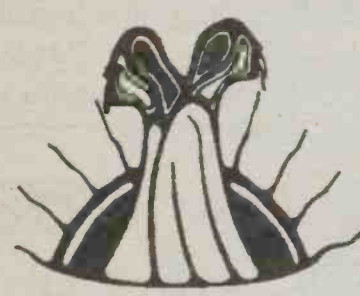


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## Law and the capital city

By Melissa Gus and  
Taynar Simpson  
Windspeaker Contributors  
OTTAWA

Contemplating a career in law? Consider the University of Ottawa's law program. The university offers prospective Aboriginal students several unique programs and services. The faculty has a number of professors and researchers of Aboriginal law who are regarded as legal experts in their fields. The university also provides financial assistance and scholarships for Aboriginal law students.

The University of Ottawa believes that Aboriginal students have unique needs, experiences and expectations. The school has a student services office staffed with professionals trained to provide services to support the students and to complement their needs in a manner consistent with the culture and values of Aboriginal peoples.

Tina Dewache, employment equity officer for the faculty of common law and former student, said "There are about 20 Aboriginal students in total in Common and Civil Law. The numbers fluctuate from year to year." Dewache notes, "I don't think Ottawa U would take in as many Aboriginal students if it didn't have the Aboriginal programs. There is a large Aboriginal community in Ottawa-Hull, which has grown in the past 10 to 15 years. The University of Ottawa recognizes this need."

The Aboriginal Law Students Association's activities have included regular informal socials, pot lucks and pool tournaments, as well as more academic initiatives, such as hosting guest speakers, including former national chief Phil Fontaine and Nunavut Premier Paul Okalik. The law school also supports a community outreach program. Past events have included a high school mock trial program, inviting Algonquin students from the Kitigan Zibi First Nation to the law

school.

The university's Aboriginal Resource Centre is staffed by two First Nations employees—the Aboriginal student counselor and the Aboriginal liaison officer.

Aboriginal student Theresa Bananish said that the counselling and services provided are helpful.

"When I first moved here, the counselor explained what was available in Ottawa. I was told what was required to be successful—a lot of work, dedication and focus. Ottawa University offers opportunities for Aboriginal students to get involved in extra-curricular activities within the Aboriginal community" she said. As the mother of two young boys, Bananish says, "the vice-dean and my professors have been supportive and understanding with my other time constraints. My children are my first priority."

Services provided to the students by the resource centre include academic guidance and counselling, peer support, information on scholarships and bursaries, employment services, Aboriginal legal referral services, guest speakers, and the visiting Elder program. It also offers information sessions to new students and holds monthly student luncheons. There is also a social events committee to organize extracurricular activities.

For Aboriginal law school applicants there exists a separate admissions category. This allows Aboriginal students to apply and be assessed on whether they can succeed in law school instead of competing for a limited number of spots in the general category. There is no quota for Aboriginal students. Some applicants may attend the Saskatchewan pre-law summer program. The university will accept this program as a property course credit which will also reduce the student's first year course load.

## REQUEST FOR PROPOSALS (RFP)

Alberta Human Resources and Employment

Alberta Human Resources and Employment, Calgary Region; in partnership with Treaty Seven Economic Development Corporation and Métis Nation of Alberta, Zone 3, are seeking proposals from interested parties to provide pre-trades training to unemployed Aboriginal people residing in Calgary, Alberta.

Details of the RFP must be obtained through MERX (an electronic tendering system) at [www.merx.cebra.com](http://www.merx.cebra.com)  
Opportunity Category: Educational & Training Services. The closing date is January 4, 2002.

# Your future begins today Careers & Training

## Push to increase numbers in construction trades

By Cheryl Petten  
Windspeaker Staff Writer  
SASKATOON

If you've ever thought about pursuing a trade, this is a good time to do something about it.

Canada is facing a growing shortage of skilled and certified trades people. And the problem will become more marked as workers reach retirement age.

Aboriginal Human Resource Development Council of Canada reports, the average age of fully skilled trades people in Canada is 50. The construction industry is working to attract new, younger workers with industry initiatives targeted at Aboriginal youth.

Aboriginal Human Resource Development Council of Canada (AHRDCC) is involved in a number of those initiatives, working in partnership with government, industry and Aboriginal organizations to attract Aboriginal employees to the construction sector.

"As a council, we are aggressively pursuing the area of apprenticeable trades, because it is the single largest skills gap shortage in Canada," said Kelly Lendsay, AHRDCC president.

"So we have put together a report called *Making It Work* that documents a number of the barriers and challenges. We have a national steering committee on trades that's looking at awareness strategies and innovative projects. And those two focuses are bringing about attention on the trades, encouraging partnerships between the private sector, Aboriginal communities, labor, educational institutions, so on and so forth, to create what we call these partnership clusters. And they in turn lead to these real training to employment opportunities."

Two such projects are offered in Saskatchewan—the Construction Career Development Project, which has been operating in Regina for more than three years, and the Construction Career Services Project, which began in Saskatoon in the spring of last year. Both projects have similar mandates—to help Aboriginal men and women find meaningful jobs in the construction industry. And both offer similar services—a registry of available Aboriginal candidates which is marketed to the construction industry, and skills training, job coaching, and other supports for the Aboriginal workers.

The success of the Construction Career Development Project was recognized last year with the Regina-based project receiving the Saskatchewan Labor Force Development Board's Training For Excellence Award in the Promotion of Aboriginal Participation category. It was that success that, in part, spawned the Saskatoon-based project. In-

dustry support for such an initiative was also a factor.

"And I think we saw the need. Definitely saw the need there," said Burt Charles, project manager of Construction Career Services. "Because Saskatoon, I think, is the supply point for northern Saskatchewan, and Regina is more or less for the southern half of the province. So once they got that organized down there and it took off, then the government, as well as the private sector decided, hey, this is a good project. So away we go."

"Our clients are 90 per cent Aboriginal. And what they find about us is . . . I'm First Nation, and our secretary is Aboriginal as well. And what they find is they feel more comfortable coming here. Any time of the day you come here, you'll see that our office is quite busy. There's just an overall feeling. They feel welcome," said Construction Career Services job coach Wes Lambert.

"And we work one on one. My job as job coach is that after the guys are placed, is I'll go make sure everything is going well on a job site. You know what it's like starting a new job. And if you've just come off a reserve or from a northern community, I mean it could be that much more daunting. So we try to follow up once the people are placed. And as a job coach, that's part of what I do, too, making sure they're adjusted well and getting along. And if they need work boots or work clothing of any sort, we budgeted some money to make sure if we find somebody a job, they're not going to work without proper work gear on."

The response to the program from the construction industry has been equally as positive, Lambert explained.

"It's all positive. Manley McLauchlan, from the Saskatchewan Construction Association, is actually on our steering committee. PCL, which is one of the major players in construction in Saskatchewan, is also on our steering committee. Wolfe Construction has a representative on our steering committee. So there is a concentrated effort by these companies to realize that, whatever happened in the past, they want to address it, and make sure there are more Aboriginal people getting into apprenticeship trades. And as we speak, there is a big push right now by the Saskatchewan Apprenticeship Board to get more Aboriginal apprentices signed up. And to date, Construction Career Services Saskatoon has apprenticed 39 apprentices so far this year, which is quite amazing," Lambert said.

For more information about how you can get started towards a career in an apprenticeable trade, call the AHRDCC at 1-866-711-5091.

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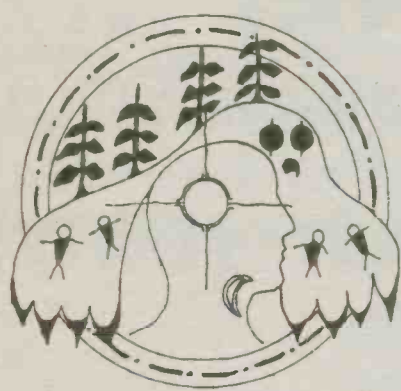
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## Comedy program provides safe place

"The usual format is you just basically go down to a club or you call up and you try to get on for an amateur night. And usually, when you start out, you don't know what you're doing, and you have to sort of bomb for a while before you get it. Whereas if you take this course, you learn how to do it, so by the time you go up there for the first time, you're prepared. You're ready for it. So I would say it speeds up the learning curve. So what you might have to learn in a year of bombing, you can get in eight weeks out of this course. And comedy clubs are not the most supportive places. It's really nice to start out with a group of people who are really supportive, and everyone's pulling for each other. It makes a huge difference."

While the aim of the students in the program is to have gained some stand-up skills by the time the program ends, that isn't all they usually end up taking away from the

course, Granirer said.

"Sometimes what they get out of it is quite surprising to them. Because I think that it's not only stand-up comedy that they're getting. A lot of times, what they're getting is, it changes them, because they have to write about themselves. They have to take huge risks. They get lots of affirmation for taking those risks. And the last night of the class, we do a showcase at a club, and they usually rock the place. And there's just something really affirming about standing up in front of a room full of about 200 people and talking about all your stuff that you never told anyone before, and having them laugh and cheer and applaud. It's just incredibly affirming."

All three comedy courses will be offered again when the next term begins in the New Year. For more information about the comedy courses, call Langara College Continuing Studies at 604-323-5322.

## Education key

(Continued from page 3.)

"The Elders realize the biggest thing Aboriginal people here need is access to traditional spirituality. It's important to come to university and get an education, but they teach that you don't do it at the expense of your own traditional beliefs," said Makela.

The same sensitivity and foresight is demonstrated by the centre's other initiatives. These include the ambassador program, which gives presentations on campus life in communities and on reserves across the province, and the soon to be implemented mentorship program, which pairs new Aboriginal students with upper year students who can provide guidance on

all matters of university life.

Tribal leaders and Elders have long advocated Aboriginal education as the path to future success and prosperity, and thanks to dedicated individuals like Makela, Swan and Paul, progress down this path is steadily being made.

"Going to school here is great. I've loved every minute of it. The atmosphere's just great, and you meet so many friends from different areas—opportunities you don't get living on a reserve," said Swan.

"University isn't for everybody, but I do think it's something that Aboriginal students should really strive for," agreed Paul. "It opens a lot of doors, and it's one of the most rewarding things you can do."

## Film provides insight into world of pro hockey

The experiences of Native Canadian hockey players are explored in a new documentary to air on Dec. 19 on Global Television.

*They Call Me Chief* features hockey greats Fred Sasakamoose, Jim Neilson, Stan Jonathan, Reggie Leach, Ron Delorme, Ted Nolan, Bryan Trottier, Gino Odjick and Sheldon Souray in archival footage that highlight some of the most thrilling moments in hockey history.

Written and directed by Don Moses, and narrated by Don Francks, the documentary

takes an intimate look at the hockey trail from remote communities to the NHL Hall of Fame. While racism, stereotyping and isolation affected the players on their journey, *They Call Me Chief* focuses on the passion and positive choices that enabled these players to realize their dreams.

It is a story of individuals whose athletic prowess inspires and whose work in their communities paves the way for the next generation of Aboriginal hockey stars.

Check your local listings for air times in your area.

