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The advertising deadline for the June 2003 issue of *Windspeaker* is May 15, 2003.
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If you are over 40, have chronic diseases, such as cancer, diabetes, alcoholism or heart disease, or require medical treatment such as chemotherapy that may leave you with a weakened immune system, you might want to read this.

By Hook or by crook 9

The Liberal majority in the Standing Committee on Aboriginal Affairs tried to limit debate on the First Nations governance act initiative. What they got for their efforts was an earfull.

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Windspeaker counts down the top 30 songs heard on Aboriginal radio, plus gives our pick for a must-have CD.

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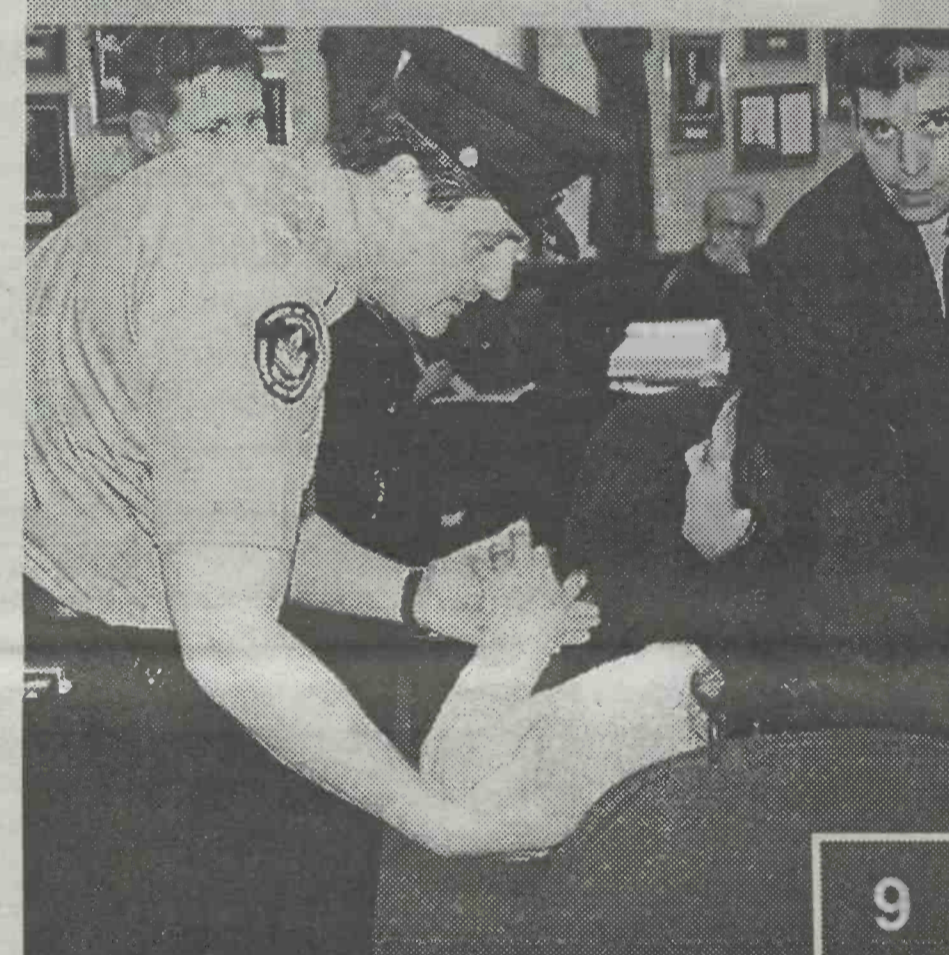
In the mid-1990s, much was made of the Indian Affairs' promise to devolve its authority to Manitoba First Nations. Today, that promise of self-rule is a distant memory, and communities in the province are experiencing more government involvement rather than less.

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Elder Rod Robinson, plus a how-to guide to planting, growing and harvesting your own sweetgrass for ceremony.

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Angela Sidney inspired the creation of a major festival in the Yukon, and left with us the legends, stories and language of the Tagish people, preserved for generations to come.



(Photos from top to bottom: Martha Pedoniquatt displays a picture of her aunt Lucy, whose lifeless body was found only metres from the hospital from which she went missing. OPP apologized to the family for not doing more to help find the woman; Nahanni Fontaine was forcibly ejected from the Standing Committee of Aboriginal Affairs meeting on April 8; and Derek Miller on the jacket of his first full-length CD, *Music is the Medicine*.)

Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA) Canada's largest publisher of Aboriginal news and information. AMMSA's other publications include:

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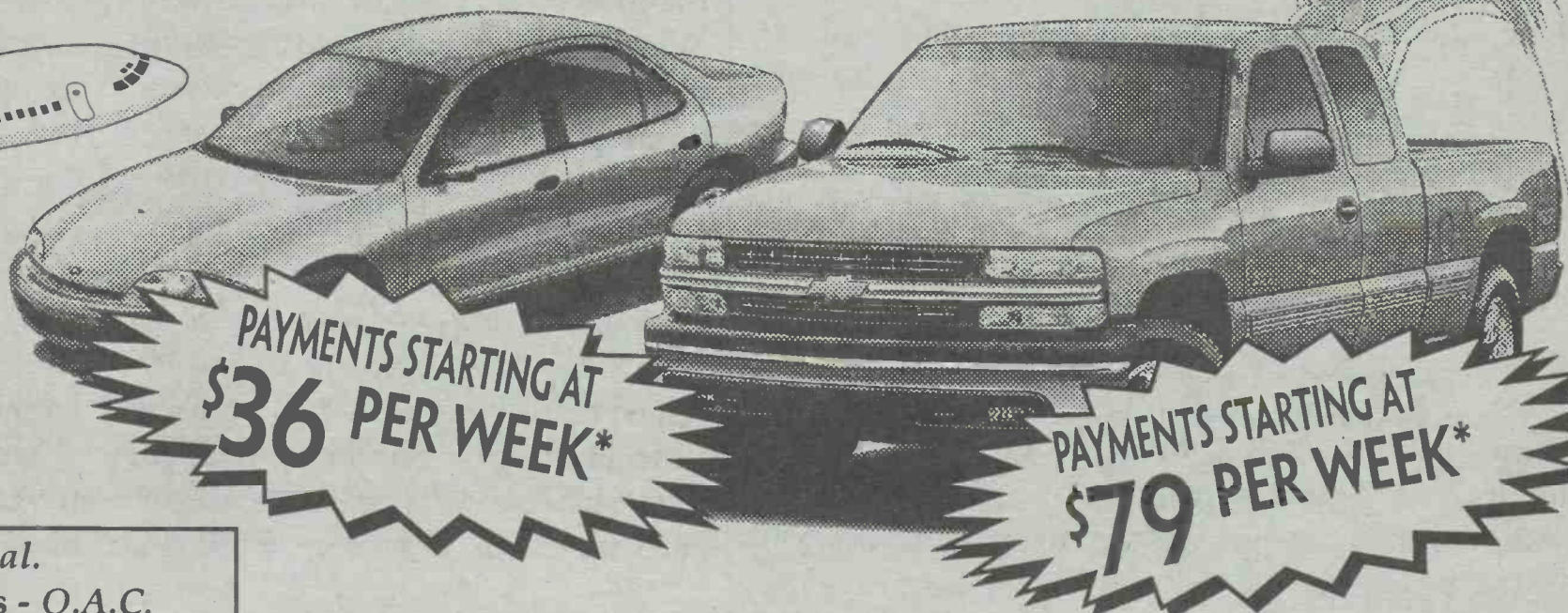
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Elsewhere in this month you will see Kettle and Bressette state a fundamental leadership.

He said that First Nation criticize people who accept paycheque are throwing rocks of their glass houses. Election Bressette, and others like her, are any less of a cause just because money.

That allegation follows ally takes us all back to the Nation leaders are fundamental believe that's the case. So 'golden carrot.' Some never toe in that dangerous pool out again. Some will dive.

But to say that all band leaders are sell-outs is going to raise that criticism are interested, political reasons each points a finger there back.

Yet, traditional leaders criticism about the Indian Act years, haven't they?

They reason that you're other.

They say the world-view in the federal bureaucracy indigenous, even anti-Indigenous.

They could be right. These traditional leaders payroll. They don't take political work that they do, dismissed and marginalized have budgets and desks and counts as part of their modern-day equivalent of enormous governments; are seen because they don't look or bureaucrats.

But is there a middle ground approach that could be co-

We don't need to tell of distinct and unique Indigenous world and that that encouraged in the federal budget.

That may well be why First Nation leaders acting more. They're part of a system and authorities and people. The system doesn't encourage leadership. First Nation leaders spend so much time signing forms that they develop and work towards a better future.

Traditional leaders who make good money in the city are often forced to live on their home communities where to speak of, have two things are unquestionably not at risk they have the time to think real leaders need to ponder.

We believe traditional government a bigger role for just those.

While modern government developed by First Nation leadership proximity to the federal government culture, the tradition should offer an important.

Don't you think the fact that government refuses to recognize the environment is a significant something to offer that we colonialism and pave the way for a real nation-to-

We do. So how do we get where we want to be?

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Questions of leadership

Elsewhere in this month's issue of *Windspeaker*, you will see Kettle and Stony Point Chief Tom Bressette state a fundamental truth about the First Nations' leadership.

He said that First Nation chiefs or technicians who criticize people who accept a federal government paycheque are throwing rocks from the front porch of their glass houses. Elected chiefs can't hint that Bressette, and others like him who do work for federal boards, are any less committed to the Indigenous cause just because they take government money.

That allegation follows a false logic that eventually takes us all back to the proposition that all First Nation leaders are fundamentally corrupt. We don't believe that's the case. Some people will take that 'golden carrot.' Some never will. Some will dip their toe in that dangerous pool and then quickly pull it out again. Some will dive in and drink deeply.

But to say that all band council or tribal council leaders are sell-outs is going too far. Those who quietly raise that criticism are usually doing so for self-interested, political reasons and, as always, when each points a finger there are three others pointing back.

Yet, traditional leaders have been using the criticism about the Indian Act leaders for more than 100 years, haven't they?

They reason that you're either in one canoe or the other.

They say the world-view that is required to work in the federal bureaucracy is, by definition, non-Indigenous, even anti-Indigenous.

They could be right.

These traditional leaders aren't on the government payroll. They don't take federal paycheques for the political work that they do. In fact, they are ridiculed, dismissed and marginalized because they don't have budgets and desks and fax lines and email accounts as part of their infrastructure. They, the modern-day equivalent of the pre-contract Indigenous governments, are seen as less than legitimate because they don't look or act like government bureaucrats.

But is there a middle ground, a best of both worlds approach that could be considered?

We don't need to tell our readers that there is a distinct and unique Indigenous way of looking at the world and that that viewpoint is not exactly encouraged in the federal bureaucracy.

That may well be why we see, all too often, First Nation leaders acting more like managers than leaders. They're part of a system that manages information and authorities and mass populations of people. The system doesn't encourage leadership. In fact, it discourages leadership by making elected First Nation leaders spend so much time shuffling papers and signing forms that they don't have time to develop and work towards a legitimate vision of a better future.

Traditional leaders who have resisted the urge to make good money in the government system, who are often forced to live on welfare in order to stay in their home communities where there is no economy to speak of, have two things going for them. They are unquestionably not at risk of being co-opted and they have the time to think about the things that real leaders need to ponder.

We believe traditional governments need to play a bigger role for just those reasons.

While modern governance institutions are being developed by First Nation leaders who work in close proximity to the federal government and its bureaucratic culture, the traditional leaders could and should offer an important perspective.

Don't you think the fact that the federal government refuses to recognize and deal with these governments is a significant indicator that they have something to offer that will break the shackles of colonialism and pave the way for real self-government and a real nation-to-nation relationship?

We do. So how do we get from where we are to where we want to be?

—Windspeaker

[rants and raves] U.S. assertions sound familiar

Dear Editor:

I've been watching the war in Iraq with disgust. America says it's doing this to secure peace for itself and, God bless 'em, all of us. But here's the biggest insult to humanity: America says it's doing this to "help" the Iraqi people.

Yes, they're coming to free, feed and clothe their new "citizens"... at least the ones who haven't been blown up by a cruise missile!

Now, I'm not saying that Saddam is not just as bad. I'm sure he is. But that still doesn't justify an illegal war that's murdering innocent civilians by saying, 'Well, if we didn't kill 'em, Saddam would've, y'all.'

But here's the biggest irony that, as a First Nations person, is becoming clearer to me every day. Haven't they

before promised peace and security to their citizens by eradicating a people? Specifically, the First Nations people.

Didn't they also pontificate to their citizens that the First Nations were a threat to their peace and security and should be "dealt" with? Didn't they also pretend to use diplomacy (treaties) as a diversion to their real plans...domination? And finally, didn't they also say they were doing this to help free the "savage Indians" from their oppressive primitive lives and help them become Americans?

And so began their crusade to free the West by sending in the cavalry to deal with the Indian problem.

Now again, America is on their self-appointed, self-righteous "crusade" to free the East (this time) by sending

in the cavalry to deal with the Arab problem.

America will be "victorious" over Iraq, but thanks to their great numbers, I don't think America will succeed in trying to forcibly relocate the Arabs to reservations in the middle of nowhere as they did with the First Nations.

America will, of course, win the battle, but may lose the war.

I think America has met its match...not in Iraq, but in the Arab people.

The Arab world may well turn out to be "Custard's Last Stand" for America, but not before they drag everyone else down with them.

God bless America...God is great...God help everyone else.

Duane Ghastani Aucoin

Who speaks for First Nations?

Dear Editor:

re March, 2003 editorial ("Shelve the Governance Package").

The record of the last four national chiefs is instructive: when one comes on as too strong against the federal government, he is cut down by the "benefactor" and labeled militant or aggressive; when they appear to be too weak in dealing with the federal master, they are repudiated by his electorate.

First Nations depend on federal support for so much of what they do. Because that is the case, the federal government calls the shots and controls all aspects of First Nations peoples lives. And for that matter the federal government is doing a good job. The only thing that remains is argument—begging and pleading for fairness and justice or resorting to the courts where, eventually their rights, sovereignty, and self-governance are reaffirmed. But how many battalions do the courts have? Who will enforce those decisions and make them real so that treaty rights can be properly effected and settlements achieved?

We exist, not because Canada gave us rights, but because we inhabited, owned and occupied this land long before the Europeans arrived. We signed treaties that conferred rights on Canada and gave Europeans the right to live among us in peaceful co-existence. It's not the other way round, but

we keep saying things that make it appear as if it is. We are the Indigenous peoples of North America. It is clearly up to us.

We must create an organization that can carry that argument and its political consequences forward. We must restructure, reform or terminate the AFN. If we continue to allow the AFN to speak on our behalf, we must reasonably expect that the persons elected will be responsible enough to represent the rights of Indigenous peoples. We need an organization that reflects who we are now; an organization that is relevant to Indigenous peoples' needs.

Let's begin at the level of the individual: the First Nation voter. The one who should be voting for the national chief and the regional vice chief. An electorate of individuals will avoid the claims of bias, loaded deck, unfairness, lack of accountability, while at the same time deal with the Corbiere decision and those other national organizations that purport to represent our First Nation membership. Let's be sure to include everyone, on and off the reserve.

The result: the leader and national council so elected would have legitimacy and clout, not only with our own people, but with governments at every level in Canada.

We would then have to structure the new national organization so that the national chief has certain powers, the council has some and the people have others. It would be up to us to establish institutions that are open, ac-

cessible and effective. There would be no abuse of power, misuse of funds, exclusion.

We don't need a federal bureaucracy to oversee us and to suck up the finances that should be devoted to our needs and requirements. After we restructure our own organizations, we can approach the federal government and inform it that, carrying out its fiduciary responsibilities toward us, it need only hand over what is rightfully ours. Our institutions would be transparent, responsible and, in fact, a model all Canada can emulate.

Then we would move on to settling outstanding claims. Those settlements are crucial for us to have the financial capital so that we can carry out the economic development, the job-training, education, investment and all the rest to start making us whole again. We would not care about such things as C-7, C-19 or C-whatever. The federal government cannot ever legislate for us. Only we can determine what is right for us. We not only have to say it, we must believe it.

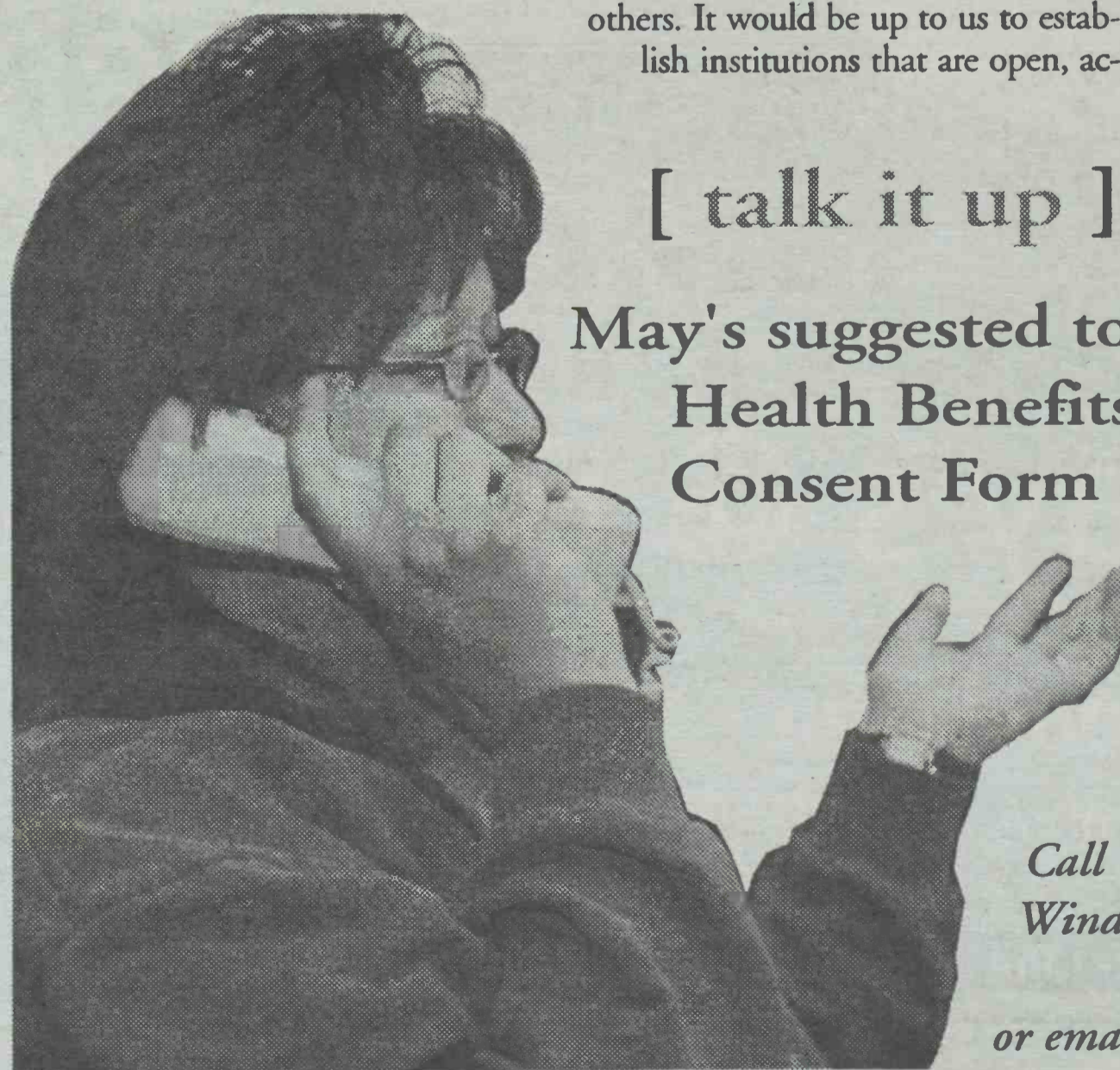
In the present circumstances of crisis for First Nations, what I see all around me is a lot of well-intentioned people trying to do the right thing but not knowing which way to turn.

I have to ask: do we really believe in ourselves? If we don't, we will continue to be dependent, slaves to the European master. It is, in the end, up to us, each and every one of us.

The federal government can legislate all it wants. We are sovereign peoples. If we believe this, then we must act as the sovereign nations that our treaties guarantee us to be.

If we don't, we will look back at this time as the ending of the existence of First Nations in Canada. We will leave this shameful heritage to our children and grandchildren.

Sincerely,
Larry Sault
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[talk it up]

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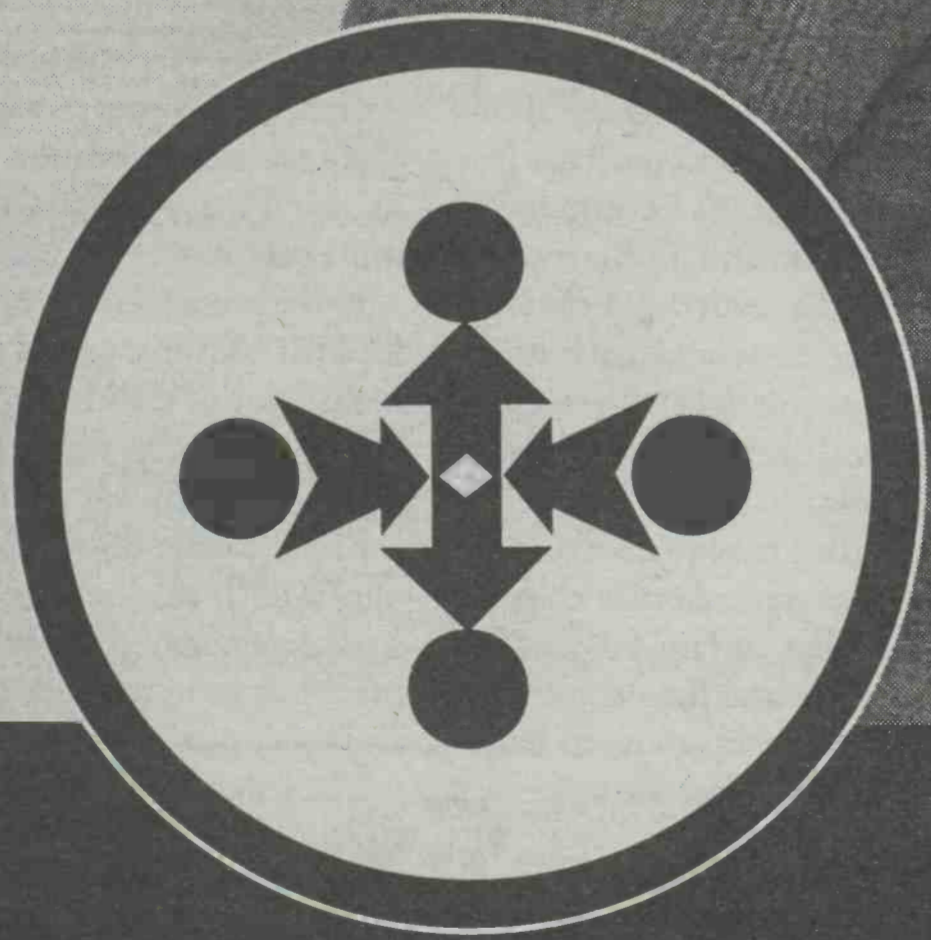
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| <p>HONORING OUR COMMUNITY 9TH ANNUAL TRADITIONAL POWWOW May 17 - 18, 2003 Hiawatha First Nation, ON (705) 295-4421</p> | <p>1ST ANNUAL MEDICINE WHEEL OF SPORTS DEVELOPMENT CONFERENCE May 19 - 21, 2003 Edmonton, AB (780) 967-4435</p> | <p>2003 LIGHTING THE FIRE EDUCATION CONFERENCE May 21 - 23, 2003 Winnipeg, MB (204) 940-7036</p> | <p>3RD NATIONAL CONFERENCE: NEW INITIATIVES IN THE PREVENTION & INTERVENTION OF FAS/FAE FOR ABORIGINAL PEOPLES IN CANADA May 21 - 23, 2003 Vancouver, BC 1-888-683-7711 Bill</p> | <p>M'IKMAWI'SULTIMK MAWITA'MK L'NUI'SULTINEJI: LET US SPEAK M'IKMAQ - ANNUAL M'IKMAQ LANGUAGE CONFERENCE May 21 - 23, 2003 Antigonish, NS (902) 867-5533</p> | <p>11TH ANNUAL RISING ABOVE CONFERENCE May 21 - 25, 2003 Saskatoon, SK (204) 388-5408</p> | |
| 18 | Victoria Day 19 | 20 | 21 | 22 | 23 | 24 |
| <p>BOSTON BAR/NORTH BEND COMMUNITY REUNION May 25, 2003 Boston Bar, BC (604) 867-9517 by fax</p> | <p>YELLOWHEAD TRIBAL SERVICES AGENCY 4TH ANNUAL CHILD WELFARE CONFERENCE & GOLF TOURNAMENT May 26 - 29, 2003 Calgary, AB (780) 481-7390 ext. 248</p> |  | <p>NATIVE PHYSICAL ACTIVITY & FITNESS CONFERENCE May 28 - 30, 2003 Tucson, AZ (405) 325-1790</p> | | | |
| 25 | 26 | 27 | 28 | 29 | 30 | 31 |
| <p>14TH ANNUAL REDISCOVERY LEADERSHIP & OUTDOOR TRAINING May 31 - Jun. 10, 2003 Victoria, BC (250) 391-2420 Meira</p> | | | | <p>ABORIGINAL FORUM: DEVELOPING WATER & WASTEWATER TREATMENT INFRASTRUCTURE OF ABORIGINAL COMMUNITIES June 4 - 5, 2003 Vancouver, BC (416) 925-0866 or 1-800-443-6452</p> | <p>TRADITIONAL COMMUNITY GATHERING June 7, 2003 Kingston, ON (613) 542-3927 Sandra</p> | |
| June 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| <p>HENRY SHINGOOSE TRADITIONAL POWWOW June 7 - 8, 2003 Selkirk, MB (204) 482-9711 Rob or Mike</p> | <p>THE NATIONAL ABORIGINAL BUSINESS ASSOCIATION'S 2ND ANNUAL GOLF TOURNAMENT June 9, 2003 Calgary, AB (403) 617-8484 Fred</p> | <p>MONTREAL'S 13TH EDITION FIRST PEOPLES' 2003 FESTIVAL June 10 - 22, 2003 Montreal, QC <i>see ad page 13</i></p> | <p>HONORING THE MEDICINE: THE ESSENTIAL GUIDE TO NATIVE AMERICAN HEALING BOOK LAUNCH June 12, 2003 Saskatoon, SK (306) 955-3599</p> | <p>2003 NATIONAL TRAINING SESSION "COMING FULL CIRCLE: HEALTHY LIVING AND THE ABORIGINAL FRAIL ELDERLY" June 12 - 14, 2003 Ottawa, ON 1-800-632-0892</p> | | |
| 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |

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May 1 - 3, 2003 Nunavut, YK (867) 979-4376 or 1-800-263-1452 ext. 117

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May 2 - 3, 2003 Morley, AB (403) 228-3304 or (403) 508-2500

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May 3, 2003 Hobbema, AB (780) 423-3128 Tina or (780) 312-4540 Bella or (403) 786-0121 Darren or Shannon

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25TH ANNIVERSARY CELEBRATION & TALENT SHOW
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June 7 - 8, 2003 Little Current, ON (705) 368-0903 or (705) 368-2228

NOONGAM TRADITIONAL POWWOW
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ELK ISLAND NATIONAL PARK ABORIGINAL DAY CELEBRATION
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IHS MENTAL HEALTH TRAINING
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3RD ANNUAL FIRST NATIONS GATHERING 2003
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Aug. 20 - 22, 2003 Coquitlam, BC (250) 286-9977 Donna

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2003 ABORIGINAL STRATEGIES CONFERENCE
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5TH ANNUAL NORTHERN LIGHTS CASINO THANKSGIVING POWWOW
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INCLUDE YOUR EVENT BY
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Treaty Seven Economic Development Corporation Golf Tournament Fundraiser

Teams of four
First tee-time: 11:00 a.m.
\$275 per person
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All proceeds to the "5th Annual First Nations Entrepreneurial Youth Camp"

Come out and support the First Nations Youth of Treaty Seven

Monday, July 28th, 2003

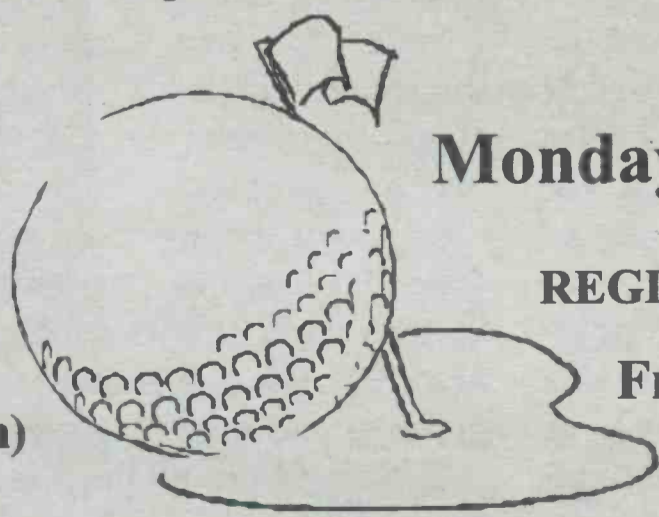
REGISTRATION DEADLINE:

Friday, July 18, 2003
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Inglewood Golf Course, Calgary, Alberta

PACKAGE INCLUDES:

- Power Cart
- Greens Fees
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GAMES INCLUDES:

- Closest to the Pin (x2)
- Longest Drive
- Longest Putt
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- Hole-in-one (x2)

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For further information or registration please contact:

Darrell Rivers @ (403) 251-9242 or toll free at 1-800-691-6078 • darrell@t7edc.com

West Nile virus

First Nations join the fight

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

The arrival of mosquitoes has never been anybody's favorite sign that the long winter is finally over, but since the arrival of the West Nile virus in Canada, these tiny creatures are not just an annual annoyance anymore.

