

Windspeaker

November 1998

Celebrating our 15th Anniversary

Volume 16 No. 7

Fontaine pushes for meeting with Pope

By Marie Burke
Windspeaker Staff Writer

WINNIPEG

A recently reported private audience granted to a delegation from the Assembly of First Nations with Pope John Paul II has been postponed.

"The meeting with the Pope is not quite confirmed at this time," said Jean LaRose, spokesperson for the AFN. A meeting date had been set for Nov. 9. LaRose said the meeting date is still being worked out with Canada's foreign affairs office and Canada's ambassador to the Vatican. A request from *Windspeaker* for an interview with the ambassador was refused, though the ambassador's spokesperson said an emergency meeting with Fontaine occurred on Oct. 19. The ambassador's office refused to make public meeting details.

The audience with the Pope is expected to be an appeal from Fontaine for an official apology from the Roman Catholic Church for its role in the residential school system. The AFN reportedly wants a commitment from the Pope that the church will support compensation packages for residential school survivors.

Lawsuits from former students against the government of Canada and a number of

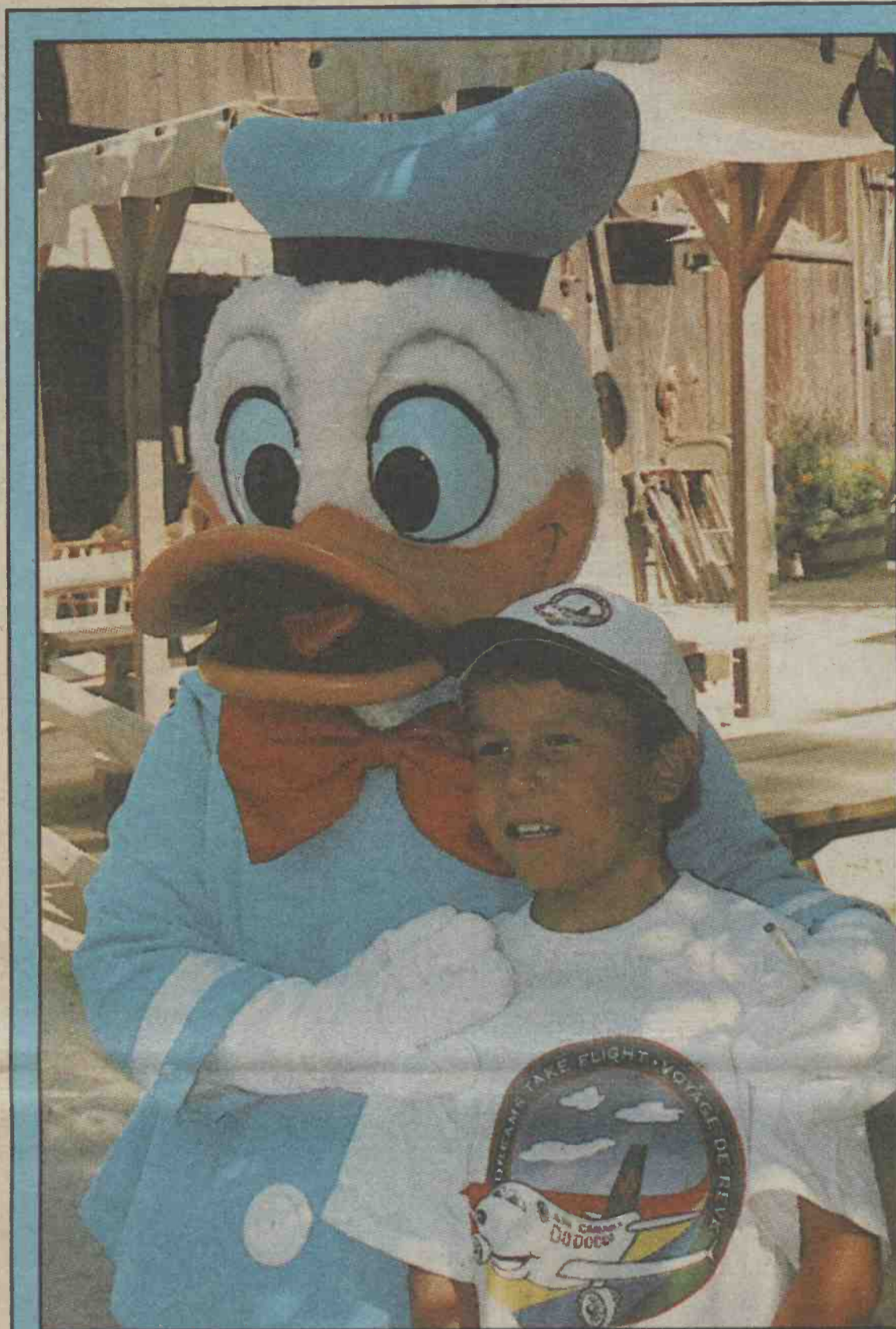
churches are mounting. More than 1,000 have been initiated.

"An apology from the Pope won't impact me," said Marlin Watts, a former student at the Alberni Indian Residential School in British Columbia run by the United Church of Canada. "Compensation for the abuse is just the starting point."

Watts is currently in the midst of a precedent setting trial in Nanaimo, B.C. Court has heard of the horrendous abuses suffered by the former students who are suing the church and the federal government. The civil trial that started in February is going forward to B.C.'s Supreme Court to put the question of direct liability to rest. The United Church has failed to settle out of court with the former students and has appealed a previous court ruling that found it vicariously liable for the abuse at the school. Watts said he will not accept a blanket settlement or apology. He believes that it is an individual's right to seek redress in a manner that is right for the individual.

"It [an apology from the Pope] may have an effect on the bigger picture for churches to take more responsibility, but I don't see the Pope apologizing at this time," said Peter Grant, lawyer for the former students of the Alberni school.