# Your future begins today

# Careers & Training

## Self-forgiveness just the beginning

By Avery Ascher  
Windspeaker Contributor  
THE PAS, Man.

"Why didn't I know this before?"

That question came up time and time again with people participating in a parenting skills course at the Grand Rapids First Nation held from May through August of this year. The course covered child development and parenting techniques from infancy through to 17 years of age.

Now the six-month course is being offered in the other seven member communities of Swampy Cree Tribal Council (SCTC) in Manitoba.

The parenting skills course got its start two years ago, said Ida Moore of Wichwaywin Psychological Counselling Services in The Pas. "I was in a case management meeting in one of the communities, dealing with a high needs case. One of the offshoots of this was the need for parenting education that existed in a number of cases I was dealing with at the time."

Moore attributed the root cause of poor parenting skills in Aboriginal communities to the residential school system.

"People are afraid to deal with these issues because of the guilt and shame they feel due to life mistakes. People blame themselves a lot, not realizing the situation exists due to colonial interference in community systems," Moore explained.

The parenting skills course starts with therapeutic intervention, helping participants to understand the reasons why their parenting skills are lacking. Wrapped up in this in a big way, said Moore, is the issue of self-forgiveness.

Once the participants understand why they are relating to their children the way they do, they move on to learning about child behavior and development, as well as different ways of parenting.

Each month of the course covers a different stage in child development. The first month, for example, looks at children from newborn to three years of age. First, a parenting consultant presents information

about how children grow and develop at this stage.

The parenting consultant in Grand Rapids was Vivian Young, a member of Opaskwayak Cree Nation. Young has an education degree and is currently working toward her master's degree in early childhood education.

At this time participants also do an activity called a "make-and-take" where they make simple board games or crafts which they take home to share with their children.

"At the first session there were about six to eight people when Vivian came," said Moore. "The following month when Vivian came, there were about 12 to 15. The attendance has really built."

After the first session of each month, participants meet weekly for the rest of the month. A resource person from the community co-ordinates these weekly sessions. In Grand Rapids, the community resource person was Connie Young, who has been a prenatal resource worker for five years.

(see Parenting page 15.)

## American project comes to Alberta

(Continued from page B2.)

Noting the figures, HeavyRunner said tribal colleges are clearly not doing enough to attract and retain male students, even though 91 per cent of all their graduates find employment when they are through.

Faculty and staff members must also be included in retention efforts, she said, adding that Fort Peck Community College has developed campus-wide "search and rescue" teams to help identify high-risk students and work with

them before their problems become critical.

"If you loop in the faculty, they know you're serious," she said, adding that the Fort Peck school currently has a student retention rate that tops 80 per cent.

HeavyRunner said that while Native students are the same as others in many ways, the important differences in their backgrounds can determine whether they will remain in school or bolt for non-academic endeavors.

The main components of the model incorporate networking, cultural activities,

counselling, mentoring and the teaching of various life skills such as stress management, problem-solving, parenting and enhanced interpersonal communication.



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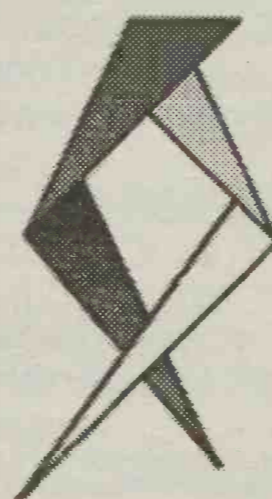
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# Your future

## Police re

(Continued from page 7.)

"Assertiveness is one of them. When you're dealing with enforcement of the law, you have got to be able to make a decision right now and be capable of acting on it. You've also got to be able to speak well, to communicate well, be comfortable with people. I always tell people, if you want to come into this job the best thing you could do is treat people the way you want to be treated, and you'll go far."

To every job there is a downside and an upside. Lawson asserts that for him there is no downside to policing. And on the upside, "the excitement in this job is what is appealing to me. It would be exciting to a young person as well. It is not what you might expect. It's not re

## Firefight

(Continued from page 7.)

"Try and volunteer in your local fire department in your community," he advises. "If it doesn't have one, start one. You should try to go to school to get accreditation as a firefighter. Most provinces have some kind of training academy. It is very important in high school to keep up your academic standing in math and science. Firefighting includes a lot of technical requirements, computers, dealing with chemicals, comple

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## Police recruitment Cultural centres flourishing

*(Continued from page 7.)*  
 "Assertiveness is one of them. When you're dealing with enforcement of the law, you have got to be able to make a decision right now and be capable of acting on it. You've also got to be able to speak well, to communicate well, be comfortable with people. I always tell people, if you want to come into this job the best thing you could do is treat people the way you want to be treated, and you'll go far."

To every job there is a downside and an upside. Lawson asserts that for him there is no downside to policing. And on the upside... "the excitement in this job is what is appealing to me. It would be exciting to a young person as well. It is not what you might expect. It's not re-

ally as dangerous as it's made out to be. It's only as dangerous as you make it yourself. You're in charge of your own safety while you're in this position."

After 10 years in uniform, Lawson still projects enthusiasm about policing. "It's been a great career. And it's not over. I still have another 12-13 years to go. I'm only halfway through experiencing some of the different places that I can go work. I'm enjoying myself."

And what is Constable Lawson's favorite TV cop show? "Law & Order. It is probably closest to the truth of any one of the cop shows out there, besides NYPD Blue—it's not bad as well. I don't watch the reality cop shows. They're all like watching bloopers."

## Firefighter training

*(Continued from page 7.)*  
 "Try and volunteer in your local fire department in your community," he advises. "If it doesn't have one, start one. You should try to go to a school to get accreditation as a firefighter. Most provinces have some kind of training academy. It is very important in high school to keep up your academic standing in math and science. Firefighting includes a lot of technical requirements, computers, dealing with chemicals, complex

firefighting equipment, the physics of fire. Good high schooling is essential."

While all that technical knowledge sounds daunting, Fire Chief Snitzler has some reassuring words.

"Don't let anybody ever tell you that you cannot do something, because if you really put your mind to it and take the time to pursue your dreams, you will go on and make something of yourself. If I'm here as fire chief, then anything is possible!"

*(Continued from page 10.)*  
 It is also important to note that the Nisga'a have been repatriating many objects as a result of their treaty and they too are planning a cultural centre. In the east, it is noteworthy to mention the Woodland Cultural Centre. The Mohawks have been repatriating their wampum belts and now house them in their facilities.

With this surge in building Aboriginal cultural centres, there has come a demand for skilled workers in cultural resource management. Opportunities such as curators, fundraisers, marketing specialists, communications officers, archaeologists, conservators,

exhibit designers, caterers and administrators are just some of the positions that Aboriginal people can train for in the cultural sector.

Education is the key factor in getting employment within a cultural centre. The University of Victoria offers a diploma in Cultural Resource Management through the division of continuing studies. It's program is geared for the museum professional who is looking to upgrade his skills by taking immersion courses and distance education through the Internet. Generally, an undergrad degree in a related field is a requirement for the diploma. Such other

university training useful in the cultural sector could be anthropology, First Nations Studies, archaeology, or business management.

Employment in a cultural centre may be seasonal, especially if the centre relies on tourism for its revenue. Cultural resource managers usually make a decent salary depending upon their level of expertise and knowledge. In smaller centres, it is not out of the ordinary for a worker to wear many hats, as there are many responsibilities. Funding for arts and culture is competitive and the success of the centre must take revenue generation into consideration.

## Parenting skills lost with colonial interference

*(Continued from page 14.)*

First there's a sharing circle where parents talk about how things are going, or raise particular challenges they've faced. The community resource person then presents techniques for parents to use in disciplining their children, for example, or in handling teenagers.

The majority of the parenting skills course was delivered in Cree. The course was developed with input from Frontier School Division, Grand Rapids Health Authority, Grand Rapids Educational Authority, Cree Nation Child and Family Services and Cree Nation Tribal Health. Twenty-one

participants completed the course held in Grand Rapids and received a certificate.

Funds have now been received from the Aboriginal Healing Foundation to continue running the parenting skills course, and a program co-ordinator is being hired. Funding has also been received for a youth program called Eagle Quest.

With the parenting skills course firmly launched, planning for Eagle Quest is now moving ahead. It will be a weekly program for children from ages five to 17 that will include personal development skills such as conflict resolution and problem solving; first aid training; cook-

ing and sewing; camping and survival skills. Children will be encouraged to talk about their feelings and emotions, to develop listening skills, and to develop a solid understanding of themselves as individuals.

Eagle Quest will also incorporate Aboriginal culture, history, spiritual values and teachings, and Elders will take an active role in the programs.

Elders, youth workers, teachers, parents, and chiefs and councils have provided input into development of the program, and a comprehensive video about Eagle Quest has been produced by Swampy Cree Tribal Council.

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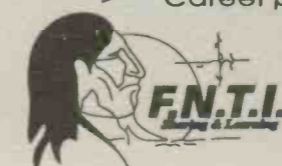
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**Cowessess First Nation**  
FORMER RESIDENTIAL SCHOOLS

Cowessess First Nation is conducting residential schools. Former residential school graduates are encouraged to share their experiences for a future historical journal. Please contact for a personal interview (to be held prior to the journal).

Greg Stevenson or Brenda Stevenson  
Cowessess First Nation,  
Home: (306) 696-2000  
Band Office: (306) 696-2000

Indian and Northern Affairs Canada

**NOTICE: WHITEFISH**

Notice of Referendum on Expenditures  
TAKE NOTICE THAT A REFERENDUM

1. OFF-RESERVE DECEMBER 03, 2001
2. ON-RESERVE DECEMBER 05, 2001

To obtain the agreement of 75% of the electors of the Whitefish Lake Band of Indians to assent to and authorize the chief and council to authorize and direct the chief and council to execute the necessary instruments, directions and orders for the purpose of the Question to be submitted to the electors of the Whitefish Lake Band of Indians.

1. Do you approve an expenditure of \$1,000,000 from the capital account, being 25% of the total capital account, before the 31st day of March 2002?
2. New School Construction
3. Housing debt payment to Band of Indians
4. Housing Renovations & Land
5. Off Reserve Funding
6. Economic Development Program
7. Youth Development Program

Note: The settlement agreement request, from the Whitefish Lake Band of Indians.

**OFF-RESERVE VOTING: DECEMBER 03, 2001**

THE ELECTORS MAY VOTE BETWEEN THE FORENOON (0900) TO 9:00 PM ON DECEMBER 03, 2001.

**OFF-RESERVE AT THE FOLLOWING PROVINCE OF ALBERTA:**

- The Friendship Centre at Slave Lake
- The Whitefish Inn at High Prairie
- The Continental Inn at Edmonton
- The Trumpeter Motor Inn at Edmonton
- The Traveller Lodge at Peace River

**ON-RESERVE VOTING: DECEMBER 05, 2001**

THE ELECTORS MAY VOTE BETWEEN THE FORENOON (0900) TO 9:00 PM ON DECEMBER 05, 2001.

