

Windspeaker

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Take courageous steps, chief

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

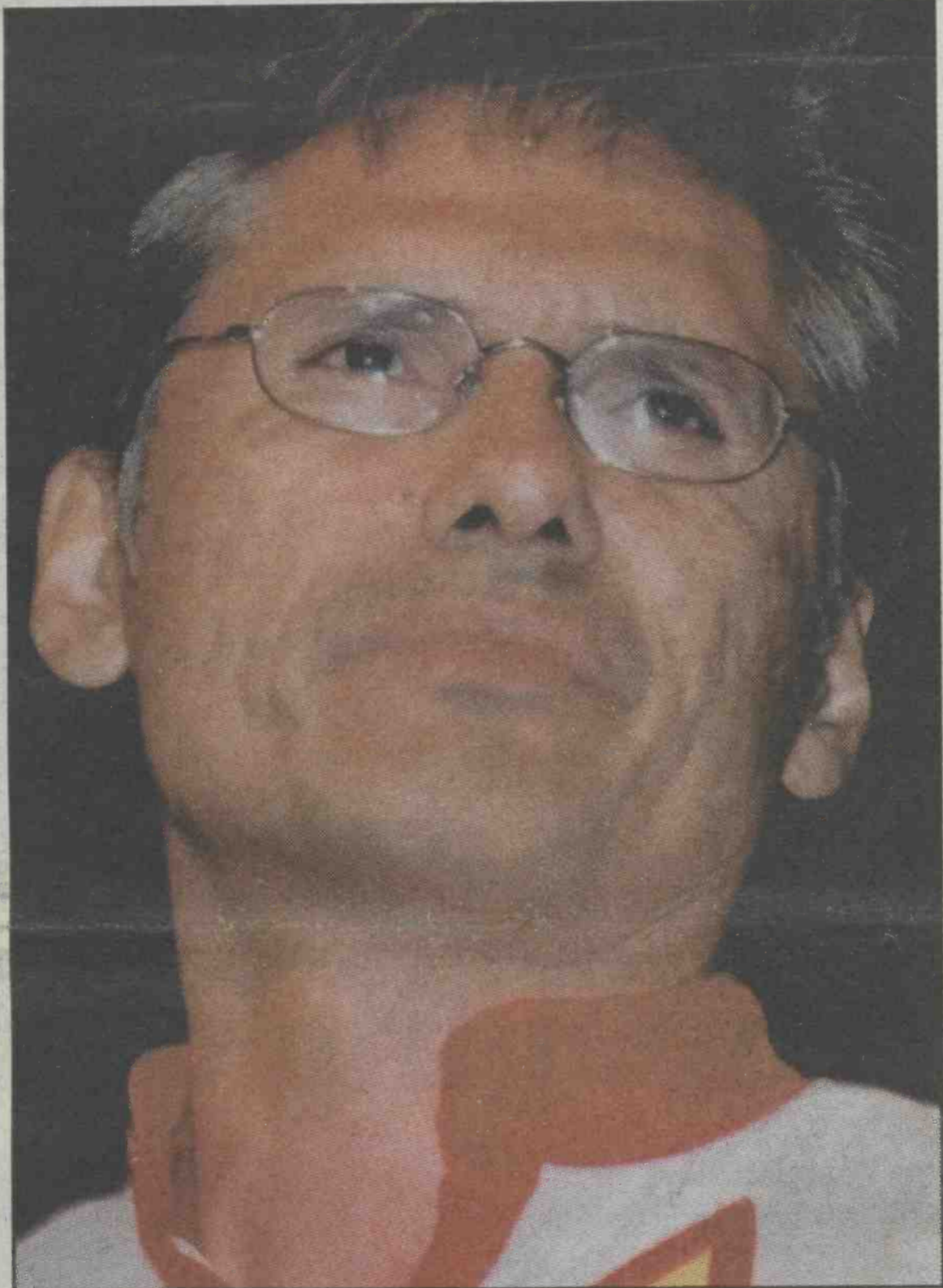
In what many observers believe is a signal that a power struggle for control of First Nations political leadership has begun, Matthew Coon Come, national chief of the Assembly of First Nations, told the chiefs on Dec. 13 that he is not willing to maintain the status quo.

The AFN has been haunted by questions about its effectiveness for years. Critics claim the national chief is forced to try and be all things to all chiefs in order to keep his position, providing little real leadership and even less representation for grassroots people.

Coon Come called for an end to this approach during his welcoming remarks to the chiefs who gathered in Ottawa for their three-day, year-end Confederacy of Nations meeting.

"The Assembly of First Nations is at a crossroads," he said. "It can remain a talented, resourceful, but ultimately less-than-powerful policy and resource organization and clearing house. Or it can become a powerful, effective political voice for the future, an urgent and irresistible voice for a meaningful livelihood and a place in the sun for every First Nation people in this land."

A sign that Coon Come is anxious to break with the past is the chief's alliance with a man known for his criticism of First Nation leadership. Taiaiake Alfred, a professor of Indigenous governance at the University of Victoria, wrote a book that suggests First Nation leaders are co-opted, diverted from aggres-



FILE PHOTO

Assembly of First Nations chief, Matthew Coon Come.

sively pursuing the First Nations' agenda by a Canadian system that rewards chiefs for not opposing the federal government's agenda with enthusiasm. Alfred was asked to write the first draft of Coon Come's speech to the confederacy.

Alfred admitted the final version had the rougher edges removed to avoid alienating the chiefs, but he said the central ideas remained intact in the final version.

Among the ideas is one that would allow all First Nation members to vote for the national chief. Coon Come told the chiefs that because he was directly elected by the James Bay Cree people, outside governments knew the voice of the Crees' elected officials "was legitimate, accountable, representative and true."

Allowing grassroots participation in the selection process for national chief is a mother-

hood issue that no chief would speak publicly against. But the fact that it hasn't happened, despite repeatedly being raised as an election issue by Coon Come and his predecessors, indicates that many chiefs don't want to give up their control. Coon Come won't find anyone fighting him in public on this issue, but Alfred believes it will be a tough fight behind closed doors.

"Any time you try to change an institution that's entrenched itself and where people have found positions of power and authority, it's very difficult to change that, no matter what kind of change you're talking about," said Alfred. "Especially where you're really asking people to give up their authority and put it in the hands of the people."

Alfred said this issue will be a central indicator of Coon Come's success as a national chief.

"He has an agenda," said Alfred. "It's public. That's the thing he ran on. That'll be the crucial determinant of whether or not he's successful as the national chief, whether or not the key elements of that agenda get put forward or whether they get squashed by the status quo," he said.

Jean LaRose, AFN communications director, fielded questions about a popular vote for chief.

"If you want an organization that's strong, that can move the issues forward and can actually be listened to, then you have to give it the tools that can make it strong. Right now, it's not."

LaRose said the status quo hasn't worked, is not working and there's no reason to think it will work.

(see Life and death page 12.)

WHAT'S INSIDE

FEDS APOLOGIZE

Members of the Nuu-chah-nulth nation received both an apology for the pain and suffering resulting from the federal government's residential school system, as well as a treaty settlement offer, all within a few days. What's on the table and how far apart are the expectations of the parties in negotiation? Read all about it in *Windspeaker*.

.....Pages 10 and 11.

CAREERS

Is it time you went to school to further your education? Wondering which school is offering the courses you need? *Windspeaker's* Careers and Training section provides you with the information you need and encouragement from students already on the path to a more successful life.

.....Pages 26 to 35.

HOT, HOT, HOT

Who is hot on the Aboriginal music scene? The Canadian Aboriginal Music Awards were handed out recently in Toronto and some fresh new faces were among the top acts. *Windspeaker* was there for all the excitement.

.....Pages 20 and 21.

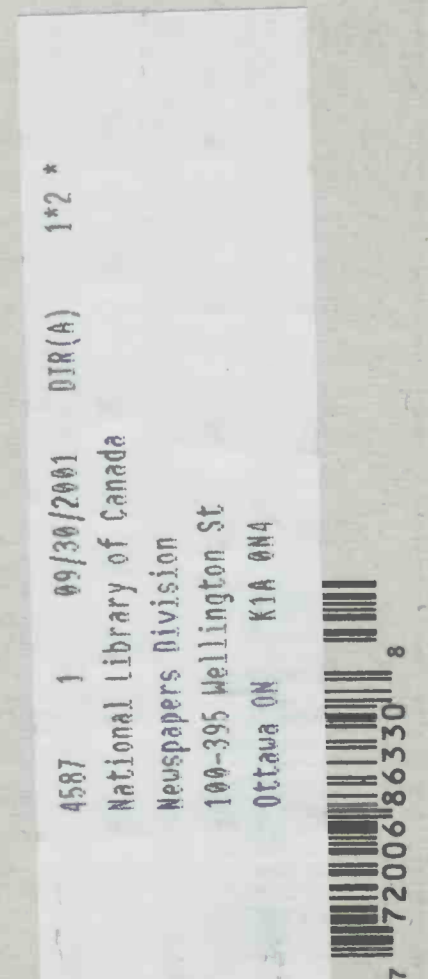
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AD DEADLINES

The advertising deadline for the February 2001 issue is Thursday, January 18, 2001 see page 4 for details.

ADDRESS:



Special Report...inside

FOR THE CHILDREN

Kids still dying — nothing changes



Young Indigenous people in Canada are choosing suicide in numbers that have never been exceeded anywhere, at any time, in recorded history.

As federal and provincial officials, First Nation and Innu leaders, care providers and others bicker back and forth about money and political considerations, the casualty list grows daily.

And the suicide numbers only tell part of the story. For every person who succeeds in taking

his or her own life, there are many others, equally dispirited, who make unsuccessful attempts.

Add this casualty count to the countless number of young people locked in the living death of prostitution. Add that to the appalling number of children that are drug, alcohol and solvent addicted, and then to the disproportionate numbers of Indigenous people serving time in correctional facilities and an obscene image begins to

emerge.

Broken, wasted, desperate lives are capped off by premature, tragic death, year after year for too many years. Research material going back decades explains the phenomenon and even tells how to end it, but it hasn't ended. And so far, the public debate has been steered away from discussions about the causes and possible cures.

It's time to ask why.

Windspeaker news staff dedicated an unusually large

amount of time to the story this month because it's an issue that is crying out for tough talk and informed analysis. We've been covering the stories of the suicides, the addictions, the pain and the suffering since we began publishing 18 years ago, and we will continue to cover these stories again and again until someone draws a line in the sand that says: 'This far and no further.'

Let this be that line—For the children.

FOR THE CHILDREN

Native youth remain in distress

By Paul Barnsley
Windspeaker Staff Writer

SHESHATSHIU, Labrador

Hot on the heels of a plea from Labrador Innu leaders for outside help in saving young people addicted to gasoline sniffing in their communities, several remote First Nations in various parts of the country are coping with another rash of destructive behavior as young people take their own lives in numbers that are unmatched anywhere in the world.

In Pikangikum, Ont., eight young girls had killed themselves in the year 2000 as of mid-December. Pikangikum, like another Labrador Innu community, Davis Inlet, made national news in 1994 as young people there killed themselves in shocking numbers.

Pikangikum's suicide rate is 470 deaths per 100,000. The Canadian average is 13 deaths per 100,000. Other remote reserves in the region are plagued by similar numbers.

Equally disturbing, the Siksika First Nation in Alberta, a community that is not burdened with the problems of remoteness, (the community of

3,000 people is less than an hour from the city of Calgary) reported that it too was facing the problem. There have been eight deaths and 247 attempted suicides there this year.

Assembly of First Nations communications director Jean Larose told *Windspeaker* that National Chief Matthew Coon Come hopes to rally the chiefs — and others — to work together to find a solution to the problem.

"There is more to the tragedies that our communities live in every day than just Davis Inlet or Sheshatshiu or Pikangikum. They're from all over the country," Larose said. "I can't talk for the national chief, but I think what he was telling the chiefs (in a speech to the Confederacy of Nations on Dec. 13) was that these images have also awakened others to our conditions, others who might not have been watching up to now. And we need to use this awakening to get things moving. That's my sense."

Canada has had periodical reminders of these disturbing social problems over the last several years and a lot of money has been spent in attempts to

stem the loss of life. This repeat of the events at Davis Inlet in 1994 is a vivid sign the solution has not yet been discovered.

Tony Hall, professor of Native American Studies at the University of Lethbridge, points to political agendas that have slowed progress so far. He said that, after an international human rights group called Innu communities in Labrador "Canada's Tibet" last year, officials in Ottawa seemed more concerned about the negative impacts to Canada's international reputation than about helping solve the problem.

"I did notice that was very quickly abandoned when it came up in the context of the suicides," Hall said. "This seems to me to be the threshold against which there's just a huge convergence of interests, this has got to be maintained within a domestic framework and anything is imaginable as long as its within the framework of Canada's own domestic situation."

Prime Minister Jean Chretien shocked Native leaders across the country in early December when he pledged to make social problems in First Nation communities a priority in his third term as prime minister.

Analysis

Managing the misery

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The millions of dollars expended by government sources for social programs in First Nations will only continue to be ineffective, wasteful Band-Aid solutions unless the political issue of sovereignty is sorted out, but both sides are unwilling to budge.

So say most Indigenous leaders and many academic observers who have studied and, in many cases agonized over, the persistent social problems that haunt First Nation communities.

As is the case with so many colonized Indigenous peoples around the globe, Indigenous people within the borders of Canada have survived repeated attempts to forcibly remove them from the land and absorb them into the larger society. Those attempts were made so their legitimate legal claims to the land wouldn't be a political problem for the descendants of the colonizers.

Indigenous people are proud of the fact they survived the colonial era and they are determined to flourish, continue their traditions and assert their rights. This presents a problem to colonial governments that originally claimed the land occupied by the Indigenous peoples under false, and now discredited, concepts such as terra nullius (an empty land theory).



Prime Minister Jean Chretien promised to work to solve the social problems in Aboriginal communities.

The battle continues to the present day, and though there has been no recent "Trail of Tears," and though modern governments talk in enlightened terms about their respect for the inherent right of Indigenous peoples to govern themselves on their traditional home territories, the fight for ultimate political control persists and has caused serious social problems in First Nations communities.

In early December, Jean Chretien, the newly re-elected prime minister of Canada, pledged to work to solve the social horrors that besiege Aboriginal communities. Native leaders and thinkers familiar with the dynamics of Native

communities know the prime minister is destined to fail if he doesn't address the issue of sovereignty, because research has shown that a sense of powerlessness is a major contributing factor to all the social problems.

Canada's response to recent TV news footage showing young Innu people in the Labrador village of Sheshatshiu sniffing gasoline, and the reports from Pikangikum, a remote western Ontario First Nation, revealing astonishingly high rates of suicide among young people, was outrage.

But this was not a new response. A similar sense of outrage erupted in 1994 when in Davis Inlet, another Labrador community near Sheshatshiu, images of gas sniffing youth tugged at the heart-strings of the nation.

In a 1997 paper submitted to the eighth Canadian Association for Suicide Prevention Conference, a University of British Columbia graduate student named Darryl H. Quantz compiled most of the pertinent academic information related to First Nations suicides. Quantz now works for the Department of Community Health Sciences at the University of Calgary.

In *Cultural and Self Disruption: Suicide Among First Nations Adolescents*, Quantz's research made him feel safe in stating that suicide is a relatively new problem for Indigenous peoples and was not a problem before European contact.

(see Powerlessness page 6.)

Stay home

By Joan Taillon
Windspeaker Staff Writer

SHESHATSHIU, Labrador

Roxanne Rich has been a community services worker in Sheshatshiu, a community of 1,200 Innu, for almost seven years. She is well acquainted with her community's gas-sniffing problem. That and associated social problems consume most of her time, as Rich encourages people who need to talk to contact her at home. Two weeks before Christmas she was in the office alone; one co-worker was absent for medical reasons and another was on holiday.

She stays with the job at Child, Youth and Family Services because she cares about the people of Sheshatshiu.

"I enjoy it. I enjoy working with children. There's so much you can do, that's how I feel sometimes. I get so emotional, really emotional when I look at them."

As with many in her profession, Rich knows from personal experience the hard road to addiction recovery and how essential it is to have support. The hardest thing for youths struggling with an addiction to gas sniffing is that "there is no after-care in the community."

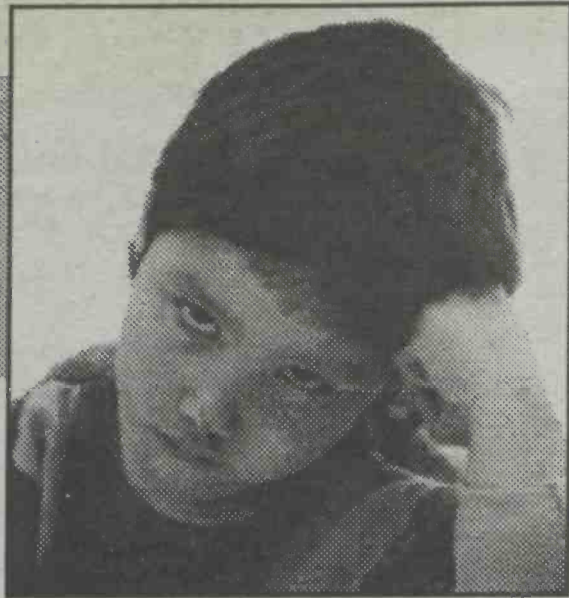
There's no provision for healthy recreation either. Rich said the gym is not open every night for sports and the outdoor rink is outside of the community and it is often too cold to go there. The one youth recreation worker they have takes care of hockey, "but... he can only take care of so much."

"The youth centre they have here is really disgusting. It's a hang-out place for the kids. So all they have is a pool table."

She said the children who left nearby Davis Inlet in 1993 for gas-sniffing treatment at Poundmaker's Lodge in Alberta and other centres were helped, but it didn't last because "everything was still the same when they got home." Most started sniffing again soon after returning to their community. Some youth say it's because their parents are still drinking. Some parents say they started drinking again because their children sniff gas.

Rich sees the same future for Sheshatshiu's 19 children and the 18- and 19-year-old adults who were apprehended for treatment at the request of the community in November, unless a comprehensive after-care plan is put in place to involve entire families in the recovery process.

"I personally think there should have been an effort made (with the Davis Inlet youth) to change the home too, for the parents to straighten up their act, like their alcohol abuse and that kind of stuff. I don't think a child should go alone for treatment. I think the parents should make that step too, because the kids are not going to stop if things are still the same in the home."



Resource material

Yours for the asking

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

From coloring books discouraging children from sniffing solvents to videos geared to the prevention of suicide and drug and alcohol addictions, the number of resources available to First Nations and Inuit communities to help combat social programs is staggering.

Reference materials available through First Nations and Inuit Health Programs (FNIHP) are distributed through a clearing house established in 1991 to help get the information out.

The budget for the clearing house in 1998-99 was \$120,000, which covers distribution and reproduction or reprinting, but not production.

Debra Gillis is director of Health Programs Support with First Nations and Inuit Health within Health Canada.

"The solvent abuse and addictions material is really heavily used across Canada. And, in fact, makes up almost 50 per cent of all the material we send out in a year," Gillis said.

"The material is being used in a variety of different ways by NNADAP (National Native Alcohol and Drug Abuse Program) workers on reserve... community health nurses on reserve, community health representatives on reserve, maybe used by NNADAP alcohol and addictions and treatment centres. There's a wide variety of people who use the material, and they will use it in conjunction with different programs that they are running," Gillis said.

This is just a small sampling of what resources are available from this single source:

VIDEOS

Addictions

The Circle Moving—Native communities across Canada show how they conquered alcohol and drug abuse. 1990.

A New Dawn—Native men and women speak up for women's special concerns about alcohol and drug abuse. 1983.

The Only Gift—Native women have the power to change attitudes towards drug and alcohol abuse in their communities and guide their children towards addiction-free life. 1990.

Where We've Been, Where We're Going—An introduction to the causes of drug and alcohol addiction as Native men and women talk about their experiences, traditional values and the role Native traditional values can play in overcoming addictions. 1983.

Caravan for Youth—A team of Native facilitators show how they started youth programs for the prevention of alcohol and drug abuse on reserves in Ontario and Saskatchewan. 1984.

Honour of All—Part I—The future of Alkali Lake, B.C.—the community's struggle for sobriety. 1990.

Honour of All—Part II—The future of Alkali Lake. 1990.

Family Secrets—Depicts the roles that family members play as a result of having an alcoholic in their midst. 1986.

Pills, One Too Many? Making Choices for the Future—Prescription drug abuse in First Nations communities. 1998.

Solvent Abuse

Inhalant Abuse—Depicts young abusers, as well as clinical demonstrations and comments by professionals on the effects of inhalants. Not be shown to potential abusers. 1987.

Hit For Mike—Members of the community get involved with helping Mike, a 13 year old "sniffer" overcome his addiction problem. With handbook. 1985.

Up Your Nose—Native teenagers go on a sniffing spree which ends in tragedy. 1990.

79 Cent High—A Native couple learns how to recognize the signs of sniffing in their children and what to do about it. 1990.

How We Stopped Sniffing—Native children experience the negative aspects of glue sniffing. 1990.

Solvent Abuse—A Matter of Life and Death—Deals with solvent abuse north of 60 degrees. Contains interviews with abusers and parents whose children have died from sniffing. 1988.

Sniff 'n' Huff—A rock video intended to act as a deterrent to youth considering "sniffing". 1989.

Spirit of the Forest—An animated video on solvent abuse with resource book. 1991.

(see Resource material page 3.)

Special Report

FOR THE CHILDREN



Distress

em the loss of life. This repeat of the events at Davis Inlet in 1994 is a vivid sign the solution has not yet been discovered.

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Stay home and talk, addict asks parents

By Joan Taillon
Windspeaker Staff Writer

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Roxanne Rich has been a community services worker in Sheshatshiu, a community of 1,200 Innu, for almost seven years. She is well acquainted with her community's gas-sniffing problem. That and associated social problems consume most of her time, as Rich encourages people who need to talk to contact her at home. Two weeks before Christmas she was in the office alone; one co-worker was absent for medical reasons and another was on holiday.

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As with many in her profession, Rich knows from personal experience the hard road to addiction recovery and how essential it is to have support. The hardest thing for youths struggling with an addiction to gas sniffing is that "there is no after-care in the community."

There's no provision for healthy recreation either. Rich said the gym is not open every night for sports and the outdoor rink is outside of the community and it is often too cold to go there. The one youth recreation worker they have takes care of hockey, "but... he can only take care of so much."

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Nineteen-year-old Irene Penunsi can attest to that. She is trying to overcome her addiction to gas sniffing and for now is staying in the women's shelter with a paid community member accompanying her 24-hours-a-day to encourage her.

Penunsi has tried treatment centres three times in Quebec, Saskatchewan and Nova Scotia. In Quebec, "it didn't help me. I stayed there two months and 25 days. I think three years, four years ago." She is not sure if it was 1995 or 1996 when she went to Saskatchewan for six months. She said that didn't help either. Finally she went to an adult treatment centre in Sydney, N.S. She was not able to say how long ago that was or when she returned home. Asked if she was doing

something, I could be busy all the time, not sniff gas no more."

She had a ready answer about why youth start sniffing.

"I think the kids are having a problem about their parents and all the family. I've been hearing my friends crying all the time and talking to me about what happened. But I'm worried about them all the time."

She said in the kind of community she would like to live in "I would like it if the parents would stay home all the time with their kids to spend time with them. I would like that and to talk to them, like how they feel—the parents. Like I know they care about their kids all the time, but they keep going to the gambling... and the kids are staying home." She added, "I seen the . . .

**"I SEE THINGS
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But I don't believe it
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good now, Penunsi said, "just a little bit. I'm not thinking about sniffing gas no more. I'm just thinking about good things." But at another point she said, "as soon as I get home and I smell gas on them I want to start sniffing too." She said her last stay outside Sheshatshiu was only 35 days and although she initially started sniffing upon her return she stopped because she knows she needs to take care of her grandmother.

"I had a new friend the first time when I tried it, Penunsi said about sniffing. "And I tried it and I didn't want to give it up. I was 14 when I started it. And I started smoking too." She said most of her friends sniff, but she has one good friend who quit.

What keeps them going back to sniffing?

"I see things like killing yourself, that's what I see all the time. But I don't believe it when I see it and I don't want to listen to it, but I don't want to say yes to it and I didn't want to kill myself, but I never tried it." She said other youth see the same torturing images, "but they don't want to do it too." Penunsi said there was no counsellor she trusted to talk to, to help her sort things out.

Asked how she feels about treatment programs, Penunsi said "I don't know. I didn't think about it." She also has no dreams or plans for her future she said. "I don't feel like I'm 19; I feel like I'm 16." But in the next breath she said "I would like to get a job or

mothers were going out all the time, going to the bingo, and the kids were crying outside for their mommy.

"Like they're spending their money all the time. They can't give anything to the kids." She said some adults sniff too.

Penunsi sees change starting with small steps, such as parents accompanying their children for a meal in a restaurant. When kids are lonely they sniff, she said.

Penunsi and Rich's feelings have been heard by some in the Innu community including the leaders, who agree spending hundreds of thousands of dollars to separate families for months at a time has not worked. They want a home-based solution.

Currently, some of the apprehended Sheshatshiu youth are being treated at home; some are in more secure temporary facilities in the armed forces base in Goose Bay, Labrador and some are at the White Swan Treatment Centres in northern Alberta.

"Right now they are talking about in our little community here, they're going to have a family treatment," said Rich on Dec. 12. Six hundred kilometres from Sheshatshiu, a place called Lobstick Lodge that Rich said she believes the federal government and the Mennonite Central Committee have paid for, is slated to open the second week of January. She said she has just learned the Innu people own the lodge, "which I really think is a good way to go."

(see Innu treatment page 15.)

Resource material

(Continued from page 2.)

Sniffing Stinks—A video in which Native youth speak on their experience with solvent abuse with resource book. 1991.

Suicide

Healing Journey—A teenage suicide prevention video with a facilitators guide. 1995.

Suicide Prevention—Presentation from the Aboriginal Nurses Association's First National Teaching Conference "Keeping Our Children Safe." 1997.

PRINTED MATERIAL

Addictions

Seeking New Directions—Phase One: Level of services currently available to youth. Phase Two: Level of services in which planning and development through community participation could take place to enhance youth prevention and rehabilitation service.

Therapeutic Recreation and Physical Development—Counsellors' Manual—Demonstrates that recreation and physical development are integral components to the total recovery of alcoholics. September, 1987.

Strength of the Spirit: A Community Effort in the Treatment and Prevention of Drug Abuse—Final report of a 1993/94 community-based research project in Alberta.

Research on Native Adolescents and Substance Abuse—A product of The Next Generation Native Adolescent Substance Abuse Project developed by the Round Lake Treatment Centre.

Preparing for the Future—Abegweit Band Research Project—Project objective is to help young people break the cycle of minimal education and job training which leads to boredom and idleness, which leads to alcohol and drug abuse.

Overview—The Four Worlds Development Project—Conference dedicated to the goal of eliminating alcohol and drug abuse. Faculty of Education, The University of Lethbridge.

Wholistic Educational Evaluation for Community Transformation—A Preventive Approach—The connection between wholistic education evaluation and alcohol and drug abuse.

Your Sobriety! Our Future!—A Spiritual Model of Recovery - A two part manual which has been prepared to assist nNative and Inuit alcohol and drug rehabilitation staff in helping our people find a new way of life.

Using Measuring Tests in NNADAP Treatment and Prevention Programs—Covers screening tests, clinical inventories, self-confidence measures, client feedback instruments, and follow-up and aftercare.

NNADAP & NYSAP Treatment Centre Directory—List of all National Native Alcohol and Drug Abuse Program and National Youth Solvent Abuse Program centres. 1999.

Resource Manual for Prevention Workers in First Nations Communities—Prevention guide based on the Prevention Framework. May, 1995.

Futuristic Addictions Develop Futuristic Addictions Treatment and Health Approaches—True documentation on two Indian bands that decided their communities could become sober.

O'Chiese' Information Package Guidelines for Community—The story of a community's commitment to society.

The Effectiveness of Native Halfway Houses in the Treatment of Alcohol Abuse—Information, knowledge and experience from Native halfway houses in the United States which can be applied throughout Canada.

Follow-Up and Aftercare Manual—Follow-up and aftercare are newly emerging terms in the field of alcoholism. The ingredients to create a useful, practical follow-up and after-care program are included in this manual. September 1991.

Prevention Framework—Examines the needed elements to run a good prevention program.

Indigenous Canadians: Substance Use Profile 1995—Highlights of what is known about abuse in the Indigenous community and the differences between Indians on and off reserve, Métis and Inuit communities.

Morbidity and Mortality Related to Alcohol, Tobacco and Illicit Drug Use Among Indigenous People in Canada—Study contains information on the relative risk of disease associated with different levels of consumption combined with prevalence data from national surveys.

