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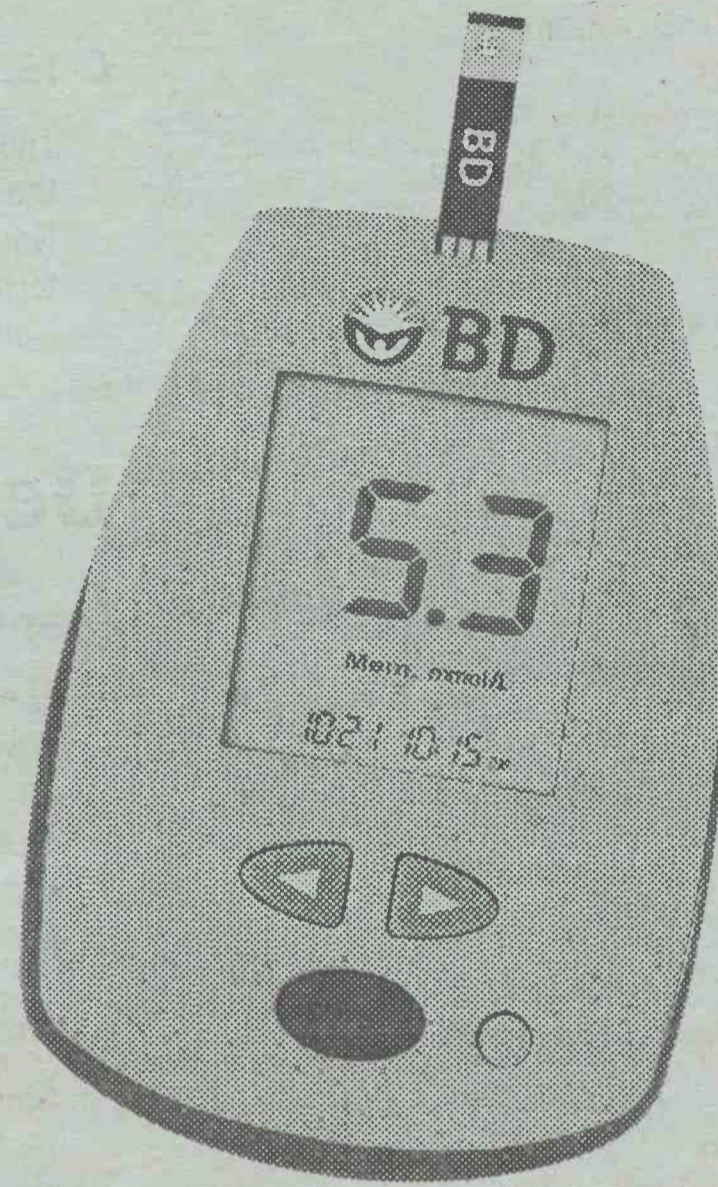
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## Features

### Explain gaps in tapes 8

Disparaging racial comments about the Native protestors at Ipperwash Provincial Park in 1995 were heard on a video just released after eight years of stonewalling by the Ontario Provincial Police. The comments were made by officers on duty at the park, but that video is just the beginning, and gaps in the other taped evidence are being investigated.

### Survivors organize 9

A high-profile group of residential school survivors were in Calgary in January to organize a national organization that will be a voice for former residential school victims and their families.

### C-19, C-6—They're alive 10

The first act of the new minister of Indian Affairs is to bring back the hotly disputed legislative package of former minister Robert Nault. The new relationship between government and First Nations as promised by new Prime Minister Paul Martin is being called into question by chiefs.

## Departments

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The sickening racist comments made by two Ontario Provincial Police officers about Native protestors at Ipperwash Provincial Park in 1995 and caught for posterity on their own surveillance tape is just another black mark in a long and inglorious history in the relationship between Canada's police forces and the Native people they are supposed to serve and protect.

### [ what's happening ] 7

Community events in Indian Country for February and beyond.

### [ windspeaker confidential ] 14

Andrea Menard is on fire. She will perform at the Aboriginal Achievement Awards gala in April and in a new play in May.

### [ strictly speaking ] 15 & 16

Another 'under-reported' stories list; social problems can't be solved with bylaws; one giant leap for Indian-kind?; Warts, they're not just for witches anymore; staying true to traditions can help you heal; and put your best foot forward with radio directors.

### [ rare intellect ] 16

A memoir about life in a U.S. residential school that is neither angry nor resentful. Ideal as a primer for non-Native people to learn about that part of Indian history. Plus recommendations on books from Don Kelly, Eden Robinson and Herbie Barnes.

### [ radio's most active ] 18

### [ buffalo spirit ] 21

A surprise visit from one of North America's most respected powwow men will enrich the readers of Buffalo Spirit over the course of the coming year. Boye Ladd leaves quite an impression.

### [ canadian classroom ] 25

Drew Hayden Taylor usually graces our strictly speaking pages, but this month he raises some interesting questions about cultural appropriation. Oh, not non-Natives appropriating Native culture, but Native's appropriating other Native's cultures.

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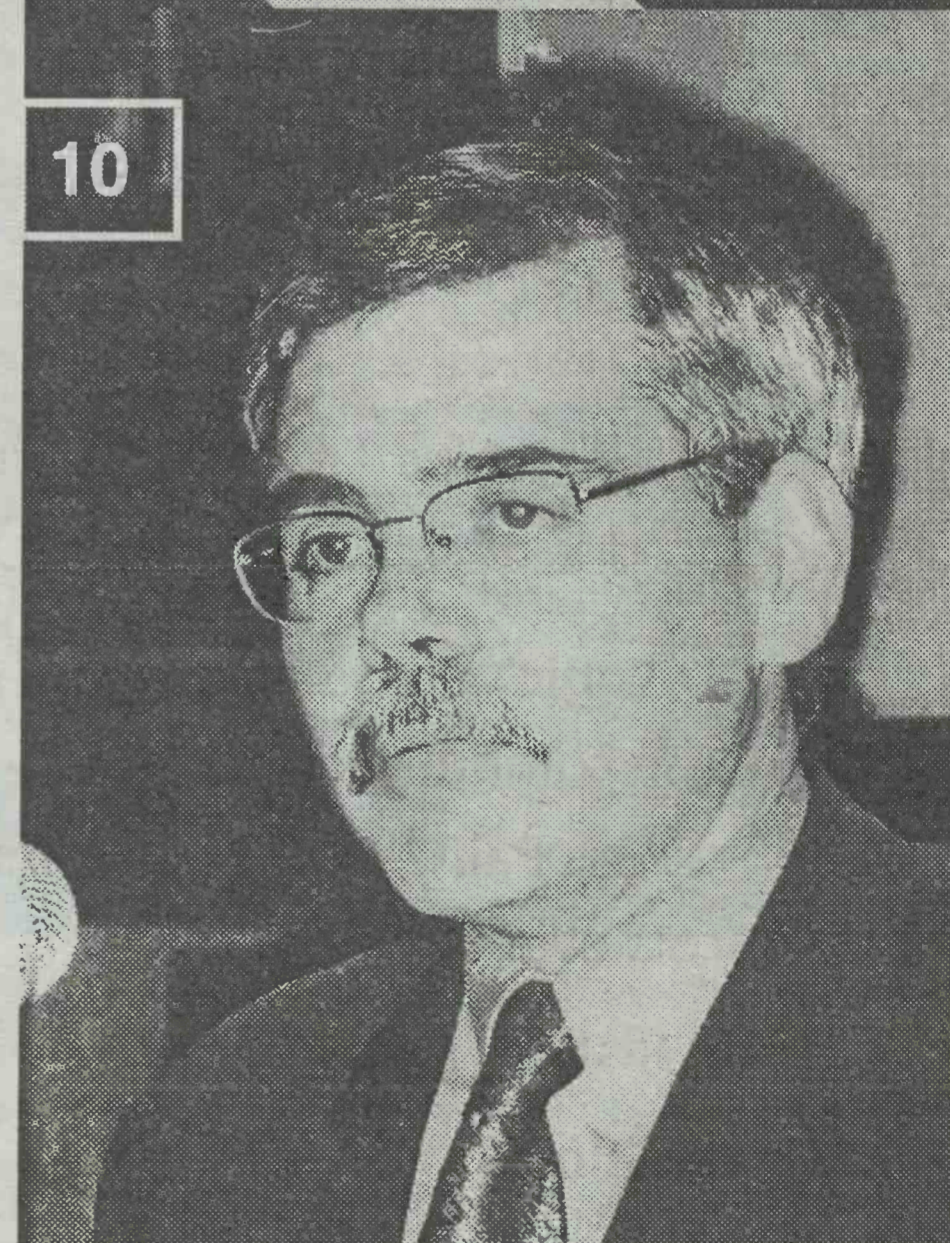
Inspired leader Ahtahkakoop envisioned a new life for his people at a time when all that was familiar was being lost or destroyed by the newcomers to his territory. He wanted his people to learn new skills that would ensure their survival, but the government and the weather conspired to trip up his plans.



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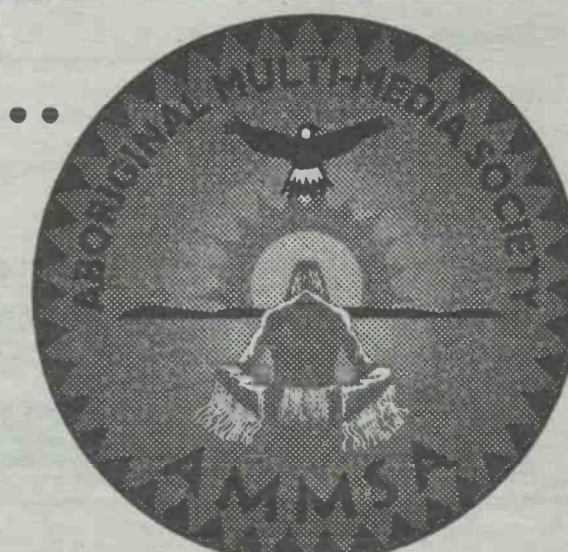
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## These are the

We've been kicking and screaming and Indians for quite some time now. The death of reporting on the "isolated" ties insist on labeling the police towards our people.

We continue to write about it, but of racism we are talking about is the fatal, fatally flawed because the police have the power of life and death.

It was with more than a bit of the Ontario Provincial Police in late January, but it was with a sense you so. There it is, right on tape, racism that we have written about.

The 'I told you so' isn't going to however, so let us try to persuade that mantle of denial they've cloaked comfortably in and take a close and cruel in their 'just society.' If they die—many more. And respect for others will continue to plummet.

If Canadians choose to open their racism polluting the police forces as the nose on their collective face.

Donald Marshall, Winston Osborne, J.J. Harper, Darrell Knight, light cruisers; Lucy Pedoni, Taysup and Calinda Waterhen, remains have finally been found in Vancouver, and Frank Paul who was dumped in a back alley, obvious inability to care for him more, many more.

And Dudley George.

We don't know who spoke those on videotape just hours before D. Provincial Park in 1995 (if you have see page 8 of this edition for details) officers were protected. There was One officer got sensitivity training attend those classes. The other's c

And where is this racist now? uniform? Is he a ticking time bomb another Native family?

Cops always complain about the guys they work so hard to catch on the knuckles. What do you call a man is executed for no reason but do you call eight years of burying of red tape so people wouldn't be

There were 200 cops at Ipperwas end, and according to the investigation saw which of their colleagues beat badly that his heart stopped?

Cops talk about honor a lot. But dishonors the uniform and job, that dishonors them all. If you maintain and protecting, you're supposed someone who commands the respect the community at large. If there are tents and criminals in your midst you're just as bad as they are and you at all from anyone. You have no honor.

You shouldn't be able to become poisoned with racism and ignorant to become a leader of cops if you racism and ignorance that stinks.

As long as nothing happens to prominent OPP bigots that taped them day, there can be no pretence that the Canadian system. Remember, government authority has been beating of our people for a number of years on yourselves, boys.

And the media has to take a good well. Print off the all news stories and his racist bile and then all the about the OPP watermelon brother by side and then ask yourself why it got so little attention across the country racism?

As long as nothing happens to the government offices or in newsrooms anteed: there will be more injustice.

And there will be certainly more. For God's sake Canada, snap out

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## These are their stories

We've been kicking and screaming about racism and cops and Indians for quite some time now. In fact, we are sick to death of reporting on the "isolated incidents" the authorities insist on labeling the police brutality and racism towards our people.

We continue to write about it, however, because the kind of racism we are talking about is the deadly kind, and if not fatal, fatally flawed because the people who love to hate have the power of life and death over the hated.

It was with more than a bit of disgust that we watched the Ontario Provincial Police video aired on the CBC in late January, but it was with a sense of vindication. We told you so. There it is, right on tape, racism in the police force, racism that we have written about so frequently.

The 'I told you so' isn't going to drive any point home, however, so let us try to persuade Canadians to shrug off that mantle of denial they've cloaked themselves so comfortably in and take a close and critical look at a real problem in their 'just society.' If they don't, more people will die—many more. And respect for law enforcement officers will continue to plummet.

If Canadians choose to open their eyes, they'll see the racism polluting the police forces across this land as plain as the nose on their collective face.

Donald Marshall, Winston Wutane, Helen Betty Osborne, J.J. Harper, Darrell Knight and all the other starlight cruisers; Lucy Pedoniquott, Shelley Napope, Eva Taysup and Calinda Waterhen, all the women whose remains have finally been found at the Pickton farm near Vancouver, and Frank Paul who died of exposure after police dumped him in a back alley in that city, despite his obvious inability to care for himself at the time. There's more, many more.

And Dudley George. We don't know who spoke those ugly, racist things caught on videotape just hours before Dudley died at Ipperwash Provincial Park in 1995 (if you haven't heard about it, please see page 8 of this edition for details), because those police officers were protected. There was no public repercussion. One officer got sensitivity training and we suspect paid to attend those classes. The other's contract wasn't renewed.

And where is this racist now? Is he wearing a different uniform? Is he a ticking time bomb waiting to go off on another Native family?

Cops always complain about how the courts let the bad guys they work so hard to catch just walk away with a rap on the knuckles. What do you call sensitivity training after a man is executed for no reason by a police officer? What do you call eight years of burying the evidence in mounds of red tape so people wouldn't be able to view it?

There were 200 cops at Ipperwash that Labour Day weekend, and according to the investigation, not one of them saw which of their colleagues beat Council Cecil George so badly that his heart stopped?

Cops talk about honor a lot. But when one of their own dishonors the uniform and job, they form a blue wall. And that dishonors them all. If you make a career out of serving and protecting, you're supposed to be someone special, someone who commands the respect and appreciation of the community at large. If there are downs and incompetents and criminals in your midst and you protect them, you're just as bad as they are and you command no respect at all from anyone. You have no honor.

You shouldn't be able to become a cop if your mind is poisoned with racism and ignorance. You shouldn't be able to become a leader of cops if you turn your back on the racism and ignorance that stinks up the shop.

As long as nothing happens to people like the two anonymous OPP bigots that taped themselves at Ipperwash that day, there can be no pretence that there is accountability in the Canadian system. Remember accountability. The government authority has been beating that drum in the direction of our people for a number of years. Shine the light on yourselves, boys.

And the media has to take a good long look at itself as well. Print off the all news stories about David Ahenakew and his racist bile and then all the print stories generated about the OPP watermelon brothers. Put those stacks side by side and then ask yourself why the OPP racists generated so little attention across the country. Denial? Or more racism?

As long as nothing happens to bigots in uniforms or in government offices or in newsrooms only one thing is guaranteed: there will be more injustice.

And there will be certainly more funerals.

For God's sake Canada, snap out of it.

—Windspeaker

## Let it be known To feel the pain

Dear Editor:

When one critiques or reviews an author's work of art it is just that, a review of the author's work of art, not an attack of one's soul.

In *Windspeaker's* review of Basil Johnston's Honour Earth Mother, I was profoundly hurt to read the personal attack and diagnosis [on Johnston] "It seems that the author may have unresolved issues from his residential school experience."

As an author and a survivor of the residential school, I Delphine Eva Peltier, share my experience in the hopes that another may relate and that perhaps others will learn of the damnation that was forced upon the innocent.

You would do well to continue reviewing an author's work of art, but please do not mix reviews with personal attacks or diagnosis. They do not belong on the same page.

Perception is in the pen of the beholder. Kudos to Basil for penning as he perceives.

*So says Delphine Eva Peltier, number 144 of the failed assimilation process.*

*I say failed because I live to tell about it. Meegwetch*

## Tell it like it is

Dear Editor:

I am writing in regards to an article in the January 2004 issue titled "Youth should be heard on issues."

I am 23 years old and I do not consider myself to be a youth. I share the same ideals as the writer in last month's issue, but I am not scared to speak my mind and put my name with it. I also do not have all of the answers, but I have ideas; ideas that will one day change the face of Indian politics forever.

I feel that the youth and the people should know the reason why we are sending these "elected" administrators all over the country and to other countries. The "elected" go to meetings and conferences all over the place and when they get back, nobody but themselves knows why they went there. Waste of time? I don't know? Waste of money? Well, it's pretty obvious.

The people in any kind of "elected" power have to realize the people put them there. "Work for them. Not yourselves. That is our money. Not yours. It doesn't come out of your pocket."

The government was sooooo kind to give us that money for our land. Let's use it for the youth and the people. Without our youth, our people will fail and give in to a society that set out to conquer us.

If you think I've lost hope in our people, you're wrong. I have nothing but hope and faith that our people can overcome the hand that has been dealt to us.

In the meantime let us ask "What are you doing? Where are you going? Why are you are spending our money going to meetings everywhere, just to come back and tell us nothing?"

Our leaders went to Geneva in November. Sure, the confederacy paid for the rooms and airplane tickets, but our band provided spending money. What happened? That's pretty far for a meeting, just to come back and tell us nothing. Not to mention trips all over Alberta and the complete continental North America, for which our reserve picks up the tab.

These meetings are not discussed with anybody, let alone the youth.

Our youth today are everything but Indians, because our Elders and leaders forget that it is up to them to teach us our culture that was passed down to them.

It makes me laugh when I hear a politician say "We have to think about our children." Please, quit trying to convince yourselves. You know you don't care. I've seen it. You care only about your next vote, and who you step on to get ahead.

The next time your reserve has an election, vote for somebody who hasn't completely driven your reserve into the ground. Vote for somebody young. At the least, remember this always—There is no such thing as bad politics, just bad people. And always remember they work for you.

—Darren Gladue

## [ talk it up ]

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13245-146 St. Edmonton, AB T5L 4S8

[ rants and raves ]

## To feel the pain

Dear Editor:

I can feel your pain, and painful emotions eat away at the human soul, and an individual's soul comes down from the Creator, yes, to revisit much pain, but the purpose then is to transcend it.

The Europeans who came, the ordinary people, the Scots, the Irish, the Ukrainians, were all desperate people fleeing starvation and harsh ruling classes and nightmare wars and famines and persecution. They were largely illiterate and had an average life expectancy of 40 years.

They came in the mid-19th century, which was also the beginning of the industrial revolution, and a revolution it was for every human soul everywhere on this planet.

The ordinary peasant people who formed the bulk of immigrants to this part of North America were like ordinary powerless people everywhere: Powerless against famines, cold winter kills, disease waves, harsh selfish rulers, and the horrors of warfare. There was no Eden in Europe, Asia, Africa, or America.

If you read the few records that exist, they give indications of the nature of warfare before 'contact.' One example describes how one group of armed men went to a village, which had a lucrative fishing weir. The people in this village knew they could not defend themselves and hid in their underground homes. The larger armed group (from within the same language group as this village) burned all of the people (men, women and children) trapped in their underground homes. In that locale, it was an act of genocide.

The conquering group settled around that site, and is now involved in claims negotiations for this site against Europeans who arrived 20 years after this genocide. This is only one example cited by people who remembered.

Your hate for the ruling order of colonial times was shared by all the peasants at the time, and the struggle for equality rights and democratic institutions began at the same time as the industrial revolution, and the past 150-year history of political convulsions with so many victims falling in the struggle for democracy and equality of opportunity rights has brought all of the human souls, come down from the Creator, regardless of race or history, to where we all are in the here and now.

If you lay a guilt trip on a human soul on the basis of race in the here and now, you are a racist. God knows there's lots of those from every stripe and race to go around in this veil of tears.

The essence of the spiritual value of democracy is a belief that all human souls come down from a common Creator for one given physical lifetime, and in this deserve equal opportunity in whatever reign of whatever Caesar they happen to land in. Human souls are different from the animal souls in that we are granted free will. Free will means we are given personal responsibility for what we do and accomplish with our individual lifetime.

Yes, we can give up; we can waste a lifetime blaming others in the here and now for what happened in our grandparents' time.

Yes, we can make sure the pain never goes away. Yes, we can racialize pain and blame anyone of another race for the pain we choose to inherit psychologically from our grandparents. We can up-load and down-load pain. We can go deeper into history and wider in geography to gather more pain into our individual here and now lives if we feel we are not bearing enough pain. And if the pain of race-identity is not enough, we can adopt all the gender identity pains into our own individual souls and add that global history of inequalities to the pain we want to carry in the here and now.

Human existence has always been, and is today, a compromise between the light and the dark. No individual soul is better or worse by virtue of race. No one gets out alive. Bless all your relations as souls in the here and now regardless of race or gender.

The wind does not respect lines on a map, and so certainly has no time for racial definitions of guilt and blame. The essence of the wind is that it leaves history behind. The life-breath exists in the present in all the souls come down.

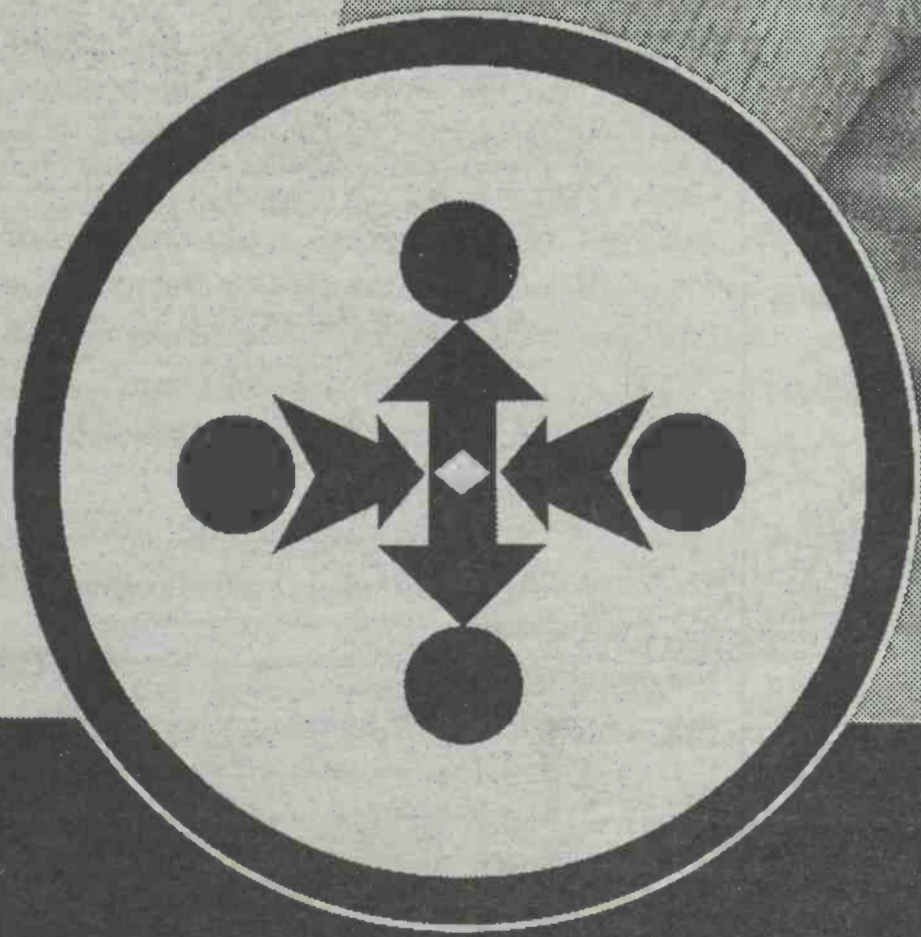
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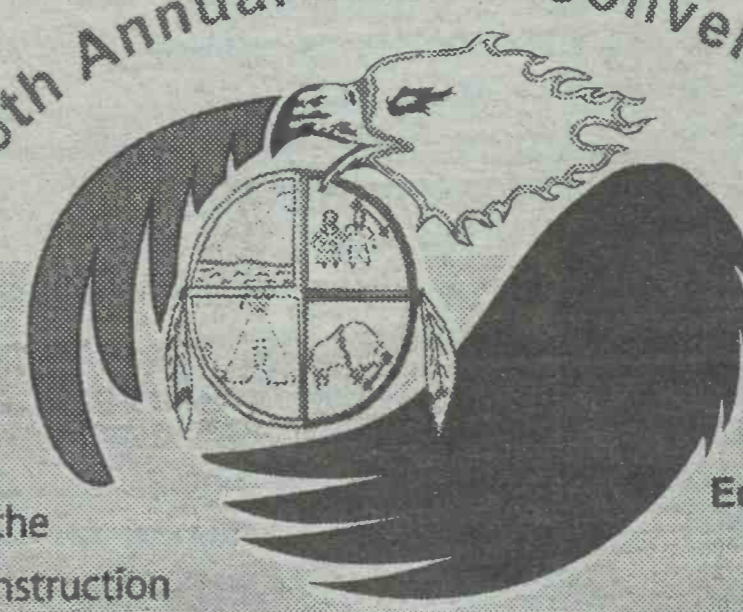
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Progressive education in First Nations schools translates into our combined efforts to link four crucial areas of education in creative and challenging ways: language, technology, counseling and recreation. This approach reflects our First Nations' view of life: the interconnectedness of the spiritual, mental, spiritual, emotional and physical aspects of being in the world. By utilizing the 4 directions teachings as a foundation, and having high standards for achievement and quality instruction in language, technology, counseling and recreation for our children, we can guide them towards young adulthood. This conference gives us the opportunity to celebrate the successful efforts of leaders, citizens and educators in our First Nations communities, as together we strive to realize the Manitoba First Nations Education Resource Centre's mission, "to improve the quality and standards of education for First Nations students."

# 'EXPLAIN GAPS IN TAPES'

## Racist comments on video may be just the start

By Paul Barnsley  
Windspeaker Staff Writer

TORONTO

The racist statements made by police officers, captured on tape and shown to the Canadian public on Jan. 20 on CBC's *The National*, may not be the worst of the material under the control of police authorities or the Ontario government in regards to a fatal shooting at Ipperwash Provincial Park in September 1995.