**ON-RESERVE AT THE FOLLOWING PROVINCE OF ALBERTA:**

- The Community Hall at Whitefish Lake

AND FURTHER TAKE NOTICE THAT THE REFERENDUM WILL BE HELD AT EACH OF THE ABOVE LOCATIONS ON NOVEMBER 2001 AT THAT:

ANY ELECTORS MAY APPLY TO THE CHIEF AND COUNCIL OF THE BAND OF INDIANS AT THAT:

- A. The name of an Elector has been submitted
- B. The name of an Elector is incorrect
- C. The name of a person not qualified to vote

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**Cowesses First Nation Band Members  
FORMER RESIDENTIAL SCHOOL STUDENTS**

Cowessess First Nation is conducting a survey with band members who attended residential schools. Former residential school students from Cowessess First Nation are encouraged to share their experiences and stories. This information will be documented for a future historical journal. Please contact the Project Coordinators to set up a personal interview (to be held prior to January 31, 2002).

Greg Stevenson or Brenda Stevenson, Healing Path Project Coordinators  
Cowessess First Nation, Box 100, Cowessess, SK S0G 5L0  
Home: (306) 696-2809 • Cell: (306) 697-7552  
Band Office: (306) 696-2520 • Fax: (306) 696-2767



**NOTICE: WHITEFISH LAKE INDIAN BAND NO. 459**

**Notice of Referendum on Expenditure from a Settlement Capital Account**

TAKE NOTICE THAT A REFERENDUM VOTE WILL BE HELD ON:

1. OFF-RESERVE DECEMBER 03, 2001
2. ON-RESERVE DECEMBER 05, 2001

To obtain the agreement of 75% of the Electors of the Whitefish Lake Band of Indians to assent to and approve an expenditure from the settlement capital account, being 25% of the settlement capital account, and to authorize and direct the chief and councillors of the band to execute all necessary instruments, directions and band council resolutions, and that: The Question to be submitted to the electors by secret ballot is:

1. Do you approve an expenditure of \$4,000,000.00 from the settlement capital account, being 25% of the settlement capital account, on or before the 31st day of March, 2002, for the following purposes:
 

1. New School Construction	\$1,233,000.00
2. Housing debt payment to Bank	\$1,697,000.00
3. Housing Renovations & Landscaping	\$130,000.00
4. Off Reserve Funding	\$150,000.00
5. Economic Development Program	\$760,000.00
6. Youth Development Program	\$30,000.00
<b>TOTAL</b>	<b>\$4,000,000.00</b>

Note: The settlement agreement may be viewed or made available, on request, from the Whitefish Lake Band Office, telephone (780) 767-3914.

**OFF-RESERVE VOTING: DECEMBER 03, 2001**

THE ELECTORS MAY VOTE BETWEEN THE HOURS OF 9:00 O'CLOCK IN THE FORENOON (0900) TO 9:00 O'CLOCK IN THE AFTERNOON (2100) ON DECEMBER 03, 2001.

OFF-RESERVE AT THE FOLLOWING POLLING STATIONS LOCATED IN THE PROVINCE OF ALBERTA:

- The Friendship Centre at Slave Lake
- The Whitefish Inn at High Prairie
- The Continental Inn at Edmonton
- The Trumpeter Motor Inn at Grande Prairie
- The Traveller Lodge at Peace River

**ON-RESERVE VOTING: DECEMBER 05, 2001**

THE ELECTORS MAY VOTE BETWEEN THE HOURS OF 9:00 O'CLOCK IN THE FORENOON (0900) TO 9:00 O'CLOCK IN THE AFTERNOON (2100) ON DECEMBER 05, 2001.

ON-RESERVE AT THE FOLLOWING POLLING STATIONS LOCATED IN THE PROVINCE OF ALBERTA:

- The Community Hall at Whitefish Lake Indian Reserve #459

AND FURTHER TAKE NOTICE THAT A LIST OF ELECTORS WILL BE POSTED AT EACH OF THE ABOVE LOCATIONS ON OR BEFORE THE 12TH DAY OF NOVEMBER 2001 AT THAT:

ANY ELECTORS MAY APPLY TO THE ELECTORAL OFFICER NO LATER THAN 4:30 PM ON NOVEMBER 26TH, 2001 TO HAVE THE LIST REVISED ON THE GROUNDS THAT:

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Date at Edmonton, in the Province of Alberta, this 30th Day of October, 2001.

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**Government moves on rez school compensation**

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Canada will pay 70 per cent of the total damage amounts owing to victims of physical and sexual abuse in residential schools, but only if the victims get involved in out-of-court settlements or the alternative dispute resolution process.

The decision was announced on Oct. 29 by Deputy Prime Minister Herb Gray. Gray was appointed to head a government body that was created especially to deal with residential school compensation issues—the Office of Indian Residential Schools Resolution—in September 2000.

Recent court decisions—so far all involving cases where an employee of a residential school was convicted of criminal charges—have divided the liability of the church and government in varying ratios, where the federal government's share ranged from 40 per cent (in a case where the judge found the church especially negligent) to 75 per cent. After more than a year of discussion between

Gray's office and the various churches appeared to be going nowhere, the government arbitrarily pegged its share of liability at 70 per cent.

The churches reacted to the announcement by saying the talks should continue.

"While the government's offer is a reasonable first step, the solution needed is not just about money," said Archdeacon Jim Boyles, chair of the Ecumenical Group on Indian Residential Schools, a group representing Roman Catholic, Anglican, United and Presbyterian church organizations. "It's about bringing justice to individuals harmed and healing to communities affected."

One member of the group said a neutral third party should be invited to help the government and the churches work out an agreement.

"Regrettably the government didn't want to discuss our proposal. Perhaps it's time to invite a mediator to get us talking again," said the Reverend David Iverson of the United Church of Canada. "Former students deserve it, the churches need it, and surely the government has a broader obligation than to

simply wash its hands of the matter."

The Assembly of First Nations vice-chief who looks after the residential schools portfolio, Manitoba's Kenneth Young, agreed that the government move is a good first step. But he had grave concerns about the government excluding people involved in cases going to trial from the settlement offer.

"Many former students misunderstand the announcement to mean that the church and the government have jointly agreed to pay the 70/30 split," he said. "That is not the case. Many of the former students don't understand it does not resolve anything for them unless they are in out-of-court settlement discussions or within the ADR (alternative dispute resolution) process after validation."

Young also said the government must look at the issue of loss of language and culture, a by-product of residential school policies that the government has refused to deal with so far. Lawyers say the government avoids that issue because it would be tremendously expensive to compensate people for that harm.

**Poll timing, results suspect**

(Continued from page 14.)

The top man in the Indian Affairs communication team said the poll information would be used to help the government of Canada improve its performance and not to depict First Nations people in a certain way.

"I don't know that it's for portraying. It's for reaching," he said Bray.

Mainstream media reports focused on the poll's findings that grassroots people aren't as concerned with self government as First Nation leaders are, and weren't so quick to look at another poll finding.

Sixty per cent of poll respondents said increasing the amount of lands and resources available to First Nations would improve their standard of living.

Sixty-nine per cent said in-

creasing the level of education was the most important; improving access to community services (67 per cent) was next; reducing alcohol and drug abuse followed (63 per cent).

Bray agreed that it was an important finding.

"There's certainly no denying that taken together, Aboriginal issues is number one. I think that's very important to note," he said.

Bray said the poll needs to be followed up in order to give the findings context. He also admitted that the results were open to question because they were gathered before the terrorist attack on the United States on Sept. 11.

"That's exactly one of the reasons why we need to go back. Don't forget this survey was conducted between Aug. 7 and 20,

prior to the events in the States Sept. 11. Who's to say what the level of confidence or optimism is on anybody's part," he said.

Many observers were surprised by the level of optimism poll subjects showed when asked about their economic prospects. Bray said the promises made in the Throne Speech may account for that finding, but he wasn't sure.

"We don't know for sure what the reason is behind that high level of optimism. And we need to find out," he said.

Ken Deer, publisher of Kahnawake's *Eastern Door* newspaper, suggested one reason for the optimism.

"Sometimes it's conditions are so bad there's only one way and that's up. You have to be optimistic or you can't survive," he said.

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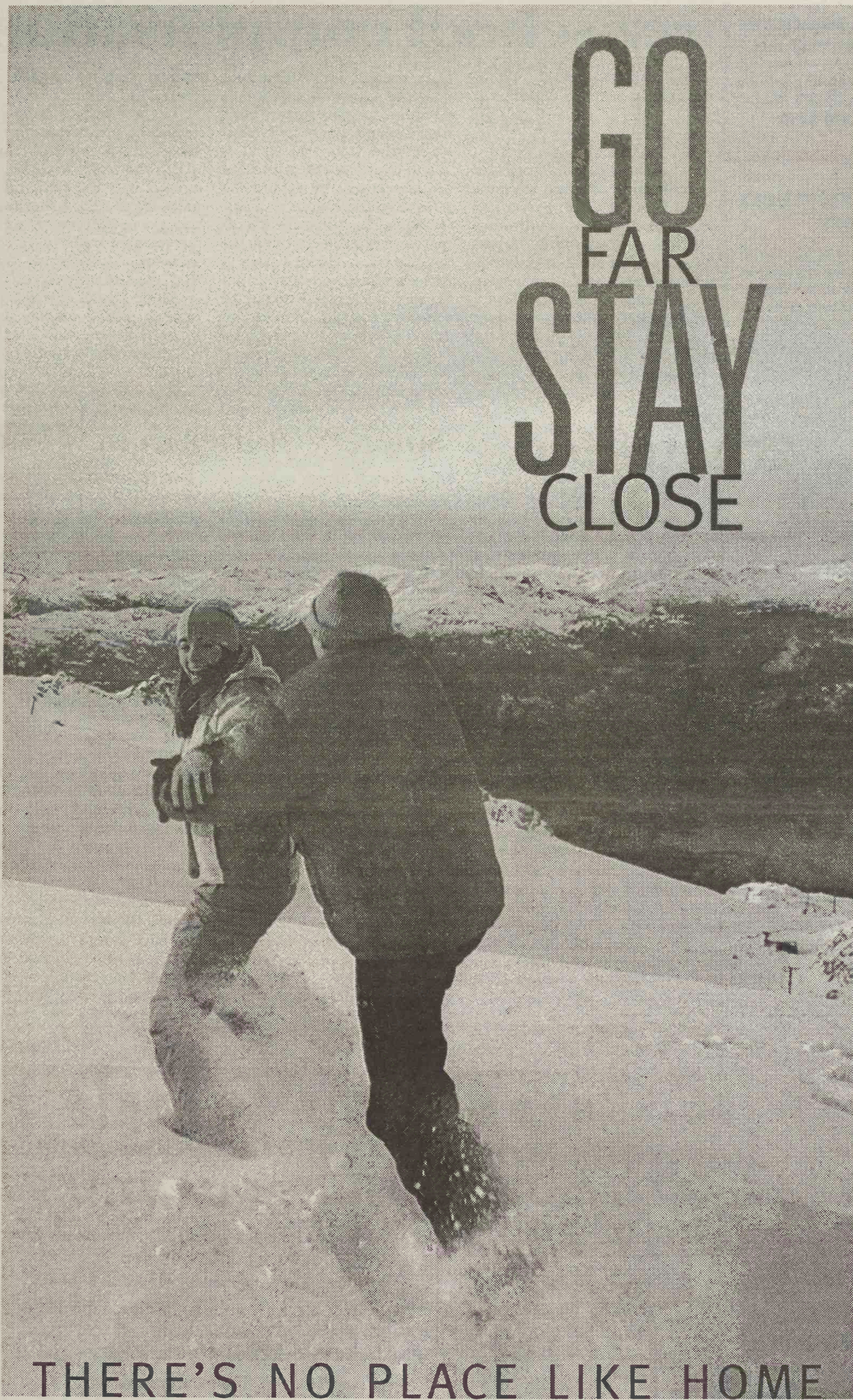
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## Reference

(Continued from page 1.)