(see Vatican page 2.)



ROB MCKINLEY

Reggie Boucher from Edmonton met with pal Donald Duck and the rest of the Disneyland gang on Oct. 6. Reggie and more than 100 disadvantage children from Alberta and the Northwest Territories were part of the Dreams Take Flight trip to the Magic Kingdom, courtesy of Air Canada and a number of generous supporters. See page 13 for story.

Fargo a bust; Oklahoma may host

By Terry Lusty
Windspeaker Contributor

FARGO, North Dakota

The 1999 North American Indigenous Games will not be hosted at Fargo, North Dakota.

The planned Fargo version of the games was officially trashed by a decision of the NAIG council executive meeting in Fargo on Oct. 10.

"It is sad council had to make this choice but, for the sake of the games, council had to do something," said council secretary Roy Desjarlais, who represents the Northwest Territories.

"We as a council take some responsibility," he confessed, but he made no excuses for the host community, which he said was part and parcel of the problem.

Desjarlais and vice-president Bo Young from Florida admit that the games were not taken seriously enough by organizers in Fargo. They said that Tex Hall, the executive officer for the games, did not show up for meetings and did not apply

early enough for grants or financial contributions even though he had a lot of lead time. Desjarlais confessed that council was not assertive enough, especially with deadlines. In hindsight, he said, perhaps the council should not have permitted the extensions they did. Fargo was allowed extension last spring, then again in mid-summer.

Fargo organizers were relying on funding from the United States federal government, which has set aside \$25 million for millennium projects. But, when it came to short-listing the applicants for that funding, the government gave priority to those who had applied earliest. Because the games submission was on the bottom half of the pile, said Desjarlais, "that left Fargo out."

Young said Fargo didn't meet the criteria set forth by the deadline.

"They only raised \$45,000 and had a commitment for another \$10,000 from one of the area tribes in North Dakota," he said. The \$55,000 is certainly a far cry

from the \$3.4 million that is needed. This shortfall contributed largely as a factor in the decision of the NAIG council to take the games away from Fargo, he said.

Where does that leave the games now? It's possible they'll be moved to Norman, Oklahoma, which has been waiting in the wings as the alternate in case something like this happened. However, it is doubtful, even if the organizers in Norman can come up with the money, facilities, and accommodations, that they will be able to host the games before the year 2000, said Young.

The games were offered to Oklahoma during the same meeting that the decision to pull the plug on Fargo was made. Bill Barnett, who sits on council as the representative for Oklahoma, Texas, Kansas and Louisiana, was asked if Norman was interested in taking on the task. He said he'd take that offer back to his community and see if there's a willingness to do it.

Barnett said he'll need "all

sorts of help" if the games are to go ahead in Oklahoma. He attended both the '95 and '97 games and he is excited about the opportunity, even if it means a lot of pressure given the short time he has to work with.

The city of Norman, home of the University of Oklahoma, has good sports facilities and can also rely on facilities in Oklahoma City which is a mere 15-minute drive away.

"I believe we can do it; we need to capitalize on resource persons," said Barnett, adding he has a number of very good contacts with people linked to the corporate sector. "We're already on the search for this kind of funding."

Barnett said he intends to bring someone on board to write proposals and seek grant money.

"We'll contract very professional fundraising organizations . . . approach people we know who worked with the Olympics in Atlanta, Georgia in '96," he said.

(see Indigenous page 12.)

WHAT'S INSIDE

QUOTABLE QUOTE

"There are 1,000 families waiting for housing just in the city of Edmonton. And that stat is misleading because many of the families that have some sort of housing are living with three or four families in a one or two bedroom apartment because there just isn't enough quality affordable housing. Every time the minister of Indian Affairs speaks, she says housing or economic development is the number one problem. So what are they doing about it?"

— Mel Buffalo,
president of the
National
Aboriginal
Housing
Association

SERIOUS PROBLEM

Diabetes is a rapidly growing problem in Aboriginal communities, both on and off reserve. Each month, *Windspeaker* brings readers stories about the efforts being made to educate and treat people with the disease. This month, news from Battleford should make Native nations sit up and take notice.

.....Pages 26 and 27.

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Makah tribe whaling watch**Eco-colonialism or environmentalism**

By Paul Barnsley
Windspeaker Staff Writer

NEAH BAY, Wash.

Descendants of the original inhabitants of the furthest western regions of the North American continent are locked in a high-profile cat and mouse game with the international environmental community this month as several environmental groups patrol the Juan de Fuca Strait in an attempt to stop the resurrection of an Indigenous cultural activity.

It's all about whaling. The reservation community of Neah Bay, population approximately 15,000, on the American side of the strait in the state of Washington has been the site of a media watch since the late days of September. The Makah Tribal Council has done its legal homework with the state and federal governments and is within its rights to harvest as many as five grey whales this year.

October 1 was the day when the whaling could legally begin.

Environmentalists and the international media descended on this town, a 90-minute ferry ride across the strait from Victoria in late September. The environmental groups arrived with the intention of stopping the whale hunt. The media, of course, were present to cover the hunt or the environmentalists' efforts to stop it. After almost a month of waiting, there is a strained feeling in the air around Neah Bay.

The Sea Shepherd Conservation Society has been aggressive in its efforts to scare whales away from the region. *Windspeaker* photographer Heinz Ruckemann has been in the area for more than two weeks, hoping to capture images of the event for our readers. He reports a Sea Shepherd ship has been discharging loud explosive devices in an attempt to scare the whales away from the region. Ruckemann also reports that the community is divided over the issue. He said one Elder who opposes whaling has been the target of jeers



HEINZ RUCKEMANN

Environmentalists say Makah leaders are being used by whaling companies in Norway and Japan who would like to resume commercial whaling, banned since 1986.

in the street from young people.