Aboriginal Substance Use—Research Issues—Proceedings of a Joint Research Advisory Meeting of the Canadian Centre on Substance Abuse and the National Native Alcohol and Drug Abuse Program.

(More resources page 6.)



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Who's in charge at INAC

An Indian Affairs minister who has been virtually invisible as far as the Native media goes since he was appointed 17 months ago, sat down for a "wide ranging interview" with the Canadian Press (CP) in mid-December to discuss what he sees as his new mandate to replace the Indian Act and change the way First Nations account for their financial actions.

In the weeks before that, Prime Minister Jean Chretien seemed to break the mold he established and maintained from his very first days in power of not commenting on Indian Affairs by saying he planned on addressing social justice issues in Indian Country. Political analysts say Chretien wants to tackle this issue to leave his mark on history, his legacy to rival his mentor Pierre Trudeau's repatriation of the Constitution or Brian Mulroney's NAFTA.

Pundits in Ottawa and elsewhere are speculating on who Minister Robert Nault's replacement will be when the prime minister announces his new cabinet when Parliament resumes on Jan. 29. Not on whether he'll be replaced, mind you, but on who

his replacement will be.

National Chief Matthew Coon Come wrote to Chretien, not Nault, to say he's ready to get to work with the prime minister on fixing the problems that have led to the social injustices in Indian Country.

The CP interview was obviously an attempt to counter a *Globe and Mail* article where the reporter stated as narrative to the story that Nault was generally seen as having been ineffective in the portfolio. Nault seemed to be saying he's been saddled with the job of following through on former minister Jane Stewart's Gathering Strength initiative throughout the first 16 months of his tenure, but now that he's been re-elected, it will be his turn to call the tune.

We have to ask why the Indian Affairs minister turned to the mainstream press to make this announcement and to make his case that he should keep his job? In one way, it makes sense because Nault has frustrated reporters and editors at Native media outlets across the country with his lack of availability ever since he was appointed. Jane Stewart and Ron Irwin, his two

most immediate predecessors, were immensely more accessible.

The day after he was appointed, his transition staff assured us that he was anxious to talk to *Windspeaker*. Months later, his permanent communications staff were surprised when we complained that we still hadn't heard from him. A year ago, at a Liberal Party fundraiser, Nault told a *Windspeaker* reporter that he would get in touch the next time he was in Alberta, perhaps even do a open line show on our affiliate radio station, CFWE.

Nothing ever materialized and we have to admit we now doubt the sincerity of every person we spoke to in the minister's office, including the minister.

So as much as we have a multitude of questions for Mr. Nault, we'd be satisfied with an answer to just two: Why will you talk to CP and other mainstream news organizations with their mainstream bias and not talk to the Native press? Are you afraid to deal with reporters who work the beat from a Native perspective?

Failure to answer them will be an answer in itself and a sign, we think, that it's time for you to return to the back benches.

Self-termination policy proposed

By Jack D. Forbes

Guest Columnist
Native American Studies
University of California, Davis

Many Native people have gotten so used to the idea of "blood quantum" (degree of "blood") that sometimes the origin of this racist concept is forgotten. Its use started in 1705 when the colony of Virginia adopted a series of laws that denied civil rights to any "negro, mulatto, or Indian" and which defined the above terms by stating that "the child of an Indian, and the child, grandchild, or great grandchild of a negro shall be deemed accounted, held, and taken to be a mulatto." Thus both a person of American race and a person of half-American race (a "half-blood" in other words) were treated as legally inferior persons.

Colony after colony and state after state followed Virginia's example in using blood quantum as a way of determining who could have the privileges accorded to white persons. For example, Alabama's code stated that "all negroes, mulattoes, Indians and all persons of mixed blood, to the third generation inclusive, though one ancestor of each generation may have been a white person, whether bond or free; shall be taken, and deemed incapable in law, to be witnesses.... except for or against each other." North Carolina possessed a code that prohibited marriages between white persons and "an Indian, Negro, Mustee, or Mulatto.... or any person of Mixed Blood to the Third Generation." Such laws meant that a part-Indian of one-eighth American ancestry and seven-eighth European ancestry would not have acquired sufficient European "blood" to be accorded the legal privileges of whiteness.

The racist use of blood quantum continued without a break. In 1866 Virginia decreed that "Every person having one-fourth

or more Negro blood shall be deemed a colored person, and every person not a colored person having one-fourth or more Indian blood shall be deemed an Indian."

In the 20th century Virginia broadened the term "colored" to include all Indians with any trace of African ancestry, if living off-reservation, and with more than 1/32 African ancestry, if living on either the Pamunkey or Mattaponi reservations.

The federal government began to also use "degree of blood" in the latter part of the 19th century, especially in relation to the enrollment of persons before the Dawes allotment commission. The use of "full," "one-half" etc. at that time was both an extension of the previous racist system and also a step in terminating Native Americans. Persons with greater amounts of white ancestry were assumed to be more competent than persons with lesser amounts. In other words, the degree of white blood was much more important than the degree of American ancestry. The white blood entitled an Indian citizen to greater privileges, including being able to have "wardship" restrictions removed, being able to sell property, acquire the right to vote in state and federal elections, and so on. Thus it may be that many persons chose to exaggerate their amount of white ancestry when enrolling. Persons without white ancestry were restricted persons, with the Bureau controlling their financial lives. It was also expected that when a person became "competent" (white enough) he would no longer be an Indian and that process would eventually terminate a tribe's existence.

Thus the recording of blood quantum is both a product of white racism and of white social science theories of a racist nature, and also a product of a plan wherein Native nations are expected to vanish when the white

blood quantum reaches a certain level (above three-fourths, for example).

Recently, Kevin Gover issued proposed changes in the way the BIA calculates and invalidates a Certificate of Degree of Indian or Alaska Native Blood (CDIB). The changes were developed by a very small group of Bureau employees and a few tribal representatives, all in eastern Oklahoma. The changes may seem insignificant to some Oklahoma tribes, however, they should have been carefully reviewed in Indian Country because of their perpetuation of the racist blood quantum ideology, their ignoring of ratified treaties with tribes, and because of the role that they will play in Indians terminating themselves.

First, Indian ancestry is to be computed only from so-called federally-recognized tribes (in spite of the ambiguous status of some tribes at this time). The changes specifically limit "Indian blood" to ancestry from a federally-recognized tribe and define the latter as one listed in the federal register as a tribe recognized by the Secretary of the Interior. This means that one's degree of Indian blood cannot include American Indian or Eskimo-Inuit ancestry derived from a terminated tribe, from an administratively-deleted tribe, from a Canadian, Greenlandic, Mexican or other non-US group, or from any state-recognized tribe (as along the East Coast), or perhaps from any newly-recognized tribe. Thus a person who is one half Inuit from Alaska and one-half Inuit from Canada or Greenland can only be counted as one-half.

The possibility exists that numerous persons of full American Indigenous racial ancestry will be counted as mixed-bloods and that, gradually, American Indians will be eliminated as a people as they marry non-Indians or currently non-federally recognized Natives. This is a form of self-termination.

Thought

Dear Editor:

The tears that woke me this morning were my own.

And the images that flashed behind my eyes, travelling between my heart and mind, urged me to awaken from my restlessness and stumble to the keyboard.

The images are of Innu children, some as young as six (some years old, for Pete's sake!) who are dying. Dying just as surely as I am sitting here on this Sunday morning with so many questions in a cloud above my head.

In the larger scheme of things the federal election, for example, what do 40 Innu children in an isolated part of Canada really matter? "They don't vote," is the cynical response. "Let their parents look after them," is the righteous response.

"Not my problem."

"It's an Aboriginal issue."

Where

First Na

Dear Editor:

When did we agree to be silent?

Where have we heard this before? Was it during a time of political expedience and vapour rhetoric? Was it during a time when it was acceptable to walk at all costs? We know who said it and we know why he said it. But why did he agree to be silent now?

We have been witness in recent times to thundering silence emanating from the sanctuary at 10 Nicholas Street. Agreements have been signed, disastrous Supreme Court decisions have been rendered, hidden agendas have been revealed and so we have heard nothing but silence.

The National political leaders debated in French and English and there was no mention of First Nation issues. When did we agree to be silent?

The provincial health ministers signed an agreement with the federal government. Yet our people suffer the indignities of epidemic chronic illness. Diabetes is ravaging the eyesight and limbs of our people. HIV/AIDS infections are multiple times higher in our population than in other Canadians. It has returned to our people. And yet the national chief and his office have paid silent witness to the minister signing their agreement without any consideration given to the health crises of our communities. Why? The Assembly of First Nations agreed to be silent?

The Supreme Court of Canada has obtusely determined that a scarce, finite unique resource is worth less than that of generic property. We have learned that not only Musqueam land worth less than comparable lands across the street but that the court decided that all our lands

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most immediate predecessors, are immensely more accessible. The day after he was appointed, his transition staff assured us that he was anxious to talk to *Windspeaker*. Months later, permanent communications staff were surprised when we explained that we still hadn't heard from him. A year ago, at a Liberal Party fundraiser, Nault told a *Windspeaker* reporter that he would get in touch the next time he was in Alberta, perhaps to do an open line show on our satellite radio station, CFWE. Nothing ever materialized and we have to admit we now doubt the sincerity of every person we spoke to in the minister's office, including the minister. So much as we have a multitude of questions for Mr. Nault, we'd be satisfied with an answer just two: Why will you talk to us and other mainstream news organizations with their mainstream bias and not talk to the alternative press? Are you afraid to talk with reporters who work the beat from a Native perspective? Failure to answer them will be an answer in itself and a sign, we think, that it's time for you to return to the back benches.

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Thoughts of Innu children

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In the larger scheme of things, the federal election, for example, what do 40 Innu children in an isolated part of Canada really matter? "They don't vote," is the cynical response. "Let their parents look after them," is the righteous response.

"Not my problem."
"It's an Aboriginal issue."

"How tragic... oh well, what can you do, eh?" are just some of the ways we all have of distancing ourselves from the pain and powerlessness of this situation.

And maybe it's true that some of us really don't give a damn.

A while back, the United Nations ranked our standard of living as the highest in the world. I now ask myself if Canada's an especially wonderful country only if you're white, male and living in an urban centre where educational and employment opportunities abound. Maybe it's not the same for women or minorities or the close to one million Aboriginal citizens of this country, especially those living in isolated and impoverished circumstances.

It's no secret that a combination of poverty and isolation can lead to a perpetual cycle of ever-diminishing self-respect. And a

lack of self-respect carries with it the possibilities of family breakdown, criminal activity, addictions, and other unhealthy behavior. Add to this lethal stew the history of mainstream Canada's relationship with its First Nations and is any thinking person truly surprised by the events in Labrador?

The point is: Are we willing to see a part of ourselves in this situation or are we content simply to watch and wait?

An African expression, now so overused it's become a cliché, says: "It takes an entire village to raise a child." I see myself as part of this community and I'm willing to support any healthy and respectful approaches to creating positive changes for Innu children and their families.

Anybody care to join me?
Donna Marion
Winnipeg

Where is the voice of the First Nations people?

Dear Editor:

When did we agree to be silent?

Where have we heard that before? Was it during a time of political expedience and vapid rhetoric? Was it during a time when it was acceptable to win at all costs? We know who said it and we know why he said it. But why did he agree to be silent now?

We have been witness in recent times to thundering silence emanating from the sanctuary at 10 Nicholas Street. Agreements have been signed, disastrous Supreme Court decisions have been rendered, hidden agendas have been revealed and still we have heard nothing but silence.

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The provincial health ministers signed an agreement with the federal government. Yet our people suffer the indignities of epidemic chronic illness. Diabetes is ravaging the eyesight and limbs of our people. HIV/AIDS infections are multiple times higher in our populations than in other Canadians. TB has returned to our people. And yet the national chief and his office have paid silent witness to the ministers signing their agreement without any consideration given to the health crises in our communities. Why has the Assembly of First Nations agreed to be silent?

The Supreme Court of Canada has obtusely determined that a scarce, finite and unique resource is worth half that of generic property. We have learned that not only is Musqueam land worth less than comparable lands across the street but that the court has decided that all our lands are

worth less.

The factors that determine value in the Western societies (scarcity, uniqueness, etc.) do not apply to lands that make up less than two per cent of Canada's land mass. Yet the national chief remains silent.

The Canadian Alliance's hidden agenda of legislated assimilation has been exposed for our people to witness. Their blatant disregard for the Charter of Rights and for the living treaties has been met with silence from the national chief. Are we to assume that his silence is tacit approval? I don't think that is the case. However, the silence emanating from the national chief's office on this issue is an insult to our people.

During the televised leader's debates there was no mention of First Nations. Had there been a leader who recognized that the importance of our issues must form part of the national discussion, we would not have had to watch something that did not have anything to do with us. We again have been forced into the shadows by an early 1990s-style of empty promises and bombastic bluffing. We do not deserve this treatment.

When a person goes on record as stating on many occasions, "when did we agree to be silent," that becomes fact. When statements become fact, to do the opposite of what was stated becomes a lie. When it happens once, it is a mistake. When it happens twice, it is forgivable. When it happens three times, it is a pattern. Are First Nations people so contemptible to the national chief that we can be misled by silence?

When we hear that the national chief finally has come out of hiding to speak on an issue, we are momentarily thankful that he is still among us. But when we hear that the

public pronouncements regarding the softwood lumber issue are driven by the interests of the Grand Council of the Crees and the B.C. Interior Alliance we again wonder if he truly cares about all First Nation people. Where is the recognition and understanding that cronyism should not come at the expense of his other constituents? Where is the inclusion of all our interests?

When our leadership decides during the course of an election campaign that may shape our role in Canada that it is more important to stay in Geneva for three weeks, it is time to question the silence. The United Nations debate on Indigenous Peoples has been slowly ongoing for 17 years. Three weeks will not benefit our people. We must not accept the silence.

Perhaps now is the time when we can also begin to question the practicality and political logic of demonstrating need rather than demonstrating our capability to govern ourselves. Perhaps now we can instruct those that represent us we are not beggars in our own lands and that the politics of poverty and hopelessness must be replaced by the politics of real change and strength.

We who have gotten so little have endured, thrived and created spectacular results from the inadequate tools we have been given. Imagine the results if we were to receive what is ours.

I urge the national chief to end the silence; to become cognizant of current issues and be aware of emerging issues. We did not agree to be silent. And we will remember a candidate's track record in three years. After all, were we not promised universal suffrage by the current national chief?

Mike Fontaine

Correction

Dear Editor:

We would like to thank your publication for printing the article, "Manitoba TLE passes into law," as reported by Ms. Trina Gobert in the December 2000 edition of *Windspeaker*. However, we would like to point out two items which were inadvertently misstated by Ms. Gobert.

In the first paragraph, Ms. Gobert writes:

"It was a long wait but the Manitoba Treaty Land Entitlement Framework Agreement finally received royal assent Oct. 20. The legislation to see land reach reserve status faster was signed May 29, 1997, between the Treaty Land Entitlement (TLE) Committee of Manitoba and the province."

First, the Manitoba Treaty Land Entitlement Framework Agreement was signed on May 29, 1997 at the Opaskwayak

Cree Nation, Manitoba, between the Treaty Land Entitlement Committee of Manitoba Inc. (representing 20 entitlement First Nations), Canada and Manitoba.

Secondly, Bill C-14, otherwise known as the Manitoba Claims Settlements Implementation Act, received royal assent by the Governor-General of Canada on Oct. 20. It was this bill, and not the framework agreement, that received royal assent.

We call your attention to these mistakes so that they may be accurately reported in the future, as more Manitoba TLE land selection and acquisitions are anticipated to be set aside as reserve with this new legislation.

Treaty Land Entitlement
Committee of Manitoba Inc.
Chris Henderson
Communications Officer

Supreme Court gets it wrong

By Roger Obonsawin
Guest Columnist

At first glance it looks as though the Supreme Court of Canada has discriminated against Native peoples. In its Nov. 9 decision on *Musqueam v. Glass*, the majority ruled that, for the purposes of determining lease prices, Musqueam land was worth only half the value of non-Native land.

Some 70 residents who held leases on Musqueam land in a tony area of downtown Vancouver had objected to the band adjusting its rents to reflect current land value—that is, the value of the land were it sold on the open real estate market. This is common practice in determining lease rates, and the 99-year leases stipulated that 1995 (or 30 years after the leases were signed) was the trigger year for recalculating the leases. The market value of downtown Vancouver land had risen considerably and the band, needful of the revenue but in accord with the agreements, sent around notices of rent hikes of more than \$20,000 per property. The residents complained and took their case to Federal Court. They won and the band appealed to the Federal Court of Appeal. The band won there and the residents appealed to the Supreme Court.

In its ruling, the Supreme Court accepted valuation evidence from the original trial that said, in effect, that because the land is reserve land, it is subject to the politics of reserve life and the uncertainty of political unrest. Besides, pre-paid leasehold lots on another section of the Musqueam reserve had recently sold at roughly 50 per cent of comparable non-Native land.

The minority decision—it was a 5-4 split—was written by Chief Justice McLachlin.

She said the lease agreements were clear in their intention to apply the free-hold value of the land (what it would be worth on the open market if it were sold) when it came time to re-evaluate the leases. The fact it was Native land should not enter the equation. She doesn't quite say that to do otherwise would be to discriminate against the Musqueam, but she comes pretty close.

So, for the purpose of setting rents, at least, Musqueam land is worth only half of what equivalent non-Native land is worth, unless the Musqueam surrendered it for sale. Then they would get its full market value. That sounds remarkably like the old, colonial attitude to Native land: It's worth less in Native hands than in settlers' hands.

There are certainly differences between Native land and non-Native land by virtue of who holds it. But is the marketplace the correct yardstick for measuring its value?

Take a look at a topographical map of southern Canada where most Canadians live; where the land has been cleared for exploitation and where its market value is high because it has been "improved." Do you see all those green areas? Some of them are parks. But some of them are Native reserves. In many areas of southern Ontario, where I am from, reserves are a particularly good place to hunt, because that's where the animals are.

We value land that is "unimproved," that is, land that does not have a lot of buildings or services on it. The value we place on the land is intrinsic to the land. It is the land itself that has value, not the land as a potential mine, or park, or wet-land in which to hunt ducks, or place to build town-houses.

(see Supreme Court page 12.)



FOR THE CHILDREN

Special Report

Powerlessness major factor

(Continued from page 2.)

He noted, as have many other researchers, that while Canada is ranked by the United Nations as the best country in the world in which to live, Native people live in what has been described as Third World conditions. He then quoted work by Lawrence Kirmayer, professor and director of social and transcultural psychiatry at McGill University, that concluded the rise in the number of suicides in First Nations is directly related to the damages of colonialism.

In a 1994 study, Kirmayer explained the Native suicide epidemic by referring to the work of French sociology pioneer Emil Durkheim (1858-1917) who coined the word "anomie" to explain how changing social conditions can cause suicides.

Sociologists define anomie as a state where normal values are confused, unclear or not present. People in societies that experience sudden, wrenching changes like economic depres-

sion or radical loss of culture, become dysfunctional and prone to crime, suicide and other socially deviant behavior. Residential schools and their contribution to language loss and loss of traditional spirituality, all contributed to the presence of anomie in Aboriginal communities.

Quantz also found research that linked racism, poverty, poor health, hopelessness and powerlessness to high suicide rates. Most Aboriginal communities suffer in varying degrees from all of those factors.

Young people are most prone to consider suicide because adolescence is the time when people are looking for an identity.

"The consequence of failure at this stage is identity diffusion, in which one is uncommitted to a clear direction in their lives and thus unprepared to meet the challenges of adulthood," Quantz wrote. "It is here that the issue of suicide arises. Suicide can be described as the ultimate

destruction of one's identity. Suicidal adolescents... appear to have no sense of their place in the world and no sense of their future."

Quantz again cited Kirmayer's work as he wrote about how Native people are frequently caught between Native and non-Native cultures. That also prevents adolescents from successfully completing their development in finding a healthy sense of identity.

All of these factors indicate that a renewed sense of control—political control would, of course, take the form of real self government—is required for Native communities to heal.

Yet the prime minister, of all people, has a long track record of insisting the federal government must have the ultimate control over all affairs. His 1969 White Paper on Indian Affairs recommended complete assimilation and the end of the reserve system—the opposite of real self government.

Resource material

(Continued from page 2 and 3.)

Prescription Drug Misuse Package—A community guide for mobilizing action on prescription drug abuse—training programs—guidelines and directory of treatment centres.

Treatment Outcome Measures and Data Collection Methods for First Nations and Inuit Substance Abuse Programs—Final project report. 1999.

Needs Assessment for a National First and Inuit Registry of Substance Abuse Services—Final Report of the National Advisory Group. 1999.

Solvent Abuse

Solvent Use/Abuse Among the Canadian Registered Canadian Indian and Inuit Population—An Overview Paper—Provides a summary of information regarding issues and concerns of solvent use/abuse among Canadian registered Indian and Inuit populations.

Self Evaluation: Its Relationship to Substance Use in Native Adolescents—A thesis to determine prevention strategies that could reduce abuse, related health problems, and violent deaths amongst young Native people.

Peace River Area School Project—Guide for Teachers—Curriculum outlines for kindergarten to high school about solvent abuse.

Handbook on Solvent Abuse—Provides an overview of solvent and aerosol abuse, and offers some suggestions for dealing with the problem.

Factsheet—Questions and Answers About Solvents—A demonstration aid for professionals and para-professionals in the health and education field.

The Story of John Otter—Coloring book dealing with youth and sniffing.

The Truth Heals—Notes from a national consultation with youth and service providers on Aboriginal (off-reserve) solvent abuse.

Thompson Anti-Sniff Information Package—Information on solvents for teachers and caregivers.

Solvent Abuse—Ann and Bill—Coloring book to inform young people about the danger of sniffing gas.

First Nations and Inuit Community Youth Solvent Abuse Survey and Study—A perspective on the treatment of solvent abuse among First Nations and Inuit youth.

Your Community! Our Future!—A resource kit on solvent abuse to help community workers plan and implement solvent abuse prevention programs.

Solvent Abuse Treatment Outcome Evaluation Study—Independent overview of the effectiveness of treatment programs by Medical Services Branch, Health Canada.

The Next Generation Solvent Abuse Community Intervention and Resource Project—A demonstration project to test a community-based solvent abuse intervention model.

Solvent Abuse Prevention & Education Program - Vancouver Aboriginal Friendship Centre Society's final report of their 1996-1997 program.

Solvent Abuse Prevention Workshop Manual—Nechako Fraser Junction Métis Association manual enables anyone to deliver solvent abuse workshops to children, teens and the public.

(More page 9.)

Misery is big business

By Paul Barnsley
Windspeaker Staff Writer

VICTORIA

Taiiaki Alfred, professor of Indigenous governance at the University of Victoria, is a Mohawk who has written extensively on the root problems that have led to the social conditions in First Nations. He believes the Indian Act system is a tool that Canada uses to impose its law on once sovereign nations and to keep any sovereignty movements from taking root and challenging Canadian jurisdiction. He has also written that band council governments have been co-opted and forced, through economic pressure and enticements, to maintain that state of affairs.

If one believes the academic research that concludes the loss of traditional lifestyles, values and forms of self government have led to the despair that, in



Taiiaki Alfred

turn, leads to the suicides and other social ills, then it follows, Alfred believes, that participants in the band council establishment are managing their own misery. And misery is such big business in First Nation communities that it has become the central industry. That means many people have a lot to lose

if a solution to the problems is found.

(see Choices page 14.)

Control's the thing

Alan Isfeld, a Waywayseecappo First Nation member, has seen the nasty side of the Indian Act system as he tries to undo what he sees as an abusive situation. He has been lobbying the government and the Sagkeeng First Nation to pay an Ontario construction firm for work it did on a project for the band the department says wasn't approved. Wing Construction is out close to \$3 million because the band told him it had the approvals. Along the way, Isfeld said, he has seen how the department uses its influence and power to keep people in line.

(see Government page 9.)

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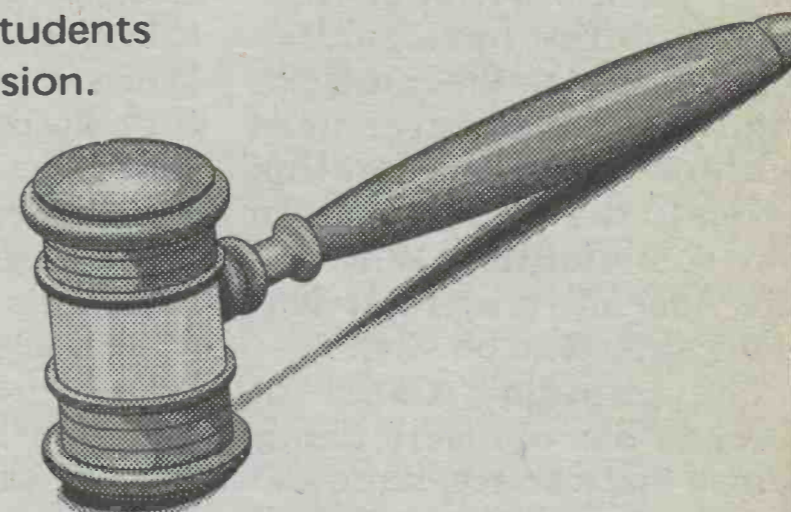
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Battling

By Stephen LaRose
Windspeaker Contributor

FORT QU'APPELLE, Sas

First Nations reserves must not have a visible child prostitution problem, but they are fertile ground for the sexual exploitation of children, said B. Poitras, director of justice in File Hills Qu'Appelle Tribal Council.

Poitras was presenting the video *Lives Worth Living* to a Special Committee to Prevent the Abuse and Exploitation of Children Through the S. Trade. The video is to be shown to school children to discourage them from taking up prostitution.

The committee hearing was held on Nov. 22, and included presentations from First Nations child welfare groups that fight against child prostitution. It made up of seven Saskatchewan MPs, who will recommend changes to the way the court law enforcement and social service agencies handle child prostitution cases.

"In Saskatchewan, the child welfare system has failed u

Resource material

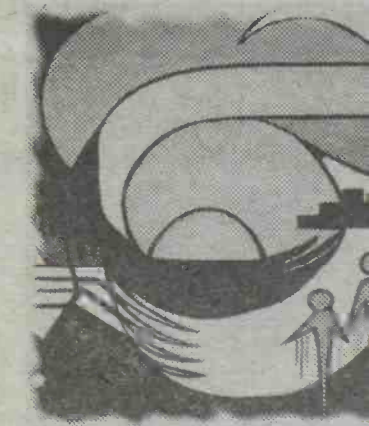
New vic

By Stephen LaRose
Windspeaker Contributor

REG

The File Hills Qu'Appelle Tribal Council has a new weapon to battle the child trade.

At a release party Dec. 12 in Regina, the tribal council's Birdsong Productions, Regina-based film and video production company, introduced *Lives Worth Living*, a video designed to be shown to school children to warn them about the dangers of becoming prostitutes, and to give them help and support to get out of the illegal trade.



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Canada

Special Report

FOR THE CHILDREN

Battling the child sex trade



By Stephen LaRose
Windspeaker Contributor

FORT QU'APPELLE, Sask.

First Nations reserves may not have a visible child prostitution problem, but they are fertile ground for the sexual exploitation of children, said Bev Poitras, director of justice for File Hills Qu'Appelle Tribal Council.

Poitras was presenting the video *Lives Worth Living* to the Special Committee to Prevent the Abuse and Exploitation of Children Through the Sex Trade. The video is to be shown to school children to discourage them from taking up prostitution.

The committee hearing was held on Nov. 22, and included presentations from First Nations child welfare groups that fight against child prostitution. It is made up of seven Saskatchewan MPs, who will recommend changes to the way the courts, law enforcement and social service agencies handle child prostitution cases.

"In Saskatchewan, the child welfare system has failed us,"

said Daryl Dubois, director of Touchwood Family Child Services. He said almost two-thirds of children involved with Saskatchewan's department of Social Services are Aboriginal.

"In most cases, there is nothing for those children being exploited."

He said social workers and other officials combating the causes of the child sex trade, including child abuse, drug and alcohol abuse and family breakdowns, are overworked, and the children are caught between jurisdictions when they seek help.

In his report, tribal council president Ron Crowe said part of the problem may be the fragmented approach governments and non-government organizations have to fighting the problem and its root causes.

More than 100 non-government organizations in Regina provide services for children at risk, he said. Many are offering the same service in order to combat child prostitution, child abuse and child poverty. He suggested working together to make a more effective attack on the problem.

"We sense a need to co-ordi-

nate the development of programs to combat this social issue."