To help deal with this threat to the Canadian public, Health Canada will be working closely with First Nations, to help prevent the spread of the virus within Native communities.

The feds will partner with First Nations to co-ordinate surveillance, testing, education, and methods of preventing the spread of West Nile during the coming mosquito season.

The West Nile virus has been around for decades, and was first identified and isolated in the West Nile region of Uganda in 1937. The virus first shows up in birds, and can be spread to humans if they are bitten by a mosquito that has been infected by feeding on a bird that carries the virus.

Over the years, there had been outbreaks of the virus in Egypt, Israel, South Africa, and in parts of Europe. And then, in mid-August 1999, the bodies of dead crows were found on the grounds of the Bronx Zoo in New York City. The West Nile virus had arrived in North America.

Soon people within the city began to experience symptoms similar to encephalitis, an inflammation of the brain. By the end of the year, the virus has spread to Long Island, downstate New York, to New Jersey, and to Connecticut, and had killed at least 5,000 birds.

In total, 62 cases of West Nile virus were reported in humans that year. Of those, seven people died, including one person in Toronto who had visited New York.

By the end of 2000, the virus has spread as far as the Canada/U.S. border. The first case of West Nile virus in Canada was confirmed on Aug. 22, 2001 in a dead bird found in Windsor-Essex County in southern Ontario, and it began to spread from there.

According to Dr. Harvey Artsob, chief of zoonotic diseases and special pathogens for the population and public health branch of Health Canada, the cases of West Nile virus reported in Canada and the United States in 2002 made it the largest mosquito-transmitted epidemic ever documented in North America, and the largest West Nile epidemic ever documented anywhere in the world.

To date, there have been 325 human cases of West Nile virus confirmed in Canada. In three of those cases—including two in Alberta—it is believed the people contracted the virus while traveling.

All told, a total of 18 deaths have been linked to the virus, including four deaths where the virus itself was listed as the primary probable cause of death.

While the number of positive cases of human contraction of the virus has been limited to Quebec and Ontario, dead birds have tested positive for the virus as far east as Nova Scotia and as far west as Saskatchewan.

In Ontario, at least two of the birds testing positive were found on First Nations. And while no one can predict where the virus will show up this year, it is likely to continue to spread, possibly reaching into Alberta and British Columbia this summer.

"The pattern of West Nile over the years since its incursion in '99 certainly has been for spread of the virus from the initial four states that were involved in 1999 through 12 states, and then at the end of last year 44 states, and it finally made its way to the West Coast," Artsob explained. "So I guess, in brief, the answer is, yes we do expect the virus will probably keep expanding its range. But we still have so many questions we're asking about West Nile, and we're not certain that every area that we saw West Nile activity last year, that the virus activity will recur."

Many people who contract the West Nile virus have no symptoms, while others become mildly ill. In mild cases, the symptoms can include fever, headache, body aches, a mild rash, or swollen lymph glands.

In others, especially those with weakened immune systems, the virus can cause more serious health effects, including meningitis—inflammation of the lining of the brain or spinal cord—or encephalitis, and can be fatal. In these severe cases, symptoms could include rapid onset of a severe headache, high fever, a stiff neck, nausea or vomiting, drowsiness, difficulty swallowing, confusion, loss of consciousness, lack of co-ordination, muscle weakness and paralysis. Last year a number of additional symptoms were added to the list, including movement disorders, muscle degeneration, and symptoms similar to that experienced in Parkinson's disease and poliomyelitis.

While in the past, statistics have shown that about 80 per cent of people contracting the virus won't have any symptoms, while about 20 per cent develop mild symptoms and less than one per cent develop more serious symptoms, new research has shown those numbers may need modifying.

"Although it is still the case that most people who contract West Nile virus show no symptoms or mild flu-like illness, we must remember that disease and fatalities do occur in all age groups, but particularly the elderly and those with weakened immune systems. Anyone in an area where

West Nile virus is active is at some risk."

A West Nile virus fact sheet on the Health Canada Web site lists the groups who have a higher risk of developing serious health effects after contracting the virus. These groups include people over 40, people with chronic diseases, such as cancer, diabetes, alcoholism or heart disease, and people that require medical treatment such as chemotherapy that may leave them with weakened immune systems.

That list concerns Ruby Jacobs, director of health services for the Six Nations of the Grand First Nation. Six Nations is located in southern Ontario, the region of Canada where the first West Nile outbreaks occurred, and is the country's most populous First Nations community.

According to a recent study looking at the health of members of the Six Nations community, there are high percentages of the population with diabetes, cancer and cardiovascular disease.

"There are high numbers in all of those areas. Our study actually said around 49 per cent either have or will have diabetes. And the whole statistics were just horrendous. . . many people are involved in those kinds of diagnosis. And you know, the state of health is one major factor in whether you catch disease or not," she said.

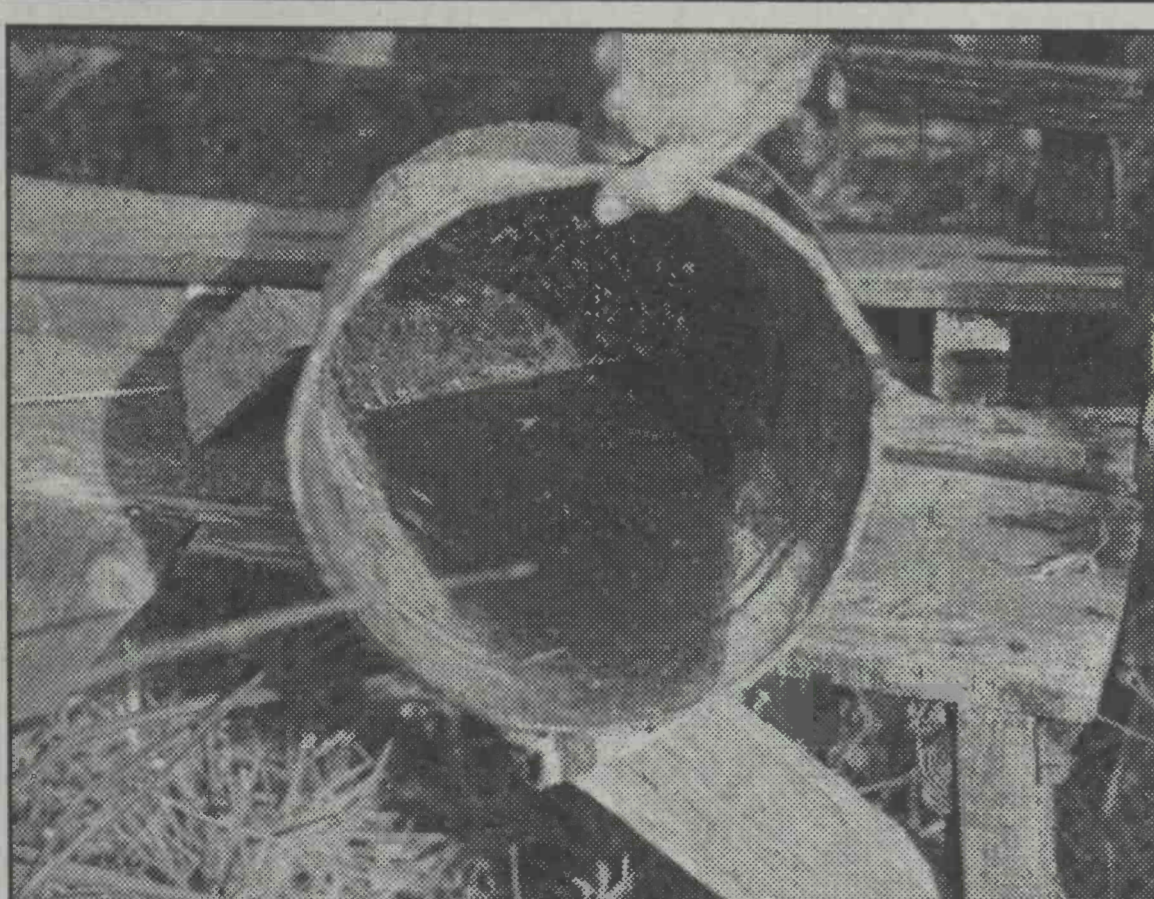
"We don't want to scare people, but people, even with the SARS [Severe Acute Respiratory Syndrome] we've stated the vulnerable folks need to be extra cautious, so we'll be doing the same here," she said.

The West Nile virus has been a concern for Six Nations for a while. The community took part in bird surveillance last year, with about seven birds picked up for testing. The bird surveillance will continue again this year. In fact, one dead crow has already been picked up and sent to be tested for the virus.

This year, work will also be done to monitor the mosquito population, to try to identify areas where the insects reproduce.

Six Nations will also be focusing on educating its members, and increasing their awareness of ways they can work to reduce the spread of the virus, Jacobs explained.

"We've got these things you can do in your environment to reduce the reproduction of mosquitoes. Like emptying out stagnant water in any kind of a receptacle around your property, and making sure your house has got proper screens on and so on, to prevent entry into the houses. And then for yourself, there's personal things you can do . . . like wearing proper clothing at peak times like dusk and dawn, where you'd wear long pants and socks and shirts and that so that they couldn't bite you," she said. (see West Nile page 17.)



"We've got these things you can do in your environment to reduce the reproduction of mosquitoes. Like emptying out stagnant water in any kind of a receptacle around your property..."

—Ruby Jacobs

By

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Opposition members and First Nations leaders opposed to the proposed First Nations governance act say there is still hope that the bill can be prevented from becoming law.

This in spite of a determined effort by Liberals to rush Bill C-7 to a vote in the House of Commons by limiting debate on the act by members of the Standing Committee on Aboriginal Affairs.

The committee heard the testimony of hundreds of witnesses who appeared at 57 fact-finding sessions held across the country during a six-week period and several weeks in Ottawa.

What the Liberal chair of the committee proposed was that each member of the committee be limited to speaking only 15 minutes on any one amendment to the bill put forward, and have the bill sent on to Parliament for second reading in just three days.

Several Parliamentarians told *Windspeaker* the Liberal majority on the committee dug pretty deep to find a way to advance the bill. But Opposition members scuttled their efforts.

A bizarre series of events began to unfold when committee chair Ray Bonin, called a closed session of the committee on March 27 to discuss "future business."

Opposition MPs say the subject of time allocation—time limits on debate to speed the process along—was on the agenda. That agenda item was raised even before the committee concluded hearing testimony, they said.

After hearing the proposal from the chair, Pat Martin, the NDP Democrat member for Winnipeg Centre, suspected that the Liberals felt the bill was under attack and were attempting to ram it through committee without allowing committee members to give due consideration to the testimony presented. So he took action.

A filibuster is a political tactic used to stall proceedings with exceptionally long speeches to prevent the adoption of motions, like the motion that was before the committee to limit debate on the bill.

Once Martin got to speak that motion, he spoke non-stop for 12-and-a-half hours. That was just Day One.

Windspeaker reached Martin Wednesday, April 2, just minutes before he was scheduled to resume his filibuster on Day Two. "I'm glad people are aware of

By hook or by crook

The Liberals are determined to have their way

fight

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West Nile virus fact sheet on the Health Canada Web site lists groups who have a higher risk of contracting the virus. These groups include people over 65, people with chronic diseases, cancer, diabetes, alcohol-related heart disease, and people who require medical treatment such as chemotherapy that may weaken their immune systems.

Another concern is the availability of health services for the members of the Grand First Nations community. The Grand Six Nations is located in Ontario, the region where the first West Nile virus cases occurred, and is the province's most populous First Nations community.

According to a recent study, the health of members of the Grand Six Nations community, with high percentages of the population with diabetes, cancer and cardiovascular disease.

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(West Nile page 17.)

By Paul Barnsley
Windspeaker Staff Writer

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Standing Committee on Aboriginal Affairs chairman and Liberal MP Ray Bonin

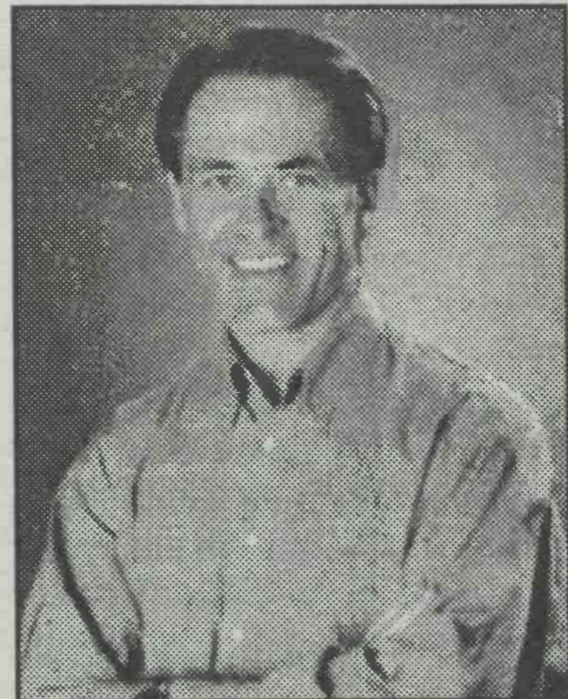
because I'm not really allowed to reveal too much. The unfair thing of all is they had this meeting deemed to be in-camera, which means no public is allowed," he said.

He criticized the government for bringing up the subject of time limits on debates in a private session.

"It's legitimate to go in-camera to discuss future business, but it was in the context of that in-camera meeting that they sprung this motion on time allocation or moving closure on the debate," he said.

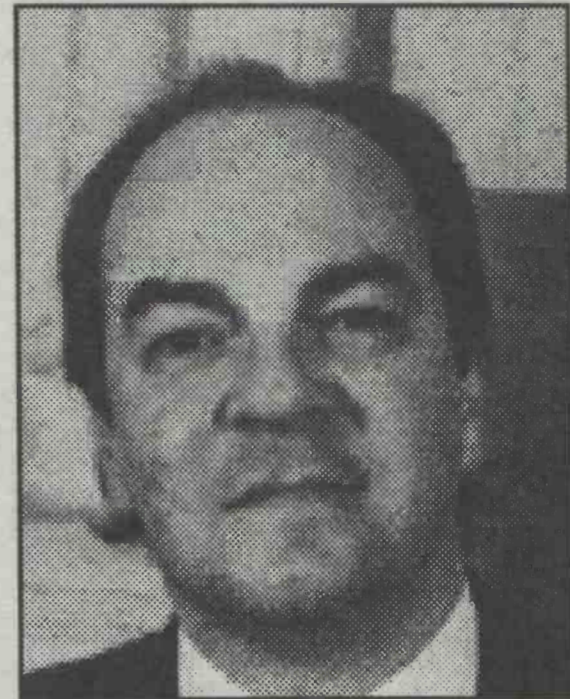
He vowed to continue speaking for as long as it took to make the government back down.

"There is no limit as to how long a member can speak at the Aboriginal Affairs committee on



Standing Committee member and ND MP for Winnipeg Centre, Pat Martin.

any motion or amendment or anything else. They're concerned that our opposition to Bill C-7 is so extreme that we would be using every opportunity to delay things—and maybe we would—but that's a fair, legitimate thing to do," he explained. "Their proposed deadline [to have the bill passed into law] is early May. If we use every stalling tactic available to us, we may be able to stall it so that it can't be passed before we adjourn for the summer break. If we can stall it until the fall, part of the strategy is that they'll be so seized with their own internal [leadership] machinations within the Liberal Party that there'll be very little done or attention spent to any kind of legislative agenda come fall. That's our best hope, actually."



Standing Committee member and Bloc Quebecois MP Yvon Loubier.

He was asked if he saw it as strange that a governance bill that seeks to increase accountability and transparency for First Nations governments was being debated in a closed meeting.

"Yes, it really does make it a mockery. People assume that at the standing committee at least there's an opportunity for meaningful dialogue to take place, but they're putting an end even to that. And it's cynical to the extreme to be saying . . . their original deadline for the introduction of amendments would be this Thursday, tomorrow, even though we were still hearing witnesses as of Monday. I've never seen a time frame that tight ever before. This is what we're objecting to and we believe we have legitimate grounds to ob-

ject to them trying to fast-track something when clearly the reason they're fast-tracking it is they realize how incredibly unpopular this bill is, judging from our cross-country tour."

In other words, he said that the government's plan was to have the committee members process what one Opposition source described as "dozens and dozens and dozens of binders of paperwork" in as few as three days.

Martin said that has him convinced that the minister of Indian Affairs and the Prime Minister are willing to do whatever it takes to get this bill passed.

"This goes right to the top. We have good reason to believe, judging from what the Prime Minister has said in Cabinet meetings, that he fully supports and is the one directing the First Nations governance act," he said.

"It's business that was left undone when he failed to implement the 1969 White Paper. The whole subject or the whole theme of assimilation has been re-introduced with the First Nations governance act. We believe that the minister is driving this at the direction of the Prime Minister. It really does go right up to the PMO."

Most of *Windspeaker's* Ottawa sources agree that the bill must be passed before the summer recess or it's in big trouble.

(see Opposition page 11.)

FSIN lawsuit given green light

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

An attempt by the federal government to bring a stop to the Federation of Saskatchewan Indian Nations' legal action against the First Nations governance act was not successful.

The legal action, brought by the FSIN Senate under the name of former Senator David Ahenakew, asked for "a permanent constitutional injunction prohibiting the defendants or their agents or servants from passing the bill in question in Parliament."

It also asked the court to issue several declarations.

"That the bill will have no application to treaty Indians in Saskatchewan. That the defendants [the Crown] have breached their fiduciary obligations and duties to protect the rights and privileges of the plaintiffs and not to engage in improper or coercive

acts against them," and "That in future, the defendants, when enacting statutes with respect to First Nations people, must act within the honor of the Crown and its fiduciary duties by conducting meaningful consultations with full disclosure to the leadership of the First Nations of Canada in advance of introducing a proposed statute."

Lawyers for the Crown argued that if the action was allowed to continue it would curtail the freedom of speech and debate in Parliament assured by statute and the Constitution. They also argued that the legal action should be struck because it "is frivolous, vexatious and an abuse of the process of the court."

Federal Court Judge W. Andrew MacKay issued his decision on the matter on March 13 after hearing arguments in Regina on Sept. 26, 2002.

The judge noted that the lawsuit was actually filed in response to Bill C-61, which died on the order paper when Parliament was prorogued last year. But he ruled

that the action could continue on Bill C-7, the proposed legislation that replaces C-61 in this sitting of Parliament.

"It is only in the very clearest of cases that the court should strike out the statement of claim," said the judge. "This, in my view, is especially the case in this field, that is the field of Aboriginal law, which in recent years in Canada has been in a state of rapid evolution and change. Claims which might have been considered outlandish or outrageous only a few years ago are now being accepted. If there is in a pleading a glimmer of a cause of action, even though vaguely or imperfectly stated, it should be allowed to go forward . . ."

Crown lawyers argued that the lawsuit asks the court to interfere with the legislative process, something that is contrary to law. In some areas, the judge agreed. He ruled that a permanent injunction barring any future legislation like Bill C-7 was not possible because it would interfere with the

legislative process.

But he would not throw out the entire claim.

"In my view, at this stage it would be inappropriate to strike the statement of claim in its entirety when, as I see it, an issue of fundamental importance to the rights of the respondents . . ." he wrote.

MacKay decided the statement of claim should be amended by striking out the request for an injunction and the damage claims against the minister and the Prime Minister. Also removed were the request that the court declare that the bill should have no application to treaty Indians in Saskatchewan.

"Insofar as the action seeks declarations concerning the claimed fiduciary duties of the Crown owed to the respondents in the development of legislation which may affect their Aboriginal, treaty or constitutional rights, the statement of claim may be continued. At this stage it cannot be said that this claim is certain to fail," he added.

Leader insists act is First Nations-driven

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Chief Tom Bressette of the Chippewas of Kettle and Stony Point First Nation in Ontario, and Harold Calla, band councillor with British Columbia's Squamish Nation, met with Aboriginal media on March 28 to sell Bill C-19, the proposed First Nations Fiscal and Statistical Management act.

Bressette is the chairman of the First Nation Statistics Advisory Panel, Calla, the chairman of the First Nations Financial Management Board. Both entities are the constructs of the federal government, set up in preparation of C-19 being passed.

Bressette and Calla are speaking out in support of the bill despite an Assembly of First Nations (AFN) resolution that rejected C-19 as part of the Indian Affairs suite of governance legislation proposed by Minister Robert Nault. They are speaking out despite action taken against their colleagues, Clarence "Manny" Jules and Satsan (Herb George), co-chairs of the AFN's fiscal relations committee, who were removed from their positions for lobbying on behalf of the bill.

The First Nations Fiscal and Statistical Management act will create four institutions—a finance authority, a tax commission, a financial management board and a statistical institute.

Calla, an accountant by profession, said the concerns of those who oppose C-19 are unfounded. He said the bill will neither encroach on the tax-exempt rights guaranteed by section 87 of the Indian Act, nor convert reserve land to fee simple title, which would make it vulnerable to seizure.

"It won't affect land claims, treaty negotiations or Canada's fiduciary obligation," he said. "I see it more as like getting a tractor for a farm,"



Tom Bressette

"We've been having a battle on this. This has been no easy walk nor have we been giving in to the whims and wishes of the government."



Harold Calla

"It won't affect land claims, treaty negotiations or Canada's fiduciary obligation. I see it more as like getting a tractor for a farm."

a tool to make easier the work of meeting the needs of the community.

Calla cited the experiences of Squamish, which raised \$45 million between 1992 and 2002 by taxing non-Native entities for their use of community land.

"After paying for municipal services—fire, water and police—we had \$26 million left for facilities, language, culture and other community needs," he said. "The ultimate objective is to provide a better life for people in our communities."

Calla noted that the complaints he's heard about the bill are about the process, not the actual institutions.

"They question whether it needs to be done in federal legislation. People who haven't had the opportunity to deal with property taxation, to look at how you secure fixed-rate, long-term debt through bonds, don't necessarily appreciate why we need federal legislation; why we need to put some goals posts around what Canada can do to instill some confidence in a market so that First Nations that embark on this journey are not going to have their knees cut out from underneath them. That's why we need this federal legislation," he said.

"If you talk to some of the major financial institutions in this

country, the Bank of Montreal being one of them, the senior vice-president for Aboriginal banking, Ron Jamieson, has written a letter of support to the Prime Minister on this piece of legislation. Because he understands the purpose behind it and why it's needed and how it supports First Nations," Calla said.

In his support of C-19, Bressette said gathering and analyzing statistical information is the only way a modern government can function effectively.

"Our First Nation leaders currently do not possess the basic statistics that other levels of government in this country have readily available. And those areas include housing, employment issues, cultural areas, justice, education, health and the list goes on," he said.

Government policy is developed based on statistics, he added, but First Nations can't trust federal government institutions to analyze First Nation statistics and make decisions that are in the First Nations' best interests.

Bressette took aim at the argument that C-19 is tied to Indian Affairs controversial governance initiative. Bressette insists C-19 is a First Nations-driven initiative started in 1996.

"In 1996, Nault wasn't even the minister, so people can't say it comes from him," he said.

Bressette conceded, however, that his perception and that of the minister don't jive, that Nault, himself, thinks C-19 is part of his governance package.

"I think the reason is because he's the minister of the day. We've concluded our work and he has to take it into the House," Bressette said.

So, if this is a First Nations-driven process as Bressette and his colleagues claim, why is the federal government paying the bills? It's a question often asked by critics of C-19, meant to imply that bill supporters are doing the government's bidding.

"People certainly aren't going to put out their own dollars to come forward and being asked to undertake doing work," Bressette said. "A lot of them have been doing work, so we do provide travel and accommodations to bring them together. We have to develop this legislation to try and bring it forward that most meets the needs of First Nations. We've been having a battle on this. This has been no easy walk nor have we been giving in to the whims and wishes of the government. We've been fighting for First Nations' issues, that we have control and ownership rests with the First Nations of the data that we'll collect."

He dismissed the idea that taking federal money makes him an agent of the federal government.

"I'm a chief. My money comes from the federal government. I'm under the federal legislation of the Indian Act. Does that mean I'm working for the federal government? I think anybody who asks that question and belongs to organizations, where does their dollars come from to do the kind of work they do?"

Calla said a lot of the opposition to C-19 is based on fear. First Nation people believe they've been studied to death, but too often the data gathered in those studies is not used to the benefit of First Nations people.

"We all experienced that. I asked, 'Why is it so intense?' And one Elder said to me, 'Well, realize that if we actually registered our [children], six years later they came and took them.' So there is this inbred fear and justified inbred fear," he said. "Part of the challenge we face is that we have been studied to death. But we've never been able to utilize that information in ways to advocate our interests. In many cases that information either gets buried or the report's just ignored. The difference this time, I think, is that we're in a position where we have a First Nations-led institution that's going to utilize this data in ways to advocate First Nations interests. I think that's a dawning of a new era."

Opposit

(Continued from page 9.)

"If we can interfere with the legislative agenda to the point where it's difficult for them to schedule it back into the House, we believe that even though it has Cabinet support, it certainly is a priority for anyone other than the minister of Indian Affairs," Pat Martin said. "If we can have it bumped back in priority just by having it an inconvenience to the minister, then there's reason to believe we can have it stalled until the summer recess. And we can have it stalled that long maybe it'll die a natural death and it'll simply go away."

But Martin's card—the filibuster—was trumped by the Liberals with a political tactic of their own.

When a government member asked the chair to rule that a filibuster was out of order, Robert Bonin said the rules didn't allow it. But then he said his decision was open to challenge if anyone disagreed. When the chair is challenged, it becomes a simple majority vote. And the government always ensures it has a majority in standing committee. The challenge opened the door for the Liberals, who are now accused of playing fast and loose with procedure, to vote to overturn the chair's decision that there was no rule that would allow him to stop the filibuster. And that made the filibuster go away.

Tempers flared when the opposition members saw what was happening. Robert Nault's Parliamentary Secretary, Miramio



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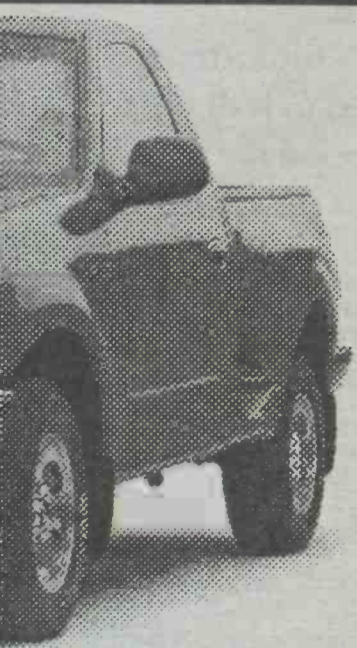
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...aid a lot of the opposition is based on fear. First Nations people believe they've been denied a death, but too often the benefit of First Nations is not experienced that. I don't know why it is so intense? And when I said to me, 'Well, really if we actually registered [children], six years later they would have taken them.' So there is a fear and justified indignation," he said. "Part of the problem we face is that we have been denied to death. But we've been able to utilize that information in ways to advocate our interests. In many cases that information either gets buried or it's just ignored. The difficulty this time, I think, is that we are in a position where we have a First Nations-led institution trying to utilize this data in order to advocate First Nations interests. I think that's a dawning era."

ON RETURNS

MENT



OR PETER)

Opposition unites to stall bill in committee

(Continued from page 9.)

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MP Charles Hubbard and Bonin were accused of cursing at Martin and Bloc Quebecois MP Yvon Loubier.

Alliance MP Dave Chatters said he heard Hubbard threaten to punch Loubier.

"What we've been seeing the last few days can only be described as the tyranny of the majority," said First Nations leader Charles Fox, who was acting as Assembly of First Nations national chief while Matthew Coon Come was out of the country.

"Liberal members of the standing committee have been insisting on closed door meetings, using procedural tricks to cut off legitimate debate, physically threatening committee members from other parties, and arrogantly disregarding the testimony of hundreds of First Nations witnesses. The minister himself has taken punitive action against our peoples and governments for not supporting his new Indian Act. And they claim they can lecture First Nations about openness and accountability?"