The tape, referred to as Tape 6, was the subject of an access to information request and was released to the CBC after a long and complex fight against Ontario government officials who attempted to block its release.

On it, two Ontario Provincial Police officers posing as television reporters at a Native land claim protest recorded the following exchange:

"Is there still a lot of press down there," one OPP officer asked.

"No, there's no one down there. Just a great big, fat f\*\*k Indian," replied the other.

"The camera's rolling, eh?"

"We had this planned, you know. We thought if we could get five or six cases of Labatt's 50, we could bait them."

"Yeah."

"Then we'd have this big net at a pit." "Creative thinking."

"Works in the South with watermelon."

The recording was made just hours before OPP Acting Sgt. Kenneth Deane pulled the trigger and fired shots that mortally wounded 38-year-old Stoney Point activist Dudley George who was at the park Sept. 6, 1995 to draw attention to a Native burial ground on the site.

If that tape wasn't disturbing enough, there are others that have yet to be disclosed, some of which contain gaps that have been called into question by Ontario Assistant Information and Privacy Commissioner (IPC) Tom Mitchinson.

Mitchinson has been refereeing a three-year battle between Lynette Fortune, a freedom of information specialist with the CBC investigative magazine show *fifth estate*, and OPP and government officials.

Fortune has waged a tireless campaign to overcome the government's attempts to block release of the photos and videos taken by the OPP during the occupation of Ipperwash Provincial Park.

On Dec. 23, 2003, Mitchinson directed the OPP and the Ontario ministry of the solicitor general (now called the Ministry of Community Safety and Correctional Services) to explain gaps in several tapes and other problems with disclosure of evidence.

Mitchinson mentioned four videotapes, all recorded by an OPP camera located at a maintenance shed at the park.

A total of 45 seconds of Main-



Dudley George

tenance Tape 8 and 40 seconds from Maintenance Tape 9 are missing, he wrote.

Mitchinson also ordered OPP Superintendent Dunn to explain "why some maintenance tapes contain both audio and video footage, . . . while others have only video."

He also demanded to know "why, even when the tapes contain audio, the audio footage is not constant (e.g., there is no audio on Maintenance Tape 8 from the beginning to 12:39:53, and on Maintenance Tape 10 from 2:05:43 to the end.)"

He also demanded that Dunn explain "why, although the various videotapes were described as original copies, Maintenance Tape 9 begins with footage that is time-coded as 23:03:54 (the start time for Maintenance Tape 10), only to be interrupted and re-started at the correct time of 16:56:43" and "why Maintenance Tape 7 ends with the time-code at 10:38:42 and Maintenance Tape 8 begins with the time-code at 10:46:33, and why footage for the time period 10:38:43 to 10:46:32 is not contained on either of these videotapes."

That last observation means that a period of almost eight minutes could be missing from the tapes.

*Windspeaker* e-mailed a list of questions to the IPC with the intent of clarifying whether the information commissioner had a specific reason to be concerned that evidence had been destroyed or whether he was simply carrying out a routine inquiry.

"We don't speak to appeals that are still before us," said Bob Spence, the communications coordinator for the IPC.

Fortune filed a request under Ontario's Freedom of Information and Protection of Privacy Act requesting access to all video and photographic evidence recorded by the OPP at Ipperwash Provincial Park from Sept. 5 to 7, 1995.

In response to that request the ministry identified a number of videotapes and photographs that fell into that category, and denied access to all of them. Fortune and lawyers for the CBC appealed.

One set of videos and photos, called Category 4 evidence by the IPC, consists of police surveillance video. Originally the gov-



Pierre George

ernment claimed the videos were protected from disclosure by a criminal code warrant. Later, that was found to be untrue.

Mitchinson ordered the material released. The province fought back.

"The ministry brought an application for judicial review of my decision. The appellant also brought an application for judicial review, seeking the immediate disclosure of the Category 4 records," he wrote in his Dec. 23 order. "Both of these judicial review applications were subsequently abandoned. In the case of the ministry's application, the reason for abandoning was that there are no warrants to support the criminal code arguments."

Mitchinson then cracked the whip. He demanded and received a number of sworn statements (affidavits) from the ministry to ensure that all the evidence requested was being turned over and to explain the government's behavior.

Mitchinson demanded answers on what he called the government's "non-compliance with certain provisions" of an order he had issued.

"Why [had] I been provided with inaccurate information throughout my inquiries," he asked. He questioned "why additional records were identified at this late stage" as well as "the adequacy of the ministry's search for all responsive records."

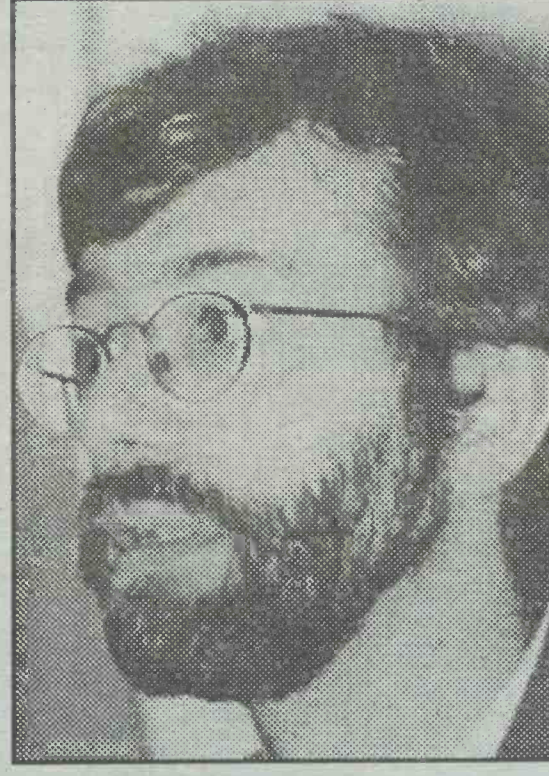
One specific area of questioning stands out.

"On Maintenance Tape 9, there is a section of approximately 20 seconds (18:32:20 to 18:32:40) where the audio portion of the tape is not audible. What is the explanation for this?" the assistant information commissioner asked the OPP and ministry.

The ministry's initial response was: "This is a technical problem and the OPP are attempting to get the audio enhanced."

Mitchinson reported that the ministry later provided a floppy disk that contained "the enhanced version of the portion of the video."

"I reviewed the 'enhanced version' provided by the ministry, but the 20 second portion is still inaudible," he reported. "I gave the ministry an opportunity to provide any additional explanation . . . but have received no further correspondence from the ministry on this issue."



Murray Klippenstein

Mitchinson went on to say: "In my view, the answer provided by the ministry . . . does not adequately explain the absence of audio for 20 seconds in the middle of a taped telephone conversation. Accordingly, I will include a provision in this interim order requiring the ministry to provide me with an affidavit explaining this audio gap in detail," he wrote on Dec. 23.

Mitchinson said he viewed and/or listened to the original video and audiotapes to make sure the missing audio wasn't caused by the loss of quality that comes when originals are copied. While doing so, he said, he found the gaps in the other three tapes and the inconsistent time codes on others.

"In my view, these issues need to be addressed by the ministry in order to satisfy me that I have been provided with access to all of the various responsive records identified to this point by the ministry. Accordingly, I will include a provision in this interim order requiring the ministry to provide me with affidavit evidence explaining these apparent discrepancies," he wrote.

Pierre George drove his brother Dudley to the hospital the night he was shot. He and his sister were arrested at the hospital and charged with attempted murder, charges that were later dropped.

He said the CBC television report proved what he had been claiming all along, that OPP officers behaved in a racist manner at Ipperwash.

"I've been stressing this all along, eh? The racist comments and all," he told *Windspeaker*.

Pierre assisted Fortune with the task of finding all the occupiers who were captured on the released OPP video so they could waive their privacy rights to allow the videotapes to be released to the media.

He rejected the apologies that were issued by the OPP and the OPP officer's association after the video was aired.

"This needs more than an apology. These people need to be brought out into the open because of their behavior," he said.

George said there have been too many questionable incidents involving police and First Na-

tions people. He believes, as National Chief Phil Fontaine has argued, that a systemic review of police/Aboriginal relations needs to be conducted.

"When you look at what's going on in Saskatoon and other communities, it's time for things to change," he said.

Lawyer Murray Klippenstein represents Pierre's brother Sam George. Sam George has led the family's fight for a public inquiry into the death of their brother. They dropped their wrongful death lawsuit against the police and government when newly elected Ontario Premier Dalton McGuinty called an inquiry, which is expected to begin in September.

Klippenstein and Sam George both told the media that the OPP apology sounded hollow.

"The police tapes with the really poisonous racist comments have only come out eight years after the shooting, after eight years of them being buried with the police and previous government fighting with lots of lawyers and lots of money to prevent their exposure," said Klippenstein. "So, although the OPP immediately apologized once these comments hit the news, it's a bit dubious when the apology comes after all the cover-up attempts."

He was asked if he now suspected there was a racial motivation for the shooting of Dudley George.

"When you look at the comments that were made and try and understand where they could have come from, you see talk of baiting Indians and trapping them with pits and nets. It's almost like talking about Indians as animals. And then the talk moves to the watermelon symbol and you wonder how the heck that jump was made and what was in those minds to make that jump," he replied. "Talking about Indians with animal and slavery metaphor puts other people in a category below you and makes it OK or at least less horrific to think about shooting and killing them. It certainly makes it OK to take their legitimate land claim grievance less seriously."

Pierre George wondered about the gaps in the other tapes. He reasoned that, if the tape with the racist comments was not erased, then the content of the other tapes must be worse than what we've seen already.

Klippenstein said witnesses have reported that a threat was made against Dudley George before he was shot.

"At least one witness statement said that just hours before Dudley's shooting a police officer pointed at Dudley and said, 'Dudley, you'll be the first.' These police tapes also have an air of going after the Indians like animals and makes the kind of deliberate threat of personal directed violence seem something that might well have happened," the lawyer said.

# Surviv

By Paul Barnsley  
Windspeaker Staff Writer

CALGARY

The Canadian government's official position that it won't compensate for the loss of language and culture of those who attended Indian residential schools is under attack from all sides.

Lawyer Vaughn Marshall of Calgary represents residential school survivors in southern Alberta. He and other lawyers are working to expose what they see as a self-serving and ultimately indefensible stance by the federal government.

Marshall briefed a two-day organizational meeting held in Calgary involving a number of prominent residential school survivors on Jan. 12 and 13.

The group consisted of Chief Robert Joseph and Sharon Thomas of British Columbia's First Nations Summit residential school unit; Mike Cachagee and Shirley Horn of the Shingwauk survivor group based in Sault Ste. Marie, Ont.; Ray Mason and Mel Swain of Manitoba's Spirit Wind survivors group; Ted Quewezance, former Keeseekoose First Nation chief who advises the national chief of the Assembly of First Nations on residential school issues; Yvonne Stiel, special advisor to the AFN on residential schools, and Dolly Creighton and Gerri Many Fingers of the Blood Tribe in Alberta.

All gathered to formulate a plan to start up a national organization that will represent former students who want a voice at the national level.

The Assembly of First Nations specialist on residential school issues, Basil Quewezance, and former Manitoba vice chief Ken Young, now a legal advisor to the national chief, also attended.

Marshall and Phil Lane, Jr., international co-ordinator of the Lethbridge, Alta.-based Four Worlds International Institute for Human and Community Development, were invited to speak to the group.

Lane said the government will only be making trouble for itself if the language and culture issues are not addressed.

"If they don't address these issues will be monumental and they'll end up spending tons more money."

He said he was approached about becoming one of the 32 alternative dispute resolution (ADR) adjudicators that will decide on compensation for survivors who opt not to pursue their claims in court. After careful consideration, he refused. Lane said advice from Elders made the decision easy.

"They said don't take that job because if you do you will go down in history as one of the destroyers of our people," he said.

He pointed out that almost



# Survivors organizing

Government position under attack

By Paul Barnsley  
Windspeaker Staff Writer

CALGARY

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Vaughn Marshall



(From left to right) Melvin Swan, Ray Mason and Ted Quewezance.



Dolly Creighton

\$800 million has been set aside to administer the Office of Indian Residential Schools Resolution Canada, the federal department tasked with operating the ADR process, and yet only about 30 people across the country have signed up for ADR.

Marshall sees an opportunity to embarrass the government into listening.

"With ADR not catching on as the government had hoped and with an election coming in April, this is an opportune time for publicity," he said.

The lawyer said the certification of the Baxter class action case, which seeks to get a mammoth claim for culture and language loss in front of a judge, will apply even more pressure.

"Everything that pushes Baxter closer to certification puts more pressure on the government," he said. "Our sources in government say they are scared of Baxter. Certification is loading the rifle."

Mr. Justice Warren K. Winkler, the Ontario Superior Court judge who is presiding over the certification hearings, has said that certification seems inevitable. Marshall said that will be the killing blow for the government's position.

"Loss of culture claims have been misunderstood by government," he said.

He has enlisted the aid of respected U.S. academic George D. Spindler, professor emeritus of education and anthropology at Stanford University to make that point.

"Dr. Spindler says the loss of culture in the schools meant there was a loss of the ability to imprint in their brains. That imprinting is what allows them to lead successful lives," said Marshall.

As the meeting began, Ted Quewezance took on the matter of being a survivor and a politician at the same time. Although the AFN has agreed to work with the Office of Indian Residential Schools Resolution Canada, Quewezance admitted the office's alternative dispute resolution process has been causing concern.

"I have a major, major concern with the [ADR] adjudication process," he said. "It's a touchy area. Is it right for us as survivors

to be telling our leaders it's a right process? It's a wrong process. The national chief said it's a start and I guess it is. They say they're going to start with the sick and elderly and that's probably a good thing. I've got Elders in their 80s that are so sick and tired of waiting. They're already planning their deaths and they want something."

Although he has dealt with the sexual abuse he experienced from age five to 11 at school and has moved past the anger, Quewezance said he has another major problem with the history that he can't just put behind him.

"From the 18th century onwards, the government tried to do away with us," he said. "How do you forgive that?"

He said he had a responsibility to advise the national chief and wondered what he should say.

"I ask every one of you in this room. Are we selling out here? To be honest, I am compromising the survivors if I go out and sell this [ADR] program 100 per cent because I know deep in my heart that the government is not dealing with the real, real issues. There is a total flaw in the process," he said.

Survivors are incensed that the government is saying publicly it's prepared to atone for and deal with the sins of the past when it refuses to even look at the harm that might be the most damaging and cost the most to compensate.

Creighton advocated a bottom-up approach for the new organization. She suggested that a minimal charge—\$10 was the figure she used—for a membership fee would give the members a sense of ownership. It would also be a

symbol of the survivors giving consent to the organization to talk on their behalf.

As the group members worked to anticipate potential trouble spots and suggest possible solutions that would help the new organization avoid them, a lot of issues got kicked around.

There are a number of survivor groups operating independently across the country. Some group members suggested those groups would not consent to be governed by a national body. The group seemed to come to a consensus that the local organizations must have input into the regional organizations that would make up the national organization.

The issue of funding was also raised.

Ted Quewezance said many band councils and tribal councils get government funding to deal with residential school issues. They might see a new organization as a threat to that funding, he said.

"Would we be taking funding away from anybody? Probably not. But that's the way the feds operate. You all know that," he said.

"Yeah," said Ray Mason. "They'll just cut the pie smaller."

Ted Quewezance pointed out that Indian Residential Schools Canada has a \$1.7 billion budget.

"They spent \$47 million in nine months and do you think we can get a dime out of them?" he asked.

Ken Young briefed the meeting on other recent developments.

He mentioned the latest appeal in the Blackwater case that decided the government was 100 per cent responsible for the sexual abuse experienced by students at the Port Alberni Indian Residential School. Since the government has announced that it will pay only 70 per cent of settlements and leave victims to collect the remaining 30 per cent from the churches "the ADR has to be changed" to comply with that court decision, Young said.

Young told the group the AFN was not blind to the limitations of the ADR process.

"We know it's bad but we need to get on with the claims of the elderly and the sick," he said.

Young said the Anglican church

had \$25 million set aside to pay compensation and that the Presbyterian church had set aside \$2.3 million. Conversations between AFN and church officials had led him to believe that that money would be made available to survivors even if the court ruling in Blackwater stands, he said, adding that the United and Catholic churches have not set aside money nor made similar promises.

Young said the "quite lengthy" 56-page application form required to enter the ADR process required the training of people to assist the survivors in filling the forms out.

He would have liked to see a central process to train those people that was controlled by the AFN but the government had farmed out contracts to groups around the country. The group worried that the jobs created in this process would not go to Native people.

Young was hopeful that new Justice Minister Irwin Cotler would see the wisdom in not appealing the Blackwater ruling to the Supreme Court. He said University of Calgary law professor Kathleen Mahoney, a former AFN legal advisor and current board member of the Centre for Rights and Democracy, had been lobbying Cotler, a respected international human rights lawyer and law professor at McGill University before he entered federal politics, to not appeal the case.

"Irwin Cotler of all people should understand our position," Young said.

The group worked out the details of selecting an interim board, which will then be able to oversee the establishment of the organization. Each region will have representation, and protocols for working with the national Métis and Inuit political organizations will be developed.

Cachagee volunteered to be the one to receive applications from those interested in being considered for an interim board position. He is the director of the Shingwauk Alumni Council. His mailing address is 1520 Queen Street East, Sault Ste. Marie, ON, P6A 2G4.

The group's next meeting is March 2 and 3 in Winnipeg.

# C-19, C-6 live on despite chiefs' objections

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

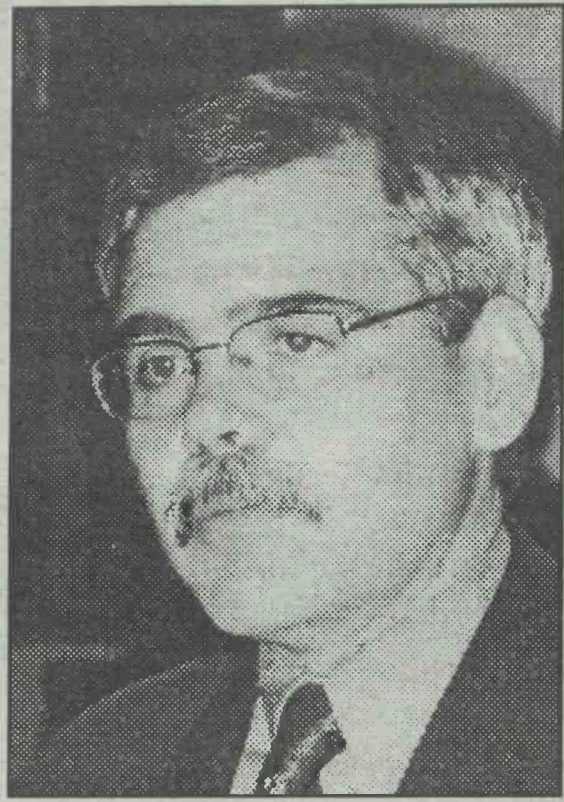
The newly appointed Indian Affairs minister chose a speech to a university Native Studies class as the vehicle to announce he will push forward with most of his predecessor's legislative agenda.

Minister Andy Mitchell was speaking to students at the University of Alberta in Edmonton on Jan. 21. While Mitchell restated Prime Minister Paul Martin's announcement that Bill C-7, the First Nations governance act, was dead, he also said he would push on with the financial institutions act (C-19) and the independent claims body legislation (C-6), as well as the Westbank and Tlichco (Dogrib) self-government agreements.

"I will be seeking to have [C-19] reinstated when Parliament resumes," he said. "I see this as an issue separate and apart from the governance legislation which we will not be moving forward as I mentioned, but rather as an opportunity to provide tools to First Nations that will allow them to pursue development opportunities in their individual communities. C-19, as you may know, was developed through the type of collaborative approach that I believe is necessary with First Nations and other Aboriginal Canadians being very much involved in the development process."

The fact that the bill is optional seems to be what convinced the new minister to give it new life.

"The other thing that I think is critical about C-19 is there is the opportunity to either opt in or to stay out. Again, based on my philosophical approach of ensuring the communities have an opportunity to approach their needs in the way that they think best, this legislation will give them the opportunity to



Andy Mitchell

utilize the tools when they make sense to their community. Or not to if it is their view that these tools don't make any sense," Mitchell said.

When it came to C-6, the specific claims resolution act, Mitchell made a number of promises, which included the review requirement of the act after three years, and allowing First Nation members to participate in the process in making claims commission appointments.

He also said this about the compensation cap currently set out in the legislation:

"There's been some concern that that limit may be problematic in terms of achieving a just and fair settlement in terms of some of these claims. I've made a commitment and I'm making a commitment that we will monitor jointly how that limit may or may not inhibit the process. If we find that difficulties are arising on specific claims then we will have to move to deal with changing that amount," Mitchell said.

Six Nations of the Grand River Chief Roberta Jamieson chaired the former Assembly of First Nations administration's implementation committee, a group of chiefs and technicians that fought the Nault legislative agenda on Parliament



Roberta Jamieson

Hill. "I start to ask myself who is advising the minister and do the comments... represent the direction the Paul Martin government is going to take?" she asked. "I understood from the prime minister's statements coming in that he was listening to the First Nations' leadership, he had heard us certainly on C-7 and that he was looking for a new relationship that didn't have the kind of poisoned environment—that's his phrase, not mine, poisoning the well."

She said the new Indian Affairs minister was accepting part of a legislative package that has been roundly rejected by a majority of First Nations leaders.

"What they need to understand is that C-19 and C-6 are part of an entire suite of legislation, a part of a direction that has been clearly rejected by the chiefs in assembly for good reasons. I think he's getting very poor advice, and at this point I'm looking to the Prime Minister's Office to clarify what is the direction that government is taking in its relationship with First Nations."

Jamieson said there's a good chance the protests on Parliament Hill will resume if the minister doesn't rethink his announcement.

"Well, I can tell you that the opposition of chiefs right across the country is strong to C-6 and to C-19. If C-6 proceeds... I've been encouraged that it hasn't been proclaimed... what they'll be doing is putting into place a system that lacks independence and thus credibility. It will be institutionalizing delay, artificially limiting claims and putting the claims settlement process into the next century. I can't believe that that's what the Prime Minister has in mind," she said.

Jamieson was not reassured by Mitchell's promises regarding the specific claims legislation.

"No. If you look at the legislation you see the legislation is fundamentally flawed. And promises to behave in a way that insures the independence of this commission are best delivered by amending the legislation. It's very clear this body is appointed by, responsible to, accountable to the government of the day against whom the claims are lodged. No implementation plan can correct those fundamental flaws. It also tells me that there's a lack of understanding of some of the things that are in the bill that fundamentally change the current situation," she said. "The current commission can do inquiries. That ability will be lost under the new bill. So there are still important pieces that need to be addressed. It's taking away some of the existing power and it's institutionalizing the ability of the minister to delay indefinitely responding to the validity of a claim. That can't be fixed in process of implementation."

Some technicians have said that C-19 limits the possibilities for First Nations at future negotiating tables, that it sets the bar too low and in effect extinguishes the future hopes of First Nations. Jamieson said she would not use the word extinguishment to describe the minister's first major decision, but she does believe C-19 works for the

government's interests and against the interests of First Nations.

"The concept of national institutions like this that really promote taxation, promote municipalization, do not support recognition of inherent right. They are taking our people down a whole different path and if some First Nations want to walk that path, that's up to them. But the chiefs in assembly have said repeatedly, 'That's not the path we want to walk.' We want to walk the path of fiscal transfers, government to government relationships. That's the kind of path that's much more in tune with the original relationship that we signed on for with the Crown. That's the bit of homework that we need to get back to and these kind of shiny objects, these institutions, are diversions from the main agenda," she said.

National Chief Phil Fontaine did not dismiss Mitchell's announcement as whole-heartedly as Jamieson.

"There are some positive aspects to the minister's announcement, in particular giving priority to implementing two important self-government agreements and his willingness to work with First Nations to address our concerns regarding the specific claims resolution act," Fontaine said. "But we are concerned by the minister's statement that he plans to proceed with Bill C-19, which has been rejected by the Assembly of First Nations."

Although Fontaine wrote a letter supporting C-19 shortly after he was elected, he was directed by the chiefs in assembly at Squamish, B.C. not to speak in support of the bill.

"If the minister plans to pursue Bill C-19, it should be revised so that it specifically and explicitly only applies to those First Nations who want to sign on to the legislation. We will not stand in the way of those First Nations who want to pursue Bill C-19."

# Chiefs a

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

Indigenous nations across British Columbia rushed as one to file statements of claim related to Aboriginal title. Word was that the province would attempt to extinguish outstanding Aboriginal title claims by invoking the statute of limitations on the Delgamuukw decision of 1999.

December 11, 2003 was the sixteenth anniversary of the decision in which the Supreme Court of Canada acknowledged Aboriginal title to unceded land in the province. By Dec. 10, a flurry of court documents were filed for title claims that remained unresolved in case a court somewhere bought into the government's strategy.

First Nations technicians were alerted that the government had raised the limitations argument on the Haida Aboriginal title case that's currently being litigated. The Haida are seeking compensation for the damage done to their lands by development undertaken without their consent. The province raised the limitations argument in its statement of defence.

Lawyers representing First Nations throughout B.C. have argued that there was no recognition at law that Aboriginal title existed until the Delgamuukw decision and that the limitation clock wouldn't have started ticking until that day. Since claim against the Crown must be filed within six years, the lawyers advise that all nations with unresolved Aboriginal title claims should file writs with the court by Dec. 10 to keep their claims alive.

Chief Stewart Phillip, president of the Union of British Columbia Indian Chiefs, strongly condemned the idea of invoking the limitations defence against Ab

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### Tribal Leadership Conference

Date and time to be determined. This is the first conference of its kind to be held on tribal lands. The date and time of this conference is Grantsmanship.

### Native Language Preservation Workshop

April 26-29, 2004: Albuquerque, NM. This workshop for Native and non-Native teachers, tribal/band members, etc. strategies for teaching language immersion.

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May 5-7, 2004: Rama, Ontario, Canada. May 31-June 4, 2004: Ignacio, Colorado. This workshop is designed to train tribal/band people as other researchers in critical thinking and evaluation of written materials, etc. documents.

### ADVANCED Researching & Writing

May 10-11, 2004: Rama, Ontario, Canada. This workshop is designed for the tribal/band people, as well as other researchers who have previously attended our Researching

# Chiefs angry at hardball government tactics

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

Indigenous nations across British Columbia rushed as one to file statements of claim related to Aboriginal title. Word was out that the province would attempt to extinguish outstanding Aboriginal title claims by invoking the statute of limitations on the Delgamuukw decision of 1997.