In an interim report released to the provincial government last summer, the committee said as many as 300 child prostitutes work the streets of Regina. A similar number are on the "strolls" of Saskatoon. Almost all those children involved with the sex trade—some as young as nine years old—are Aboriginal.

Poitras said tribal governments also have a role to play in combating child sexual abuse, through a holistic healing approach. They must help break the cycle of poverty and child sexual assault that has made child sex prostitution possible, she said.

She recommended that the province pass legislation to allow children, when contacted by police or social service agencies, to be taken from the families and placed in the care of responsible people or programs.

In many cases, parents are either unable to stop their children from taking to the streets, or are themselves forcing their children to have sex for money in order to provide for the fam-

ily or for a drug or alcohol addiction, Poitras added.

If parents are found responsible for their children's activities, they should be required to undergo treatment as well, she added.

She also called for the court system to prosecute those purchasing sex from children to the law's fullest extent.

"The laws are there to prosecute them, but predators do not fear them," she said. "Child sexual predators are not being dealt with as if children are our future and our most valued resource for our survival."

Poitras said social programs on the reserve have to be strengthened.

"Our people return to the reserves when AIDS, sexually transmitted diseases, violence, gangs and drugs afflict them. Many of our youth return to our reserves to be buried."

In his report to the committee, RCMP staff sergeant John Clarke said there's no evidence that child prostitution exists in Fort Qu'Appelle, however some of the children on the "stroll" in Regina might come from area reserves. He said Regina street

gangs were also moving into the child sex trade business, and may be recruiting from reserves surrounding the city.

"We know that these street gangs are involved in all aspects of illegal activity in Regina. By extension, this would also include exploitation of children through the sex trade."

A co-ordinated effort from a community's political and social leadership, as well as from police, is needed to fight the child sex trade, he added. Just because there's no evidence such a trade exists inside Fort Qu'Appelle gives residents no reason to feel complacent.

"Individual communities must also take their share of the responsibility. They must provide the necessary programs and skills to equip young people with the tools to evade this trap," he said.

"There is truth in the old saying, it takes a village to raise a child."

The Special Committee to Prevent the Abuse and Exploitation of Children Through the Sex Trade is to deliver its report to the legislature in time for the next session to open February 2001.

Resource material

New video show dangers of working the streets

By Stephen LaRose
Windspeaker Contributor

REGINA

The File Hills Qu'Appelle Tribal Council has a new weapon to battle the child sex trade.

At a release party Dec. 8 in Regina, the tribal council and Birdsong Productions, a Regina-based film and video production company, introduced *Lives Worth Living*, a video designed to be shown to school children to warn them about the dangers of becoming prostitutes, and to give them help and support to get out of the illegal trade.

The 18-minute long video tells the story of a former child prostitute and the sad and ugly world of unsafe sex, drugs, illness and suicide that robs children working as prostitutes of their dignity, their sense of worth, and, often, their lives, said the council's director of justice, Bev Poitras.

Filming took place in Regina, and wasn't without its difficulties. When they filmed to dramatize the "stroll" where child prostitutes work, "soon we had a bunch of cars driving in the neighborhood," said Regina city councillor Fred Clipsham, who helped write the movie's script.

"The men in those cars were looking for child prostitutes, and thought the girls who were act-

ing the scenes for the movie were actually children on the stroll."

The child sex trade is a concern to many First Nations people in the Fort Qu'Appelle district.

"In Fort Qu'Appelle—a community that's about 45 minutes away from the city of Regina—there are a lot of transient kids. We're finding that these kids are coming to the streets of Regina, and they're being recruited in Fort Qu'Appelle to work the streets of Regina," said Poitras.

"Once we started doing the research, we found that life on the street is becoming inter-generational. There's second and third generations of people living on the street."

The video's release coincides

with national attention being paid to the problem of the child sex trade.

Sacred Lives, a recent report on the child prostitution trade in Canada completed by Save the Children Canada and released in early December, says nine out of 10 children involved with the child sex trade are Aboriginal.

Closer to home, more than half of the tribal council community members live in Regina, and many children who are from the reserves, or who are a generation removed from life on the reserve, end up as part of the more than 100 child prostitutes who work in Regina's inner city, said Poitras.

Many children end up on the

streets after being pimped by relatives—in some cases by their parents—in order to get money to feed their addictions, or the addictions of relatives.

The best way to fight the child sex trade is to heal the child, and the family, said Poitras. The video includes testimonials from Elders and First Nations' street workers who help children at risk learn more about their own spirituality and less about life on the stroll.

"Lots of people who are living in the cities have lost contact with the spiritual balance of First Nations' life. They have to re-connect with that, and get back into balance," she said. (see Video page 12.)

Business

Resolution to the problems is... Choices page 14.)

Control's the thing

an Isfeld, a wayseecappo First Nation member, has seen the nasty side of the Indian Act system as he tries to undo what he sees as an unworkable situation. He has been fighting the government and the unwilling First Nation to pay an engineering construction firm for a project he did on a project for the department says wasn't approved. Wing Construction is worth close to \$3 million because Isfeld told him it had the approvals. Along the way, Isfeld has seen how the department uses its influence and power to keep people in line. (Government page 9.)

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By Joan Taillon
Windspeaker Staff Writer

Writers and children's advocates Melanie Mark and Cherry Kingsley have completed a remarkable study on commercial sexual exploitation of Canadian Aboriginal children and youth in 22 communities. Their report, *Sacred Lives*, documents five months of meetings that gave a voice to youth on all issues arising out of the sex trade, including abuse, exploitation, prevention, healing, exiting, public attitudes, crisis intervention, harm reduction, and especially youth participation.

The result, they hope, is a solid base of recommendations from Aboriginal youth that will spur governments, service providers and communities to action to stop the exploitation.

The document has been welcomed by the national chief of the Assembly of First Nations, Matthew Coon Come, and the Federation of Saskatchewan Indian Nations, both of which are pressing for more money from governments to help young people trapped in the street life. FSIN also says if governments and the people of Saskatchewan cut the demand for young Aboriginal people to exploit, the First Nations will cut the supply.

The National Aboriginal Consultation Project, as the study was called, was put together in

the aftermath of the World Congress Against Commercial Sexual Exploitation of Children, which was held in Stockholm, Sweden in 1996, and its offshoot summit on the same topic, Out From The Shadows, which was held in Victoria, B.C. in March 1998. That in turn spawned an Out From The Shadows program a year later, as an initiative of Save the Children Canada.

That organization decided to focus on Aboriginal youth. The program was founded upon the idea there should be full participation by the children and youths whose issues Out From The Shadows takes up.

Author Kingsley held the same view, which she expressed when she attended the conference in Stockholm. There she had noted that there were only 15 youth among 1,300 delegates. Only three of these young people had experience in the sex trade, or were "experiential youth," as she and Mark would later define them in *Sacred Lives*.

The report's section entitled Background to the National Aboriginal Project makes it clear Kingsley and Mark were not usurping the voices of the youth involved in the National Aboriginal Consultation Project. They note that in attempts to solve children's problems "youth themselves are often stigmatized and given no

power, no influence and no voice. Youth are not merely 'adults in training,'" they say, "or the passive recipients of legislation: they have specific rights, as well as needs."

Their study stressed the need for realistic participation by youth, meaning organizers and interviewers felt bound to create an atmosphere in which young people would feel free to express themselves and contribute to developing the policy and programs that bear on their issues.

In addition to the Save the Children organization, Ethel Blondin-Andrew, secretary of state for children and youth, and the Department of Indian Affairs and Northern Development funded the project. Kingsley and Mark pay special tribute to the friendship centres that enabled focus groups to meet and to numerous agencies and community groups that not only helped bring Aboriginal youth and researchers together, but demonstrated their own commitment to ending commercial sexual exploitation in this group and helping them build positive lives.

Sacred Lives points out that in Canada, national surveys have identified anywhere from 14 to 65 per cent of youth in the sex trade are Aboriginal. Recently, that number has been estimated as high as 90 per cent in some cities.

(see Young people page 9.)

Special Report

Young

(Continued from page 8.)

In addition, it says that and laws have been created sexual exploitation, most Kingsley identify is that exploitation leave out Aboriginal group.

"There has never been Aboriginal children and youth states. Their work begins

Several agencies working workers contacted by Win lumbia were aware of Kingsley said they had just received not had a chance to read in ling programs to help get

All identified the sex tr and agreed with the report per cent of prostitution t young people typically w of 14 and 16, when they ence to assess the risks un Aboriginal youth were gre

Gover

(Continued from page 6.)

"It's all control. The fed onstrate that they're in pawns. But they're our pa dare to cross that line to t game, then we'll break yo Construction," he said.

Isfeld, like many politic patronage and the lack of a tem that was revealed by ment scandal last year an the people's money to fu transferred to First Nation

"So who do you blame people? I don't think so," H the system that's wrong a has to be changes to that. wrong doing is... I can't p system is designed that w to change the system, bec change the people. People what's happened here. So people, I don't think is ne

Asked if the individuals der most of the blame, he government that imposed it's the federal government

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FOR THE CHILDREN



Lives

Young people lack a voice

(Continued from page 8.)

In addition, it says that although research studies, policy and laws have been created around the topic of commercial sexual exploitation, most of this has not led to viable programs to defeat the problem. Another failing Mark and Kingsley identify is that the studies of commercial sexual exploitation leave out Aboriginal youth as an identifiable group.

"There has never been any work done specifically with Aboriginal children and youth in the sex trade," Sacred Lives states. Their work begins to remedy that.

Several agencies working with current or former sex trade workers contacted by *Windspeaker* in Alberta and British Columbia were aware of Kingsley and Mark's study and some said they had just received a copy of Sacred Lives but had not had a chance to read it. Many of them too were in fledgling programs to help get youth off the streets.

All identified the sex trade as the purview of the young and agreed with the report's findings that no more than 20 per cent of prostitution takes place openly. Most indicated young people typically were drawn into it between the ages of 14 and 16, when they did not have adequate life experience to assess the risks until it was too late. While some said Aboriginal youth were greatly over-represented considering

the percentage of Aboriginal people in the general population, they found it hard to believe their involvement could be anywhere near 90 per cent. Figures of 30 to 40 per cent were cited as more typical.

Kari Thomason, who works with under-18s at Métis Child and Family Services in Edmonton, was among the resource people consulted by Mark and Kingsley and whose agencies are part of PCHIP.

"We voiced our opinions, our concerns, the programs needed. We're still actively involved in the PCHIP. We have two Aboriginal staff working at the safe house, and we also have an Aboriginal community follow-up worker."

Thomason said the safe house is where "the boys and girls are placed once they are picked up." The follow-up worker tries to help them resolve problems around housing, addictions, and education.

"So our worker is in there working with them on a weekly basis, usually. Unlimited phone calls we get from them. They seek out support, and that's what we're giving them."

Thomason said that although she has read reports that state Aboriginal involvement in prostitution is more than 50 per cent, "that's BS," she said. "It's not over 50 per cent of Aboriginal kids being picked up. I'd say a good portion of it is, yes, but not 50 per cent."

Government manipulation

(Continued from page 6.)

"It's all control. The federal government is going to demonstrate that they're in control. First Nations are simply pawns. But they're our pawns and it's our game. And if you dare to cross that line to think that you're going to join our game, then we'll break you. And that's what they did to Wing Construction," he said.

Isfeld, like many political observers, noticed the rampant patronage and the lack of accountability in the Canadian system that was revealed by the Human Resources Development scandal last year and he believes that culture of using the people's money to further political agendas has been transferred to First Nations governments.

"So who do you blame? Do you blame the First Nations people? I don't think so," he asked. "I think you have to blame the system that's wrong and that's the existing system. There has to be changes to that. There's a lot of wrong doing. This wrong doing is... I can't point the finger at individuals. The system is designed that way. If you want to change, you have to change the system, because the system will automatically change the people. People will follow the system and that's what's happened here. So to lay blame on a whole bunch of people, I don't think is necessarily right, or fair."

Asked if the individuals within the system shouldn't shoulder most of the blame, he suggested that it was the federal government that imposed the system on First Nations and it's the federal government that's going to have to clean it

up.

"It could be me in there. It could be my brother in there. We'd be given the same guidelines that these guys are given and we'd have to follow them or we wouldn't have a job," he said. "So they're not even selling their souls by doing that. They've got to follow those rules. They've got to follow those policies and those rules breed corruption because the system is corrupt. They're just going out and doing the job they were hired to do and the job they were hired to do is designed to keep the system the way it is and not to allow for self government."

"The chiefs and people know that if you go against the system, they're going to cut back the funding somewhere and the people within your community are going to suffer. The chiefs know that. So the chiefs are hostages to the system as much as the people that are living on the reserves are."

But isn't it the individual's responsibility to take a stand and force an end to a practice he sees as corrupt, he was asked. "Everybody suffers because he stands up. Everything in the community, every dollar are survival issues. The chiefs are stuck behind the eight-ball. They are not given the authority to do what they want to do. The authority that they're given is dictated by the programs and the policies of Indian Affairs," he replied. "Do you think the chiefs want to see their people in poverty? Do you think the chiefs want to see their youth suffering? Do you think they want to see the suicides? Absolutely not!"

Resource material

(Continued from pages 2, 3, and 6.)

Saskatoon Friendship Inn 1996-97 Solvent Abuse Prevention Project—This project offers a means for individuals and agencies to begin to address the problem of solvent abuse.

Solvent Abuse: Finding Answers From Within—Resource manual produced by Aisokina Centre and the Centre for the Study of Sexual and Community Violence, Wood's Homes.

A Guide to Creating Your Own Puppet Theatre Prevention Program—A means to provide prevention and awareness of solvent abuse while allowing youth to be role models by educating their peers.

Suicide

Your Life! Our Future!—A suicide prevention resource kit containing current and valuable information about new intervention and development models. March 1989.

National Suicide Prevention Workshop Proceedings—Convened by the Minister of Health and Welfare Canada. March 1993.

Our Healing Journey Begins With Understanding—A guide on suicide prevention for community helpers which aids in the recognition of potentially harmful situations.

Discussion Notes from the Suicide Prevention Workshop—A presentation of the voices and the wisdom of the people who attended the Framework for Living workshop.

Focus Group on Suicide Prevention—This document represents the highlights of the June 1995 workshop presentations, panels discussions and key issues that emerged.

FNIHP National Clearinghouse 1998-1999 fiscal year reports 40,439 resource items distributed; 29,741 pieces of printed materials distributed, 2,398 videos distributed, 8,300 promotional materials. Addictions materials—1,939 requests; solvent abuse materials—1,604 requests; suicide materials—556 requests.

see Young people page 9.)



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Canada apologizes for residential school system

By David Wiwchar
Windspeaker Contributor

PORT ALBERNI, B.C.

On a sunny Saturday afternoon, representatives from the federal government came to Nuu-chah-nulth territory to offer an apology from Canada for the horrors the Nuu-chah-nulth people experienced at government- and church-operated residential schools.

"If we expect to move forward as a nation, we have to address the issues related to the effects that the Indian residential schools had on the Nuu-chah-nulth peoples," said deputy minister of Indian Affairs, Shirley Serafini. "We are here today to show our sincere sorrow for the abuses suffered by Nuu-chah-nulth people who attended residential schools. This is not to affect legal responsibilities, which will continue to be dealt with separately."

In her speech to the more than 400 people gathered to hear the apology, Serafini said that Canada, through treaty negotiations, came to realize that an apology for the residential school system imposed on the people was the only way to move forward in treaty-making with the Nuu-chah-nulth.

Emcee Cliff Atleo spoke about the historic importance of the day's events, and the importance of recognizing the multi-generational effects the residential school system had on Nuu-chah-nulth people.

"There was an interruption in the fabric of our lives that we are still dealing with to this day. Loss of language, culture, parenting skills, all stem from the upheaval caused by these residential schools. It affected all of us differently, and in different levels of magnitude in terms of severity. Some people have dealt with the personal pains caused by their being forced into residential schools. Some are just starting to deal with their pain now, and some never had the chance to address their pains because they've passed on."



Above: Deputy minister of Indian Affairs, Shirley Serafini, reads Canada's apology to the Nuu-chah-nulth. Right: Charlie Thompson called on Prime Minister Jean Chretien to read the apology in the House of Commons.

He said the apology should be viewed as an important first step.

"Many will see this as not being enough. We do not pretend to be speaking for all Nuu-chah-nulth people, but it should be recognized as a step in the right direction."

After reading the full text of the federal government's apology to the Nuu-chah-nulth people, Serafini then presented a framed copy of the apology to the leadership.

Nelson Keitlah then offered a passionate response to the federal apology in the Nuu-chah-nulth language, and received a standing ovation.

"We can receive it [the apology], but it's up to us as individuals to decide if we accept it," said Richard Watts. "There is still healing to go on, and that may take generations to happen. This goes a long way in helping some of us."

Archie Little asked that a moment of silence be observed for all the people that have passed on, and were unable to witness the ceremony.

"I remember the first day I went to Mission School. You never fully understand the loneliness until you experience it," he said.

"This apology needs to be said in the House of Commons," said Little. "It needs to be said by the prime minister, and it needs to be addressed by the world courts. I'll always remember my number, 511, on these lands of my grandfather," said Little. "I accept this apology for myself. I've accepted my history and I'm moving on."

After a lunch hosted by Canada, a number of former students came forward to acknowledge Canada's apology. Many people thanked Canada for finally admitting its role in the attempted cultural genocide and abusive atmosphere that has left such a painful legacy.

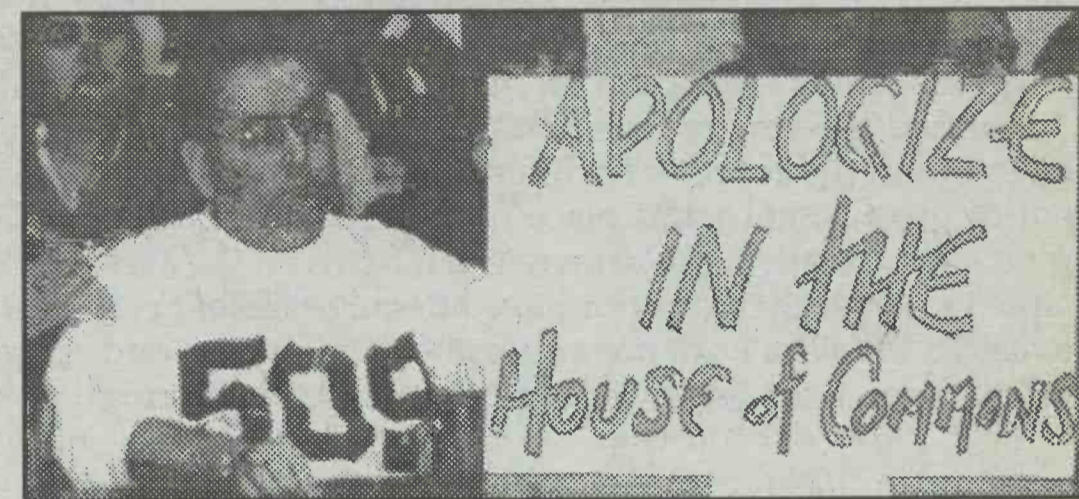
Responses to the apology were overwhelmingly positive, with many people saying that the federal government's apology and recognition marks the beginning of the individual healing process.

Excerpts

I am here today on behalf of the Government of Canada to apologize to the Nuu-chah-nulth people for Canada's role in the Indian residential school system that has profoundly affected your people for over 100 years.

Sadly, our history with respect to the treatment of Aboriginal people, including Nuu-chah-nulth, is not something in which we can take pride. Attitudes of racial and cultural superiority led to a suppression of Aboriginal culture and values. As a country, we are burdened by past actions that resulted in weakening the identity of the Nuu-chah-nulth peoples, suppressing their languages and cultures and outlawing spiritual practices.

We recognize the impact of these actions on the once self-sustaining nations that were disaggregated, disrupted, limited or even destroyed by the dispossession of traditional territory, by the relocation of Aboriginal people, including Nuu-chah-nulth, and by some provisions of the Indian Act. We acknowledge that the result of the actions was the erosion of the political, economic and social systems of Aboriginal people and nations, including Nuu-chah-nulth.



PHOTOS BY DAVID WIWCHAR

Canada apologizes to those Nuu-chah-nulth children who were victims in these institutions of emotional, physical and sexual abuse.

Canada apologizes to those Nuu-chah-nulth families whose children returned from Indian residential schools unable to take up their responsibilities within their families due to loss of language and loss of knowledge of traditional ceremonies.

Canada apologizes to those individuals who have had to struggle alone where their lack of Nuu-chah-nulth language has prevented them from hearing the teachings of their parent and grandparents or understanding the traditional ceremonies and disrupted their spiritual, mental and emotional connection to the land and its resources.

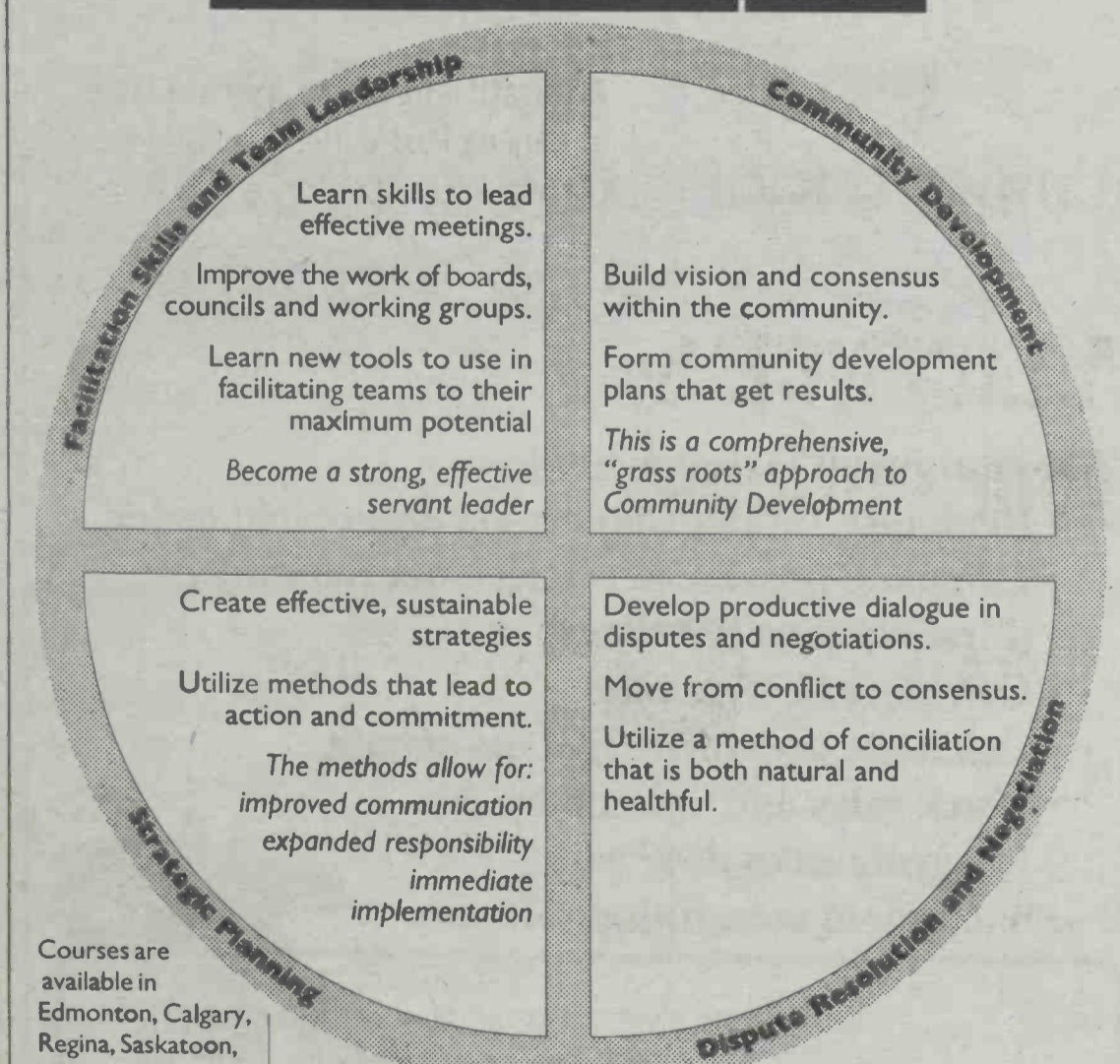
Canada acknowledges the legacy that has been left by Indian residential schools and apologizes to those generations who have been and continued to be affected by this legacy.

Canada apologizes for the loneliness endured by those who were separated from their parents, siblings, Elders and other family members through their attendance at Indian residential schools.

Canada apologizes for the emotional burden placed on mothers, fathers, sisters, brothers, and grandparents who had members of their families attending Indian residential schools and the effect this separation had on the bonds within those families.

Canada apologizes and offers condolences to those Nuu-chah-nulth families whose children died and never returned home from Indian residential schools.

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Treaty of

By David Wiwchar
Windspeaker Contributor

VANCOUVER

More than 220 chiefs, treaty negotiators, spectators and media members jammed into Hyatt Regency's ballroom downtown Vancouver on Dec 11 to witness the formal Nuu-chah-nulth treaty offer exchange.

British Columbia's Minister of Aboriginal Affairs, David Zirnelt, billed the government's offer as the largest in the province's treaty-making history, the event also marked the first time the province, First Nations and Canada have exchanged offers, rather than the province and Canada simply presenting their side of an offer.

Chief negotiator for the province, Trevor Proverbs, and E. Denhoff, Canada's chief negotiator, gave an overview of the offer to the Nuu-chah-nulth. The offer includes a cash component of \$225 million and 3 square kilometres of land (including 4,378 hectares of existing reserve lands), and other provisions, such as governance arrangements that would provide the Nuu-chah-nulth authority to make laws in a number of subject areas and economic opportunities tied to resource sharing.

"This is not a final take-it-or-leave-it offer," said Proverbs. "We now have a daunting task in front of us as we agree to we should undertake intensive negotiations to finalize an agreement in principle."

MESSAGE

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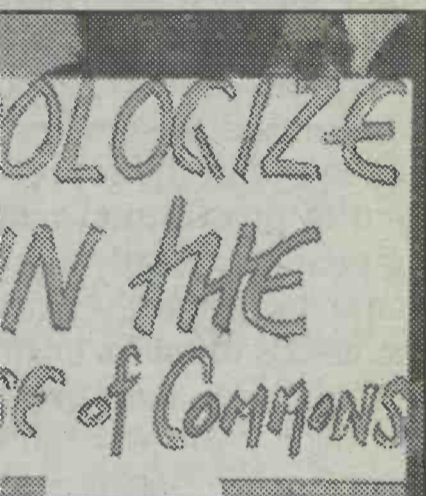
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IT IS NOT A LEGAL OPTION to have a firearm without a licence.

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PHOTOS BY DAVID WIWCHAR

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RESOURCE

Treaty offers demonstrate wide gap in expectations

By David Wiwchar
Windspeaker Contributor

VANCOUVER

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"This is not a final take-it-or-leave-it offer," said Proverbs. "We now have a daunting task in front of us as we agree that we should undertake intensive negotiations to finalize an AIP (agreement in principle) as



DAVID WIWCHAR

From left to right: Negotiators Eric Denhoff (Canada), Trevor Proverbs (British Columbia), and Robin Dodson (Canada) exchange treaty offers with Nuu-chah-nulth Tribal Council co-chairs Richard Watts, Nelson Keitlah, and Archie Little.

quickly as possible."

Tseshah chief negotiator George Watts presented the Nuu-chah-nulth treaty offer, which includes 3,336 square kilometres and a cash component totaling \$950 million, among list that includes self-government agreements.

"Since the time of contact, our people have been willing to share, so we're here today to talk about what our Tyee Ha'wiih are willing to share with the non-Nuu-chah-nulth people," said Watts. "We're not here today to say yes or no to an offer, but to see where the two sides sit, and to start serious negotiations from there."

At the moment the parties sit about \$640 million apart.

Watts spoke about the history of relations with the governments through colonization and oppression, and the difficult history of the past two centuries leading up to the start of negotiations only two decades ago.

"The question you have to ask is, have the non-Native governments done a good job, or are they part of the reason why so many of our communities are filled with poverty because the ability to govern ourselves was taken away from us," he said. "The only way that we will be strong Nuu-chah-nulth people is if we have our home, and our

home is the West Coast of Vancouver Island and we want to preserve that for all future generations."

BC Treaty Commission chair, Miles Richardson, congratulated all people involved in the exchange of treaty offers built on what he saw as mutual respect and trust.

"The issues involved go straight to the heart of our communities. It's going to take time to build this new relationship," said Richardson. "With continued effort and good will, we expect to see an agreement-in-principle in the very near future."

Stanley Sam and Hudson

Webster then opened the cultural component of the day's events with a prayer chant.