The Bloc member agreed. "The fact they're resorting to cursing and name-calling reveals their desperation," Loubier said.

Warren Allmand, a former Liberal minister of Indian Affairs who spent 31 years in Parliament, told *Windspeaker* the Liberal chairman of the standing committee pulled a bit of a fast one to stop the filibuster.

"When the Liberal members tried to stop the filibuster, they asked the chair, Mr. Bonin, to

stop it. He said there was no rule that would allow him to stop it. Then he said, 'You can appeal my ruling.' But if they appealed his ruling, all it would mean is that they didn't agree with his ruling that he couldn't stop it. It doesn't mean that they could stop it," Allmand said.

"So then what [the Opposition] tried to do then is, I think they tried to appeal it to the Speaker of the House of Commons. But the Speaker never interferes with the procedure in a committee."

Allmand agreed with First Nation leaders who say the government tactics are a sure sign that the standing committee hearings were for show only.

"[T]he whole thing is cynical. They asked to hear the views of people and the committee went across the country and they're not incorporating the views," he said. "The whole thing was a bloody farce. But I have to tell you that I've seen this done by both parties with majorities over the years."

Liberal House Leader Don Boudria defended his government's actions during a speech in the House of Commons on April 3. He said there were two precedents in Canada's history where similar moves were made by committee chairmen—in 1990 when debate was limited on an act to implement the goods and services tax, which was based on a case that occurred in the standing committee on Justice and Legal Affairs in 1984, where the chair had made an identical ruling in

similar circumstances.

David Chatters (Athabasca, Canadian Alliance) told the House that Boudria was missing the point.

"The issue of using closure in committee is a big issue and sets a big precedent in this place. We have operated for some 130 years without closure in committee and I would hesitate to support starting to do that now," he said.

Alliance Indian Affairs critic Brian Pallister (Portage-Lisgar) said the filibuster was a success even though the Liberals were able to cut it off.

In committee, opposition members from different parties worked together to stretch the debate on the numerous amendments to the bill they brought forward, even though they only got 10 minutes each to speak to each motion. This caused Bonin to miss his deadline to advance the bill.

"The filibuster served the purpose a filibuster does to some degree," said Pallister. "It raised the awareness that the government had totally flip-flopped on its initial commitments to give the committee time to deal with the issue. It really gave the minister's words at the time he testified... let's just say it cast a shadow of discredit on what the minister had said to the committee."

"In his testimony, Minister Nault has said that he wanted to give the committee adequate time, that he was open to suggestions, and various other statements that we had hoped would

ring true. But by putting a closure motion forward, the government really revealed its intent not to do those things."

Now that the precedent to limit debate has been established for the committee, he suspects the government will use it to force other legislation on First Nations.

"I've been on the government side as a provincial cabinet minister. I understand the difficulties. When you have an agenda, you want to be bold. You want to push legislation forward. I understand that you don't want to see endless filibustering or repetitive testimony, but such was not the case here," he said. "The motion was designed to restrict the amount of time that you can give to your presentation on a given amendment you propose to 10 minutes. These are issues of long standing. Very, very complex issues we've heard. A great degree of input. And frankly, it's just an insult to the intelligence of any informed observer to suggest that you could adequately deal with these issues in a 10-minute time period."

The battle in committee was scheduled to resume on April 28 after its two-week Easter break. If Opposition MPs can stretch things out a couple of weeks and then count on Senators who also oppose the bill to delay things there, they feel they can stop C-7.

Ottawa sources say the House does not have to sit after June 9, although it could sit a few weeks longer before rising for the summer break.



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Court decision allows students' children to sue

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Three Ontario Court of Appeal justices have ruled that the children—and perhaps the grandchildren—of former residential school students can sue the federal government for loss of culture.

The 3-0 ruling was handed down March 27. Mr. Justice Jean-Marc Labrosse wrote the court's decision. Madame justices Louise Charron and Eileen Gillette concurred.

It's estimated that 17,000 people attended residential school. The court decision opens up the possibility that all of their descendants can now sue for loss of language, culture and family connections.

Many residential school survivors claim that being raised in institutional settings, even when there was no physical or sexual abuse, meant they did not learn parenting skills. They say they were unable to nurture their children because they were removed from the nurturing influence of their own parents.

Russell Kronick, Q.C. and Joseph Griffiths made the arguments in court on behalf of 56 plaintiffs who attended St. Peter Claver Industrial School for males and St. Joseph School for females, two Roman-Catholic residential schools at Spanish, Ont., between 1934 and 1960. They also represented 189 of the plaintiffs' chil-

They allege that the very purpose of the Crown's assumption of control over the primary plaintiffs was to strip the Indian children of their culture and identity, thereby removing, as and when they became adults, their ability to pass on to succeeding generations the spiritual, cultural and behavioral bases of their people.

—Ontario Court of Appeal

dren.

The government had originally succeeded in having the claims thrown out by a lower-court judge, who agreed that it was "plain and obvious" that the government owed no fiduciary duty to individuals who didn't exist at the time.

The appeals court considered that argument and then ruled otherwise. Legal observers all expect the Crown will appeal the decision to the Supreme Court of Canada.

"The Crown submits that the law has always distinguished between an unborn child and a child after birth," Labrosse wrote. "It is the Crown's position that the secondary plaintiffs are asking the court to ignore this distinction and to take a further step in recognizing a duty of care owed to future generations of children not yet conceived."

The appeal court took note of a Supreme Court of Canada decision that the court must look es-

pecially closely at cases involving the Crown's relationship with Aboriginal peoples.

"[It] is a very dynamic area of Canadian law. The nature and extent of the particular obligations that may arise out of this relationship are matters that remain largely unsettled in the jurisprudence," the court wrote.

The Crown tried to persuade the court that the claims by descendants of survivors were not fiduciary in nature. The court rejected that argument.

"We do not agree with the Crown's contention that the pleading discloses none of the essential ingredients necessary to found a fiduciary relationship because the claims for breach of fiduciary duty are in effect nothing more than individual claims based on family relationships and not claims as Aboriginal people," the judge wrote.

(see Fiduciary page 17.)



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
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[national news]
**Self-government
 seen in land act**

By Paul Barnsley
 Windspeaker Staff Writer

GATINEAU, Que.

Chiefs and technicians marked the addition of another 17 First Nations to the 14 already participating in the First Nations Land Management Act [FNLMA] with a press conference on March 31. The main point that media were meant to take away from the discussion is that even in this one small area of governance, a lot of learning and institution-building is required before First Nations can assume a role previously performed by the federal government.

The fact that this land management regime allows First Nations to go places where the Indian Act never allowed them to go adds to the difficulty of the task.

Westbank First Nation (British Columbia) Chief Robert Louie, who is also chair of the federal government's Lands Advisory Board, said all the work is worth it in the end.

"The whole process is meant to be one of decision-making. That's a fundamental concept, because it means that the First Nation is going to be empowered with law-making power—that's clearly recognized in the process—to manage its own lands and its resources. It means that the minister of Indian Affairs and department of Indian Affairs' officials will no longer be making decisions on behalf of the First Nations who have got land codes. It provides an opportunity for the community to do what it thinks is best," he said. "This is the future. It gives the First Nation who wishes to participate the option to manage its own lands and its own affairs."

Recent additions of First Nations participating are: from British Columbia, Beecher Bay, Tsawout, Songhees, Pavilion, Burrard, Sliammon, Kitselas, and Skeetchesn; from Saskatchewan, Kinistin, and Whitecap Dakota Sioux; from Ontario, Garden River, Mississauga, Whitefish Lake, Dokis, Kettle and Stony Point, and Moose Deer Point; and from New Brunswick, Kingsclear.

They join Westbank, Musqueam, Fort George (also known as Lheit-Lit'en and Lheidli T'enneh), Anderson Lake (also known as N'Quatqua) and Squamish in B.C.; Siksika Nation in southern Alberta; John Smith (also known as Muskoday) and Cowessess in Saskatchewan; The Pas (also known as Opaskwayak Cree) in Manitoba; Nipissing Band of Ojibways (also known as Nipissing), Scugog (also known as Mississaugas of

Scugog Island), Chippewas of Rama (also known as Chippewas of Mnjikaning), Chippewas of Georgina Island in Ontario; and Saint Mary's in New Brunswick.

Recent amendments to the Act allow more bands to join or start the preparation of a land code so they can put themselves in a position to join.

Indian Affairs Minister Robert Nault was clearly pleased to see the rise in the number of participating First Nations.

"By signing the framework agreement on First Nations land management—and being added to the schedule of the First Nations Land Management Act, which put into effect the framework agreement—these communities are re-establishing their authority to manage their lands and resources for the benefit of all members of their communities," he said.

The First Nations involved have the opportunity to 'opt out' of about 30 sections of the Indian Act, Nault said, and will be able to develop land codes, regulate zoning, and implement environmental laws and policies.

"Also, revenues generated by on-reserve resources—such as forests or leasing—now will flow directly to these First Nations and will no longer be held in trust by the government of Canada."

The minister said the land management initiative "clarifies the legal status of bands and band councils, granting First Nations the right to pass and enforce certain laws, and to negotiate binding agreements."

More than 50 First Nations have passed resolutions indicating their interest to sign the agreement. Louie said 36 bands are currently in the process.

Aside from allowing the bands to increase the scope of their governance powers, the Act also has the potential to allow the federal government to address an embarrassing shortcoming of the Indian Act.

"The land management initiative enables First Nations to address the controversial issue of matrimonial property rights. Until now, the legal title to an on-reserve matrimonial home has been unclear," the minister said. "As a result, marriage breakdowns have often led to unnecessary hardship, particularly for children. For the first time in history, First Nations can acquire the right to address this situation according to the wishes of their communities."

(see Land page 18.)

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 of Windspeaker is May 15, 2003**
 ...see page 3 for details

Consent form causes concern

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

First Nations people who access Health Canada's Non-Insured Health Branch (NIHB) services must sign consent forms so that their private information can be used by the government. The deadline for signing is Sept. 1, and if people don't meet that deadline they will be forced to pay cash, up-front, for medical services.

NIHB pays for medical care given to status Indian clients if it isn't covered by other programs. Elaine Johnson, the Assembly of First Nations' health director, says the government's form is a blanket consent form that she's afraid could allow the government to collect data that might be used to undermine Native entitlements.

Leslie MacLean, the director general of the NIHB, says that's just not the way it is.

"There are professional ethics on how you do research. One of the things that's clear about how you do research is that you don't do research on people without having their permission," MacLean said. "So one of the things that we're looking at clarifying right now with First Nations and Inuit people is just that. This data is not being collected for research purposes. This data is being collected to help us pay the bills, to help us examine how benefit areas are being used to make sure we're predicting trends accurately, and to share information on a very limited basis with health care professionals to help protect people's safety."

She emphasized that any decision to collect information on First Nations clients above and beyond those uses would require another, more specific consent form.

Johnson said First Nations people have heard those kinds of as-

"People are mistrustful of what this information is being collected for and I think that's the bottom line. Health Canada has not been able to articulate once they get this information, what are they going to do with it? Who has access to it? Who are they going to share that information with?"

—Elaine Johnson

surances before.

"People are mistrustful of what this information is being collected for and I think that's the bottom line. Health Canada has not been able to articulate once they get this information, what are they going to do with it? Who has access to it? Who are they going to share that information with? Are there First Nations that are involved in that process so they can monitor to make sure Health Canada's accountable for what they say they're going to do?" she asked. "They say, 'Oh well, you're protected by legislation.' But you and I know what legislation can and cannot do."

Johnson said some Native people see signs of a hidden agenda.

"That's what a lot of people are suspecting. That there's something else, a hidden agenda, here. But [the government officials] say that there's not. They say that their ultimate goal is to protect the client. But they need to be more up-front. I'm a nurse and I've said this to them as well. I said, 'You've come up with this deadline of Sept. 1. My bottom line as a nurse is there are people who have very grave concerns about this consent. Come Sept. 1, they are not going to sign this consent. And then what are you going to do? You're going to have people who

are not going to have the service and then you're going to have big problems. Because it's a bread and butter issue. It's life and death issues we're talking about."

There's an Assembly of First Nations resolution to oppose the consent form and develop a strategy to fight it that will be presented to the chiefs during their confederacy in Vancouver in May.

Johnson said Health Canada is quoted in information that the reason they're pushing the consent form is because of the Personal Information Protection and Electronic Documents Act legislation, which has to do with privacy protection for electronic records.

Another reason the form has been developed, it's been said, is because some Native people were using the current system to access prescription drugs to overdose, or feed their addictions.

The auditor general and the public accounts committee have both pressured Health Canada to do something about First Nations abuse of prescription drugs.

MacLean said her agency is just playing catch-up, that modern technology requires new legislation to protect the public from having private information used for illicit purposes—inside or outside government.

(see Benefits page 25.)



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When

Naked Native people. You really see a lot of them. Especially at this time of year. I'm talking about their representation in television, theatre or print. And more so, its Native men that are remarkably absent from bars to the world.

I mention this because a time back I was writing a play titled alterNATIVES. During the creation of that play, my girlfriend at the time was complaining about how the media was flaunting naked or near-naked women at every possible chance. But seldom men. And when they were, it was even more so that anything remotely interesting of the man was ever said. It was only hinted at. Ugly women where you couldn't see a rock without hitting a boob or a feminine behind.

It wasn't that she wanted a lot of naked men, it was about the disproportional representation of nudity. It was a political statement, she said. Yeah,

But always being respectful of her concerns, I attempted my little bit to rectify that issue in my own little alterNATIVES now beginning.

Double

"History: Blend of both and selected facts alterable for political purposes. History is arguably second best to economics as evidence of academic corruption."

—found on a Web double

We're constantly assaulted with the "news." It doesn't matter whether you buy it at the stand or have it delivered to your local loudmouth, there's a much difference between the two except you pay for one and shut up the other.

These days, with war in the Middle East, the news is full of words and phrases that bore the professional journalist and common gossip repeat without thought.

Before y

Dear Tuma:

I am a status Indian working in a Native political organization. Our head office is located in a reserve, but we also have a branch office where I work. Our wages are garnished by debt.

Working for the Credit

Dear Working:

I am assuming that you are being paid from the head office which is located on reserve. Section 89 of the Indian Act provides protection against garnishment of your wages from non-Native creditors. Personal income of an Indian is deemed to be personal property and is not to be garnished by creditors. Laws regarding garnishment apply to off-reserve property. Now there are other con-

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[strictly speaking]

When did you last see a naked Indian?

Naked Native people. You don't really see a lot of them. Especially at this time of year. I'm talking about their representation in television, theatre or print. And even more so, its Native men that are remarkably absent from baring all to the world.

I mention this because some time back I was writing a play titled alterNATIVES. During the creation of that play, my girlfriend at the time was complaining about how the media was always flaunting naked or near naked women at every possible chance. But seldom men. And when they were, it was even more seldom that anything remotely interesting of the man was ever shown. It was only hinted at. Unlike women where you couldn't throw a rock without hitting a boob or a feminine behind.

It wasn't that she wanted to see a lot of naked men, it was more about the disproportional delineation of nudity. It was a political statement, she said. Yeah, right.

But always being respectful of her concerns, I attempted to do my little bit to rectify that little issue in my own little way. alterNATIVES now begins with



Drew Hayden Taylor

a naked, good-looking young Native man cartwheeling into the scene from the bedroom.

Unfortunately my feminist-supportive intentions were thwarted from an unexpected source. The actors. In the two production of that play to date, both actors, good looking young men with hopefully nothing to be embarrassed about, refused the appropriate entrance. Instead, they did the cartwheel in their underwear. They said my play was supposed to be a drama, not a comedy.

This started me thinking that maybe there is a logical reason why there is such a limited amount of Aboriginal male skin out there. A year or two later, a play was produced in Toronto that called for all six of its actors (three male, three female) to be naked. One of the cast members was a Native

man. And several weeks into the rehearsal he confessed to the director and the rest of the cast that he couldn't bring himself to do the nude scenes. He offered to pull out of the show, but with some encouragement and creative blocking from the cast and director, he stayed in the show and maintained his modesty. But the odd thing about the show was that everybody else at various times, separately and together, were exceedingly naked, except, noticeably, him. So it made him stand out even more... so to speak.

Could it be that Native men are more shy than Native women? The only possible contradiction I can think of is Gary Farmer, Cayuga actor and media mogul. The exception to the rule perhaps? This man has appeared na-

ked on stage and screen more times than I have at home. Anybody who's seen Pow Wow Highway or Dead Man are very familiar with his cinematic backside. Add to that the various productions of Tomson Highway's play Drylips Oughta Move To Kapuskasing where he appears on stage wearing nothing but a frying pan.

The reason this has all been on my mind recently is a new documentary I've been researching lately. Its focus is Native erotica, or more specifically, the reclaiming of Native sexuality. One of the avenues I wanted to explore dealt with storytelling and how many traditional stories were very bawdy and unabashedly sexual in nature. I wanted to juxtapose this with how Native people today are manifesting their contemporary sexuality. One such way that was suggested was a photo shoot.

I found one Native photographer who had always wanted to shoot a nude photography session for artistic reasons, and he made me a deal. Because he was a happily married, middle-aged man with a young daughter, he didn't feel comfortable going up to

beautiful young Native girls and asking them to pose naked for him. Instead he wanted me to do it.

"Fine" I said, "I'll be the dirty old man."

I too was nervous about being in such a position but I felt it was integral to the point in the documentary. That being said, it was the easiest thing I have ever done.

I casually mentioned my dilemma to a few people and since then, without even trying, I have personally received three or four offers from women more than interested in participating in the shoot. One very reputable and intelligent volunteer (in a bar) added "and I'm sure my younger sister would be interested."

What does this all mean in the larger picture?

I don't know. Most Native male actors and performers are afraid to take their clothes off on stage... except Gary Farmer. And Native women have far less of a problem with it.

To tell you the truth, I wouldn't do the cartwheel in my own play, but then again, I just don't want to embarrass all the other men.

Doublespeak: Recognize it when you hear it

"History: Blend of both myth and selected facts alterable for political purposes. History is arguably second best to economics as evidence of academic corruption.

—found on a Web site on doublespeak

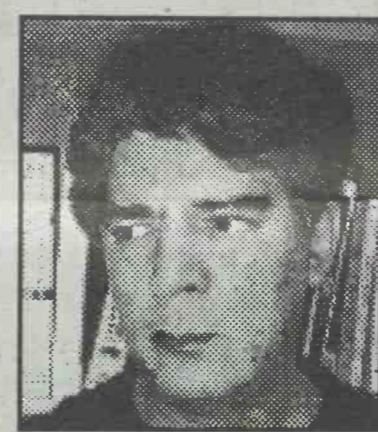
We're constantly assaulted by the "news." It doesn't matter whether you buy it at the newsstand or have it delivered by the local loudmouth, there's not much difference between the two except you pay for one and can't shut up the other.

These days, with war in the Middle East, the news is full of words and phrases that both the professional journalist and the common gossip repeat almost without thought.

"Collateral damage," for example, means killing ordinary people, not enemy soldiers. "Neutralize" means kill. "Regime" is evil but "government" is good. On the one hand, you have the "North Korean regime," part the "axis of evil," but the "South Korean government," on the other.

What are "weapons of mass destruction?" Nuclear bombs? Nerve gas? A hail of bombs that destroys military targets, but also nearby homes with lots of "collateral damage?"

In South Africa, we ran into the "Instability Units," armored police squads that entered Black townships about the same time that a lot of Blacks died. Journalists there used the term constantly, offering the public the official ex-



MEDIUM RARE
Dan David

planation that these squads were sent in to quell riots. Suspicious, we asked: "Aren't these squads creating the instability in the first place?" We confirmed later that, of course, they were.

I'm particularly fond of the term "constructive destruction," coined by a right-wing think-tank (consultants) in the U.S. to describe the invasion of another country, replacing the existing "regime" with a new

"government" they like, can work with, control.

Where does this language come from? These are examples of doublespeak—"language deliberately constructed to disguise its actual meaning, usually from governmental, military, or corporate institutions," according to one dictionary definition. They're words and phrases that avoid the truth, hide meaning, or are de-

liberate lies.

We all fall victim to the unquestioning use of terms that are created by someone, somewhere, to create an impression of something that means something else. They're used to manipulate. Once out there, these terms mutate like a virus, spreading, changing the way we see the world around us.

Why bring this up? Well, let's look at the language being used in the coverage of Indigenous affairs here at home.

Minister of Indian Affairs Robert Nault says he's "fine-tuning" the Indian Act with his governance package, "modernizing" it, making the system "more accountable." What does this mean?

(see Amendments page 18.)

Before you say 'hands off', a word about garnishment

Dear Tuma:

I am a status Indian working for a Native political organization. Our head office is located on reserve, but we also have a branch off reserve where I work. Can my wages be garnished by debtors?

Working for the Credit Bureau



PRO BONO
Tuma Young

Dear Working:

I am assuming that you are being paid from the head office, which is located on reserve. Section 89 of the Indian Act does provide protection against garnishment of your wages by non-Native creditors. Personal income of an Indian is deemed to be personal property and may not be garnished by creditors. Laws regarding garnishment only apply to off-reserve property.

Now there are other considera-

tions to think about before you go tell your creditors they cannot touch your money.

First is that section 89 does not apply between First Nation folks. So, if you owe another First Nation person, that person can garnish your wages. This also applies to bands. A band can sue and garnish the wages of its members.

The other consideration is that you can still be sued and a judgment recorded with the Sheriff.

The creditor may not be able to garnish your wages on reserve, but anything off reserve is up for grabs. If you have a bank account off reserve they may be able to seize whatever is in the account. Plus any judgments may be recorded on your credit record, thus making it harder to borrow money in the future.

Dear Tuma:

I heard that retailers on reserve

now have to pay the HST (note: the HST is the harmonized sales tax in Atlantic Canada—in other provinces it is the GST, plus any provincial sales taxes) because of a new court case. Is this true?

Afraid of the Tax Man

Dear Afraid:

The court case that you are referring to is called R v. Pictou et al. The appellants were a group of Mi'kmaq retailers who operated gas and convenience retail stores. The store owners argued that they were not obliged to collect the GST from non-Native customers because of Mi'kmaq treaties. They lost at the lower court and appealed to the Federal court of appeal.

The appellants argued four points: a) the trade clause in the treaties preventing the government

from obliging the Mi'kmaq to collect and remit the GST, b) that Parliament cannot pass laws to oblige Mi'kmaq to collect the tax, c) that the GST was a tax imposed on the retailers and d) that section 89 of the Indian Act prevented the enforcement of collecting un-remitted GST. They lost on the first three and, on the last, the court said that it was premature because this was not a collection action.

What does this mean? It means that this case, along with similar cases in Ontario and Saskatchewan, will likely end up at the Supreme Court of Canada. Meanwhile, retailers should keep accurate records of sales to non-Natives and be prepared to remit the HST to Canadian Customs and Revenue Agency.

(see Keep page 20.)

[strictly speaking]

Most Aborigines are lactose intolerant

Millions of North Americans have lactose intolerance. Normally, the sugar lactose, which is found in most dairy products that you eat, needs to be broken down in the body by an enzyme called lactase which is produced in the small gut. People with lactose intolerance don't have enough lactase to do the job.

Bloating and gas

The most common symptoms of lactose intolerance are bloating, passing gas, nausea, diarrhea, and stomach cramps or pain. Each person may experience different severity of symptoms depending on how much lactose is eaten and how sensitive they are to the sugar. Usually symptoms occur from 30 minutes to a few hours after eating dairy or other foods that contain lactose.

Who gets it?

Lactose intolerance occurs in over 80 per cent of Aboriginal people. It also occurs in over 90 per cent of Asian populations, 60 to 80 per cent of African Ameri-

cans, and in 50 to 80 per cent of Latin Americans. White people of European background are less likely to have lactose intolerance.

You can also develop lactose intolerance after you have had an infection of the bowels such as the stomach flu. Likewise, surgeries on the bowel and certain medications can also cause short-term lactose intolerance.

When do you get it?

It is rare for a newborn baby to have lactose intolerance. It usually develops over time. After the age of two, the body naturally slows down the production of lactase. Lactose intolerance symptoms can start as early as age two, but may not appear until adulthood.

Testing

Several tests can be done to confirm your shortage of lactase. The lactose tolerance test is done by drinking a liquid that contains lactose after you have fasted overnight. Blood tests are done afterwards to see if you can digest the lactose protein.



MEDICINE BUNDLE

Dr. Gilles Pinette

A hydrogen breath test can be done by giving the person a lactose drink and then testing their breath several times afterwards to see how much hydrogen gas is present. Normally, you have very little hydrogen in your breath, but if you have lactose intolerance and cannot break down the lactose sugar, the sugar eventually gets eaten up by bacteria in the colon. The bacteria produce many gases including hydrogen, which can be measured in your breath.

Young children are not tested by the lactose intolerance or hydrogen breath tests. Instead, a stool acidity test is done. If lactose is not digested by the body,

the bacteria in the colon will also produce lactic acid that can be found in the stool.

Treatment

There is no cure, however all the symptoms can be controlled through diet. Some people will need to avoid all lactose-containing products while others will be able to handle some lactose products such as cheese or ice cream depending on the severity of their symptoms. A pill (or liquid) with the lactase enzyme (e.g., Lactaid) can be taken whenever a lactose-containing food is eaten. The lactase pill will breakdown the sugar and allow a lactose-intolerant person to enjoy dairy products.

Dairy is a major source of calcium and is important for bone growth and strength. Calcium intake is important for growing children and pregnant women.

Post-menopausal women and people on long-term steroids may need calcium to treat osteoporosis. If dairy cannot be tolerated (because of lactose intolerance), it is important to eat other foods that are high in calcium. Broccoli, figs, tofu, salmon and sardine with the bones, and various lentil beans are good calcium sources.

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 host of APTN's Medicine Chest. Contact Dr. Pinette at pinette@shaw.ca

Make your first and lasting impression

The promotional kit or press kit is an artist's primary marketing tool geared to solicit interest from potential presenters and the media.

An effective promo kit should be visually appealing and include a biography, a photo, a CD, press clippings, and a business card. A discography/videography and a quote sheet of excerpt statements from other artists, promoters or media are optional and complement the package.

The one-page biography is a brief description of the artist's musical background, the style of music, special performances and awards, most recent recording and past performances at notable venues or music festivals.

It is crucial that a biography be well written as it serves to engage the reader's interest in hiring the



MUSIC BIZ 101

Ann Brascoupe

artist or getting media attention. A music publicist will realistically portray your music without going overboard with adjectives. Too much hyperbole is risky.

You don't have a second chance to make a first impression and your photo is the most single important visual impression that you can make. The standard is 8 x 10 black and white photo that will inspire interest in your act or music. To hire a professional specializing in photographing per-

forming artists is worth the investment and the photo's quality will be reproducible for print. Remember the photographer has a copyright on his work and a release form for its use must be secured prior to reproduction. Promotional use of photos includes publicity materials, posters and EPKs (electronic press kits). The photo cannot be used for merchandising or CD covers unless that use has been agreed to in advance and in writing.

Photo sessions can run about \$300 per sitting, not including photographic printing. The photographer keeps the negatives and anytime you need extra copies, you make your order. Professional photographer's fees sometime include the services of a make-up artist and hairstylist. It is wise to send your CD to the photographer in advance of your session so that he or she can get a sense of the kind of photo session that will truly capture your personality and music.

You can also bring in other artists' promotional material for ideas. (Photo sessions are not easy, believe me. Just try smiling for five minutes straight and looking natural. Soon your cheek muscles feel stiff and a fake smile emerges and the camera picks up everything. One way to relax your

cheeks and mouth is to blow out air with your lips loosely closed. You might also want to bring your favourite music to listen to during the session.)

The promotional CD can be a selection of three to five songs with the strongest first. Too often, presenters and media do not have the time to listen to each song. You're lucky if you have ten seconds to capture their interest. Otherwise, in the garbage it goes. Music programmers have been known to develop their throws from their desk to the other side of the room into the garbage can.

Press clippings should be selectively inserted behind your biography, discography and quote sheet. A selection of the best CD reviews and interviews with three to five being the norm.

(see Promotional page 28.)

When the Inuit became just another tribe

On April 5, 1939, the Supreme Court of Canada issued a decision that stands out as one of the most memorable strokes of pen in Inuit history. The question that the court considered was:

Does the term "Indians", as used in head 24 of section 91 of the British North America Act, 1867, include Eskimo inhabitants of the province of Quebec? The Supreme Court's answer was Yes.

"Eskimo inhabitants of the province of Quebec are "Indians" within the contemplation of head no. 24..." and so on and so forth...

The decision's 21 pages are a showcase of the sophisticated ignorance that existed in Canada's establishment on identification of different Indigenous collectives. The dense-mindedness in this decision can serve as a how-to guide on creating legal fiction

with immense consequences.