Indian Affairs expects shoulder only about 30 per cent of the work that is expected to be done to follow through on the Throne Speech promises of improving the living conditions of Aboriginal people; other ministries will have significant roles to play.

The reference committee is a rare creature. Ottawa insiders say its mere existence is a sign that serious developments are about to unfold. Presently there are two Cabinet committees dealing with the social union and the economic union—a three reference groups: Aboriginal affairs, energy, and security. The security committee would be down on Nov. 16.

The national chief said he v

## Barrier

(Continued from page 2.)

Subsequent to the November meeting, McBride again met with the community. Chief Harry Wawatie of Barriere Lake wrote Guy Chevrette, Quebec Indian Affairs minister, requesting a meeting with him, but a reply had been received in press time.

The grand chief is meeting with the band again in the week of November to talk over their options.

The Algonquins say it may be a long hard winter in logging towns such as Grand Remede, Maniwaki, Mont Laurier and d'Or with the mills shut down.

"As soon as they run out of measures to harmonize are there's no more cutting."

This is particularly regrettable, said McBride, because of the relations between Natives and the logging companies, which include Domtar, Bowater, Louisiana Pacific, B

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## Reference committee works on Prime Minister's legacy

(Continued from page 1.)

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The reference committee is a rare creature. Ottawa insiders say its mere existence is a sign that serious developments are about to unfold. Presently there are two Cabinet committees—dealing with the social union and the economic union—and three reference groups: Aboriginal affairs, energy, and security. The security committee wound down on Nov. 16.

The national chief said he was

assured that action will be taken on the Throne Speech promises, which government officials now admit is seen as a legacy issue by the Prime Minister.

"They said very clearly that they want to look at how they're going to implement the Throne Speech. They want to see how they can maximize the funds that are presently being allocated. They're asking very difficult questions in terms of where money should be invested, asking us to really prioritize, given the limited funds that are in the coffers and given the situation of Sept. 11. So there is on the table, at least as I see it, a willingness to involve us and we have a forum where we can present our views and it's going to be interesting what the outcome of the report

will be and to what extent it will incorporate our issues. Before we didn't have a table and now we do."

Documents we were told were produced by or for the committee were obtained by *Windspeaker*. One paper shows that ministers have been asked to have their staff members perform a "diagnostic" analysis of their departments' spending and services that relate to Aboriginal peoples.

Minister Sheila Copps said as much in an interview with this publication last month. She said the Prime Minister had asked all committee members to take a close look at all departmental spending on Native programs and look for ways to improve outcomes.

Another document leaked to the publication, that we were told was a primer on Aboriginal legal issues produced by the department of Justice for the reference committee, shows the government is still strategizing to maintain political control of Native issues even as the courts are knocking down sections of the Indian Act that are the basis for government policy.

"The key legal issues emerging in the next five to 10 years create a choice for the federal government: respond to the issues framed by others (e.g. Aboriginal groups, provinces) with the consequent risk that federal policy objectives are subject to a constantly changing legal environment shaped by the priorities of others, or

proactively manage legal issues strategically to support and advance government policy objectives," the memo reads.

Coon Come wasn't surprised to hear the government was trying to find ways to keep the upper hand even though the Indian Act is so vulnerable to legal challenge.

"Yes, the government has their own agenda. That's no secret," he said. "They are well aware of all the court cases that are going to be going through the judicial system. They're concerned about the decisions that's might be coming out and try to control as to what the interpretations or what their mandate is. I think everybody understands that."

## Barriere Lake frustrated

(Continued from page 2.)

Subsequent to the Nov. 9 meeting, McBride again met with the community. Chief Harry Wawatie of Barriere Lake wrote Guy Chevrette, Quebec's Indian Affairs minister, requesting a meeting with him, but no reply had been received by press time.

The grand chief is meeting with the band again in the last week of November to talk over their options.

The Algonquins say it may be a long hard winter in logging towns such as Grand Remous, Maniwaki, Mont Laurier and Val d'Or with the mills shut down.

"As soon as they run out of 'measures to harmonize areas' there's no more cutting."

This is particularly regrettable, said McBride, because relations between Natives and the logging companies, which include Domtar, Bowater, Louisiana Pacific, Bois

Omega, Commonwealth Plywood and Scierie Davidson, have been very co-operative recently. Some of the companies had asked the provincial government to help solve the dispute.

On Oct. 18, Chevrette wrote to Nault saying, "We have invested too much to stop this planning work only a few months before it is realized. I am therefore asking you to personally intervene."

To draw attention to their cause, as well as to highlight what McBride termed the "desperate" living conditions of the people of Barriere Lake, a group from Barriere Lake went to Ottawa for two weeks in October and camped out briefly on Parliament Hill. When the RCMP asked them to withdraw to their other camp on Victoria Island they complied, in the hope the RCMP would be able to broker a

meeting with Indian Affairs Minister Robert Nault or the deputy minister.

Nault has consistently refused to meet with them and did not even respond to a request by the Elders who made the trip to Ottawa.

McBride said she had previously met with Nault and had believed he was sincere when he told her that traditional activities and economic development hinge on completion of the integrated resource management plan.

But now she said she suspects the minister's recalcitrance is tied to pressuring them to sign onto the comprehensive claims process. Barriere Lake, along with the Algonquin bands at Wolf Lake and Temiskaming, have refused to extinguish their Aboriginal title through signing on to the comprehensive claims policy as the government wants.

## Soldiers' stories in new book

(Continued from page 12.)

The story of Private Joseph Okemasis is also recounted in the book. Okemasis, from Muskeg Lake Cree Nation, was killed Dec. 7, 1943 in Italy. Okemasis Lake in Northern Saskatchewan is named in his memory.

Also included in the book is the story of Lance Sergeant Conrad Rene Fleury, who was from the Meadow Lake area, and who was killed April 22, 1945 in Holland. Fleury Creek is named in his honor.

While Chisholm has no concrete plans to publish any further books about the other men whose names dot the map of Saskatchewan, he does plan to continue collecting their stories.

"As I come across families, some people open up and they've got all kinds of information. And if they're prepared to send it to me, I have a file on each of the servicemen that were killed," he said.

"There are lots of stories out

there, and they surface. And so it's really important to record the information now while its still available, because five years from now, a lot of these siblings are going to be gone. And then the story goes too."

While Chisholm's book deals specifically with efforts to honor Saskatchewan's war dead, other such commemorative naming projects took place in other provinces as well. According to the geographical names division of Natural Resources Canada, more than 10,000 features across the country have been named for Canadian war casualties of the First and Second World Wars, as well as from the Korean War.

To order a copy of *Their Names Live On: Remembering Saskatchewan's Fallen In World War II*, you can contact the publisher of the book, The Canadian Plains Research Centre at the University of Regina, at 306-585-4758, call Doug Chisholm at 306-425-3186, or through your local book store.

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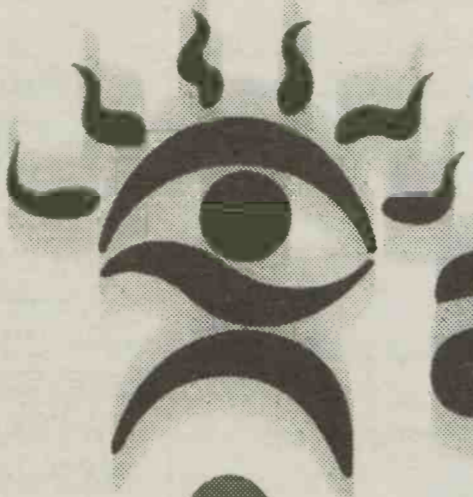
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**FRIDAY**  
 8:00 ET The Rez  
 9:30 ET Reel Aboriginal Movies



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**DEC 7,8 Wounded**  
*Mädchen Amick, Graham Greene*  
 A Fish & Wildlife Department officer is on the hunt for a murderous poacher in this suspenseful tale of vengeance.

**DEC 14,15 Henry & Verlin**  
*Gary Farmer, Keegan MacIntosh*  
 A child-like man begins to pull a young boy from his shell of silence, until the boy's mother intervenes.

**DEC 21,22 Miracle in the Wilderness**  
*Kris Kristofferson, Kim Cattrall, Steve Reevis*  
 The story of Christmas reduces the tension between a settler family and their Blackfoot captors.

**DEC 28,29 Clearcut**  
*Graham Greene, Ron Lea*  
 When a logging company moves into Native American land, a desperate Aboriginal man takes the law into his own hands.

The Rez



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## Good pr REVIEW

By **Taynar Simpson**  
*Windspeaker Contributor*

*Nation to Nation: Aboriginal Sovereignty and the Future of Canada*  
 Editors: Bird, Land and M...  
 adam  
 Irwin Publishing  
 268 pages  
 \$26.95 (sc)

*Nation to Nation: Aboriginal Sovereignty and the Future of Canada* is a compelling collection of works composed by several contemporary experts on Canadian Aboriginal issues. The book is designed for the reader who wants a snapshot of the current Aboriginal/government relations landscape and is the second edition of the 1990 original.

*Nation to Nation* takes both a micro and macro approach in presenting the Aboriginal reality in Canada. The book is written with an analytical perspective for the general public but, as co-editor Lorraine Land mentions, has been picked up for college university courses. There is a balance of Aboriginal and non-Aboriginal contributors.

Each of the 28 essays has a specific educational purpose, however, the concepts and foundations of the overall argument continually overlapped to produce an entirely cohesive and readable text. The book is divided into four units.

The first unit, comprised of essays, is an historical analysis of the federal government's use

## Public Notic

**NOVA Gas Transmission** proposing to modify its existing Sales meter station located in W4M. This meter station provides natural gas. Construction of the facility is scheduled to begin in 2002. NGTL is in the process of consulting with Alberta Energy & Utilities Board and Environmental Protection to construct the reference facility in accordance with existing legislation. In completing project planning, public input with respect to the facility. Any person with a concern related to the proposed project is invited to forward concerns or comments before December 7, 2001 to:

NOVA Gas Transmission Ltd.  
 450 - 1st Street S.W.  
 Calgary, Alberta T2P 5H1  
 Attention: Howard Backus, Project Manager

Additional information related to this project may be obtained by calling Howard Backus at (403) 920-6574.