Nelson Keitlah welcomed everyone, and thanked them for witnessing the important events, and framed the treaty negotiations with a brief history of the two centuries of cultural oppression before four important songs and dances were brought out. Before each song was performed, Keitlah described the importance and history of the song, so that government, media, and members of the general public receive a glimpse into Nuu-chah-nulth history, culture, language, and life.

MESSAGE TO ALL FIREARM OWNERS

1

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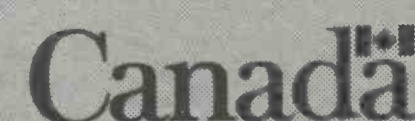
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If you DON'T PLAN TO GET A LICENCE by January 1, 2001, these are your options:

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Life and death for First Nations communities

(Continued from page 1.)

"You can't just keep trying the same thing over and over and expect, 'Maybe if we try it again, it'll get a good result this time.' That doesn't work. And that's what he's telling government."

Windspeaker reminded LaRose that the national chief was talking to the chiefs when he made his speech and not the government.

"He was talking to the chiefs," he conceded. "He could very well be telling them, 'Look, we have to look at a different way of doing this because right now things just aren't working.' And that applies to everybody. Just as he was saying the AFN has to become a stronger force if you want it to have an effect in the lives of First Nations people, the only way we can do that is to look at the organization, restructure and give it strength. And the way to give it strength is to give it legitimacy. And the best way to give it legitimacy is having a popular election of a national chief. Then you've got a million people who are basically saying,

'That guy represents me.' That's got weight. You know, a million versus 600? That's got weight. Governments will listen."

During his speech, Coon Come pressured the chiefs to leave petty politics aside, reminding them that "our issues are now life and death for many of our peoples, individually and collectively."

Tragic social problems in First Nations and other Indigenous communities became a federal election issue after footage of young Innu people sniffing gasoline, shot by the Aboriginal Peoples Television Network's Halifax correspondent, Maureen Googoo, was aired on the CTV national news. When Innu leaders approached Prime Minister Jean Chretien on the campaign trail, he pledged to take action to help the Labrador Innu community of Sheshatshiu. It was less than two weeks after the election when Chretien, triumphant in winning his third straight majority government and looking for a legacy issue to ensure his place in history, promised to tackle the

poverty and living conditions of Aboriginal people.

This may have opened the door for Coon Come, providing an opportunity to initiate real change in the AFN.

"I have written to the prime minister seeking an early meeting so that we can commence the process, and believe that only through a transparent, open and high level process can we achieve our mutual goal of eliminating the 'Third World' conditions of many First Nations," Coon Come said in press released issued Dec. 8.

In January, a cabinet shuffle is expected and many observers in Ottawa are watching for a sign the prime minister is serious about following through on his remarks. If a senior minister is given the Indian Affairs portfolio, it will be a sign the prime minister is making First Nations issues a priority. If the prime minister and the Indian Affairs minister then choose to work with the national chief and don't, as former Indian Affairs minister Ron Irwin did during Ovide

Mercredi's tenure as national chief, choose to deal directly with individual chiefs as a way of sidestepping the national chief, then Coon Come may have the leverage to win this battle.

Those disturbing television images, and the First Nations leaderships' share of the blame for the problems they illustrated, were clearly on the national chief's mind as he spoke to the chiefs. He called for the development of a "clearly articulated, long-term strategy."

"Nothing less will do," he continued, "because history shows that anything less will not produce the necessary results."

Coon Come said, "We will have to be very proactive in our thinking and our actions, and chiefs, our political movement, I still see it, it is young. For many years it has mirrored the structures and assumptions of the dominant society. Where this is useful, it should be maintained and strengthened. But where it has caused our peoples to be divided, unrepresented, and forced to stand isolated and alone opposite the federal Crown, this is unacceptable."

He said the time is ripe to break away from bureaucratic styles of government that focus on details without looking at the big picture or providing long term political leadership.

"Our national political movement must be consistent with the full exercise of the fundamental right of self-determination," he said. "We did not design the system of the micro-management of our peoples. It was imposed to disaggregate and conquer us."

"We can no longer avoid this debate and continue to avoid taking the necessary courageous steps to put aside the harmful legacies of British and French colonial designs. These legacies keep us divided, isolated, weakened and dependent. We had political structures, we must strengthen them."

He urged the chiefs to break the cycle of ineffective leadership that has contributed to the despair in First Nations communities by taking responsibility for dealing with events in their communities.

"Our political movement must also now move away from the politics of blame—blame of other governments, blame of other First Nations peoples, blame on circumstances beyond our reach. We have no time to repeat the old AFN pattern of internal bickering and disunity. We cannot afford to fight each other while fighting for our fundamental human rights. We can disagree, but we disagree in order to improve the role of the national chief," he said.

Supreme Court and a narrow view

(Continued from page 5.)

Many of the bands in southern Ontario have taken a keen interest in protecting the land and the environment in their traditional territories: Walpole Island with its monitoring of the St. Clair River, Akwesasne with its work on the St. Lawrence, Nawash and Saugeen First Nations with their work to preserve the cedar forests of the Bruce Peninsula, to name only a few.

It's not the first time the Supreme Court has had trouble evaluating things Native. As John Borrows, professor of Law at the University of Toronto points out, the court, in *R. v. Vanderpeet*, had trouble getting its head around the notion of Native rights. The only thing Chief Justice Lamer could do was to see them in terms of non-Native history and values.

Therefore Native rights, in or-

der to qualify for protection under section 35 of the Constitution, had to be "integral" to the cultural life of First Nations before contact with Europeans. They could not be rights that evolved as a result of contact. So I guess we Natives had no right to sell furs to the Hudson's Bay Company, and no right to trade with the early settlers things that allowed us to hunt and fish more efficiently for things the settlers needed—food for example.

And again, in *R. v. Pamajewon*, the Supreme Court said the people at Shawanaga and Eagle Lake had no right to hold monster bingos—that is, they have no right to govern themselves in a way that brings money into their communities or re-distributes wealth within their communities. That decision reminds me of the banning of the potlatch on the West Coast.

This is all very offensive. Ap-

parently we have Aboriginal and treaty rights to self-determining economies only if we stick to traditional practices frozen in time and stuck in someone else's notion of what we did before history began in North America. We can make canoes, but not yachts.

Do our values and our ways have no worth outside the history, experience and rules of non-Native Canada? This is the real discrimination of the court's decision on the Musqueam leases. The only yardstick the court (both the majority and the minority) could come up with is the marketplace. But, for us, that is the least measure of the land.

Roger Obonsawin is head of the OI Group of Companies in Six Nations and Toronto and a member of the Abenaki Nation at Odanak. He can be reached at oigroup@oigroup.ca.

Video made to combat child prostitution

(Continued from page 7.)

"The video shows the children that they can contact people to bring back that spirituality, and the respect they should have for themselves, their families, and each other."

It's the second time the tribal council and the video production company have teamed up to produce a video. Two years ago, they made an instructional video in order to steer youth away from involvement with street gangs.

Videos are an important way for groups such as social agencies, tribal councils, bands and

schools to combat some of the social ills that afflict First Nations' society, said Poitras. It's an effective way to reach young people.

"We thought that a video would be a great idea to get ideas across to people, especially to children. We wanted to target the kids and show them there are other lifestyles out there, and that there are people who can help them."

The video also comes with a study guide that will be provided to social workers to help teach children about the dangers of child prostitution.

Injunction

By Shari Narine
Windspeaker Contributor

PEIGAN NATION, AL

Despite a strict injunction granted to Peigan chief a council blocking Peigan Nation members from protesting the construction of the RCMP building in Brockton, the general population endorsed Chief Peter Strife With A Gun in tribal elections held Nov. 30.

Strife With A Gun was turned for his third term as chief, only two months after successfully obtaining an injunction from a Calgary court that forbade any member from gathering at a construction site.

Protests began at the site in August, shortly after construction began. Angela V

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Number / Numéro
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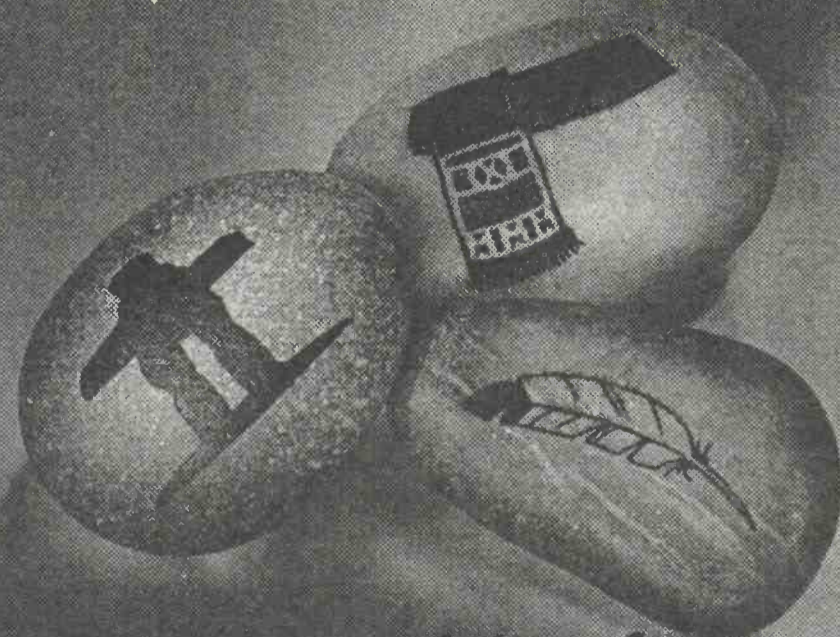
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unities

Our national political movement must be consistent with the exercise of the fundamental right of self-determination," he said. "We did not design the system of the micro-management of peoples. It was imposed to aggregate and conquer us.

We can no longer avoid this fate and continue to avoid taking the necessary courageous steps to put aside the harmful legacies of British and French colonial designs. These legacies have divided, isolated, weakened and dependent. We had political structures, we must strengthen them."

He urged the chiefs to break the cycle of ineffective leadership that has contributed to the despair in First Nations communities by taking responsibility for dealing with events in their communities.

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to combat prostitution

Tools to combat some of the social ills that afflict First Nations' society, said Poitras. It's an effective way to reach young people. We thought that a video would be a great idea to get ideas across to people, especially to children. We wanted to target the parents and show them there are other lifestyles out there, and that there are people who can help them."

The video also comes with a handy guide that will be provided to social workers to help teach children about the dangers of child prostitution.

Injunction halts protest at RCMP building site

By Shari Narine
Windspeaker Contributor

PEIGAN NATION, Alta.

Despite a strict injunction granted to Peigan chief and council blocking Peigan Nation members from protesting the construction of an RCMP building in Brocket, the general population endorsed Chief Peter Strikes With A Gun in tribal elections held Nov. 30.

Strikes With A Gun was returned for his third term as chief, only two months after successfully obtaining an injunction from a Calgary court that forbade any member from gathering at the construction site.

Protests began at the site in August, shortly after construction began. Angela Wolf

Tail (named in the injunction) had set up a tipi adjacent to the site to protest its use for the RCMP building.

Jimmy Wolf Tail, her father, had passed away in 1981. He had been instrumental in bringing the first Alcoholic's Anonymous to the reserve, and a halfway house built in his name had stood on the property until a fire two summers ago had destroyed it.

"We want something (on this site), with healing to it, not a lock up that will degrade our people more," she said.

She received blessings from the Elders to protest the site, which inspired a greater issue: Why not have tribal police?

"This started off for my father, but as we talked to more people we realized they don't

want to see the RCMP here," said Wolf Tail. "We want the police to be ours, not the government's. We want our own police."

Wolf Tail's tipi became the centre of discontent for Peigan Nation people. The tipi came down a few weeks before the injunction was issued, but not before \$150,000 worth of work completed on the site had been destroyed.

"No charges were laid. That's the reason why the injunction was put in place," said Rick Yellow Horn, Peigan Nation executive coordinator.

"[Construction] pretty much has to start from scratch now and the band has to absorb the extra cost."

Construction began anew in November. Original plans were to open the building in

spring 2001 or earlier, but construction is behind schedule and Yellow Horn isn't optimistic about the time frame.

Although the injunction prevents protests at the construction site, that hasn't stopped the talk.

"They should have put it to a referendum," said one man. "The majority of people thought it should go to a referendum."

Strikes With A Gun admits the injunction was a severe step, but a necessary one.

"It was a very alarming situation. People were in fear of deliberate threats placed upon people in our community," he said. The injunction named seven people specifically, but also Jane Doe and John Doe.

"Nobody on the reserve can protest it any more," said

one woman. "They have it to the point where if I say anything and they'll go after me.

"I really want tribal police," said the woman. "Siksika, Kainai, and South Peigan have it. Why do the Peigan have to be under the rule of the RCMP for the next 25 years?"

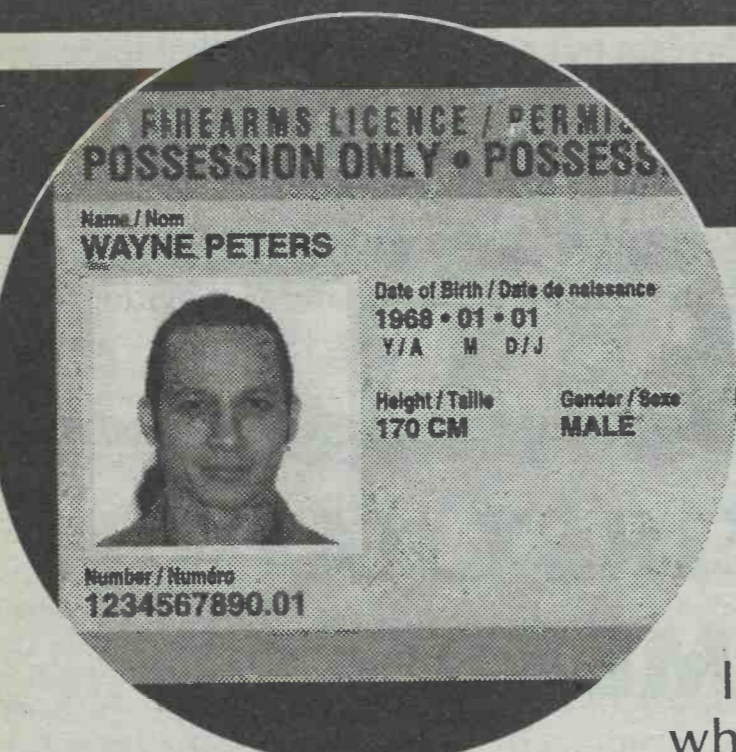
The Peigan Nation has signed another 10-year agreement with the RCMP, said Strikes With A Gun. "But we do have the option of looking at policing under the agreement," he added.

However, tribal police, as far as Strikes With A Gun is concerned, is not an option at this point.

"We're all related. Tribal police would not be practical as far as I know," he said.

Important Information for all Canadians about responsible firearm ownership

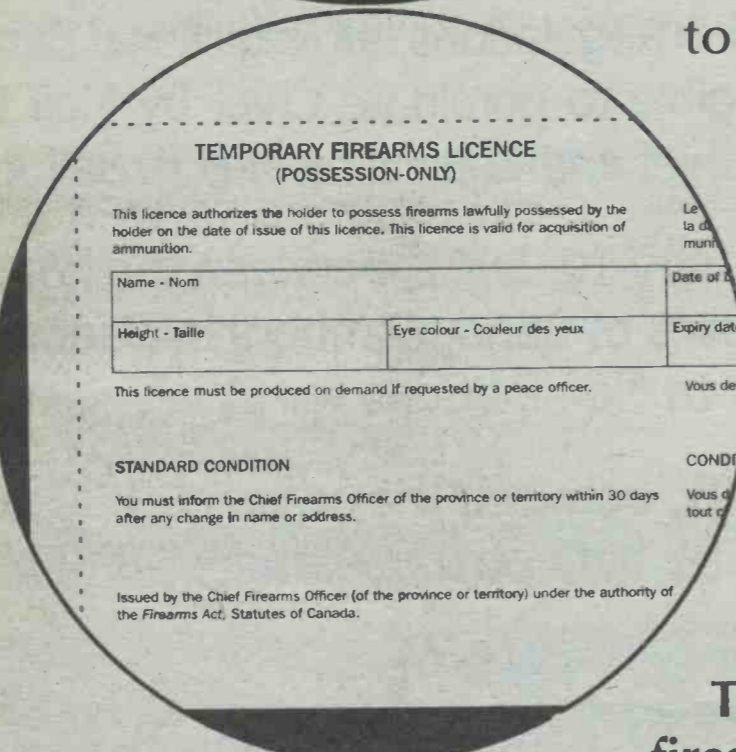
An update on licensing



The law requires that firearm owners be licensed by January 1, 2001.

1.7 million Canadians have already complied with the licensing requirements of the *Firearms Act*.

And recently, Canadians have sent in their firearms licence applications in record numbers. To meet this overwhelming demand, temporary licences are now being issued to eligible firearm owners.

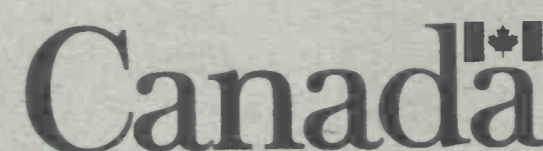


Public safety remains the cornerstone of the firearms program. For example, temporary licences are only being issued to those who are successfully screened against Canadian Police Information Centre (CPIC) databases. And, like current licence holders, those with temporary firearms licences will be continuously screened against police databases. Firearms licences will be issued only to those found eligible after further screening.

These public safety checks conform to the *Firearms Act* and keep firearms away from those who should not have them.

Temporary licences will be issued to eligible firearm owners who applied in the fall. Temporary licence holders are not permitted to acquire firearms. However, they will be in legal possession of their firearms and they will be able to purchase ammunition as of January 1, 2001. Temporary licences are only valid until June 30, 2001 or until those eligible receive their 5-year licence.

For more information, assistance or forms, call 1 800 731-4000 or visit our Web site at www.cfc.gc.ca



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Choices chiefs make contribute to problems

(Continued from page 6.)

"All of the money and all of the programs are geared towards managing this misery. What incentive is there to give some of that up, to embark on a path that's going to lead to real resolution? There's no money in it. There's no real status or recognition in it, aside from the satisfaction they would get from doing the right thing and doing the thing that's called for within our value system. It takes a rare leader to be able to respond to that rather than money," he said. "I don't want to paint everybody with evil intent here. I'm just saying in making the choices they make every day in terms of spreading their time around and their political clout around, they think like a politician and think, 'Well, what's the payoff for me?' Well, there's none, really, aside from human kindness and human interest."

But a chronic lack of resources and complex bureaucratic regulations keep workers so busy they don't have the luxury of reflecting on what's wrong with the system. For better or for worse, they are the system.

"I would be surprised if it was that explicit in people's minds. It's more in the way the system is structured right now where there's all kinds of disincentives to move in a direction that would fix these problems and all kinds of incentives to maintain this structure that creates the problem. So, in other words, people whose job is to manage the pain and discord in their community are very unlikely to support massive structural change that would result in the elimination of their

institution and, by virtue of that, their job. So it becomes more an unconscious maintenance of the situation than any kind of conscious decision to maintain all of that misery. It's kind of like the un-thought, rather than the conscious, that's supporting all of this, and simply by doing their job, what they're doing is creating a situation where it becomes impossible to transcend what we're faced with," he said.

That may explain why stress levels are so high among council employees, he suggested.

"Unless you've gone through the process of thinking it through and decolonizing yourself and coming to an understanding of exactly what role you are playing in this colonial situation, then you run into this confusion in your mind over what you're doing versus what you hope to be doing, and then you get all these psychological stresses that result from that," he said. "So, it's the same thing as any other person in our communities, except, maybe, it's even more difficult because what you have is the opportunity, theoretically, to do something about the problem, and the expectation you will do something about the problem, but then you find out in the course of doing your job that you can't do anything about the roots of it. All you can do is help to manage the maintenance of that problem. And that's probably the most stressful thing that anyone can face up to, to say, 'Unless I get out of this job, I'm a contributor.' It's very difficult, practically speaking, to ask someone to give up their livelihood. That's the thing that we'd all like to think

we would do, but when it gets down to it, it's very difficult."

Alfred feels it's time to stop allowing the damages of colonialism to hurt the young people and that means parents and other adults must decide to shoulder some of the responsibility for healing the communities.

"Personal responsibility is the core element in resolving all of these problems. We can only blame the White Man, we can only blame colonization, so much. Our own self-determination depends on our own personal ability and the ability of all of the people in our community to understand what the stresses are in their life and be able to combat them with some kind of effective strategy on a personal and a collective level and the responsibilities for that is with ourselves," he said. "If those children are suffering and living in misery, sure colonization is the root cause of it, but the parents also are a cause of it, too, in falling victim to the stresses that colonization puts on that community and not combating them in an effective way."

The Innu people need to work their own way through the trauma created by the destruction of their traditional lifestyle, but he said the crisis faced by their youth requires they seek whatever help they can to find a quick solution.

"That community has failed in some basic way and they need help from the outside," he said. "Now, I agree with them that they don't need white people coming in and telling them what to do. But they certainly need our help. They need the help of other

Indigenous people who have had some success at addressing this problem."

He then noted that other Aboriginal leaders have not been very quick to offer help to the Innu.

"I guess there's not enough of a sense of solidarity or brotherhood with those people for our own leaders to make a serious sacrifice to get something done," he said. "The sad fact of it is that children have no political clout. As a political constituency they don't represent any power and all of our governments are run on the basis of responding to that type of clout, represented in the electoral system by votes, by money, mainly, in the system and then in the Native systems by the influence they can exert over access to programming. The interest in that sense is to maintain the problem, because program monies keep coming. But as for real substantive changes, the children don't have a voice. They don't have leadership. They don't have the importance in the ways that count in Canadian governments and, sadly, in our own governments. They don't have any power in any way, shape or form. It's really dependent on those people in positions of leadership who have a conscience, who have a social conscience and who have a sense of responsibility coming out of our traditional value system, to ensure the well being of all our people, including the young people. Sadly, those people are few and far between. So you have some people committed and most people who care but as a cause for action within the system that we have right now, it's hardly an incentive at all for a poli-

tician to respond to these issues. There's no cost to ignoring it."

Alfred said his critical comments of leaders who don't challenge the authority of the federal government, who co-operate with the Indian Act system, have led to threats by people he sees as having a lot to lose if the status quo is disturbed.

"It seems to be a very aggressive defense of the Indian Act as the entire universe of political and social life in Native communities. Once that takes root in a community then it's very easy to see how they get manipulated by the people who control the Indian Affairs system and all of its funding. There's no alternative," he said. "If you still have some kind of a traditional perspective, the least it would do, even if it wasn't acted on, would be to give people the opportunity to say, 'No. That's wrong. Our traditions say we're not supposed to behave this way.' But right now, they have no reference point other than what's tolerable or allowed within the Indian Affairs system and it's an inherently corrupt system. There's no guidepost for ethical behavior aside from what Indian Affairs will allow or not allow."

There is also resistance to his ideas from outside First Nations. Critics of Indian Affairs who believe the answer is total assimilation are prescribing more of the same in the illogical belief that it will turn into a cure, Alfred said.

"Their solution is just a further extension of what we have already. So, by that logic, you can see the social and other dysfunctions just continuing or getting greater," he said.

ATTENTION:

MATACHEWAN FIRST NATION BAND MEMBERS

Due to changes in the Indian Band Election Regulations, all Registered Band Members living off Reserve are now eligible to nominate Chief by Mail In Ballots, and are also eligible to vote for Chief and Council by Mail In Ballots.

A Nomination meeting will be held February 10, 2001, between the hours of 1:00 pm and 4:00 pm. Need addresses of Band Members by January 3, 2001, in order to be in time for Mail In Nominations for Chief.

Election Day is to be held March 24, 2001, between the hours of 9:00 am and 8:00 pm. The Polling station will be held at the Matachewan First Nation Community Centre.

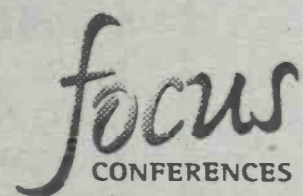
Please call Gail Wincikaby (Electoral Officer) at (705) 565-2230 or (705) 565-2367 to give your address for Election purposes or if you have any questions regarding the Election.



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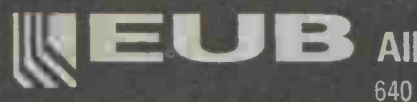
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NOTICE OF FILING

**ATHABASCA OIL SANDS AREA
ALBERTA ENERGY AND UTILITIES BOARD
APPLICATION NOS. 1080609 AND NO. 2000354
ALBERTA ENVIRONMENT
ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT
APPLICATION NO. 001-137467
AND ENVIRONMENTAL IMPACT ASSESSMENT REPORT
WATER ACT APPLICATION NO. 002-00079331
OPTI CANADA INC.**

OPTI Canada Inc. (OPTI), has applied to the Alberta Energy and Utilities Board (EUB) and Alberta Environment (AENV) for approval to construct and operate a steam-assisted gravity drainage (SAGD) project in the Long Lake area. The proposed thermal project is located approximately 40 kilometres (km) southeast of Fort McMurray, Alberta located in Townships 85 to 87, Ranges 6 and 7, West of the 4th Meridian. The proposed scheme would consist of a two-phase development known as the Long Lake Project. The central facilities would be located in the northwest corner of Township 85, Range 6, West of the 4th Meridian. The project plans to recover some 100 million cubic metres (m³) (630 million barrels) of crude bitumen over 25 to 35 years at an expected production rate of 9600 m³ per day (60 000 barrels per day) with initial production scheduled for 2004.

- The proposed Long Lake Project would include:
- the drilling of multiple horizontal well pairs from pads and the use of SAGD as the recovery process,
 - on-site upgrading facilities of the recovered bitumen, gasification facilities to convert upgrader by-products to synthetic fuel gas for on site use as a replacement for natural gas, and hydrotreating facilities for the upgraded bitumen, and
 - cogeneration facilities capable of generating up to 400 MW of electricity

Nature of the Application
In support of the proposal, OPTI has prepared and submitted the following applications:
• Application No. 1080609 to the EUB under Section 10 of the Oil Sands Conservation Act to authorize the proposed Long Lake Project. OPTI has also prepared and submitted an Environmental Impact Assessment (EIA) report to the Director of Environmental Assessments AENV. The EIA forms part of the application to the EUB.
• Application No. 2000354 to the EUB under Section 9 of the Hydro and Electric Energy Act for approval to construct and operate the cogeneration plant.
• Application No. 001-137467 to AENV under the Environmental Protection and Enhancement Act (EPEA) for construction, operation, and reclamation of the Long Lake Project.
• Application No. 002-00079331 to AENV under the Water Act (WA) for a groundwater withdrawal licence under Section 50(1) of the Water Act.

Additional Information
For information about EUB procedures, contact Resources Applications
Attention: Anna Louie, telephone (403) 297-8396

Further Take Notice
That under Section 70 of the EPEA, any person directly affected by the EPEA application may submit a written statement of concern to:
Director, Northeast Boreal Region
Environmental Service
Alberta Environment
111, 4999 - 98th Avenue
Edmonton, AB T6B 2X3

Furthermore, under Section 109 of the WA, any person objecting to the granting of the WA application may submit a written statement of concern to:
Manager, Regional Support
Northeast Boreal Region
Alberta Environment
111, 4999 - 98th Avenue
Edmonton, AB T6B 2X3

To File a Statement of Concern
Statements of concern under EPEA and WA must be submitted by February 21, 2001. Failure to file a statement of concern may affect the right to file a Notice of Objection (on appeal) with the Environmental Appeal Board. Please quote Application No. 001-137467 (EPEA), or File No. 002-00079331 (WA) when submitting a statement of concern. If no statements of concern are received, the EPEA and WA applications may be approved without further notice. Note that any statements filed regarding these applications are public records and are therefore accessible by the public.

To File an Objection
Any person intending to file an objection with respect to EUB Application Nos. 1080609 and 2000354 shall file on or before February 21, 2001. Send one copy to the attention of: Michael J. Bruni, Q.C., General Counsel, EUB in Calgary at the address noted below.
Additional Information
To obtain additional information or a copy of the application contact:
OPTI Canada Inc.
Suite 300, 603 - 7th Avenue SW
Calgary, AB T2P 2T5
Attention: Phil Rettger, telephone (403) 249-9425, fax (403) 225-2606
E-mail: prettger@opticanada.com
Copies of these applications and the EIA are also available for viewing at the following locations:

Alberta Energy and Utilities Board Information Services
640 - 5th Avenue SW
Calgary, AB T2P 3G4

Alberta Environment Northeast Boreal Region
111, 4999 - 98th Avenue
Edmonton, AB T6B 2X3

Alberta Energy and Utilities Board
2nd Floor, Provincial Building
9915 Franklin Avenue
Fort McMurray, AB T9H 2K4

Alberta Energy and Utilities Board
10th Floor, Hong Kong Bank of Canada Building
10055 - 106th Street
Edmonton, AB T5J 2Y2

This Notice of Filing is being distributed to advise interested persons that the applications are available and the EUB and other Government Departments are now undertaking review of the application.
Dated at Calgary, Alberta on December 18, 2000

Michael J. Bruni, Q.C., General Counsel

B.C. government listening to Summit's concerns

By Cheryl Petten
Windspeaker Staff Writer
VICTORIA

Concerns voiced by the First Nations Summit in British Columbia are being addressed on two different fronts, with a panel struck to look at controversial murals hanging in the provincial legislature, and a number of place names viewed as offensive being eliminated across the province.