How this question landed in the chambers of the Supreme Court was a Keystone Kops comedy in governing. The Hudson's Bay Company had owned vast tracts of land, called Rupertsland, by royal charter since 1670. It had transferred its property to the newly-formed Dominion of Canada in 1870, but the Company was still the only entity, even in the 1930s, in the absence of government of any sort in the vast Ungava Peninsula which "possessed considerable powers of government and administration."

During times of scarcity and hunger in the 1930s, the HBC had extended welfare credit to Inuit in what was now Arctic Quebec, thereby serving a government function. With knowledge of which jurisdiction had been endowed with the latest ter-



NASIVVIK

Zebedee Nungak

ritorial annex in 1912, the Company sent an invoice to the government of Quebec for what it had spent for these purposes. Upon receipt of the invoice, the Quebec government refused to pay, citing a section of the British North America Act of 1867, Section 91 (24), which placed "Indians and Lands Reserved for Indians" under Federal jurisdiction.

Quebec's point to the federal authority was, "These are your Eskimos! You pay!" For its part,

the federal position was, "We gave you the territory back in 1912 lock, stock, and Eskimos! You pay!" So, over the question, "Whose Eskimos are these?", this case got launched before the highest court in 1936.

Of course, the Inuit themselves were never told, informed, or asked about the whole affair. Colonial rule, in its arrogant self-confidence, would determine in which legal square to place these Esquimaux.

The existence of the resulting

court decision of 1939 would not become known by Inuit in Quebec for more than three decades. Their very place in the country's legal structure was the central questions in the case, but it turned out that there was never any reason to celebrate this decision.

Who could write a better script than this? The government of Quebec triggers the case against the federal government after refusing to pay an invoice from the Hudson's Bay Company for welfare it extended to Inuit. Furthermore, Quebec formally pleads that a segment of its citizenry, occupying the top third of the province's land mass, is none of its business! Quebec goes to the Supreme Court, and wins, having these Eskimos declared federal responsibility!

(see Court page 20.)

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Bears paw

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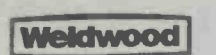
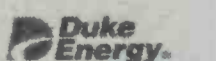
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ession

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Promotional page 28.)

tribe

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Correction

In the February 2003 issue of *Windspeaker* in a story titled Population boom for Métis that was based on Statistics Canada's recently released 2001 Census, we quoted Andy Siggner, a senior advisor on Aboriginal Statistics. In discussing the number of people enumerated on reserve, we quoted him as saying Stats Canada "maybe missed 144,000" Aboriginal people. In fact, at the time the story appeared, Siggner told us that a final estimate of the missed population had not yet been completed. Updated information from Statistics Canada now reveals that the missed population on the 30 Indian reserves that did not participate in or were incompletely enumerated by the 2001 Census is estimated at about 30,000 Aboriginal people. We apologize for any confusion our reporting may have caused.

Fiduciary exists for the children

(Continued from page 12.)

"As noted earlier, however, the existence of a fiduciary relationship, in and of itself, does not suffice. There must be a particular context that could give rise to the imposition of a fiduciary obligation. In this respect, we agree with the motions judge's conclusion that, with the implementation of the 'residential school policy,' the federal Crown 'assumed a duty to act in a fiduciary capacity with respect to the education of Aboriginal peoples.' However, in the factual context of this case, we do not agree with his further conclusion that it is plain and obvious that the fiduciary duty did not extend to the secondary plaintiffs simply on the basis that they were not yet in existence at the time. This ignores the essence of the secondary plaintiffs' claim. They allege that the very purpose of the Crown's assumption of control over the primary plaintiffs was to strip the Indian children of their culture and identity, thereby removing, as and when they became adults, their ability 'to pass on to succeeding generations the spiritual, cultural and behavioral bases of their people.' Hence, the secondary plaintiffs claim that they were specifically targeted by the gov-

ernmental policy. They further allege that they were profoundly and adversely affected as a result."

Darcy Merkur, a lawyer with the Toronto law firm Thompson Rogers, works on the national class action lawsuit filed by residential school survivors. He said the decision is welcome news for his clients.

"Ontario's highest court, the Ontario Court of Appeal, has decided that children of residential school survivors may proceed with lawsuits against the government of Canada. Thousands of residential school survivors have sued the government of Canada alleging that they were abused at residential schools. Now children of residential schools who believe that their life has been impacted by their parents' experience at residential school are free to sue as well," he said. "The decision will help the national class action being advanced by a group of law firms. The national class action is on behalf of residential school survivors and their family members and alleges that the government of Canada is responsible for the cultural, emotional, physical and sexual abuse that occurred at the residential schools, including the intergenerational impacts of that experience."

West Nile prevention

(Continued from page 8.)

"We're working with Health Canada, the environmental health office, very closely on this. All the components that will be concerned in our community, like probably health, health services staff and the environmental staff, are all working together in a collaborative effort to reduce the reproduction," Ruby Jacobs said.

As for chemical means of controlling mosquito populations, such as larviciding, which targets mosquito breeding sites, and adulticiding, which involves spraying or fogging insecticide to kill flying adult mosquitoes, those options are being looked at by a consultation advisory group working with the environmental health office.

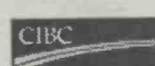
Insecticides have never been used by the community in the past, Jacobs said.

"When you spray or use any kind of those insecticides or things, you have to watch out what it does to

the full ecosystem. So there's concerns for unforeseen impacts and problems arising as a result of using a chemical. So all of those are, those are under review. But we're working on the education and awareness component, and the personal component about what you can do yourself to prevent it."

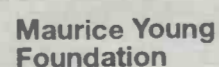
Health Canada will be working to educate people about what they can as individuals do reduce to their risk of becoming infected. They will also be providing the most up-to-date information about the virus and surveillance results on the Health Canada Web site, at <http://hc-sc.gc.ca>.

Health Canada will be coordinating nation-wide surveillance of the virus, which will involve testing of dead birds—especially members of the crow family—suspected of being infected, as well as monitoring mosquito populations, and infection in horses and in humans. (see Other page 24.)

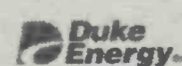


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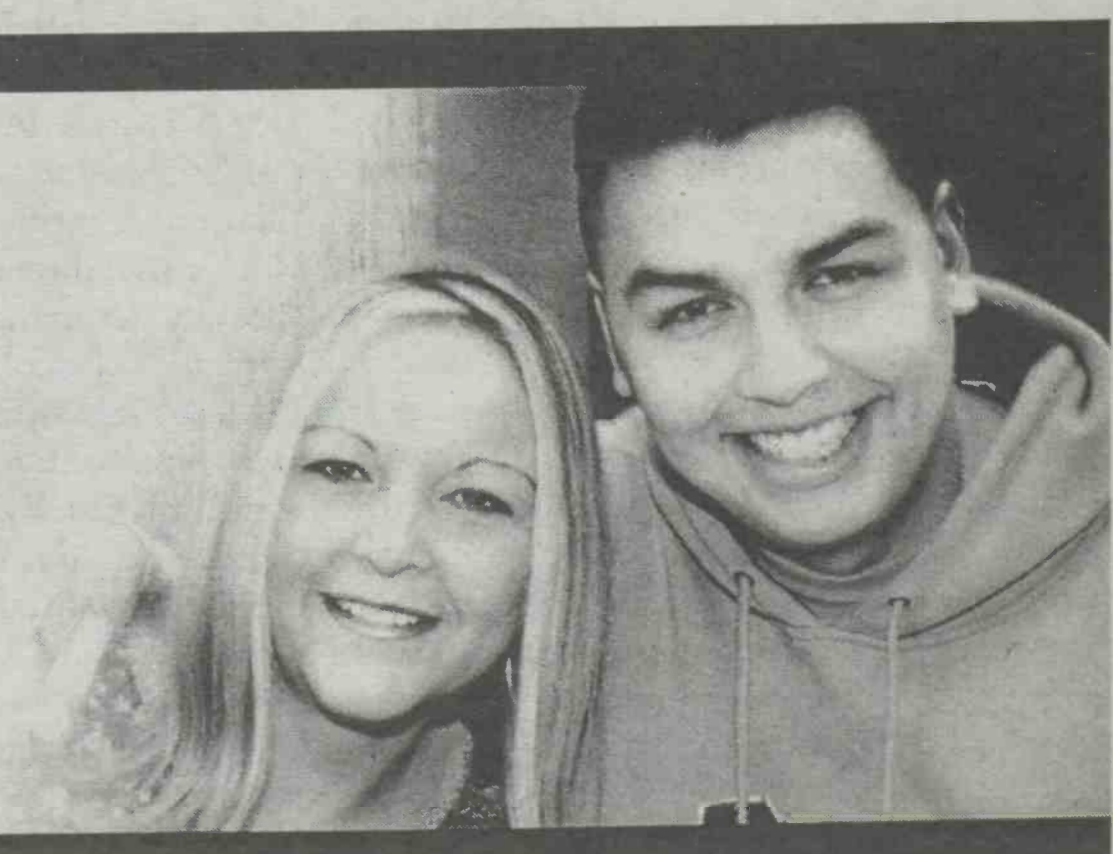


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Land management act to address property rights

(Continued from page 13.)

Robert Nault said Louie and Muskoday Chief Austin Bear were "the two chiefs who are the most responsible for the agreement."

Bear said local control of land management will be much more efficient.

"Business opportunities won't wait for Indian Affairs and Indian Act processes. The decision is made in the community by the

powers granted to council by the people in their land code and we can make decisions in a timely fashion and in appropriate time and eliminate, as in the past, possibilities for missed opportunities," he said. "I think First Nations all across the country can share stories and incidents where there were missed opportunities because of the procedures and processes of Indian Affairs under the Indian Act."

Louie said the act gives First Nations the authority to protect the environment.

"A First Nation can develop its own environmental laws," he said. "There's also something that's being worked on right now and is near conclusion and that's the harmonization of the environmental laws between the First Nation and Canada and the various provinces in which the First Nations are located. All met to address the environmental issues to ensure that there's environmental soundness."

The original framework agreement was signed on Feb. 12, 1996. It allows participating First Nations to develop their own land use codes. The federal government insisted that the codes must be ratified by both on and off-reserve membership.

Bear emphasized that this is not simply another government policy.

"The framework agreement is government-to-government. The First Nations that are signatory to the framework agreement, we enter into that agreement with

Canada on a government-to-government relationship. It's not a policy of government," he said.

But the land is still considered Crown land, Louie admitted. And oil and gas and offshore resource matters are not included in the agreement.

"No, it won't go into the ocean and it won't cover oil and gas," he explained. "There are several things that are excluded from the land code and this whole land management process that we're currently embarking upon. Oil and gas is certainly one of the areas. Atomic energy is another area. The migratory birds, because of the treaty with the United States and Canada, and fisheries, is another area that has been excluded, along with the Species at Risk Act."

Nipissing First Nation Chief Margaret Penasse-Mayer said the process will make it easier for a First Nation to improve basic community infrastructures, such as sewer and water systems.

"The land management will produce a master plan for the community in terms of all the

different areas that need to be developed," she said.

Windspeaker asked if INAC had retained the last word in the event of disputes.

An INAC official said there were arbitration processes included in the framework agreement, but it would not be the department that would referee disputes.

"When it comes to land management, we're out of the picture," he said.

Louie said the authority First Nations wield under the Act is greater than any municipal power.

"Once a First Nation approves its own land code, it has a process to pass its own laws. Here we're talking about powers that currently exist with the federal government and what the First Nations are doing by passing a land code are saying the powers are now going to rest with that individual First Nation community. It's law-making capacity and powers that are approved by its own community that goes far beyond the powers that might be referred to... local governments," he said.

Amendments

(Continued from page 15.)

Why not just say the First Nations governance act is an amendment to the Indian Act? Because if Bob Nault tried to amend the Indian Act unilaterally, without the approval of the people affected, there'd be political hell to pay. If, however, he draped the Bill in a flower-print dress and called it "Granny," some people might actually fall for it.

Some of his proposed Indian Act amendments are long overdue: protection of individual rights under the Charter of Rights; public meetings where people can review the band's spending. That's fine for many chiefs.

But this FNGA does much more. It creates a box, imposes a model of "self-government" that is created by federal bureaucrats, not Indigenous peoples. This in turn will limit the development of forms of Indigenous government that might be created or resurrected by the Indigenous nations themselves.

Why hasn't the AFN been more effective in opposing this? My theory is that many chiefs are victims of self-delusion, their own double-speak. In the 1980s, they created the term "First Nation" to advance the notion that they were more than mere band councils.

They wanted to create the impression that they were "founding peoples" in Confederation. Use of the term served its purpose in terms of PR spin, but many chiefs began to believe their own myth and think of themselves as "nations" in the international context. They are not.

A "First Nation" is the creation of the Indian Act, plain and simple. They are band councils that apply the Indian Act locally. Canada shoved aside existing Indigenous governments when it imposed the Indian Act upon Indigenous peoples, sometimes by force. Some argue that band councils are little more than glorified Indian agents, or agencies.

The result has been a misreading of the power structure. That would be comical if it weren't so tragic. Chiefs at various gatherings demand that the Minister of Indian Affairs show up to explain himself as though he were a wayward employee. They issue "pink slips" to the minister as though they could fire him. They can't. Nault is the employer. Nothing illustrates this more clearly than his disdain for the chiefs and their views.

When Nault speaks about accountability, he gives the impression that with the FNGA the band councils will be more accountable to the people. There's some of that, but by and large with these changes the band councils will be more accountable to Nault, because the ultimate power has and always will remain with the minister. The FNGA won't change that, and no fancy, double talk will make it any different.

So, when Nault talks about "fine-tuning" the Indian Act, don't be fooled into believing there is just some well-meaning tinkering going on. What he is doing is strengthening a system of internal colonialism.

He should have the guts to speak plainly and say so.



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PAR CO

By Cheryl Petten
Windspeaker Staff Writer

TORO

After three years of operation the Progressive Aboriginal Relations (PAR) program continues to broaden its membership as more and more companies that want to establish good relationships with the Aboriginal community join the program.

Now, there are 20 companies involved, which provides member businesses with a framework within which they can set goals for improving relations with the Aboriginal community while giving them the tool to gauge their success.

The program helps member companies assess their efforts in four areas—employment, business development, individual capacity development and community relations. Members come into the program at a commitment level, and completing the assessment process, are placed at either bronze, silver or gold achievement level.

Among the companies currently involved in the program are five that have just completed within the past year. They are Comers Veco, Pitblado Barr and Solicitors, and Com Group Canada have all completed the assessment process and placed at the gold level.

In addition to adding new members, the program has seen some upward movement among its existing members. Xerox Canada, one of the companies involved in the PAR pilot project in 2000, recently moved from a bronze standing to a silver standing while Sodexo moved from a bronze level to gold. Alberta-Pacific Forest Industries, which was at the commitment level last year, has completed the assessment process and placed at the silver level.

Other PAR members include Cameco and Syncrude, while Place Louis Riel, also placed



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May 2003

PAR Special Focus

PAR continues to grow in depth and scope

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

After three years of operation, the Progressive Aboriginal Relations (PAR) program continues to broaden its membership, as more and more companies that want to establish good relationships with the Aboriginal community join the program.

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Among the companies currently involved in the program are five that have just come on board within the past year. Newcomers Veco, Pitblado Barristers and Solicitors, and Compass Group Canada have all come in at the commitment level, while Place Louis Riel All-Suite Hotel completed the assessment and placed at the gold level.

In addition to adding new members, the program has also seen some upward movement among its existing membership. Xerox Canada, one of the companies involved in the initial PAR pilot project in 2000, recently moved from a bronze standing to a silver standing, while Sodexho moved from bronze level to gold. And Alberta-Pacific Forest Industries, which was at the commitment level last year, has completed the assessment process and placed at the silver level.

Other PAR members include Cameco and Syncrude, who like Place Louis Riel, also placed at



Ron Jamieson, the co-chair of the Canadian Council of Aboriginal Business (CCAB), presents Marina Smith-Kulba, the general manager of Place Louis Riel, with an acknowledgement of the hotel's gold level achievement in the Progressive Aboriginal Relations (PAR) program. Celebrations took place in Toronto on Feb. 18 at CCAB's Circle for 2015 annual gala dinner.



(From left to right) Ron Jamieson of BMO and CCAB co-chair, Eric Newell, Syncrude chairman, Garry Knox, Sodexho president, and Marie Delorme of Imagination Cards and CCAB co-chair honor Sodexho's gold level achievement at the Feb. 18 Circle of 2015 gala dinner.

For more information on PAR, visit the CCAB Web site at www.ccab.com, or go to www.aboriginalbiz.com.

the gold level with their first assessment application. Donna Cona sits at the silver level. Casino Rama, BP, Piruqsijit Ltd. and Pharmacia, E-Tronics Inc., Domtar, Canada Post, Junior Achievement Canada and Scotiabank are all at the commitment level.

Jocelyne Soulodre is president and CEO of the Canadian Council of Aboriginal Business, which co-ordinates the PAR program. Seeing the growth the program has achieved since its inception is "really gratifying," she said.

She is also encouraged by the growing diversity of the companies getting involved in PAR. In the past year, the program has welcomed its first law firm, and its first hotel.

"I am really happy about the diverse number of companies that are in the program in terms of the industry sectors that they're from. Because when we designed the program, we did the best we could, but we wanted it to be applicable to both small and large companies, companies that essentially operate in a pretty limited geographic sphere, as well as com-

panies that were across Canada. And we also tried to make it suitable to Native and non-Native companies. So I think if you look at the mix we've got now, it sort of shows that the program has been able, so far anyway, to conform to a large variety of companies."

While the number of non-Native companies involved in PAR currently outstrips the number of Native companies—of the current members, only Casino Rama and Donna Cona are Aboriginal owned and operated—the PAR program has more to offer Aboriginal communities than just program membership, Soulodre explained.

"It's not just that Aboriginal companies could get into PAR, but just as importantly, what we see happening is for communities to use PAR when they're negotiating with companies, to do some memorandum of understanding or letter of intent. PAR very much can be a sort of a checklist for those companies. You know, if there's a big mining company, let's say, that wants to come in and do a

project, PAR then becomes very useful for the community to say back to that company, 'All right, well, what are you going to do in terms of employment of our people? What are you going to do in terms of hiring Aboriginal suppliers and contractors?' So all of the categories that, let's say, a mainstream company would use, and answer questions to, the flipped coin of it or the mirror image is that Aboriginal communities themselves can use exactly those concepts to negotiate with the companies that want to come and do projects."

The companies that have joined the program so far, Soulodre explained, are a mix between those that have been working to create good Aboriginal relations for years, and those that are just getting started.

"I think there's both in the program. By and large the ones for which it's a pretty new kind of activity or approach, by and large those are at the commitment level. But certainly if you look at the companies that are in gold right now . . . two of them are essentially resource companies, Cameco and

Syncrude, so they're doing business sort of on Aboriginal land, by and large. Sodexho is a company. They're remote sites division has a lot of business up north again, so a lot of their potential customers or employees are Native people. And Place Louis Riel is a hotel that, for a long time now, has been positioning itself as a nice place for Aboriginal people to come and stay when they come to Winnipeg. So I think that each of them in their own ways has been working with the community for a long time. And I think doing pretty well at it," she said.

"The thing about the PAR program is that it's so generic that companies can really make it their own . . . it doesn't say this is the only way to do it, it says this is one of the ways that you should do it," Soulodre said.

"You're not comparing yourself to another company, and you're also not having to meet any sort of externally imposed restraints or targets. It's really about you deciding what you want to do in terms of your Aboriginal relations, and then working to get there."



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PAR
Special Focus

Certification process valued by participants

By Ross Kimble
Windspeaker Contributor

TORONTO

The Canadian Council for Aboriginal Business (CCAB) only began its Progressive Aboriginal Relations (PAR) program three years ago, and already it has received the praise and support of many of the country's largest companies. Each year, more and more firms are entering the program, which provides a framework and a certification process for them to assess and improve their interaction with Aboriginal peoples and communities.

Alberta-Pacific Forest Industries Inc. (Al-Pac) (silver level) and Winnipeg's Place Louis Riel All-Suite Hotel (gold level) are among the companies that have completed the PAR assessment, and their commitment to the Aboriginal community was recently recognized at the CCAB's annual dinner on Feb. 18 in Toronto.

Spokespeople for both companies expressed gratitude and pride at receiving their PAR certifications, and a wholehearted endorsement of the PAR program's ideals and stringent re-

quirements.

"It's a great process. It really helps you learn about community perceptions of your business. It shows ways that you can improve, areas that you are already doing well, and areas to focus on in the future," said Trish Ritthaler, Al-Pac's communications co-ordinator.

"There are excellent business reasons for participating in PAR. It's increasingly becoming a marketplace expectation that businesses demonstrate good corporate citizenship. However, we also feel it's just the right thing to do. If there are ways that we can improve on our relationship with Aboriginal communities, in terms of employment or economic development or training, we want to be able to do that."

Al-Pac was formed in 1989, and in 1991 the Alberta government selected its bid for forestry services over several more experienced firms. In 1993, the company completed construction of its mill north of Boyle, Alta., a state-of-the-art facility capable of producing 560,000 tonnes of pulp each year. At the time it was built, it was the largest single-line pulp mill in the world, and it still remains the largest in North

America.

With stewardship of 58,000 sq. km of forested land (an area covering roughly one-tenth of the province), Al-Pac requires a large, progressive facility. And considering that 22 Aboriginal communities fall within this area, with a combined population of approximately 23,000 people, Al-Pac also requires an excellent relationship with this community in order to succeed.

"Al-Pac has always made a commitment to involving Aboriginal people in all aspects of our business. That's a commitment we take very seriously, so we've worked hard at developing opportunities and partnerships with Aboriginal communities," said Ritthaler.

There are many examples of Al-Pac's Aboriginal commitment, in each of the four areas assessed by the PAR program—employment, business development, individual capacity development and community relations. One is the Aboriginal Workplace Capacity Expansion Program, a training initiative offered in partnership with Portage College of Lac La Biche (a community 220 km northeast of Edmonton). This program focuses

on building workplace skills, and prepares participants for future employment in industrial settings. Another example is the planning and management assistance Al-Pac provided to the Bigstone Cree Nation in establishing Bigstone Forestry Inc, a company that now employs 14, and is one of Al-Pac's most successful harvesting contractors. Yet another example is the Kakkiyaw Cultural Camp, which Al-Pac helped one of its employees to establish last year. New company employees now attend the camp as part of their training to learn about Aboriginal culture, people, and way of life.

Although the Place Louis Riel All-Suite Hotel is a very different company than Al-Pac, involved in an entirely different industry, it too has built itself on being a firm that employs, supports and caters to Aboriginal people.

"We long ago identified the growing importance of the Aboriginal economic sector," said Marina Smith-Kulba, Place Louis Riel's general manager, "therefore going through the PAR process was a natural for us. We've always taken a holistic view of our business, and we are pleased

to see that there is now a system in place to evaluate commitment levels of businesses who work with and for Aboriginal people and their communities."

The downtown Winnipeg establishment first opened in 1970 as a high-rise apartment building, but it soon changed its focus and became one of the city's largest hotels. Its 290 rooms are all suites, with full kitchen and living facilities, something that definitely appeals to the business's many loyal clients.

"Over 50 per cent of our clients are involved in Aboriginal business, or are from Aboriginal communities, so obviously that's a major focus of what we do," explained Krista Mask, the hotel's manager of marketing and sales. "They do a lot of business in the city, because it's not feasible for them to do many of their meetings, programs, education initiatives and training in their own communities."

The hotel is also a major Aboriginal employer, with a scholarship fund that encourages its employees to develop their skills within the industry. And it works in partnership with other Aboriginal businesses.

(see Gold page 4.)

Gold level

By Carmen Pauls Orthner
Windspeaker Contributor

TORONTO

Two large Canadian corporations are reaping the benefits of being good neighbors.

Both Xerox and Sodexho are giants in their fields—the former in manufacturing and distribution copier machines, the latter in the hospitality industry. Their corporate reach extends across Canada, but their newly-earned status in the Progressive Aboriginal Relations (PAR) program from the Canadian Council for Aboriginal Business can be attributed to their willingness to hand-in-hand with those to home.

Xerox Canada's commitment to working with Aboriginal people began in 1994, with the establishment of a scholarship program for Aboriginal students wanting to pursue careers in the field of information technology (IT). As a leader in that field, Xerox's parent company puts \$1 million annually into research and development, so for Canada to invest in the training of future IT workers from Canada's largest-growing

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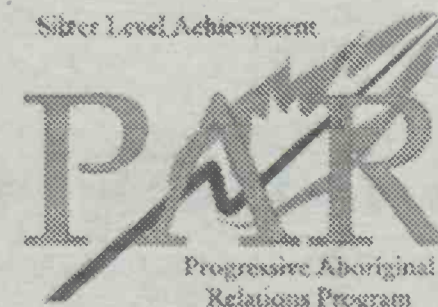
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Tom R. Maracle, National Manager, Aboriginal Community Relations
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Gold level member encourages participation

By Carmen Pauls Orthner
Windspeaker Contributor

TORONTO

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Xerox Canada's commitment to working with Aboriginal people began in 1994, with the establishment of a scholarship program for Aboriginal students wanting to pursue careers in the field of information technology (IT). As a leader in that field, Xerox's parent company puts \$1 billion annually into research and development, so for Xerox Canada to invest in the training of future IT workers from one of Canada's largest-growing popu-

lation groups seemed a natural move. However, the thinking behind it goes deeper than that.

The 1990 standoff at Oka, Que., when provincial police clashed with Mohawk protestors over plans to erect a golf course on a Mohawk burial site, came as a wake-up call to corporate Canada. Just how little they actually knew about their Aboriginal neighbors came as a shock, said Tom Maracle, Xerox's national manager of Aboriginal marketing and community relations.

"Business leaders in Canada began to say, 'OK, this is happening, and we don't know this community at all,'" said Maracle, who is of Mohawk heritage himself. "[They said] 'We've got to be able to provide some opportunities for Aboriginal businesses and Aboriginal youth.'"

When the PAR program was created in 1999, Xerox Canada was immediately intrigued. Since the creation of its IT scholarship, the company had continued to expand its involvement with Aboriginal people, sponsoring other university scholarships and bursaries, as well as events such as the Arctic Winter Games. However, prior to PAR, there was

no formal way for Xerox to compare or share what it had been doing with other Canadian businesses.

"The PAR program provided us with a structure and a methodology by which we could measure our performance," said Maracle. "It was a good tool to help us organize our collective thoughts.... We could see where we were successful, and where we needed to pull up our socks."

After starting out at the commitment level, Xerox moved up to bronze (the action plan stage) in 2000. After refining its plans and ensuring that each project was supported at all levels, the company earned its silver (the implementation stage) certification this year.

Maracle is proud of the shift in Xerox's corporate attitude toward Aboriginal people and issues, from the executive level on down.

"The Aboriginal program does not exist way off in a corner somewhere," he said. "It's integrated into Xerox's business practice and process. It's a permanent feature of daily business here at Xerox."

For Montreal-based Sodexho, the largest food and hospitality

service provider in North America, being a good neighbor simply makes economic sense.

Like Xerox, Sodexho has been involved with PAR since the program began. This year, Sodexho has parlayed its skill in building partnerships with Aboriginal communities into gold-level PAR certification.

Sodexho is a multi-faceted organization, with a corporate mandate to "create and offer services that contribute to a more pleasant way of life for people whenever and wherever they come together."

These services range from laundry services to heavy equipment maintenance to catering in schools, hospitals, corporate offices and remote sites such as mining camps and logging operations. It is in this last area that Sodexho's ability to form partnerships with Aboriginal communities has had the greatest impact, both on the company's fortunes and on the lives of the people living in remote regions.

Sodexho has established partnerships with four First Nations—the Membertou, a Mi'kmaw nation in Nova Scotia; the Betsiamites and the

Chibougamau in Quebec; and the Tahltan Nation in British Columbia, as well as the North Slave Métis in Yellowknife. Under these agreements, Sodexho and their Aboriginal partners bid on contracts to provide services ranging from food services to operation of a water treatment facility.

If a contract is won, Sodexho hires members of the partner First Nations to work on site, frequently in management roles.

"That allows us to share the financial rewards that that (contract) brings to bear," said Jon Kristjanson, Sodexho's director of marketing and communications.

Through these partnerships, Sodexho gains access to a workforce that understands local conditions and is interested in working in these remote locations. As well, companies like to see such partnerships, and that strengthens Sodexho's bid.

"It really gives us a strong advantage," said Kristjanson.

It also plays into one of Sodexho's core philosophies, which is to contribute to the economic development in the regions in which the company operates.

Participants

that there is now a system to evaluate commitment of businesses who work and for Aboriginal people in their communities."

downtown Winnipeg establishment first opened in 1970 high-rise apartment building it soon changed its focus came one of the city's largest. Its 290 rooms are all with full kitchen and livabilities, something that definitely appeals to the business's loyal clients.

er 50 per cent of our clients involved in Aboriginal business are from Aboriginal communities, so obviously that's a focus of what we do," said Krista Mask, the hotel's manager of marketing and sales. do a lot of business in the because it's not feasible for to do many of their meet- programs, education initia- and training in their own unities."

hotel is also a major Aboriginal employer, with a scholarship that encourages its employees to develop their skills the industry. And it works partnership with other Aboriginal businesses.