Critics say the Makah leaders are allowing themselves to be used by whaling companies in Norway and Japan to undermine a 1986 ban on commercial whaling imposed by the International Whaling Commission. Once the ban on whaling is broken, the commercial whaling companies will make their own applications to resume operations by claiming they are also Indigenous peoples with whaling traditions, the environmentalists claim.

Will Anderson, on board a submarine painted to look like a killer whale to scare the greys away from the Makah hunters, works as an advocate for the United States-based animal welfare group, Progressive Ani-

mal Welfare Society (PAWS). He told *Windspeaker* there have been a few minor incidents during the month-long standoff in the waters off Neah Bay, but he said the U.S. Coast Guard is keeping a close watch on things.

First Nations on the Canadian side of the border are keeping a close watch on events to the south. Nuu-chah-nulth people on the West Coast of Vancouver Island are related to the Makah people and are also traditional whalers. Leaders in Nuu-chah-nulth country are also making plans to revive the whale hunt which they say is an important part of their culture.

Francis Frank, co-chair of the Nuu-chah-nulth Tribal Council, wants the environmental

groups to mind their own business.

"We think the protests that are being engineered are just another form of eco-colonialism, and because of our kinship with them, any challenge to the rights of the Makah people is a challenge to the rights of the Nuu-chah-nulth people," he said. "There is a contradiction in what the environmental groups are doing. The environmental community in the past has unconditionally supported our right to negotiate our treaty. Now they are contradicting themselves by saying neither the Nuu-chah-nulth nor the Makah should be able to practice our rights. In doing this they are arguing for the continued oppression of our people."



HEINZ RUCKEMANN

Opinion in the community is mixed. One Elder who opposes whaling has been the target of jeers from young people.

Coalition grows after another letter of complaint leaked

By Marie Burke
Windspeaker Staff Writer

PORTAGE LA PRAIRIE, Man.

The First Nations Accountability Coalition in Manitoba and its president are being threatened with legal action after a letter alleging sewage problems on a reserve was leaked by the federal government.

Leona Freed, head of the Manitoba coalition, started writing letters to several government officials after she was approached by concerned residents from the Dakota Plains First Nation about a broken sewage line that had not been repaired for two years. One of her letters made its way back to the Dakota Ojibway Tribal Council.

The letter, dated Aug. 24 and addressed to Paul Glover, the director general of health programs at the medical services branch in Ottawa, states that raw sewage was being pumped out of several house-

holds, and by one household in particular, into a ditch. On Sept. 18, Freed came into possession of a letter from Michael Thomson, a lawyer representing the tribal council, demanding she stop making defamatory comments about the council or face legal action.

Freed insists that the band members who brought their concerns to her do not want to be identified, because they fear retaliation from chief and council for speaking out. Freed is a member of the Dakota Plains First Nation, but said she felt she could speak to the issue because she does not live on reserve.

"We want accountability, responsibility and equality from our leaders," Freed said. "If this does turn into a lawsuit, I will counter sue," said Freed. "I want the person responsible for leaking the letter fired. I don't want excuses."

There is a growing movement from grassroots First Nations for great accountability on reserve. Coalition members from Manitoba, Saskatchewan and Alberta

protested the lack of financial accountability from band councils, which they believe is directly tied to Indian affairs' lack of action on the issue, in front of an Indian affairs office in Winnipeg this September. Freed said since the protest there have been more First Nations interested in joining the provincial coalitions.

She claims that out of the 61 First Nations in Manitoba, 21 are members of the coalition. Freed indicated there have been calls from First Nations people in British Columbia who are interested in forming a coalition there, but to date have not registered a B.C. organization.

Rita Galloway is the president of the Saskatchewan First Nations Accountability Coalition that was formed out of a concerned citizens group. The coalition, became registered in that province in 1997 after a lengthy battle with some Saskatchewan chiefs who also laid claim to the name.

(see Accountability page 12.)

Vatican visit postponed

(Continued from page 1.)

That is because the Catholic Church is just starting to address the liability issue of the abuses suffered by First Nations at the residential schools they operated.

Grant thinks the government would benefit from an apology from the Pope. It might put pressure on churches to assume more of the liability.

Grant said the Canadian government has not resisted in the way the United Church has in the Alberni case. He sees the United Church as

unwilling to split the responsibility with the government on a 50-50 basis. He would like to see more mediated settlements, as in the case of the recent settlement between the Salvation Army and the federal government for former students of a northern Indian day school in British Columbia. He cites this as a positive example of shared liability.

Grant, who acted as mediator for the settlement, negotiated a

program that would see former students and their families get counseling to deal with the effects of the abuse they suffered. Grant said the fact that the Salvation Army recognized it was liable and settled on an equal basis with the federal government, eased the process and shortened the time the case dragged on, so the former students could get on with their healing.



National Chief Phil Fontaine.

Oppo

By Paul Barnsley
Windspeaker Staff Writer

VAN

The Liberal Party of British Columbia has gone to court to stop the Nisga'a agreement. It re-invents the Constitution and therefore a constitutional amendment and a referendum in the people in the province.

Three Liberal members of the British Columbia legislature, party leader Gordon Campbell, Aboriginal Affairs critic, Geoffrey Plant, and Attorney General, against the Attorneys General of British Columbia and Canada on Oct. 18. The parties filed with the Supreme Court of British Columbia in Vancouver.

The Liberal plaintiffs asked the court to declare the Nisga'a agreement is no sense in ratification. The Nisga'a agreement exists because the agreement violates Section 52 of the Constitution Act, 1982. The Constitution states: "The Constitution of Canada is the supreme law of Canada, and any law or agreement that is inconsistent with the Constitution is, to the extent of the inconsistency, void."