The future of four murals hanging in the rotunda of the legislature is to be decided by a special panel formed by Speaker of the Legislative Assembly, Bill Hartley at the end of November. The panel was formed in response to complaints from the First Nations Summit that the murals are offensive, portraying Aboriginal people in a demeaning way.

Membership on the panel includes Jo-Ann Archibald, professor of education at the University of British Columbia (UBC) and director of the First Nations House of Learning; Dr. Jean Barman, professor of educational studies at UBC and past director of the BC Heritage Trust; Dr. Martha Black, curator of ethnology at the Royal British Columbia Museum; Dr. John Lutz, professor of history at the University of Victoria; and Art Thompson, an Aboriginal artist and lecturer on Northwest Coast art and culture. The panel has met once so far, and is expected to meet again sometime in January.

Kathryn Teneese is a member of the First Nations Summit Task Group. She said the paintings have been a concern to First Nations representatives for a number of years.

"It was only as a result of personal initiatives on behalf of former task group members Grand Chief Edward John and the late Chief Joe Mathias, who raised the issue with British Columbia's Lieutenant Govern-

nor as an indication of the government's commitment to changing the relationship between themselves and First Nations in British Columbia. In terms of the murals, they felt that the representations that the murals made in terms of public perception about the relationship between Aboriginal and non-Aboriginal people in this province, the message that came from those murals, was not a good one," Teneese said.

While the summit is pleased that the panel has been established, the hope is that the group's mandate could be expanded beyond just dealing specifically with the murals to examine other issues affecting government's relationship with Aboriginal people in the province.

The First Nations Summit was also instrumental in bringing about a recent announcement by B.C.'s Ministry of Environment, Lands and Parks that the term "squaw" has been eliminated from all official place names in the province. The announcement, made Dec. 8, took effect immediately.

Eleven place names have been eliminated, including two different Squaw Creeks in the Kootenay region, two different Squawfish Lakes, a Squaw Lake, and Squaw Mountain in the Omineca-Peace region, and Squaw Fish Lake, Squaw Island, Squaw Range, and two Squaw Creeks in the Skeena region.

Gary Sawayama is director of Geographic Data B.C., the organization responsible for geographic naming in the province.

According to Sawayama, the move to eliminate the place names began after a letter was received from the First Nations Summit in July, asking for consideration to be given to withdrawing the names, which the organization felt were extremely derogatory references to Aboriginal women. Two letters supporting the Summit's request were also received from

the Union of B.C. Indian Chiefs, and from the B.C. Human Rights Commissioner.

With the official elimination of the 11 place names, those names will no longer be used on any official government documents or maps printed in the future, and will be phased out of usage on existing documents or maps as they are replaced or reprinted.

The process to rename the 11 sites began as soon as the previous names were rescinded, Sawayama said. According to policies and procedures regarding geographical naming in British Columbia, preference will be given to selecting a name already in local usage.

"So what we'll do is we'll canvas the local communities and Indian bands and others — historical societies and so on — to find out if there are other names for those features that were in local usage but were unofficial names, and if we can get a consensus from that group, then those names will be brought forward," Sawayama said.

Until new names are selected for the 11 sites, no name will appear on those locations on any new government maps or documents.

Teneese said the removal of the term "squaw" from B.C. place names is a "good first step" in the provincial government's attempts to re-examine its relationship with Aboriginal people. "In our view, that the use of that terminology over the years became an extremely derogatory term for a very important part of Aboriginal society, ie. women. Given the role that many of the nations place women, in terms of their cultural identity, of being matrilineal societies, that anything that again moves away from a continuation of the poor relationship that is exhibited in that kind of derogatory usage of terminology is well accepted from our perspective," she said.

Innu treatment a family concern

(Continued from page 3.)

Chief Paul Rich was in Ottawa seeking federal assistance for the Sheshatshiu Innu in mid-December, along with Chief Simeon Tshakapesh of Davis Inlet, Chief Mark Nui of the Mushuau Innu and Innu Nation president, Peter Penashue. Because of the crisis they were dealing with no leaders were available to confirm details of any community-based solutions at the time.

It is uncertain whether Penunsi knows about Lobstick Lodge or understands the concepts of family treatment. She said it was a good idea, though, "because we can talk about our feelings, how we feel about our families and parents. Some of the parents are going to the gambling, like bingo..."

Rich pointed out with some sadness that in the couple of weeks since the young people who sniff gas have been removed from the community "you see

good kids now... come out to play now. They go outside now and they go on the ice. You never used to see that before; you only used to see the kids that were sniffing all the time."

Rich added "I have a five-year-old son and I don't know what I would do if I saw him sniffing."

"The gas sniffers will fight other kids, and some kids get afraid with them. Like they get afraid that they'll throw gas at them and light them or something like that, so the good kids won't really go out for a walk or play outdoors... I'm really afraid of them too, when they're sniffing."

But at the present time, Rich said, the children in Goose Bay, 30 kilometres away, "are doing really, really good."

She expects they'll be away six months. They're living in apartments with around-the-clock supervision by counsellors. Rich's organization, which is provincially funded, pays for family

members' transportation to visit.

Since last year, Rich said, her own agency, the clinic, the school, the alcohol centre, youth director, the RCMP and other concerned people have been seeking community-based solutions. In addition to aftercare and recreation, Rich believes they need other resources such as a crisis team and training for community support workers. She herself took Nechi training once a month for a year in Davis Inlet from trainers who came from Edmonton.

"I really, really enjoyed it, and I was really glad they gave me that opportunity."

Rich said she is "glad action was taken" and that they approached the provincial government about removing gas sniffing youth from the community. "It was getting cold here, and the kids were out all night sniffing away. All day in their tree house, and it was really bad for the kids."

blems

to respond to these issues. There's no cost to ignoring it."

Alfred said his critical comments of leaders who don't challenge the authority of the federal government, who co-operate with the Indian Act system, have threats by people he sees as having a lot to lose if the status quo is disturbed.

It seems to be a very aggressive defense of the Indian Act as the entire universe of political and social life in Native communities. Once that takes root in a community then it's very easy to show they get manipulated by people who control the Indian Affairs system and all of its workings. There's no alternative," Alfred said.

"If you still have some of a traditional perspective, at least it would do, even if it's not acted on, would be to give the opportunity to say, 'That's wrong. Our tradition says we're not supposed to do this way.' But right now, we have no reference point other than what's tolerable or allowed within the Indian Affairs system and it's an inherently corrupt system. There's no guide for ethical behavior aside from what Indian Affairs will allow or not allow."

There is also resistance to his views from outside First Nations. Some of Indian Affairs who believe the answer is total assimilation are prescribing more of the same in the illogical belief that it will turn into a cure, Alfred said. Their solution is just a further extension of what we have already. So, by that logic, you can't have social and other dysfunction just continuing or getting worse," he said.

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Video brings climate change into spotlight

By Cheryl Petten
Windspeaker Staff Writer

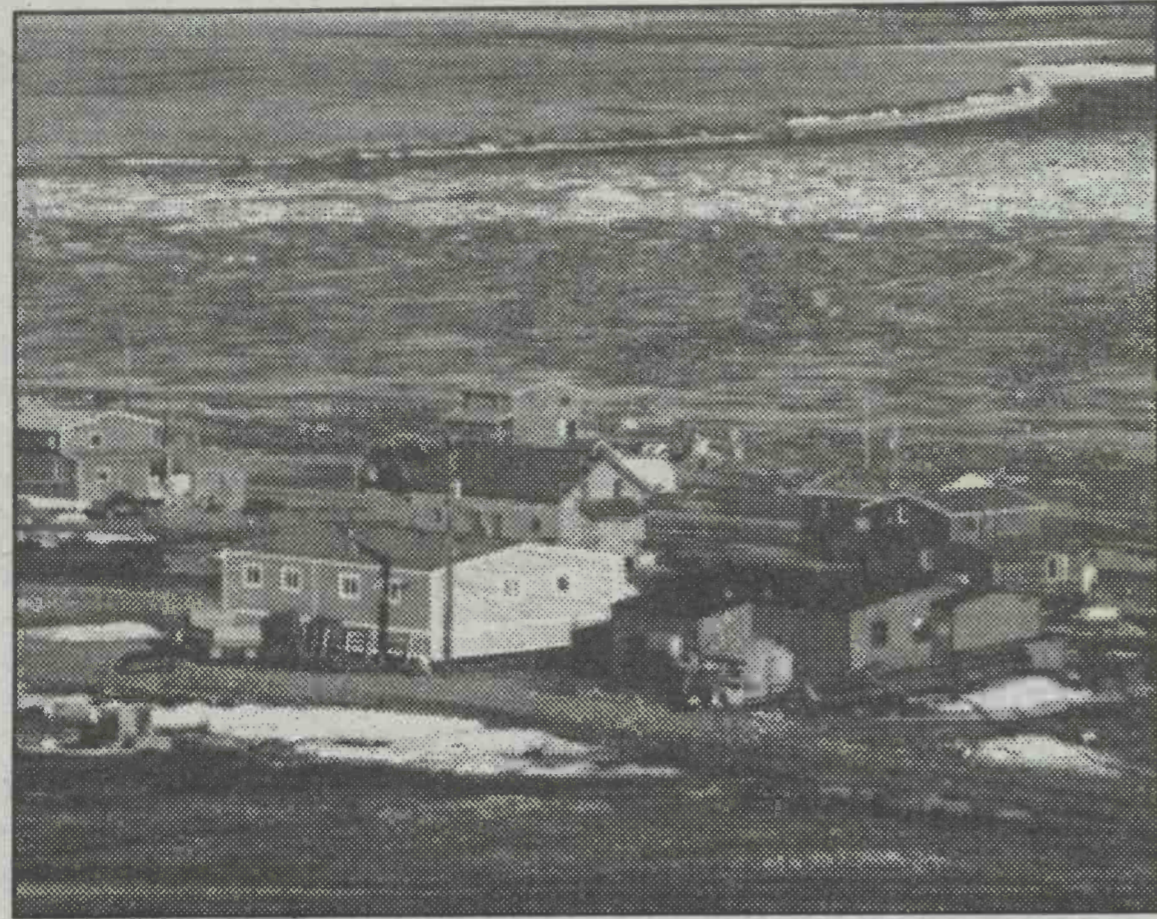
THE HAGUE, The Netherlands

The effects of global warming are no longer just fodder for theoretical debate among scientists. They are already being felt, and are affecting the lives of people around the world.

This is the message delivered to delegates of the Sixth Session of the United Nations Framework Convention on Climate Change (UNFCCC) Conference of the Parties (COP-6), held in The Hague, Netherlands Nov. 13 to 24. The conference was held to allow UNFCCC participants to try to reach an agreement on implementation of the Kyoto Protocol, a 1997 agreement that established targets for reduction of greenhouse gas emissions.

Evidence of the dramatic effect climate change is having in Canada's Arctic was presented to the conference in the form of a video produced by the Winnipeg-based International Institute for Sustainable Development (IISD). The video, *Sila Alangotok: Inuit Observations on Climate Change*, demonstrates how global warming is making its mark in Canada's north.

The video, presented at COP-6 Nov. 16, chronicles the experiences of the people of Sachs Harbour on Banks Island in the northwestern Arctic, whose lives and lands are being directly affected by warming temperatures. Permafrost is melting, ice is thinning, the autumn freeze up comes later and the spring thaw arrives earlier. Thunder and



GRAHAM ASHFORD

Sachs Harbour is located on Banks Island in Canada's Western Arctic.

lightning storms are occurring for the first time.

Hunting is becoming difficult, with venturing out on the thinning ice in search of seals and polar bears growing treacherous, and melting permafrost hindering travel on land.

New species of birds, fish, mammals and insects are moving into the area, while the behavior, growth and numbers of those traditionally in the area is being affected. The foundations of many buildings are shifting because of the melting permafrost, and land is slumping along the coast and lake shores.

Jennifer Castleden, a project officer with IISD, was in The Hague for COP-6. She said the video project got started about a year and a half ago when Rosemarie Kuptana, an IISD board member and resident of Sachs Harbour, brought the dra-

matic changes being experienced by her community to the attention of other board members and staff. A decision was made to initiate the project, as "a very good way to communicate to southern audiences and to audiences around the world that climate change is a reality," Castleden explained.

Since the video's launch at COP-6, there has been a lot of interest in the project, with it being discussed at many of the side events held between the negotiation sessions.

"In almost every session that I've attended, this project has been brought up in some capacity, where people are saying, 'You know, this is something we've got to take serious, because we have evidence.' Especially in the Arctic where the changes are so dramatic," Castleden said when interviewed while attending

COP-6. "I think it's sort of really shown the people here that what they're doing is important, and that there has to really be a strong effort to ratify this Kyoto Protocol," Castleden said.

Castleden said there have been a lot of requests from COP-6 delegates for copies of the video to take back home to show to their ministries, which is something the IISD hoped would happen.

"We were hoping to get the video in front of decision makers and policy makers who are dealing with it, so that they know that the issue is real, and it's happening now. So that's something we will continue to do with the video," Castleden said.

Although the video project is international in scope, Canada is definitely a prime target for its message, Castleden explained.

"What's happening with climate change is very directly impacting Canadians. And always, the models of global change have predicted that the Arctic would be the first place that was hit by climate change and it would be the most severely hit. And I think what this project has done is it has shown that this is beginning, and it's a real warning to the rest of the world because of the role the Arctic plays in regulating the climate around the world. So hopefully it will be a wake-up call to everybody to really act, and we're sure hoping that Canada takes a leadership role here at the negotiations. And from the video, it shows how strongly Canada needs to play a role, because we have a lot to lose with climate change."

Despite initial optimism

among delegates, the COP-6 talks were suspended without an agreement being reached. A seventh round of talks have been scheduled for Morocco next fall to continue negotiations.

"I think there was a lot of disappointment on everyone's part," Castleden said during a second interview following the suspension of talks.

"I think there was just a lot of hope and optimism at the beginning of the week that there would be something resolved... And then by about Wednesday or Thursday, was when the feeling of optimism shifted, and people were not as positive anymore. So I think it was disappointing for the delegations that were there negotiating, and for the NGOs and activists who were really hoping that something concrete would come out of the conference," she said.

With any international agreement on implementing the Kyoto Protocol likely at least a year away, the IISD will continue to use *Sila Alangotok* to get the message out about the affect climate change is having in Canada's far north.

The IISD is trying to make arrangements to have the full-length video broadcast.

The 14-minute version of *Sila Alangotok: Inuit Observations on Climate Change* can be viewed online at <http://www.iisd.org.cas1/projects/inuitobs.htm>. Copies can also be purchased through IISD for \$9.95 plus shipping and handling. Call 204-958-7700, e-mail to info@iisd.ca, or write to IISD at 161 Portage Avenue East, 6th Floor, Winnipeg, MB, R3B 0Y4.

U.S. judge

By Paul Barnsley
Windspeaker Staff Writer

PORTLAND, Oregon

An Oregon United States District Court judge ruled on Nov. 15 that Gustafsen Lake activist O.J. Pitawanakwat was participating in an uprising against the government of Canada that was of a political character, so, under the terms of the extradition treaty between Canada and the United States, he can't be turned over to Canadian authorities.

Pitawanakwat and his fellow Ts'peten Defenders occupied ranch land near 100 Mile House in British Columbia in 1995 to hold a Sundance and refused to leave, saying the land had never been surrendered. They also refused to listen to First Nation leaders that urged them to end the occupation, saying the leaders were collaborating with the government by participating in a flawed process, designed by Canada, that refused to recognize Aboriginal title to the land. The standoff lasted more than two months and resulted in several exchanges of gunfire.

Judge Magistrate Janice Stewart needed 30 pages to make her ruling. She cited many extradition cases — from the U.S. and other countries — as she considered Pitawanakwat's claim that his offenses were non-extraditable because he was a political activist.

Unless Canadian authorities seek to have the decision overturned, Pitawanakwat won't be extradited back to Canada to serve the remaining 702 days

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Spotlight

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U.S. judge critical of Canada's Aboriginal policy

By Paul Barnsley
Windspeaker Staff Writer

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Unless Canadian authorities seek to have the decision overturned, Pitawanakwat won't be extradited back to Canada to serve the remaining 702 days of

Article V. 1) iii of the Extradition Treaty is the "political offense" exception.

"Extradition shall not be granted: When the offense in respect of which extradition is requested is of a political character, or the person whose extradition is requested proves that the extradition request has been made for the purpose of trying or punishing him for an offense of the above-mentioned character"



Lawyer Bruce Clark

the three-year sentence. He was convicted in 1997 on one count of mischief causing actual danger to life and one count of possession of a weapon for a purpose dangerous to the public peace. Shortly after he was released on parole early this year, Pitawanakwat left Canada with-

out permission. Canadian Justice authorities filed a complaint with U.S. authorities that led to his arrest in Oregon on June 20. The hearing was held on Oct. 18.

United States law reflects the country's own history of being founded by a revolution against an oppressive foreign power by showing an amount of respect for those who commit crimes as they participate in a political revolt. That attitude is preserved in the section of the Canada/United States extradition treaty that Pitawanakwat relied upon in his successful arguments before Judge Stewart.

Anthony Hall, professor of Native American Studies at the University of Lethbridge, submitted a report to the court that was referred to in the judgment. Hall has written extensively about the Gustafsen Lake conflict, criticizing the actions of the government and, especially, the RCMP. He is also a supporter of Bruce Clark, the controversial

(now disbarred by the Law Society of Ontario) lawyer who acted for the Ts'peten Defenders during the 1995 conflict in the British Columbia Interior. Clark has argued repeatedly that British colonial law (affirmed in the Canadian Constitution in 1982) requires Canadian officials to submit to an impartial third party tribunal when they disagree with Indigenous nations. Since Canada insists for political reasons that treaties, seen by Indigenous leaders as nation-to-nation agreements, are only internal domestic agreements, Clark found little sympathy for that point of view in Canadian courts but, Hall said, the U.S. decision vindicates him.

In the decision, Judge Stewart took note of Clark's position and did not dispute the legal reasoning behind it, but it did not directly figure in her reasons for making her decision. But Hall noted that, whereas Clark and the Ts'peten Defenders had no luck in arguing their position in Canada, outside Canada, they're one for one.

"This was as close as we were going to get to third party adjudication, under the circumstances," Hall told Windspeaker on Dec. 18. "Here was an official who got to look at the case and look at the evidence on its merits and hadn't been twisted by bar- rages of disinformation and smear."

Information in Hall's report to the court helped shape Stewart's decision as she struggled to determine if Pitawanakwat qualified for the political uprising protection against extradition. The judge noted that both the RCMP and the army were involved in a violent confrontation against rebels who sought to re-assert Indigenous jurisdiction over unceded land. That became a key element in the decision.

The tactics used during the dispute by the RCMP and the military also helped convince the judge that the level of violence required to elevate Pitawanakwat's actions from an extraditable non-political criminal offense to a non-extraditable political act was present and was supplied by Canadian authorities.

"The seriousness of the challenge to Canadian jurisdiction over unceded tribal lands is evidenced by the fact that large military forces were deemed necessary to suppress the challenge," the judge wrote. "In fact, defendant claims, and the government has not disputed, that the Lake Gustafsen (sic) standoff escalated into the largest Canadian police

or military operation on land since the Korean War. In addition, the defendant has submitted uncontradicted evidence that the Canadian government engaged in a smear and disinformation campaign to prevent the media from learning and publicizing the true extent and political nature of the events."

Hall, who has put a lot of effort into exposing those tactics in opinion pieces in Vancouver newspapers and complaints to the CBC Ombudsman about the way CBC reporters were manipulated by the RCMP, said he was relieved to see the American judge saw the RCMP actions as significant.

"Here is a ruling in the U.S. courts finding Canadian authorities guilty of disinformation and smear, pointing out 77,000 rounds of bullets, pointing out land mines, going into great detail about Camp Zulu and Operation Wallaby (code word for army involvement), and still there doesn't seem to be any pressure on the responsible authorities in Canada to give any explanation, and they get a pass from the media to do it. I can't, for the life of me, think that there's any other explanation for this other than the perception is still that the only victims to this are marginal Indian people and they don't count," Hall said. "They're essentially human beings whose rights are expendable and nobody has to answer for those violations."

"But, of course, that's a misperception because what's really being brought out here is a systemic and pervasive violation of the rule of law. And Clark always says, in the final analysis, it's not really an Aboriginal issue, it's a rule of law issue and once you sacrifice the rule of law in one area, you've discredited the whole operation and that undermines everybody's rights and security in society and it transforms the society into a tyranny."

Hall interprets the fact that the judge was not swayed by First Nation leaders who opposed the actions of the Ts'peten Defenders as very important. Stewart took note of the fact that the Canoe Creek band council disassociated themselves from the Ts'peten Defenders, but also noted that several other First Nation groups — the Union of British Columbia Indian Chiefs and the Kahnawake Mohawks were mentioned in the decision — supported them.

Hall said the judge refused to buy into what he called a common tactic that's used to discredit traditional Native people who oppose Indian Act councils.

"All of these episodes involves a group pointing at the surrounding chiefs and saying 'they're collaborating' and every time the police point at these guys and say, 'Look, even the local, legitimate chiefs don't acknowledge them and therefore they're not legitimate,' and they keep replaying this script and the media keeps buying it again and again. She obviously just cut right through that. To this day the mainstream media haven't been able to deal with that issue," he said.

(see Gustafsen Lake page 18.)

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Chiefs vow to protect sacred lake

By Joan Taillon
Windspeaker Staff Writer

KELOWNA, B.C.

A decades-old controversy over who should control use of a lake that the Okanagan Nation Alliance considers sacred is heating up again around the town of Osoyoos, about 13 miles north of the United States border.

The property containing Spotted Lake is currently owned by descendants of the late Ernest Smith, who once had the idea of developing a spa there but who was thwarted when Native people and their supporters blocked rezoning of the property.

The bottom line, according to the chiefs of the alliance, is they never ceded the land in any treaty, so the current ownership of mineral-rich Spotted Lake by Smith's estate is not the last word.

The property has been appraised at \$250,000; the alliance has offered \$500,000 to purchase it; but Christine Smith is said to be asking \$1.2 million, a figure the chiefs and the mayor of Osoyoos said is unreasonable.

Chief Stewart Phillip of the Penticton Indian Band said, "what they're attempting to do is exploit the situation. They know it's a sacred site and they know we have placed a high value on it for those reasons, and they're just attempting to extort an unreasonable amount of money out of the Okanagan Nation."

The alliance is requesting the federal government step in to purchase the land for a reserve to be shared by all the member bands.

"The federal government has been put on notice as to the ur-

gency of this situation," said Chief Phillip. "I believe the federal government has a great deal of experience with respect to spiritual conflicts. They know spiritual conflicts can be very volatile and very emotional, so I think they realize that there's a potential for this to escalate into a conflict. And I think they're fully aware... that we're not going to allow the proposed developments to take place."

The latest battle started when the Okanagan Nation was alerted that someone had placed an advertisement in the *Osoyoos Times* calling for trucking contractors to tender bids to haul 10,000 tonnes of mineral mud from the lake to Oroville, Washington. It is believed the owners want to market it for cosmetic or spa products. Since then the Okanagan bands have been attempting to reopen negotiations for the property with the Smith family, to no avail.

The Native leaders said their people still go to Spotted Lake for its spiritual and medicinal properties, despite the "no trespassing" signs. At one time the lake was full of rainbow colors from mineralization. These features were partly destroyed by mining for minerals that were apparently needed for the war effort during the 1940s. No one could say for sure what minerals these were, but Mike Newman, publisher of the nearby *Oliver Chronicle*, said he had heard they needed magnesium.

Chief Clarence Louie of the Osoyoos Indian Band and Chief Dan Wilson of the Okanagan Indian Band both mentioned 365 colored rings visible within the small lake.

Chief Louie said a meeting was arranged for Dec. 11 at a place chosen by Christine Smith, be-

tween the alliance, Christine, her son Roy Smith and her daughter Darlene MacMillan. The family didn't show up but sent their two lawyers.

In a press release issued Dec. 13, Chief Wilson, who has a law degree from the University of British Columbia, said "Ironically, our non-productive meeting with these lawyers happened on the third anniversary of the Supreme Court's *Delgamuukw* decision."

Spotted Lake's current owners are not accepting any telephone calls from the Okanagan Nation.

When *Windspeaker* contacted Darlene MacMillan to discuss the dispute, all she said was "No

comment. Talk to my lawyer."

Lawyer Larry Salloum did not return our telephone call, but a man identified as Salloum was interviewed with Chief Louie on CHBC TV evening news in Kelowna Dec. 14. In response to the interviewer who said the nation "is prepared to protect the site from any development from the owners," Salloum reported, "they are not intimidated by threats of camping on the grounds or any of that other nonsense that takes place when the Aboriginal people don't always get their own way."

The chiefs say if a solution is not reached soon they fear the dispute could escalate the way disputes over other sacred sites

have escalated. They mentioned Ipperwash, Oka and Gustafsen Lake. Although they said they don't want a confrontation, they are prepared to do what is necessary to save Spotted Lake from desecration.

They have the backing of the Assembly of First Nations. Chief Mike Mitchell of the Mohawk Nation seconded Chief Wilson's motion at an AFN confederacy meeting in Ottawa in December to "safeguard the sanctity" of Spotted Lake and, if negotiations with the owners fail, to press the federal government to expropriate the property and convert it to reserve status.

(see Spotted Lake page 19.)

United

Brandon University was the site of the United Tribes Volleyball Club's annual all Native tournament on Nov. 24 and 25. Eight ladies' teams and five men's teams showed some

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Gustafsen Lake

(Continued from page 17.)

Stewart also noted that Gustafsen Lake wasn't the only point of conflict that summer, mentioning, among others, the Ipperwash Provincial Park clash where Native activist Dudley George was killed by a police officer. She reasoned that the other insurrections negated government arguments that the Gustafsen Lake conflict didn't qualify as a political uprising. She also noted that the Nisga'a treaty negotiations were concluded shortly after the conflict concluded, suggesting that might not have happened if pressure hadn't been applied at Gustafsen Lake and that the creation of the British Columbia Treaty Commission process was prompted by the conflict.

Another powerful element of the decision, for Indigenous sovereignty activists, is the distinction the judge made between "mere land disputes," or protests against government policies similar to the sit-ins conducted during the 1970s in the United States as protests against the war in Vietnam, and the Gustafsen Lake conflict.

"Those protests were not aimed at abolishing the United States government or altering

citizens' political relationship with the government, but at changing its foreign policy. Here, in contrast, defendant and the Ts'peten Defenders were attempting to alter their political relationship with the Canadian government by regaining the right of self government over their own lands," she wrote.

The judge also mentioned that the defendants were not allowed to raise as a defense at trial that they believed they were acting to protect their rights and therefore had no criminal intent. Stewart even said that had they been allowed to make that argument they probably would not have been convicted. The judge then went on to note that she had not been able to determine why Leonard Peltier was not allowed to raise the same argument that worked for Pitawanakwat.

"She criticizes (the trial judge) at the end for not allowing the color of rights argument and it seems to me, it's a pretty severe criticism of Canadian authorities in the Peltier case," Hall said. "I hadn't been aware, but apparently Peltier himself sought to invoke this provision and she said that the minister of Justice denied him that."

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...they have the backing of the
...sembly of First Nations.
...chief Mike Mitchell of the
...hawk Nation seconded
...chief Wilson's motion at an
...N confederacy meeting in
...awa in December to "saf-
...ard the sanctity" of Spotted
...e and, if negotiations with
...owners fail, to press the fed-
...government to expropriate
...property and convert it to
...erve status.
...see Spotted Lake page 19.)

United Tribes bring out the hitters

Brandon University was the site of the United Tribes Volleyball Club's annual all Native tournament on Nov. 24 and 25. Eight ladies' teams and five men's teams showed some outstanding form during competition.



RICHIE HARDINGE

By **Richie Hardinge**
Windspeaker Contributor

BRANDON, Man.

Eight ladies' and five men's teams met at Brandon University on Nov. 24 and 25 for the United Tribes Volleyball Club's annual all Native tournament.