# Good primer for Aboriginal issues education

## REVIEW

By **Taynar Simpson**  
Windspeaker Contributor

*Nation to Nation: Aboriginal Sovereignty and the Future of Canada*  
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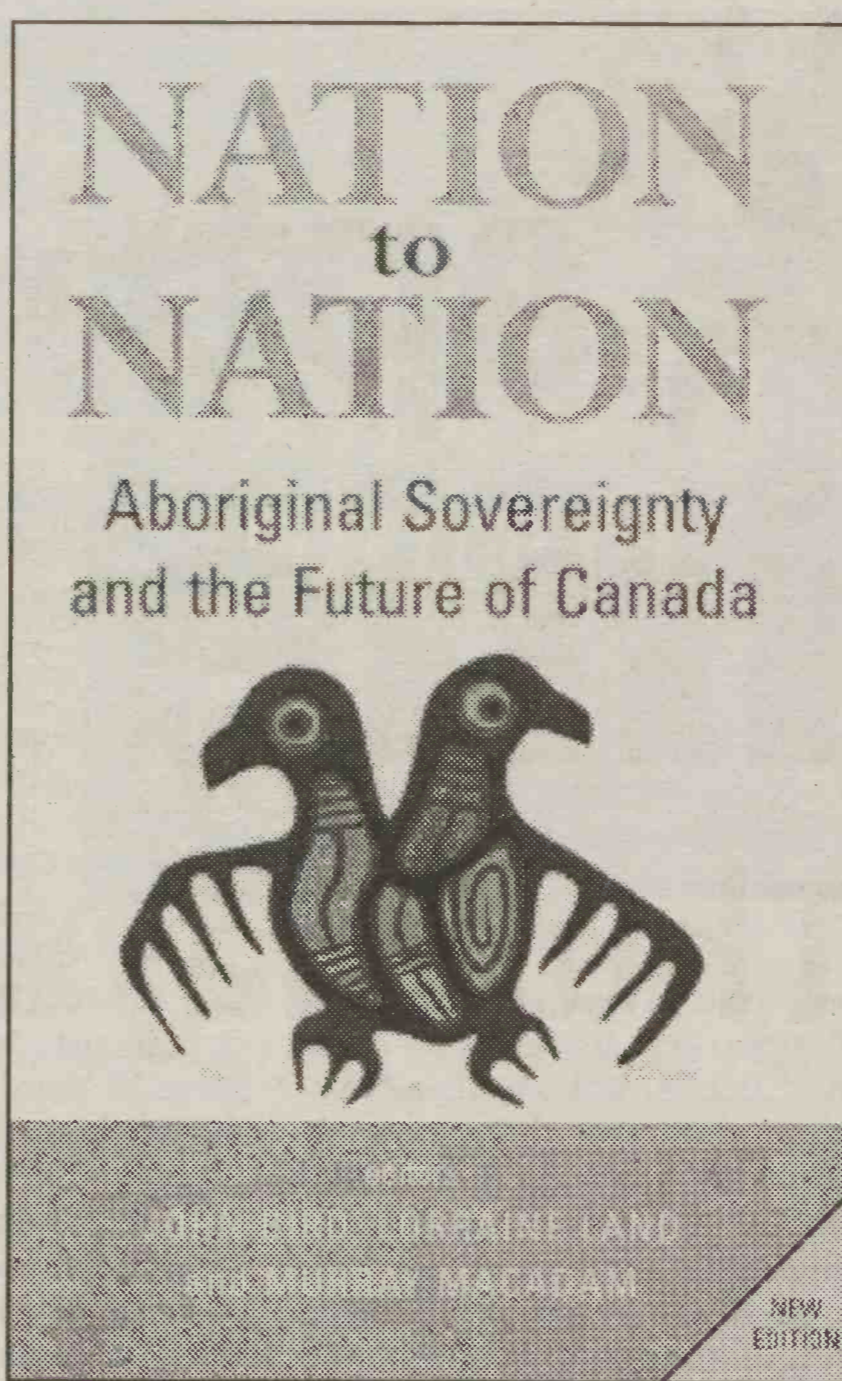
Each of the 28 essays has a specific educational purpose, however, the concepts and foundations are continually overlapped to produce an entirely cohesive and readable text. The book is divided into four units.

The first unit, comprising of six essays, is an historical analysis of the federal government's use of

its own legal documents to claim the vast majority of Canada. In this first unit the authors lay out how the newly arrived Europeans justified to themselves the taking or claiming of Terra Nullius (unoccupied) lands.

George Erasmus, who co-wrote the first essay, describes a process of broken treaties and broken promises through which sovereignty was never surrendered. The authors argue that the Indian Act is a tool used by the federal government to keep Indians submissive and is in fact one nation's successful attempt at legislating its own authority over another.

The second unit, "The Road Back to Sovereignty", consisting of seven essays, suggests a holistic approach to achieving the necessary objectives of Aboriginal self government. Self government is introduced logically with appropriate explanations and examples of progress to date. The underlying theme of this unit is to provide contrast to the popular public opinion that Aborigi-



highlights the lengths to which the Canadian governments will go in order to maintain the status quo and to protect non-Aboriginal commercial interests. Several case studies are portrayed in this unit. Most are presented as historic and contemporary black spots on Canadian society. However the Nunavut and Nisga'a case studies provide moderate doses of hope and optimism.

Case studies include a Manitoba community relocation, low-level flying over Innu territory, the Gitksan Wet'suwet'en struggle with the Delgamuukw case and the plight of the Lubicon Cree in Northern Alberta. Nisga'a leader Rod Robinson recounts how Nisga'a sovereignty was achieved within the Canadian structure. He claims that the Nisga'a were acutely aware that simply amending the Indian Act would accomplish little towards ending the vicious cycle of dependency, despair and poverty. The unit ends optimistically with an insightful essay on the creation of Nunavut. John Amagoalik portrays Nunavut as "a beacon of hope" that reconciliation between peoples can occur.

As the book mentions, the Royal Commission on Aboriginal Peoples showed that, in the long run, it would be more expensive to not implement its recommendations. The book reports that the RCAP said should not be done, and that is tinkering with the Indian Act and implementing only minor changes in programming and policy.

The final unit, *Becoming Part-*

ners, contains eight essays. These essays, written by non-Aboriginal authors, generally walk the reader through their journey of self-discovery, revelation and learning, usually paralleled with a specific Aboriginal rights project.

Murray Angus writes, "The prevailing attitude seemed to be that, while injustices had admittedly been done, they had been carried out by earlier generations. While we no doubt continued to benefit from the unequal deals, we could not be held personally responsible for them. Morally speaking then, our hands were clean." This unit contains several enlightened non-Aboriginal pearls of wisdom on Aboriginal issues such as: "The best thing non-Native Canadians can do is to challenge our own governments, ourselves, and each other to take responsibility for what is being done to Aboriginal peoples."

*Nation to Nation* balances the good with the bad, the joy with the despair, and the hope with the sorrow. One minute I was cheering the incredible progress of the issues, the next minute I was convinced that the issues had actually regressed since Confederation. The book left me with the notion that the primary cause of continuing collective Aboriginal grief was indeed the federal government of Canada. Through this book, I was able to conclude that despite the overwhelming will of Aboriginal people to be sovereign, Aboriginal sovereignty can only be achieved if it is also the will of the federal government.

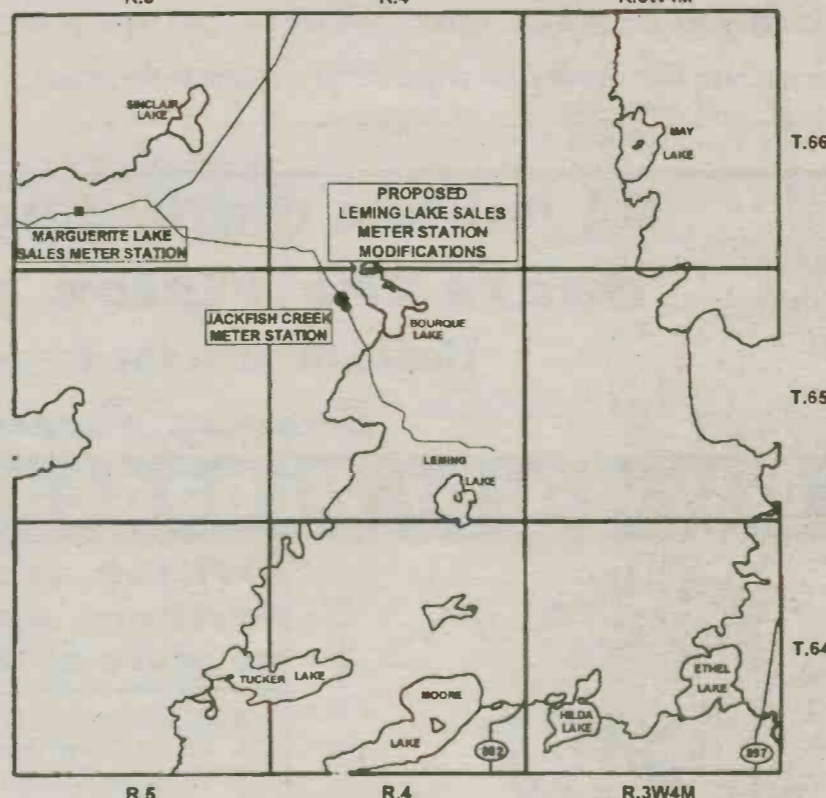
## Public Notice.

NOVA Gas Transmission Ltd. (NGTL), is proposing to modify its existing Leming Lake Sales meter station located in LSD 7-32-065-04 W4M. This meter station transports sweet, natural gas. Construction of the proposed facility is scheduled to begin in February 2002. NGTL is in the process of applying to the Alberta Energy & Utilities Board and Alberta Environmental Protection for permission to construct the referenced facility in accordance with existing legislation. To assist in completing project plans, NGTL invites public input with respect to the proposed facility. Any person with a bona fide interest related to the proposed project is encouraged to forward concerns or areas of interest before December 7, 2001 to:

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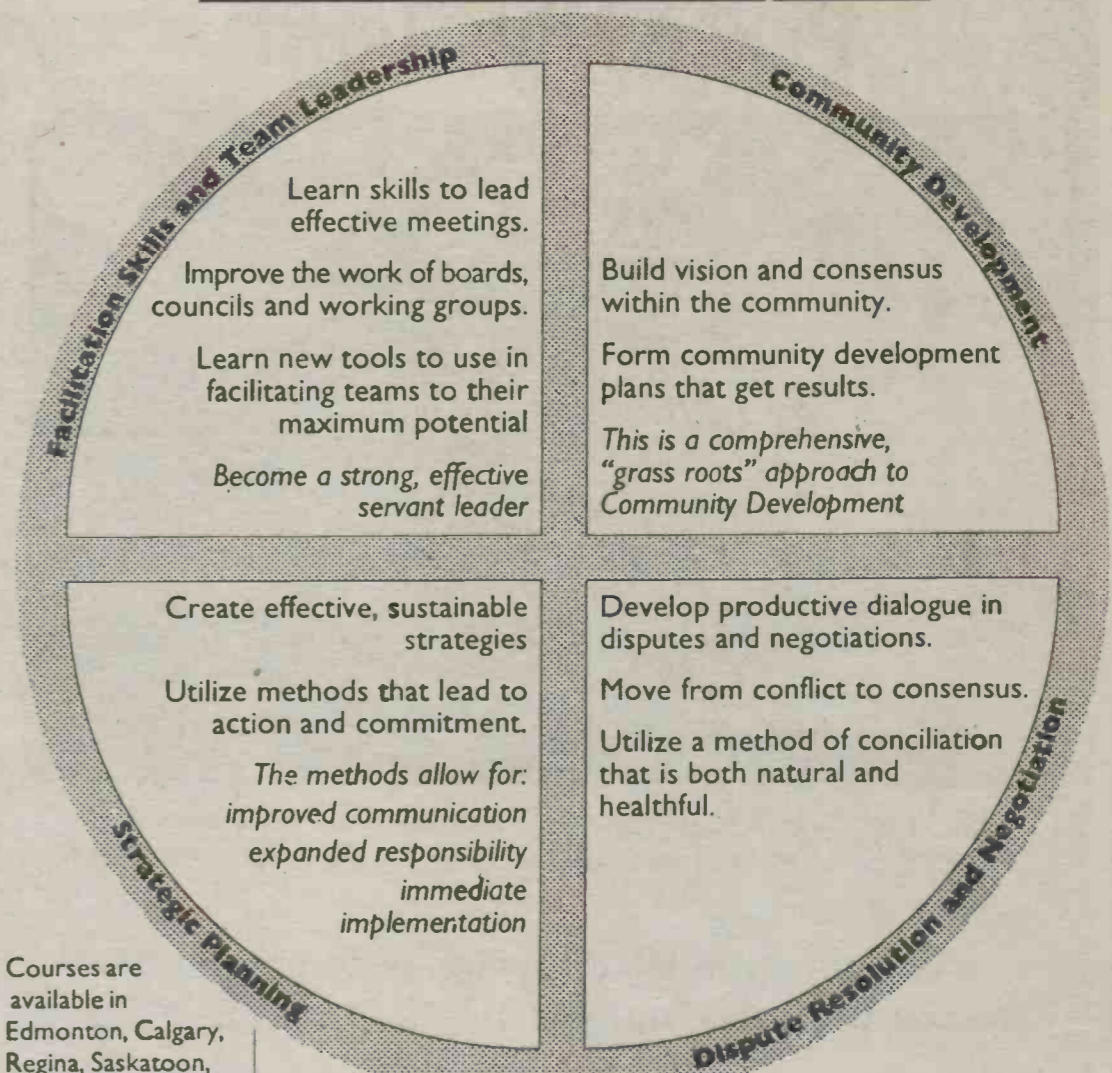
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# The Blackfoot gallery committee tell it like it is

## REVIEW

By Joan Taillon  
Windspeaker Staff Writer

*Nitsitapiisinni—The Story of the Blackfoot People*  
By the Blackfoot Gallery Committee, The Glenbow Museum  
Key Porter Books  
88 pages  
\$19.95 (sc)

Key Porter Books has just released *Nitsitapiisinni: The Story of the Blackfoot People*, a book written by the staff of the Blackfoot Gallery of the Glenbow Museum. *Nitsitapiisinni* means our way of life.

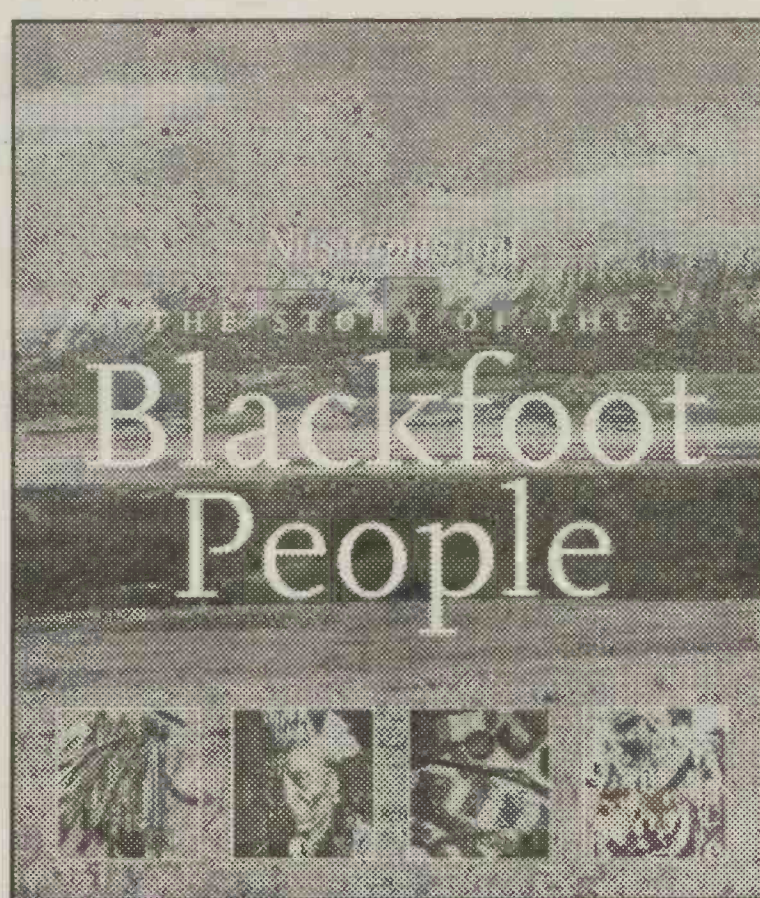
The slim volume represents a collaboration between Blackfoot Elders and spiritual leaders and museum staff in order to set to paper Blackfoot history and traditions as a permanent record for the first time. It documents the elements of the people's beliefs and practices from earliest times to the present day, and it discusses how the old ways have been fused with or distin-

guished from the ways of the newcomers to Blackfoot territory.

The story is plainly written in seven short chapters with many pictures highlighting the lives of the Kainai (Blood), Pikani (Peigan) and Siksika tribes. The Peigan includes the Amsskaapipikani people of Montana and the Apatohsipikani of southern Alberta. A glossary of Blackfoot terms is included in the back.

Both positive and negative adaptations of the culture since European contact are seen here. While the book points out that "much has changed in our culture and many young people have difficulty learning our language," it also states "the core values of our culture are still important to us." Important enough to share, with the hope that even after all that has happened in the last century and a half, disparate peoples may yet learn to live together in harmony.

It explains that in the early days a few people prospered under the imported European regime, such as those Blackfoot men who positioned themselves to control access to traders hold-



ing desired new goods such as copper and metal pots, cloth and beads, but the disadvantages and losses to their way of life were great. As a few Indians acquired wealth and status through their association with traders, the people's traditional non-linear government by consensus was steadily undermined. The negative effects of alcohol, foreign diseases, the demise of the buffalo hunt, rac-

ist laws and policies and residential schools also are predictably mentioned, but the book is no mere catalogue of negative experiences where two cultures meet.

The book has come out to coincide with a new Blackfoot exhibit that opened at the Glenbow Nov. 3.

It is factual, not academic. Analysis is left out of it. Rather, this book is an invitation to "come see." The person who is drawn to the broader, tactile experience of the gallery will find more to admire than regret in the Blackfoot legacy.

Myths and legends that bring out the pragmatic and artistic facets of the resilient Blackfoot identity predominate in this book. It is a story of survival and a testament to the fact that the great assimilation experiment failed.

The acknowledgments sec-

tion reveals that although there was both corporate and provincial government support of the Blackfoot Gallery and this book, both book and gallery are clearly products of Blackfoot ideas, direction and substantial control. The Blackfoot Gallery committee is heavy with Blackfoot names, and the Glenbow's senior curator of ethnology, Gerald Conaty, states he spent more than 10 years learning Blackfoot history and culture before these projects came to life.

Earl Old Person, chairman of the Blackfeet Tribal Council, writes an introduction that hints at the reason they produced the book: "Our ability to adapt to the environment and to change is infinite and assures our survival. The struggles Indian people went through to survive assimilation by the United States and Canadian governments have made us stronger and it is through this experience that we can conquer the obstacles ahead."

This book is highly recommended for readers of all ages and abilities who want to understand how "real Indians" live and think.

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**SUNCOR ENERGY INC., OIL SANDS PROJECT VOYAGEUR**

**PROPOSED TERMS OF REFERENCE ENVIRONMENTAL IMPACT ASSESSMENT**

Suncor Energy Inc. ("Suncor"), is proposing further growth of its oil sands operation north of Fort McMurray by expanding its mining operations, its upgrading capacity and its Firebag In Situ facility. This project, known as Project Voyageur, is located within the Regional Municipality of Wood Buffalo within Townships 91 and 92, Ranges 8, 9 and 10, West of the 4th Meridian and Townships 94 and 95, Ranges 4, 5 and 6 West of the 4th Meridian. Voyageur will allow Suncor's Oil Sands production to reach the range of 500,000 to 550,000 barrels per day of oil products by 2012.

Alberta Environment has directed that an Environmental Impact Assessment Report be prepared for Project Voyageur. Suncor has prepared a public disclosure document ("Public Disclosure") and proposed Terms of Reference for the EIA Report ("Proposed TOR") and invites public review of the Proposed TOR.

Copies of the Public Disclosure and Proposed TOR can be viewed at the Fort McMurray Public Library and, in Edmonton, at AENV's Register of Environmental Assessment Information on the Main Floor, Oxbridge Place, 9820 - 106 Street.

Copies of these documents may also be obtained by contacting:  
Chris Fordham, Manager, Environmental Assessment and Research  
Suncor Energy Inc., Oil Sands  
P.O. Box 4001, Fort McMurray, Alberta T9H 3E3  
Phone: (780) 743-6806 Fax: (780) 791-8344 Email: [cfordham@suncor.com](mailto:cfordham@suncor.com)

After November 13, 2001, the Public Disclosure and Proposed TOR will also be available on the Suncor Website at [www.suncor.com](http://www.suncor.com).

Persons wishing to provide comments on the Proposed TOR may do so prior to January 11, 2002, by submitting written comments to:  
Director, Regulatory Assurance Division  
Alberta Environment, 15th floor Oxbridge Place, 9820 - 106 Street, Edmonton, AB T5K 2J6  
e-mail: [environmental.assessment@gov.ab.ca](mailto:environmental.assessment@gov.ab.ca)

If comments are sent by e-mail, please forward original signed copies to the above office.  
Any comments filed regarding this project will be accessible to the public.

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**FINAL TERMS OF REFERENCE FOR RIO ALTO EXPLORATION LTD. PROPOSED GRAVITY DRAINAGE (SAGD) PROJECT**

On October 30, 2001, Alberta Reference for the Environment for Rio Alto Exploration Ltd. Gravity Drainage (SAGD) Project (approximately 85km northeast of Edmonton, Ranges 7-8, W4M, in the Regional Municipality of Wood Buffalo).