Gold page 4.)

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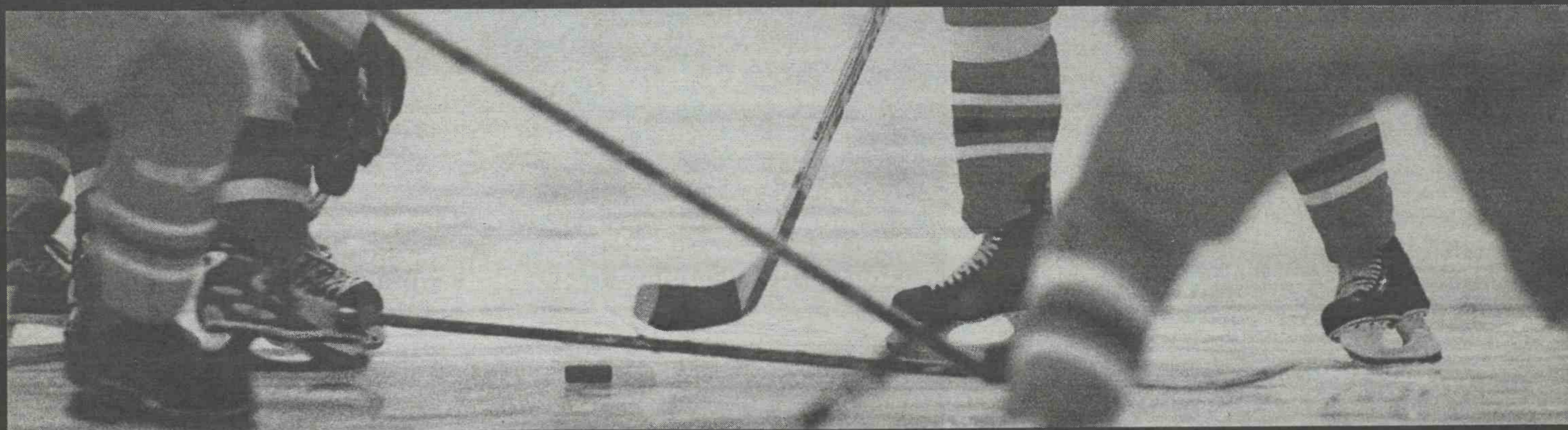
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Aboriginal Business Program

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New companies

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

At first glance, it would probably be difficult to find something that Veco, Pitblado Barristers and Solicitors, Compass Group Canada and Manitoba Lotteries Corporation all have in common. Veco is a multi-national corporation providing project management, engineering, purchasing, construction, maintenance and operational services to industry and business. Pitblado is a firm of sixty lawyers based in Winnipeg. Compass Group Canada is the Canadian arm of the largest foodservice company in the world, serving a number of sectors, from business and industry to sporting venues, to remote camp locations. And Manitoba Lotteries Corporation is a provincial Crown corporation that manages gaming across Manitoba.

What these four diverse companies do have in common is a commitment to developing good relationships with the Aboriginal community. What they also have in common is that all four have recently joined the PAR (Progressive Aboriginal Relations) program at the commitment level.

Howard Morry is a lawyer with Pitblado Barristers and Solicitors.

Through the PAR program, Morry sees the firm benefiting in two ways, first by providing Pitblado with a scorecard to see how they are doing in their relations with the Aboriginal com-

munity, and second to give it another way to demonstrate their commitment to the Aboriginal clients they serve.

The firm has already demonstrated that commitment by hiring Aboriginal lawyers and law students. And, while Morry stressed that the Aboriginal students receive the same training as non-Aboriginal students, they are provided with the supports they need, both inside and outside the office, that will help them be successful.

Brian Arbuckle is vice-president of business development with Compass Group Canada.

"We have a responsibility to not only our clients, but the communities that we're working in, for training and transfer of technology and transfer of funds, participation in community life, scholarships, etc.," he said.

"PAR was one of the ways of measuring that participation and the implication of our company in Aboriginal life. And it was also a way of showing to other Aboriginal communities that this is a company who puts a lot of time and effort and money into supporting Aboriginal communities and Aboriginal way of life."

Michele Hazell is co-ordinator of workforce culture with Manitoba Lotteries Corporation. She said they are already doing a lot to increase the number of Aboriginal people it employs, from sending all employment postings out to Aboriginal groups, to creating work experience internships. They also offers employment equity scholarships, and sponsor Native educational, cultural and sporting events.

Gold achievement

(Continued from page 2.)

"We develop relationships not only with our clients, but also with the services we use," Krista Mask said.

"One of them is Anokiwin Human Training & Employment Solutions. We provide our own staff to help them with some of their courses, and they provide us with cross-training opportunities. In one particular case, Anokiwin called on us to help train staff, right here on our property, who were going to be working at a new hotel, the Kikiwak Inn, that was opening up in The Pas. We also did the same for

another property in Garden Hill. By offering up our well-trained staff to help these new businesses get off the ground, it's win-win."

Place Louis Riel management see the PAR program as a similar, win-win process.

"It gave us a benchmark to see what things we already had in place, and what we're obviously doing right," said Mask. "We're really taking a progressive approach to working with Aboriginal communities, and building a strong business relationship.... It was a natural fit for us to go through the process, and it was very rewarding."

Building relationships Building futures



Alberta-Pacific Forest Industries Inc. is proud to have attained a Silver Level of certification in the Progressive Aboriginal Relations (PAR) program.

We thank our Aboriginal partners, neighbours, and friends for their support in our commitment to continue developing relationships based on trust and respect.

We salute the Canadian Council for Aboriginal Business, and the other organizations that are participating in the PAR program.

Silver Level Achievement



Progressive Aboriginal Relations

PAR represents an unprecedented opportunity for both Aboriginal and non-Aboriginal organizations to examine and to codify their internal processes and business rules for the integration of Aboriginal communities in their day-to-day operations.

PAR equally offers an opportunity for Aboriginal communities to work toward operational agreements with corporations based on four quadrants of community economic development - Business, Education, Employment and Community Relations.

PAR is far more than recognition. We encourage you to speak with the companies who have achieved under the program to discover what a systematic approach can do for your organization.

Companies at the 'Commitment Level'

- bp
- BMO Financial Group
- CANADA POSTS
- COMPASS
- Domtar
- W
- Junior Achievement
- MANITOBA LOTTERIES CORPORATION
- PHARMACIA
- PITBLADO BARRISTERS & SOLICITORS
- TELUS the future is friendly
- Scotiabank
- VECO

Progressive Aboriginal Relations

2003

2002

2001

| Gold Level Achievement | Silver Level Achievement | Bronze Level Achievement |
|--|---|---|
| Gold Place Louis Riel All-Suite Hotel Sodex'ho | Silver Alberta-Pacific Forest Industries Inc. THE DOCUMENT COMPANY XEROX | Bronze Sodex'ho THE DOCUMENT COMPANY XEROX |
| Cameco Syncrude | | |
| | Donna Cona Canada's leading Aboriginal IT Company | |

If you think PAR was a bright idea...

Take a look at the other programs from ...



PAR PAR aboriginalbiz.com

Find out more at...

www.ccab.com + www.aboriginalbiz.com

...ensuring the full inclusion of Aboriginal people in the economy of Canada!



In April, Derek Miller...
the Best Musician...
category for his solo...
he is set to take to...
first full-length solo...
at Toronto's...
May 22 and at...
concert at th...

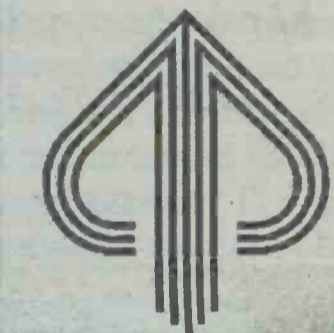


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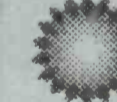
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Financial Group

ANADA POSTS CANADA



Compass Bank

Domtar



Junior Achievement

MANITOBA LOTTERIES CORPORATION

PHARMACIA

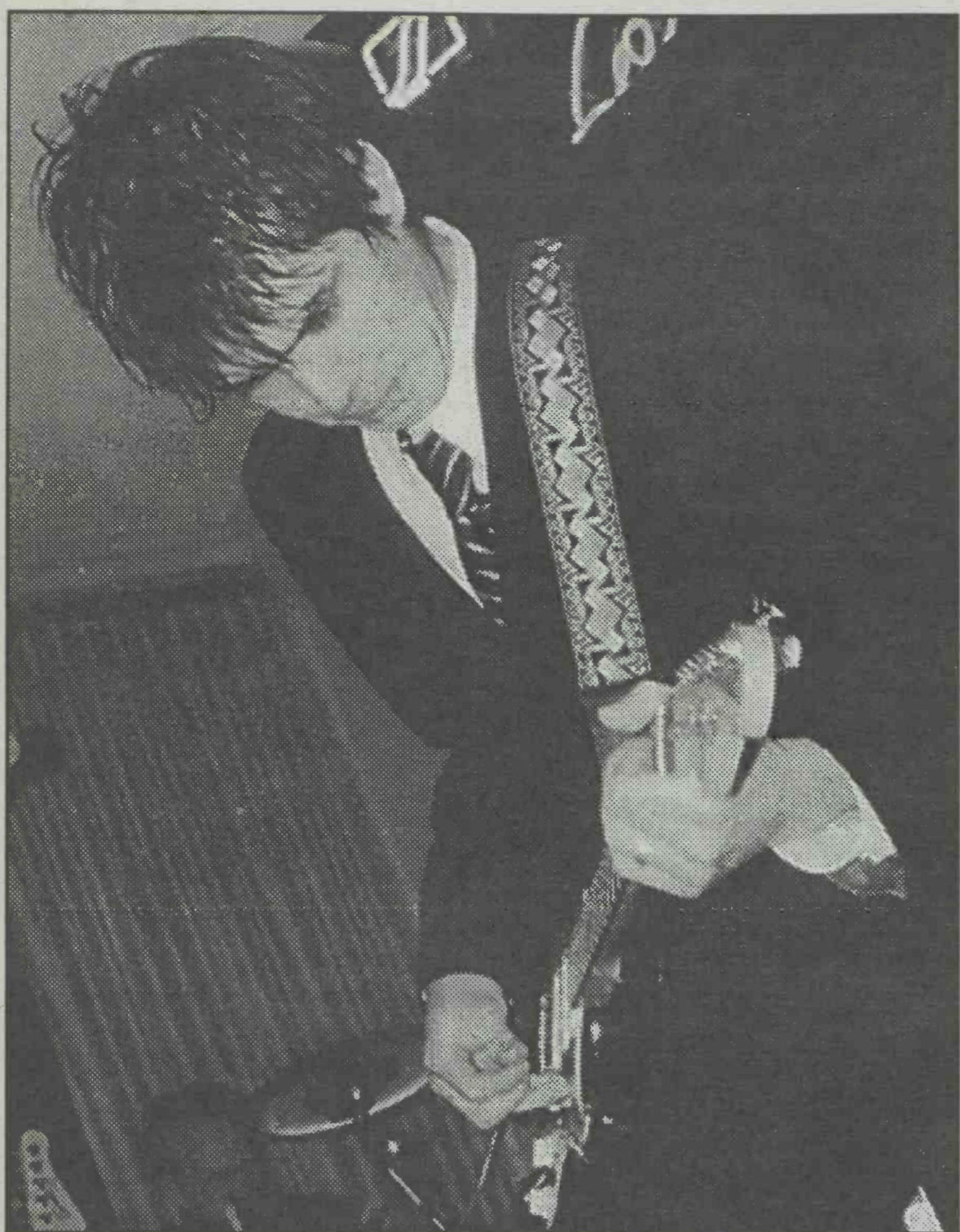
PITBLADO

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In April, Derek Miller took the Juno award in the Best Music of Aboriginal Canada category for his song Lovesick Blues. Now, he is set to take to the stage to promote his first full-length solo CD, *Music is the Medicine*, at Toronto's legendary El Mocambo on May 22 and at the Rez, White and Blues concert at the Montreal First People's Festival on June 19.

[windspeaker confidential] Derek Miller—Juno winner

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

Derek: In a friend? A quality? Sense of humor.

W: What is it that really makes you mad?

D: It's real easy to get sad and mad mixed up sometimes. What makes me angry? I guess it would probably be... this communication breakdown makes me mad. (*Windspeaker* messed up on the time zone conversion and was an hour late for our phone interview with Derek. We suspect his answer to this question was a good-hearted dig at our expense.)

W: When are you at your happiest?

D: When I'm creating or making something out of nothing. Hence music, I guess.

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

D: Desperate.

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

D: Probably my grandfather on my mother's side. Because of his pa-

ience. And through all the years that I've known him, when he was raising me, when I was a kid, I never heard him say a bad thing about anybody. So that's probably why. He was so kind-hearted. And non-judgmental, I guess.

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

D: Walk away, I guess. Walk away from many things, from many difficult things. And to stay strong in my beliefs while I was walking away.

W: What is your greatest accomplishment?

D: Haven't done it yet.

W: What one goal remains out of reach?

D: Knowing that I've made a timeless and classic piece of work. Just knowing that I've done that, that it encapsulates everything that I've worked towards in terms of technical ability, into the metaphysical world, into the physical world, and the way that it strikes a fire or lights a fire and inspires people to be the best that they can be. And that's the type of work that I am looking towards. But it just rocks. A piece of work that is

just classic and timeless, I don't think it's ever really achievable. I don't know if it's achievable, because I'm so picky. I don't know if it will ever get done.

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

D: Trying to figure out how I could do what I am today.

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

D: Never lose your cool.

W: Did you take it?

D: Tried to, as much as I can. Sometimes it gets frustrating but, yeah, you can't lose your cool.

W: How do you hope to be remembered?

D: I don't know. I never really thought about it... How do I hope to be remembered? You do this all the time when you're thinking about somebody, you know, that you miss, and the thing that mostly always strikes me is you've always got a smile when you're remembering them, so hopefully I'll be remembered with a smile.

When: October 6-8, 2003

Where: The Coast Terrace Inn
4440 Calgary Trail North, Edmonton, Alberta

What: This conference will provide tools to help Aboriginal people find and interpret information for effective strategic planning and decision-making. This is an exciting and positive opportunity for Aboriginal people to learn about advances in the areas of Labour Market and Employment, Community Planning, Economic Development, Health care, Education, Housing, Justice, Children and Youth and all levels of Government.

Who should attend: Planners, Managers, Decision Makers, Academics and all levels of Government from both urban and rural areas.

Featuring: Entertainment by Susan Aglukark and Keynote Speakers Dr. Doug Norris, Dr. Stephen Cornell, Dr. Cora Voyageur and Dr. David Newhouse. Check website for updates to more speakers.

1-866-493-2932 email: information@aboriginalstrategies.ca
www.aboriginalstrategies.ca

2003 Aboriginal Strategies Conference

Indian and Northern Affairs Canada / Affaires indiennes et du Nord Canada / Human Resources Development Canada / Développement des ressources humaines Canada

Statistics Canada / Statistique Canada

Canada

Keep records

(Continued from page 15.)

Otherwise they may be looking at being assessed huge tax bills (the retailers in this case were assessed taxes on \$26,000 to \$159,000 sales to non-Natives per month), plus penalties.

Dear Tuma:

Can a band kick someone out of a band-owned house?

Homeless

Dear Homeless:

The band has the authority under section 81 (p.1) of the Indian Act to pass a bylaw regulating "the residence of band members and other persons on the reserve." This bylaw is enforceable by the tribal police, town police or the RCMP. The fine can be up to a \$1,000 or 30 days in jail or both and the provincial court has jurisdiction to hear the case.

The other way is to have a trespass charge laid against an individual under section 20 of the

Indian Act. A First Nation person does not have legal possession of reserve land unless a certificate of possession has been issued by the band, or a certificate of occupation. Many bands do not, as a matter of policy, issue CPs and rely on allocations by the chief and council. In any event, the consent of the band council is required in order to be in legal possession of a house or lands on a reserve.

This column is not intended to provide legal analysis or opinion of your situation. Rather this column is meant to stimulate discussion and create awareness of various situations in which you should contact a lawyer. If you have a question you would like to see addressed in this column, please email me at: tyoung@pattersonpalmer.ca. Tuma Young is an associate with the Truro office of the law firm of Patterson Palmer www.pattersonpalmer.ca

Court decides

(Continued from page 16.)

The court took three years to bludgeon a fictional answer to a ridiculously simple question: Are these Eskimos just another tribe of Indians? The question was treated as one of the deep mysteries of the universe. The court took the task seriously enough to "consult the reliable sources of information as to the use of the term "Indian" in relation to the Eskimos in those Territories."

For enlightenment on the matter, the justices went to Hudson's Bay Company records, colonial Governors' reports from the 1760s, several dictionaries, and a high and mighty-sounding Imperial Blue Book.

No less than seven different variations of the word "Eskimo" were gleaned out of these sources, which contained passages such as, "They are called "savages", it is true..... he speaks.....of the Esquimaux as the 'wildest and

most untamable of any' and mentions that they are 'emphatically styled by the other Nations, Savages'." You can't get any more distinct than that!

What in the end got defined was that: 1) Inuit living in Quebec were Indians for the purpose of legal definition, and 2) They were under federal jurisdiction. It seemed that we were blessed by the decision with tax exemption and federal protection against future efforts of Quebec to separate from Canada.

For the Inuit, being called Indian is a useless piece of fiction, and this decision was a millstone, not a milestone. The Inuit subject to this decision are the highest taxed citizens in Canada. And, far from enjoying protection as federal subjects against the threat of separation from Canada, we have had to defend our place in Canada on our own every time that threat is trotted out.



GAMBLING RESEARCH PARTICIPANTS WANTED

How do gamblers really think about gambling? What are the psychological and cultural factors that motivate them?

Researchers from the School of Health Sciences at the University of Lethbridge would like to talk to First Nations, Métis, and non-First Nations peoples **living in southern Alberta** about their gambling. This will help us develop better treatment and prevention programs.

- Do you gamble, or have you gambled in the past?
- If you gambled heavily, have you been in recovery for at least one year?
- Do you agree to participate in confidential interviews?

You will be given a copy of the interview and a \$20 honorarium.

If you are interested, or would like further information, please call Denise or Virginia at 1-403-329-2596 and leave a message.

This project is funded by the Alberta Gaming Research Institute

NOTICE OF VOTE

May 9, 2003

TO: MEMBERS OF NIPISSING FIRST NATION

TAKE NOTICE that a Ratification Vote will be held pursuant to the *Nipissing First Nation Community Ratification Process* on May 9th, 2003, in order to determine if Registered Voters approve the Ratification Documents.

The following question will be asked of the Registered Voters of Nipissing First Nation by ballot:

"Do you approve:

- the *Nipissing First Nation Land Code*, dated for reference April 11th, 2003, and
- the *Individual Agreement* with Her Majesty the Queen in Right of Canada?"

EXPLANATION:

A "YES" vote means that Nipissing First Nation will manage its own lands under the Land Code.

A "NO" vote means that Nipissing First Nation lands will continue to be managed by Indian Affairs.

The Ratification Vote will take place on **Friday, the 9th day of May, 2003, from 9:00 a.m. until 8:00 p.m.** at:

The Nipissing First Nation Administration Building
36 Semo Road
Garden Village, Ontario, and
Nipissing Education Centre
469 Couchie Memorial Drive
North Bay, Ontario

Copies of the Background Documents and Ratification Documents may be obtained from:
Julie Pellerin, Land Code Development Coordinator at Nipissing First Nation
36 Semo Road, Garden Village, ON P2B 3K2 Telephone: (705) 753-2050

AND FURTHER TAKE NOTICE that Members of the Nipissing First Nation 18 years of age or over (as of the date of the Ratification Vote) **must register in order to vote.** Eligible Voters can register up to the close of the polls on Voting Day.

Applications for voter registration should be made to:

Laura Commanda, Assistant Ratification Officer at Nipissing First Nation
36 Semo Road, Garden Village, ON P2B 3K2 Telephone: (705) 753-2050

DATED at Prince George, in the Province of British Columbia, this 14th day of April, 2003.

Gina Beddome

Gina K. Beddome, Ratification Officer
1517 Harper Drive, Prince George, BC V2M 2Y7
Phone Toll Free @ 1-888-564-4841 Fax Number: (250) 564-4819

Any Registered Voters who will not be available to attend one of the polling stations in person on May 9th, may be able to vote in advance, by way of a mail-in ballot. If you require a mail-in ballot, please contact Laura Commanda, Assistant Ratification Officer, as soon as possible so that a mail-in voting package can be provided to you.



Amiskwacyi Academy is expanding its program to include "Junior High" in addition to Senior High Programs beginning in the fall of 2003.

Amiskwacyi (pronounced a-misk-wa-chee) Academy is an exciting school for students who are interested in pursuing their studies from an Aboriginal perspective. The Academy is a program of choice offered by Edmonton Public Schools.

Amiskwacyi Academy will follow the Alberta Program of Studies with a variety of optional courses and activities designed to improve student's self esteem and increase their knowledge of Aboriginal culture and traditions.

Interested students and parents are invited to attend the following Information Session and Open House:

Amiskwacyi Academy
One Airport Road, Edmonton AB
Wednesday, May 7, 2003
6:30 — 8:00 p.m.

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OPP a

By Roberta Avery
Windspeaker Contributor

CAPE CROKER,

Martha Pedoniouott is haunted by the thought of her loved aunt, Lucy Pedoniou dressed only in a hospital gown, paper slippers, freezing to death in an icy swamp just metres from a hospital where she was a patient.

What makes it even more difficult to bear, is knowing that Ontario Provincial Police refused to conduct a full and immediate search for her aunt, who had told her so much about their Native tradition and language.

After being notified that her aunt was missing on Nov. 11, 2000, officers from the Warton Hospital Services Warton hospital searched where her abandoned intravenous had been found and made inquiries around town for "a couple of hours," said OPP deputy commissioner Bill Currie.

The search by police was called off for the night.

"We could have and should have done more," said Currie, who offered a public "heartfelt apology" to the Pedoniou family and the people of the Chippewa Nawash Cape Croker reserve.



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Type of trade in:

Name: First

Current address:

Home phone: _____

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Name of Band/Re

Employer: _____

Address: _____

Length of employ

Sources of other

Previous credit: Y

Applicant's Signa

RESEARCH WANTED

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Project is funded by the
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Institute

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First Nation Community
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DIDN'T IT?

RMATION

OPP apologizes to family of woman

By Roberta Avery
Windspeaker Contributor

CAPE CROKER, Ont.

Martha Pedoniquott is still haunted by the thought of her beloved aunt, Lucy Pedoniquott, dressed only in a hospital gown and paper slippers, freezing to death in an icy swamp just metres from the hospital where she was a patient.

What makes it even more difficult to bear, is knowing that the Ontario Provincial Police refused to conduct a full and immediate search for her aunt, who had taught her so much about their Native tradition and language.

After being notified that Lucy was missing on Nov. 11, 2001, officers from the Wiarton OPP searched the Grey Bruce Health Services Wiarton hospital grounds where her abandoned intravenous had been found and made inquiries around town for "a couple of hours," said OPP deputy commissioner Bill Currie.

The search by police was then called off for the night.

"We could have and should have done more," said Currie, who offered a public "heartfelt apology" to the Pedoniquott family and the people of the Chippewas of Nawash Cape Croker reserve on

the Bruce Peninsula on April 4.

On previous occasions Lucy, had checked herself out of hospital and had gone to visit friends, but this time it was different as she didn't sign herself out and had no street clothes and none of her friends had seen her.

"She was very weak. She had a severe stomach complaint and had lost a lot of blood, so they were giving her a blood transfusion," said Martha.

After the OPP called off the search, about 12 members of the Pedoniquott family began their own, while Martha, 38, who has three young children, went home to sit by the telephone just in case there was any news of her aunt.

"You could see the rain turning to snow. It was very cold, so we were very worried," said her younger sister Nancy, 36.

Fearing for Lucy's life, the family searched ditches, even the graveyard and the open fields through most of long cold night, but found no sign of the woman.

Nancy realized they needed help and went to the OPP office in Wiarton.

"We were crying and begging for help, but they didn't seem willing to help at all," she said.

Even a request for the loan of flashlights was denied, she said.

"The officer was less than co-

operative," said Currie, who didn't rule out racism as the motive for some of the officers' behavior that night.

"That's deep down inside of them (the officers) if they were biased... could have been."

The sergeant on duty made "false assumptions," including his belief that Lucy had left the hospital to visit a friend and that his officers would continue the search. He left town to set up a RIDE program 30 kilometres to the north on Highway 6.

"I have sat down with the officer in charge, one-on-one. I can pretty well guarantee [racism] had nothing to do with his judgment," said Currie.

While Currie played down racism as a motive, he said he couldn't draw any conclusions about the behavior of the other officers.

"You cannot tell what motivated them," said Currie, who added "we work really hard at trying to run training and have constant supervision so this doesn't happen."

The next morning the families' further pleas for help resulted in the local OPP sending for the Emergency Response Team.

The family was still out searching at around 4 p.m. on Nov. 13 when they spotted a lot of activity around the hospital parking lot.


"They had found her in six



Martha Pedoniquott holds a picture of her aunt Lucy Pedoniquott. The Ontario Provincial Police has apologized to the Pedoniquott family for not doing a thorough search when Lucy went missing. She died just metres from the hospital where she was being treated.

TED SHAW

inches of water in a swamp just across from the hospital, but they didn't even bother to call us even though they knew our cell phone numbers," said Nancy. (see Lucy's legacy page 24.)




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Name: First _____ Middle _____ Last _____

Current address: _____ City: _____ Province: _____ Postal Code: _____

Home phone: _____ Work phone: _____ How long: Years _____ Rent: \$ _____

Social insurance no.: _____ Date of birth: Month _____ Day _____ Year _____

Name of Band/Reserve: _____ Treaty no.: _____

Employer: _____ Position held: _____

Address: _____ City: _____ Province: _____ Postal Code: _____

Length of employment: _____ (Years) Gross income: Weekly \$ _____ Bi-weekly \$ _____ Monthly \$ _____ (Please fill one)

Sources of other income: _____ Amount: \$ _____ Weekly, Bi-weekly, or Monthly (Please Circle One)

Previous credit: Yes No If this is a joint application, please attach the similar application for spouse.

Applicant's Signature: _____ WS

FAX THIS APPLICATION FOR APPROVAL

[rare intellect]

We all sing together

Eighth novel has everything we've come to expect from talented Chippewa writer

The Master Butchers Singing Club
By Louise Erdrich
HarperCollins
389 pages
\$39.95 (hc)

Chippewa writer Louise Erdrich usually writes about Aboriginal people in her novels, which detail the interconnected lives of the Morrissey, Kashpaw, Lamartine, Lazarre, Nanapush, and Pillager families of North Dakota. In her eighth novel, using her own German-American ancestors as inspiration, Erdrich turns to non-Native characters.

The Master Butchers Singing Club begins with Fidelis Waldvogel, a sniper in the German Army who returns home after the First World War and marries Eva, the pregnant girlfriend of his best friend, who was killed in the war. Fidelis, trained as a master butcher, then sets off to find his fortune in America—and ends up in Argus, N.D. Fidelis, opens a butcher shop in the town, sends for Eva, and their lives eventually intersect with Delphine Watzka, a young woman who becomes Eva's confidante and a surrogate mother to her four sons. The novel follows Fidelis, Eva, Delphine, and the Waldvogel boys through the next 36 years, as they build their lives, face death, and learn to love.

Those familiar with Erdrich's other novels will recognize some of the settings in this book, but will meet entirely new characters. The good news is that Erdrich's non-Native characters are just as interesting as her Native ones. The Master Butchers Singing Club is filled with the usual cast of colorful Erdrichian individuals: an outcast garbage picker, an

incorrigible alcoholic, a mean-spirited spinster, a traveling showman, and a feminist undertaker, among others. (The showman is Delphine's sometime lover, Cyprian Lazarre. He is one of two Native characters in the book, both of whom are important to the story but rather marginal in its telling.)

Like the previous novels, this book shifts back and forth among various narrative voices, but it features a much flatter and more linear timeline than any of Erdrich's other books. At one point, the author careens from a discussion of kids' toys to Fidelis's sausages to her school days with her undertaker friend in less than one page. But that accelerated pace also makes certain scenes—when one of the Waldvogel boys is trapped inside a mound of construction dirt, when Eva needs pain medicine for her cancer—stand out in sudden intensity. Their importance is highlighted by their incremental, concentrated sensibility.