Hosted by United Tribes, the tournament was attended by teams from many parts of Manitoba and Saskatchewan, including Winnipeg, Peguis, Norway House, Ebb 'n' Flow and a good showing from southwestern Manitoba.

A high calibre of volleyball was played from the outset. Teams that could execute plays with ballet-like finesse were commonplace and wins were hard earned. In all it proved to be a very exciting tournament.

"Team players seemed very happy with the round robin format that we set up," said Erla Cyr, co-ordinator of the tournament. "All of the teams got to play lots of ball and they all felt like they had a fair shot to do well." Cyr went on to say that her club favors the round robin because there are lots of games and no one goes home eliminated after only a few rounds of play.

The Winnipeg ladies team

emerged victorious, after three grueling sets, over the hosting United Tribes ladies with a fifteen to nine score in the final set. The Sioux Valley men beat out the Ochap players of Saskatchewan 25 to 22 in the final set and scoring 50 points in total for the men's final.

Awarded best setter for the ladies division was Season Gudjohnson. The best hitter award went to Lana King and the MVP went to Belinda Vandenbrecht—all players for the Winnipeg team. All star awards went out to Marj Folster of the NorMan ladies, Lezlie Sinclair of Peguis, Tricia North of Ebb 'n' Flow, Glenda Muswagan of Norway House and Charisse Cyr and Lori Quinn—both of United Tribes.

Awarded best setter for the men was Delvern Poorman of Ochap. Best hitter was Delaney Mason of Sioux Valley and the MVP award went out to Brad Pratt, also of Sioux Valley. All star awards for the men went out to Shawn Alexson, Delvern Poorman and Lyle Delorme of Ochap and Delaney Mason, Brad Pratt and Alex Pratt of Sioux Valley.

"There were some good teams out there," MVP Pratt said. "It was a good tournament."

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Spotted Lake

(Continued from page 18.)

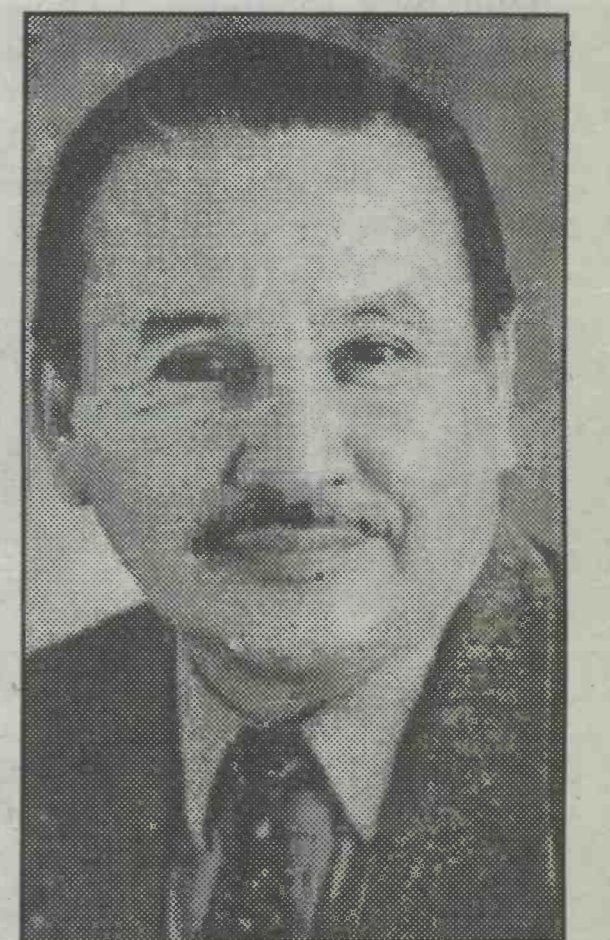
On Dec. 19, Mayor Tom Shields of Osoyoos said he had heard Spotted Lake's owners were telling people they had the zoning changed, but he was not aware of any application to do that. He placed a call to the regional district office in Penticton and found "it went to a public hearing in 1980... It featured a lot of Native people, coming from as far away as South Dakota, and after the hearing, the (Regional District of Okanagan-Similkameen) board rezoned the land (for a health spa). However, the minister of municipal affairs at the time (later Premier Bill Vanderzalm) ... reversed that decision." Shields said he believes the original zoning is for grazing.

"All I know is ... we've heard that somebody wants to take up the mud. And I guess we're not in favor of that."

Shields, who has lived in the area since 1979, added as he is a friend of Chief Louie and was a friend of his late brother. He understands and respects the sacredness of the lake to the Okanagan bands.

"And also from our side, a non-Native issue ... as you're passing Highway 3, coming from Vancouver, say five kilometres outside of town, off to the right there's a lake and it's got all these spots on it ... and it's obviously a unique feature that I don't think any of us would like to see disturbed. ... I think it is very important to us all."

Shields said the town's economic development committee met a week prior and had agreed they did not want to see the lake developed or com-



Chief Stewart Phillip

mercialized.

"We're in favor of it being left as it is." Prior to the mid-1960s when Highway 3 was constructed within 200 metres of the lake, there was no road access.

"They can't be selling something that they think has got a market value for a spa that would never get rezoned to that," said Shields, in reference to the million dollar plus price tag.

The Okanagan Nation Alliance was set to meet with Osoyoos town council on Dec. 21. Shields said current town bylaws might not be enough to protect the environment surrounding the lake. He indicated they will put a motion through that the matter goes to the provincial Department of Mines for review, "and in the meantime, we're going to ask that no movement be made to change any of the landscape around Spotted Lake."

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CD garners best country album award for Morin

By Cheryl Petten
Windspeaker Staff Writer

KIKINO MÉTIS SETTLEMENT,
Alta.

After an eight-year absence from the music scene, Priscilla Morin has marked her return with a Canadian Aboriginal Music Award and a performance at Toronto's Skydome.

Morin won in the Best Country Album category at this year's awards, and also performed during the awards show Nov. 24. Morin, who is from the Kikino Métis Settlement in Northern Alberta, was nominated for her CD *Waiting For You*, released in July.

The win came as a surprise, Morin explained.

"I thought I was hearing things. I couldn't believe that they actually picked me. It was pretty shocking. I didn't expect it at all," she said.

As for her performance during the awards, Morin said she couldn't remember the last time she was that nervous before going on stage.

"When I came out on stage, the people's faces, they seemed uninterested. I don't think they knew who I was. Then once I started singing, and when I was done, they applauded. It was nice," she said. Morin's music career began in 1986 when she won the CFCW/Coors Light Country Star Search Competitions, and ended—temporarily at least—in 1992. Morin left the



Priscilla Morin

music business because she wasn't happy with the way her career was going, she explained.

"When I left from the first time, I decided to quit because it didn't look like it was going anywhere. I was with an agency out of Edmonton and they were only interested in the money, and it didn't matter where they put me, to them. I was playing all these bars, and places I don't even care to mention. It got boring, and I was tired of playing to drunks, people who didn't care what you sounded like or what you sang as long as there was music to go along with their alcohol. And I just wanted to come home and get a nine to five job or a normal job and go to bed at night and wake up in the morning like everybody else, like normal people. It was only after repeated

urgings from a family friend that Morin perform with the local band he was in that she took to the stage again.

Morin said she's had a good response to her CD from local people, and from those who have purchased the album in other locations. Distribution of the album has been limited—the CD is for sale at a few local shops and through her website. And in terms of air play, the CD hasn't received as much attention as her earlier efforts.

"It's not receiving the same air play as when I released *Cheyenne*," Morin said, referring to her 1987 hit which put her in the top 10 on charts in Canada and New Zealand and earned her a nomination for Female Vocalist of the Year in that year's Alberta Recording Industry Association (ARIA) awards.

That, however, is already starting to change—her Canadian Aboriginal Music Award and Skydome performance have already garnered Morin some interest nationally. She's been scheduled to do an interview on APTN, and a country radio station in Toronto has requested a copy of her award-winning CD.

Her performance gave people from in and around Toronto, and from across the country, a chance to hear her for the first time, Morin said.

For more information about Priscilla Morin, or to order a copy of *Waiting For You*, visit her website at www.priscillamorin.com.

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Fara, Best Female Artist.

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CANADIAN ABORIGINAL MUSIC FESTIVAL

Top performers attend Toronto awards bash

By Keven Kanten
Windspeaker Contributor

TORONTO

Artists from British Columbia in the Aboriginal music industry nabbed the top prizes at this year's Canadian Aboriginal Music Awards held in Toronto on Nov. 24. The winner in this year's Best Female Artist category was Fara for her CD, *Pretty Brown*. George Leach was named as Best Male Artist for his work on *Just Where I'm At*, which also won best rock album. Also from British Columbia in the winners' circle was Sandy Scofield. He won in the Best Song category for "Beat The Drum" from the Riel's Road CD, which also won in the Best New Age/Alternative Album category. Best Instrumental Album was by Locos Bravos for *Locas Bravos, Mandala*. The special award for Keeper of Traditions went to Flora Wallace.

From Alberta, Priscilla Morin's *Waiting For You* won Best Country Album, and Best Powwow Album -Contemporary went to Nakoda Lodge for *Chico's Trail*.

From Saskatchewan, Mishi Donovan for *Journey Home* brought home the hardware for best songwriter. Red Bull for *The Best of Red Bull* brought home a Best Powwow Album award in the traditional category. Sweetgrass Records won in the Best Drum Songs Album category with *Best of the Best* and in the Best Album Cover Design category, Little Island Cree/Dark Horse Studio won for *Indian Country*. The Music Industry Award went to Kelly Parker of Turtle Island Music.

From Manitoba, the Best Group or Duo was Slowhand for *Stranded*, and the Best Traditional Album was *On Ji Da* by On Ji Da.

From Ontario, Jacinthe Trudeau won Best Folk Album for *Echo*, and Vern Cheechoo and John Switzer in the category of Best Producer/Engineer won for *Touch the Earth and Sky*.

The Lifetime Contribution award went to William Tagoona of Quebec.

The awards presentation was part of an impressive evening of entertainment at the Skydome, including a strong performance of *Pretty Brown* by Fara who co-

hosted the awards show with Derek Miller, who is gaining a strong reputation as Canada's king of cool.

The pure power of the performances, everything from traditional drum to modern rap, impressed audience members. Just when you thought the last performance just couldn't be beat, on came another quality act.

If any one artist established himself as a show stand-out, it was George Leach with his gritty electric blues. The evening closed with a high-energy performance by rap group Red Power Squad.

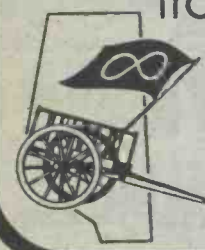


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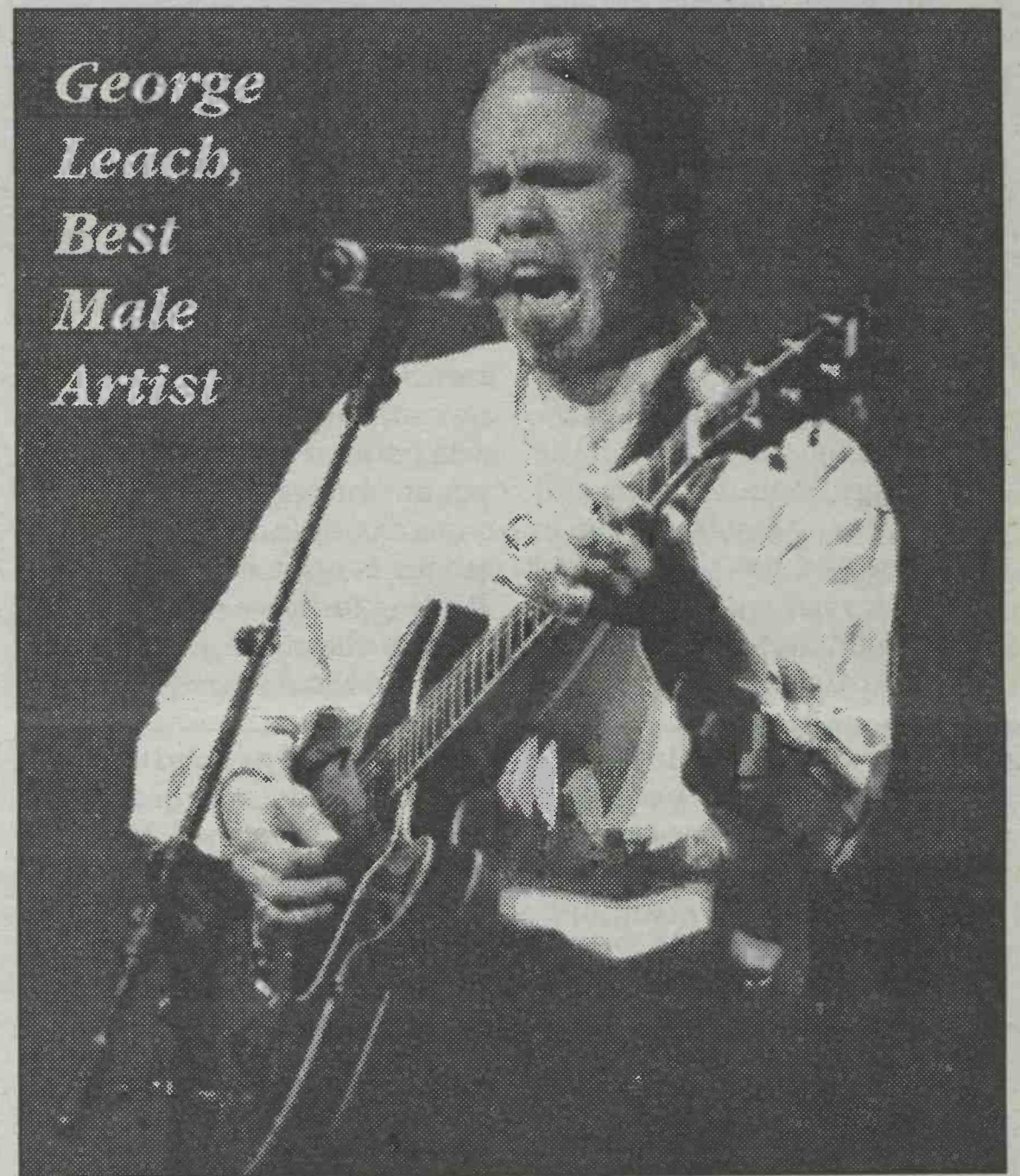
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Artist's work can now be seen in Eastern Canada

By Jolene Davis
Windspeaker Contributor

THUNDER BAY, Ont.

Mary Longman's Blood and Stones exhibition provides a link of the stories, historical events, cultural and spiritual practices of the Plains people.

"The essence that I strive to achieve through the metaphorical form can be described as the Manitou, soul, presence and life in all things animate or inanimate," she said. The effect of her effort is mesmerizing.

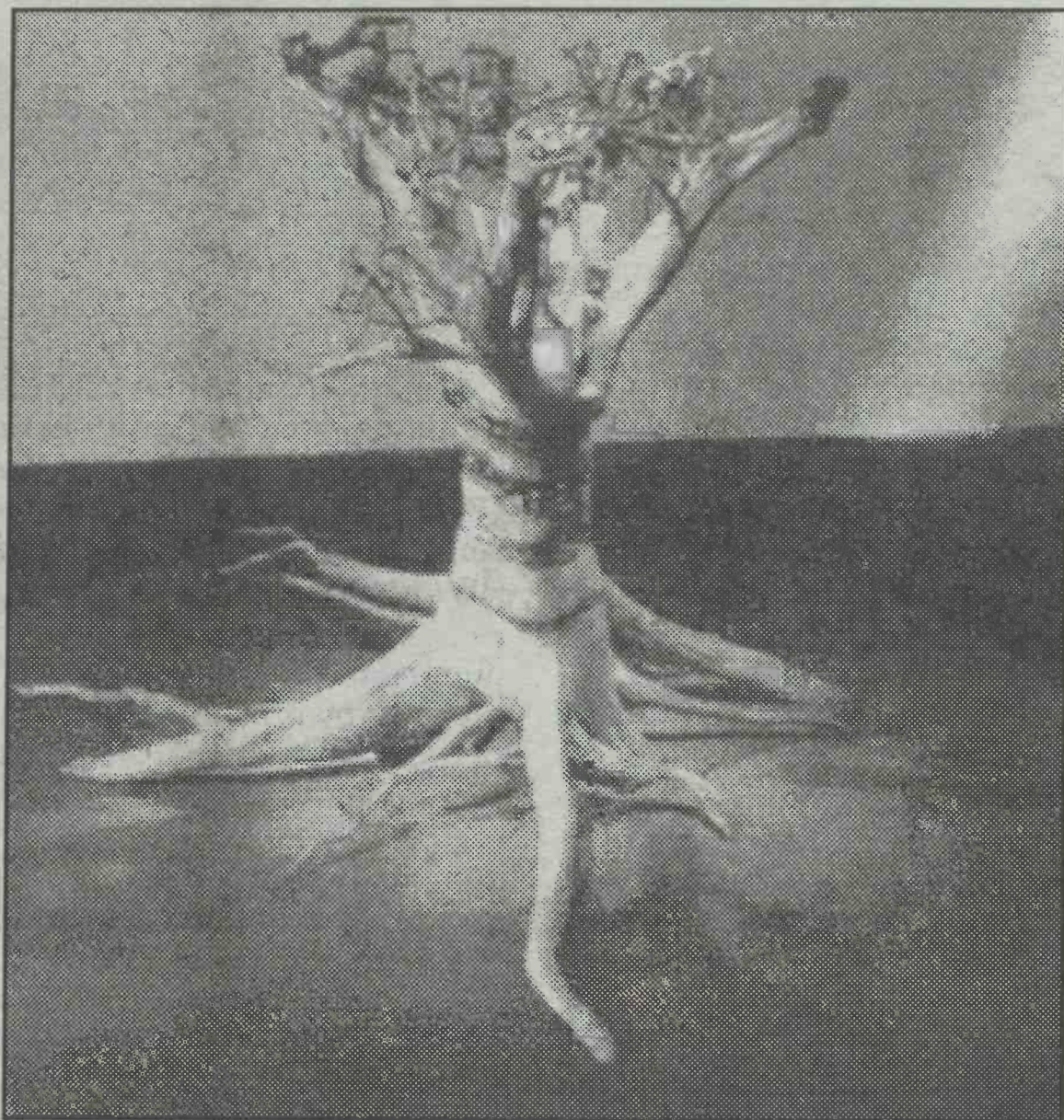
"Art has been a passion of mine since I was a young child. I have always found it rewarding to work on something I enjoy and have a sense of accomplishment when I complete a work," said Longman, who is a member of Gordon First Nation located near Punnichy, Sask.

Longman's has focused her education on visual arts with additional training in art history. Currently a Ph.D. candidate at the University of Victoria, she is a graduate of the Emily Carr Institute of Art and Design, has a Masters degree in Fine Arts and has won several awards for her work.

Longman says that her work is diverse. Construction materials such as Matrix G and polished wood in the Blood and Stones exhibition encourage you to circle the pieces repeatedly—wishing you could touch them. Each work is intriguing, yet the viewer wonders how or if the large installations and pencil drawings are connected. The interconnection of the work comes as the viewer takes in another and then another piece. With concentration, it all comes together.

And stones—there are stones everywhere in this exhibit! Stones as gifts; stones as life; stones, stones, stones.

"The stone is perfect of its kind and is the work of nature, no artificial means being used in shaping it," said Longman. "Outwardly, it is not beautiful, but its structure is solid, like a solid house in which one may dwell. The stone was a central medium for First Nations peo-



ples on the Plains for thousand of years. The stone forms left behind in the prairie grasses and on cliff faces trace the history and cultural practices of Plains people through time."

An example of her work with stones is seen in her Elk Man Waiting for Love sculpture.

"The elk man I have created holds two rocks in his hand with a lock of hair from his desired loved one wrapped around them," said Longman. "He hopes his love medicine will bring her to accept his love."

Another piece titled De-taut appears to be a musk ox horn holding the scales of justice. Baskets weigh rocks on one side and gold on the other. This brings to mind society's weighing of nature against dollars.

Longman's Thunderbird Nest is somewhat autobiographical. Her native name, Askipiyewiskwew, translates to Earth Thunderbird and several family members also have variations of Thunderbird in their Saulteaux names.

"It is an honor to have Thunderbird in your name as it was the most powerful bird on the northern Plains. It has been described as the largest of the birds and it can project lightning from its eyes and, in flight, its

wings sound like thunder." Thunderbird Nest, made of cotton wood, Matrix G, rocks, ostrich egg and raffia, is Longman's image of the type of nest this mysterious bird left behind.

"As an Aboriginal artist, I continue the ancient practice of leaving traces of our people's stories," she said.

This artist's work in both exciting to look at and to contemplate. She has exhibited and lectured extensively across Canada and, in the upcoming year, her Reservation X exhibit goes to the National British Museum in London, England and then to The Hood Museum in New Hampshire. The Blood and Stones exhibit is currently in eastern Canada, so a gallery with the space to accommodate large sculptures could possibly arrange a viewing if they contacted the artist at <mlongman@uvic.ca>.

"This approach to artistic creation is something that my ancestors have been doing for thousands of years, documenting life experience and time through the creation of a physical form, which in turn communicates to the conscious and unconscious being and to the metaphysical realm," said Mary Longman.

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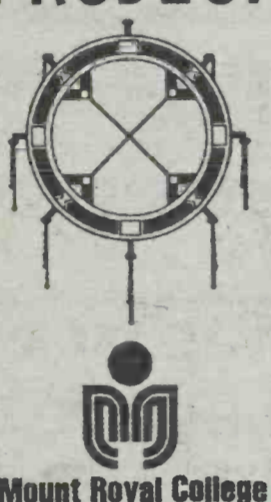


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Communities take notice of AIDS

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

To mark the fourth annual Aboriginal AIDS Awareness Day on Dec. 1, community leaders across Canada joined forces with Aboriginal AIDS service organizations to co-ordinate events aimed at raising awareness of HIV and AIDS among community members.

Aboriginal AIDS Awareness Day is co-ordinated by the Canadian Aboriginal AIDS Network (CAAN), a national coalition of Aboriginal people and organizations. CAAN provides leadership, support and advocacy for Aboriginal people living with and affected by HIV and AIDS.

The theme of this year's awareness day was "Uniting our Communities," a theme chosen "to embody the direction that CAAN is moving in, strengthening its community ties and working together with its membership and partners in Aboriginal communities across Canada."

Kim Thomas is national program/project consultant with CAAN. Co-ordinating the first awareness day was one of the first things CAAN was involved in after its official formation in 1997, Thomas said, doing up posters, fact sheets and information packages, and sending them to different Aboriginal communities across the country.

Thomas said the exciting thing about this year's Aboriginal AIDS Awareness Day was the



Students from Asinwi-kisik High School at Kawacatoose First Nation, Sask. took part in an AIDS walk and workshop Nov. 17. Guest speakers for the workshop included Ken Ward, an Aboriginal AIDS activist, and Jolene Gold, a woman who is HIV positive, who shared her story with the students.

number of communities getting involved by planning their own activities. Prior to the awareness day, the CAAN office was receiving phone calls and e-mails almost daily from different communities telling them what they were planning.

Among the events planned for the awareness day were workshops, information sessions, feasts, an AIDS walk, and candlelight vigils. In addition to being this year's theme for Aboriginal AIDS Awareness Day, the idea of uniting communities is an ongoing theme at CAAN all the time, Thomas said, and will be one of the major focuses for CAAN over the next year. Thomas explained CAAN is currently working with the three Aboriginal peoples—Inuit, Métis and First Nations—trying to develop programs to meet the specific needs of each group.

According to Thomas, through membership in CAAN, individuals and organizations can become part of the network, receiving information about such things as funding processes, and programs and conferences going on across the country.

Four levels of membership are available. Aboriginal individuals living with HIV or AIDS can apply for full membership, which also gives them voting rights, while other individuals can apply for associate membership. Aboriginal AIDS groups and organizations can apply for full membership, while other organizations can apply for associate membership. All members will receive CAAN newsletters.

For more information about CAAN, or to become a member, call 1-888-285-CAAN (2225), or visit the CAAN website at www.caan.ca

Valuable HIV/AIDS tool launched

By Jolene Davis
Windspeaker Contributor

SUDBURY, Ont.

An edition of the Native Social Work Journal dedicated to HIV/AIDS within the Aboriginal population was launched Dec. 1 in Sudbury.

"This special edition of the journal is extremely important because it examines an issue in society where there is very little literature. Without the needed resources to diminish the threat of HIV/AIDS, Aboriginal communities have little protection against the rising infection and death rates," said journal editor Shuyler Webster, associate professor in the Native Human Services program, school of Social Work, at Laurentian University.

"The reasons for this initiative were because of the pandemic rates of HIV/AIDS being reported in Aboriginal populations. A recent Canada Laboratory Centre for Disease Control report indicated that the rate of HIV among Aboriginal populations has increased by 91 per cent during the last five years.

"It is hoped that this special journal can assist communities to promote current awareness and understanding of HIV issues specific to Aboriginal populations," said Webster.

This special edition journal features Aboriginal community-based HIV/AIDS ventures currently underway. By documenting successful intervention projects in areas of care, treat-

ment, and support, information

can be shared with First Nations communities, health and social services organizations, educational facilities, as well as various levels of government. Two years in the making, the journal involved more than 150 Aboriginal people across the country. The Canadian Aboriginal AIDS Network (CAAN) assisted in recruiting First Nations, Métis, and Inuit representatives for planning the project and editing submitted articles.

"Ultimately, we wanted the Aboriginal perspective to emerge on the issues and challenges being addressed from a number of persons, organizations, and researchers who are in the front lines advocating for greater community awareness and more effective services," said Webster, who is Oneida/Menomini.

As well as successes, the journal also points out serious gaps in HIV/AIDS awareness, treatment and research programs. "Aboriginal populations do not have the same level of resources available to combat AIDS at the education, prevention, and treatment levels in comparison to what is available to the general Canadian population," said Webster. "As a result, there exists a health care crisis in the incidence of HIV/AIDS among Canadian Aboriginals."

Canadian AIDS organizations say that funding has not increased for a decade and is simply inadequate for effective pro-

grams.

The Native Social Work Journal, only three years old, is especially interested in publishing articles that describe culture-based programs using traditional knowledge or collaborations with Western-based methods. For the

HIV/AIDS issue, agencies that required some technical assistance in telling their stories were assisted by others that have expertise in academic article development.

"This proved to be an immensely successful strategy and contributed to a number of quality articles," said Webster.

The launch of the HIV/AIDS issue of the Native Social Work Journal was part of the Aboriginal AIDS Awareness Day activities organized across the country by CAAN. It also tied in to World AIDS Day. The event was jointly sponsored by the Laurentian University Native Education Council,

Laurentian's Native Human Services Program, Shwagamik-Kwe Health Centre, Access AIDS Committee Sudbury and the Chief's of Ontario HIV/AIDS Prevention Project. Funding for the journal was obtained from Health Canada.

Fifteen hundred copies of the special journal will be distributed to various First Nations, Inuit and Métis organizations and agencies. For more information about the Native Social Work Journal contact Laurentian University at (705) 675-1151 ext. 5049.

Debt forces band alliance with DFO

By Joan Tailon
Windspeaker Staff Writer

TOBIQUE, N.B.

An \$8 million debt that is the legacy of two previous band administrations, accompanied by severe social problems and high unemployment, are the reasons Tobique First Nation's chief and four councillors went against the majority in a plebiscite, and signed a \$7.5 million fishing agreement with the federal Department of Fisheries and Oceans (DFO) on Nov. 22.

That's the view of councillor and vice-chief Ken (Scrappy) Perley when asked the reason some band members had issued a press release calling for the resignation of their chief, Patrick Francis, and the four councillors who signed with him.

The deal means that Tobique has to abide by DFO fishing regulations, which some members believe undermines their treaty rights. On the other hand it also gives them money to develop fishing capacity, which because Tobique is located 140 miles from the ocean, it did not have prior to signing.

At the end of November some dissatisfied band members said they would occupy the band office until DFO and the Department of Indian and Northern Affairs rescind what they term the "illegal" agreement.

Perley said only about 10 people out of a community of 1,500 people are actively involved in the protest.

Windspeaker was unable to interview the protest's media contacts, Terry St. Jacques and Hart Perley, before press time. The chief did not return our telephone call.

Ken Perley said that although he was and is opposed to what the chief did, he understands the reasons that were given to the community and he respects the chief's decision. He says the chief is "an honorable man" who acted the way he believes will benefit the community.

But he is essentially in agreement with the dissenters' statements that on Sept. 23 a community vote was held that went against signing with DFO, following which council agreed not to sign the Mackenzie deal, named for DFO negotiator James Mackenzie. On Nov. 22, however, the chief and four councillors changed their minds and signed.