Copies of the Terms of Reference are available at the following locations:

Mr. Lance Petersen  
RIO ALTO EXPLORATION LTD.  
2500, 205 - 5th Avenue, SW  
Calgary, AB T2P 2V7  
Phone: (403) 716-6242  
Fax: (403) 261-7626

**PUBLIC NOTICE**

**FINAL TERMS OF REFERENCE FOR IMPERIAL OIL RESOURCES' PROPOSED MAHIHKAN & NABIYE (PHASE 1) PROJECT**

On October 30, 2001, Alberta Reference for the Environment for Imperial Oil Resources' proposed Mahihkan & Nabiye Project (approximately 50km north of Bonnyville, Ranges 5, W4M, in the M.D. of Bonnyville).

Copies of the Terms of Reference are available at the following locations:

Mr. Stuart Nadeau  
Senior Regulatory Advisor  
Oil Sands  
IMPERIAL OIL RESOURCES  
3535 Research Road NW  
Calgary, AB T2L 2K8  
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**FINAL TERMS OF REFERENCE FOR RIO ALTO EXPLORATION LTD.'S PROPOSED KIRBY SAGD PROJECT ENVIRONMENTAL IMPACT ASSESSMENT**

On October 30, 2001, Alberta Environment issued final Terms of Reference for the Environmental Impact Assessment (EIA) report for Rio Alto Exploration Ltd.'s proposed Kirby Steam Assisted Gravity Drainage (SAGD) Project (approximately 30,000 barrels per day of bitumen production). The proposed Project is located approximately 85km northeast of Lac La Biche, in Townships 73-74, Ranges 7-8, W4M, in the Regional Municipality of Wood Buffalo.

*Copies of the Terms of Reference are available from:*

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Alberta Environment

**PUBLIC NOTICE**

**FINAL TERMS OF REFERENCE FOR IMPERIAL OIL RESOURCES' PROPOSED MAHIHKAN NORTH (PHASES 9-10), & NABIYE (PHASES 14-16) PROJECT ENVIRONMENTAL IMPACT ASSESSMENT**

On October 30, 2001, Alberta Environment issued final Terms of Reference for the Environmental Impact Assessment (EIA) report for Imperial Oil Resources' proposed Mahihkan North (Phases 9-10) & Nabiye Project (approximately 30,000 barrels per day of bitumen production). The proposed Project is located approximately 50km north of Bonnyville, in Townships 65-66, Ranges 2-5, W4M, in the M.D. of Bonnyville No. 87.

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Alberta Environment

**Strong writing, characters, draw reader into novel**

**REVIEW**

By Cheryl Petten  
Windspeaker Staff Writer

*Tatiana*  
By Dorothy M. Jones  
Vanessapress  
373 pages  
\$12.00 (U.S.) (sc)

*Tatiana*, an historical novel set in the Aleutian Islands, tells the story of an Aleut woman's struggle to keep her people's culture and traditions alive, despite the incursion of the outside world.

It is through *Tatiana's* eyes that we see all that goes on in the world around her. As readers, we share her thoughts and emotions, her defeats and victories, her hopes and her despair.

When we first meet her, *Tatiana* is about to celebrate her 38th name day. The year is 1938, and *Tatiana* is living in the village of Akusha in the Aleutian Islands with her husband, children, and extended family. We meet them all, one by one, and are introduced to some ghosts from the past as well, people who, while dead, still haunt *Tatiana's* memories, and her soul.

We meet Katya, her childhood friend—her aacha—who shared her name day, and who was more like a sister to her than a friend. Although Katya has been dead 10 years when the book begins, *Tatiana* is still dealing with her loss, feeling responsible for what happened to her friend; feeling as though she should have done more to prevent her death.

While many factors contributed to Katya's death, *Tatiana* blames outside influences—the Baptist mission orphanage where Katya lived after her father died, and the white man she eventually married—for making her turn away from the

ways of her own people.

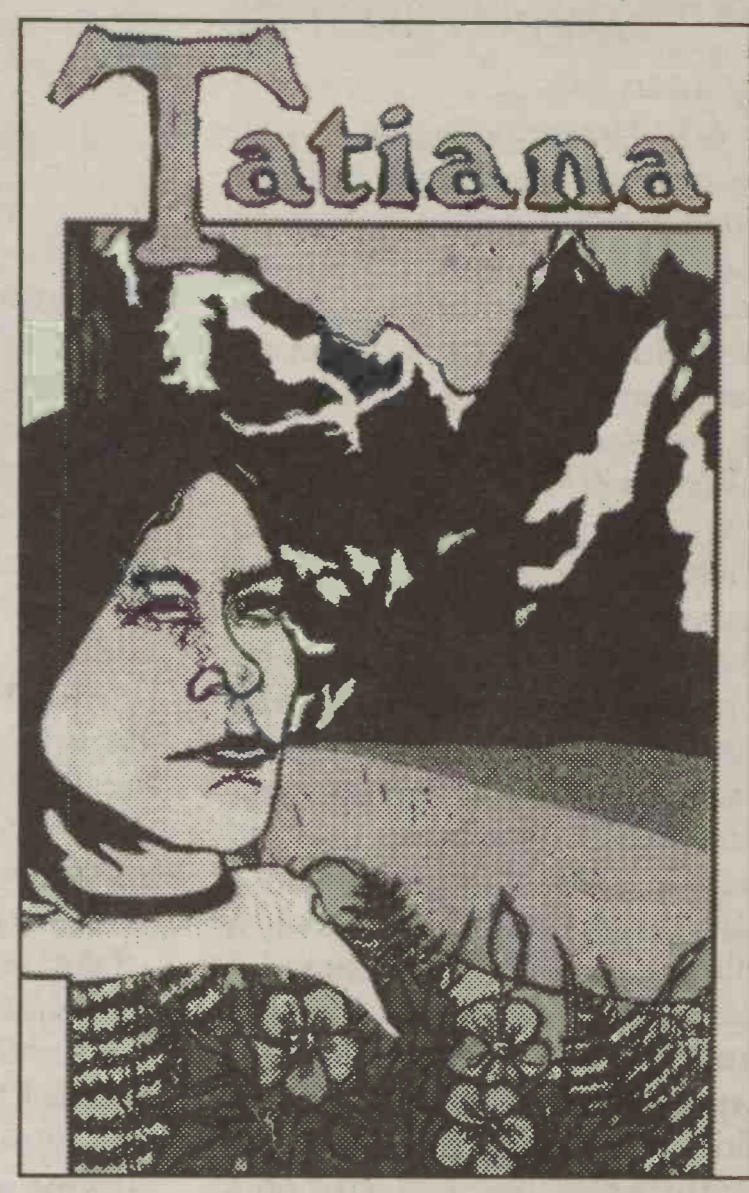
This is a theme that runs throughout the book. Influences from outside the community, things of the white man, the promyshlennik, mean destruction for the community.

Throughout the book, *Tatiana* fights against these influences, these attempts from the outside world to change the way of life in Akusha. She fights to protect that which is most important to her—her family, her village, her culture, and her way of life.

*Tatiana* fights to ensure the Aleut culture continues, teaching grass weaving and Aleut songs and dances to the next generation. But the fight is also strong to protect the influence of the Russian Orthodox church in the village. It, in many ways, is the centre of the community and provides a contradiction that is eventually resolved as *Tatiana* comes to realize that some changes can be beneficial to her village, if the people of the village are involved in bringing about those changes.

Loss of life is another constant in the book, with *Tatiana* having to come to terms with the seemingly endless string of deaths of those around her. How she deals with these losses, and the effort she makes to help her family and friends deal with them, reveals much about the strength of her character.

The book was an enjoyable read, although at times a confusing one. So many characters come and go throughout the story, it's often hard to keep them straight. A guide at the back of the book provides some assistance, listing all the characters



that appear and how they interrelate. Though using the guide can help a reader keep track of the characters, the descriptions provide too much information, giving away important events to come.

Knowing who is going to die before it happens can easily disappoint and distract from the story, as readers are left to wonder with each new chapter if this is the one where the character will lose his life.

That is, really, the only weakness in an otherwise fine book. Jones has obviously taken the axiom "write what you know" to heart with this piece of fiction, which she says in her introduction is inspired by actual events and her personal experiences while living in the Aleutians.

Jones, a former professor of sociology at the University of Alaska, lived in the region for 35 years. Her academic writings during those years focused extensively on Aleut culture, Alaskan Natives and the women of Alaska.

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# Mountain a challenge for Hobbema youth

By Cheryl Petten  
Windspeaker Staff Writer

EDMONTON

Some people travel to Italy for the culture, the scenery, or the food. Matthew Wildcat went to Italy to run up, then down, a mountain.

The 17-year-old from the Ermineskin reserve at Hobbema, Alta. was part of Team Canada, competing in the junior men's category for the 2001 World Mountain Running Trophy in Arta Terme, Italy.

Wildcat, who is currently studying Engineering at the University of Alberta, has been involved in competitive running for about three years—both cross-country and track and field—but just took up mountain running this past summer. And, although he's represented his country in the sport, he's only run three mountain running races in his life.

"I did the one to qualify, and then I did one warm up race, and then we did the one in Italy. But the ones in Alberta don't even compare to the ones in Italy . . . In Alberta, people wouldn't go to the race if it was as tough as it was in Italy. No one would show up. So they can't make them that tough," Wildcat said.

"It was great," he said of the experience. "It was an all-round good experience. I have nothing bad to say about it. They treated

*"It was an all-round good experience. I have nothing bad to say about it. They treated you really well. And the competition, I thought, ran really smoothly. And my teammates that I went there with were great."*

— Matthew Wildcat

you really well. And the competition, I thought, ran really smoothly. And my teammates that I went there with were great."

While mountain running is a relatively unknown sport in Canada, it has a long history in Europe, and is popular in many parts of the world. Also known as hill running or fell running, mountain running competitions can involve running up, then down, a mountain, or just up, with competitors walking or driving back down at the end of a race. For the World Mountain Running Trophy, the courses alternate, with an up-and-down course one year, then an uphill course the next. This year's competition featured an up-and-down course.

Little in his past competitive running experience could have prepared Wildcat for the event in Italy.

"The first hill is 3.2 km up, probably took about 20 minutes to run, except that I didn't even run the whole way up because

same track club in Wetaskiwin, Alta.

"We had kind of gotten lucky by going to the qualifying race and we had no idea, actually, that they were going to pick junior boys. We knew that it was a senior men's and senior women's race. But when the race director, I guess the guy who chose Team Canada, saw our times, he said they were competitive enough for us to go over there."

Wildcat, who finished in 58th place in the international run, wasn't happy with his performance.

"I wasn't personally, because first of all I got beat by someone I've never been beat by, from Canada. One of my teammates. And I was expecting to do a little better. But I think the course psyched me out, and the experience psyched me out, and I didn't. I'm not going to be like other Canadians and say I went over there and tried my best. I don't think I really gave it the best effort I possibly could of."

Despite his disappointment with his results, Wildcat has already set his sites for next year's international championship.

"I'll continue mountain running, because it provides me good experience to compete internationally, and compete at a level that is extremely high. I'm planning to go next year to Innsbruck, Austria. And next year's is all up hill," he said.