Grass

By Marie Burke
Windspeaker Staff Writer

AIR

The rally cry for Aboriginal grassroots organizations to put pressure on the federal government to be more accountable for their memberships is supported by the Reform Party's deputy critic of Indian Affairs, MP Myron Thompson. Thompson has orchestrated several meetings with interested First Nations to discuss the plan. Thompson's constituency office in Alberta.

"I convinced them they needed to come together," said Thompson. "I started on that after Starlight thing." Bruneau, a member of the Tsuut'ina Nation, was sued after he obtained a confidential letter from the Indian Affairs last week about band financial mismanagement. The Committee Against Agreements to Natives organized conferences for Starlight about word on accountability. The public Reform Party.

Papas

By Debora Lockyer
Windspeaker Staff Writer

E

The Papaschase Band Council is serving #136 Descendering a land claim meeting at the Ben Calf Band. They will provide information about their specific claims. A representative of the Indian Commission and the chiefs from Alberta Band Council Resolutions would begin the process of compensation for lost

Opposition tries to stop Nisga'a deal

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

The Liberal Party of British Columbia has gone to court to stop the Nisga'a accord, saying it re-invents the Canadian Constitution and therefore requires a constitutional amendment and a referendum involving all the people in the province.

Three Liberal members of the British Columbia legislature - party leader Gordon Campbell, Aboriginal Affairs critic, Mike deJong and Attorney General critic, Geoffrey Plant - filed suit against the Attorneys General of British Columbia and Canada on Oct. 18. The papers were filed with the Supreme Court of British Columbia in Vancouver.

The Liberal plaintiffs have asked the court to declare there is no sense in ratifying the Nisga'a agreement as it now exists because the agreement violates Section 52 of the Constitution Act, 1982. The act states: "The Constitution of Canada is the supreme law of Canada, and any law that is inconsistent with the provisions of the Constitution is, to the extent of the inconsistency, of no force

and effect."

In other words, the official Opposition in British Columbia is arguing that Canada and the province have negotiated a deal with the Nisga'a people which is contrary to Canadian law. All three parties initialled the agreement in New Aiyansh, B.C. in Nisga'a territory on Aug. 4, signifying that a long and, at times, bitter period of negotiation had been successfully completed. The Nisga'a people are scheduled to vote on the acceptability of the agreement on Nov. 6 and 7.

A second request in the statement of claim asks the court for a declaration that many, if not all, of the sections which restore self government to the Nisga'a people are "inconsistent with the exclusive and exhaustive distribution of legislative authority between the Parliament of Canada and the provincial legislatures."

Aboriginal leaders who favor ratification of the accord say those sections were painfully negotiated and represent attempts to recognize that the Nisga'a people have a valid claim to Aboriginal title over their traditional lands and, since the land was never surrendered

and was not acquired by the province in a legal manner, have the right to continue to govern themselves and their land as they had for thousands of years before European colonization.

The Liberal members also want the British Columbia Supreme to rule that provisions of the agreement which limit the rights to vote for Nisga'a leaders and to belong to the Nisga'a Nation to people of Nisga'a ancestry is contrary to the Charter of Rights and Freedoms.

This is the second of two ongoing legal attempts to scuttle the Nisga'a agreement. A previous court challenge was filed jointly by the Fisheries Survival Coalition, a Prince Rupert, B.C. based resource lobby group, and a federal Reform Party member.

Premier Glen Clark said both challenges will be vigorously fought. He suggested the court action is more about politics than it is about legalities. He dared the Opposition leader to come right out and declare that he is opposed to making treaties with First Nations.

"This treaty is not about amending the Constitution - it's about the Nisga'a exchanging legal rights for treaty rights. It



DEBORA LOCKYER

Nisga'a Tribal President
Joseph Gosnell.

attains the certainty and finality that all British Columbians desire. If the Liberal Opposition wants to take the position that making treaties is not necessary, its leaders should be honest and say so," he said.

One of the country's foremost constitutional scholars supports Clark's position. Professor Peter Hogg of York University's Osgoode Hall Law School said the agreement does not require a constitutional amendment or a referendum.

"The Constitution of Canada is a defined term in Section 52(3) of the Constitution Act, 1982.

The definition lists the Constitution Act, 1867, the Constitution Act 1982 and other constitutional instruments. None of these documents will be amended by entering into the Nisga'a treaty," Hogg wrote. "As a matter of policy, in my opinion, it would be undesirable to hold a referendum every time a treaty is entered into with Aboriginal people. It would be difficult to communicate all the issues in a balanced way in a province-wide referendum campaign."

If a treaty was defeated in a referendum, Hogg said, the Aboriginal people would then have to go to court to vindicate their rights to land, resources and self government.

"The Supreme Court of Canada said in the Delgamuukw case that it was willing to do that, but it was better for governments to reach negotiated agreements with Aboriginal people. I agree with the court," Hogg said.

Nisga'a Tribal Council President, Joe Gosnell, said the Liberals are playing a dangerous game with this court challenge. He suggests the party is threatening the entire treaty process, not just the Nisga'a deal.

Grassroots movement supported by Reform party

By Marie Burke
Windspeaker Staff Writer

AIRDRIE, Alta.

The rally cry for a national Aboriginal grassroots movement to put pressure on reserve councils to be more accountable to their memberships is being supported by the Reform Party's deputy critic of Indian Affairs.

MP Myron Thompson has orchestrated several meetings with interested First Nations members to discuss the plan. The meetings were held at Thompson's constituency office in Airdrie, Alta.

"I convinced them that they needed to come together collectively," said Thompson. "We got started on that after the Bruce Starlight thing." Bruce Starlight, a member of the Tsuu T'ina First Nation, was sued after the chief of his reserve obtained a copy of a confidential letter he wrote to Indian affairs last winter about band financial mismanagement. The Committee Against Injustices to Natives organized press conferences for Starlight to get his word on accountability out to the public. Reform Party leader Preston Manning went on the record to support the then newly-formed CAIN. After that incident, First Nations members from other reserves got news of the meetings and started calling, said Thompson.