Perley also said that although Indian Affairs' rules say five of 13 council votes makes a quorum, according to their own traditional practice that Indian Affairs won't approve, council needs seven.

Perley added band funds are being drained from social spending and development programs to pay down band debt and they were headed for third-party management. Even the \$400,000 a year they make from logging goes toward debt repayment. The fishing agreement should ease that.

"There was no grounds for resignation," Perley said. "We did have an informal plebiscite on the signing of the Mackenzie agreement. The Mackenzie agreement consisted of dollars for capacity building, to get us into the fishery, and 51 per cent of the village voted, with a two to one margin, not to sign the \$7.5 million offer."

"A lot of it had to do with what transpired with Burnt Church... a lot of the hard feelings I guess were the result of that. A lot of it had to do with people believing that we lost our right if we signed with DFO. I, myself, as one of the band councillors, voted against us signing."

It was kind of unusual that people came up to me and said 'why would the vice-chief go against the chief?' Well, you know, it's a matter of issue with us here. We're allowed to have a free vote."

Perley said he is opposed because of the "pigeon-holing," which puts the band under DFO's rules about "how, where and when to fish, instead of the process being in reverse, us informing them."

Perley added that the process is "too colonialistic," as is the mindset of Mackenzie himself, whom he characterized as "arrogant."

Perley added that Mackenzie's initial offer of just over \$2 million was an insult, because they knew that smaller tribes got more than Tobique's original offer.

"Mr. Mackenzie, he thought that we'd jump at any offer, because Tobique... is \$8 million

in debt."

Perley said the plebiscite wasn't a true reflection of the community's wishes anyway, since 49 per cent did not even come out to vote. "Now this wasn't necessarily presented as a binding vote, meaning that there was another 49 per cent of our population that did not express themselves."

"So, the chief, seeing that his rationale was that we are at approximately 95 per cent unemployed in Tobique, that the need for this capacity was there, as well as his pressure from his colleagues at the Atlantic policy congress, advising him that it'd be crazy of him not to take the money because everyone is going through a treaty process in the spring once this interim deal runs out."

Perley explained the original deal was for the current fiscal year only and it runs out on March 31. "This deal is capacity-building they call it, from the DFO perspective. There are two phases. One is DFO, the second phase is DIAND. The first phase is... to allow us to fish. Tobique's agreement is with seven lobster and sea urchin licences and two multi-species licences, and one rod-and-reel tuna licence."

But as of March 31, once the capacity has been provided, "we can then go ahead and make our own plans... meaning that we don't necessarily have to go under DFO, we can go under a treaty process that we propose back to them as to what we'd like to do."

(see Capacity page 36.)

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Information available at:

- The City of Calgary
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or for an on-line nomination form, visit our website at:
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All nominations will be reviewed by the Committee and the winner notified by mail. The winner will be expected to attend the 2001 Chief David Crowchild Memorial Award Ceremony, Monday, June 18, 2001.

For further information,
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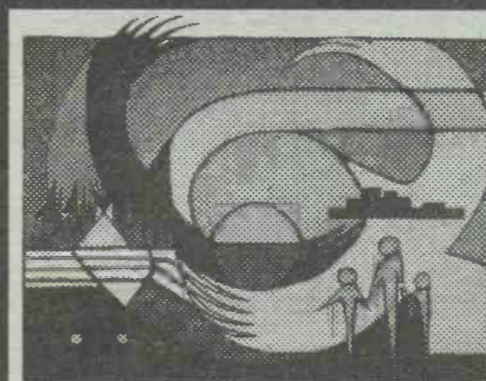
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Resume and covering letter, clearly indicating how you meet the requirements of this position as outlined above, must be received by 4:30 p.m., Jan. 26, 2001. Quoting file HL-37-396/LR, send to: Ministry of Health and Long-Term Care, Human Resources Branch, Client Service Office, 5700 Yonge Street, Mezzanine Level, Toronto, ON M2M 4K5. Fax: (416) 326-4107.

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Any or all of these symptoms can be associated with sleep apnea. Other symptoms can include restless sleeping, personality changes, trouble concentrating, irritability, bedwetting, depression and sexual impotence.

Sleep apnea is a breathing disorder that occurs during sleep. Apnea refers to the brief periods during the night when the person stops breathing and oxygen doesn't reach the body. The episodes of sleep apnea can be annoying or frightening to the partner. Breathing stops for 10 to 60 seconds and then resumes with a large gasp or snore. Some patients can wake up hundreds of times during the night to start their breathing but usually won't remember anything in the morning.

Sleep apnea occurs in up to two per cent of all females and about four per cent of all males. There are two types of sleep apnea: central and obstructive. Central sleep apnea is caused by a delay in the signal from the brain telling us to breathe. Obstructive sleep apnea (OSA) is much more common and is caused by a blocking of the upper airway. OSA can be due to jaw or tongue abnormalities, enlarged tonsils or adenoids,

nasal polyps, flabby throat muscles, sleeping on the back, or even loose dentures. Obesity is the most frequent cause of OSA.

Alcohol or sedating medications like sleeping pills and some antihistamines can cause worsening of symptoms.

Your doctor will examine you and may suggest tests to help with diagnosis and treatment. Sometimes an endoscope (thin tube with camera at end) is used to assess your upper airways (nose and throat). You may be sent for sleep studies where you are monitored while you sleep to observe the frequency and severity of the sleep apnea.

Obstructive sleep apnea can also be associated with an increased risk of high blood pressure, heart disease, and stroke. Studies show that drivers with daytime sleepiness (from sleep apnea) have more vehicle accidents than the average driver.

Treatment of sleep apnea begins with attempts to lose weight. Avoid alcohol and medications that worsen the apnea. Sometimes people get improvement of symptoms by sleeping on their side or by rais-

ing the head of the bed a few centimeters. To prevent rolling onto the back, you could sew a pocket on the back of pyjamas that would hold a tennis ball.

Mask-like devices can be worn at night to help increase the air pressure in the upper airway. This helps keep the airway open and prevent the sleep apnea episodes.

Sometimes surgeries can be done to correct upper airway abnormalities and make it less likely to become blocked. There are several medications that may hold promise in treatment of obstructive sleep apnea in the future but there is not a magic pill to cure sleep apnea.

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 and current host of APTN's Medicine Chest. Contact Dr. Pinette at pinette@home.com.

Maliseet undertake TB study

By Joan Tailon
Windspeaker Staff Writer

TOBIQUE, N.B.

Tobique First Nation has initiated a joint study with the University of New Brunswick's nursing faculty to assess the community's prevailing attitude toward a disease that once killed large numbers of Maliseet people, but is nearly dormant in the province now. The qualitative research study of how tuberculosis affected the Maliseet will be completed the end of March.

Researchers are interviewing

band members who can relate how tuberculosis affected their families as much as 50 years ago.

At that time people were removed from their communities for treatment to avoid contagion, and sometimes that meant families were broken up for good. Roxanne Sappier, executive director of Tobique's Wellness Centre since April 1999, likened it somewhat to the residential school experience, even if the reasons for the removal were more humane.

She said on Dec. 19 that Medical Services Branch put out a call for proposals for a research study on tuberculosis, so she contacted the New Brunswick Lung Association. The association put her in touch with a university research team led by nursing teacher Grace Getty.

Although Tobique is partnered with the university, the community controls the project, which began this fall and is nearly half completed, said Sappier. People who have a trust relationship with the Elders are conducting interviews with 20 of them on reserve, each interview lasting up to three hours. Researchers are also talking to nuns who used to have the responsibility of diagnosing and treating tuberculosis. Later they will also hold focus groups so that everyone's views and memories can be recorded and included in the study.

"We could easily do 40 interviews," we had so much interest," Sappier said. Confidentiality will be preserved.

The team from the First Nation includes two nurses and a doctor, as well as trainee transcriptionists and people learning how to code the transcriptions for use in further research. Coding involves analyzing the responses and putting them in categories of responses.

For example, "was this related to being scarred, was this related to a childhood role? ... Was this the influence of the church? Was it a failure of the health care system? This will all come out in our findings," said Sappier.

"Most of the costs (for staff) are being spent in the community," she added. "We own the project. ... and our health board was asked to be advisors." She said being affiliated with a strong research partner such as the university allowed them to gain extra skills.

On the university side, Getty is aided by nurses Penny Ericson and Kathy Wilson.

Sappier said they explained to the community the reasons they wanted to study the social and psychological effects of tuberculosis before approaching the Elders for support and to record their stories. Their response was "very open—wonderful," said Sappier. "It's painful for them too," she said, to recall their feelings about the fear and isolation of those times. Some can recall that many communities were nearly wiped out by the disease, which formerly was often believed to be a death sentence.

(see Elders page 36.)

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Saskatchewan forestry conference targets youth employment

By Yvonne Irene Gladue
Windspeaker Contributor

SASKATOON

Education, training and employment for youth in the forestry industry will be some of the major issues discussed at the Aboriginal Forestry 2001 conference in Saskatoon from Jan. 21 to 24. The theme for the conference is Putting Today's Experiences into Tomorrow's Forestry.

"We want to get youth involved because the youth population is expanding and there are a number of employment opportunities in the forestry industry for them," said Micheal Newman, Saskatchewan liaison officer. "We are hoping to have about 300 to 400 people at the conference. That is what we are striving for. There will be employment counselors and youth employment counselors also attending the conference."

An overview, workshops and plenary sessions include the First Nation Forest Program, five years review, Canada's Model Forest Program and the enhanced Aboriginal Involvement Initiative, are some of the programs that will be part of the conference. Workshops available include Enhancing Aboriginal Involvement in Sustainable Forest Management, Opportunities in Employment and Training; Technical Activities in Forestry; the Professional Forester; and Forestry Entrepreneurs.

"There are a lot of different types of jobs available in the forest industry. One of the concerns right now is that Aboriginal people, especially youth, are not capitalizing on the opportunities out there. What we are trying to do is make the youth aware," said Newman. "Right now we have registrations coming in from the North West Territories, British Columbia and from the Eastern provinces. We have people coming from all over Canada."

A plenary session hosted by Alexander First Nation's Herb Arcand will be held on Wednesday. The First Nation community started a business for private contracts in fire fighting in 1994. By 1997 this move paved the way for similar businesses in a number of Aboriginal communities across the province.

"While we are at the conference we hope to pick up on new ideas in the field of forestry," said Ken Porter, senior advisor for forestry operations for the chief and council of Alexander First Nations. "Besides fire fighting, we hope to be able to make contacts with other band members while we are there, that we may be able to work with other Aboriginal bands in partnership arrangements in forestry."

"I guess the message we are trying to bring across to the youth is, if they want to get into the field of forestry they have to get an education beyond high school," he said.

"We are hoping to have about 300 to 400 people at the conference. There will be employment counselors and youth employment counselors also attending the conference."

— Micheal Newman

The conference is put on by the First Nations Forestry Program. The purpose for the First Nations program is to help people across Canada develop skills and expertise in the area of forest management.

"It is a program that has been going for five years. We are in the final year. It ends at the end of March," said Steve Price with the Canadian Forest Service. "In Saskatoon at the end of January during the conference we are having an annual meeting of the First Nations Forestry Program. We will be talking about the activities that we've been engaged in the last five years and highlighting some of the success stories. Specifically we will be focusing on opportunities for young people in the forest sector."

For Grizzly-Man Resource Management in British Columbia, attending the conference is an opportunity for the company to bring back ideas for employing youth. Lennard Joe and his sister Deborah are both a part of the company, Lennard, who is the owner, and Deborah, who is the administrator, are from the Shacken First Nations outside of Merritt.

"We've hired students just out of high school who wanted to see if they wanted to have a career in forestry. It is better for them to get into a program like this because it gets their foot in the door. Usually students do not have enough experience to put down when applying for jobs. They often need someone to pick them up and hire them. For the youth it is getting their foot in the door," said Deborah Joe. "For example, we hired someone in the summer. This was a summer job for him. He was really interested in forestry. He worked with us and we got him into a program with the ministry of forests and he learned a lot. We trained him and taught him a lot of things he needed to know. Now there is a forestry office in the area that wants to hire him after the New Year, so that was good for him."



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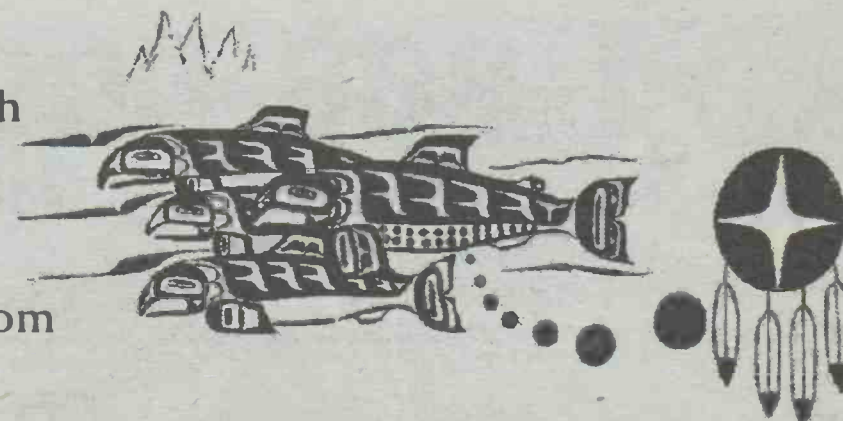
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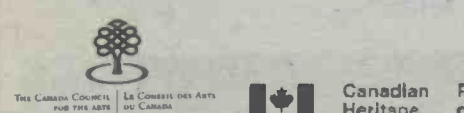
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Flying high after 10 years

By Annette Francis
Windspeaker Contributor

TYENDINAGA, Ont.

The aviation program at First Nations Technical Institute in Tyendinaga, Ont., is celebrating its 10th anniversary, achieving its goal of providing a flight school operated by Aboriginal people for Aboriginal people.

"Ten years ago, when we started the program, we looked around the country to find some Aboriginal instructors and we found that there weren't any," said Murray Maracle, vice president of education and training at First Nations Technical Institute. "So it was a goal at that time to train as many people as we could, to have some of those people come back and give back to the program what they could of their knowledge. Now, 10 years later, the head of the program is an Aboriginal graduate from Tyendinaga, and we have several instructors, lead instructors, that are Aboriginal as well. So we've accomplished one of the goals that we wanted—to train our own people in order to take control of the program."

Randy Maracle is one of the first students enrolled in the aviation program. He is now the program's chief flying instructor.

"We did have some very humble beginnings. I think the success of the program has been a big part of its uniqueness, and, as I understand, we are the only aviation program in this area that offers this exclusively to Native North Americans. The support of the community has been a large factor as well."

More than half the staff members are Aboriginal and most are graduates of the aviation program. Some past students are flight instructors, program coordinators, or are in management positions. Other graduates have been employed with air services, including Air Creebec, and other agencies across North America.

The program first began in 1989 with 13 Aboriginal students and two non-Native instructors. The students were crammed into a small office in the basement of First Nations Technical Institute.

"The students were definitely very nomadic," said Matt Sager, with a grin. He was enrolled as a student at that time and is now



ANNETTE FRANCIS

Judy Wasacase, a first year aviation student at First Nations Technical Institute, is shown after her first solo flight.

employed at the school as director of student services.

"We had a big van that transported the students from Tyendinaga to Belleville and Miora for academic training, and to Kingston for flight training," said Sager.

Eventually, in 1990, as the program progressed and the need for more space was evident, the program purchased a larger building. Some of the students combined their efforts and helped to clean the building, which is now the permanent location for the program.

Program facilities include a hanger that houses nine aircraft, maintenance areas, three classrooms, three flight simulators, and a computer room where the students have access to the Internet.

Secretary Brenda Sager has been employed at the aviation program since it began.

"We have a residence for the single students, which has 25

beds, two kitchens, and we are currently working on outside facilities for the students' recreation. We have three single homes in a subdivision, which is close by, for the aviation families."

Jo-Anne Tabobandung, flight instructor and a graduate of the aviation program, can't say enough about it.

"It's awesome. It's all here. It's a beautiful place geographically, or esthetically. I think the staff has made it a success. They are motivated and are always improving the course."

Aviation at FNTI is a two-year program. The first year students receive training towards obtaining a private pilot's license, as well as night training. Second-year students receive commercial pilot's license training and have further options such as multi-engine, instrument, flight instructor, and advanced float ratings. All flight examinations are administered by Transport Canada.

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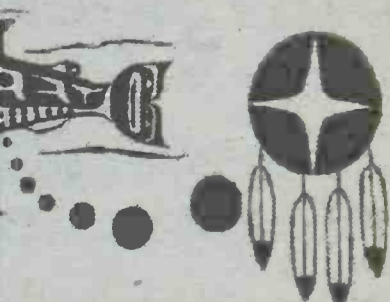
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By A.J. Bellegarde
Windspeaker Contributor

REGINA

Stages Model and Talent Agency holds the Saskatchewan-wide Fresh Faces Model Search every year. It's a chance for good-looking guys and gals across the province to gain international recognition in the world of professional modeling.

This year, for the first time since the event began in 1989, the winner is Aboriginal. Fourteen-year-old Desarae Eashappie from the Carry the Kettle First Nation just west of Regina won this year's title.

Desarae said she entered the contest on the advice of a talent scout from Stages Modeling.

"A friend and I were standing in line at the exhibition and a scout (from Stages) came up to us and asked if we had ever tried modeling. She told us we should enter."

Desarae did enter, but her friend did not. The entry involved sending in pictures

to Stages along with an entry form. From all of the entries received, 89 contestants were chosen as semi finalists. Out of that group of 89, 33 were chosen as finalists to compete on Nov. 4 in Regina, in front of international agents from Japan, Taiwan and Korea, as well as a representative from the well-known Ford Model Agency out of Toronto.

The day of the final judging started early for Desarae. She had her hair and makeup done at 8 a.m. By four o'clock, the group of 33 finalists was narrowed down to nine. When her name was announced at the end of the day, Desarae said she couldn't believe it.

"I was so excited. I was nervous and tense

all day long, and it was finally over," Desarae remembered with a laugh.

Part of her prize package for winning the competition was a shopping spree, modeling lessons and a professional photo shoot. She will also compete in the Faces West Model and Talent Convention in Vancouver in November 2001.

At 5'6, 95 lbs, Desarae is petite—she wears a size 0 or 2. She said winning the competition has given her a boost of confidence.

"Before, I wasn't really happy with my size because everyone was bigger than me, but now I'm more comfortable with myself."

The middle child and only girl in a family of five children, Desarae said she doesn't do anything special to get herself ready for school.

"I don't wear any makeup, and all I do is brush my teeth and wash my face in the morning to get ready for school."

Modeling is not the only thing that Desarae is interested in. She attends school at the Nakota Oyate Education Centre on Carry the Kettle, where she is active in sports and with the junior chief and council as well.

After winning a province wide model search, where does she go from here? In January, an international agent from Italy is coming to meet her. She also has a photo shoot booked with a professional photographer from New York in March.

"I personally hope I go a long way with this. But I just see myself as a normal girl. I blend in with everyone else."



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**Bridging year
provides boost
to confidence**

By Yvonne Irene Gladue
Windspeaker Contributor

FREDERICTON

Tucked into one of the buildings at the University of New Brunswick is the Mi'kmaq-Maliseet Institute. The institute is home to the Bridging Year program that is designed for Aboriginal students who wish to begin university studies, but do not have the one or two required subjects they need.

Students taking this program will get an idea of what university life is all about while upgrading their education.

Admission to the course varies from recent high school graduates to mature students. After completing this program students can enter degree programs in arts, business administration, nursing, forestry, physical education, sciences, engineering and computer sciences. More than 100 students graduated from the Bridging Year program since its inception in 1991.

"The real purpose of the program is to prepare students for their first year undergraduate programs. This program will give the students an idea of what university life is all about," said Robert Leavitt, professor, director Mi'kmaq-Maliseet Institute. "The bridging year has been quite successful. Everybody succeeds. We've had a lot of students go on to university courses and we keep in touch with our grads," he said.

The Mi'kmaq-Maliseet Institute was established in 1981. A student lounge, five classrooms and a library that offers students reading and reference materials make up the institute at the university campus.

One of the graduates from the Bridging Year program is Raymond Milliea. Milliea, 20, is Mi'kmaq. He's a member of the Big Cove First Nation in New Brunswick.

"When I first thought of starting university I was scared. I did not know how it was going to be. The Bridging Year program lets you get used to university life. The program helps you out a lot," said Milliea. "I've always wanted to attend university. I had a lot of confidence in myself after I finished the Bridging Year program."

Milliea plans to be a doctor. He is a full-time student at the university enrolled in the science program. Milliea plans to major in biology, which will prepare him for entrance into medical school.

"Now that I've completed the course, I feel like I can do the science program better. It is really good here at the university. Everyone is friendly."

"I want to be a family physician, to be able to help people here in my community. My family is very supportive of me. They encourage me. When I have a hard time at school, they talk to me and encourage me. They put me back on the right track again. I hope that they will always have this program."

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—Aviation Program Graduate, Eve Monture, Moose Factory First Nation

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Apply now for National Theatre School

By Cheryl Petten
Windspeaker Staff Writer

MONTREAL

Young Canadians wanting to train for a career in the theatre will get a chance to be considered for enrollment in the National Theatre School of Canada (NTSC) as the school begins gearing up for its annual audition tour.

To be considered for enrollment for the next school year, applications must be in to the school by Feb. 15. Interviews and auditions will then take place in major centres across Canada in March, April and May.

For each of the 40 years it has been in existence, the National Theatre School has held a national audition tour to select new students.

"It's a national body, and I think when it was formed it was really, in a way, to kind of unite

"About 85 per cent of our graduates find work almost right away in their fields. It's actually kind of crazy."

— Christopher Diraddo

all Canadians in the theatre arts, in the theatre discipline. So it's like we really actually try to target, to make sure we don't leave anyone, a community of Canada, out of these potential auditions," said Christopher Diraddo, publicist for the NTSC.

The school offers both English and French programs, and, this year, in addition to the acting, playwriting, scenography and technical production programs, the school has added a new directing program, and appren-

ticeship programs in props building and scenic art.

Currently, there are 154 students enrolled at the National Theatre School, spread out over three years of study. Following the next round of auditions, about 50 more will join their ranks.

Last year, 1,145 applications were received by the school, with only 53 of those applications being successful.

According to Diraddo, the NTSC has a lot to offer potential students.

"About 85 per cent of our graduates find work almost right away in their fields. It's actually kind of crazy. A lot of people know that we don't have many students. But the quality of the teaching is really, really, really good... they get to learn in an environment that unites all the theatre disciplines. The actors will work very closely with the playwrights, who also work very closely with the set designers and the costume designers, who also work closely with the people in charge of lighting design. It's not like you learn in a vacuum. Whereas at other schools, maybe they only teach acting, and you don't really know what its like to work with other people. So I think that's one of the strengths of the school, that you get to have this environment, this creative environment, and you get to learn not only about your job, but the jobs of the other people who you'll be working with in the

future."

Does Diraddo have any pointers for preparing for a successful audition?

"I think what they're looking for is a desire and talent, I guess, above all," Diraddo advises. "I think it's important that they be themselves, and basically be prepared to just demonstrate how much they love this art. Exactly how much they want to be a part of this school."

"These [students] are exposed to people who work in the field. So, they're not just being taught by professors, they're being taught by professors who actually work in the field. It gives them a lot of hands-on knowledge. I think what they're looking for is someone who will take that knowledge and use it."

Application forms can be obtained on-line on the National Theatre School website at www.ent-nts.qc.ca, by calling 514-842-7954, or by e-mailing the school at info@ent-nts.qc.ca.

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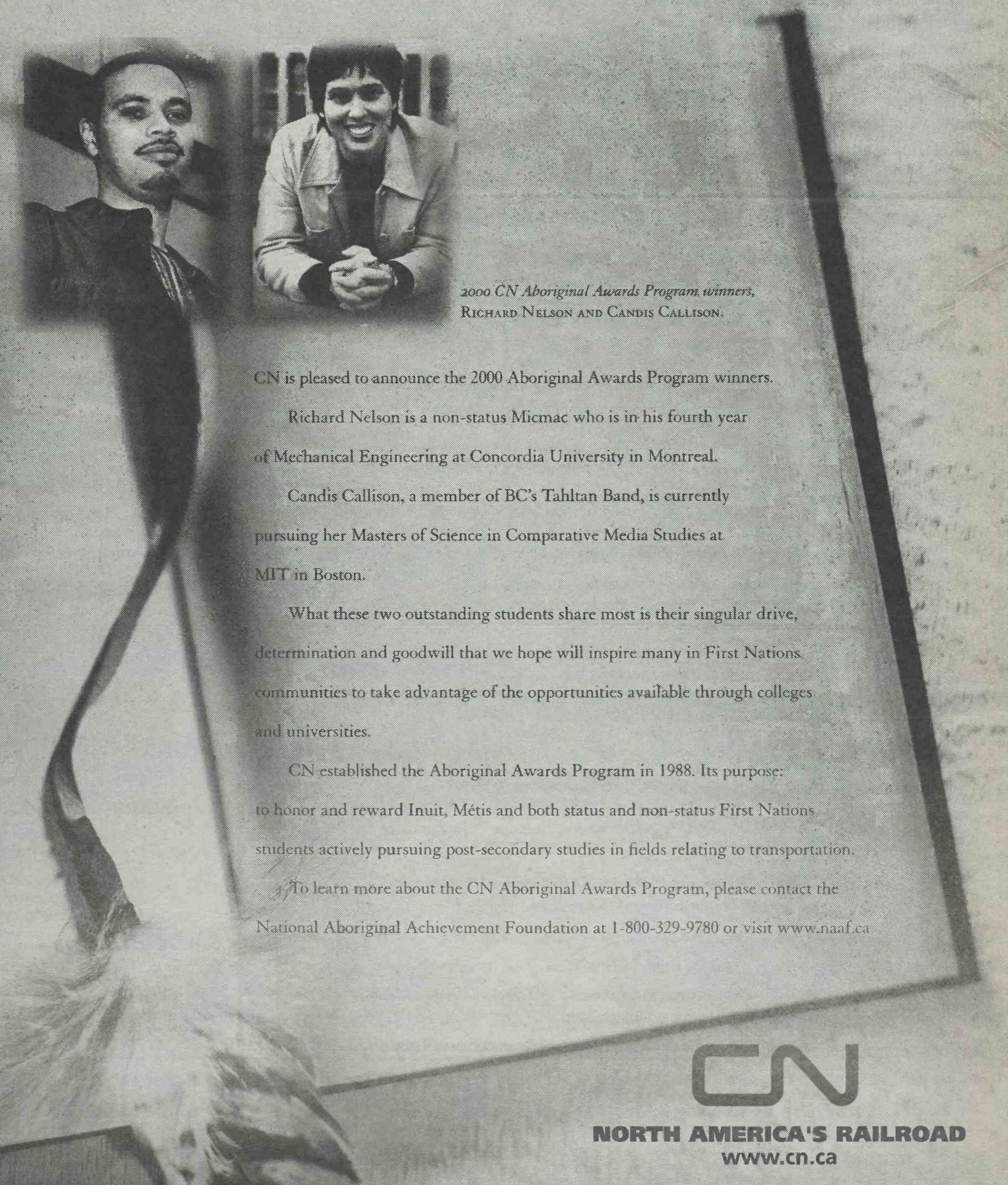
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CELEBRATING ACADEMIC EXCELLENCE



2000 CN Aboriginal Awards Program winners, RICHARD NELSON AND CANDIS CALLISON.

CN is pleased to announce the 2000 Aboriginal Awards Program winners.

Richard Nelson is a non-status Micmac who is in his fourth year of Mechanical Engineering at Concordia University in Montreal.

Candis Callison, a member of BC's Tahltan Band, is currently pursuing her Masters of Science in Comparative Media Studies at MIT in Boston.

What these two outstanding students share most is their singular drive, determination and goodwill that we hope will inspire many in First Nations communities to take advantage of the opportunities available through colleges and universities.

CN established the Aboriginal Awards Program in 1988. Its purpose: to honor and reward Inuit, Métis and both status and non-status First Nations students actively pursuing post-secondary studies in fields relating to transportation.

To learn more about the CN Aboriginal Awards Program, please contact the National Aboriginal Achievement Foundation at 1-800-329-9780 or visit www.naaf.ca



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Take u

By Yvonne Irene Gladue
Windspeaker Contributor

PRINCE RUPERT, B.C.

A program based on the adventure tourism industry designed to be hands-on and field-oriented. The Coast Eco-Adventure Tourism Certificate program available at the Northwest Community College in Prince Rupert, B.C., prepares students for entry-level positions within the tourism sector.