December 11, 2003 was the sixth anniversary of the decision in which the Supreme Court of Canada acknowledged Aboriginal title to unceded land in the province. By Dec. 10, a flurry of court documents were filed for title claims that remained unresolved, in case a court somewhere bought into the government's strategy.

First Nations technicians were alerted that the government had raised the limitations argument in the Haida Aboriginal title case that's currently being litigated. The Haida are seeking compensation for the damage done to their lands by development undertaken without their consent. The province raised the limitations argument in its statement of defence.

Lawyers representing First Nations throughout B.C. have argued that there was no recognition at law that Aboriginal title existed until the Delgamuukw decision and that the limitations clock wouldn't have started ticking until that day. Since claims against the Crown must be filed within six years, the lawyers advised that all nations with unresolved Aboriginal title claims should file writs with the court by Dec. 10 to keep their claims alive.

Chief Stewart Phillip, president of the Union of British Columbia Indian Chiefs, strongly condemned the idea of invoking the limitations defence against Ab-



*"The province should not try to retain through limitations defenses what they have illegally taken from First Nations . . . to try to prevent justice from being done through the application of statutory limitations defenses is downright dishonorable."*

—Stewart Phillip

original title claims as "wholly inappropriate."

"The province should not try to retain through limitations defenses what they have illegally taken from First Nations. Either we negotiate the reconciliation of the assertion of Crown sovereignty with our pre-existence or we litigate it. But to try to prevent justice from being done through the application of statutory limitations defences is downright dishonorable," he said.

Chief Ervin Charleyboy, the Tsilhqot'in National Government tribal chairman, responded to government hardball tactics with a high hard one of his own. He issued a communiqué warning resource companies that provincial licences would not be recognized on Chilcotin land.

"These permits and various tenures that the province of British Columbia resource ministries are issuing to you do not give you legal access to our land or use of our resources," Charleyboy told the resource companies and commercial recreation operators. "They do not give you 'certainty' or any other right of access or any suggestion of 'ownership.' No, in fact they do quite the opposite. So to avoid outright insult to, and

confrontation with, the Tsilhqot'in people who have Aboriginal title to our land base, it is necessary to come to terms with our policies and terms of access to our territory and its resources. Failure to do so will be regarded as trespass and, in the case of resource removal, theft."

The Chilcotin lands, in the B.C. Interior near Williams Lake, have been posted with no trespassing signs.

Also in the sights of the province's First Nations leaders is the federal government. At a meeting of First Nations organizations on Jan. 21 in Burnaby, a new organization was formed to take on the Canada Customs and Revenue Agency (CCRA).

On-reserve Native commercial fishermen are claiming they're being pursued by the tax man even though the Indian Act gives them the right to be tax exempt.

"We have had it with being harassed and threatened, with being pushed to the point of economic genocide. We have never sold or surrendered our rights and title. Every Aboriginal person in B.C. will stand side by side and fight for our social, cultural and economic survival," said Edwin Newman, chairman of the newly

formed B.C. First Nations Taxation Rights Alliance.

Newman told *Windspeaker* the federal government has ruled that fishing does not take place on reserve and therefore is not tax exempt. He argues that coastal reserves are tiny, that a small land base was reserved for First Nation communities that relied on fishing as their main source for food because they spent most of their time at sea. Now they're being punished for that government decision, he argued. And in some cases the government is going back several years and imposing crippling tax bills on Native fishermen.

After a meeting with several senior representatives of CCRA and 146 Aboriginal participants from more than 50 organizations, the Native Brotherhood of B.C., the Union of B.C. Indian Chiefs, the First Nations Summit and urban Aboriginal organizations have agreed to collectively fight for the protection of their historic rights to exemption from taxation, Newman said.

"This Alliance of treaty and non-treaty, river, coastal, interior and inland Aboriginal peoples is a powerful signal that our people are beyond frustrated with government policies and actions that attack and destroy Aboriginal rights. Our people are suffering too much and we need to end that," said Chris Cook, president of the Native Brotherhood. "You have all heard of Oka and Burnt Church. Today we are giving notice to the federal and provincial governments, this is our Oka."

Cook said an action plan has been developed, a part of which will be presented to the First Nations Summit in March when a request will be made to withdraw from treaty discussions until this taxation matter is addressed.

"Our Aboriginal rights are collective and we will collectively fight for them," said Chief Phillip.

"In this meeting and others I have attended, it is abundantly clear that despite the best efforts of our people, our Aboriginal rights and title are not being respected and our people continue to suffer intolerably. This is a pivotal time for Aboriginal peoples to take whatever action is required to change that."

Shawn Atleo, Assembly of First Nations B.C. vice chief, has noted with concern the rising frustration levels among First Nations.

"I agree the potential exists for trouble in B.C. over a number of issues. The current B.C. Liberal government has been in office now over two years and it seems that, especially with today's cabinet shuffle, we are constantly faced with a need to help senior politicians in this province to understand the historical and current issues faced by First Nations," he said Jan. 26. "Whether it is B.C.'s attempt to impose limitations law or their failure to consult and accommodate First Nations interests adequately through policy that recognizes and respects First Nations rights and title, First Nations are in many cases frustrated and are just implementing self-government in order to protect their rights and title or negotiating royalties, revenue sharing [or] compensation direct with resource companies."

Recent events have brought disparate groups together, Atleo said.

"While B.C. First Nations are very diverse with many distinct languages and expressions of culture, the Elders tell us our teachings are the same, and in topics like forestry through the B.C.-wide Title and Rights Alliance, First Nations in B.C. have shown the willingness to work together and it is by working together on issues of common concern that First Nations can succeed in the advancement of self-determination for their communities."

## ctions

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#### Native Language Preservation Workshop April 26-29, 2004: Albuquerque, New Mexico

This workshop for Native and non-Native educators, language teachers, tribal/band members, etc. trains participants in the strategies for teaching language immersion.

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This workshop is designed to train tribal/band people, as well as other researchers in critical thinking, identification and evaluation of written materials, especially unpublished documents.

#### ADVANCED Researching & Writing Tribal/Band Histories May 10 - 11, 2004: Rama, Ontario, Canada

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# Aboriginal candidates beat at Liberal door

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

A half dozen or more high profile Aboriginal people have announced they intend to run for the federal Liberals in the next election, expected this spring.

Assembly of First Nations Ontario Vice-chief Charles Fox has now officially thrown his hat into the ring in the Kenora riding. He will have to knock off veteran MP (and former Indian Affairs minister) Robert Nault if he wishes to represent the Liberals there.

Windspeaker obtained a letter, written by Barry Christoff, president of the Aboriginal Peoples Liberal Commission-Ontario (APLCO), that informs Karl Littler, the party's Ontario campaign director, that Fox and Métis Nation of Ontario senior policy analyst Hank Rowlinson will attempt to become Liberal candidates. Christoff referred to one other potential candidate in this letter who he did not name.

Rowlinson hopes to represent the Algoma-Manitowlin-Kapuskasing riding. His wife Loma Mathias, former co-star of APTN's *Cooking with the Wolfman*, is the vice-president of communications of the APLCO.

Christoff is a member of the Assembly of First Nations' legal staff. He uses the AFN main number as part of his contact information on his APLCO letterhead. AFN communication's director Don Kelly said there was no policy in place that forbids employees from getting involved in outside politics. There was no comment regarding the specific use of the organization's number on official APLCO letterhead.

There could, however, be concerns over sitting AFN chiefs holding party memberships. In a 1986



Chris Shade: Prepared to take on the Conservatives in southern Alberta.

resolution, the AFN resolved that a First Nation spokesperson or representative "shall not" be a member of a non-First Nation political party.

In early December, former Kamloops Indian Band chief Bonnie Leonard announced her intention to run as a Liberal.

In early January, former Keeseekoose First Nation chief Ted Quewezance told *Windspeaker* that he will take on Garry Breitzkreuz, the Official Opposition critic for firearms and property rights, in the Yorkton-Melville riding in Saskatchewan.

Quewezance said he expected little difficulty in becoming the Liberal candidate in that riding. He also said he believes he can beat Breitzkreuz, although he conceded it would be a tough battle.

Blood Tribe Chief Chris Shade, while speaking at a Liberal Party gathering in Edmonton on Jan. 17, told *Windspeaker* he has stepped down as Treaty 7 grand chief to run for the Liberals in southern Alberta. He also will have to beat a former Alliance candidate (now Conservative Party of Canada) to earn the right to sit as an MP.

Prime Minister Paul Martin let it be known he wants more Aboriginal candidates for his party and many Aboriginal people are now working to give the new PM what



Joe Dion: Confident he'll do well in a riding with a substantial Native population.

he wants.

Shade said he was asked to run shortly after he met Paul Martin last year.

In Manitoba, Norway House First Nation Chief Ron Evans is seeking the Liberal nomination in the riding of Churchill. The nomination meeting is scheduled for Feb. 10. He would take on Métis NDP candidate Bev Desjarlais if he is successful.

Oil and gas man Joe Dion, who ran unsuccessfully against Phil Fontaine for national chief in 1997, mirrored the enthusiasm of the other candidates when he was asked what he believes his chances are in Westlock-St. Paul, a new riding north of Edmonton. Dion likes his chances in a riding where there are six or seven reserves and four Métis settlements.

"I think it's a great riding for an Aboriginal candidate," he said.

The Kehewin First Nation member was born and raised in the area and, although he maintains an office in Vancouver, has longstanding ties to the region. Dion is president of Frog Lake Energy Corporation. The company is drilling wells and producing oil in northern Alberta. He also provides consultation services on oil and gas matters for First Nations.



Ted Quewezance: Will compete to be a candidate in Yorkton—Melville, Sask.

He believes the Liberals have a chance to make some gains in Western Canada and that Native people who didn't vote at all before will vote for Aboriginal Liberal candidates.

"I think there's going to be quite a movement. The First Nations and the Métis, the Aboriginal communities, are determined to get their person in. We have to push for the polls to be in the communities," he said.

He was asked if it was possible to establish federal polling places on reserves, despite a long-held objection from First Nations communities in allowing this in the past.

"I think so. The Aboriginal people are one of the top priorities of Paul Martin, so I think we should be pushing to get polls on the reserves. It makes sense," he said.

Native and non-Native people alike are enthusiastic about the change in Liberal leadership, Dion said, and that will help a party that has not had much success on the Prairies in recent memory.

"He's definitely wooing the West, wooing the Aboriginal vote, the Aboriginal folks. By cleaning house the way he did, by getting the Chrétien supporters out of the cabinet, there's a new face," Dion said.



Robert Nault: Competing against Charlie Fox, Assembly of First Nations vice chief.

The candidate is busy meeting with Aboriginal leaders to seek their support.

"I am meeting with the chiefs and the Métis leaders too. My protocol is to meet with the leaders first. But after this, I'll be out there meeting with the communities themselves," he said.

Dion believes the next step, now that Aboriginal people are being encouraged to run, is to have successful Aboriginal candidates sitting at the cabinet table.

"There has to be. There has to be. I'm certainly pushing for one. If I get elected, I'm Aboriginal, I know the field, I know the issues. I can handle any of those portfolios. So I'm definitely going to be pushing for it. I've even written him and told him that. I said, 'Look, if I'm elected, I'm looking for something.' And he has to. He's said he's looking for leadership that is cabinet material," Dion said.

Many Ottawa sources see the next few months as a waiting period. If Martin gets the mandate to lead the country in the election, sweeping changes to the way government operates are expected. Dion sees it that way as well.

"I would think so. Paul Martin is looking for show me, give me, tell me what is. If I get in, I've got some ideas," he said.

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# al door



Robert Nault: Competing against Charlie Fox, Assembly First Nations vice chief.

the candidate is busy meeting with Aboriginal leaders to seek their support.

I am meeting with the chiefs and the Métis leaders too. My proposal is to meet with the leaders. But after this, I'll be out there meeting with the communities themselves," he said.

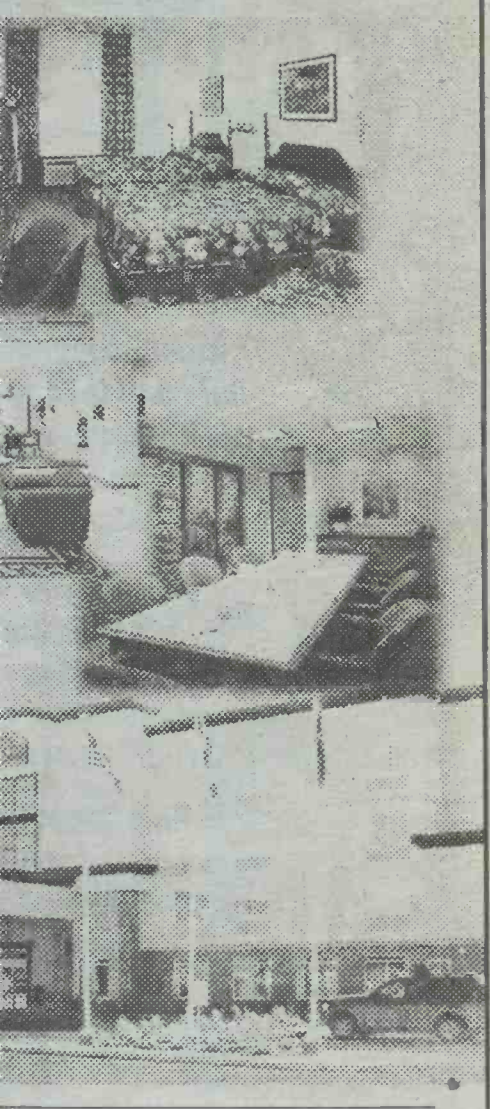
Dion believes the next step, now that Aboriginal people are being encouraged to run, is to have successful Aboriginal candidates sitting at the cabinet table.

There has to be. There has to be. I'm certainly pushing for one. If I get elected, I'm Aboriginal, I know the field, I know the issues. I can handle any of those portfolios. I'm definitely going to be pushing for it. I've even written him and told him that. I said, 'Look, if I'm elected, I'm looking for something.' He has to. He's said he's looking for leadership that is cabinet material," Dion said.

Many Ottawa sources see the next few months as a waiting period. If Martin gets the mandate to lead the country in the election, sweeping changes to the way government operates are expected. Dion sees it that way as well.

I would think so. Paul Martin is looking for show me, give me, time what is. If I get in, I've got the ideas," he said.

## Alberta First Nations



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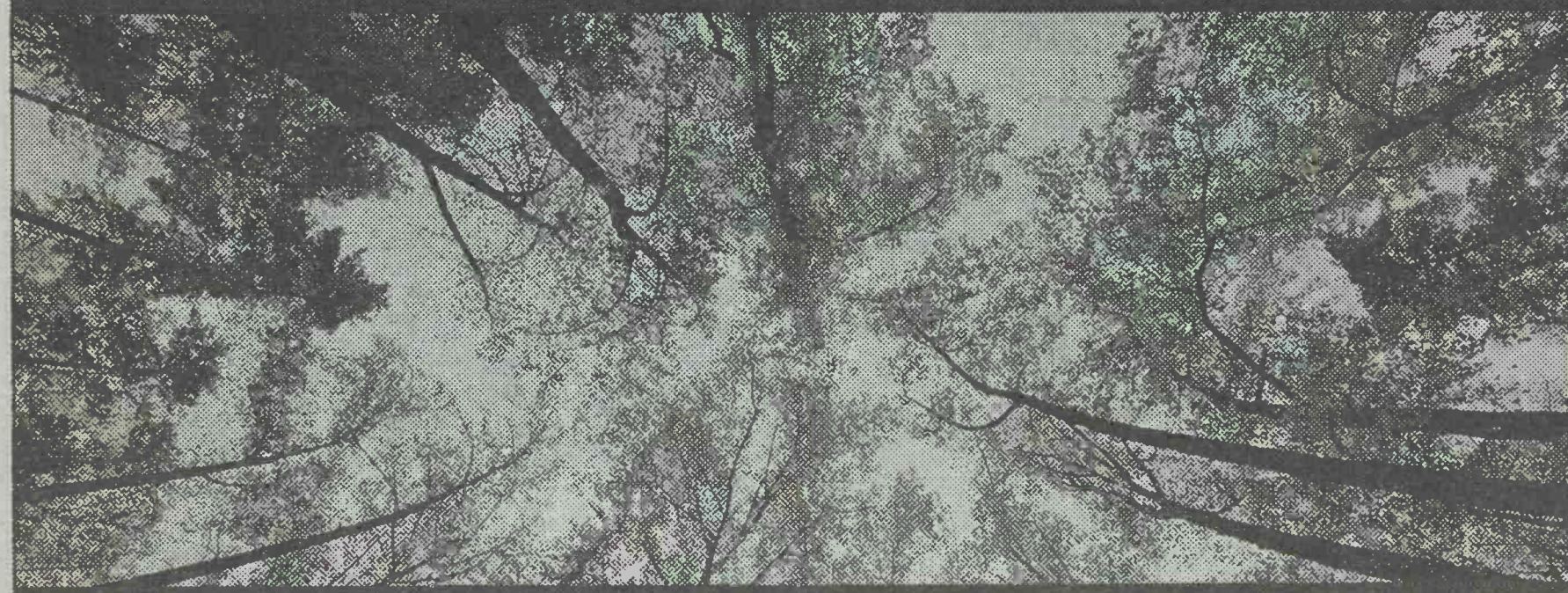
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# National council, APTN at odds

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Métis National Council President Clément Chartier has threatened to oppose the renewal of the Aboriginal Peoples Television Network's broadcasting license.

He did so in a letter written to the APTN board of directors in December. Chartier complained about coverage of the MNC and about the lack of Métis content in the network's programming. APTN is scheduled to go before the Canadian Radio-Telecommunication Commission in 2007. Chartier threatened to intervene against renewal of APTN's broadcast license at those hearings.

A couple of things have raised the ire of the MNC.

On the first day of the organization's annual general meeting last October, Todd Lamironde, a Métis reporter working for APTN National News, produced a man-on-the-street news story that suggested grassroots Métis people had little knowledge of or interest in the Métis National Council election.

APTN sources say the day after the report aired, the AGM was closed to the press. They see a connection between the story and the closed doors, although the MNC has denied any connection.

Windspeaker asked Miles Morrisseau, the director of communications for the MNC, to assist us in setting up an interview with Chartier. We wanted to hear his complaints first-hand.

"The leadership of the MNC wrote to the board of directors of the Aboriginal Peoples Television Network to register concerns with respect to APTN's coverage of the Métis Nation, on Dec. 2, 2003. Rather than responding through the media, the MNC hopes APTN's management and/or board of directors will take the time to professionally respond to the issues raised by the Métis Nation in its letter," Morrisseau said.

wrote in an emailed response. "At this time, we do want to correct the suggestion that we banned APTN's reporters from MNC events, that is not the case. No one was banned from covering the MNC assembly and since the assembly we have accommodated APTN with every media request. We have no further comment on this issue."

APTN CEO Jean LaRose told Windspeaker the letter dealt with complaints about the tone of the news coverage and then defended his editorial staff. The news show will continue to take a critical look at all Aboriginal and non-Aboriginal political organizations and Aboriginal leaders are just going to have to get used to it, he said.

"We have to make it well known that we're not going to be the mouthpiece for any political organization," he said.

LaRose admitted that APTN could do a better job of providing programming with Métis content. He committed to take positive steps in that direction.

Later he e-mailed an additional comment clarifying that position.

"If you quote me on the commitment that I made to increase Métis programming on APTN and improve the presence of the Métis Nation on the network, please ensure that the quote reflects that this is a commitment from the board of directors of APTN as well as me," he wrote.

LaRose said he has been in contact with Ken Schaffer of Metcom, a Métis television production company that has secured a licence from the CRTC for a special Métis television network, to talk about developing Métis programming for APTN.

There are not a lot of Métis producers with the credentials required to produce the kind of shows APTN is looking for, LaRose added, but he's committed to doing what he can to create opportunities and improve the service APTN provides to Métis viewers.

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You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made.

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# [ windspeaker confidential ] Andrea Menard



From her acclaimed role in her one-woman show, the Velvet Devil, to her portrayal of Constable Strongarm on the television series Moccasin Flats, Andrea Menard has amply demonstrated her abilities as a singer and actor. She will star in Drew Hayden Taylor's play 400 Kilometres this May for the Saskatchewan Native Theatre Company.

**Windspeaker:** What one quality do you most value in a friend?

**Andrea Menard:** Honesty. Absolutely.

**W:** What is it that really makes you mad?

**A.M.:** When I make an avoidable mistake. I usually get more mad at myself than other people.

**W:** When are you at your happiest?

**A.M.:** When I am in my house in front of my new fireplace with my sweetie Marcel, and I have to go to work that evening. It's all there. And my friends are coming over for tea.

**W:** What one word best describes you when you are at your worst?

**A.M.:** Frenetic.

**W:** What one person do you most admire and why?

**A.M.:** Oh, I have a million. One person? Jennifer Podemski. Because she is following her dream, allowing herself to fly, but taking her community with her. She's not forgetting where she comes from and she's providing work for others and training others, and thinking of the youth and the people coming behind her.

**W:** What is the most difficult thing you've ever had to do?

**A.M.:** When I was not in this arts world, I had to go against the grain. Because everyone seemed to be going for this nine to five job, the money every two weeks, you know, a paycheque. And for me, when I went against the grain and knew that I would be walking into a different world, that was probably one of the hardest things I've ever done. Making the artist's life my life.

**W:** What is your greatest accomplishment?

**A.M.:** Changing unkind and unhealthy beliefs about myself, changing them into positive beliefs.

**W:** What one goal remains out of reach?

**A.M.:** I guess for me, nothing remains out of reach, because I'm a patient person. I feel like whatever I really want or desire or go for I will achieve.

**W:** If you couldn't do what you're doing today, what would you be doing?

**A.M.:** I seem to be doing everything I want to be doing, you know. I would have maybe been a teacher, but I'm teaching now

sometimes. I maybe would have been a speaker, but I'm speaking now. If I can't do what I'm doing now, I would have created something new. I guess I'm a creative person and I figured out that I had to create. So teaching is creative, and workshoping is creative.

**W:** What is the best piece of advice you've ever received?

**A.M.:** In order to be a good actor, you have to be willing to be a bad actor.

**W:** Did you take it?

**A.M.:** Yes... It made me stop trying to be perfect. Because my pride would not allow me to give it all if I felt like I was going to suck. But the truth is, is that you have to take those big risks in order to fall flat on your face, and sometimes those falls are the greatest gift because they springboard you onto what you needed. But if you don't take any risks at all you won't be an actor. But you have to be willing to be bad in order to get where you really do want to go, which is to be a good actor.

**W:** How do you hope to be remembered?

**A.M.:** As an honest, courageous person who followed her dreams.

# FIRST NATIONS

Sharing the

## Yellow

By DR. HANS PETERSON  
of the Safe Drinking Water Foundation

Ten years ago, in 1993, a small micro-organism was distributed in Milwaukee's drinking water. It has been estimated that 50 per cent of Milwaukee's 800,000 population was affected by this organism. It took a large detective effort to determine the protozoan parasite called cryptosporidium was responsible for illness and the death of about 100 people. Six years after this outbreak it was estimated that the accumulated cost for the outbreak had reached \$25 billion U.S., according to the U.S. National Research Council.

The Milwaukee outbreak and the associated costs was the signal for cities around the world to improve the quality of their treated water. Cities went from barely meeting water quality guidelines to producing water that is far better than the guidelines require. This reality was especially strong in Canada where weak federal guidelines were easily surpassed by cities across the country.

While cities with their engineers, scientists and technicians have been able to improve the quality of their treated water, the news of the Milwaukee outbreak and its repercussions for water treatment reached few in rural Canada.

In Saskatchewan, the provincial government's drinking water watchdog—Saskatchewan Environment—went so far as to suggest that the province should abolish its role in overseeing the quality of the treated water in the province, saving close

## One thing

The situation is urgent, says the Indian and Northern Affairs Canada (INAC.)

New statistics provided in a report entitled National Assessment of Water and Wastewater Systems in First Nations Communities show that of the 740 water systems assessed on 691 reserves, 218, or 29 per cent, pose potential "high risk" that could negatively impact water quality. The report can be found on the Web at [www.ainc-inac.gc.ca/ps/hs/gh/ci/ic/wq/wawa/](http://www.ainc-inac.gc.ca/ps/hs/gh/ci/ic/wq/wawa/).

Another 46 per cent, or 345 community water systems, require some repair. That's a total of 555 First Nations. Only 185 of the assessed water systems in First Nation communities show minimal or no problems.