An open three-day meeting in August with more than 100 First Nations participants prompted the deputy critic's decision to assign a national co-ordinator and regional coordinators for the grassroots movement. Their goal is to link up with other interested First Nations people across the country concerned about poor conditions on reserve.

Three co-ordinators for the movement were picked after the latest meeting at Thompson's office in October. He also confirmed that the Aboriginal grassroots co-ordinator's travel costs will be paid out of the Reform Party's official Opposition funds.

"We are hearing voices crying in the wilderness, and our people have been put down long enough," said Ross Shingoose, national co-ordinator for the movement. Shingoose is originally from the Cote First Nation in Saskatchewan and is now liv-

ing near Calgary.

It's not a CAIN movement or a First Nations Accountability Coalition movement, he said, but a grassroots movement that will do more groundwork on issues for the people. He said the movement is something that has been worked on for years.

He's not making accusations or generalizing about band councils. He stated there are good people working there. Shingoose is looking for documentation from First Nations before taking any kind of action.

"We are going to do something to make changes for people at the grassroots level," said Shingoose. He will specifically look at the financial disparity between some band councils and the members.

The grassroots co-ordinator said he is not a member of the Reform Party, however, after years of lobbying the federal government, he finds the Reform Party is the only political party willing to help. While he expects to face opposition in the work that is ahead of him, Shingoose said he is not nervous. The Aboriginal grassroots movement has gained support from CAIN in

Alberta and FNAC in Manitoba. FNAC in Saskatchewan, led by Rita Galloway, has yet to come forward with its support, said Shingoose.

Planned summit meetings in places like Edmonton and Calgary are to take place before Christmas where the social climate can be more controlled as opposed to the environment Shingoose expects in some First Nations communities. A press conference is also being planned for Oct. 31 in Calgary at Reform Party leader Preston Manning's national office where Thompson will introduce Shingoose and regional co-ordinator Roy Littlechief.

Minister of Indian Affairs Jane Stewart said she would be the last person to discourage people from gaining awareness and demanding good governance from their leaders.

Good governance demands transparency from its leaders and there is a requirement from First Nations to be accountable to its members, she said. The Indian Act is not a good guide to provide First Nations with the capacity towards self government and

that has to change.

"I just hope people understand what the Reform Party stands for and be aware of who they are lining themselves up with," said Stewart. She welcomes the movement from First Nations people who are demanding accountability from their leaders, but sees Thompson's approach as pitting people against each other in communities.

She said the Reform Party solution is only one of the many options available to First Nations on the governance accountability issue. The resolution of accountability problems on reserves will best come about by bringing communities together in discussion to come up with fair and sound solutions suited to their needs, Stewart said. It will not be by her department coming into a community to solve those problems for them. That, she said, has not worked in the past.

Stewart believes that across Canada there is a movement, an awareness from First Nations about moving towards good governance. And who is not for that? she asks.

Papaschase descendents want chiefs' support

By Debora Lockyer
Windspeaker Staff Writer

EDMONTON

The Papaschase Indian Reserve #136 Descendents are hosting a land claim meeting on Nov. 28 at the Ben Calf Robe School. They will provide background about their specific claim to a representative of the Indian Claims Commission and hope to have chiefs from Alberta support a Band Council Resolution that would begin the process for compensation for lost lands and

treaty status.

Shirley Gladu is a volunteer working for the descendents. She is the great grand-daughter of Chief Papastew, the leader at the time of the reserve land surrender of 1888, an area better known as south Edmonton.

The meeting is open to the public, but a specific invitation goes out to the chiefs, said Gladu.

The claim effects as many as 5,000 people across Canada, she said. The original members of the Papaschase reserve were dispersed and absorbed by other bands, so Gladu is hoping the

chiefs will sign the resolution on behalf of their members who are descendents of the Papaschase.

The resolution demands full and complete access by the Indian Claims Commission to all documents and records about the land surrender held by the federal and provincial governments.

Gladu has been working on the claim for a number of years, but efforts were made in the 1950s to have the government recognize claims that members of the Papaschase band were driven off the prime real estate in Edmonton and "radically dispossessed.

... broken up more completely than any other band in Alberta."

Along the way, Gladu and a small group of volunteers have been busy collecting background, raising awareness of the Papaschase, and even fighting a development proposal that would have seen a Papaschase burial site destroyed.

In 1996, Chief Papastew was one of six people inducted to Edmonton's historical hall of fame, and in 1997 the descendents submitted a millennium project proposal that would, in part, see a joint submission of the

city and the descendents to have Ottawa expedite the settlement.

It's a lot for a few people to be doing, and Gladu said the group desperately needs more volunteers. She also is looking for donations as the group is operating on a shoestring budget.

The Nov. 28 meeting will start at 10 a.m. and run until 4 p.m. Ben Calf Robe School is located at 11833-64 St. in Edmonton. People can write to Shirley Gladu at 11437-165 Ave. Edmonton, Alta. T5X 3W5 or call historian Randy Lawrence at 435-8142 or Margaret McGilvery at 425-1198.

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HEINZ RUCKEMANN

panies in Norway and 1986.

to mind their own busi-

think the protests that ng engineered are just r form of eco-colonial- d because of our kinship em, any challenge to the of the Makah people is a age to the rights of the ah-nulth people," he There is a contradiction at the environmental are doing. The environ- community in the past conditionally supported ht to negotiate our treaty. they are contradicting elves by saying neither uu-chah-nulth nor the a should be able to prac- ar rights. In doing this re arguing for the contin- oppression of our people."