"It is marine-focused because we are surrounded by marine environment. The students are quite immersed in the skills that are needed in the field," said Debbie Stavco, co-ordinator Coastal Eco-Adventure Tourism. "It is very scenic around here, very mountainous. There are a lot of interior waterways so people can be doing flat water canoeing or they can also do ocean kayaking. Some of the examples of eco-tourism are whale-watching trips, tripping around the harbor and hi-

Canada's Centre



Robert Breaker
Director, Aboriginal Leadership and Management Programs

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Ambassadors help to keep the streets safe

By Yvonne Irene Gladue
Windspeaker Contributor

WINNIPEG

The Aboriginal Ambassador Program, a part of Winnipeg's Downtown Watch Ambassador group, trains members of the city's Aboriginal population to help provide a safe environment on the streets of Winnipeg.

The ambassadors act as a safety patrol with Winnipeg City Police. Graduates of the program go on to careers in law enforcement and other justice-related employment.

"We are the eyes and ears of the downtown area in providing safe walks and providing basic rescuer first aid," said 25-year-old graduate Adam Miller, a Métis from Winnipeg.

The uniform consists of a red jacket, black pants with a red stripe. The focus is on the tourists that may need help during their time in Winnipeg, but training in first aid, conflict resolution and mediation, and the proper procedures for handling the scene of a vehicle accident, makes them valuable to residents as well.

Students take a self-defense course taught by a martial arts



Graduation Day for students of the Aboriginal Ambassador Program.

expert and there is a two-day course on conflict resolution that trains student on how to deal with the public in difficult situations. How to resolve issues while being non-confrontational.

"What we do in the course is a lot of role playing, as to situations that can arise and what to about them," said Rick Joyal, program manager. "We also have the police come in and show the stu-

dents what to do with respect to the powers of observation, which is on how to take notes and properly document things for court processing and how to write reports."

"The goal of the program is to provide work experience in law enforcement to individuals and youth," said Joyal. "The last program had a high rate of steering people into police jobs, correc-

tions, and customs. The program is also an incentive for the Aboriginal graduates to be viewed as community role models. In doing so, there may be an elimination of negative stereotyping on Aboriginal people."

"Policing in itself is very interesting to me," said Miller. "It is something that I've always wanted to do. Growing up I saw how the police would help peo-

ple and the respect and honor they got while doing their job. My goal is to eventually get into the RCMP. This program is a great program. It is definitely a stepping stone to getting on with some law-enforcement program and it gets you out there in the community, out on the street," he said.

Applicants must have a Grade 12 diploma or GED to get into the program. A full background check by the Winnipeg police is done to ensure a clean record.

"This program helps people mature," said Miller. "It tells you a lot about yourself. What your abilities are. You get a lot of pats on the back. The people are very friendly. You need drive and a willingness to complete stuff within your life. Basically, you have to be a person of good character, to be an all around nice guy. My family is very proud of me. It is very rewarding."

Aboriginal Film and Television Production Program

The first AFTPP was offered at Capilano College in 2000. Graduates are now working in production in Toronto, Whitehorse, Halifax, Winnipeg, Yellowknife, Iqaluit and Vancouver.

This intensive certificate program provides students with an opportunity to learn film and television production from the Aboriginal perspective. Students receive instruction in the following areas:

- Development of Aboriginal film and television
- Skills and crafts of production — camera sound, producing, editing and writing.

In addition, students have an opportunity to take a practicum with a production company.

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May to September,
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For further information,
contact:


Peter Crass,
Program Consultant,
Continuing Education Division

Tel: (604) 990-7904

Fax: (604) 983-7545

E-mail: pcrass@capcollege.bc.ca

Web: www.capcollege.bc.ca/
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The Faculty of Education at the University of Regina is a dynamic community of educators with a commitment to excellence in undergraduate teacher education, graduate studies and scholarly research. The Faculty encourages and supports: the integration of theory and practice; cross-cultural knowledge and experience; use of instructional technologies; collaboration; balance within commitments to teaching, research, field experience supervision, and professional development.

Applications are invited for the following tenure track positions:

Educational Foundations (Sociology)
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Preference will be given to applicants with teaching experience and a current teaching certificate; a completed, or nearly completed Ph.D or Ed.D.

Duties will include teaching at the undergraduate level; graduate studies teaching and thesis supervision, and field experience supervision. The successful candidates will have an interest in, and a commitment to, scholarly research and should describe their current interests and projects.

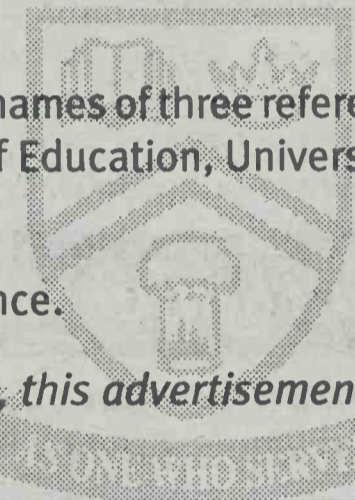
Salary at the Assistant Professor range is \$44,419 - \$67,795 per annum plus benefits.

For further information and details with respect to of the positions, please visit our web site at <http://education.uregina.ca/employment> or contact Edie Hilts at (306) 585-4500 or fax (306) 585-5330.

Applicant should send a current curriculum vitae and the names of three referees by March 1, 2001 to Dean Margaret McKinnon, Faculty of Education, University of Regina, Regina, Saskatchewan, S4S 0A2.

Appointments will be made subject to budgetary clearance.

In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.



BAND MANAGER

This is a full-time position and the successful candidate must possess strong organizational, interpersonal and communications skills. Will require a strong commitment and must be available to work on some weekends and extended hours whenever necessary. Should have sound working knowledge of Native organizations and how they function.

RESPONSIBILITIES:

- Administer and oversee all Band programs and affairs in education, social development, health, recreation, community planning, archival research, contracts, economic development, financial management and office services. You will answer to the Chief & Council on all matters under their control.
- Administer budgets, finances incl. assembly of accounts for auditing.
- Act as liaison and public relations officer for the band.
- Develop new programs conducive to the growth and well being of the Missanabie Cree Nation, including implementing approved programs and compile reports for appropriate agencies.
- Maintain and develop new human resource practices for the band.
- Develop job descriptions and reporting techniques as well as provide researched information on wage scales and raise formulas.
- Implement approved and funded programs. Compile reports for Indian & Northern Affairs Canada and other funding agencies with Program Manager.
- Assemble finances in order for yearly audit.

QUALIFICATIONS:

- Provide Canadian Police Information Centre check.
- Business Administration degree/diploma
- 5 years combined experience and education in band administration
- Willing to travel and work weekends
- Must possess a valid driver's license and a reliable vehicle
- Willing to relocate to Missanabie when required
- Knowledge of traditional Aboriginal teachings and culture is an asset.

Interested applicants, mail or fax applications/resume/cover letter quoting competition # 020-2000 to:

Missanabie Cree First Nation
Band Manager Hiring Committee
R.R. #4, Highway 17 E. Bell's Point, Garden River, ON P6A 5K9
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Deadline for applications is Friday, January 12, 2001.
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Aboriginal Survivors for Healing (ASH) is an organization established to address the needs of Native Residential Schools Survivors living in Prince Edward Island, Nova Scotia. The ASH board is seeking a counsellor with a recognized university or college degree in the health or social sciences. The candidate will have two or more consecutive years of counselling experience with Aboriginal populations. The successful candidate will have related knowledge and awareness of Aboriginal cultures, the legacy of Native residential schools, and experience working with issues of child sexual abuse and addictions.

The ASH counsellor will be based in the ASH office in Charlottetown, P.E.I. Some travel within P.E.I. will be required. The counsellor will be responsible for:

Assisting in the identification of healing needs; development of culturally relevant training and counselling services, providing training and support to existing mental health services, the training and supervision of three Native counselling fellows, and individual and group counselling.

The counsellor must be a team player who can work independently under the guidance of the ASH Board of Directors. The successful candidate will be someone who will demonstrate cultural respect and facilitate the involvement of Elders in all aspects of the project.

The ad will run until a suitable candidate is found.

Please forward cover letter, resume and references or mail to:
Aboriginal Survivors for Healing (ASH)
RR # 2 Montague, P.E.I., C0A 1R0
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Casework Supervisor

Alberta Children's Services, Spruce Grove - The West Yellowhead Child and Family Services Authority seeks a motivated, self-starting individual to lead a team of Child Welfare social workers based out of the Spruce Grove Child and Family Service Centre. This position will supervise staff at a First Nations worksite, as well as diversified Social Workers located in Spruce Grove. You will be called upon to use your leadership skills and experience in working in Aboriginal communities to assist the organization in realizing its goals as published in the West Yellowhead Child and Family Services Authority Service and Business Plans. Flexibility, inventiveness, and a commitment to the four Pillars of Children's Services are hallmarks of your practice.

You will be responsible for your team's delivery of a variety of programs under the Children's Services Authority. The successful candidate for this position will manage a unit that has responsibilities in all areas of the Child Protection Program. As a supervisor, you will use your social work expertise and knowledge of Aboriginal issues to set both individual and unit goals. You will provide leadership in case discussions at unit meetings and provide supervision for case management in accordance with the mandate of the Child Welfare Act. You will make use of your clinical experience and broad Child Welfare experience while using and developing your supervisory skills. Strong leadership and organizational abilities are necessary as well as the ability to work with and maintain good community relations with a focus on preserving the family unit. Dealing tactfully with Aboriginal community issues and other sensitive situations would be an expectation.

Qualifications: BSW or related degree plus considerable experience in delivering Child Welfare services is required. Equivalencies will be considered. Experience working with First Nations and other Aboriginal communities, knowledge of Aboriginal culture, and previous supervisory experience would be an expectation. Salary: \$41,604 - \$51,552. Closing Date: January 8, 2001.

Please submit your resume quoting competition number 10942-WDSP to: Arlene Parranto, Human Resource Services, Alberta Corporate Service Centre, 3rd Floor, Centre West, 10035 - 108 Street, Edmonton, Alberta, T5J 3E1 Fax: (780) 427-1018; E-mail: hre-edm@fss.gov.ab.ca (Word format only).

We thank all applicants for their interest; however, only individuals selected for interviews will be contacted.

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Western Cree Tribal Council is seeking an energetic individual to fill a newly created position of:

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Job Description (overview) available upon request.

Closing Date: This competition will remain open until a suitable candidate is found.

Please submit your resume to:

Mr. Naleen Narayan, C.E.O.
Western Cree Tribal Council
Box 2129, Valleyview, AB T0H 3N0
Fax: (780) 524-2898



Sakaigun Asky
Child & Family Services Authority

Agency Treatment Foster Care Services are required by the Sakaigun Asky Child and Family Services Authority #12 to meet the needs of children and families in various communities within CFSA Region 12 geographic area (Lac La Biche, Bonnyville/Cold Lake, St. Paul, Vegreville, and Fort Saskatchewan). Services must be available 365 days a year.

A public meeting is scheduled for January 11, 2001, at 2:00 pm in the Conference Room of the Provincial Building located at 108 Wheatland Avenue, Smoky Lake, Alberta. All potential service providers are encouraged to attend.

Proposals are invited from Service Providers wishing to provide the above service(s). Services are required for the Sakaigun Asky area offices for a period of twenty four (24) months effective April 01, 2001 to March 31, 2003.

To receive an information package, please contact:
Bev Morrison at 1-780-826-3324
to be connected toll free call 310-0000

Please submit written proposals by 1:30 pm, January 30, 2001 to:
Sakaigun Asky Child and Family Services Authority #12
Northeast Area (Bonnyville) Office
New Park Place, 5201 - 44 Street
Box 6590, Bonnyville, Alberta T9N 2H1

Faxes and late proposals will not be accepted.

Sakaigun Asky Child and Family Services Authority #12 reserves the right to accept or reject any or all submissions in whole or in part.

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**COORDINATOR
FIRST NATIONS
CENTRE**

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The Coordinator of the First Nations Centre plays a critical role in the success and quality of life of Aboriginal and First Nations students at the University of Northern British Columbia. Duties include the management of the Centre for First Nations, including all staff who work in the Centre, the development and implementation of programs such as Elder and cultural support programs, academic and social counselling as well as student support activities. The Coordinator will also liaise (and cooperate) with Education Coordinators for First Nations and school boards.

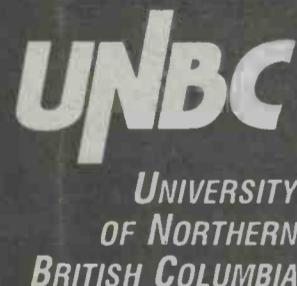
The Coordinator will work to make a University environment that is conducive to the participation of Aboriginal and First Nations people and will help increase access to the University for Aboriginal and First Nations students. This person will strive to maximize retention rates for enrolled Aboriginal and First Nations students and encourage First Nations scholarships at the University. The Coordinator will play a central role in academic advisement.

You are an energetic individual with a university degree and at least 5 years administrative experience, preferably in a university and/or Aboriginal and First Nations environment. Knowledge of First Nations groups and issues, particularly of the First Nations of northern British Columbia, would be considered an asset. You must be sensitive to the needs of students from various cultural backgrounds and have experience in supervising staff. An ability to develop collaborative relationships with colleagues, strong interpersonal skills, and excellent verbal and written communication skills are essential. The normal starting salary will be \$48,100.75.

Please forward your resume, proof of education, and the names and addresses of three references (including telephone and fax numbers), before 4:30pm, Friday January 5, 2001, to: **Human Resources, University of Northern British Columbia, 3333 University Way, Prince George, BC, V2N 4Z9. Phone: (250) 960-5521. Fax: (250) 960-5695.**

For more information, visit our Web site: www.unbc.ca

IN ACCORDANCE WITH CANADIAN IMMIGRATION REQUIREMENTS, PRIORITY WILL BE GIVEN TO CANADIAN CITIZENS AND PERMANENT RESIDENTS OF CANADA. THE UNIVERSITY OF NORTHERN BRITISH COLUMBIA IS COMMITTED TO EMPLOYMENT EQUITY AND ENCOURAGES APPLICATIONS FROM WOMEN, VISIBLE MINORITIES, PERSONS WITH DISABILITIES AND ABORIGINAL PERSONS.



The Canadian Council for Aboriginal Business (CCAB) is Canada's leading non-profit organization, dedicated to promoting the full participation of Aboriginal people in the Canadian economy. CCAB is looking for an experienced professional with a proven record of success to take on a new role.

DIRECTOR OF MARKETING

The position is located in Toronto and reports to the President & CEO. The successful candidate will be responsible for the hands-on development and implementation of all strategic and tactical marketing programs for CCAB. You are a results-oriented and dynamic individual with superior communications and organizational skills who thrives in a fast-paced environment. You have outstanding analysis, judgment and presentation skills. Your on-going responsibilities will include the delivery of marketing communications strategies and the management of two major initiatives: a national hallmark program and a web-based portal for Aboriginal business.

The successful candidate will have extensive experience in both the corporate and Aboriginal business world and 5 to 7 years' experience in product or service marketing, business development, relationship management and partnership development. You have a strong work ethic, a high level of energy and commitment, an entrepreneurial attitude, and experience in working with volunteers and senior business leaders.

Please forward your resume by January 15, 2001 to: Search Committee, CCAB, 204A St. George Street, Coach House, Main Floor, Toronto, ON M5R 2N5. Fax: (416) 961-3995. E-mail: ccabinfo@ccab-canada.com.

We thank all applicants for their interest but only those under consideration will be contacted.



CHIEF FINANCIAL OFFICER

Our Client, the Assembly of First Nations, is seeking a proven financial executive, with well developed financial management and administrative skills, to further develop, direct and control a diverse portfolio including management accounting, all aspects of finance, informatics, human resource and administrative management functions. A key aspect of his/her mandate will include the role of strategic advisor to the Finance Committee, the National Chief, the Executive Committee and the Chief Executive Officer regarding all these functional areas.

Reporting to the CEO and working closely with the AFN Executive Committee, the CFO will be accountable personally and through a qualified team for: budget preparation, forecasting and monitoring; financial reporting; internal controls; statement preparation; asset management; contracting; records management; mail service and purchasing; informatics direction; human resource management; banking; government relations.

The CFO probably will have matured in an organization, which has demanded complete flexibility and program efficiency and excellence through well-honed planning, coordination and leadership skills. The incumbent will shine in directing a diverse portfolio in which there is constant change and challenge. This position will be particularly appealing to candidates with a keen knowledge of fiscal and political issues as well as a strong understanding of the goals and objectives of the Assembly of First Nations.

With preference given to candidates with an accounting designation and significant, successful experience in financial management in a related institution or First Nations Organization, the CFO must possess an education in Business Administration, Commerce or Public Administration or experience in related fields.

A remuneration package, in keeping with the senior nature of the position is offered. If you are qualified and would welcome the challenge of developing and directing a broad mandate in a fast-paced, continually evolving environment, please forward a complete, confidential résumé in support of your candidacy for this executive opportunity, located in Ottawa, by January 20, 2001 to:

Higgins International Inc.
51 Falconer Bay
Winnipeg, Manitoba, R2M 4R6

Telephone: (204) 257-9929
Fax: (204) 257-9707
Email: bhiggins@total.net



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Location: Alberta
Summary of Role:
Under the general direction of the Board of Governors, the development of

- The successful candidate will have:
- Knowledge of
 - Knowledge of
 - Experience in
 - Excellent communication skills
 - Work with individuals
 - Willing to travel
 - A Masters of

Salary: To commensurate with experience
Closing Date: January 15, 2001

Please submit applications to:
Trevor Tailfeur
Social Work
P.O. Box 125
Inquiries (403) 293-1111
Please mark envelope

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**FIRST NATIONS
ADULT AND HIGHER
EDUCATION CONSORTIUM**

Requires
**BACHELOR OF SOCIAL WORK PROGRAM
CURRICULUM WRITER**

Location: Alberta Region

Summary of Responsibilities:

Under the general direction of the First Nations Adult and Higher Education consortium (F.N.A.H.E.C.) Board of Governors and the Social Work Task Force, the Curriculum Writer shall be responsible for the development of a First Nations Bachelor of Social Work Programs and Curriculum.

The successful candidate must have the following qualifications:

- Knowledge of a First Nations Culture and Language
- Knowledge of First Nations Social, Economic and Political Realities
- Experience in Curriculum Development
- Excellent Communication and Report Writing Skills
- Work with limited Supervision
- Willing to travel
- A Masters of Social Work or Education (Curriculum Development)

Salary: To commensurate with qualifications and experience.

Closing Date: January 8, 2001

Please submit application letter with resume and three current letters of reference to:

Trevor Tailfeathers
Social Work Program Coordinator
P.O. Box 1258, Cardston, Alberta T0K 0K0 (Note: No faxes will be accepted)
Inquiries (403) 737-2400

Please mark envelopes "Personal and Confidential"

**Kahnawake Shakotii'a'takehnas Community Services
Employment Opportunities for Social Workers**

Positions: Social Services Workers
Positions: Full Time On Call Social Service Workers for after hours

QUALIFICATIONS:

- Mohawk and other native individuals are particularly encouraged to apply. Mohawk speaker an asset.
- M.S.W., B.S.W. or D.E.C. in Social Services. Related experience and/or training that can be demonstrated and verified may be considered as well as relevant training in addictions.
- Excellent communication skills, both verbal and written.
- Must be able to demonstrate a positive role model in the community.
- If recovering, must be able to demonstrate three years of sobriety.

OTHER CONSIDERATION: The successful applicants may be required to undergo Psychological Testing to determine suitability for position.

HOURS & SALARY: To be determined - dependent upon program demands. This position will require flexible hours determined by service needs. Working conditions as per the Kahnawake Shakotii'a'takehnas Community Services Policies. Salary commensurate with experience and qualifications.

APPLY TO: Clinical Supervisors
Kahnawake Shakotii'a'takehnas
Community Services
2nd floor, Reception Area
P.O. Box 1440, Kahnawake, QC J0L 1B0
Kscs@axess.com

FULL POSTING:
(450) 632-6880

A curriculum vitae and resumes should be submitted along with references

APPLICATIONS WILL BE CONSIDERED IMMEDIATELY UPON RECEIPT

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Public Service Commission
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**Economic
Policy
Analyst**

Indian and Northern Affairs Canada

HULL, QUEBEC

Open exclusively to Aboriginal persons residing or working in Canada.

Your annual salary will range between **\$43,048** and **\$52,812**.

To qualify, you must have a degree from a recognized university with acceptable specialization in Economics, Sociology or Statistics. This specialization does not have to be acquired through education, but may have been gained through training or experience. In addition, you must have experience in conducting research, preparing and analysing correspondence, and working with Aboriginal groups or government departments/agencies. Knowledge of the key economic issues and concerns facing Aboriginal people, and the role and activities of the Department of Indian Affairs and Northern Development is essential, as is a general knowledge of the Indian Act. With your thoroughness, initiative and reliability, you are capable of undertaking socio-economic research/policy development, analysing policy options, making recommendations, and co-ordinating project activities. Your effective interpersonal skills and sound judgement demonstrate your ability to work well in a team setting and communicate effectively, both verbally and in writing. An enhanced reliability with credit check is required prior to appointment, although this factor is not used at the preselection stage.

Proficiency in English is essential.

Note: An Aboriginal person is a North American Indian or a member of a First Nation, Métis or Inuit. North American Indians or members of a First Nation include status, treaty or registered Indians, as well as non-status and non-registered Indians. Applicants must clearly self-identify as belonging to such a group.

If you are interested in this contract position, ending May 2002, please apply on-line or submit your resume, clearly indicating your citizenship and quoting reference number **S11827DGKR37**, by **January 15, 2001**, to: **Public Service Commission of Canada, 66 Slater Street, Ottawa, Ontario, K1A 0M7. Fax: (613) 996-8048.**

We thank all those who apply. Only those selected for further consideration will be contacted. Preference will be given to Canadian citizens.

We are committed to Employment Equity.

Vous pouvez obtenir ces renseignements en français.

**Analyste des
politiques
économiques**

Affaires indiennes et du Nord Canada

HULL (QUÉBEC)

Poste offert exclusivement aux Autochtones résidant ou travaillant au Canada.

Vous toucherez un salaire variant entre **43 048 \$** et **52 812 \$** par an.

Pour accéder à ce poste, vous devez détenir un diplôme d'une université reconnue avec une spécialisation acceptable en sciences économiques, en sociologie ou en statistique. Cette spécialisation peut avoir été acquise par un moyen autre que les études, c'est-à-dire une formation ou de l'expérience. Il vous faut également des antécédents professionnels dans la recherche, la préparation et l'analyse de la correspondance, ainsi que dans les relations de travail avec les groupes autochtones ou les ministères et organismes gouvernementaux. De plus, il est indispensable de connaître les principaux enjeux et préoccupations économiques des peuples autochtones, le rôle et les activités du ministère des Affaires indiennes et du Nord canadien, et la Loi des indiens en général. Grâce à votre rigueur, votre sens de l'initiative et votre fiabilité, vous saurez entreprendre l'élaboration de recherches et de politiques socio-économiques, analyser les options politiques, formuler des recommandations et coordonner les activités de projets.

L'entregent et le jugement sûr que vous manifestez sont autant de preuves de votre capacité à travailler en équipe et à bien communiquer oralement et par écrit. Une vérification approfondie de la fiabilité sera effectuée avant la nomination, bien que ce facteur n'entre pas en ligne de compte à l'étape de la présélection.

La maîtrise de l'anglais est essentielle.

Nota : Une personne autochtone est une personne issue du groupe des Indiens de l'Amérique du Nord ou d'une Première nation, ou du groupe des Métis ou des Inuit. Les termes « Indiens de l'Amérique du Nord » et « Première nation » désignent les Indiens inscrits, les Indiens non inscrits et les Indiens couverts par traités. Les candidates et candidats doivent clairement indiquer une telle ascendance.

Si ce poste contractuel, qui se termine en mai 2002, vous intéresse, veuillez postuler en ligne ou soumettre votre curriculum vitae **d'ici le 15 janvier 2001**, en précisant votre citoyenneté et le **numéro de référence S11827DGKR37**, à la **Commission de la fonction publique du Canada, 66, rue Slater, Ottawa (Ontario) K1A 0M7. Télécopieur : (613) 996-8048.**

Nous remercions tous ceux et celles qui soumettent leur candidature; nous ne communiquerons qu'avec les personnes choisies pour la prochaine étape. La préférence sera accordée aux citoyennes et aux citoyens canadiens.

Nous souscrivons au principe de l'équité en matière d'emploi.

This information is available in English.

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jobs.gc.ca

Canada

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Elders recount tales of times with tuberculosis

(Continued from page 25.)

The project was supposed to take a year, but Tobique was not notified there was funding available until May 18, the deadline for application was in June, and they got approval in "September or October."

They call the current study phase one. The First Nation will apply for funding for phase two after their final report is submitted next June, Sappier said, when they will focus on health promotion and tuberculosis testing. So far, no widespread screening has been done on the reserve.

"I think we had a couple of cases that kind of spurred the interest too. We know that it's coming back," she said, "and we felt just as unprepared to deal with it."

Decades ago treatments for tuberculosis, which is a bacterial infection of the lungs,

were protracted and caused illness.

Although New Brunswick now has the lowest rate of tuberculosis in Canada, "that does not mean there is none," said Getty, the university's principal investigator. Both she and Sappier mentioned the unfortunate stigma that results in some communities still being very reluctant to talk about it. The last sanatoriums in New Brunswick were closed in the 1970s.

Getty said Tobique's wellness centre approached the university because it wants to be proactive in eradicating the disease, which is still the leading cause of infectious disease death in the world.

One concern of health professionals is that tuberculosis can easily be spread by people who have HIV or AIDS, Getty

said.

"I think HIV has brought back the (tuberculosis) epidemic to some degree to lots of communities."

It is known that the AIDS virus is increasing rapidly among some segments of the Aboriginal population, who are very mobile. The immune systems of HIV carriers are already severely compromised, meaning they are very susceptible to tuberculosis. From there it can be spread to others whose immune systems are weak, such as elderly or poor people. The aging factor alone decreases immunity and increases the chance of contracting tuberculosis by five per cent, said Getty.

"A lot of people who are tuberculin-positive (meaning they) carry the bacteria, could activate if their immune system breaks down."

Sappier was asked how many people were carriers on the reserve. "We don't even know that yet," she said.

Getty added, "the people that work in the health centre at Tobique really saw this as an opportunity to put some resources into developing a program that would help people look after their health . . . instead of reacting to the crisis of (tuberculosis) happening, it's trying to figure out how to prevent it and how to move forward so that resources are in place."

Health Canada's 1996 statistics show that nearly 24,000 status Indian people inhabit

the Atlantic region and there were no known new or reactivated tuberculosis cases among them in 1996, either on- or off-reserve. The same data reveals that Saskatchewan, with more than 93,000 status Indians, had a reported incidence rate of 105 per 100,000 of its on-reserve population, the highest in the country.

"I think the impact TB had in Native communities was overlooked," Sappier concluded. She said the things they are learning through their study are "not just important for TB, but for gaining insight into life back then."

Medic Alert clarification

MedicAlert media representative Devon Hanley would like to clarify some of the information provided to *Windspeaker* for the article, MedicAlert covered for First Nations people, which ran in our December 2000 issue.

The 1-800 number inscribed on the bracelet, which links callers to a confidential data base, can not

only be accessed by doctors, but also by first responders, including paramedics, firemen, or anyone on the scene who is responding to the emergency situation. Several specific questions are asked to ensure the person calling is responding to an emergency situation before the information is given out, Hanley explained.

Hanley also wanted to clarify that the \$50 lifetime membership fee does not cover the cost of the actual MedicAlert bracelets.

The basic bracelet is \$35. However, both the lifetime membership and basic bracelet are covered under the Non-Insured Health Benefits Program for status First Nations people.

Capacity building

(Continued from page 24.)

"But not much faith is put into that process," Perley said "only because Burnt Church, from the initial start-up of the announcement of the Marshall decision, brought together their own fishing regulations that were totally ignored by DFO. They tried to proceed under what they perceived as a treaty process and DFO more or less rejected that."

Some people have now been charged in Burnt Church with illegal fishing, where previously they were only being charged with obstruction, said Perley. He said he

thought the federal government did not want to charge people with illegal fishing because "it's an altogether different animal when you take it to court, meaning that Marshall will play an important role there."

If the court rules for the Natives it will open up "the can of worms" that is Marshall all over again, he said.

For now, it is wait and see. But the people calling for resignations on account of the Mackenzie agreement are among those who are always criticizing and never contributing, Perley concluded.

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Delegates are encouraged to bring labeled pictures of their experience in Residential Schools

FOR MORE INFORMATION

Sharon Shirt or Gary Moostoos
18178 – 102 Ave., Edmonton, AB T5S 1S7
Tel: (780) 444-9366; Fax: (780) 484-1465

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