Erdrich uses a blend of poetic language, surreal circumstances, and humor to convey the intricate connections of small towns: the debts, the secrets, the public

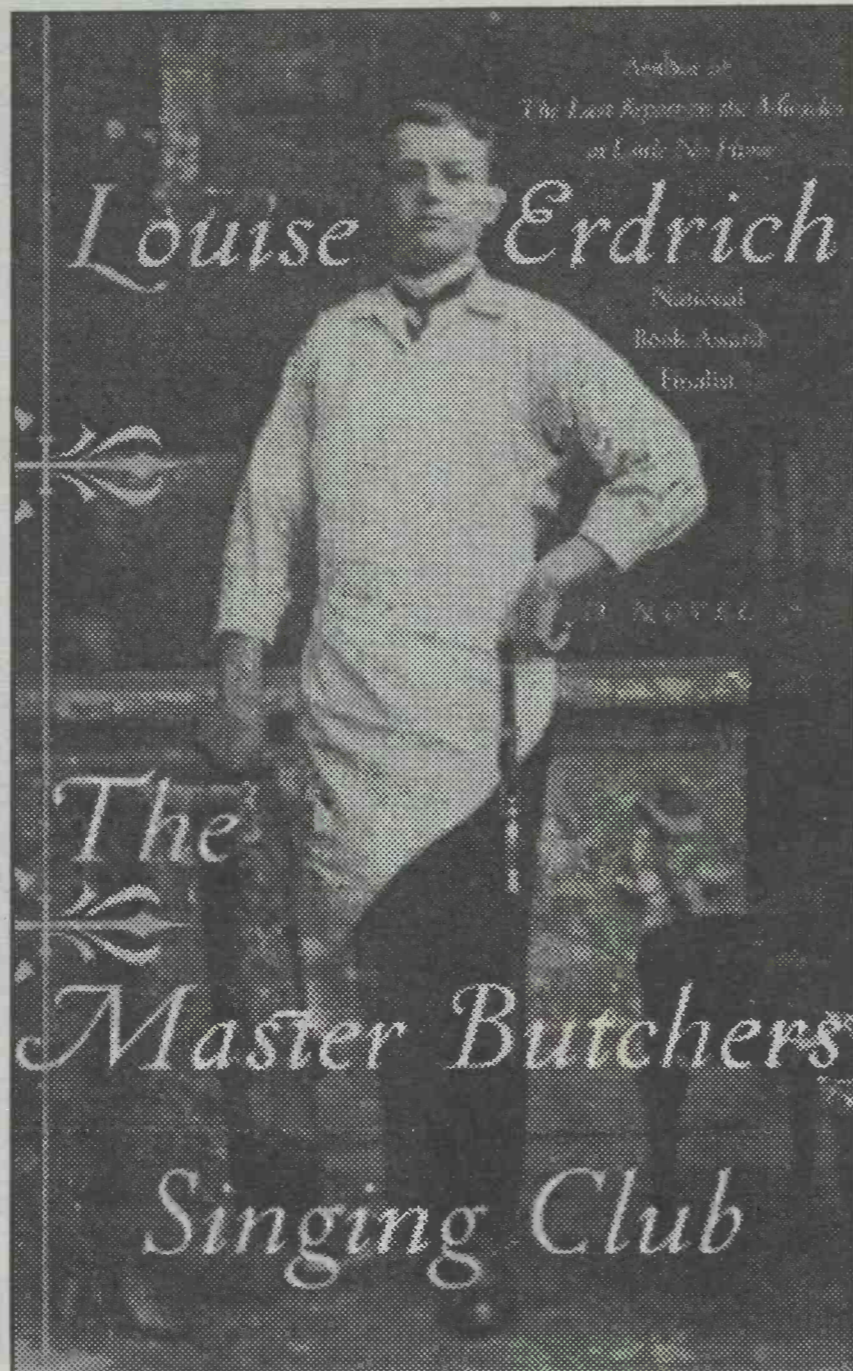
and private faces, the assigned roles. As she reveals those connections, she shows the balance people must strike between happiness and misery, killing and living, and life and death.

Fidelis's cronies in the Argus singing club are of different nationalities. They sing together and share songs from their cultures.

All of the seemingly disparate ideas in the book come together when Erdrich reveals the identity of the most accomplished master butcher, and the choir she conducts in the sky. The truth is, we sing alongside each other. In the spirit world, there are no sides. It is humans who choose sides.

A truly wonderful book.

Review by Suzanne Methot



Kim Ghostkeeper—
Conference
co-ordinator,
Ghostkeeper
Synergetics Inc.

Recommends:

A Fine Balance By Rohinton Mistry
McClelland & Stewart—1995

For most of my life I haven't been much of a reader, so my selection of a book with 748 pages to read is rather amazing in itself. I've never really appreciated the gift of reading. Mostly reading has been a necessity, not something I did for pure enjoyment. When I started reading *A Fine Balance* I wasn't even sure I'd be able to finish it. In fact, the book had been originally purchased as a gift for a more prolific reader in my family, but since they hadn't picked it up, I decided to give it a go.

The book consumed me and called me to it each time I put it down. It was so engaging and such a compelling story that I decided to choose it as my book of choice for this assignment. *A Fine Balance* is a gritty story set in India in the 70s.

It's about four main characters drawn together under unusual circumstances. It paints a world of poverty so devastating that at times I had to set it aside. As I flipped pages describing a world so foreign to me with its caste system, religious fractions and politics, it proved that a great story can capture and keep even the slowest reader engaged while exposing them to a worldview that is hard and harsh and perhaps even beyond our own comprehension. And yet, within it, the telling of a story of how the smallest ray of hope can be the catalyst for enormous change.

John Bernard—
President,
Donna Cona



Recommends:

Out Of Muskoka By James Bartleman
Punumbra Press—2002

For most of my adult life I have been attempting to explain what it was like growing up on a First Nation and having a Maliseet father and an American/Italian mother. After reading about James Bartleman's life in *Out of Muskoka*, I felt humbled and enlightened all at the same time. *Out of Muskoka* is truly a masterpiece and I often refer to it when talking about my own life growing up.

A new initiative to help Aboriginal farmers

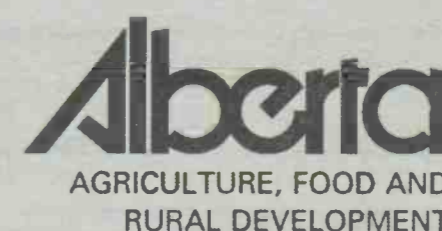
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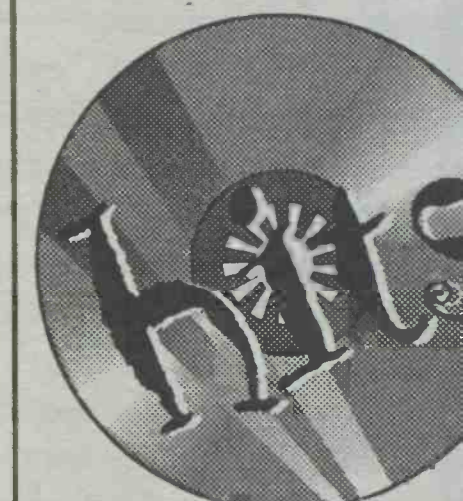
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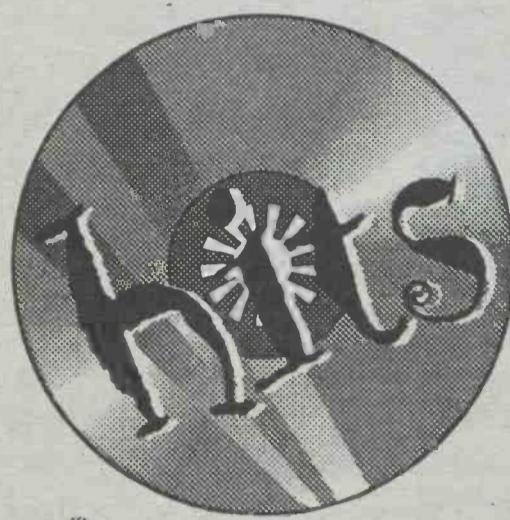
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NATIONAL ABORIGINAL

Chart Date: April 21, 2003

TOP 30



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| # | March | SONG | ARTIST |
|----|-------|------------------------------|---------------------------------|
| 1 | 3 | Wheels On Fire | Derek Miller |
| 2 | 2 | Love Fades Away | Chester Knight |
| 3 | 4 | Caught You White-Handed | Ken Rhyne |
| 4 | 1 | Stop Breaking Down | Billy Joe Green |
| 5 | 7 | Sam's Song | Cindy Scott |
| 6 | 5 | Without Love I'm Without You | Vern Cheecho |
| 7 | 6 | Vaila Girls | Pima Express |
| 8 | 8 | Tell Me Lies | Chris Beach |
| 9 | 10 | Missing You | Rez Boys |
| 10 | 15 | Starlite | Leela Gilday |
| 11 | 9 | I'm Alright | Derek Maurice (Morris) |
| 12 | 12 | Crazy For You | Josh Miller & Three Wheel Drive |
| 13 | 11 | Call My Name | Andrea Menard |
| 14 | 13 | Sexy Métis Trance | Martin Klatt |
| 15 | 17 | Wild Girl | Teagon |
| 16 | 19 | I'll Be There | Jim Boyd |
| 17 | 14 | Old Friend | Gerry McIvor |
| 18 | 22 | You Don't Wanna Know | Edward Gamblin |
| 19 | 20 | Megweetch | The North End Artist Collective |
| 20 | 24 | I Wish You Peace | Lawrence Laughing |
| 21 | 25 | Spirit Horses | Annie Humphrey |
| 22 | 23 | Alone Tonight | Jay Ross |
| 23 | 21 | Watching Over You | Holly McNarland |
| 24 | 16 | It's Just The Love | Irene Keenan Jr. |
| 25 | NEW | Sometimes | Wilson Faithful Band |
| 26 | NEW | Summer Joe | Wilma |
| 27 | 30 | Welcome To Forever | Forever |
| 28 | 28 | Aboriginal Child | Shingoose |
| 29 | NEW | Forever Is Here To Stay | John Houle |
| 30 | 27 | Keep On Believing | Mitch Daigneault |



Derek Miller

CD: Music is the Medicine
Song: Corn Cob Soup
Label: Arbor Records
Producer: Brandon Friesen

There are too many good tracks on Derek Miller's Music is the Medicine CD to recommend just one. How's that for a compliment?

The Wheels of Fire track has been a frequent request line favorite on the three Aboriginal radio stations that compile the National Aboriginal Top 30 hit list, but *Windspeaker* is cozying up to Lovesick Blues #49 and Heaven. And we're wild about Corn Cob Soup. Give us a second helping of that, please.

But don't just take our word for it. We're not the only ones singing Miller's praises and suggesting that Music is the Medicine should be added to your CD collection.

"Derek's guitar playing and vocals really get under your skin," says legendary rocker Robbie Robertson.

"Derek is like Neil Young, Leonard Cohen, Kris Kristofferson... but better...he's got a Mohawk heart," concludes music icon Buffy Sainte-Marie.

His label, Arbor Records, describes Miller's work as blues-based rock inspired by the likes of Link Wray, Jimi Hendrix, Bob Dylan, and Hank Williams Sr. All we can tell you is this guy rocks.



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Other precautions

(Continued from page 17.)

The department will work with Canadian Blood Services and Héma Québec to help ensure the Canadian blood supply is free of the virus. Private industry is working to develop a test for screening donated blood for the virus, and Artsob expects that test should be in place by July.

The blood agencies are working to stockpile blood and blood products, gathering them from donors before this year's mosquito season begins.

The federal department is working to provide the provinces with the ability to more quickly diagnose infected people.

"Health Canada's national microbiology laboratory is actively supporting efforts to provide faster test results this year. The facility is providing testing technology and training to the provinces so they can conduct their own front-line tests to diagnose cases. So far, laboratories in Newfoundland and Labrador, Nova Scotia, Quebec, Ontario, Alberta and British Columbia have been properly equipped and trained, so they can conduct their own testing, and training for other provinces is planned," he said.

Health Canada is working to ensure the pesticides and insect repellants being used to prevent infection are safe. According to

Artsob, Health Canada's pest management regulatory agency has recently re-evaluated DEET, the most common ingredient in insect repellants, and malathion, a pesticide used to kill adult mosquitos, and found them both to be safe and effective if used properly.

Artsob said Health Canada will be working closely with bands, chief and council to ensure First Nations have equal access to all the department's efforts.

"The department will provide advice to First Nations communities on West Nile virus public health control in their communities, including the use of spraying and larvicide," he said.

There is no treatment, medication or cure for the West Nile virus and, although there is a West Nile vaccine available for horses, there is no vaccine available for humans, despite the virus having been around for more than 60 years.

"I think probably the reason a vaccine has never been produced for West Nile is there probably wasn't enough of an economic stimulus for it in the past," Artsob said. Now that the virus has arrived in North America, coupled with the fact that the virus here is a more virulent strain of West Nile, industry interest is growing, and a human vaccine could be a reality, Artsob said, but not for at least a couple of years.

Make sure this never happens again—niece

(Continued from page 21.)

The family heard that Lucy Pedoniquatt's body was found by the OPP helicopter in a swamp 150 metres from the hospital, just five minutes after the helicopter arrived.

Dr. Thomas Wilson, the supervising Coroner for southwestern Ontario, said an autopsy determined Lucy had died from exposure and hypothermia.

When the Pedoniquatt family found themselves stonewalled when they tried to make an official complaint about the OPP's behavior, Peter Akiwenzie, acting chairperson for the Ontario First Nations Police Commission, offered to mediate.

"These are mild-mannered people who could easily be intimidated, so I attended meetings with them," he said.

"It was immediately clear that the OPP failed to carry out its responsibility to conduct a search for a missing person. They could have possibly found her, maybe not while she was still alive, but even that is possible," he said.

The family has not considered taking legal action against the OPP, said Martha Pedoniquatt.

"All we want is to make sure that



OPP deputy commissioner Bill Currie

this doesn't happen to another family. We feel that we could have been helped by a police force that showed a little more compassion to how we felt and a little more understanding of the situation of Native people in this country," she said.

Lucy's two sons were too distraught to attend the public apology—the first such public apology that the OPP has made in at least 12 years—so her niece Martha rep-

resented the family.

Fighting back tears Martha told Bill Currie that it had been extremely difficult for the family to talk about what had been a "personal and emotional tragedy."

"We hope the time and effort put forth in identifying the unjust treatment ensures that all people in future are treated with respect and dignity at times of helplessness," she said to the applause of about 100 people including Lucy's four-year-old granddaughter Jessica.

Chippewas of Nawash Chief Ralph Akiwenzie

said that Lucy was his cousin.

"We are all human beings and we have needs and wants. When there are problems we expect services such as police service to be sympathetic and respectful," he said.

Currie said that the OPP was in the process of changing its missing persons policy so that other families won't have to go to an OPP detachment "to ask for a flashlight" to search for a missing loved one.

"That's Lucy's legacy," he said.



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For more information call 1-888-751-5011

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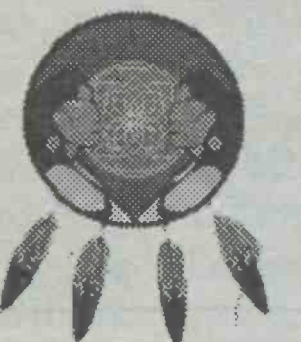
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The Napi Friendship Association Community Resource Director Association, manage projects, the activities of Aakakisspo foster knowledge and understanding of communities of Pincher Creek.

The individual we are seeking is someone who is building. She/he also thrives on sensitivity to cultural and individual differences.

THE SUCCESSFUL APPLICANT

- a collaborative and team player
- experience in community development, education, and/or communication
- excellent (written, verbal) communication skills
- facilitation and/or teaching experience
- a successful history in the community

Knowledge of Aboriginal history and culture will be provided to the applicant.

Please forward your cover letter to:

Fax: (403) 235-1111

We thank all applicants for their interest in the position. Applicants who have received their application will be notified.

ever niece

resented the family.
Fighting back tears Martha told Bill Currie that it had been extremely difficult for the family to talk about what had been a "personal and emotional tragedy."
"We hope the time and effort put forth in identifying the unjust treatment ensures that all people in future are treated with respect and dignity at times of helplessness," she said to the applause of about 100 people including Lucy's four-year-old granddaughter Jessica.

Chippewas of Nawash Chief Ralph Akiwenzie at Lucy was his cousin.
"We are all human beings and we have the same needs and wants. When we face the problems we expect service from a police service to be sympathetic and respectful," he said.
"I said that the OPP was in the process of changing its missing person policy so that other families don't have to go to an OPP station "to ask for a flashlight" for a missing loved one.
"It's Lucy's legacy," he said.

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COMMUNITY RESOURCE DIRECTOR



The Napi Friendship Association a not-profit organization in Pincher Creek, Alberta is looking for a Community Resource Director who will, with the support of a Community Steering Committee and the Association, manage project staff and volunteers, develop project structures and programs, and coordinate the activities of Aakakispommohtsiyao-pa / the Partners in Community Relations Project. This project will foster knowledge and understanding and strengthen relationships among the diverse people in the shared communities of Pincher Creek and the Piikani Nation.

The individual we are seeking for this position has a passion for social justice issues and community building. She/he also thrives on challenge and possesses a strong sense of integrity and humour, with sensitivity to cultural and interpersonal needs and perceptions, and a willingness to learn and adapt.

THE SUCCESSFUL APPLICANT WILL HAVE:

- a collaborative and transparent leadership style;
- experience in community work, particularly work in cross-cultural education, anti-racism/anti-oppression education, and/or conflict resolution;
- excellent (written, verbal and interpersonal) communication skills; strong organizational skills;
- facilitation and/or teaching experience;
- a successful history in fundraising.

Knowledge of Aboriginal history and knowledge of Blackfoot are assets but not requirements. The applicant will be provided with ongoing training and support as part of this position.

Please forward you cover letter and resume by May 12, 2003 to:
NAPI FRIENDSHIP ASSOCIATION
PO Box 657, Pincher Creek, Alberta T0K 1W0
Fax: (403) 627-2564 • Email: carol@napifriendshipcenter.com

We thank all applicants for their interest. We will contact those candidates whose skills and experience best match the needs of the position. Applicants who apply online should Request Read Receipt through their email software to ensure we have received their application.

[health & well-being]

Benefits form deadline Sept. 1

(Continued from page 14.)

"There's three pieces of legislation that were all coming together to tell us first, that we needed to get explicit consent from clients in order to keep paying their bills, in order to respect their privacy rights and in order to protect their safety. Because, unlike many other federal or provincial programs, we [the NIHB] don't have a legislative base. So if I take a federal example like Veterans Affairs. When people apply for benefits under Veterans Affairs, they have to sign a consent form. The form says, 'I'm applying for these benefits and you have a right to see if I'm eligible and you have the right to keep the information on file,'" Elaine Johnson said. "We require client consent in order to meet federal, provincial and territorial privacy requirements."

But First Nations people who

won't sign the a form out of fear that doing so might impact on their treaty or Aboriginal rights are going to be forced to pay for the services up front.

"As you can appreciate, without the information we cannot pay the bills," said Leslie McLean. "If I don't know that a client has gone in, gotten his teeth cleaned, paid and that the service was \$95 and it was received on Oct. 11 for the person who has this treaty or status number, we have no authority to pay the bill."

Johnson said that hard line approach is not going to work.

"What is Health Canada's liability? Come Sept. 1 when individuals have to sign a consent form, if an individual says, 'No, I will not sign,' the client can do what they call a one-time reimbursement form. What that means is they can do a one-time consent, they can pay for the medication. But that's only if they have to money to do so. If they don't have the money, they don't get the product. The concern I have is, if somebody still refuses to sign, then what's the liability of Health Canada if something happens to an individual who refuses to sign consent? A lot of people who access non-insured health benefits, a lot of them are diabetic, have arthritis, chest pains. They really require the medication. If they decide that this is not good for them, then their health is jeopardized."

NIHB coverage has been cut repeatedly over the last couple of years. First Nation leaders worry this is another tactic to reduce expenditures.

"My concern with non-insured

is that Health Canada tends to look at it from a fiscal view. We in First Nations look at non-insured as a service issue," Johnson said.

Native physicians told *Windspeaker* the level of care under NIHB has dropped alarmingly in the last few years as a result of government cutbacks. Johnson sees the same thing.

"Exactly. Based on fiscal reality. It's not based on what services should be provided. And that's the concern that we have. They make benefit cuts, but it's not based on service, not on what services should be provided."

MacLean said the information collected by Health Canada from those who do sign the form will help the government improve its level of service.

"Pharmacists are paid to catch drugs that contradict one another at the local level. But they don't always catch it. So there's all kinds of follow up activity that private and public plans do," she said. "It's normal for benefit programs to have consent and it's normal that there be monitoring to make sure that people are getting benefits appropriately."

Windspeaker asked McLean what she could say that would reassure people that their fears about the consent forms are unfounded?

"I wish that my saying it could make it so because I'd go all around the country and I'd tell all 700,000 First Nation and Inuit people we're really not doing this to be bad. We're doing it to comply with the law and, frankly, to respect your privacy rights in a way we haven't been doing," she said.

Teachers should know

A decade after she graduated from the University of Manitoba with her masters in Education, Myra Laramée has returned to the institution to help it improve the way it prepares teachers to provide Aboriginal education to their students.

Laramée has been employed by the Winnipeg school division for the past 27 years, with the last nine of those years spent as principal of Niji Mahkwa school in Winnipeg.

Laramée has spent the last four months on secondment to the university doing research on how

it can help the teachers it trains incorporate the Aboriginal voice into their classrooms.

While her secondment ends April 30, that date certainly doesn't mark the end of the research project, Laramée explained.

"It's been a long time coming, and it's going to be a while coming even yet for some of the concreteness to be put to this. But I think the most important thing to me in doing the project is to get the sound of the voice of people in the community."

(see Question page 27.)

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"Promoting Sports Development in Aboriginal Communities"

[native grads]

Question finally asked

(Continued from page 25.)

To get that voice, Myra Laramee met with 11 different groups, including two groups with a mix of Aboriginal and non-Aboriginal members. While a number of the people she spoke with were leaders in Aboriginal education, she also met with youth, both those who are flourishing in the education system, and those who are struggling.

The question she asked the members of these groups was, If you were able to go back to school and have a more positive experience related to Aboriginal people, what would you want your teachers to know about you and your people before they ever hit the classroom?

"In other words, what do teachers need to know going into teaching about Aboriginal education and Aboriginal people? So from there, I had a lot of very powerful and positive responses. One group said that they were thankful, that this is the first time they'd ever been asked this question. In fact, I should say, most of the groups voiced that, the importance of asking that question to them," she said.

"The importance of this work and the acceptance of it is it's going to benefit all people," she said, including Aboriginal and non-Aboriginal educational leaders, facilitators of learning, teachers working in the classroom and all others who are "part of creating places of learning for chil-

dren" and all Canadian learners, including Aboriginal learners.

"In terms of an overall understanding as to why we need Aboriginal education, I think there's still a phenomenal amount of work left to do, because the average Canadian citizen doesn't understand that they've been robbed of the truth," Laramee said.

"They do not see the significance of the land of the people that they are walking in, and they simply believe that because they were born here, that they belong here.

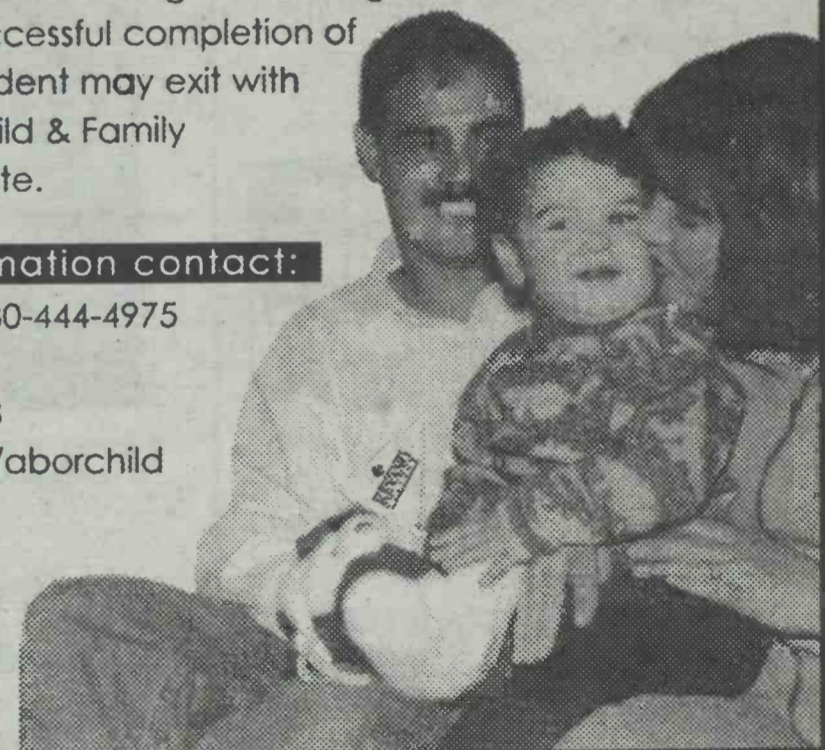
"I've had Elders tell me that until they realize that they are in someone else's birthplace, things won't change. Because the fact remains that if whatever birthright someone who is not Aboriginal was born into, they still have a land that they can return to, to sit down with people who can tell them the history of that land, the language of that land, the learning of that land. Aboriginal people do not have that privilege. This is the place that they have to do that in, and if the truth is not being told about that to them, and their children, then where do they go? They're certainly not going to go to France to learn how to be Aboriginal, to be Anishnawbe and Inuuk. They don't have a place. This is it. And until Canadian people understand that significance, until that is taught in classrooms by all teachers, then we're not going to get anywhere."

ABORIGINAL CHILD and FAMILY SERVICES PROGRAM

Keyano College will offer the Aboriginal Child and Family Service Program in Edmonton starting September 2003. This two-year program focuses on working with Aboriginal children and their families. After successful completion of one year, the student may exit with an Aboriginal Child & Family Services Certificate.

For more information contact:

Lori Fleming at 780-444-4975
or, Marge Scharf
at 1-800-251-1408
www.keyano.ca/aborchild



KEYANO COLLEGE
www.keyano.ca

New rules for new drivers

Graduated Driver Licensing (GDL) comes into effect in Alberta on May 20, 2003.



Graduated Driver Licensing (GDL) is being introduced to reduce collisions, injuries and deaths on Alberta's roadways. GDL will ensure new drivers get the support, skills and experience they need to handle the complex task of driving.

- GDL applies to all first-time drivers, regardless of age.
- GDL demands the time and effort to get it right.
- It will take a minimum of three years to meet the learner and probationary conditions to become a fully licensed driver.

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Promotional package

(Continued from page 16.)

If you don't have a CD review, many freelance music journalists are looking for material to review or you can call a music editor to see how to get your music reviewed in their magazine or newspaper.

A business card with pertinent contact information should be placed in the folder. A folder with pockets on both sides should have the CD on the left and written material on the right. To avoid scratches on the photo, make sure the CD and photo has a protective layering such as, bubble wrap or thick paper.

Accompanying the package is a cover letter indicating the intent of the package with a timeline for future follow-up. The whole package should be sent with protective layering to reduce damage enroute.

Give reasonable time for mail delivery and receipt of the package. And, do not expect them to call you back! That's where persistence pays off with follow-up telephone and e-mail messages. You may not get a positive response initially from each recipient, but as I always say, there is always next time. Sooner or later, if you keep sending them updated promotional material and keeping them informed, an opportunity will present itself and they will remember you.

This column is for reference and education only and is not intended to be a substitute for legal advice. 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. Ann Brascoupe can be reached at abrascoupe@hotmail.com.

COORDINATOR ABORIGINAL EDUCATION

North Island College is seeking a 50% regular faculty position at the Port Hardy Centre, working closely with Aboriginal communities of the northern region of Vancouver Island to meet educational needs.

A Masters degree is preferred; candidates with an appropriate undergrad degree plus 3 years of related experience in Economic/Community Development with a focus on training & education are encouraged to apply.

Please see further criteria, required qualifications and information on how to apply to this competition on our website at www.northislandcollege.ca

Competition No. 03:F:15

Closing Date: May 8, 2003

Office of Human Resources,
North Island College,
2300 Ryan Road,
Courtenay, BC V9N 8N6
FAX (250) 334-5288



SAYISI DENE FIRST NATION TEACHING PRINCIPAL WITH SCIENCE BACKGROUND PETER YASSIE MEMORIAL SCHOOL IS NOW HIRING PRINCIPAL FOR YEAR 2003-2004 TADOULE LAKE, MB R0B 2C0

Peter Yassie Memorial School is a state-of-the-art, well-equipped school offering Kindergarten to Grade 12, with approximately 80 students. Our academic expectations are high and we strive for excellence in all areas of learning. The community of Tadoule Lake is located on the Seal River 80 km. south of the treeline and is serviced by two different airlines and winter roads. Sayisi Dene Education Authority encourages people of aboriginal ancestry to apply. Preference will be given to Manitoba residents.

DEADLINE FOR APPLICANTS IS MAY 15, 2003.