Ten per cent of the total water



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# FIRST NATIONS INFRASTRUCTURE

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Sharing the lessons learned by other communities for the betterment of all First Nations

## Yellow Quill struggles to find solutions

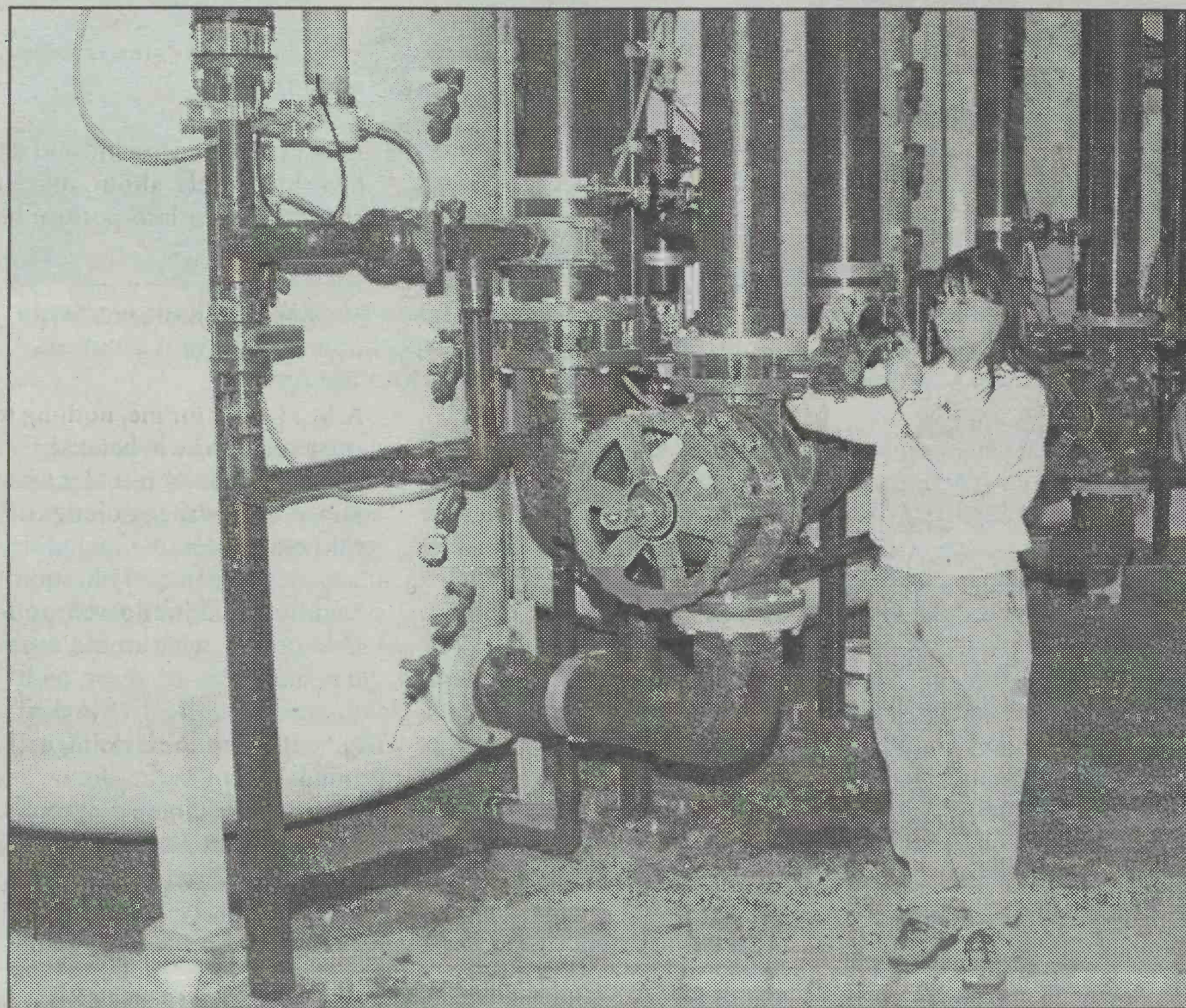
By Dr. Hans Peterson  
of the Safe Drinking Water  
Foundation

Ten years ago, in 1993, a small micro-organism was distributed in Milwaukee's drinking water. It has been estimated that 50 per cent of Milwaukee's 800,000 population was affected by this organism. It took a large detective effort to determine that a protozoan parasite called cryptosporidium was responsible for illness and the death of about 100 people. Six years after this outbreak it was estimated that the accumulated cost for the outbreak had reached \$25 billion U.S., according to the U.S. National Research Council.

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While cities with their engineers, scientists and technicians have been able to improve the quality of their treated water, the news of the Milwaukee outbreak and its repercussions for water treatment reached few in rural Canada.

In Saskatchewan, the provincial government's drinking water watchdog—Saskatchewan Environment—went so far as to suggest that the province should abolish its role in overseeing the quality of the treated water in the province, saving close to



This year will be the first in nine years that Yellow Quill First Nation (Saskatchewan) will not be under a boil water order. Science led the way in finding solutions to the serious water quality problem in the community of 1,000 people.

\$400,000 per year.

This lack of provincial interest in water quality was repeated across the country and its toll was soon to be experienced. A waterborne outbreak in the small town of Walkerton, Ont. made headlines around the world as 2,000 people got sick and seven people died from a strain of E. coli. Many people are now chronically ill because Walkerton's water contained insufficient chlorine.

A year after Walkerton, half of North Battleford's population of 14,000 people were struck ill from something in the water. This time there was sufficient amounts of chlorine in the water and it was soon determined that the same bug as in Milwaukee got the people of North Battleford. This bug, cryptosporidium, tolerates chlorine and at the time of the outbreak this parasite was not in provincial or Canadian water quality guidelines.

In fact, in North Battleford and rural Native and non-Native communities across Canada, the presence of this and other parasites are not tested for. Tests are done for coliforms. The problem with this is that only one-third of waterborne disease outbreaks have positive coliforms associated with them.

The response of provincial and federal agencies to the above and other waterborne disease outbreaks has been to increase the frequency of coliform

monitoring, as if doing the wrong test more times would solve any problems. This only shows that government regulators have not grasped the full extent of the water crisis and the tools required to move us into the area of safe drinking water.

Nowhere was this more evident than at Yellow Quill First Nation, a community of about 1,000 in Saskatchewan.

Yellow Quill has been under a boil-water advisory since 1995, and it will only be lifted this year.

Years passed by without solutions for this community. First, chief and council were unaware of the risks with the water, despite the boil water advisory, but with the increased media attention, it became a "political" issue at Yellow Quill as well.

A rookie environmental health officer with the Saskatoon Tribal Council was so horrified by the state of Yellow Quill's water and the possible health effects, she started hounding anybody that knew anything about water for information to possible solutions. This is how the Safe Drinking Water Foundation volunteers started to investigate the Yellow Quill situation in 1999.

The problems at Yellow Quill included an extremely poor quality water source tainted with sewage, and modern, but inadequate, water treatment equipment to deal with the water challenge that its raw water presented. The foundation soon determined that Yellow Quill's boil water advisory could not be lifted with the existing water source and treatment equipment.

## One third of First Nations water 'high risk'

The situation is urgent, says Indian and Northern Affairs Canada (INAC.)

New statistics provided in a report entitled National Assessment of Water and Wastewater Systems in First Nations Communities show that of the 740 water systems assessed on 691 reserves, 218, or 29 per cent, pose potential "high risk" that could negatively impact water quality. The report can be found on the Web at [www.ainc-inac.gc.ca/ps/hsg/gih/ci/ic/wq/wawa/](http://www.ainc-inac.gc.ca/ps/hsg/gih/ci/ic/wq/wawa/).

Another 46 per cent, or 337 community water systems, require some repair. That's a total of 555 First Nations. Only 185 of the assessed water systems in First Nation communities showed minimal or no problems.

Ten per cent of the total water

systems in First Nations communities are under boil water advisories.

Of the 462 wastewater systems in 459 First Nation communities assessed, 70 per cent required repair, with 16 per cent of the total posing a potential risk to health and safety. The assessment reports that some waters systems are under strain because of economic development and population growth in the communities, while others, because they draw their source water from rivers and lakes or from groundwater wells, might not be able to meet water guidelines on a consistent basis.

Another challenge to overcome, reads the report, is the lack of trained and experienced water and wastewater systems

operators on reserve.

"Specific training is required to operate the systems using a modern treatment technology, such as Reverse Osmosis (RO) Ultraviolet (UV) disinfection to treat water. Special skills are required to operate the complex mechanical waste-water treatment systems." The assessment determined that inadequate operation and maintenance practices by poorly equipped operators are resulting in the premature replacement of equipment and system components, and leads to service interruptions. This premature aging "poses a significant challenge in providing safe water and wastewater services."

The report recommends that a training strategy must be developed and implemented to ensure

all water and treatment plant operators have sufficient skills, knowledge and experience to accomplish their duties. There are nine other recommendations set out in the report. Perhaps paramount among them is the monitoring and reporting system that needs to be developed to "enhance the detection of drinking water and wastewater problems," and the emergency response plans that must be developed and implemented when problems are detected.

The seven-part water management strategy was announced May 14, 2003. It is based on a multi-barrier approach to safe drinking water as set out in a May 2002 report prepared by the Federal-Provincial-Territorial Committee on Drinking

Water in conjunction with the Water Quality Task Group of the Canadian Council of Ministers of the Environment.

The document is called From Source to Tap and can be found on the Health Canada Web site at [www.hc-sc.gc.ca](http://www.hc-sc.gc.ca). It was prepared in response to the outbreaks of waterborne disease in Walkerton, Ont. and in North Battleford, Sask. This multi-barrier approach is designed to protect source water from pollution, such as wastewater effluents. The assessment of the high-risk water systems in First Nation communities shows that fecal coliform was one of the materials found in the water that most frequently exceeded the maximum acceptable concentrations.

(Continued on page 6.)

ometimes. I maybe would have a speaker, but I'm speaking. If I can't do what I'm doing, I would have created something new. I guess I'm a creative person and I figured out that I to create. So teaching is creating and workshopping is creating.

What is the best piece of advice you've ever received?

Q: In order to be a good actor, you have to be willing to be a failure.

Did you take it?

A: Yes. . . It made me stop trying to be perfect. Because my perfection would not allow me to give up if I felt like I was going to fail. But the truth is, is that you have to take those big risks in order to fall flat on your face, and sometimes those falls are the greatest gift because they springboard you onto what you needed. If you don't take any risks at all, you won't be an actor. But you have to be willing to be bad in order to get where you really do want to go, which is to be a good actor.

How do you hope to be remembered?

A: As an honest, courageous woman who followed her dreams.

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# Long journey to quality water

(Continued from page 1.)

From 1999 to 2001, Yellow Quill and the federal government fought a battle of what to do to resolve the situation with few solutions appearing. Then, little by little, progress started to be made.

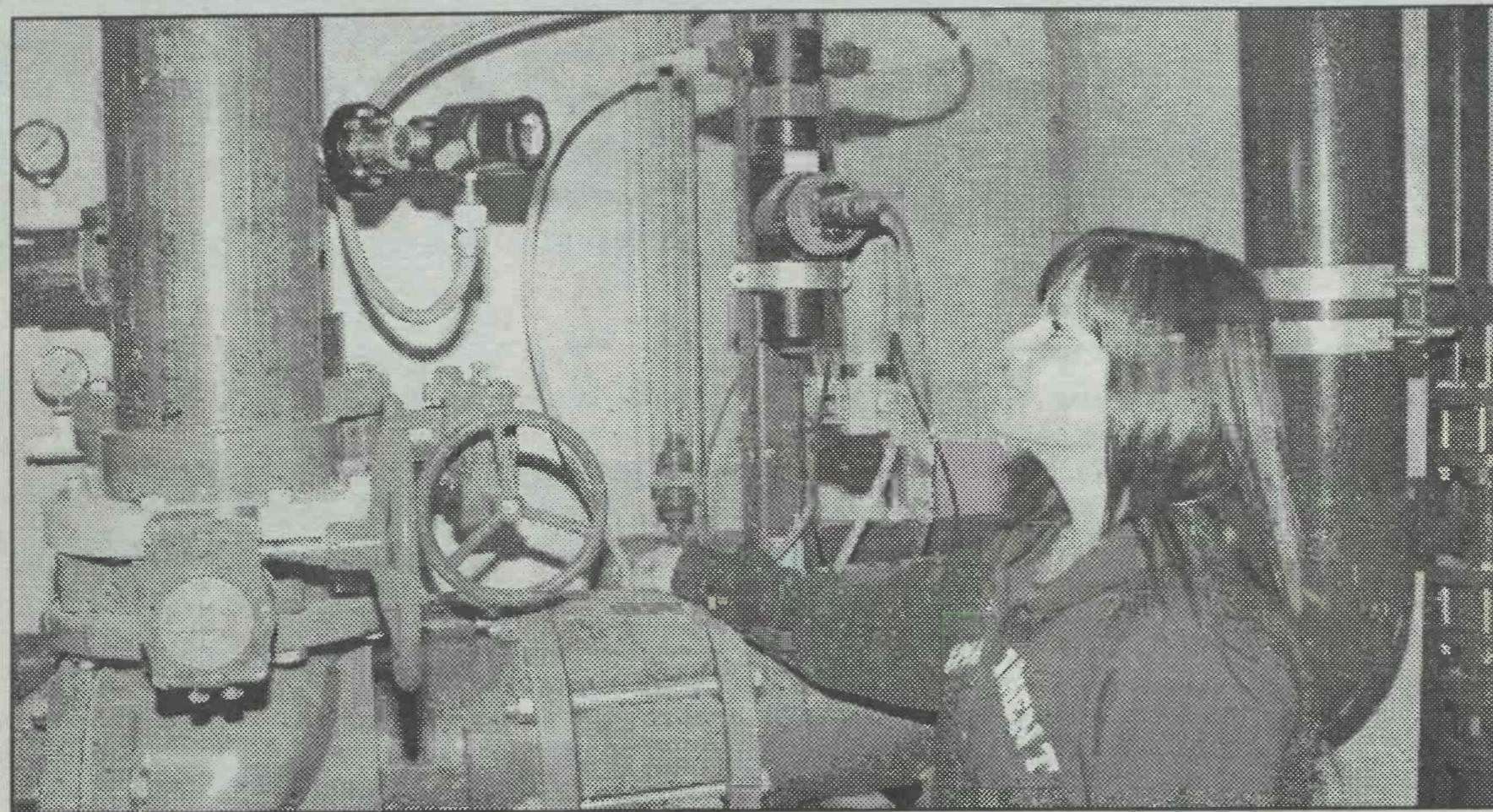
With the foundation at the table, it was urged that science needed to take a front seat if we ever were going to resolve the severe water quality issues that Yellow Quill was facing.

While it was thought that science was a natural fit to solving environmental problems when it came to selecting an engineering company to develop Yellow Quill's water treatment requirements, a problem became apparent. While half a dozen engineering companies had submitted large, glossy proposals, none of them were able to tell us how they had improved the quality of water in the Native communities they had worked at. None of them knew how the quality of the raw water had improved following their installation of water treatment equipment in the community.

This situation is, apparently, not uncommon, and selection is based on price and a few other criteria. But, from then on, every step of the way forward at Yellow Quill has been with science in tow. A project team was put together consisting of Yellow Quill band members, engineers, federal government and the Safe Drinking Water Foundation.

When treatment techniques were evaluated for possible use, the Saskatchewan water quality guideline was the yardstick. The problem with this was that those guidelines are even weaker than the Canadian water quality guidelines and First Nations are a federal, not a provincial, responsibility.

We succeeded in getting that changed. Now, the problem with designing water treatment plants is that they are supposed to last



Many water treatment technologies were tested, but most failed to make real improvements to the quality of water on Yellow Quill. Finally, the team of experts hit on the right solution, and residents will soon have good, clean water, for now and into the future.

at least 10 to 20 years, while the lifespan of the current Canadian water quality guidelines is a lot shorter. In discussions with the engineering company, the recommendation was made to design to much more stringent guidelines, calling it "future Canadian water quality guidelines". The foundation defined those Guidelines to be at least as stringent as the present U.S. Environmental Protection Agency Regulations.

Conventional technologies that have previously been used to treat groundwater, such as manganese greensand, could simply not be used without processes that could remove organics and microorganisms from the water. Bearing in mind the stringent regulations that will be commonplace in the future, techniques that removed organic material down to very low levels, and provided barriers to microbes that were in the 100,000 to 1 million-fold range were needed. That simply means if you have 100,000 to 1 million viruses, bacteria, or protozoan parasites in the water you should only have one in the

treated water.

The team searched for possible water sources that could be treated to these high standards. While seven different sources were investigated, five of those sources were outside of the Yellow Quill reserve, requiring extensive pipelines and permits, moving the timing of safe drinking water on reserve well into the future. The two on-reserve water sources were the existing surface water source and a poor quality groundwater source. The surface water source is obtained from a small creek that doesn't flow every year and when it does flow it contains sewage from an upstream community. While the groundwater source was of poor quality, it did have sufficient quantity and it became the selected source.

As the Yellow Quill groundwater contains high levels of organics, iron, manganese, ammonium, as well as high levels of dissolved solids, including sulphates, treating this water was no simple matter. The project team decided that a pilot study was required where different water treatment tech-

niques were to be evaluated.

An insulated truck-trailer was equipped with different forms of treatment processes, including manganese greensand filtration, ozonation, UV-filtration and membranes. It soon became clear that none of these technologies were effective in dealing with the Yellow Quill groundwater.

There had been previous contact with a European manufacturer of a filtration material where "friendly bugs" could grow, and with the help of the company the "biological material" was received. The process began testing in July 2002, with various degrees of success over the course of the year.

By December, all the conventional, as well as "advanced technologies," including ozonation were discounted. What stood out was the effectiveness of the biological filters to remove large quantities of iron, arsenic, and other compounds. From this, a treatment system was devised that included several biological filters followed by reverse osmosis membrane treatment. The bio-

logical pretreatment process ahead of the membranes have many advantages, including ease of processing the water, no use of chemicals, and a very low water requirement to clean the filters (backwashing).

In January 2003, a tentative design was made for the full-scale process at Yellow Quill using the developed integrated biological and membrane treatment system. During 2003 the process was improved upon and during the fall of 2003 the full-scale treatment was put into place.

Since before Christmas 2003, all on-reserve Yellow Quill people have received high pressure treated water from the new water treatment plant. The water at the treatment plant meets all national and international regulations, as well as expected future regulations.

Clean-up of water distribution lines from the previous poor quality water will be completed in January 2004 and when every house has been tested the nine year boil water advisory will be lifted.

Yellow Quill has gone from having Canada's worst water to being among the best distributed water in Canada. Science was put into practice. How this was done will be discussed with international water experts from around the world, including the World Health Organization in Geneva.

The title of the meeting is The Future of Water Treatment. The meeting will be held in Saskatoon from Sept. 14 to 16 with field trips to Yellow Quill on Sept. 13 and 17. In addition, Dr. David Suzuki will be discussing drinking water in a public forum that will be held Sept. 12.

You can register for the conference at [www.safewater.org](http://www.safewater.org). The meeting is intended for a non-technical audience and will feature easy to understand presentations.

## Fire fire

Tom Littlechild would like to see a set of standards developed to guide First Nations fire departments in provision of services to their communities.

Littlechild is fire chief with Siksika Fire Services in southern Alberta. He is also the president of the Aboriginal Firefighters Association of Canada, which advocates on the behalf of First Nations on issues related to on-reserve fire services.

Standardization of those services is one of the main goals of the organization, Littlechild explained.

"We're an advocate voice on behalf of most First Nations across the country in Ottawa to get standardized training for everybody, standardized fire reporting procedures, standardized fire investigation procedures, inspections, etc."

One of the problems the association faces in achieving standardization is a problem getting secure funding for efforts from the government. The other problem resides in First Nations themselves, said.

"I hate to say it, but I'll say it anyway. A lot of First Nations organizations have a tough time working together. And I don't think that's a secret to anybody. And that's one stumbling block."



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## Fire firefighters would benefit from certification

Tom Littlechild would like to see a set of standards developed to guide First Nations fire departments in provision of services to their communities.

Littlechild is fire chief with Siksika Fire Services in southern Alberta. He is also the president of the Aboriginal Firefighters Association of Canada, which advocates on the behalf of First Nations on issues related to on-reserve fire services.

Standardization of those services is one of the main goals of the organization, Littlechild explained.

"We're an advocate voice on behalf of most First Nations across the country in Ottawa to get standardized training for everybody, standardized fire reporting procedures, standardized fire investigation procedures, inspections, etc."

One of the problems the association faces in achieving that standardization is a problem getting secure funding for its efforts from the government. The other problem resides in the First Nations themselves, he said.

"I hate to say it, but I'll say it anyway. A lot of First Nation organizations have a tough time working together. And I don't think that's a secret to anybody. And that's one stumbling block."

Currently, the level of fire services offered on First Nations ranges from fully equipped departments manned by full-time professional firefighters, such as is the case on Siksika, to services provided by volunteer firefighters, to communities that receive the majority of their fire services on a contract basis from neighboring municipalities.

There is just as much diversity in the level of training received by those people on-reserve responsible for providing fire services, and that is something Littlechild would like to see change.

"The best they can get, and it's available to anybody that asks for it, is certified training through the National Fire Protection Association, NFPA ... that's the best case scenario ... Now the worst case scenario is, and I know of areas like this, where they just don't have the money to do it, they don't have the personnel. They've basically got a non-existent fire department, even though they have a fire truck and a fire hall. And that's where you start to run into problems."

While there is a sizeable price tag attached to completing the NFPA training, some bands can access funding from Human Resources Development Canada for volunteer fighters to

complete the certification if the volunteers are unemployed and meet other requirements, although there is not funding available for full-time firefighters wanting certification.

The association is encouraging anyone who can find funding to access the NFPA program to do so, Littlechild said.

"That's what we're trying to harp on to everybody, if you've got people serious in this, to go with the NFPA standards. Not just for the betterment of their community, but I'm also thinking outside the box, if these guys want to go work somewhere else."

While the NFPA training will help First Nations people in their careers as firefighters, those aren't the only opportunities available to them, Littlechild said.

"There's the EMS (emergency medical services) side, there's the public education side," he said.

"I'm also a qualified fire investigator for the province, and the reason why I'm so busy is because I'm the only one. So it would be nice if there was other First Nations fire investigators," he said, adding that First Nations people feel more comfortable talking to investigators about a fire if they can talk to another First Nations person.

(Continued on page 6.)



The president of the Aboriginal Firefighters Association of Canada says there is a great diversity of training in Aboriginal communities across the country with little money to make improvements.

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## Community action key to effective waste management

It seems garbage is an inevitable part of modern life. And as First Nations communities across the country grow and expand economically, the problem of what to do with their garbage grows as well.

Having good waste management practices in place can benefit a community in many ways. Dealing effectively with waste disposal can improve the way a community looks. Dealing with waste safely helps protect the local environment and the health of people in the community. And looking for alternatives to throwing things out—reduce, re-use, recycle—can cut down on the costs associated with garbage pick up, and lengthen the life span of landfill sites.

Many people think that the efforts of one person can't make a difference in the overall scheme of things, but according to Dean Jacobs, sometimes the efforts of individuals are all it takes to get the ball rolling.

Jacobs is the executive director of the Walpole Island Heritage Centre, located on Walpole Island First Nation. The First Nation is located in southern Ontario, where the St. Clair River meets Lake St. Clair.

The heritage centre, also known as Nin.da.waab.jig, or "those who seek to find", has developed an international reputation as a result of its research on environmental issues. And the waste management approach taken by the community has been put forth as a model to assist other First Nations in addressing their specific waste management issues.

The heritage centre was established in 1989 as the research arm of the Walpole Island First Nation, looking at issues such as land claims, heritage conservation and environmental protection. As part of its mandate, the centre set out to conduct a study of waste management practices on the First Nation. As a result of that research, the community established a recycling program, and worked to make members aware of ways to reduce the amount of materials that found their way into the community's landfill.

The centre had received funding for the study from Indian and Northern Affairs Canada (INAC), Jacobs said, and because the department thought the project had been so successful, the centre was asked to develop a waste management manual based on their experience that could be used by other First Nation communities.

Before the waste management study was completed, Walpole Island's approach to waste management was similar to the approach of many other First Nations—it wasn't a high priority

with government, or with community members.

"I think it was an out of sight, out of mind issue," Jacobs said. "Our landfill is not very visible. It's in a portion of the community that you only go to it if you have to dump some waste. And we have curb pick-up, in our case, so maybe a lot of our community members don't visit the landfill. So people just didn't view it as an up front issue. It was always somebody else was dealing with it. So we had to do a lot of community awareness. We said, 'Look, it's important,'" Jacobs said.

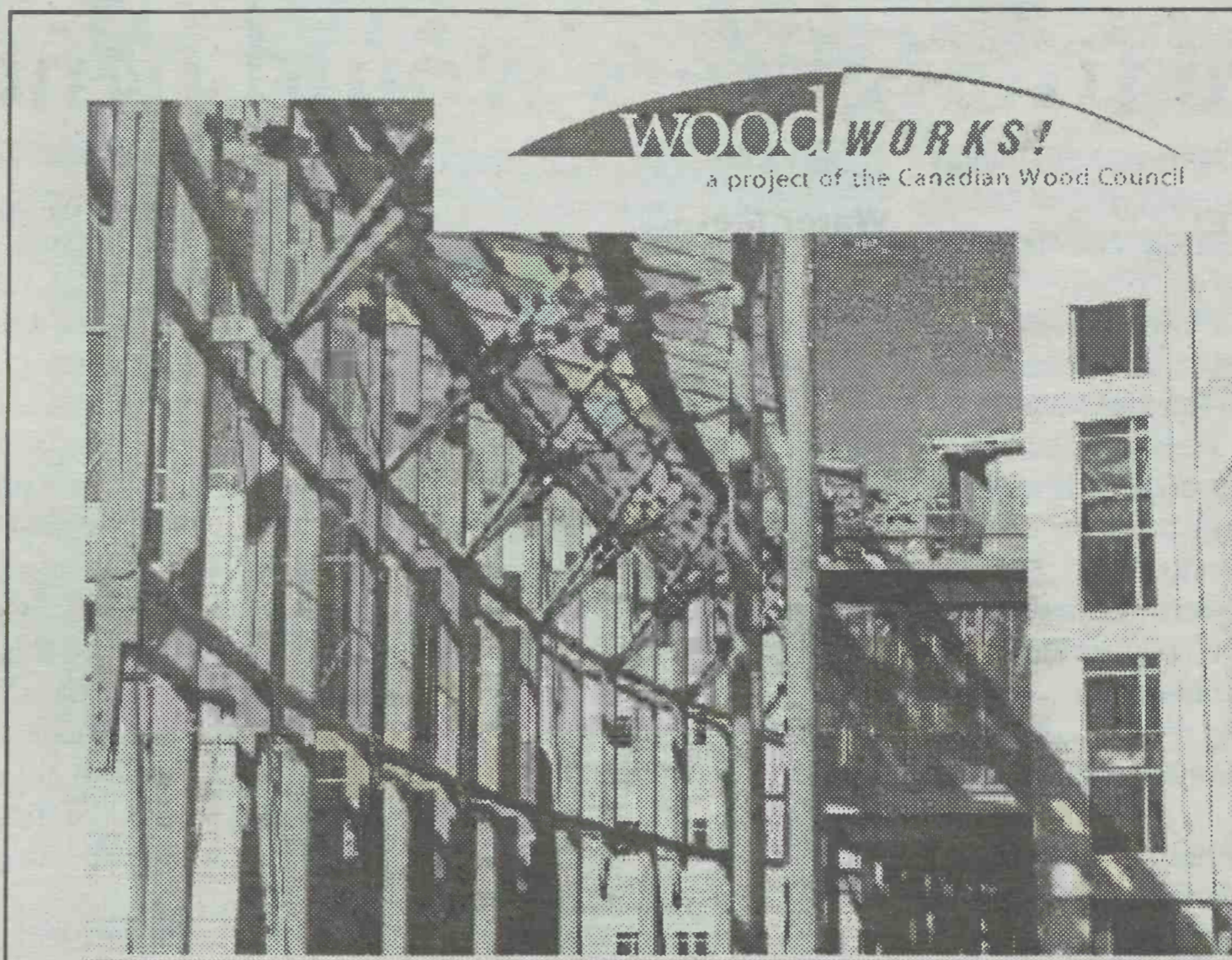
"At that time we were looking at the pollution in the river where we draw our water. And we said, 'Well, we'd better make sure that we're not polluting our own ground water with our landfill.' And so we created that kind of awareness that, 'Let's take a look at the quality of our ground water.' And so that gave some comfort to the community that we were not only trying to protect our community from outside pollution, but we were now trying to show by example that we are protectors of mother earth as well, and taking a proactive stance."