"The downhill is where you can hurt yourself, because going down, it's a lot easier to trip. There were guys coming in and they're pretty much bloody from head to toe, because they fell on the downhill, and the trail is quite rocky. So if you fell, there's pretty much nothing you can do. You'll just scrape your whole body because you're just wearing tiny little shorts and a singlet."

Now that he's decided to concentrate his efforts on mountain running, Wildcat knows his training regimen will be changing.

"I think to train for mountain running, you have to run mountains. That's my view of it now. I wouldn't call myself an expert, because I've only done it for a month. But this summer, I know, I want to drive up to Banff or drive up to Jasper once a week or once every two weeks and meet with some people, and just run up a mountain for an hour, and then just run down. I know my dad knows the mountains really well, and he could probably come up with a new mountain that has a good trail to run up every week. So that's my plans for the summer."

"But other than that, you also need to be good at running down hill, which we'd also practiced before we went. But running down a nice, grassy slope is a little different than running down a steep, rocky trail . . . that's a little dangerous, a little scary."

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From the Board of Directors, Management and Staff of The Aboriginal Multi-Media Society (AMMSA)  
Publishers of Windspeaker - Canada's National Aboriginal News Source

# Forgotten heroes now hall of famers

By Matthew Stewart  
Windspeaker Contributor

## VICTORIA

June 6, 1951—the day three First Nations members from Vancouver Island helped the Victoria All-Stars rock the international soccer world by becoming the first Canadian team (amateur, at that) to defeat a professional English team.

Nov. 3, 2001—the day the Victoria All-Stars were finally recognized for their victory in 1951 at an awards ceremony and banquet where they were inducted into the Greater Victoria Sports Hall of Fame.

Ken Williams and Herman Henry of

Duncan, and Stan Bob of Nanaimo came to the aid of the Victoria All Stars soccer club when three of the team's leading kickers were unavailable for a dust up with Fulham, an undefeated British pro-club, a first division team since 1948. The All Stars' management had put out a distress call to local Native players asking that those who thought they might have the skills to compete at this elite level should try out for the team.

According to Henry, who was just 27 at the time, he was happy to be selected for the team, made up of a bunch of eager young guys.

"We had a good manager, a good team. We were all good boys who just wanted to

*"For those of us that are left from those who were there that evening, there will never be anything in soccer to quite match what happened that night in Victoria's Royal Athletic Park."*

—J. Tang,

Victoria Times-Colonist Sports Writer

play good ball," said Henry, who was chosen by the players to be team captain for the game.

The Victoria All Stars were a respected club in Canadian circles, but not considered of international calibre.

"Obviously, the Canadian teams were outclassed, and holding to a respectable score or netting a goal against the visitors was all they could aim for," said

Dave Unwin, Victoria soccer historian and founder/chief archivist of the Greater Victoria Sports Hall of Fame. "Although there may have been dreams of playing to a draw, it was sheer fantasy to suggest that they could win."

Before the game, the Native boys "prayed a lot," said Henry. "We really wanted to beat them. We prayed even as our team was being picked."

Then he got some advice from his father.

"They got two feet, two hands, just the same as you have. Use yours to go out there and beat 'em."

Henry usually played for the Duncan Native Sons and was among the second generation players in the club who learned their craft from the old timers who had introduced the Cowichan area to the sport in the early 1900s. And a trick Henry learned from their soccer-playing elders proved to be their most effective tool in taking on the English.

With Bob playing inside, Williams in the mid-field and Henry running as fullback, along with a lineup which included two Brits and six Canadians, they trotted into battle. While on the field the Native players spoke Cowichan, frustrating any efforts of the opposing players to learn their strategy.

Thirty minutes after the kickoff, the All Stars scored the first, and only goal of the game, tenaciously shutting out the pros til the last whistle of the evening when the audience erupted in wild celebration. Spectators spilled out onto the field to lift their heroes onto their shoulders and parade them around the field. Herman said that his priest, who had traveled all the way from Duncan to attend the game, was so thrilled he threw his clerical hat into the air, and never got it back.

The next day, soccer hit the front page of the Victoria Colonist newspaper with the headline: Victoria Humbles Powerful Visitors.

"With a spirited display of dogged tenacity, that select side had unbelievably beaten Fulham 1-0 in front of 2,800 fans," Unwin was to write later.

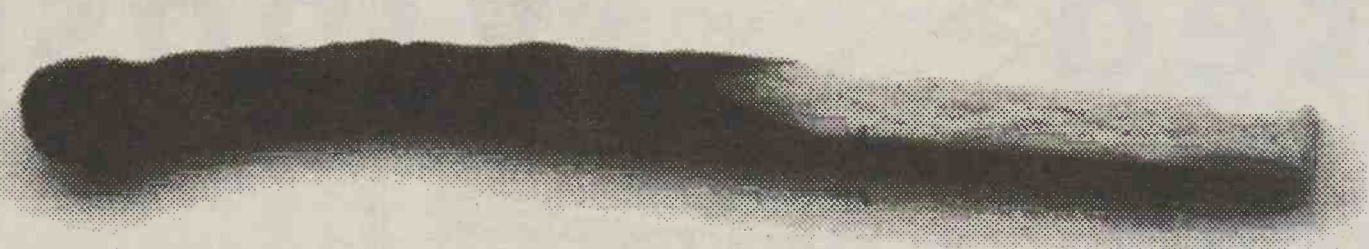
When they returned home, Herman said everybody in the village came out to meet them—the conquering heroes—though it wasn't for another 30 years, in the early 1980s, that his village held a feast to recognize them for this important victory.

Herman didn't mind the wait. The 79-year-old former millworker spent 40 years in soccer cleats, playing as a fullback in the Pacific Coast Soccer League and devoting years to coaching youth soccer for Native soccer clubs.



COURTESY OF THE VICTORIA SPORTS HALL OF FAME

Native players who proved critical to the team's success June 6, 1951 when the Victoria All Stars beat Fulham, an English pro soccer team, were Ken Williams (bottom row, first on left), Herman Henry (middle row, third from left), both of Duncan, and Nanaimo's Stan Bob (top row, third from left). The team was recently inducted into the Victoria Sports Hall of Fame.



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Wall Tents, Wood Stoves,  
& Used Canvas, Bin  
Ammunition, Camo Clothi  
Scents, Calls, Knives, Camp  
Camo Nets, Gun Cases,  
Cleaning Kits, and more...

Comp

Find it at . . .  
Ribt







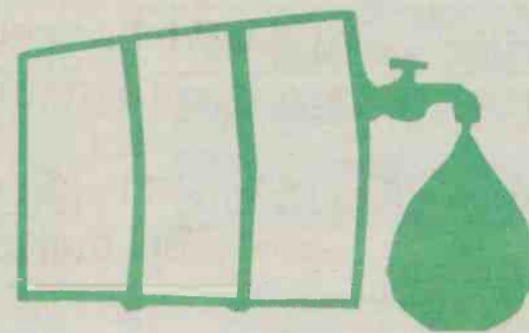




# Season's Greetings

from

**CHEMICAL  
INDUSTRIES  
(ALBERTA) INC.**



THE RIGHT CHEMICAL SOLUTION

## PROUD SUPPLIER & SPONSOR TO ALL FIRST NATIONS COMMUNITIES

With the Holiday Season upon us, Chemical Industries Inc. would like to take this opportunity to extend the warm wishes of the season to the Aboriginal community, introduce ourselves to prospective communities and sincerely thank our existing Aboriginal clientele; the Chiefs & Councils, and their diligent staff and members for the years of valued support of our environmentally friendly cleaning solutions, making Chemical Industries Inc. the preferred supplier to the First Nation community.

With our environmentally friendly cleaning solutions for First Nation communities, serving the Public Works, Housing, Waste Management Departments, as well as Schools and Airports, the chemical products we provide to these areas are solid solutions to eliminate serious issues such as road dust, odours from lagoons, sewage treatment and land fill sites, mold and mildew in housing projects, as well as, de-icers for use on walkways, roads, airport buildings and runways. These products are only a few examples of our extensive environmentally friendly product line that is designed to address the specific applications and issues of the Aboriginal community.

In our continuous effort to realize our mission of creating healthy communities, we pride ourselves on providing generous donations to many facets of the First Nations communities, including youth sporting programs, including hockey, baseball, basketball. In addition, we provide proud sponsorship and participation to many Pow-Wow festivities, Elders dinners and events, and many other community functions and activities.

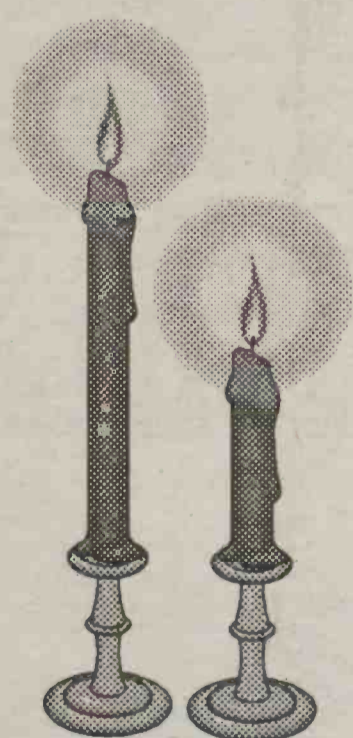
It is also the on-going mission of Chemical Industries Inc. to bridge the gap between the public corporate sector and the Aboriginal communities. In continually developing and providing new products to ensure the health and quality of life in the First Nations communities and in the effort that communities will be readily aware that Chemical Industries Inc. has tailored solutions to the unique challenges that face the First Nation communities, we are pleased to announce the quality First Nation programming of "The Sharing Circle" will showcase Chemical Industries Inc., our product line and application procedures, airing January 2002.

Along with the constant research and development, Chemical Industries Inc. also prides itself in being accountable to it's valued First Nation clientele, by providing the highest-quality product along with personalized service and training to the First Nation communities to ensure the safe use and application of our product line. In addition to the two Chemical Industries' office locations in Calgary and Toronto, we are able to assure quick response networks to our clients across North America.

For Chemical Industries Inc., doing business is more than selling products; it is building community partnerships and creating healthy, viable communities and the goal of ensuring a better quality of life for all to live and work and prosper.

Wishing you a Merry Christmas  
and Prosperous New Year.

God Bless,  
Walter M. Wilk  
President  
Chemical Industries Inc.

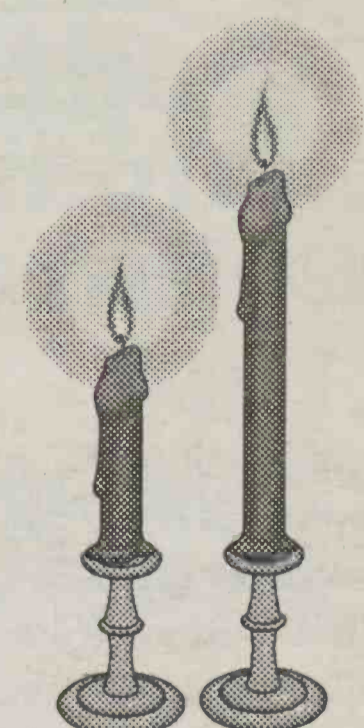


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