Fax Resumes to: Ms. Ann Butterfield, Director of Education at 204-684-2090
For further information please telephone the Director at 204-684-2084

EMPLOYMENT OPPORTUNITY

The Tseshaht First Nation has a position for a BAND SOCIAL WORKER

The BAND SOCIAL WORKER will administer the Social Development Program for the Community, and provide the consistent application of all the Nuu-chah-nulth Tribal Council social assistance policies and procedures:

Qualifications:

- Hold a BSW degree, preferably with current experience in the field
- Experience and credibility working with Aboriginal communities
- Sensitivity to the needs of Aboriginal children and families
- Strong organizational and leadership skills
- Strong interpersonal and communication skills
- Skills in policy analysis and policy writing
- Be a team player but be able to work independently
- Be agreeable to a criminal record check
- Must hold a valid drivers licence and have an automobile

The Social Worker reports directly to the Chief Executive Officer.

Salary commensurate with qualifications and experience.
We offer a comprehensive benefits package.

Please submit your resumes, along with cover letters and reference, to:

H. Rezansoff, CEO
Tseshaht First Nation
P.O. Box 1218
Port Alberni, BC V9Y 7M1
Fax: 250-724-1215
Email: hrezansoff@tseshaht.com
Closing Date: May 9, 2003

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College of Arts, Social and Health Sciences

Assistant or Associate Professor Nursing Program (Tenure Track positions)

The University of Northern British Columbia invites applications to fill a number of tenure-track faculty positions in the Nursing Program within the College of Arts, Social & Health Sciences. The ideal start date for these positions is Fall 2003, subject to budgetary approval. The College is one of two at UNBC and includes a set of programs concerned with the development of human resources and quality of life, with particular focus on people, health, culture, and values. The College enjoys close working relationships with the various communities of Northern British Columbia, including First Nations in the North. The Nursing Program provides practice-based nursing education at both the undergraduate and graduate levels, with special focus in the areas of Rural and Northern Nursing, Community Health, and Aboriginal Health. The Program offers a 4-year BSN, a nursing stream within an interdisciplinary MSc in Community Health, and will be offering the Masters in Nursing in Family Nurse Practitioner in 2005.

Applicants should possess a strong clinical background and have some nursing expertise in Gerontological Nursing, Continuing Care and/or Community Health. Ideally, applicants should have a doctoral degree or equivalent with at least one degree in Nursing; however, applicants without a doctoral degree who are willing to work towards obtaining such a qualification will be considered. Applicants should also be eligible for registration with the RNABC and have teaching experience. Evidence of scholarship would be considered an asset. Successful candidates will be expected to teach at the undergraduate and graduate levels, practice and pursue a program of research with the support of senior faculty.

Please forward your résumé and the names and addresses of three references (including telephone, fax and e-mail information), quoting competition number 03-02SS(Q), in addition to directing all inquiries about this position to: Dr. Deborah Poff, Vice President & Provost, University of Northern British Columbia, 3333 University Way, Prince George, British Columbia, V2N 4Z9. Fax: (250) 960-7300. Please direct inquiries to Dr. John Cutcliffe, Chair of Nursing. Phone: (250) 960-6509 Fax: (250) 960-5744 Email: cutcliff@unbc.ca. Applications will be accepted before 4:30 pm on: Friday, May 30, 2003.

We thank all applicants for their interest in UNBC. However, only those applicants selected for further consideration will be contacted.

For more information, visit our Web site: www.unbc.ca

All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority. The University of Northern British Columbia is committed to employment equity and encourages applications from women, aboriginal peoples, persons with disabilities and members of visible minorities.

UNIVERSITY OF NORTHERN BRITISH COLUMBIA www.unbc.ca

Director of Community Development and Health Promotion Programs

Applications are invited for a full-time tenure track position as Director of Community Development and Health Promotion Programs, to commence September 1, 2003 or as soon as possible thereafter. The Extension Division welcomes applicants for this appointment at either the Extension Specialist III or the Assistant Professor rank. Tenure as an Extension Specialist III generally requires the possession of an earned Master's degree, while tenure as an Assistant Professor generally requires the possession of an earned doctorate.

The successful candidate will collaborate with other Program Directors at the Extension Division to organize joint initiatives and enrich the community development impact of continuing education programming throughout the Division. The successful candidate for this position will become the Director of the Prairie Region Health Promotion Research Centre (www.usask.ca/healthsci/che/prhprc). His or her duties will include developing continuing education programs, and conducting applied research in community development and population health promotion. Modest levels of graduate teaching and supervision will be expected in the Master of Continuing Education program, and potentially other programs of interest to the candidate. More complete information on this position is available at www.extension.usask.ca or by contacting:

Dr. Scott McLean, Associate Dean (Research)
Extension Division, University of Saskatchewan
117 Science Place, Saskatoon, SK S7N 5C8
Tel. (306) 966-1960, fax (306) 966-5567
e-mail scott.mclean@usask.ca

Candidates for this position are to submit a cover letter, curriculum vitae and the names and contact information for three references to Dr. McLean by no later than June 30, 2003.

The University of Saskatchewan is committed to employment equity. Members of designated groups (women, Aboriginal people, people with disabilities, and visible minorities) are encouraged to self-identify in their applications. All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority.

BOARD OF

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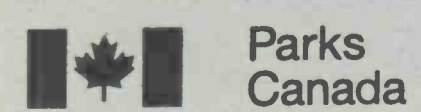
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Resources Advisor, Ext
charles.cloutier@pc.gc.ca

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Department of Arts, Social and Sciences

Master of Arts in Nursing

Offering the Masters in Nursing in the field of Nursing Practice in 2005.

Applicants should possess a strong clinical background and have some nursing expertise in the field of Nursing Practice. Ideally, applicants should have a doctoral degree or equivalent in the field of Nursing; however, without a doctoral degree who are working towards obtaining such a degree will be considered. Applicants must be eligible for registration with the nursing profession and have teaching experience. A teaching scholarship would be considered. Successful candidates will be required to teach at the undergraduate and graduate levels, practice and pursue a research with the support of the university.

Applicants must provide three references (including a reference from a former supervisor, Vice President & Provost, or Dean, Prince George, British Columbia) to Dr. John Cutcliffe, 744 Main Street, Prince George, BC V2L 2S1. Email: cutcliffe@unbc.ca. Closing date: May 30, 2003.

Only those applicants selected for the program will be notified.

www.unbc.ca

International students and permanent residents will be considered for employment equity and other programs for students with disabilities and members of other groups.

www.unbc.ca

BOARD OF DIRECTOR POSITION

Apeetogosan (Métis) Development Inc. (AMDI), an affiliate of the Métis Nation of Alberta Association, is a for profit Aboriginal Capital Corporation delivering a range of Financial and Business Advisory Services to Alberta resident Métis and Non-Status Indians through its office in Edmonton. AMDI is currently inviting applications for a Board of Director position. Principally, the Board of Directors provides quality direction to the total affairs of the business that will ensure the development and growth of the company in products, services, markets, and financial results. Accordingly, this is a volunteer position of considerable responsibility and substance, requiring a significant time commitment.

QUALIFICATIONS FOR DIRECTORS INCLUDE:

- 1) Should be an Alberta resident Métis or Non-Status Indian;
- 2) Must have a successful business and/or related Professional background;
- 3) Must possess exemplary character, integrity and background;
- 4) Must be willing to sign oath of confidentiality and undergo external checks as may be appropriate.

Interested parties should submit their resume, together with two references and a brief note clarifying their interest, to:



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c/o Apeetogosan (Métis) Development Inc.
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Edmonton, AB T5M 2N4
or by Fax at (780) 454-5997
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 Ph.D.
 Director
 First Nations
 and
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 Brandon University
 270 - 18th Street
 Brandon, Manitoba
 Canada R7A 6A9
 204-571-8532
 For more
 information visit:
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SESSIONAL INSTRUCTOR(S)

First Nations & Aboriginal Counselling Degree



Brandon University is a leader in providing high quality education to some 3,000 full- and part-time students in arts, sciences, education, music and health studies. Based in southwestern Manitoba, Brandon University also offers preprofessional and Masters programs, as well as innovative and award-winning outreach programs, in a personalized learning environment.

The First Nations and Aboriginal Counselling Degree program is an exciting new program formulated using First Nations and Aboriginal holistic approaches to counselling, healing and community.

The Steering Committee includes academics, counsellors, Elders and representatives from First Nations and Aboriginal communities and professional associations.

The successful candidate(s) will be responsible for delivering courses in the First Nations and Aboriginal Counselling Degree program. Delivery of courses may be either at Brandon University or in Northern Manitoba. Applicants are also being sought for development of courses for distance delivery.

Expertise in First Nations and Aboriginal traditional healing practices is highly desirable. Other fields include: ethical & legal issues, western counselling theories, administration skills, program development, etc.

Qualifications: A Master's degree in a relevant area (for example, Native Studies, Social Work, Sociology, Psychology) is preferred. Effective date of appointment(s) will be whenever the particular course is being offered.

Please send cover letter, curriculum vitae with academic transcripts, and arrange for 3 letters of reference to be sent to Dr. Fyre Jean Graveline. For information about FNAC please visit the website or contact 204-571-8532.



Parks Canada strives to provide world-class leadership in the management of protected areas through the promotion of ecological and commemorative integrity, stewardship and citizen awareness. Parks Canada also places a high priority on working with Canada's Aboriginal peoples. Activities range from public education and awareness to cooperative management. In ensuring that Aboriginal peoples have an active voice in park and site management, Parks Canada is now seeking a leader for the following Gatineau (Hull sector) based position:

DIRECTOR, ABORIGINAL AFFAIRS SECRETARIAT

REPORTING to the Chief Executive Officer, the Director provides leadership and guidance to Field Unit Superintendents and Service Centre Directors to meet Parks Canada's requirements in dealing effectively with a wide range of aboriginal issues. The Director will focus on immediate issues as well as analyse and develop strategies to guide Parks Canada decisions in the future.

To be successful in the position, the incumbent holds a relevant university degree or an acceptable combination of education, training and experience. The candidate will also possess experience in working cooperatively with aboriginal organizations on a range of economic, management and planning issues; in developing policies to promote aboriginal affairs content together with experience in directing aboriginal affairs policy research and analysis, education and training program for cultural awareness. The candidate will have occupied progressively more responsible positions in providing strategic advice and direction to management and in exercising influence to effect changes in staff interaction. The knowledge of both official languages is also required on an imperative basis. Your annual salary will be between \$84,700 and \$92,100.

This competition is open exclusively to **ABORIGINAL PERSONS** residing or working in Canada. Parks Canada, as an equal opportunity employer, is committed to achieving a skilled workforce that reflects the diversity of the Canadian population. Accordingly, this position is being staffed under Parks Canada's Employment Equity Program. An **ABORIGINAL PERSON** is a North American Indian or 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.

Please forward your curriculum vitae in confidence to: Charles Cloutier, Senior Human Resources Advisor, Executive Group Services via fax (819) 953-6139 or e-mail charles.cloutier@pc.gc.ca, by May 9, 2003, quoting file CAPSM-2003-8.

Parks Canada is committed to Employment Equity.

S'efforçant d'être un leader mondial en matière de gestion des aires protégées, Parcs Canada fait la promotion de l'intégrité écologique et commémorative, de l'intendance et de la sensibilisation des citoyens. Parcs Canada met également l'accent sur la coopération avec les peuples autochtones du Canada avec des activités variant de l'éducation du public à la sensibilisation, en passant par la gestion coopérative. Pour voir à ce que les peuples autochtones participent à la gestion des parcs et des lieux, Parcs Canada est à la recherche d'un ou d'une titulaire pour le poste suivant, à Gatineau (secteur Hull) :

DIRECTEUR, DIRECTRICE, SECRÉTARIAT AUX AFFAIRES AUTOCHTONES

SOUS LA DIRECTION du Directeur général de l'Agence, le directeur ou la directrice dirige et guide les directeurs et directrices d'unité de gestion et de Centre de services afin de répondre aux exigences de Parcs Canada en ce qui concerne le traitement d'une vaste gamme de questions autochtones. Le directeur ou la directrice doit mettre l'accent sur les questions immédiates, en plus d'analyser et d'élaborer des stratégies pour orienter les décisions futures de Parcs Canada.

Pour réussir à ce poste, le ou la titulaire doit avoir un diplôme universitaire ou une combinaison acceptable d'études, de formation et d'expérience. Le candidat ou la candidate doit aussi avoir collaboré avec des organisations autochtones à une foule de questions liées à l'économie, à la gestion et à la planification; élaboré des politiques destinées à promouvoir les affaires autochtones; et dirigé un programme de recherche, d'analyse et de formation sur les politiques concernant les affaires autochtones aux fins de sensibilisation aux cultures. Le candidat ou la candidate doit avoir occupé des postes à responsabilités croissantes l'amenant à donner des conseils et des orientations stratégiques à la direction et à exercer son influence en vue de modifier les interactions du personnel. La connaissance des deux langues officielles est requise, et la dotation est impérative. Le salaire annuel peut varier de 84 700 \$ à 92 100 \$.

Ce concours est ouvert uniquement aux **PERSONNES D'ORIGINE AUTOCHTONE** qui résident ou travaillent au Canada. En tant qu'employeur souscrivant au principe de l'égalité d'accès à l'emploi, Parcs Canada s'est engagé à avoir un effectif compétent représentatif de la diversité de la population canadienne. Ce poste est donc doté en vertu du Programme d'équité en matière d'emploi de Parcs Canada. **PERSONNE D'ORIGINE AUTOCHTONE** désigne un Indien ou une Indienne d'Amérique du Nord, une personne membre d'une Première nation, un Métis/une Métisse ou un Inuit/une Inuit. Les Indiens et Indiennes inscrits, visés par un traité ou ayant statut légal, de même que les Indiens et Indiennes non inscrits ou sans statut légal, sont réputés être des Indiens et Indiennes d'Amérique du Nord ou des personnes membres d'une Première nation.

LES CANDIDATS ET CANDIDATES DOIVENT INDIQUER CLAIREMENT QU'ILS APPARTIENNENT À UN TEL GROUPE.

Veuillez transmettre votre curriculum vitae à titre confidentiel à : Charles Cloutier, Conseiller principal en ressources humaines, Services au groupe de la direction, par fax au (819) 953-6139 ou par courriel charles.cloutier@pc.gc.ca, <mailto:charles.cloutier@pnc.gc.ca> d'ici le 9 mai 2003, en notant le numéro de concours CAPSM-2003-8.

Parcs Canada souscrit au principe de l'égalité d'accès à l'emploi.



What happened?

INAC promised to dismantle in Manitoba

By Paul Barnsley
Windspeaker Staff Writer

WINNIPEG

It was supposed to be the place where we would see the beginning of the end of the department of Indian Affairs in Canada.

Years passed, and close to \$40 million was spent on the devolution of authority from INAC to First Nations, and instead of the department's demise, Manitoba is one region where the federal government has more of a role to play in the lives of First Nations people than ever before.

Take Dakota Tipi First Nation as an example.

Last year, the community collapsed into a violence-filled state of anarchy, which prompted Indian Affairs Minister Robert Nault to withdraw support from Chief Dennis Pashe and order a new election.

Nault made the same move on Sandy Bay First Nation on Sept. 26 of last year. Amid allegations of mismanagement and corruption, Nault invoked his ministerial authority under section 74 of the Indian Act, withdrew his official recognition of chief and council, ordered a new election and placed Sandy Bay under third-party management.

Irvin McIvor, 38, led the fight to get Ottawa to step in at Sandy Bay. He will run for chief in the election expected to take place in late April or early May. He said the former chief and council is suing INAC to contest their ouster.

"Ebb and Flow, too, is citing corruption in the election," said McIvor. "I don't know where that one is going, but right now I think there's six nations fighting with their leadership. It's not a very good time."

All of this activity comes on the heels of an embarrassing situation at Sagkeeng, when First Nations health staff took a now infamous trip to the Caribbean with a senior Health Canada bureaucrat, paid for out



Brian Pallister, the Indian Affairs critic for the Canadian Alliance

of the band's health care funding.

Now Sagkeeng council is in another predicament, fighting a lawsuit brought by Wing Construction which alleges the band owes the company millions after it failed to secure departmental authority to build its early years school. The band went ahead with initial construction and now Wing's out of pocket for its involvement, the company says, a situation that has made nervous other businesses across the country that do work for bands.

As well, there are many First Nations in the province that are experiencing serious financial problems. Nearly half of the province's bands are in some sort of co-management agreement.

Just in case you thought things are brought back in line when a third-party manager is installed, notice that the Shamattawa First Nation of Manitoba is suing its third-party manager alleging things got worse after the manager took over.

It may not be a coincidence that Manitoba was the birthplace of the First Nations Accountability Coalition, headed by Leona Freed, who is fighting against a "self-appointed chief claiming hereditary custom" in her own Dakota Plains community.

"There is a trend going on," McIvor said. "There's a hell of a trend going on here in Sandy

In the mid-1990s, much was made of Indian Affairs' promise to devolve its authority to Manitoba First Nations. Today, that promise of self-rule is a distant memory, and communities in the province are experiencing more government involvement rather than less.

"Statistically, it's clear that Manitoba has greater problems than other regions—and Saskatchewan maybe. Why? Some have argued [it's] because the government used those two areas as lab rats and they tried to push powers onto people before they were ready. Others would argue there's an absence of the resources to fulfill the obligations those powers entailed. Other people will argue that this was done so that it will be perceived as a failure on the part of the First Nations communities."

Bay. I don't know if I woke up the people in Manitoba, but I did some talk shows on [local Aboriginal radio station] NCI news. I said on there that grassroots issues have never been dealt with. I've spoken to [Assembly of Manitoba Chiefs grand chief] Dennis Whitebird about this and I told him, 'You guys don't deal with the issues. You want to fight the national issues on a day-to-day basis more than anything else.' What about the grassroots issues? People are getting sick and tired."

Brian Pallister, the Indian Affairs critic for the Canadian Alliance, represents the Portage la Prairie area, which includes Dakota Tipi. He has been looking closely at the developments in his province.

"Statistically, it's clear that Manitoba has greater problems than other regions—and Saskatchewan maybe," he said. "Why? Some have argued [it's] because the government used those two areas as lab rats and they tried to push powers onto people before they were ready. Others would argue there's an absence of the resources to fulfill the obligations those powers entailed. Other people will argue that this was done so that it will be perceived as a failure on the part of the First Nations communities."

McIvor criticized the Assembly of Manitoba Chiefs (AMC) for being too much of an insiders'

club. Freed agreed that's a big part of the problem.

"AMC is there to protect the chiefs," she said. "They're there to protect the chiefs' interests. They're not there for the ordinary Indian. The chiefs do what they do for their own interests. AMC and AFN [Assembly of First Nations], they take directions from the chiefs. They're not there for the people. The ordinary Indian didn't elect the AFN people in. The chiefs did that and they say, 'Well, the people elected us in.' But our organization says, 'Yes, you say you're elected in, but if the elections were run by, or similar to, Elections Canada, then a lot of those chiefs wouldn't have that position.'"

Monies flow

McIvor makes note of an added problem developing as an indirect consequence of the process the minister uses to invoke his section 74 authority.

Deposed chiefs and councils may have their access to INAC revenue curtailed, but the minister's failure to notify other government departments of his withdrawal of official recognition of the leadership leaves the tap flowing with VLT, tobacco rebate, and GST monies.

"How could anybody let this happen and who has the power to stop it?" he asked.

Pallister said he encountered the same problem with Dakota Tipi.

"At Dakota Tipi [INAC] shut down the band. Essentially, [former chief] Dennis Pashe and the council were removed from power. But at the same time, they left the casino up and running, didn't tell the provincial government, which is the licensing authority, that they were doing this. I have it in writing from the minister that he did not tell the provincial government. He said it was not his responsibility, nor was it policy, to inform the provincial government," he said.

"It's a mess is what it is. This is just one example of the types of issues the federal government should be addressing. Instead, they're going to set up mini-ombudsmen on the reserve. Does anybody really believe that's going to work? It's just a case of misguided priorities," Pallister said of one of the accountability initiatives set out in Indian Affairs' proposed First Nations governance act.

Real people, real pain

Critics have charged that the government's third-party management system is also misguided.

Dollars to pay the managers get taken directly from the monies that go to the band, before bills are paid and community needs are met. Debts the community accrued before the managers take over are ignored, sources say, and no schedule of repayment is planned, leaving the community in the red, and under the manager, in perpetuity.

"They just shut off the hydro the other day at Dakota Tipi," said Pallister. "This affects people in a real way. This isn't a theoretical discussion. The third-party manager there, because of the government's policy on this, is saying he's not compelled to pay those bills, which were in effect before he went in. It's a dangerous situation. The whole third-party management thing really needs a review. It's absurd, frankly."

(see Manitoba page 31.)

Manitoba

(Continued from page 30.)

McIvor is also worried about paying the hydro bill. He says there is \$510,000 missing from the coffers that the community got to pay Manitoba Hydro.

"We were given that money. Now where are we going to get it? They're not going to give it to us again."

He also wonders about the \$570,000 the community is on the hook for because of a bill taken through Peace Hills Treaty. And employee benefits he hasn't been paid since August.

"You're looking at a couple million that's coming off a million budget already. So INAC is going to be saying 'You know what? There's going to be any more repairs. The housing repairs are going to be any more repairs. They're going to make some cuts. There's going to be massive layoffs. People that have payments to make, who have children, are going to be laid off because of inept leadership."

Papa, don't preach

Many observers say INAC sets a bad example when it comes to accountability, openness and transparency.

None of our sources, for example, have been able to get an accounting of the almost \$1 million that was targeted for dismantling of INAC in the 1990s.

"No, I questioned the minister, but he wouldn't answer," Freed said.

Pallister hasn't had any luck getting answers.

"It would be hard for me at this point not to communicate frustration to you," he said when asked about the disappearing money. "In trying to get to the bottom of several issues you know about is Virg Fontaine [Health Centre Sagkeeng]. There is significant money there that we have reason to believe was misappropriated and we also have reason to believe that the federal government is not diligent in its efforts to secure the responsible transfer of such a way that the people

Did you know?

Although the exact origin of the name Manitoba is unclear, a Web page on the Indian and Northern Affairs Web site (<http://www.ainc-inac.gc.ca>) suggests it most likely comes from the Cree words maniot-wapow, "the strait of the spirit," which refers to the roaring sound produced by pebbles on a beach on Manitoba Island in Lake Manitoba. The Cree people apparently believed the noise sounded like a manitou, a spirit, beating a drum. Another possible origin is from the Assiniboine words mini and tobow, meaning "lake of the prairie".

Take part in this discussion by sending your comments to edwind@ammsa.com

More information
the Assembly
<http://www.n...>
history

Take part in

Manitoba First Nations: Once the leaders...now the led

(Continued from page 30.)

McIvor is also worried about paying the hydro bill. He alleges there is \$510,000 missing from the coffers that the community got to pay Manitoba Hydro.

"We were given that money. Now where are we going to get it? They're not going to give it to us again."

He also wonders about \$570,000 the community is on the hook for because of a loan taken through Peace Hills Trust. And employee benefits he says haven't been paid since August.

"You're looking at a couple of million that's coming off a \$23 million budget already. So now INAC is going to be saying, 'You know what? There's not going to be any more repairs. The housing repairs are gone.' They're going to make staff cuts. There's going to be massive layoffs. People that have payments to make, who have children, are going to be laid off because of inept leadership."

Papa, don't preach

Many observers say INAC sets a bad example when it comes to accountability, openness and transparency.

None of our sources, for example, have been able to get an accounting of the almost \$40 million that was targeted for the dismantling of INAC in the 1990s.

"No, I questioned the minister, but he wouldn't answer," Freed said.

Pallister hasn't had any better luck getting answers.

"It would be hard for me at this point not to communicate frustration to you," he said, when asked about the dismantling money. "In trying to get to the bottom of several issues, one you know about is Virginia Fontaine [Health Centre on Sagkeeng]. There is significant money there that we have reason to believe was misappropriated and we also have reason to believe that the federal government was not diligent in its efforts to structure the responsible transfer in such a way that the people who

The process of dismantling the Department of Indian Affairs and Northern Development operations in Manitoba began on Dec. 7, 1994, when a framework agreement was signed by then-Indian Affairs minister Ron Irwin and Phil Fontaine, then-grand chief of the Assembly of Manitoba Chiefs. Under the agreement, work was to begin to develop and recognize the governmental authority and institutions of First Nations in Manitoba, and to give those First Nations jurisdiction over areas that were controlled by federal departments. The first jurisdictions to be transferred were to be education, fire protection and capital programs. While the agreement signed by the federal department and Assembly of Manitoba Chiefs set the framework for achieving self-government, it was left up to each First Nation in the province as to whether or not to ratify the agreement for their own community.

were supposed to be receiving services were. But to get to the bottom of the issue—and this is after two-and-a-half years—is very, very, difficult. Not a dollar of that money, to my knowledge, has been recovered. And we have to learn from our mistakes. How can you do that if there's an attempt to gloss over those mistakes when they happen?"

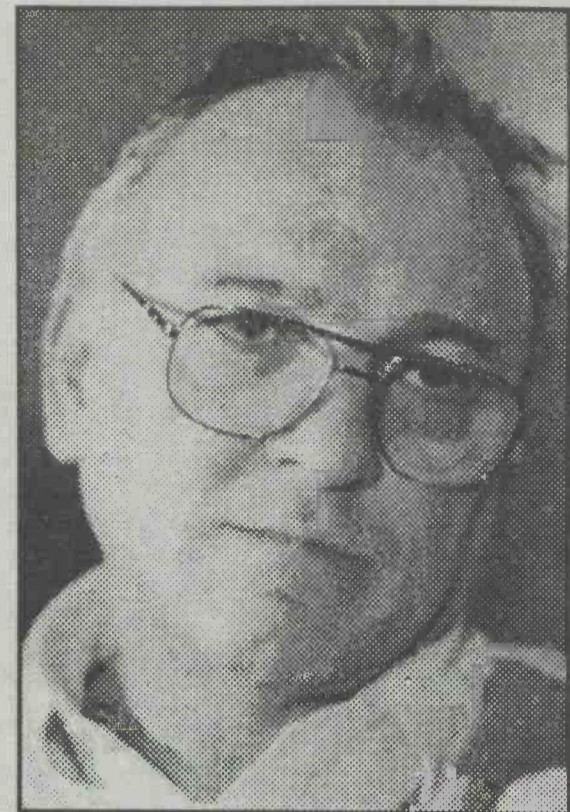
He sees that as the biggest problem in First Nations governance.

"What's the government doing here? Coming up with ways to make chiefs and councils more accountable? What about the accountability at the federal government level? What about the transparency here?" he asked. "For example, at Dakota Tipi, the former chief wants an investigation, a forensic audit and an investigation. I've spoken to Dennis about

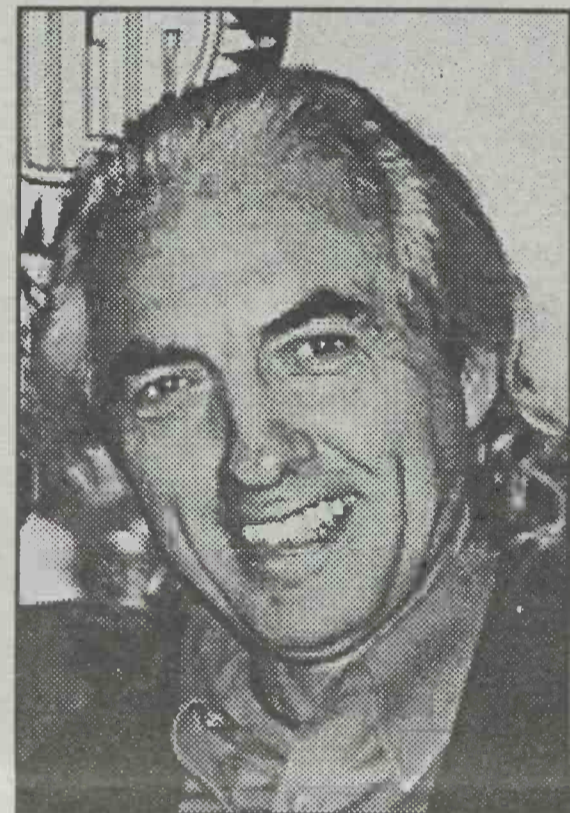
that. The new chief and council want an investigation. They're calling for an independent judicial inquiry to get to the bottom of where the money went. Over \$10 million went in there in the last few years, in one of the smallest reserves in Canada. Here's where I would argue there's a great opportunity to learn and make sure that program delivery is more efficient and prevent future violent and divisive situations.

"Who's our obstacle? There's only one obstacle standing in the way and that's the federal government. The band members want to get to the bottom of it. The taxpayers I'm sure do. The Opposition is calling for this. Former chief, present chief, everybody's on side. But the only reluctance we're seeing is from the federal government."

INAC secrecy has been a ma-



Ron Irwin



Phil Fontaine

major contributor to mainstream anger and mistrust for First Nation governance, the Alliance member said.