While the heritage centre has been very involved in waste management issues, Jacobs stressed that the responsibility for waste management on Walpole Island doesn't lie just with the centre, but with the community members as well.

"It's a very community-based group and we aren't successful unless the community gets behind our work. So that's why we designed the manual where every sector of the community has a responsibility and this is how you can get involved. And that's been our success here. It's not a government program, it's a community-based program," he said.

"We've been doing this landfill and waste management for a long time and now it's not just pointing the finger and saying it's the other communities that are responsible for waste and all this pollution, we can make a difference ourselves. And we've been able to get a lot of community support for projects. From waste management, that led to the ground water study. In the event that we ever had to turn to ground water as our source of drinking water, we had to make sure that we weren't polluting it ourselves. We've got a monitoring program ... we're worried about agricultural run-off. It just goes on and on, and the community, I think we're appreciated in the community, that they know that there's the government watchdog, but there's also the community participation and environmental responsibility."

(Continued on page 5.)



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## Manual provides guidance

The people at the Walpole Island Heritage Centre know a thing or two about garbage, and they're willing to share their knowledge with other First Nations communities.

Concerned about the way garbage was being dealt with on Walpole Island First Nation, the centre conducted a waste management study. They took what they learned and used it to improve waste management in the community. But they also used it to create a waste management

manual, so other First Nations communities across the country could benefit from their efforts.

The Waste Management Manual For First Nations has a break down of how different groups within First Nations communities can work to improve the way waste is handled, from chief and council and managers to Elders, individuals and families.

The manual covers everything from reasons why garbage shouldn't be burned, to the mini-

mum requirements for a safe dump site, to suggestions of how to create a waste management system that is safe, convenient, and saves money in the long run.

Common problems, like how to deal with hazardous wastes and large items, like old appliances and furniture, are addressed, along with suggestions as to how to manage dump sites to ensure people from outside the community aren't dumping their garbage there as well.

(Continued on page 8.)

## Individuals make the difference

(Continued from page 4.)

One sector of the community in particular—youth—has taken waste management to heart, and has really made a difference, Jacob said.

"We found that the youth were our real role models. They went home and said, 'Mom and Dad, how come you're not recycling that?' And they became our real ambassadors of change with waste management."

Since the waste management manual was completed, representatives of the heritage centre have been invited to other First Nations to talk about their experience and to give them first hand information and let them talk to the people involved.

"And that was part of our original project, is that we always try to share our experience with other First Nations," Jacobs said. "What we try to do is find community-based solutions. And that's why we designed it, how everybody has a responsibility to deal with waste management. It's not just a government issue. It's not public works. Everybody can get involved in improving how waste is managed in our community."

While the manual is based on the experiences of Walpole Island First Nation, no one expects other First Nations to try to duplicate exactly what Walpole Island did in addressing its waste management issues.

"The end result for each community is based on what they want and what their needs are. So that's what we try to say, just use our examples as case studies, but apply it to your circumstances," Jacobs said.

Through its work, the centre also tries to show that it doesn't take a lot of resources to begin making a difference in the way a community deals with its wastes. In fact, sometimes all it takes is for one person to get the ball rolling.

"Everybody says, 'Well, what can we do about climate change? What can we do about this? We're just one person. And so we tried to show by example that one person can make a difference,'" Jacobs said.

"My advice is we're in control of our own habits, so I would suggest that we look at what we can do individually and what your individual household

can do. And once you feel good about that, then develop small focus groups with other households saying we can do this as a group of individuals. And then others in the community say, 'Hey, what are they doing over there. We can do that to.' And eventually embrace the whole community," he said.

"Communities want to be involved. They don't want to just be told not to do things. They want to be told how to do things."

Thanks to the credibility and capacity the heritage centre has developed through its work on environmental issues, the centre has been able to take on other projects, including climate change work with Natural Resources Canada, and training for Indian Affairs on the Canadian Environmental Assessment Act. The centre has also been able to expand its focus on its own waste management beyond the boundaries of the community, focusing also on the situation within its traditional territory.

"We're now engaged in agreements and work with landfills in our traditional territory where we're monitoring the way in which toxic landfills are being managed. And we're doing it for environmental reasons, but we're also doing it as an opportunity that might lead to mutual benefits. That's a huge step," Jacobs said.

"When I said to start small, we started small with individuals and households, and now we're engaged in impact/benefit agreements with Ontario's largest toxic landfill. So we can do it, and we've shown that we can."

For more information about the Walpole Island Heritage Centre's waste management initiatives, visit the centre's Web site at [www.bkejwanong.com](http://www.bkejwanong.com), or e-mail Dean Jacobs at [heritage@web.net](mailto:heritage@web.net).



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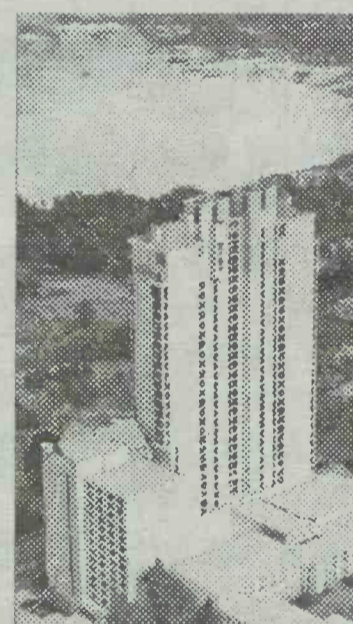
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## Fire service needs standardizing

(Continued from page 3.)

While having qualified personnel on board is one part of the fire fighting equation, the other is having the equipment necessary to do the job, and that too is a factor that varies from one First Nation to the next.

As Littlechild explained, the money for fire services on First Nations comes from two sources, funding from Indian and Northern Affairs Canada (INAC) and band funding, with both varying from community to community.

In Siksika's case, the First Nation's growing prosperity as a result of its oil and gas ventures have translated into a bigger budget for fire services, Littlechild said, with an annual budget of close to a million-and-a-half dollars, "which is quite a healthy budget, it don't matter where you're from."

While the situation at Siksika is at one end of the spectrum, other First Nations find themselves at the other end. Whether for convenience, economic considerations or other reasons, some First Nations have chosen to rely on neighboring municipalities to provide fire services or to supplement on-reserve services, either through contracts or mutual aid agreements.

This might be the best bet economically for First Nations communities in close proximity to municipalities willing to provide fire services, and where the number of fire calls traditionally aren't very high, Littlechild said. In such situations, the circumstances under which the outside departments are to be called, and who has the authority to call them, must be spelled out clearly to avoid problems.

He cited a situation that occurred on Siksika before he became fire chief, when outside departments came in to help contain a grass fire.

"It took two days to supposedly control, which is beyond my belief," he said. "But anyways, the total bill for that was \$145,000. Now these other departments saw the smoke,

they came in, offered their help. Unfortunately, they didn't have anybody trained here, or anyone to say no, we can do this ourselves, or no, we don't really need you to sit there. The bill just ran up because they expected Indian Affairs to pay for it. Or they expected the band to pay for it, somehow, magically. Now out here, Indian Affairs paid for a majority of it, but not all of it.

"That's happened in Hobbema [Alberta] too," said Littlechild, who was fire chief with that community's Maskwacheesihk fire department before making the move to Siksika.

"People came just because they saw the smoke. And unfortunately they have this false image that, well, Indian Affairs will pay for it. Well, they won't always pay for it. And then the band's stuck with the bill. And if the band doesn't have the money, and if there was no proper procedure in place to even call out these outside agencies, it comes down to who's responsible for it," he said.

"You've got departments coming out just for the fact that they see some smoke and they see a dollar sign ... as soon as they come, the meter starts running."

While in some cases outside departments might be responding to fire calls on First Nations to make a profit, there are also cases where the outside help is legitimately needed. Such a situation arose on the Kehewin Cree Nation in Alberta during the spring of 2002, when a forest fire threatened the community. At the time, the First Nation didn't have the equipment that was needed, and the fire department from nearby Bonnyville came in to help battle the fire, which took four days to get under control.

Gordon Youngchief is fire chief for Kehewin. He said that, since the fire, INAC funded the purchase of two new fire trucks, along with other equipment specifically for fighting grass fires. The new equipment replaces the

old trucks the department had been using, which were more than 20 years old.

While funding for new equipment has been there, what hasn't been is the money needed for the band to pay the Bonnyville fire department for their services in fighting the 2002 fire. Until the bill is paid, Youngchief said, Bonnyville won't be responding to any fire calls from Kehewin.

"I don't blame the fire chief here because we owe them quite a bit of money, and we're still waiting for the department to forward that money so we can pay these guys off."

The amount owing is more than \$12,000, Youngchief said.

So far, the lack of fire services from Bonnyville hasn't been a factor, and the fire chief hopes it doesn't become one.

"I've been very fortunate, I haven't had any big fires all summer, and no structural fires so far. Right now I've got the equipment that I can use against it, new equipment. But a big, major fire again like we had a couple of years ago, I'm going to be in trouble again," he said.

## Situation urgent

(Continued from page 1.)

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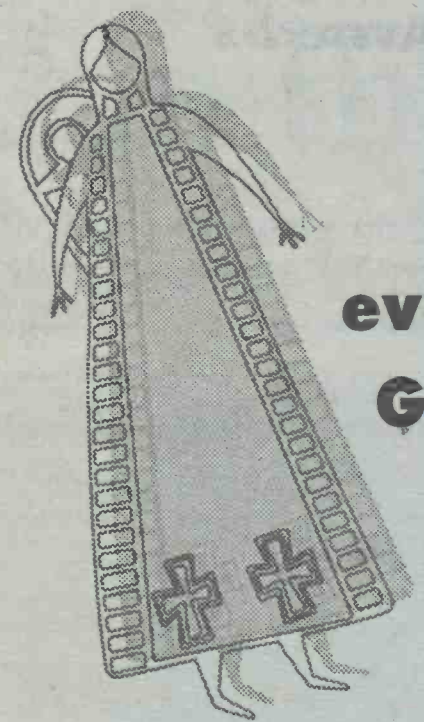
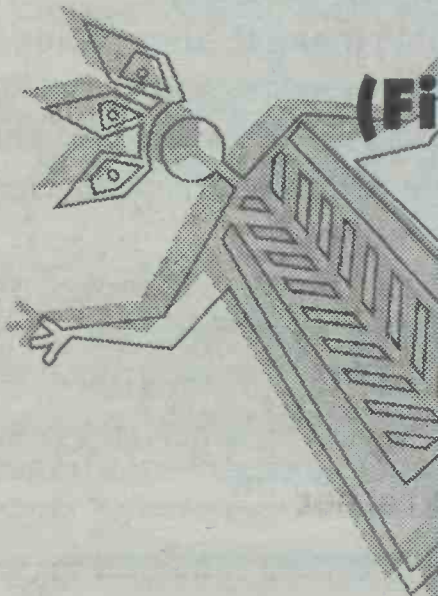
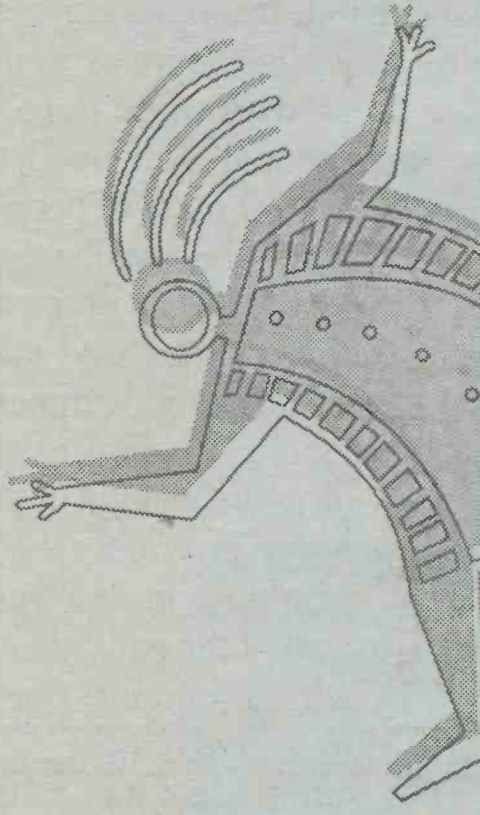
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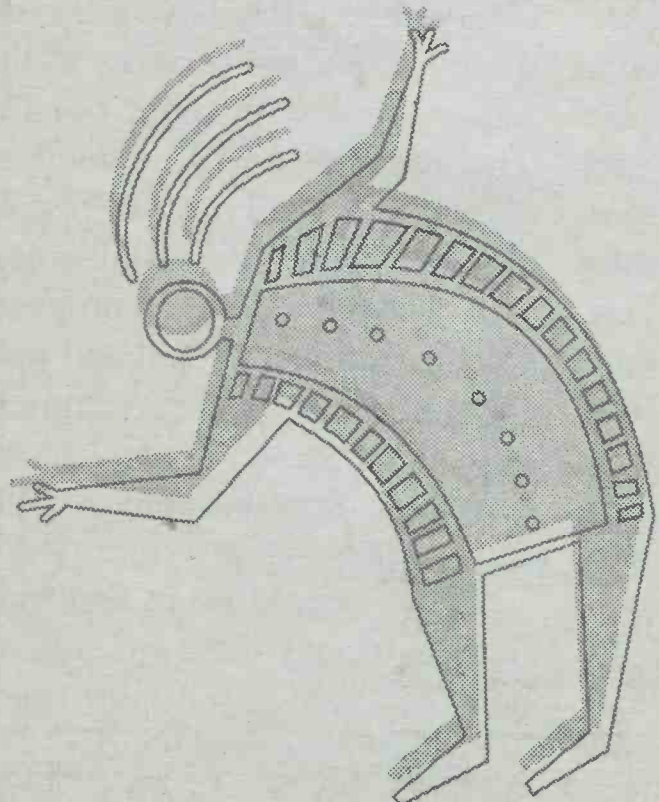
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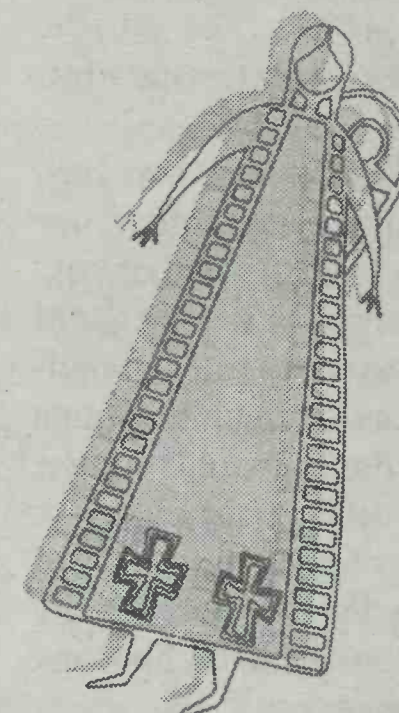


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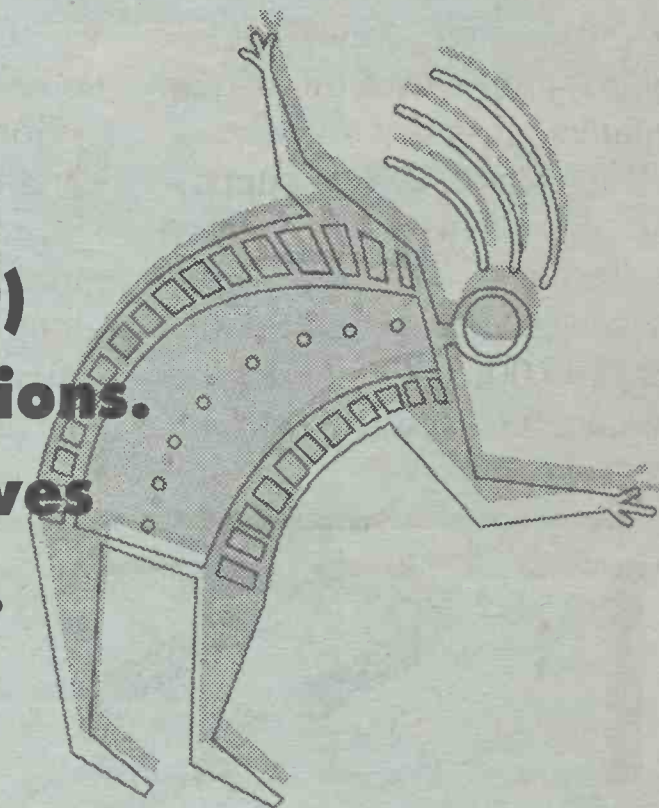
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## To have or have not—that raises the questions

The gap between the have and have not communities in Canada is growing wider. Just ask Kelly Candy of 3C Information Solutions. He's been studying and pondering the situation for a while now.

3C is a Métis owned and operated information technology company in Edmonton handling everything from wireless communications to software development. He's studied a number of Aboriginal communities and says as time marches on, the have not communities fall farther behind.

Candy was recently involved in a study of the technology use in the five bands that make up the Lesser Slave Regional Council. The study rated the following areas on a scale of one to five: technology access, (the infrastructure), technology in learning, technology in the society (everyday life), technology in the economy, and technology in governance.

"We talked to people in band offices and businesses, the community members. We had a set of questionnaires we got them to fill out. Just a statistical group from each section. We had a fellow go up and he spent five days, one day with each band, doing that and he collected all the results and brought them

back and we did the analysis on that."

What Candy discovered was the lowest score by far was in the network infrastructure area.

"The network infrastructure is so low because the majority of the band areas are serviced only through dial-up services and the phone and cells [services] are that great. Cell coverage is pretty poor. You know, they are pretty remote locations for the most part."

What he said the community is lacking is the high-speed broadband service and that is putting communities, especially remote communities, behind the eight ball.

"Because you don't have access to what is called broadband infrastructure, the results are you can't take advantage of the same sorts of information that other groups that do have access to broadband have access to," said Candy.

"So, for example, teachers teaching in a school in a First Nations community may not have access to the same level of resources as somebody teaching in a community that has broadband access. And that would be things like downloading a video about, maybe, about World War II, being able to use resources on the

Internet to have the students go and research subjects, scientific experiments, that sort of thing."

Candy says what happens is other communities who do have access to this high-speed infrastructure are so used to what they have they are pushing to get to the next step.

He said there are efforts being made to close the gap. The Alberta government has committed, through their Supernet program, to bring at least one high speed point of presence, or POP, to each First Nation community in the province.

"Then the big question is, how do you get it from that point of presence to people's houses, to businesses, wherever. That's the question that becomes the most meaningful one, is how do you get it to these other places in some kind of meaningful manner?"

There are no easy answers, Candy said.

"Some of the factors that really influence that is that you are talking about bringing in services and trying to make a business case for communities that are typically very low population, and very spread out. So it's not like trying to connect to downtown Calgary, where you have 200,000 people within a one-kilometre radius or some-

thing. We're talking about much, much lower. So the cost per person in order to support the infrastructure needs to be high. But, of course, you are talking about people who are not high-income people. So how do you balance the fact that you need to have a high monthly cost to support the infrastructure, but you don't have the resources to be able to do that? So you need something in between that's going to even that out."

Candy, in conjunction with the Lesser Slave Lake Regional Council, which is a non-profit organization, may have developed a plan.

"One potential opportunity is to try to collect together as many bands as possible into one umbrella, so that if you are a company that's providing them serv-

ices, you can subsidize those smaller bands that have less people by providing services in the larger areas with more people. The idea is that you need to achieve a critical mass of people to make that service sustainable."

3C has put together a proposal for the national broadband task force of the federal government with the regional council to set them up with as an operator of the Internet service provider (ISP).

So, 3C would go in and train them to use all of the equipment, and they will essentially operate it for those five bands.

"That same idea has been talked about, expanding it on a provincial scale, or even larger, to try to make it possible for Aboriginal communities to take control of themselves and run their own ISPs."

## Garbage guidance

(Continued from page 5.)

Tips for how individuals can help the garbage situation by employing the "3 Rs"—reduce, re-use and recycle—are also included in the manual. It also has a section geared to teachers, providing them with ideas of how they can get their students thinking about garbage, and of how they can help address waste management concerns by find-

ing alternatives to just throwing things in the trash.

The manual also includes a list of other resources on waste management for people wanting more information and advice on the subject.

The Waste Management Manual For First Nations is available online at [www.bkejwanong.com/wasteman.htm](http://www.bkejwanong.com/wasteman.htm).

## Yet an

Every year, lists of "unreported" stories come out. These stories that made the back of newspapers or newscasts where, but were overlooked by the major news media. Either way, someone these "under-reported" stories needed more attention.

Most of these lists don't get more attention. They're, say, alien abductions, the conspiracy theory on the death of Princess Diana or the secret by certain people to dominate the world. It can get weird.

Some lists, however, highlight serious gaps in news coverage. They identify the under-reported tragedy experienced by millions of refugees in Liberia, Leone and Guinea. They draw attention to the slowly melting Pacific Island nations due to global warming. They mention 14 million people around the world died last year from tuberculosis, malaria, and other sickness—all this with hardly a mention in the news.

Closer to home, the Ca

## Socia

Dear Tuma:

My question is about a band residency bylaw. I know, lately in many First Nations communities there seems to be a steady influx of non-Native people living up residency on our so-called Indian reserves.

If these non-Natives who have band Indian status have no other viable reason to be living in the community, can the band council adopt a bylaw that would require them to reside there with certain conditions? I'd like this bylaw to deal with keeping the peace, no selling drugs or bootlegging, no marrying band members, etc. A bylaw should have individual members reapply yearly to the band council for a binding contract.

## Can th

In the days of transition, Prime Minister Jean Chrétien and Prime Minister Paul Martin there floated a rumor that the prime minister might appoint an Indian minister of Indian Affairs.

Such a possibility raised a host of questions. Does the prime minister want to totally reconstruct the federal government's relationships with Indians, and with Aboriginal people? Does the federal government, from the prime minister on down, want to initiate a process of genuine renovation? How Canada interacts with the people who were here first?

If the motive for appointing an Indian minister of Indian Affairs is to boldly go where no legislation or policy has gone before and fundamentally redefine a lopsided relationship, this idea could be worth serious consideration.

Here we can recall notable previous failures of govern-

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Questions

you can subsidize those bands that have less people providing services in the areas with more people. The idea is that you need to have a critical mass of people that service sustainable." The idea was put together a proposal for a national broadband task force. The federal government is going to set up a regional council to set up with as an operator of the service provider (ISP). The council would go in and train people to use all of the equipment, and they will essentially operate those five bands. The same idea has been about, expanding it on a national scale, or even larger, to make it possible for local communities to take care of themselves and run their own ISPs."

Dance

alternatives to just throwing it in the trash.

Manual also includes a manual for people wanting information and advice on waste management.

For First Nations is available online at [www.okejwanong.com/online.htm](http://www.okejwanong.com/online.htm).

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Solution

[ strictly speaking ]

# Yet another "under-reported" stories list

Every year, lists of "under-reported" stories come out. They're stories that made the back pages of newspapers or newscasts somewhere, but were overlooked or ignored by the major news media. Either way, someone decided these "under-reported" stories needed more attention.

Most of these lists don't deserve more attention. They're about, say, alien abductions, the latest conspiracy theory on the death of Princess Diana or the secret plan by certain people to dominate the world. It can get weird.

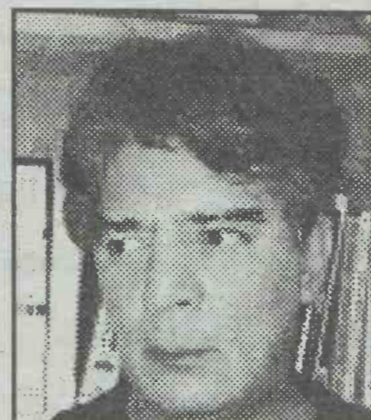
Some lists, however, highlight serious gaps in news coverage. They identify the under-reported tragedy experienced by millions of refugees in Liberia, Sierra Leone and Guinea. They draw attention to the slowly sinking Pacific Island nations due to global warming. They mention that 14 million people around the world died last year from tuberculosis, malaria, and sleeping sickness—all this with hardly a mention in the news.

Closer to home, the Canadian

news media ignores or overlooks some stories too. Occasionally, they include stories about Aboriginal peoples. But there's no list concentrating on under-reported Aboriginal stories. Too bad. It might be enlightening.

The Dudley George story would have made this list for years. George was an unarmed man killed in 1995 at Ipperwash Provincial Park in Ontario. "The-only-good-Indian-is-a-dead-Indian" attitudes apparently infected the highest levels of the Ontario government. The Ontario Provincial Police seemed obliged to wage war upon Native demonstrators with deadly force. The story might have been covered up, but for a couple of Toronto Star reporters who refused to let politicians off the hook.

Any list of under-reported Aboriginal stories should identify corporate or government irresponsibility, abuse of authority, decisions by those in positions of power or influence that cheapen the lives of Aboriginal peoples, even if those responsible are Aboriginal peoples themselves.



## MEDIUM RARE Dan David

In no particular order, here are some suggestions.

1. A Web site (<http://www.MissingNativeWomen.ca>) reminds people of the "approximately 500 First Nations women missing in Canada, mostly from our western provinces, over the past 15 years."

Some of these women were prostitutes, but most were just poor, homeless and vulnerable. What they all seem to have in common is society's disdain for "disposable" people. The media seems to consider news about missing Aboriginal women routine—regrettable, but ultimately avoidable.

If the work is so dangerous, why don't these women just get off the

streets? Is it news when Aboriginal women go missing all of the time? Both attitudes conspire to ensure that stories about missing Aboriginal women are ignored.

Many of the 61 women listed as missing or murdered from the streets of East Vancouver, and ignored for years by the media and police, are finally recognized with the arrest of Robert William Pickton. He's now on trial for the murder of 22 of these women.

However, some worry that the Pickton trial will divert attention from the hundreds of other missing Aboriginal women across Canada. No one, including Aboriginal journalists, pays much attention to them.

2. There are more Aboriginal

children today in the custody of provincial child welfare systems across Canada than there ever were during the height of the "Sixties Scoop."

Aboriginal children are increasingly removed from their families, communities and societies, despite well-researched consequences to those Aboriginal communities and their children. Recommendations by judicial inquiries for alternatives to institutionalization are ignored. Aboriginal child welfare organizations—under-trained, understaffed, under-funded, overloaded and sometimes undermined—haven't stemmed the tide.

Yet both Aboriginal and non-Aboriginal journalists pay little attention to this scandal.