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Phil Fontaine.

am that would see former ts and their families get eling to deal with the ef- of the abuse they suffered. said the fact that the Sal- n Army recognized it was and settled on a equal ba- with the federal govern- eased the process and ened the time the case ged on, so the former stu- could get on with their ng.

Housing crisis

Homeless in your own homeland

By Paul Barnsley
Windspeaker Staff Writer

CANADA

A feeling of bitter irony grows in many Indigenous people when people opposed to the ratification of the Nisga'a agreement use the politically- and emotionally-charged word "homeland" to illustrate their objections to the first modern-day treaty to be negotiated in the province of British Columbia.

Those opponents say the precedent set by the Nisga'a's limited self government agreement will create the Canadian equivalent of South Africa's apartheid era.

While not for a minute endorsing that point of view, some Native people, both on and off reserve, wonder how bad it can be to have a homeland in a land where - right now - they can't find homes.

It's a problem that has been growing all across the country in recent years after the federal government, and many provincial governments, gave in to the deficit-cutting mania created by the business and financial sectors. They've moved to cut costs by eliminating, off-loading, or reducing, social programs and made it harder to obtain unemployment insurance and welfare.

Toronto city councillor Jack Layton endorsed a call by a city grassroots group - the Toronto Disaster Relief Committee - for the federal government to declare the situation faced by homeless people to be a national emergency on the same scale as the ice-storm which struck Eastern Canada last January.

That demand has already been unanimously endorsed by Toronto city council's Neighborhood and Community Services committee and was expected to be passed by the whole council on Oct. 28 (after Windspeaker's deadline).

Peter Zimmerman, a member of Layton's staff, is monitoring Toronto's housing woes. He told Windspeaker that the homeless problem in the city has gotten dramatically worse in the three years since the pro-business Progressive Conservative Mike

Harris government was elected.

"The mayor's task force on homelessness issued a report saying that during the last three years there has been a decrease in welfare payments and a decrease in the number of people eligible for assistance. Combine that with the fact that the rents are going up in Toronto and there's been little new affordable housing built and it leads to more and more people being pushed out into the streets," he said.

Last year, Ottawa freed up just over \$300 million (approximately the same amount set aside to establish the Aboriginal Healing Foundation at approximately the same time) to provide relief to people who found themselves without power when the ice felled power lines all over western Quebec and parts of Ontario. With winter approaching, that kind of money would be a great help to the tens of thousands of homeless people in Canada's cities.

Cathy Crowe is the spokesperson for the Toronto Disaster Relief Committee. She has worked as a street nurse through the Queen West Community Health Centre for the past 10 years, providing medical care to homeless people. She said her organization has attracted the support of 250 organizations and 500 individuals without any major initiatives to publicize its activities.

"Last year, I was watching the coverage of the ice storm on TV and I thought about going there to help," she said. "Then I thought, 'That's ridiculous. That's what I'm doing here.'"

Having made the connection



ROB MCKINLEY

Two to four people per week are dying in the streets of Toronto and half of those people are Aboriginal.

between one well-publicized natural disaster where there was considerable pressure from the public for the government to do something for the victims, and the homelessness crisis, which she considers to be a man-made or government policy-made disaster, Crowe started up the committee and has been delighted with the momentum it's gained.

"Two years ago, I was involved in the Freezing Deaths Inquest here and now, two years later, nothing has been done," she said. "Right now, two to four people per week are dying in the streets of Toronto and half of those people are Aboriginal. It's very, very obvious that First Nations people are dying in proportions that aren't right and our committee wants to show the government that people aren't tolerating this any longer."

The committee has called on Ottawa to establish a national housing policy and stable long-term funding for social housing.

"We've researched and discovered that all levels of government spend about one per cent of their

budgets on affordable housing. We've recommended that all governments raise that total to two per cent which we believe will be enough," she said. "The federal government can do what we're asking under the Emergency Planning Act which says that federal funds can help at the local level in the event of war, to maintain public order or to protect the public welfare. This is a man-made problem and we have the means to solve it if the political will is there."

Margaret Ward, a member of the Sawridge band in northern Alberta, has been living with her three young children in a \$1,000 a month motel room in south Edmonton for more than two months. She's awaiting the outcome of a court claim against the wealthy band which is refusing to accept her as a member despite the fact that she claims to be the niece of the former longtime Sawridge chief, the late Senator Walter Twinn.

Ward said she can't get housing at home and, since moving to Edmonton, is finding it impossible to get a rental unit in the city.

"Every place I've looked at... when I talk to them on the phone, everything's OK. But, when I go there in person, the place has just been rented," she said. "One woman even actually said to me that I sounded white on the phone."

There's no doubt in her mind that the reason for that is racism. It's a problem Aboriginal people encounter that makes the existing housing problems that much worse.

The urgency of the situation was underlined when a Department of Indian Affairs study was made public in early October. By considering the data computed for the United Nations' human development index - a ranking in which Canada has led the world for the last six years - and treating on and off reserve Aboriginal populations as separate entities, a startling fact emerged. Canada as a whole may be number one, but off reserve conditions ranked 34th (just ahead of Trinidad and Tobago) and on reserve conditions ranked 63rd (just ahead of Brazil).

Mel Buffalo is the president of the National Aboriginal Housing Association. He says the federal government, instead of recognizing that there is a growing housing problem and taking steps to deal with it, is off-loading responsibility for housing to the provinces.

"Only Alberta, British Columbia, Ontario and Quebec have not accepted off-loading of housing," he said. "The federal government calls it devolution. We call it abandonment."

Buffalo said the problem is already at crisis proportions and is worsening rapidly.