"I think the government is really missing an opportunity to make sure that the public, by being informed, is more supportive of spending on Aboriginal programs. This is the larger concern I have. By not being transparent and open, I'm concerned the government is going to foster a real reluctance on the part of a lot of non-Aboriginal taxpayers to even support these programs," he said. "This is a serious issue. It may have been done in the past that people say we should just spend less on Indians. I don't know where people are coming from when they say that, but I am interested in getting the facts out there. The more we pursue

There are 62 First Nations in Manitoba, belonging to five First Nations groups—Cree, Ojibway, Dakota, Ojibway-Cree and Dene.

openness, the better the chance that people will understand the merits of spending in this category. These things do cost, but some things don't just cost, they pay. Public support would grow. Pallister thinks Canadians don't see the approach the federal government is taking as leading to any hopeful resolution to these issues.

"I do think that most Canadians are very sympathetic to Aboriginal people as people. But I don't believe they think the government is going to solve these problems by pursuing the same approaches that actually led to the problems in the first place."

He said one of his constituents described the situation quite succinctly.

"A farmer friend of mine said it best: Nothing grows good in the dark."

Did you know?

More information can be found on the Assembly of Manitoba Chiefs' Web site:

<http://www.manitobachiefs.com/history/history.html>

A review of the progress made by Manitoba First Nations in achieving self-government was done in 1998.

The results are posted on the Indian and Northern Affairs Web site:

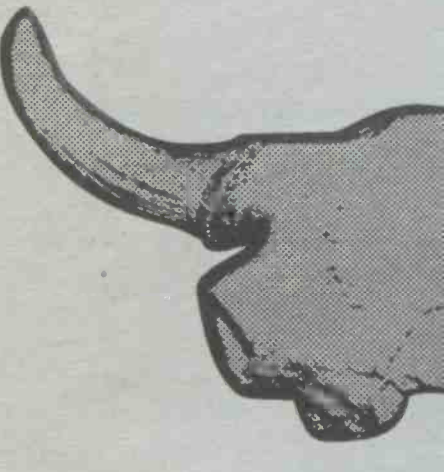
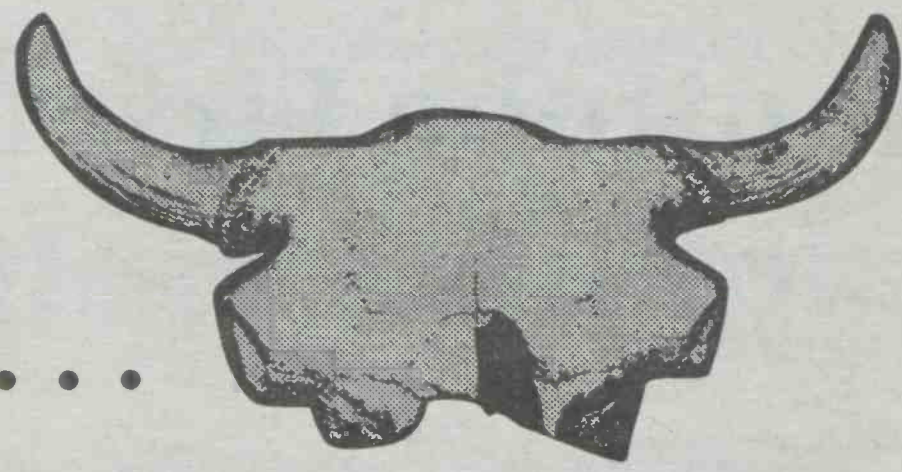
http://www.ainc-inac.gc.ca-pr/pub/ael/re/98-04_e.html

Take part in this discussion by sending your comments to edwind@ammsa.com

[buffalo spirit]

Rod Robinson

In his own words...



I am the head chief of the (Nisga'a) Eagle tribe; as well I am also a ordained deacon. As well, for the Nisga'a Nation, I have been appointed to be the ambassador and I'm also chairman of the keepers of the culture, loss and the perpetuation of our culture into the future. I am the chairman of that.

Today I would like to talk about culture and the basis for our culture is what I am standing beside right now, a very sacred stand...the white man call it the totem pole...

And the history that goes into the species of the wood that it is carved (from), it is the spiritual belief of my ancestors that this was the first tree... It proclaims the history of the Nisga'a Nation. It also proclaims the identity...This tree has many uses. They use it to weave baskets. They use it to make canoes. They also use it to make rope, as well as other equipment...They wove it into very small pieces to sun-dry the ooligans (small, oily fish). One of the things the Nisga'a is famous for is sun-drying the ooligans...

What you see in front of you now is the totem pole that proclaims who we are. It proclaims our history. And in the early days the first missionaries mistook this to be the symbols of deity and they campaigned against us using it further. In fact, it almost became extinct because of that.

They were told that in order for you to get to heaven you had to destroy all of this evidence, evidence of carvings that we worshiped. We do not worship this. We just revere it. We treasure it. It's valuable to us. It proclaims our history...

When (God) established the Nisga'a in the valley, he established four houses... There was four houses. The houses are what you see here (pointing to the totem pole). There's the killer whale, there's the raven, the frog, which I will describe as I go along here, and there's the eagle and then there's the wolf. The very foundation of our Nisga'a Nation is the bear right at the bottom.

So these four houses were established with powerful laws that run parallel to the Ten Commandments—thou shalt not kill, thou shalt do no murder, thou shalt not steal, thou shalt not cover—all of that is included in the laws of the Nisga'a Nation.

Now these have been in existence that predates the missionaries or the Europeans that came to our shores. So they have been in use. They continue to be in use. They will not disappear because we are part of the land. God gave us this land and this land I can



Rod Robinson

describe; it's been described by the early missionaries as the valley of eternal bloom...

So one of the laws was to live in complete harmony with nature and nature will sustain you forever. That means here, these are our brothers. I'll tell you a story before I get into this, how our people continue to tell this, the importance of not molesting any part of God's creation... At one time, the river below us here, there was a bunch of young boys. They were catching salmon and they were putting on their backs little sticks coated with pitch and they were lighting it. And they used to laugh. They delighted in watching the salmon going up. And an old chief sitting in front of his smokehouse warned them, "You children, do not do that! You are going to anger the powerful being that created us, created all these animals. You're not supposed to do that. It's against our law. Something dreadful is going to happen." Shortly after that they heard a rumble. [About 200 years ago, two Nisga'a villages were destroyed by a powerful volcano.] That's when you see the aftermath of the lava, the lava bed that you traveled through. There you see evidence of what happened at that point in time. That was their punishment for misusing part of God's creation.

So that's how strong our tribal laws, our cultural laws, are; that you must live in complete harmony with nature. We are not separate from nature. And so that's part of it. Now I will get into the story. Now when God placed the Nisga'a Nation in this valley here, as I pointed out he created four houses. The first house is what I'm going to talk about now is the killer whale. Here is the killer whale. The killer whale proclaims to the world that I am responsible for the seas. I rule the oceans...Part of our territory is on the coast and that's the reason why one of our houses

...one of the laws (of the Nisga'a Nation) was to live in complete harmony with nature, and nature will sustain you forever.

is the killer whale. That was established by God in the Nass Valley here. Now you see the fin, there will be a hole there. The story behind it is that the killer whales usually pass by just outside Prince Rupert, one of the little islands outside of Prince Rupert. This is where all of this happened. One of the chief's sons fell in and the killer whale took him away. So two years later the chief had a dream that his son was coming back. He dreamt about it that the killer whales were now coming back from migration and he was told in a dream that he will recognize his son. He will be returning with us and on his fin there will be a hole here. That's why you see on all the Nisga'a poles, they have a hole there. That's to identify the chief's son had come back. He did not come back as a human again. He came back as one of the killer whales...

The next one is the wolf. That's quite an interesting story behind it. It happened just across Prince Rupert harbor when this all happened to one of our tribes. ... They heard a howling for days on end. One of the chiefs asked one of his sub-chiefs to go across the harbor and see what's the matter with the wolf that he's howling all the time. And he went across and sure enough there was a wolf near the soil and he was in pain. So the sub-chief went to the wolf and the wolf

did not attack him. In fact, the wolf was sort of begging him to help him. And the chief noticed there was a bone stuck in his mouth, the bone of a deer, and that was giving him a lot of pain.

So the sub-chief went and took the bone out and the wolf was very thankful and they communicated to each other and the wolf told him that from here on they will keep him supplied with deer meat. And that is what happened. Day after day this wolf would howl and the chief would go across and all he had to do was pick up the meat. And that's part of the history of this wolf.

It's one of the houses that was given by God to the Nisga'a Nation

The raven...this bird warns the Nisga'a of impending doom. There's something about to happen or something has happened and you'll hear a message about it, that's the significance of this bird...the frog clan and they have two crests within that organization, and now I'm going to move down to the crest that represents me.

We're now coming down to the eagle. It is my crest. It stands for power of the air. This eagle most of the time talks to us and you can hear the talking and they also deliver certain messages to the Nisga'a Nation, and the other crest that's similar is the beaver. You see the beaver here and in its

hand is a traditional stick that the beaver lives on.

So all these animals are dependent on each other to survive, just like us...and the next one is the bear, the other crest that goes with the bear is what I described further up there was the wolf crest. The wolf and the grizzly bear. There again, they have powerful stories behind it. Under our law, I'm just generalizing this, it's illegal for me to be telling about the history of this bear. Only those that belong in the tribe, the tribe of the grizzly, the brown bear and the wolf, they are the only ones that can tell this story. If I utter it, it will be illegal for me. As I say we have laws. We're not strangers to the laws. In fact, our laws are very strong. Stronger than the European concept of laws...

So that's the foundation of our culture. Our culture is still very strong. It can only remain strong as long as those Elders continue to pass this on to the younger generation. We have now written it. That's a department that I had. We did a land use and occupancy study and there's about eight volumes, very thick, and all it talks about are our survival, our creation, how we survived the floods. Some of our forebearers were washed away way up into Alaska, up into your territory (Alberta). And they migrated back, back to here. Must have took about a century to get back here, but after they were washed away they found themselves back here.

There are many stories about it. In fact, a lot of crests were acquired enroute coming back to find the Nisga'a Nation again. Now everything that we have done, everything is still very strong. The philosophy of the Nisga'a Nation is still very strong.



SWE

By Naomi Gordon
Windspeaker Contrib

EDM

The golden, tulip flowers and vanilla leaves distinguish this perennial in the wild many names, but most commonly it's referred to as Sweetgrass, a plant used in traditional Aboriginal ceremonies and a plant that many are beginning to grow to harvest.

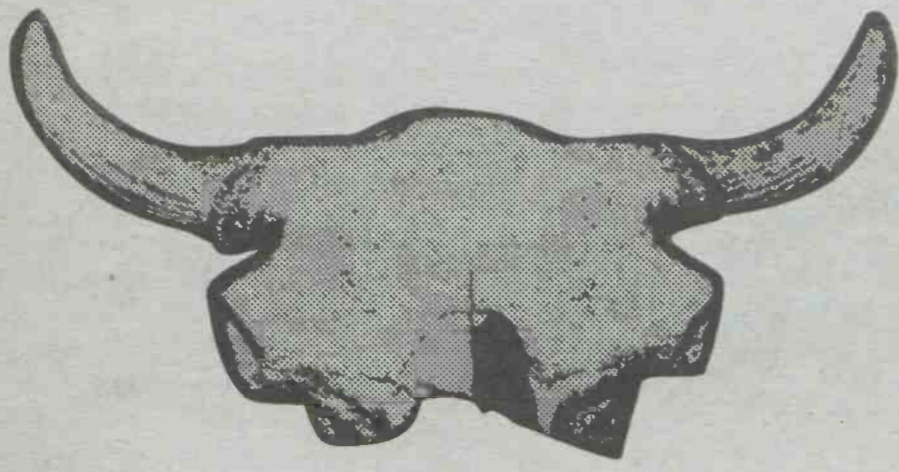
Sweetgrass, also known as Holy Grass, Buffalo Grass, and Zebra Grass, is one of the four sacred plants (including cedar, sage, and tobacco) and is used as a prayer and purification. Many people believe it is a gift from Mother Earth and is considered a gift from the Creator.

You

Here are some answers to the most common asked questions about Sweetgrass that we received at Buffalo Spirit. Remember, when dealing with Sweetgrass the Elders advise respect must be shown as this is a sacred plant.

How do I identify Sweetgrass?

Many of us have known Sweetgrass as a braided product used in ceremonies. However, in its natural state, as an untamed grass, the easiest and most pleasant way to identify the plant is by its vanilla-scented leaves. Typically, the grass reaches two to three feet in height and has a white, scabrous base. During its flowering stage, golden and purple lip-shaped flowers in pairs of three hang from the stem. The underside of the leaves are shiny, hairless and flat. There are four species of Sweetgrass but the most common in the Western strand known



Sweetgrass:

The hair of Mother Earth

By Naomi Gordon
Windspeaker Contributor

EDMONTON

The golden, tulip-shaped flowers and vanilla-scented leaves distinguish this two-foot perennial in the wild. It has many names, but most commonly it's referred to as Sweetgrass, a plant used in traditional Aboriginal ceremonies and a plant that many people are beginning to grow at home to harvest.

Sweetgrass, also known as Holy Grass, Buffalo Grass, Vanilla Grass, and Zebrovka, is one of the four sacred plants, (including cedar, sage and tobacco) and is used as a tool for prayer and purification. Native people believe it is the hair of Mother Earth and is considered a gift from the Creator.

"It is a wild grass that must be respected and used properly," said Marion Sinclair of the Edmonton Native Healing Centre. "There are certain protocols that must be done when harvesting Sweetgrass, such as offering tobacco."

Brad Seneca, executive director of the Bent Arrow Traditional Healing Society and a spiritual advisor from the Anishnawbe First Nation in Ontario, said that although Sweetgrass is found across Canada, it is most predominately used by Native peoples on the Prairies.

He believes that many people are starting to grow Sweetgrass at home because Sweetgrass fields are no longer in abundance.

"Through the teachings I have learned by the Elders, I don't see anything wrong with growing or picking Sweetgrass,

as long as people recognize and respect the three elements that Sweetgrass represents: mind, body and spirit."

Certain ceremonies must be observed before the grass is harvested, giving a blessing to the earth and praying to the four directions, the four grandfathers, he said.

"If you are taking from the earth, you must then honor the earth," said Seneca.

Lois Fran, of the Blood First Nation in southern Alberta is a professor of Native Studies at the University of Lethbridge. She said there is much debate about Aboriginal ceremonial practices, in respect to teaching and sharing information with the public. However, she believes many First Nations people have moved into urban centres and have become isolated from their tradition and culture. It becomes difficult for

these individuals who want to participate in ceremonies and follow cultural protocol, when they don't have access to the people who can show them the proper and respectful ways.

For example "many people are not aware that Sweetgrass is to be given as a gift or in an exchange, not to be purchased," said Frank. Although the purchasing of Sweetgrass evokes varied opinions, Seneca said "if someone buys Sweetgrass, they must give it away to replenish and return its power."

It is suggested that individuals try and adhere to the customary practices of the communities to which they belong. If people have questions about where to find Sweetgrass in the wild or how to bless and honor the earth before harvesting, many healing and friendship centres across the country can be of help.



You asked, so we found the answers

Here are some answers to the most commonly asked questions about Sweetgrass that we have received at Buffalo Spirit. Remember, when dealing with Sweetgrass, the Elders advise that respect must be shown as this is a sacred plant.

How do I identify Sweetgrass?

Many of us have only known Sweetgrass as a dried and braided product used in ceremonies. However, in its natural state, as an untamed grass, the easiest and most pleasant way to identify the plant is by its vanilla fragrance that comes from the leaves. Typically, the stem reaches two to three feet in height and has a white, stocky base. During its flowering stage, golden and purple, tulip-shaped flowers in patterns of three hang from the stem. The underside of the leaf is shiny, hairless and flat. There are four species of Sweetgrass, but the most common is the Western strand known as

Hierochloa odorata, the most scented of the Sweetgrass species.

Where can I find it?

Although Sweetgrass is typically associated with Prairie landscapes, it is a plant that can exist across North America and Northern Europe below the Arctic Circle. In North America it grows regionally from Labrador to Alaska and south to Ohio, Illinois, Iowa, Arizona, New Jersey and Washington. The natural growing environments are places such as moist meadows, stream banks, lakeshores and areas that have previously been cultivated for farming or other agricultural use. It is found less commonly in arid regions.

The perennial is better suited to moist, sandy soil, but will not produce in clay soil mixtures. Sweetgrass can flourish in full or partial sun.

How do I plant it?

There are two ways of growing Sweetgrass. The first is to plant from seeds and the second to plant from plugs.

Sweetgrass seeds can be purchased at most garden centres across the country. However,

plugs are more difficult to come by because the majority of growers are located in Ontario. Getting them can be expensive in terms of shipping, but an economical route is to buy in large quantities.

Another method for purchasing both seeds and plugs is to buy from the Internet. Simply type in "Sweetgrass plants" and look for the closest seller to your area.

If planting from seed, the process must begin after frost, as colder conditions will decrease the chance of survival and the strength of the vanilla fragrance.

The hole for the seeds should be two inches deep, with a soil consistent in both rich nutrients and sand-based mixtures. It is suggested to mulch with one to two inches of shredded cedar bark to eliminate weeds and to hold moisture.

Seeds can also be planted indoors and later transplanted outdoors during the spring. It is easiest to place the seeds in a small pot and cover with a maximum quarter-inch of soil. Place the pot near a window, which receives full light exposure. Germination usually takes four to six weeks.

There is only a 10 to 30 per cent success rate when planting from seed. The average yield of a Sweetgrass crop planted from seed will take four to five years to produce leaves for braiding.

The procedure to use for planting plugs (root, rhizomes and leaves) is similar to that of seeds, with the exception that no mulching is required and the outcome is greater for success.

The Sweetgrass plants are usually packaged in six-inch pots with a plant growth of four inches in height and will not be in the flowering stage. After receiving the plugs, it is better to keep them in shade for two weeks in order to establish new roots.

When you replant, the hole for the plugs should be only as deep as to cover the roots and topsoil (two to three inches).

The Sweetgrass plugs should be spaced eight to 12 inches apart. Fertilizer should be added to the soil at this point and repeated three times during the growing season.

Although plants can be grown indoors, perennials prefer the active and dormant seasons of winter and spring.

Keep the soil moist, but don't over soak the roots, otherwise

root rot will occur.

How do I harvest the plant?

The harvesting of Sweetgrass begins in late June to early July. However, the plant should never be harvested in the first year of planting. The procedure is simple, but neglect of following the proper way to harvest has resulted in the inability for the grass to reproduce.

The Sweetgrass should only be harvested when the plant covers a six-foot square area. This should be the yield of one growing season and should produce eight to 10 braids.

Simply cut the stem two to three inches from the base of the stock. Never pick Sweetgrass by pulling the roots out of the soil.

After harvesting, simply lay out the leaves to dry in direct sun and turn every 40 minutes. On a hot day, the leaves should dry within six hours.

The easiest method to braid the sweetgrass is to place the dried leaves in lukewarm water for 15 minutes in order to make them flexible. The three strands of the braids represent the mind, body and spirit.

preserving the culture, a personal endeavor

By Cheryl Petten



Angela Sidney devoted much of her life to preserving the stories of her people, the Tagish of the southern Yukon. Her legacy is left in the many books she authored and a storytelling festival held each summer that she inspired.

As a young girl, Angela Sidney loved to sit and listen to her parents, aunts and uncles tell stories. She loved to hear them talk about the traditions and culture of her people, and recount the histories of the Tagish and Tlingit people of southern Yukon through the ancient stories that had been passed down from generation to generation.

But Sidney was living in a time of transition and as she grew older, she noticed that fewer and fewer of the people around her were telling the old stories. She worried that the Tagish language, in particular, and the history and culture of the Aboriginal people of the southern Yukon, would be lost.

So Sidney, one of the last fluent speakers of the Tagish language, decided to take on the responsibility to preserve the language and the stories. The result of her effort can be seen, not only in the number of books she authored, but in an annual storytelling festival that she inspired.

"I have no money to leave for my grandchildren," Sidney once said. "My stories are my wealth."

For centuries, the Tagish people traded with the neighboring Tlingit, and often there was intermarriage. By the middle of the 1800s, the Tagish people began to use the Tlingit language more than their own, and to practice Tlingit customs as well. The Tagish culture and language were further eroded in the 1900s when white prospectors came to the Yukon in their quest for gold.

Sidney was born near Carcross on Jan. 4, 1902. Her mother was Maria John, a woman of Tlingit ancestry, her father Tagish John.

When she was born, she was given three names. She was called Ch'óonehte' Ma in

Tagish, Stóow in Tlingit, and Angela in English.

Sidney spoke Tagish only until she was about five years old. After that, she spoke Tlingit, and then English. Yet after 80 years, she could draw from the memories of her early childhood and still speak Tagish fluently.

Sidney and her older brother Johnny, born four years earlier, were the start of a new family for her parents, who had lost four children a few years earlier when a series of epidemics—German measles, dysentery, smallpox and jaundice—swept through the territory. Sidney's mother, too, had taken ill during that time and, although she survived, the experience left her weak.

As the oldest daughter, the responsibility to care for her mother fell to Sidney and she had ample opportunity to ask questions about family history and about the culture and stories of the people. She added to this wealth of knowledge with her own experiences, gained over almost a century of living.

It was perhaps the transitions the community was experiencing that fueled Sidney's desire to record the stories and language of her people. Often while growing up, she would hear stories about the way things had been done in the past, and then was disappointed when her experiences did not match those stories. For example, she didn't receive a potlatch name because when it was time, there was no Elder in her clan that could give it to her, because the people with that knowledge had passed on. And her puberty seclusion, a tradition among young Tagish girls, wasn't taken as seriously as it had been in the past, and was actually cut short so that Sidney could return home to help her mother.

Living through this time of transition meant that, in many aspects of her life, Sidney had to live in two worlds. As a young girl caring for a sick mother, she learned traditional healing, and as an adult, she studied medical textbooks. She used both this old and new knowledge to care for the people of Carcross as their unofficial nurse.

She married her husband George Sidney in the custom of her people, but the couple was also married in the Anglican church. (Sidney was only 14 when she married; her husband twice that age. When he referred to her in the traditional Tlingit way—which in English translates into auntie—she was embarrassed, even though she knew he was using the term to show respect. She thought it was too old-fashioned, and was worried that white people would think she'd married her nephew.)

More often than not, however, Sidney embraced both worlds and tried to pass on her affection for both to her own children. She didn't want them to be "old-fashioned," but at the same time, she didn't want them to forget the ways of their ancestors. This is the approach Sidney took in her life.

When her son was overseas with the Canadian Army during the Second World War, Sidney bought a radio so she could keep up with the latest news from the front. Later, on his return, she welcomed him home with a gift of an ancient Tlingit song.

Sidney began to focus on the preservation of the history, traditions, language and stories of the southern Yukon in the mid-1970s. She had some of the stories included in two books—*My Stories Are My Wealth*, published in 1977, and *Tagish Tlaagu*, published in 1982. She also published a book

documenting Tagish and Tlingit place names for locations around the territory's southern lakes.

In 1983, Sidney joined with long-time collaborator Julie Cruikshank to produce *Haa Shagoon: Our Family History*, a record of Sidney's family tree, dating back to the mid-1800s and covering six generations.

Sidney also had a chance to share her own life story when, in 1990, she collaborated again with Cruikshank, as well as with two other Yukon Elders, Kitty Smith and Annie Ned, for the book *Life Lived Like a Story*.

Sidney shared traditional tales about how Crow created the world, how the animals were born, and how the seasons came to be. Her stories were filled with animals that could speak and transform into human form.

She told stories to teach children the way they should behave, and to explain why things are done a certain way. And she told stories recounting events that happened in the lives of her own family.

Skookum Jim, her father's cousin, was one of the people cred-

ited with starting the gold rush in the Yukon. In one of Sidney's stories, Jim rescues a frog trapped in a ditch, and the frog, in turn, heals Jim when he becomes injured. The spirit of the frog later comes to Jim in a dream, in the form of a beautiful woman, and tells him he will find his luck down the Yukon River. A year later, Jim goes down the river, and discovers gold.

Sidney and her stories were the inspiration behind the Yukon International Storytelling Festival, which was created in 1988 by fellow storytellers Anne Taylor and Louise Profeit LeBlanc, when they learned that Sidney had had to travel to Toronto to share her stories in a festival setting. The Yukon International Storytelling Festival is held in Whitehorse every summer, and features storytellers from across Canada and around the world. This year's festival will be held July 5 and 6.

Sidney became a member of the Order of Canada in 1986, when she made history as the first Native woman from the Yukon to receive the honor.

First Nations Training & Consulting Services Presents...

4th Annual National Aboriginal Women in Leadership Training Conference

"Moving Forward With Education, Training & Economic Development"

October 23 - 25, 2003

Crowne Plaza Ottawa, 101 rue Lyon St., Ottawa ON

Visit our website for Conference updates & registration form.

PLAN ON BEING THERE!

For more information about the Conference and our upcoming seminars, please contact:

First Nations Training & Consulting Services

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The 4th Annual National Aboriginal Women in Leadership Training Conference will be held in eastern Canada this year. Join us for an exciting and informative three days of workshops, networking, speakers, and sharing skills. The Banquet and Entertainment Evening will showcase talented performers and entertainers. The Job and Career Fair will bring together potential employers and skilled Aboriginal women to share information and promote their skills. The Aboriginal Women in Leadership Distinction Awards will honour the leadership achievements, innovation and creativity of women in many fields.

Early Registration Fee (until July 18): \$375 + \$26.25 GST = \$401.25

Regular Registration Fee (after July 18): \$450 + \$31.50 GST = \$481.50

Group Rates and discounts for Women of Leadership members available.



ed much of her life to people, the Tagish of . Her legacy is left in ed and a storytelling er that she inspired.

th starting the gold rush Yukon. In one of Sidney's Jim rescues a frog trapped ch, and the frog, in turn, m when he becomes in- The spirit of the frog later to Jim in a dream, in the f a beautiful woman, and m he will find his luck the Yukon River. A year m goes down the river, and ers gold.

ey and her stories were the ion behind the Yukon In- onal Storytelling Festival, was created in 1988 by fel- ertellers Anne Taylor and Profit LeBlanc, when they l that Sidney had had to o Toronto to share her sto- a festival setting. The Yu- aternational Storytelling d is held in Whitehorse ummer, and features sto- s from across Canada and l the world. This year's fes- ill be held July 5 and 6.

ey became a member of rder of Canada in 1986, she made history as the ative woman from the to receive the honor.

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registration form.

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ur upcoming seminars,

ng Services

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la.com



Aboriginal youth can make their mark.

For young people trying to decide on a career, your advice carries great influence.

By choosing a career in the oil and gas industry, aboriginal youth can develop skills and knowledge that will be of great benefit - today and into the future.

We'd like to help you give them the best guidance possible, by providing details on the many opportunities in the service sector of the petroleum industry. There are rewarding career choices for male and female students of all academic levels.

Prepare them for this important step!

For more information on the types of career opportunities, salaries and much more, direct youth to our "Virtual Career Fair": www.careersinoilandgas.com. Or visit it yourself to learn more.

Facilitator's Guide available online!



Human Resources
Development Canada



www.careersinoilandgas.com

The Inclusion Network is Canada's Number One Aboriginal Employment Resource

The Inclusion Network was designed to correct the employment conditions of Aboriginal people who the 'Employment Equity Act' has identified as belonging to a disadvantaged group. The purpose of the 'Employment Equity Act' is to achieve equality in the workplace for women, Aboriginal peoples, persons with disabilities and members of visible minorities.

More than just a job board, the Inclusion Network connects employers and educators to Aboriginal talent while providing Aboriginal jobseekers with free access to both job and training opportunities. Currently, there are over thirty employers within the network looking for Aboriginal talent who have been posting jobs for almost two months. There are also up-to-date lists of training opportunities offered by employers, Universities, Colleges and other training institutions. If you are an Aboriginal jobseeker, the Inclusion Network is your number one employment resource.

By connecting jobseekers to employers, educators and Aboriginal employment centres the Inclusion Network has created a win-win situation where everyone benefits.

Employers Benefit

- Connect to Canada's fastest growing talent pool
- Recruit and retain highly qualified Aboriginal talent
- Promote your organization as one of Aboriginal Inclusion
- Receive help producing detailed EE reports
- Reach over 300 Aboriginal employment centres

Educators Benefit

- Increase your Aboriginal enrollment
- Promote your scholarships, awards and internships
- Provide more job opportunities to graduates
- Recruit qualified Aboriginal talent
- Gain access to over 300 Aboriginal employment centres across Canada

Aboriginal Employment Centres Benefit

- Tap into a national job market
- Help your clients align their talent with the training and employment needs of employers
- Gain access to scholarships and bursaries for your clients
- Position your organization as a solution to employers and industries

More than 1,000 companies are looking for Aboriginal talent.

Isn't it time they knew about you?



JOIN



law enforcement mechanics administration healthcare
trucking management government sales
marketing education banking sports & recreation

www.inclusionnetwork.ca

Apply now!

For more information call 1-866-711-5091

The Inclusion Network is brought to you by the Aboriginal Human Resource Development Council of Canada.