3. One study of sexually exploited children in a western city finds that about 90 per cent of child prostitutes, some as young as eight years old, are Aboriginal. The story hits front pages, prompted by release of the study, and then disappears.

(see Under-reported page 20)

# Social problems not solved by bylaws

Dear Tuma:

My question is about a possible band residency bylaw. As we know, lately in many First Nation communities there seems to be a steady influx of non-Natives taking up residency on our so-called Indian reserves.

If these non-Natives without band Indian status have no justifiable reason to be living in our community, can the band council adopt a bylaw that will let them reside there with certain conditions? I'd like this bylaw to deal with keeping the peace, selling drugs or bootlegging and marrying band members. The bylaw should have individuals reapply yearly to the band, and sign a binding contract that if



## PRO BONO Tuma Young

they breach any of the conditions they will be banished? Do any of these suggestions violate the Canadian Human Rights Act?

*Watered Down Indians*

Dear Watered Down:

I'm not so sure that under your proposed residency bylaw, I would be able to live in your community. Your question, boiled

down, is What powers does the band council have in determining residency in a First Nation? The other stuff is really your frustration with what is happening in your community.

The band council has the authority under section 81 of the Indian Act. This section states "The council of a band may make bylaws not inconsistent with the

Act or with any regulation made by the Governor in Council or the Minister for any or all of the following purposes..." The Act specifically goes on in section 81 (p)(1) and identifies "the residence of band members and other persons on the reserve;" and (p)(2) "the rights of spouses and children who reside with members of the reserve..."

The band council can make a bylaw dealing with all of the items you wrote about, but remember, a bylaw is not law until the Minister of Indian Affairs approves of it. A bylaw dealing with all of your suggestions will probably not be approved by the minister, as it would be going above and beyond the authority of the band or is a viola-

tion of natural processes of law (i.e. violation of human rights). Even if the minister were to somehow approve of it, it still would be subject to challenges under the Canadian Human Rights Act or in the courts.

The last thing to remember is the impact of the Indian Act and Bill C-31 on our communities. Many folks who are not legally defined as "Indian" are often more "Indian" than those who are. There are only a few families that have not been touched by the loss of status and the right to live in their home communities. Thus, creating a residency bylaw to try to deal with social problems is not the answer.

(see Problems page 24.)

# Can this be one giant leap for Indian-kind?

In the days of transition from Prime Minister Jean Chrétien to Prime Minister Paul Martin, there floated a rumor that Martin might appoint an Indian as minister of Indian Affairs.

Such a possibility raised a couple of questions. Does the new prime minister want to totally reconstruct the federal government's relationships with Indians, and all Aboriginal people? Does the federal government, from the prime minister on down, want to initiate a process of genuine renovation of how Canada interacts with the people who were here first?

If the motive for appointing an Indian minister of Indian Affairs is to boldly go where no legislation or policy has gone before and fundamentally redefine a lopsided relationship, this idea could well be worth serious consideration.

Here we can recall previous failures of government

white papers, parliamentary committee studies, federal policy reviews, and a library of reports on specific issues (such as the Penner Report) named for people who headed the task forces. Then there was the Royal Commission on Aboriginal Peoples, of which so much was expected and so little delivered. The archive shelves of government are loaded with the weight of such work, made heavier by the dust they've gathered after their production.

Many of these reports, reviews, and commissions made forays into specific problem areas. Some were attempts to design a "road map" to better serve the interests and needs of Aboriginal people in Canada. Most essentially failed to fix what ails the system, which requires Aboriginal people to conform to structures and processes alien to them in order to be connected politically and financially



## NASIVVIK Zebedee Nungak

to federal funding sources.

Now, this revolutionary-sounding idea has surfaced in the course of a change in government administration: an Indian as minister of Indian Affairs? It is a thought worth pondering. It wouldn't be like appointing an environmentalist to be minister of Environment, or an industrialist as minister of Industry, neither of which are ministries devoted to a specific collective of people.

A government branch devoted to Indian Affairs has existed in Canada since 1755, in the days of British North America.

Throughout its existence, however, Indian Affairs is a department that has never broken out of its original colonial design. The next transformation of this department ought to be based on definitions designed by the people it's supposed to serve.

In the course of such a reform, the Indian Act could be dismantled and replaced with something invented with the intensive involvement of Canada's Aboriginal people. A Department of First Nations and Treaty Affairs can be established, perhaps with an obligation to be headed by a First

Nations minister.

Simultaneously, Canada can refine its attitude toward its great Arctic endowments by establishing a separate Department of Inuit and Arctic Affairs. Inuit Affairs has always been an odd appendage, which the government never knew where to properly place, so relegated to recesses convenient to the bureaucracy of the Department of Indian Affairs. The Inuit and the Arctic are a distinct part of Canada, highly deserving of a department created just for them.

Then there are the Métis, who are connected to the federal authority by a minister designated as "interlocutor". They are recognized in the Constitution as one of the three Aboriginal peoples in Canada, and are entitled to determine how the federal government relates to them.

(see Relationship page 24.)

[ strictly speaking ]

# Most warts will heal by themselves

Warts are common on humans, toads, and many animals. Warts in humans are caused by a virus called the human papilloma virus (HPV).

## Common skin warts

Warts are most common in children aged 12 to 16 and affect about 10 per cent of them. Most warts on kids are found on the hands, feet, and face. Teens and adults are more likely to have warts on the genitals and anus.

Warts may look like rough bumps on the skin, some look like little fern plants, and some are flat. Warts on the soles of the feet are called plantar warts and they can become hard from walking on them. Plantar warts can hurt.

The wart virus enters the body through small cracks or cuts in the skin. You must come in direct contact with the wart virus for it to infect you. Once the virus is in the body, it can grow si-



## MEDICINE BUNDLE

Dr. Gilles Pinette

lently for one to six months before it appears as a wart on the skin. Some warts can take up to three years to appear. Warts that appear on one area can spread to a neighboring area of skin. For example, a wart on one finger can spread to the next finger.

People with a weakened immune system have a greater chance of getting warts. People taking immuno-suppressant medications, cancer therapies, or with diseases that affect their immune system (e.g., HIV) are at higher risk of getting warts. Warts

are less common in black people.

### What next?

Don't worry. Most warts go away without any treatment at all. In children, half of all warts disappear in a year, and two-thirds are gone by two years. With the exception of some plantar warts, most warts don't hurt or cause any problems, so the best treatment may be to watch and wait. Unfortunately, there is no good way of predicting who will fight off their own warts without treatments.

### Genital warts

Genital warts need to be con-

sidered differently than other skin warts. The virus that causes genital warts (HPV) can cause changes to the cervical tissues in women. These changes can lead to cervical cancer. Women with genital warts will need to have these treated by their family doctor or gynecologist. Women can sometimes pass the wart virus to their newborn during childbirth. Men with genital warts should also be treated to prevent spread to others through sexual contact.

### Treatment

Over-the-counter wart cures use chemicals that kill the virus and these methods work for some people. Most doctors will use liquid nitrogen or a similar chemical to freeze the warts and kill them. Some doctors also use a special instrument to burn the warts off the skin and this is equally effective. Most skin warts will disappear with one or two treatments, but plantar

warts sometimes need many treatments for a cure.

### Prevention

Since the wart virus is everywhere, it is pretty hard to prevent exposure to it. However, public showers and swimming pools are common places to be exposed to the wart virus. Wearing sandals in the shower or poolside can prevent this exposure. Wearing condoms can prevent the spread of genital warts.

*This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above.*

*Dr. Pinette is a Métis family physician in Manitoba. Contact Dr. Pinette at [pinette@shaw.ca](mailto:pinette@shaw.ca).*



**Recommends:**  
*Guns, Germs, and Steel: the Fates of Human Societies*  
By Jared Diamond  
Random House—1997

Bold new theories of history often come not by answers, but by posing questions thought to ask.

In *Guns, Germs and Steel* leading author Jared Diamond

# Staying true to traditions can improve health

Is our culture important to our health as Aboriginal people? What does being healthy mean to you?

For most people it means being able to do the things you love to do, caring and sharing time with those you love.

As a registered nurse, I am interested in my health, the health of my family, the health of my community and the health of my nation. My training as a nurse has introduced me to the idea of holism. For many Aboriginal people who are interested in traditional teachings, holism means the medicine wheel.

The medicine wheel shows us that there are four parts to health and they are all connected.

I remember crying when I was at a nursing conference eight years ago and I was given the teachings of the medicine wheel by a group of Elders. I cried because they shared these teachings in English.

I had only heard them in our language (Saulteaux/Ojibway) and I could not understand with my mind because I do not know my



## GUEST WRITER

Laurie Dokis

language. I did understand with my heart and this unleashed many emotions for me.

The most important message I received through these teachings was that our health as Aboriginal people is directly tied to our connection with our languages and our culture.

Our language, our ways of knowing, our culture, have been passed from generation to generation for thousands of years in our communities. Much of this knowledge has been lost through what we know as colonization.

Colonization forced our grandmothers and grandfathers not to speak their languages, charged them as criminals if they practised

their healing ceremonies, and caused sickness, disease and death for many who were forced to live a life that was not natural.

For the most part, non-Aboriginal health care professionals provide health care services in our communities. These helpers work from what is known as a "biomedical" way of knowing, which focuses on curing diseases through surgeries or medicines. This way of knowing has not been successful in our communities because there is more to health than lack of disease. We must also look at the causes of disease and sickness in our communities. These causes are linked to the loss of our economies, our societies, our land, and our culture.

Our leaders are working at a national and international level to ensure that our Aboriginal and treaty rights to health are recognized and affirmed. We must work at an individual, family and the community level to have these rights recognized so that we can rebuild the health of our nation.

How can we do this? It begins with you and your family. How do you honor your culture? Do you have respect for traditional teachings and those people who hold these teachings? Do you seek them out for your emotional, mental and spiritual health or do you just go to the nurse or doctor for your physical sicknesses? Do you look at other areas of your life that might be causing your sickness or the sickness of loved ones?

We must be responsible for our own health and we must also ensure that those who are helping us (the health care workers) are also responsible for knowing that we do have our Aboriginal ways of knowing about health. As we re-learn and trust that knowledge, we are

more willing to share that knowledge with others and we can work together—the people, our leaders and the health care providers—to ensure that culture is part of the delivery of health care services in our communities.

Culture is not taught in school or in books. Aboriginal culture is complex and always changing because as individuals, families and communities we see culture through our own eyes. No two eyes see the same thing. What we do have in common is our desire to walk this path of learning where our culture shapes our identity and self-esteem as Aboriginal peoples.

When European peoples first landed in this country they saw strong, proud people. We knew who we were and we had a place in the world. It is up to us individually, as families and communities to reclaim that place in the world and stand strong, proud and healthy.

*Laurie Dokis, RN, NP(EC), BScN, is a member of Dokis First Nation in Northern Ontario.*

# Put your best foot forward with radio stations

In this issue, we share some of the concerns identified by Aboriginal radio broadcasters when dealing with Aboriginal music and musicians.

The Inuit experience at CBC North is particularly unique.

The Iqaluit network broadcasts to 50 communities in the Inuktitut language. Typically, a one-hour talk show would air about four songs selected by the individual announcers, said William Tagoona, a CBC North producer based in Kujuaq, Que.

CBC North will air any and all Inuit music provided it is well recorded. Gospel music is the preferred genre, followed by country, translated and performed in Inuktitut. Language preservation is paramount.

There are three CD manufac-



## MUSIC BIZ 101

Ann Brascoupe

turers that specialize in Inuit music. Still, Inuit music is difficult to find. Private stores are beginning to fill the distribution gap.

David Deleary is the music programmer at Aboriginal Voices Radio (AVR) in Toronto. AVR airs every genre of music, but not lyrics laced with obscenities or that promotes violence towards women.

Deleary said he gets his share

of music submissions that lack proper labeling where songs are not numbered or identified. He also bemoans the lack of songwriter credit and copyright notification on the material he gets. He is concerned with the quality of the products, and suggests real attention be paid to the mix. He suggests spending extra money to get the job professionally mastered.

David McLeod is NCI Radio's

general manager in Winnipeg. NCI can be heard in most of Manitoba. NCI's experience has been that the most polished recordings don't necessarily make the biggest hits. Sometimes, a song's popularity may be based on the use of language, traditional rhythms, or community connection. McLeod says there is a "Native hit sound" that is difficult to define. The hit song may be big

within the Aboriginal community, but may not work within mainstream. Once a song is a hit, the challenge then becomes, much like in the north—distribution and representation.

Single releases are common because of limited funds. Limited funds often result in limited copies of the release and the lack of a distribution network.

(see Air play page 18.)



## Where's Drew?

Don't worry. He's been temporarily moved to our Canadian Classroom page. His column this month raises some interesting questions for discussion. See page 25.

**Recommends:**  
*The Hero With A Thousand Faces*  
By Joseph Campbell  
Princeton University Press  
Commemorative Edition—1949

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*Dokis, RN, NP(EC),  
a member of Dokis First  
a Northern Ontario.*

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# 's Drew?

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**Don Kelly**  
— Director of Communications,  
Assembly of First Nations

**Recommends:**  
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By Jared Diamond  
Random House—1997

Bold new theories of history, science and nature often come not by answering complex questions, but by posing questions so simple no one thought to ask.

In *Guns, Germs and Steel*, Pulitzer-prize winning author Jared Diamond starts with a simple

question: Why is it that the Europeans were able to come over and “conquer” the New World instead of First Nations going over and conquering Europe? In answering that question, Diamond offers a new theory of human development that is as broad and sweeping as history itself.

*Guns, Germs and Steel* presents a rigorously argued and comprehensive theory about the evolution of human societies that demolishes archaic notions of racial superiority and, in doing so, embraces an implicit but compelling message of respect for all peoples and all cultures.

**Eden Robinson**  
—Writer



**Recommends:**  
*My Name is Seepetza*  
By Shirley Sterling  
Douglas and McIntyre—1992

“Sister Maura asked me what my name was. I said, my name is Seepetza. Then she got really mad like I did something terrible. She said never to say that word again. She told me if I had a sister [nun] to go and ask what my name was . . . She said it was Martha Stone. I said it over and over.”

Twelve-year-old Martha Stone, a N'laka'pamux girl, keeps a journal of her Grade 6 year at the Kalamak Indian Residential School in the 1950s.

Wry, homesick and hungry, Sterling's narrator has always reminded me of a Native Anne of Green Gables, even though Martha herself would not appreciate the comparison.

This is a book I go back to when I need to remind myself of the power of a dark story told with gentle humor. Sterling has been promising a sequel for more than a decade, so if you know her, phone her up and bug her about it because I can't wait to read the next one.

## EXTRA

**Herbie Barnes—Actor**

**Recommends:**  
*The Hero With A Thousand Faces*  
By Joseph Campbell  
Princeton University Press  
Commemorative Edition—March 2004

This book explains storytelling in such a clear

way, showing how every culture tells the same stories only with different scenery and different characters, but how basically there are only a small number of stories.

The book looks at different religions, cultures, and people and that has always interested me. The book also is a must for any writer.



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[ rare intellect ]

# One man's story

*While the Locust Slept*  
—a memoir  
By Peter Razor  
Minnesota Historical Society Press  
200 pp; hc \$19.95 U.S.

It's not just another boarding school story, this book by Peter Razor. As a ward of the state of Minnesota, Razor truly lived it. He tells his survival story authentically, movingly, without any trace of self-pity. It is honest and it flows.

*While the Locust Slept* is a fine addition to the Native Voices series published by Minnesota Historical Society Press. They describe this series as “Native peoples telling their stories, writing their history.”

When I picked up Razor's book, I thought it would be another one of those heartfelt and intensely personal stories written by someone intent on publishing what was essentially his diary, a milestone on his healing road. I asked myself whether his writing the book was designed to distance himself further from a horrendous residential school experience.

Sometimes the act of writing accomplishes this for those who have suffered a lot, but from the point of view of an editor, sometimes personal stories are better left to the oral tradition, they are so badly written. Not to diminish the value of anyone's life experience, but when you put a personal account of your life out there for public consumption, how you deliver your message often becomes as important as the message itself. It's about marketing.

But Razor, a first time author in the wisdom of his years, amazingly makes his story as interesting as fiction. He has no need in his 70s to launch into a tirade of anger and blame. Readers will see the injustices committed against him for themselves. The language is plain. You think you know how the story will turn out, yet you still don't want to put the book down until you reach the end.

Razor's tale is the old but never worn out story about exceptional courage in the face of seemingly insurmountable odds, and about a man's determination to do more

with his life than just survive. Razor was born in Minnesota in the United States in 1930 and abandoned as a baby at the State Public School at Owatonna.

Not surprisingly, given his start in life, Razor saw his share of trouble as a youth. The state placed him as an indentured farm hand at the age of 16. He was abused, barely provided the necessities of life and had to deal with bullies at school and on the farm. Razor persisted in going to high school, even so, in his old worn clothes and often dirty, to achieve a goal his employer persistently tried to thwart.

The strength of this book is that it is a story of triumph, whereas many of these kinds of stories have sad endings.

Razor makes it clear that he did not leave all his troubles behind when he became an adult. To reclaim his identity, he has walked a hard road since leaving the old life.

In that walk, the member of the Fond du Lac Band of Ojibwa picked up his medicine a long time ago and embraced traditional values. He learned to craft drums, rattles, jingles and traditional clothing on the powwow trail.

He says he will never forget his painful childhood. Yet the reader is going to know that Razor has not only survived, he has become a model of hope for others who are struggling on their own to get past hard times.

The locust referred to in the book's title harks back to the sound of cicadas that Razor heard outside his boarding house window as a young boy. He learned that one locust species hibernated for 17 years before emerging into the world. It is facile to make obvious comparisons, but the book is well-named. The story is about Razor's own emergence as a confident human being, after a similarly long sleep.

Non-Native people who are trying to understand what the Native boarding school experience was really like and how it contributed to the loss of self-esteem among Indian peoples should read this book. There's no way they can miss the point.

*Review by Joan Taillon*

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*Renseignements disponibles en français.*

[ radio's most active ]



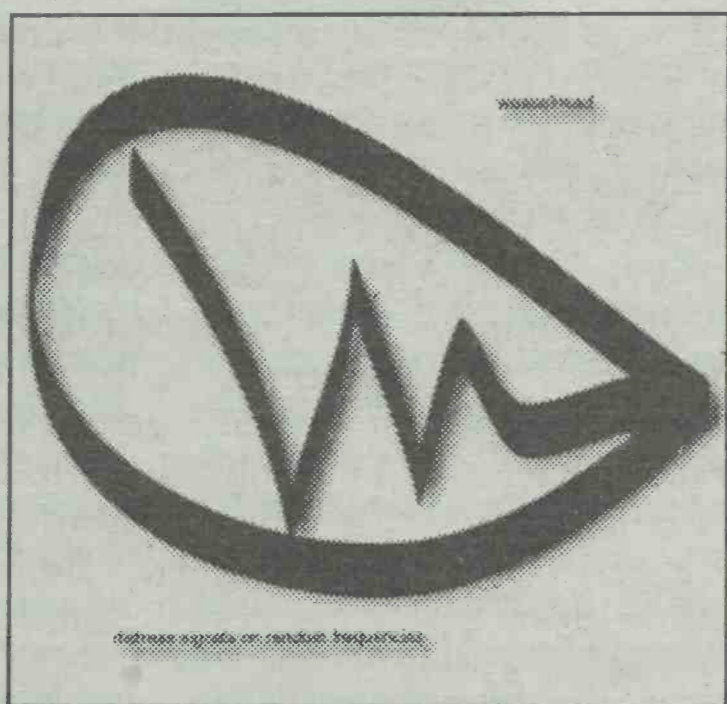
Artist—weaselhead  
 Album—  
 distress signals on random frequencies  
 Song—your invitation  
 Label—Independent  
 Producer— Wayne Restoule

The first CD from Ottawa-based weaselhead, distress signals on random frequencies, is like a favorite book—each time you return to it, you find a new reason to like it.

The band has been around since 1995, playing what its members describe as “a unique brand of experimental rock.” The current incarnation of the group features Mathieu Courchene on vocals, Paul Chabot on vocals and rhythm guitar, Noel Habel on drums and percussion, and Wayne Restoule on vocals, guitars, piano, keyboard and bass. Restoule also produced the album, and gets credit for both music and artwork.

There are nine tracks on the CD, each offering up a different listening experience, ranging from the techno-pop sounds of the track titled “young”, to the harder-edged track “blown in all away” that features an impressive guitar finale in the best rock tradition, to the simple, less is more approach to “undone”.

While most albums have at least one or two songs we tend to skip over or program out when we listen to them, weaselhead has succeeded in doing some interesting things with each song on this CD, both vocally and musically, that make each one worth revisiting.



# ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Jay Ross	Molanosa	Old Town
Rodney Ross	Proud Indian	Single
Tru Rez Crew feat. Lucy Idlout	I'm a Lucky One	Ain't No Turnin' Back
Jocelyn Michelle	Distant Thunder	Single
Mitch Daigneault	Close to You	Keep on Believing
Ashley Robertson	Cold Enough to Burn	Ashley Robertson
Crystal Anne	Sycamore Street	Single
Burnt	Message	Project 1—The Avenue
Bruce Bell	The Real Me	Single
Heritage	Your Love	Single
Eagle & Hawk	Mother Earth	Mother Earth
Donald Bradburn	From the Reservation	Single
Chester Knight	Cochise was a Warrior	Standing Strong
Aaron Peters	Hearts Most Wanted	Single
Martha Redbone	Underdog	Home of the Brave
Derek Miller	Music is the Medicine	Music is the Medicine
Teagan Littlechief	Vulnerable	Single
Gerald Charlie	Band Office Blues	Single
Kinnie Starr	Dreaming	Sun Again
Kimberley Dawn	My Spirit Flies	I'm Going Home

CONTRIBUTING STATIONS:



## Air play essential to performance career

(Continued from page 16.)

Recently, McLeod had a request by an artist asking if NCI could copy a song from his master CD to play on the air. NCI declined until the artist made copies available for sale and had a basic marketing plan in place. A hit song on Aboriginal radio can open doors to playing live performances, and it must be available to listeners interested in its purchase.

McLeod's also has advice for new artists when they are sending on

their material to be played on air. Send a short biography, a photo and any newspaper clippings about your work that have been published. These are the basics. A one page summary that contains information about the songs on your CD is also very helpful. Don't forget the contact information for people who represent you. You never know who is listening and who may want to book you on your next available date.

Don't be shy to phone a music

director to ask if your music will be aired. Be open to criticism, because it may be very helpful in your journey as an artist.

Al Standerwick is the director of radio at CFWE, The Native Perspective operating in Edmonton. CFWE goes to 58 communities in Alberta. Standerwick's philosophy is not to imitate mainstream radio, but offer programming that includes music not available elsewhere. Music from independent musicians make up a sizeable por-

tion of the playlist. The station's primary format is country, with a daily four-hour slot set aside for traditional music. Up and coming artists are often featured on the Native Perspective program.

As with his fellow radio programmers, Standerwick gets his share of incomplete packages from musicians, as well as music that is not broadcast quality. His advice? Understand where you want to go with your music and adjust your thinking. Get to know your potential

market. Radio appeal is important but not the only factor.

Music by Aboriginal singers is diverse and the peoples themselves. Whether it is in Kujuaak, Toronto, Winnipeg or Edmonton, there is agreement from all that Aboriginal radio plays an important role in defining who and what we are as Aboriginal people. The Aboriginal population is the fastest growing one in the country, and that population identifies strongly with the music created by its members.

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[ health ]

AADAC centres protest

By Joan Taillon  
Windspeaker Staff Writer

EDMONTON

For 10 years, Health Canada has covered room and board fees for First Nations treaty clients attending addictions treatment at residential centres operated by the Alberta Alcohol and Drug Abuse Commission (AADAC). Now the feds have had a change of heart. They won't pay the fees, and Nick Hossack, director of prevention and promotion overseeing the National Native Alcohol and Drug Abuse Program (NNADAP) is taking the heat.

AADAC, which operates both referral agencies and residential treatment centres (26 in total), does not fund on-reserve residential treatment programs and NNADAP is not mandated to fund off-reserve programs.

Hossack said paying the room and board fees that AADAC implemented in 1993 never was within Health Canada's mandate. The only change is that with every department scrutinizing costs more closely than in the past, the federal government is enforcing policy that was already in place.

"Past practice might not have been consistent with the legality of the situation," Hossack said.

Leona Carter, the executive director of Poundmakers Lodge in St. Albert, said the \$10 a day Health Canada was contributing to AADAC residential treatment centres—"less than a million a year" in Alberta—is "a minute amount when you compare the long-term costs of people suffering."

The actual room and board fee is \$15 a day, and Alberta is the only province that charges

clients.

Carter said her centre will lose 400 clients a year who cannot afford to pay even this amount.

Hossack said AADAC centres should be able to find ways to make up the shortfall.

"It costs over \$200 a day to provide treatment, generally. So what we're talking about is less than five per cent of the cost of providing treatment. I'd be hard pressed to believe that's going to mean the severe dislocation for any particular centre. If we look at the number of clients and then over the year you multiply by ... say \$300 for round numbers, that couldn't possibly be a serious source of revenue for a centre. We're talking multi-million dollar centres here. This is not core funding."

Carter alleged the federal policy shift has less to do with tightening departmental belts and more to do with a study that showed NNADAP centres have had a significant drop in admissions over the past five years.

She said because of the nature of Health Canada's contribution agreement with NNADAP, it costs the same to operate NNADAP centres "whether you have one client or 20 clients." She said NNADAP wants to make better use of their treatment centres to improve the bottom line.

The problem with that is, "You are taking the individual rights of the person to be able to choose where they want to go get treatment—you're removing that from them. It's a constitutional right, and that has been removed from treaty people."

Carter said the only places treaty people can now get help for addictions without paying room and board are NNADAP centres situated on-reserve.

AADAC directors say many urban Aboriginal people have never lived on reserve and have no desire to go to one that may be a long way from their support system of family and friends. There was also the suggestion that reserves are perceived by some people as being the source of, or a contributor to, addiction problems.

Hossack said two of their centres in particular are trying especially hard to give people support in the areas of employment and family relations, to try to ensure the treatment centre experience leads to a permanent lifestyle change.

Muriel Sikorski, director of the Bonneyville Indian Métis Rehabilitation Centre, said Health Canada's policy shift "has affected us really bad."

She said her 30-year-old facility was built on Crown land specifically for Aboriginal people, and 85 per cent of her clientele are status people.

She said these clients do not want to drive eight hours to St. Paul's Treatment Centre in Stand Off in the south. The closer NNADAP centre at Lac La Biche—"probably 200 miles away"—is full, she said.