"There are 1,000 families waiting for housing just in the city of Edmonton," he said. "And that stat is misleading because many of the families that have some sort of housing are living with three or four families in a one or two bedroom apartment because there just isn't enough quality affordable housing. Every time the minister of Indian Affairs speaks, she says housing or economic development is the number one problem. So what are they doing about it?"

Native people leave their home communities because the waiting lists for housing are long. But when they move to the city, they find it just as bad. With economic conditions so bad on First Nation territories, 70 per cent of the Aboriginal population now lives off reserve. The federal government has maintained its focus on reserve, Buffalo said, effectively abandoning 70 per cent of its fiduciary obligation to Native peoples to provincial and municipal governments.

(see Homeless page 12.)

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Reserve

By Len Kruzenga
Windspeaker Contributor

LAKE MANITOBA FIRST NATIONS

The Lake Manitoba region, a two-hour drive west of Winnipeg, found the proverbial haystack as they moved a family of six into the first straw-bale construction home on Manitoba reserve.

Less than two years ago, community leaders say they found an exhaustive search a novel way to all backlogs of 100 families to for new homes for their existing ones, simply crumbling apart.

What they found was a search, say band officials, for straw-bale home construction, renewable, sustainable to construct and, at \$50,000, nearly 30 per cent cheaper to build than comparable \$75,000 woodframe homes recently constructed on the reserve.

That means the reserve can conceivably build thousands of straw-bale homes for the woodframe houses.

"It was an experiment that proved we can build smarter and better," said recently elected band chief Margaret Swan. "The housing needs being met is essential that we maximize every home we have at our disposal. This looks like the way to go."

Recent protests in the bands in the province have led to financial mismanagement by their own chiefs and councils, including the failure to direct funds earmarked for housing construction on reserves, serve to undermine the need to develop initiatives. Native communities have suffered and have lost out, said Swan.

In the case of the Lake Manitoba project, the band proudly pointed out that the residents volunteered time and labor to help build the house.

While the new reserve is funded out of the reserve's housing budget,

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Reserve discovers way to maximize scarce housing dollars

By Len Kruzenga
Windspeaker Contributor

LAKE MANITOBA
FIRST NATION, Man.

The Lake Manitoba First Nation, a two-hour drive northwest of Winnipeg, may have found the proverbial needle in a haystack as they prepare to move a family of six next week into the first straw-bale construction home completed on a Manitoba reserve.

Less than two years ago, community leaders say they began an exhaustive search for an innovative way to alleviate the backlog of 100 families waiting for new homes to replace their existing ones, which are simply crumbling apart.

What they found in that search, say band officials, was straw-bale home construction - renewable, sustainable, simple to construct and, at a cost of \$50,000, nearly 30 per cent cheaper to build than the dozen comparable \$75,000 woodframe homes recently constructed on the reserve.

That means the reserve could conceivably build three straw-bale homes for the cost of two woodframe houses.

"It was an experiment that proved we can build better, build smarter and cheaper," said recently elected Chief Margaret Swan. "With our housing needs being so acute it is essential that we find a way to maximize every housing dollar we have at our disposal and this looks like the way to accomplish this."

Recent protests in Winnipeg by members of nearly a dozen bands in the province who allege financial mismanagement by their own chiefs and councils, including the failure to direct funds earmarked to improve housing conditions on reserves, serve to underscore the need to develop initiatives that Native communities can participate and have confidence in, said Swan.

In the case of the Lake Manitoba project, the ebullient chief proudly pointed out that residents volunteered their own time and labor to help get the house built.

While the new home was funded out of the reserve's current housing budget allocation,

all volunteer labor and materials were factored in to determine the \$50,000 price tag, said Swan.

However, the 18 months needed to complete the home was longer than expected as band members went through the sometimes painstaking process of learning how to build homes based on an unfamiliar concept.

"We had to rewire the house a couple of times because even Manitoba Hydro wasn't to sure how it should be done," conceded former band councillor Robert Maytwayashing.

But now that they have the technique down pat, Maytwayashing says the next straw homes - two more are planned for construction next year - could be built in about six months and for even less.

"The next straw home can probably be built for \$40,000," he confidently predicted.

What makes the project so satisfying for the community, says Swan, was the support they received from non-Native business people and local trades people who helped them complete the project.

"It was really encouraging to see people from outside the community assist us by donating their time and expertise, and in some cases even construction materials, to help us see this project through."

A Winkler-based company, Schweitzer-Mauduit, donated the 350 flax-straw bales needed to construct the walls of the new home, while Oakville entrepreneur Henry Kleeman donated his labor to install a state-of-the-art epoxy-based floor covering throughout the 1,100 sq. ft. home.

Kleeman said it was important to support a reserve looking to develop their own solutions for their housing crisis.

"It is a terrific project. The whole thing has developed community pride and confidence and clearly demonstrates that contrary to public perception there are Native communities trying their hardest to come up with practical ways of helping themselves."

And the "straw house," as it is referred to by most residents of the community of 350 people bordering on the eastern shore of Lake Manitoba, appears to be a perfect fit for the reserve's housing needs.



LEN KRUZENGA

Straw home will dramatically cut heating costs.

In addition to its cost benefits, Maytwayashing says the concept is environmentally sound, using an easily renewable resource - flax straw - and provides the opportunity for residents to do a lot of the work themselves.

It's a theme echoed by Terry LeBlanc of World Vision Canada, who was contacted by reserve leaders when they learned of the organization's work in providing expertise for alternative housing projects.

"This type of housing is ideal for Native communities to develop construction skills that they can use for themselves as well as export to other communities," said LeBlanc, who heads the Aboriginal programs department for the humanitarian organization.

The potential for other reserves to capitalize on the Lake Manitoba experiment is readily apparent, said Barry McKay, who along with two dozen others, traveled from the Rolling River reserve near Riding Mountain National Park to get a first-hand look at the unique construction method.