Clark McAskile, director of Action North Recovery in High Level, said Health Canada's move amounts to "denying services based on ethnic background."

He explained the Dene people prefer to come to his centre because transportation is more economical than if they attend the nearest NNADAP centre, but he has not had a Dene client since November, except for a couple who paid their own way. His clientele, which was 95 per cent Native, is now less than five per cent Native, so he has removed some of the cultural components from the program.

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# Under-reported

(Continued from page 15.)

Although media attention evaporates, Aboriginal children continue to be sexually exploited in increasing numbers across Canada.

One child advocate wonders why there's so little attention paid to this growing tragedy by Aboriginal and non-Aboriginal politicians, governments and organizations. She also wonders whether Canadian society would turn a blind eye if these children were white.

4. A survey by the the Six Nations reserve in southern Ontario finds that only 15 of 15,000 people are still "fluent" in their Indigenous languages. At about the same time, the Assembly of First Nations dismantles its language unit and closes its library. AFN blames INAC cutbacks. However, the federal department of Heritage funds Aboriginal language programs and AFN's language money isn't affected.

No one asks where the AFN spends the money instead—including the department of Heritage.

5. According to the Elizabeth Fry Society, there's a higher proportion of Aboriginal women in prison than there are Aboriginal men, when compared to the respective incarceration rates of non-Aboriginal females and males.

"Depending upon the day that a snapshot of correctional data is taken, 40 per cent to 60 per cent of women classified as maximum-security prisoners will be Aboriginal women."

Many of these Aboriginal women are placed in maximum security prisons because they don't satisfy the "social condition" requirements applied by Correctional Services Canada. These in-

clude past criminal behavior, but also, among other things, whether they have been involved in domestic disputes or can keep a house clean.

As a result, many Aboriginal women are kept in maximum security jails, not because they're high-risk, but because they're high maintenance. It costs less to keep them in prison than to create or fund alternative programs in the women's home communities.

These are just five stories that, in my opinion, deserve more attention. There are more.

A Native police force ignores standard procedure, decides not to wait for or negotiate a peaceful end to a stand off. Instead, the Native cops recruit a drunken man from a bar to lure the suspect out of his home. The police shoot the suspect in the back. That man is now a quadriplegic. An ethics commission gives the police a slap on the wrist—because they didn't provide the drunken man a bullet-proof vest.

INAC spends more than \$10 million to sell its First Nations governance initiative while it slashes the budgets of Aboriginal groups opposed to the initiative. The money goes to consultations that are "bogus" and results that are unwelcome (most respondents oppose the initiative). All of this is reported.

What is overlooked is the two-pronged propaganda campaign that smears all chiefs as corrupt mini-dictators while convincing the national news media that this isn't really a story about government subverting the democratic process.

Things like this will continue so long as no one hears, sees or speaks about them.



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by J.D. Gladue

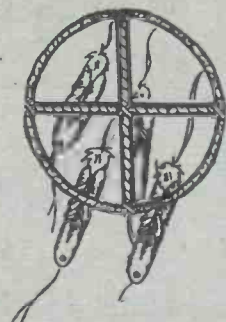
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Editor's note: One of the respected powwow men in America paid Buffalo Spirit a surprise visit in January. Boye was preparing to move back to the States after 25 years of living in Canada. He said he wanted to bring back a few ideas for people here about until he sees us again. He has a lot of material that he will use over the coming year. However, here is a part of his

## Coming Home Laughing

My name is Boye La... Coming Home Laughing... name was given to me by my uncles that went off to war in World War II. When we name our children, it's usually something that a member from war. When our heroes are called upon, it's something that stood out to them single-most in war.

My uncle was a medic... time he got caught by the Japanese and he played dead. Everybody wiped out and he played dead. They walked over him... when he was coming home, he could think about was that... these Japanese walked over him, and he laughed, he... through... So all the war... from the war he kept laughing... laughing. So that's how I... Indian name Coming Home Laughing.

What's ironic, my real name is Fun Maker. He is... of the Bear Clan. And my name, in everything that I... rybody knows that I have... laughter, humor. I become... of a clown all the time.

Laughter in my eyes has... been good medicine. It... people together. I can't... serious, even in our most... of all ceremonies there is... an element of clown. You... the kivas, you go to... sundances, you go to... medewin, you go to all... emonies, there is always... element. Or there is a clown... has that responsibility to... laughter. I guess that is part... responsibility is to create... ter, but there is a time of... being serious. I always try... serious when it comes... emony. There is a time and... for it...

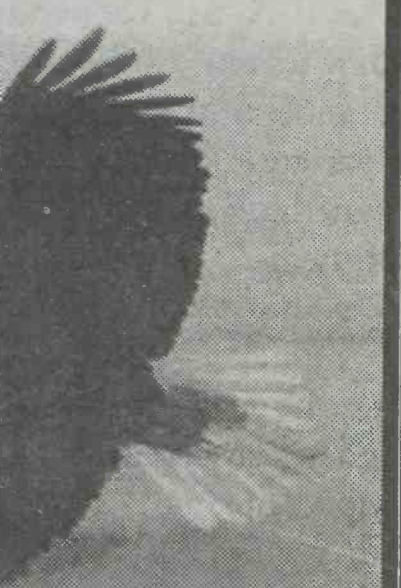
## Good messages

It's been an honor in... Canada and being here for... 25 years or so, and being a... into a lot of the societies... of the communities work... our people. I'm going to... ing back to the U.S. I have... in part and will be fully... back to the U.S., but in part... of wanted to leave a lot... messages and good feelings... of the people and a lot of the

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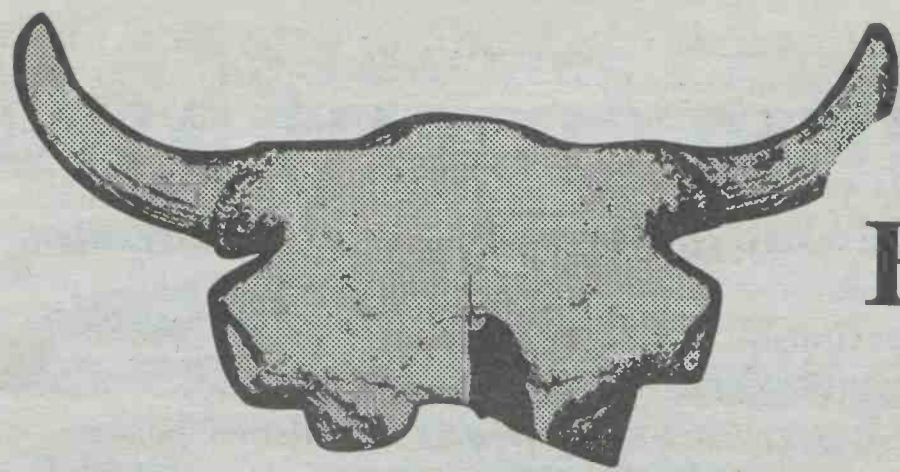
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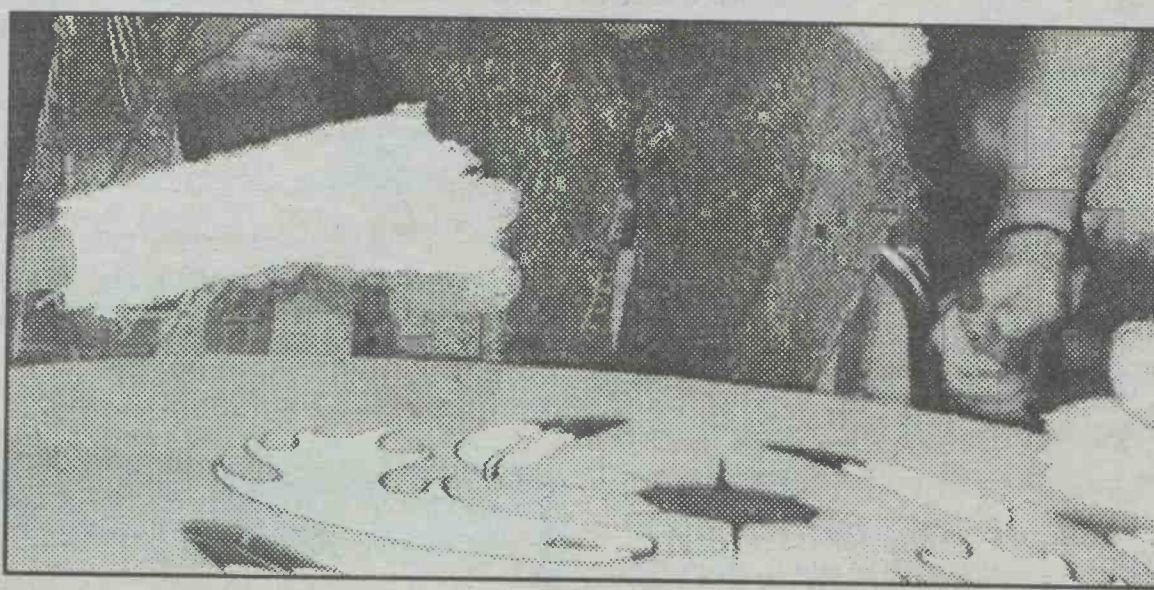


## Boye Ladd:

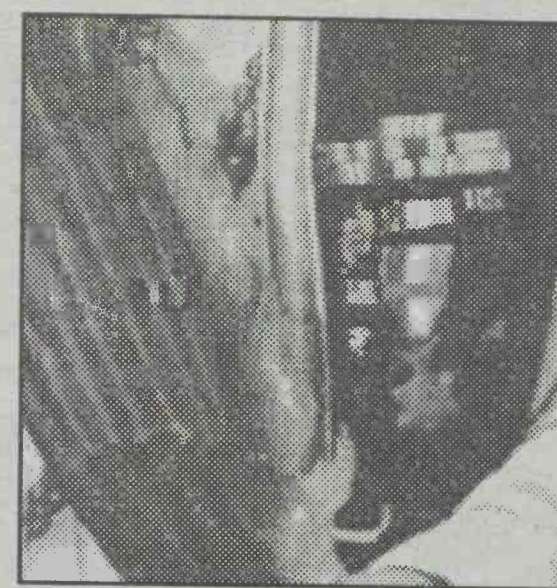
# A visit from a friend

[ buffalo spirit ]

Editor's note: *One of the most respected powwow men in North America paid Buffalo Spirit a surprise visit in January. Boye Ladd is preparing to move back to the United States after 25 years of living in Canada. He said he wanted to leave behind a few ideas for people to think about until he sees us again. He left us with a lot of material that we will use over the coming year. For now, however, here is a part of his message:*



Respect the rights and traditions of the people whose land you are in. Women may not always be welcome at the drum.



Powwow is patriotism and evolves around the warriors.

## Coming Home Laughing

My name is Boye Ladd [or] Coming Home Laughing. My name was given to me by one of my uncles that went off to World War II. When we name our children, it's usually something they remember from war. When our warriors are called upon, it's usually something that stood out in front of them single-most in war situation.

My uncle was a medic and one time he got caught by the Japanese and he played dead. Everybody was wiped out and he played dead. They walked over him . . . And when he was coming home all he could think about was that situation, these Japanese walked over him, and he laughed, he made it through . . . So all the way home from the war he kept laughing, and laughing. So that's how I got my Indian name Coming Home Laughing.

What's ironic, my real father, his name is Fun Maker. He is the head of the Bear Clan. And my Indian name, in everything that I do, everybody knows that I have a lot of laughter, humor. I become a kind of a clown all the time.

Laughter in my eyes has always been good medicine. It brings people together. I can't always be serious, even in our most sacred of all ceremonies there is always an element of clown. You go to the kivas, you go to our sundances, you go to our medewin, you go to all the ceremonies, there is always a clown element. Or there is a clan that has that responsibility to bring laughter. I guess that is part of my responsibility is to create laughter, but there is a time of always being serious. I always tried to be serious when it comes to ceremony. There is a time and place for it . . .

## Good messages

It's been an honor in coming to Canada and being here for the last 25 years or so, and being accepted into a lot of the societies and a lot of the communities working for our people. I'm going to be moving back to the U.S. I have moved in part and will be fully moving back to the U.S., but in part, I kind of wanted to leave a lot of good messages and good feelings for a lot of the people and a lot of the friends

I have made across the country. . . I've been in powwow all of my life. I started dancing when I was four years old back in 1952, and it's opened many, many doors for me. I've traveled to many countries. It's given me an education, given me an opportunity to meet many, many people . . .

## Best in the country

There are many misconceptions around the country when we look at our traditions, our customs and powwows. Many times I've been asked, what is the right way of doing something. I oftentimes have to respond by saying 'Your way.' There is no right way and there is no wrong way. There is only your way of believing and it would be wrong for me to condemn . . . But there are certain unwritten rules and laws that govern our circles around the country.

I've lived in just about every part of the United States and most of Canada, except a lot of B.C. and way out in the Maritimes, but in the majority of Indian Country . . . that powwow has been most influenced by . . .

I've credited Canada with the spirit of dance, the spirit of tradition. In the United States there is big difference. In the United States, it's become so political, so commercial . . . I tell many of my Canadian friends, many of my students 'Why do you want to go dance down in the United States, because if you go to that powwow, all they are doing is imitating the music in Canada. The best music comes from our region of Alberta and Saskatchewan and Manitoba. Those are the best singers in the world. Why do you want to go to another powwow? Sure they may have money down there, but it's so commercial. There is no spirit.'

The music is always changing—the beauty, the songs . . . I've been very lucky. I have been in those regions where the change has been happening. I've seen it in the round dance world where I see influences by certain individuals, the legends in their circle, and I encourage many people from the United States or different parts of the country, North America, to come to this part of the country to see round dance . . . see the spirit, the beauty of the song, the beat. It does something to you.

## Drum is wakan, holy

You know, in powwow, the drum has always brought our people together . . . It brings unity to our people. Years ago, many of our tribes were at war. Even within our lifetime, there was a lot of animosity that existed between our peoples. But now today, the advent of powwow has brought a unity where people are sitting together at the same drum, singing the same songs. Being able to feel the same beat. That drum is so vital, so very important to our people . . .

The drum beat becomes a part of our body . . . It didn't happen until the early 1980s that there were heart attacks, people dying on the dance floor. And I have to say that it came from the drum beat. The drums are wakan. They are holy. They become a part of us. When you are drumming, when you are a dancer out there listening to the drum beat, your heart skips a beat and jumps in time with the drum beat. And so your heart and drum is the same. So when somebody is drumming along with the beat and all at once, a beginner maybe, somebody just started in singing, comes in with a downbeat and he comes in the off beat, what happens is your heart skips a beat . . .

So it can, yes, it can cause heart attacks. It can hurt people. Thus, you say drums are wakan. They are holy. You have to be very respect-

## Women at the drum

ful, very careful.

Along the same line, I've been approached on some of the most troublesome areas when we look at drums. One of the issues that I have been asked many times, especially within the last year-and-a-half, is women singing on the drum. It's very hard to answer that because I'm going to be condemned by half of the people and the other ones will support me and say, 'You're right, Boye. You're right.' In Minnesota, an all women's group showed up at the powwow and were denied setting up their drum and singing, and they took it to court. And right away, everyone around the country was calling me and asking me, 'Boye, what's your position on it?' And I say, one side of me—tradition—dictates that

women do not sing on drum.

In my community you have to be very, very respectful. I oftentimes say, when in Rome, do as the Romans do. When in Sioux country, do as the Sioux do. And in Winnibago, or Ho-Chunk country, do as we do. We do not allow that . . .

Out of respect, when you go to other lands, be very careful of their rights and their way of life. Don't come in there because you think you have the right in your community and try to impose that on somebody else's community, because that's very, very disrespectful . . .

In my community, women are not allowed to touch the drums, the drum sticks, anything man, a rifle, even tools on the floor. Many times a mother sweeping the floor sees a tool there will ask one of the young boys to move that and that's how much respect we have for our women. It's not putting down the women. It's putting them on a pedestal, because women have the ability to create life, and are very humble in their teachings and their ways. In our way of life, everything balances out. They may not be the so-called leaders or speakers of the people, or maybe the singers, but in a round about way it is balanced so that women actually have more power than men.

It varies from one community to the other. Some people will accept it [women at the drum]. Historically, some say women are allowed at our drums. The first time that I encountered that was when I went to the Northwest. I was up in Yakama and Coleville . . . Historically, a lot of the men were out fighting and hunting and the women naturally absorbed the position or the role of the men and women naturally became a part of the singing groups. And I have seen some very good singers, but again, that works in their community. So those that do want to sing, I often say, be very respectful, very careful of customs within that region that you go to . . .

Again there are certain unwritten rules and laws that govern everything that we do. A lot of it has always evolved around the warriors . . . Thus we call the origin of powwow today, the beginning of powwow, when many of our men, many of our warriors went off they would be given certain medicines,

certain protections, and they would get off to war and hopefully that thing would bring them home. Most times it did . . .

When they came home, there were celebrations, there were victories, there was powwow songs made. The dance steps were created to imitate what they saw in battle. The songs would always talk about the love of life. A true warrior will never say 'I kill.' They never use that word. They would always say 'coup,' or 'touch the enemy.' . . .

If you were able to go and touch the enemy, that was bravery. You earned the right to wear eagle feathers, wear paint, wear certain designs. Today, everything has become so generic. People are stealing from one another without ever knowing what the rights are involved in it.

## Powwow is patriotism

Any time you hear the word right, the right to do this, the right to do that, years ago it meant the taking of a life, a human life. Even in ceremony, and most importantly in powwow, because powwow is patriotism. (Editor's note: *Later in the discussion Boye was asked to explain this last statement. He said "When the warriors came home they celebrated. They would get off their horses at the edge of the village, they would get off, do the hair, walk in proud of their achievements, whether there was blood or wounds, whatever, they would come in proud. And the clans would stand behind their man, songs would be sung, brave, inspiring songs . . . bravery, a lot beautiful, beautiful songs . . ."*)

The right to wear an eagle feather, the right to dance, the right to wear the paint was given through a human life . . .

When you take the enemy, he sits like a monkey on your back. You have a responsibility for the rest of your life to feed and take care of that spirit—the enemy . . . Those eagle feathers that are worn on top of the head are the enemy. If they are given in ceremony, there is usually a warrior that comes forward and acknowledges by giving a human life. When you tell that story you are putting a human life in that feather and that feather thus becomes a part of them. It can protect them.

In other words, I give this enemy . . . when I give this feather to someone. I took an enemy . . . and I give it to that person, be it young, old man or woman, it doesn't matter.

The only thing that I ask in return is that you feed the spirit of that feather. Feed that enemy every once in awhile because he's going to bother you. He can protect you. He can watch over you, as long as you take care of him. As long as you give in his honor. As long as you feed him . . .



# award

ough school right now. And if I was to choose what kind of model, I would probably do that, because I see there's for that." Terms of drawing attention to career opportunities for original youth, and helping to certify the world of science, I would be happy if he play a role in that process. Scientist page 23.)

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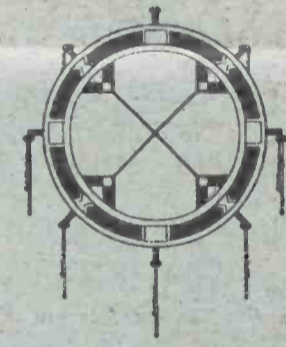
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# [ careers & training ] Scientist a role model to youth

(Continued from page 22.)

"Let's put it this way, I guess any kind of P.R. that science gets, provided that it's positive, is good for promoting anyone to want to get into sciences. I do think that a lot of people—and this is right across the board—a lot of people have a Hollywood view or persona, if you will, of science. And even the people that are in science. Because I can tell you, I have literally made people fall over when I started talking about the fact that I am in science and I'm doing this and that, because they always think that it's someone that's older, middle-aged, kind of crazy looking like Albert Einstein or whatever," said the 34-year-old chemist.

"There's a stereotype with that. And I suppose that there's even a stereotype of what science really is. It's more than just test tubes and microscopes. There's a lot of really, really fascinating things that are going on," he said.

"Science is a very, very broad, interesting and a fascinating area. It covers everything from medicine to agriculture and all points in between. And I think a lot of people overlook that. They undervalue the importance of science."

Wilson has also been working

to eliminate those stereotypes by taking part in events in the community. He recently was one of the judges at the Treaty 6 science fair held on Big River First Nation, where he made quite an impression on the young participants.

"I felt that that was an important thing to go to, the Big River science fair, because a lot of the youth there, they did some really, really good work, and it was nice to be able to tell them that, and to question them and to talk to them, and just see their excitement," he said.

"I think that's nice, to be able to step out of the university and be able to see how others are perceiving that world that I'm in all the time. Sometimes I lose sight of that, and it's nice to get that perspective. But it's also nice to show them that there are people there that will help them if they so choose."

Wilson had some advice to young people to ensure that they too can make career choices based on all the options available to them.

"I would say that it would be in anyone's favor who goes through high school to make sure that you take advantage of all the courses that are available to you.

In other words, if you are thinking of possibly going to university, then make sure you take university entrance level classes. And the other thing is that, take all the possible classes that you can. I mean, within reason. So take all the maths that you can, take all of the sciences that you can, so that you know when it's all said and done, what your interests are, whether its biology or physics or engineering or whatever the case may be. Because sometimes if you don't do that, then that really cuts down on your options later on. . . .

"I think most people want a stable life somewhere down the road, and so that means getting a job. And so I guess if you want a job and you're going to spend a good part of your life working, you really should at least work at a job that you enjoy," he said.

"Science is really big and it's an exciting field. And let's face it, the world is facing a lot of urgent and pressing problems, and the people going through school right now are going to be the ones that have to deal with it. So a good background in science—I mean, you can only have so many science type people—but if that's of interest, there's probably opportunities there."

# Relationship with Indians needs a revamp

(Continued from page 15.)

The government of Prime Minister Paul Martin has broached the idea of an Indian serving as

## Problems at home

(Continued from page 15.)

Dear Tuma:

I am not sure if you can help me out but it's worth a try! Here are my questions:

1. What can we do as members to do get our elected chief and council out of council as per the Indian Act?

2. If we don't want non-Natives working for our First Nation, how can we get rid of them without them pursuing a lawsuit against the First Nation?

3. If confidential information comes into the memberships hands by way of accidentally being thrown into the garbage, for example, if this information is vital to the First Nation and can have an effect on the First Nation and the membership knows about it, do they have to give it back or can they present it at the next general meeting?

*Revenge: A Dish Best Served Cold*

Dear Revenge:

1. A person may be disqualified for serving on council if they have been convicted of an indictable offence, dies or resigns from office. The Minister of Indian Affairs can also disqualify someone from sitting on council if they are unfit for the office. Usually, by conviction of an offence, missing three consecutive meetings of council without authorization (rarely happens), or was found guilty of corruption of an election, taking a bribe, dishonesty (more than just telling little white lies) or using the office to do harm. Once a person has tendered his resignation, then that office becomes vacant and the band council does not have the power to reinstate that person.

2. The band council can get rid of anyone who works for them if they have just cause. If there is no just cause, the band council should prepare to be sued for wrongful dismissal. Being a non-Native or a non-band member is not just cause to fire someone.

3. Band councils should note that proper disposal of waste includes shredding of confidential documents and not just throwing them into the waste paper basket. If a band member comes across confidential documents, then the appropriate thing to do is to bring this to the band manager's attention and have him or her dispose of it properly.

*This column is not intended to provide legal advice, but rather highlight situations where you should consult with a lawyer. Tuma Young is currently studying for a Ph.D. in law at the University of British Columbia and questions can be sent to him at puoin@telus.net*

minister of Indian Affairs. It will be a while yet, though, before we find out whether the idea is a mere thought without substance. A non-Indian MP named Andy Mitchell is now minister, treading where many others have tread

and having to be "broken in" by Canada's Aboriginal leaders.

In between receiving the obligatory honorary Indian names and Eskimo carvings, Minister Mitchell should diligently seek insight into the merits of making

an Indian the minister of Indian Affairs. Then perhaps his contribution to history can be as the last Qallunaaq (white man) to serve in this position.

This can be one small, insignificant step for the Indian ap-

pointed, if he or she is forced to tinker within the present institutional strait-jacket. Or, it can be one giant beneficial, enabling leap forward for Indian-kind.

The motive behind the move will determine which it is.

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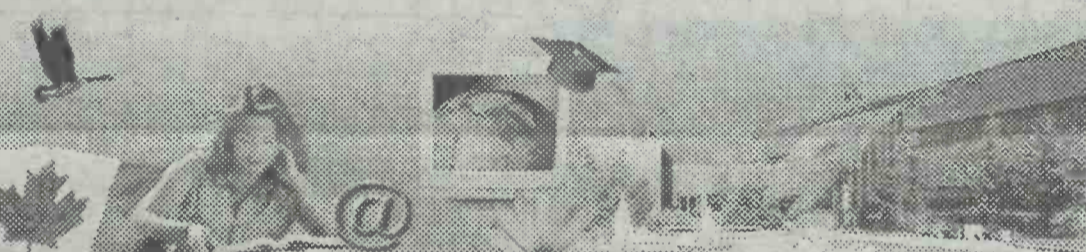
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Visit our website at [www.athabascau.ca](http://www.athabascau.ca).

## OUR WEBSITE

- ◆ One Aboriginal Radio Station
- ◆ Five Aboriginal Publications
- ◆ Ten Aboriginal Career Opportunities
- ◆ 42 People of Honour Profiles
- ◆ 256+ Aboriginal Scholarship Listings
- ◆ 2,700+ Full Text Articles
- ◆ 22,000+ Visitors Per Month

## ESSENTIAL ABORIGINAL RESOURCE

[www.ammsa.com](http://www.ammsa.com)



### THE BANFF CENTRE

The Banff Centre is Canada's only learning centre dedicated to the arts, leadership development and mountain culture. The Centre is internationally celebrated for its mountain setting, innovative programs, world-class conference facilities, and absolute commitment to creative excellence. Proud to be one of Canada's top 100 Employers, we have the following career opportunity available:

#### OPERATIONS MANAGER, ABORIGINAL ARTS, LEADERSHIP & MANAGEMENT (#329-11)

The Operations Manager (OM) is accountable for program logistics planning, budget development in consultation with the directors, and for the tracking, reporting, analyzing, and controlling of all financial activity related to Aboriginal Arts and Leadership. You will ensure the organizational, operational and administrative needs and requirements of the department are met and maintained. This position also helps to develop and maintain The Banff Centre as a leading international site for creative excellence.

The ideal candidate will be a motivated individual with exceptional organizational and financial skills. You will possess the ability to successfully manage numerous projects while leading and maintaining a team of highly motivated, knowledgeable and functional personnel capable of meeting superior standards in program development and delivery. You will be familiar and comfortable in working with the Aboriginal artists and communities, and will support the Aboriginal Arts through your attendance at related events and reading appropriate materials. Therefore, previous experience in and knowledge of Aboriginal communities both provincially and nationally would be an asset.

Please forward your resume by February 15, 2004 to:

Recruiting Manager  
The Banff Centre

Box 1020 Station 19, Banff, Alberta T1L 1H5

Tel: (403) 762-6173 • Fax: (403) 762-6677 • Job Hotline: (403) 762-6420

E-Mail: [jobs@banffcentre.ca](mailto:jobs@banffcentre.ca)

Please visit us on-line at: [www.banffcentre.ca](http://www.banffcentre.ca)

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

## ESSENTIAL ABORIGINAL RESOURCE [www.ammsa.com](http://www.ammsa.com)

### Employment Opportunity

#### Government of Manitoba

Policy Analyst — PM3, Manitoba Health, Aboriginal Health Branch, Health Programs, Winnipeg. Advertisement No.: 12794  
Salary: \$47,680 to \$59,936 Closing Date: February 26, 2004

**Qualifications:** A Bachelor's degree in a health-related or social sciences field with relevant experience (equivalent combination of education, training, and experience may be considered). You should demonstrate a strong working knowledge of aboriginal organizations, including their structure and policy positions related to health care, and a thorough understanding of advanced analytical techniques and practices and their application to issues and policy development. You must possess strong leadership, interpersonal, communication, and analytical skills with the ability to creatively problem solve. Preference will be given to persons of aboriginal descent.

**Duties:** Reporting to the Director, Aboriginal Health Branch you will play a key role in the development, analysis, and interpretation of aboriginal health policies and programs. A significant component of this role will be in new initiative design and review, cross sectoral/cross jurisdictional communication, relationship building, and problem solving. Developing linkages with academic centres, provincial and national bodies, policy institutes, and the provision of expert advice is required.

You may e-mail your resume to [rluff@gov.mb.ca](mailto:rluff@gov.mb.ca) using MSWord or other word processing package. For more information about the Department visit our website at [www.gov.mb.ca/health](http://www.gov.mb.ca/health)

Apply in writing to: Manitoba Health  
Human Resource Services  
4089 - 300 Carlton Street  
Winnipeg Manitoba R3B 3M9  
Fax: (204) 945-1999

We thank all who apply and advise that only those selected for further consideration will be contacted.

Employment Equity is a factor in selection. Applicants are requested to indicate in their covering letter or resume if they are from any of the following groups: women, aboriginal, visible minorities and persons with disabilities.



Manitoba   
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# Who

Cultural appropriation arts has been a bug-a-boo in a bonnet for the last 15 years. The idea that somebody one culture should be allowed to tell the story of another has been discussed, argued, fought over on a number of occasions. The argument drifts whether non-Native people should be allowed to write their stories to whether they should write about female concerns. Should heterosexual people write about the gay experience? Should dog people write about cats? The demarcation lines come blurrier than prom closing time.

More recently, there's a new development in the cultural appropriation discussion here, deep in the heart of Native community. Renowned Cree playwright Tomson Highway is no stranger to the matter. For a long time he has been a proponent of color-blindness and has often said he is colorless. This whole discussion annoys him to no end. In several months ago at the Playwrights Summit in Toronto he confessed that some of his plans to write a play in Inuktitut with three white girls as the

# Some con

"Now, it is perfectly natural for human beings to share and learn from other cultures, but let us face a reality: 20th century white people are culturally addicted to appropriation."

Cultivate an awareness of your own personal motivations. Don't just learn the facts, not simply take and consume. If you are white and you find yourself drawn to Native American spirituality, Middle Eastern music, African drumming, philosophies, or Latin rhythms, make an effort to maintain a kind of balance.

Don't just learn the facts, exciting things about us are going home to your safe, insulated, white, privileged life. Learn the history of the people whose culture you're dabbling in. How our history relates to our own, how your privilege comes and contributes to our oppression and exploitation.

And most importantly, make a fair exchange—give something back."

—Amoja Three

If it were possible to remove guilt that European descendants feel regarding the Indigenous population, we would see artists from all racial backgrounds push boundaries, experiment, and are inspired by a range of experiences and images, including many of the artistic traditions which have preceded them.

—Julie Deich

from her paper, *The Cultural Appropriations*



# Who is stealing what from whom?

Cultural appropriation in the arts has been a bug-a-boo in many a bonnet for the last 15 years or so. The idea that somebody from one culture should be allowed to tell the story of another culture has been discussed, argued, and fought over on a number of occasions. The argument drifts from whether non-Native people should be allowed to write Native stories to whether men should write about female concerns. Should heterosexuals write about the gay experience? Should dog people write about cat people? The demarcation line becomes blurrier than promises at closing time.

More recently, there's been a new development in the cultural appropriation discussion, right here, deep in the heart of the Native community. Renowned Cree playwright Tomson Highway is no stranger to the argument. For a long time he has been a proponent of color-blind casting and has often said art is colorless. This whole discussion annoys him to no end. In fact, several months ago at the Native Playwrights Summit in Toronto, he confessed that someday he plans to write a play in French, with three white girls as the cen-



## THE URBANE INDIAN Drew Hayden Taylor

tral characters.

In January, his first main stage play in 14 years opened at the Western Theatre Company in Kamloops, B.C. Titled *Ernestine Shuswap Gets Her Trout*, the play takes place in Kamloops and all the major First Nations characters are Shuswap, Okanagan or Thompson.

The playwright is Cree. Is this an issue?

Somebody asked Tomson who said no, it was not an issue. He had direct consultation with the local Aboriginal cultural centre to keep him honest.

Several months back, I was approached by a Toronto Native theatrical organization interested in doing something different. The artistic director asked me if I would be interested in adapting a Tlingit creation story—*How The Raven Stole The Sun*—into a dance theatre piece. I'm an Ojibway from the

wilds of central Ontario. Truth be told, I know very little about the Tlingit, other than they are located along the northern coast of B.C. in the Yukon and Alaska. I also know there's probably some salmon involved somewhere.

I asked the A.D., who is also Ojibway, if my being so would be an issue. Would we have hordes of politically correct Tlingit storming the production offices? The A.D. didn't think so. We were both Native, he argued. We were sensitive to the mistakes that could be made. And we had the blessing of the original author herself. But a Tlingit writer/actress/storyteller that was at the Native Playwright's Summit questioned this. "Why not get a Tlingit writer to do it? Hire me. What's their number?"

In my own and Tomson's defence, there is an understanding that exists between the First Na-

tions of Canada, regardless of what part of the country or Nation they are from. It's something akin to a sense of shared experiences, born of oppression, of survival, of disenfranchisement, of too much baloney (both in a literal and metaphorical sense). I believe this allows us to relate to each other's existence, regardless of individual tribalism.

My very first writing assignment, a thousand years ago, was for an episode of *The Beachcombers*. There I was, writing a story about Jesse Jim and his wife Laurel, two of the Native characters in the show. They were Salish, if I remember correctly. I am not. I had also never been to British Columbia at that point. But in the end, the episode turned out pretty good and I managed not to culturally embarrass myself.

I was also once a writer on *North Of 60*, a show about the Dene of the Northwest Territories. Again, at the sound of being repetitious, I was not Dene. One Dene critic of the show was once quoted as saying "It's a show about my people written by Jews and Crees." And, I guess, unbeknownst to him, one lone Ojibway.

It seems that when you're writing a script for television, the spe-

cifics of your nation become irrelevant. Non-Native producers only seem to care that you can wave around a status card and can tell the difference between a bagel and some bannock.

Ojibways can write about the Dene or whoever. The Haida can write about the Innu. I can even write about white people if I've got the inclination. Hey, I've been known to throw a few caucasians into my scripts, just for lack of color, and to find out if anybody would accuse me of culturally appropriating Oshawa culture.

But ears prick up in our own community, when we Native writers start looking over the fence at other First Nations stories.

One woman on my reserve was a little uncomfortable with the idea of my adapting the creation story, but then shook it off saying "Well, at least you, being the writer, will be Native. That's something." Maybe it is something. Maybe it's nothing. It is a question for those far more intelligent than I am. In the meantime, I've got an idea for a story about a handicapped black albino lesbian from South Africa... but it's okay, her car has a dreamcatcher hanging from her rearview mirror.

## Some comments on cultural appropriation and exploitation

"Now, it is perfectly natural for human beings to share and blend cultures, but let us face a hard reality: 20th century white society is culturally addicted to exploitation.

Cultivate an awareness of your own personal motivations. Do not simply take and consume. If you are white and you find yourself drawn to Native American spirituality, Middle Eastern religion, African drumming, Asian philosophies, or Latin rhythms, make an effort to maintain some kind of balance.

Don't just learn the fun and exciting things about us and then go home to your safe, isolated, white, privileged life. Learn about the history of the people whose culture you're dabbling in. Learn how our history relates to your own, how your privilege connects and contributes to our oppression and exploitation.

And most importantly, make it a fair exchange—give something back."

—Amoja Three Rivers

If it were possible to remove the guilt that European descendents feel regarding the Indigenous population, we would see that artists from all racial backgrounds push boundaries, experiment, and are inspired by a range of life experiences and images, including many of the artistic traditions which have preceded them.

—Julie Deichmann  
from her paper, *The Cultural Appropriations Debate*

"Where I position myself, cultural appropriation should be called cultural aggression, for it is inappropriate... Cultural authority defines what separates us from the other."

—Jeanette Armstrong >



"First they came to take our land and water, then our fish and game. . . Now they want our religions as well. All of a sudden, we have a lot of unscrupulous idiots running around saying they're medicine people. And they'll sell you a sweat lodge ceremony for fifty bucks. It's not only wrong, it's obscene. Indians don't sell their spirituality to anybody, for any price. This is just another in a very long series of thefts from Indian people and, in some ways, this is the worst one yet."

—Janet McCloud



"I didn't understand what all the fuss was around cultural appropriation until I heard about the town of Pekin, Illinois, which fancied itself a sister city of Peking, China. Their sports team was named the Pekin Chinks, and that's when I got it."

—Mr. Young Kim, second-generation Korean-American, on the Cleveland Indians' baseball team's misappropriation of Native American symbols and names.



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if he or she is forced to within the present institu-ait-jacket. Or, it can be beneficial, enabling leap or Indian-kind. motive behind the move mine which it is.

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Health Branch, Health 26, 2004

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nitoba lding for the Future

# inspired leadership for difficult times

By Cheryl Petten

It was a clear night on the great prairies of what is now Western Canada when, in 1816, a young boy was born to a family of Plains Cree, or Nehiyawak.

The sky above was thick with stars, and so the boy was given the name Star Blanket. In Cree, he was called Ahtahkakoop.

As Ahtahkakoop grew from boy to man, he learned the traditions of his people, the way things had always been done. He learned to hunt and the ways of battle. He learned the stories and the ceremonies. And he learned respect for the Creator and for all living things.

His physical presence—he stood over six feet tall—combined with his calm nature, his intelligence, his knowledge of the spiritual beliefs and traditions of his people, and his skills in battle made him a natural leader. He was chosen to become a Worthy Young Man, a designation given to those who had demonstrated skill and bravery during battle, and soon after was asked to join the Warrior society, whose members were second in rank only to the chief.

While his prowess on the hunt and on the battlefield were recognized by his people, Ahtahkakoop was also recognized for his connections to the spirit world, and his success in battle was credited in part to his powerful spirit helpers. He was instructed in healing and learned the sacred ceremonies of his people, and eventually became a respected medicine man.

It wasn't long before Ahtahkakoop was chosen as chief, taking on the leadership role at a time when his people were facing great upheaval.

Even before Ahtahkakoop became chief, changes were coming to the West. The buffalo, on which Indian people across the prairie relied so heavily for their existence, were becoming fewer and fewer, and were moving out of the traditional hunting ar-

reas. Ahtahkakoop had heard stories about the way the white people lived in cities and farms across the United States and in the east. He saw the gardens tended at Fort Carleton and the food these gardens provided. He met traders and others coming to settle the West who could read and write, and he wanted his children and grandchildren to learn these skills to help ensure their future.

It wasn't long before the changes Ahtahkakoop foresaw began to take shape. In the 1860s and 1870s, white settlements began to spring up around the area, and groups of Métis also began to settle in the area, chasing the buffalo as they headed west. In 1867, the traditional territory of Ahtahkakoop and his people was among the land sold by the Hudson's Bay Company to Canada, and the leaders of the Plains Cree began to talk about the need for a treaty to protect their rights within this new country.

By 1872, Ahtahkakoop and some of his band members had taken the first step toward adopting a new way of life by building cabins near Fir Lake—a change from the more nomadic life they lived that allowed them to follow the buffalo. They also made their first attempts at gardening.

The next big change would happen a few years later when, in 1874, a young Anglican missionary from England named John Hines would arrive to set up a mission and a model farm. Ahtahkakoop, seeing the missionary's arrival as a chance to finally have someone who could teach the children of his community, invited him to settle at Sandy Lake, a traditional camping ground of his people where the band members quickly settled.

Ahtahkakoop was convinced the best way to ensure the survival of future generations of his people was to adopt the white ways, including the white man's religion. While it wasn't easy for Ahtahkakoop and his people to turn their backs on

the spiritual beliefs that had been such a big part of their lives, Ahtahkakoop looked on this new religion as just another way of having a relationship with the Creator. Band members began attending church, and soon the children began their education at the mission school. Some students went on to study at Emmanuel College, which was established in Prince Albert (Saskatchewan) in 1879 to provide training for Indian students wanting to become teachers or ministers.

On Aug. 23, 1876, Ahtahkakoop and the other leaders finally got the treaty they had been seeking to protect the rights of their people.

Ahtahkakoop joined a dozen other chiefs and 44 head men in signing Treaty 6. Ahtahkakoop chose the land around Sandy Lake as his band's reserve, and continued the transition to a new way of life for his people.

From the beginning, things did not go well for the fledgling farmers. The first growing season was hit by an early frost. Crops in subsequent years didn't fair much better, affected by the elements and by delays in receiving seeds and equipment from the government.

The dismal farming situation was matched by a lack of game in the area, making the winters difficult. Constant hunger combined with the cold weather resulted in much sickness among the people, and each year in Ahtahkakoop's band, the number of people dying was greater than the number being born, sometimes by threefold. Many of those dying were the very children who's lives Ahtahkakoop was working to improve.

All the problems they were facing made many leaders begin to lose faith in the treaties they had signed, but it was not only within the Indian communities that unrest was beginning to build. The Métis, under the leadership of Louis Riel and Gabriel Dumont,

were also losing patience with the government, and were trying to rally support among the Indians, but Ahtahkakoop would have no part in it. When, in 1885, the North West Rebellion began, Ahtahkakoop chose to stay neutral, and loyal to the treaty he had signed. And when it looked as if Riel and his forces were coming towards their reserve, Ahtahkakoop and his people left the community rather than get involved in the uprising.

Because of his loyalty, Ahtahkakoop and others who had remained neutral continued to receive the same treatment from the government they had received before the rebellion had taken place. Those who had sided against the government had their treaty payments suspended and their access to food, guns, horses and off-reserve travel restricted.

Some of the new policies affected Ahtahkakoop and his people as well, including restrictions on the sale of produce grown by Indians, and on selling, trading or slaughtering livestock without approval of the Indian agent. But even with these new restrictions, the band managed to produce sizeable crops when the weather co-operated. And while the efforts to become self-sufficient farmers slowly met with success, progress was also evident in the area closest to Ahtahkakoop's heart—the education of the children.

The mission school on reserve continued to do well. In the winter of 1883, some students also travelled to the new Battleford industrial school.

Despite all the hurdles thrown at them by the government and by nature, by the mid-1890s, Ahtahkakoop and his people were beginning to see their efforts finally

SASKATCHEWAN ARCHIVES BOARD, BASED ON S-86136



Ahtahkakoop was one of 12 chiefs and 44 headmen to sign Treaty 6 in 1876. He led his people with courage, and looked to always improve their situation.

bear fruit. The band was the largest in the area and was attracting new members. The people were finally able to support themselves through farming, supplemented by hunting and trapping and obtaining some work off-reserve.

On Dec. 4, 1896, while walking with his grandson on the way to a feast, Ahtahkakoop collapsed and died of an apparent heart attack. But his dream for his children and grandchildren—that they obtain the education they needed to succeed in a new world—continued to live on after he was gone. In 1995, almost a century after his death, Ahtahkakoop's name was given to a new high school, the first ever on the Ahtahkakoop reserve. A mural painted on a wall of the school pays tribute to the wise chief who made hard choices for his people, always with an eye to the future. The mural features the image of a man on horseback, hunting a buffalo. Above the painting is a quote from Ahtahkakoop that captures his motivation for making the decisions he made as leader of his people.

"Let us not think of ourselves but of our children's children."

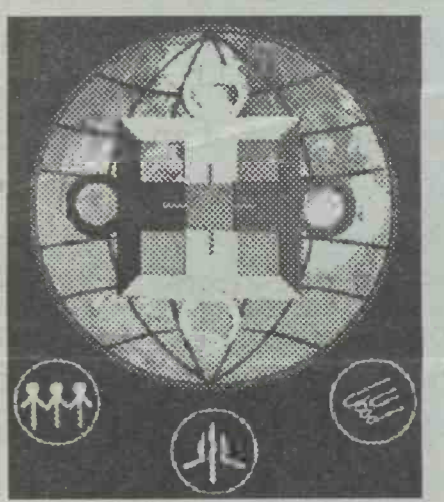
## Public Hearing Ann

The Canadian Nuclear Safety Commission (CNSC) has issued a Notice of Public Hearing available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca). The Commission will hold a two-day public hearing on the application by Shield Source Energy Inc. for the renewal of its Nuclear Subsidy Facility Operating Licence located in Peterborough, Ontario. The hearing is held at the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario on March 24, 2004, and March 25, 2004, beginning at 8:30 a.m.

Persons who wish to participate in the hearing should request to intervene with the Commission by May 10, 2004, for more information, or instructions on how to participate in this public hearing process, visit [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca) or call 1-800-967-0888 or 1-800-387-0888 of Public Hearing 2004-H-001.

S. Locatelli, Secretariat  
Canadian Nuclear Safety Commission  
280 Slater St., P.O. Box 117  
Ottawa, Ontario K1P 5S9

Tel.: (613) 995-0360 or 1-800-967-0888  
Fax: (613) 995-5086  
E-mail: [interventions@cnscc.gc.ca](mailto:interventions@cnscc.gc.ca)



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- ◆ Hon. Andrew Mitchell\*, Minister of Indian Affairs and Northern Development
- ◆ Harold Calla, CAFM, Advisor to the Minister of Finance, Financial Management Board
- ◆ Manny Jules\*, Chairman, National Aboriginal Financial Officers Association
- ◆ Alfred Linklater, Executive Director, National Aboriginal Financial Officers Association
- ◆ Deanna Hamilton, President, National Aboriginal Financial Officers Association
- ◆ Chief Strater Crowfoot, Sisseton, SD
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For more information...

ESS



Presented by the Indigenous Bar Association and  
Quebec Native Women

## "HATE AND RACISM-SEEKING SOLUTIONS"

March 20-23, 2004

Hyatt Regency Montreal • 1255 Jeanne Mance Street • Montreal, Quebec



### PARTICIPANTS WILL EXPLORE:

The conference will explore some of the causes and consequences of hate and racism and practical strategies for their elimination. Conference participants will explore some of the following:

- What are the causes and effects of hate and racism?
- What is the difference between hate and racism?
- What strategies can be used to combat racism and hate?

- What are the legal dimensions?
- What is a hate crime?
- What are the other mechanisms available to eliminate hate and racism?

### WHO WILL BENEFIT?

Conference participants will include members of the legal community, academics, educators, students, police, First Nations & Aboriginal Organizations, government, corporate companies and the public.

### ITINERARY:

March 20, 2004

5:00 p.m. - Registration  
6:30 p.m. - Reception

Day 1: March 21

Exploring the Causes of Hate & Racism  
Hate and Racism - An Overview

Day 2: March 22

Manifestations of Hate and Racism in the Local Context  
Overcoming Barriers - Seeking Solutions

### Gala Banquet

Banquet Speaker:  
General Romeo Dallaire  
Entertainment:  
George Leach and Florent Vollant

Day 3: March 23

NGO Strategy Session  
Where do we go from here?

### ACCOMMODATIONS:

Hyatt Regency Montreal  
Telephone: 1-800-361-8234  
Code: Indigenous Bar Association

### REGISTRATION:

Online at [www.indigenousbar.ca](http://www.indigenousbar.ca)

### FEES:

Registration Fee: \$300.00  
Students with identification: \$50  
(Includes GST where applicable)

### CANCELLATIONS:

Registration fee, less \$50.00 will be refunded upon receipt of written notice on or before March 5, 2004.

### INFORMATION:

Contact Germaine Langan  
Telephone: 604-951-8807  
Fax: 604-951-8806

Email:  
[germainelangan@shaw.ca](mailto:germainelangan@shaw.ca)



**Public Hearing Announcement**

The Canadian Nuclear Safety Commission (CNSC) has issued a Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a two-day public hearing on the application by Shield Source Incorporated, located in Peterborough, Ontario, for the renewal of its Nuclear Substance Processing Facility Operating Licence. The hearing will be held at the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **March 24, 2004**, and **June 9, 2004**, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by May 10, 2004. For more information, or instructions on how to participate in this public hearing process, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2004-H-4, or contact:

S. Locatelli, Secretariat  
Canadian Nuclear Safety Commission  
280 Slater St., P.O. Box 1046  
Ottawa, Ontario K1P 5S9

Tel.: (613) 995-0360 or 1-800-668-5284  
Fax: (613) 995-5086  
E-mail: [interventions@cnsccsn.gc.ca](mailto:interventions@cnsccsn.gc.ca)

**Annonce d'audience publique**

La Commission canadienne de sûreté nucléaire (CCSN) a publié un avis d'audience publique que vous pouvez consulter à cette adresse : [www.suretenucleaire.gc.ca](http://www.suretenucleaire.gc.ca). La Commission tiendra une audience publique de deux jours relativement à la demande de Shield Source Incorporated, située à Peterborough, en Ontario, concernant le renouvellement de son permis d'exploitation d'une installation de traitement des substances nucléaires. L'audience aura lieu dans la salle des audiences publiques au 14<sup>e</sup> étage du 280, rue Slater, à Ottawa (Ontario), le **24 mars 2004** et le **9 juin 2004** à 8 h 30.

Les personnes qui souhaitent participer à l'audience doivent déposer une demande d'intervention auprès du secrétaire de la Commission, d'ici le 10 mai 2004. Pour plus de renseignements sur la façon de participer au processus d'audience publique, veuillez consulter l'adresse [www.suretenucleaire.gc.ca](http://www.suretenucleaire.gc.ca), et vous référer à l'Avis d'audience publique 2004-H-4, ou communiquez avec :

S. Locatelli, Secrétaire  
Commission canadienne de sûreté nucléaire  
280, rue Slater, C. P. 1046  
Ottawa (Ontario) K1P 5S9

Tél. : (613) 995-0360 ou 1 800 668-5284  
Télé. : (613) 995-5086  
Courriel : [interventions@cnsccsn.gc.ca](mailto:interventions@cnsccsn.gc.ca)

**Employment Opportunity**

**Constance Lake Education Authority Board** is accepting applications for the position of:

**PRINCIPAL**

**Location:** Constance Lake First Nation Holistic Education Centre  
**Start Date:** As soon as possible

Constance Lake First Nation Education Authority is inviting candidacies for the position of *Principal* at its new Holistic Education Centre, a facility providing community-based education from Early Childhood to Grade 12 learners as well as an alternative education program for adults.

The Principal is a key member of the educational team and must possess the knowledge and aptitudes to accomplish the administrative and pedagogical tasks of being an effective leader of a JK to Grade 12 school.

Constance Lake First Nation is a Cree-Ojibway community and accessible by Highway 11, approximately 30 km west of Hearst, Ontario.

**Qualifications:**

- ◆ Member in good standing with the Ontario College of Teachers
- ◆ At least five years of teaching experience
- ◆ Completion (or in the process) of Principal's Course, Parts I and II

**Closing Date: February 27, 2004 at 4:00 p.m.**

Interested persons should submit their written resumé, which includes the name and address of three references, one being an immediate supervisor, a colleague and a leader of your existing community, to:



Mrs. Stella Etherington, Director of Education  
Constance Lake First Nation Education Authority  
P.O. Box 5000  
Calstock, ON P0L 1B0  
Phone: 705-463-1199 • Fax: 705-463-2077  
Website: [www.clnf.on.ca](http://www.clnf.on.ca) • Email: [stelte@clfn.on.ca](mailto:stelte@clfn.on.ca)

*Only candidates selected for interviews will be contacted.  
A consent form to release information for reference and criminal record checks should be included with your resumé.*



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the area and was attract-  
ew members. The people  
finally able to support  
elves through farming,  
mented by hunting and  
ng and obtaining some  
off-reserve.

Dec. 4, 1896, while walk-  
h his grandson on the way  
east, Ahtahkakoop col-  
and died of an apparent  
attack. But his dream for  
children and grandchil-  
-that they obtain the edu-  
they needed to succeed in  
world—continued to live  
er he was gone. In 1995,  
a century after his death,  
kakoop's name was given  
ew high school, the first  
n the Ahtahkakoop re-  
A mural painted on a wall  
school pays tribute to the  
chief who made hard  
s for his people, always  
n eye to the future. The  
features the image of a  
n horseback, hunting a  
p. Above the painting is a  
from Ahtahkakoop that  
es his motivation for mak-  
e decisions he made as  
of his people.  
us not think of ourselves  
our children's children."



**FEES:**  
stration Fee: \$300.00  
s with identification: \$50  
des GST where applicable)

**CANCELLATIONS:**  
ion fee, less \$50.00 will be  
upon receipt of written  
or before March 5, 2004.

**INFORMATION:**  
ct Germaine Langan  
phone: 604-951-8807  
fax: 604-951-8806  
Email:  
ainelangan@shaw.ca



## 15<sup>th</sup> Annual Rediscovery Leadership & Outdoor Training

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- ◆ **Alfred Linklater**, Executive Director, First Nations Statistics
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*Conference information, please call:*

Coordinator: Jerry Goodswimmer BSW, Email: [mistahinapew@sturgeonlakecreenation.com](mailto:mistahinapew@sturgeonlakecreenation.com)  
Assistant Coordinator: Gary Moostoos, Email: [garymoos@telusplanet.net](mailto:garymoos@telusplanet.net)  
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