"Like most First Nations we also need to find ways to get the most bang for our housing dollar and develop usable skills," he said. "This type of home looks like the way to go."

Chief Swan told visitors who braved the driving rain during the home's unveiling that her community would assist other

reserves by sending community members to provide their recently acquired expertise.

"That's what gives our people true ownership of this type of initiative and it's something we can share with other communities," she said.

Although there are numerous examples of 100-year-old straw homes in Nebraska, the move towards this type of construction of homes is only now beginning to catch on, said LeBlanc.

"There are fewer than 3,500 straw bale homes presently constructed in North America."

However, it appears that Canada's reserves are at the forefront of increasing the popularity of the novel construction method.

Reserves in Alberta and British Columbia, as well as Métis communities in Saskatchewan have already built several straw bale homes, and in Manitoba, the Sioux Valley reserve near Brandon, is presently building two straw home of their own.

From all outward appearances, the modest white bungalow nestled on a two-acre parcel of land, looks no different than a regular wood frame construction home and gives no hint that it's entire perimeter is constructed of 350 densely compressed flax-straw bales.

Flax-straw bales are ideal because of their low moisture content, high density and pest resistance, according to Herb Nelson, a flax fibre expert.

Inside the home 18-inch deep

window sills throughout, indicate this is no ordinary home, boasting an insulation factor of R50, and walls which are touted to be able to withstand 100-mile-per-hour winds.

"When we started this thing we heard every three-pig and big bad wolf joke in the world," quipped Swan.

But all jokes aside, the home secured Canadian Mortgage and Housing Commission approval and has a fire-rating double that of wood frame homes.

And in a community where monthly hydro heating costs average \$350 a month, the new energy-efficient home is expected to cut that bill by over one-third.

For Swan and others in the community the real satisfaction of a job well done will come when the new owners of the home move in.

Pointing to the bright well-lit kitchen, and superbly finished detail throughout the home, a tired but proud Swan, says it will be a moment for everyone in the community to celebrate.

"Now that everyone can see for themselves that the community has the where-with-all to get something done on their own, we can build on this first step."

Gazing out of the living-room windows on neighboring homes in desperate need of replacement, Swan harbors no illusions. "We won't have time to sit around and pat each other on the back. We've got a lot more work to do."

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Homeless page 12.)

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Is anybody listening?

While Canada is lauding itself for its first place ranking on the United Nations list for highest quality of life in the world, a position the country's held for the last six years, it comes as no surprise to Aboriginal people that life both on and off reserve just does not measure up.

The quality of life for Aboriginal people is not just a little behind that of other Canadians. Of the 173 countries ranked, quality of life lags down the list in about 35th place for off reserve Native people and about 63rd place for those living on reserve.

But should we be surprised by this news? The Canadian Human Rights Commission has been trying to draw attention to this issue for a number of years. In 1992, the commission's annual report stated, "Over the years, Canada has won golden opinion for its respect for human rights and the quality of its democratic institutions. If there is one thing that has consistently tarnished that image, however, it is the sad history of its relationship with Aboriginal peoples."

In 1993, the commission main-

tained its position saying, "the plight of Native Canadians is by far the most serious human rights problem in Canada."

By 1996, the commission was encouraged by the recommendations in the Royal Commission on Aboriginal People's reports, but took pains to again urge Canada to address the disparity between Aboriginal and non-Aboriginal society.

The commission wrote, "Although the attitudes and actions of other Canadians towards the Aboriginal peoples are now, for the most part, more enlightened than they were only a generation or two ago, the balance between the two communities in terms of human rights is still radically skewed and will take a lot of time, effort - and money - to correct. . . The ills that are not attacked in this generation will only compound as the Aboriginal population grows."

A year later, the commission was still hopeful that a government response to the RCAP report would be forthcoming. Regarding the Jan. 7 Statement of Reconciliation and Aboriginal

Action Plan, however, the commission said it was strong on good intentions if modest in terms of specific commitments.

Now, in October 1998, a study from Manitoba designed to examine the high cost of food and inadequacy of social assistance for people living in northern Manitoba communities, finds that social assistance food allowances are inadequate to cover the cost of nutritious food in the north. In some communities, the cost of nutritious food alone is more than the total social assistance allowance which is intended to cover the purchase of clothing and personal items, in addition to food. So much for good intentions.

The evidence that Canada is willing to close the quality of life gap that exists between Aboriginal and non-Aboriginal people in this country is nearly nonexistent. The evidence to the contrary, however, mounts, and mounts. But if no one is truly willing to do something about the problems that exist, what good do these kinds of reports and studies achieve?

Invaders of space: 1492 again?

GUEST COLUMN

By Jack D. Forbes
Native American Studies

University of California, Davis

As I look up at the MIR space platform each night, I can't help but wonder what our heavens will look like after countless private corporations and governments proceed with their plans for shooting more and bigger "junk" into orbit.

Although the bright light of MIR always catches my attention, the truth is that I am actually resentful that our beautiful sky is being "contaminated" by artificial objects. And, of course, having a number of MIRs in the heavens will seriously alter the way we exist at night.

Unless we are living in a flight-zone or near airport flashing lights we are used to being able to look to the sky for a glimpse of "open space," of an area generally unaltered by humans. But soon it will be like looking at the lights on a highway. That will, I think, be a huge spiritual and psychic loss for us all and a further propelling of people into depression, disturbance, and drug dependence.

Of course, my sky is also being assaulted by noisy, throbbing helicopters, an increasing menace. Then there are light planes and all of those spy satellites taking pictures of us without any concern for issues of privacy.

What will these paparazzi of the air do with all of their photos and data? Will they sell juicy bits of it to divorce attorneys, tabloids, or government agencies seeking to document our every movement?

Whether it is the near sky or far space, we are facing the theft

of our sky, a theft which has already proceeded very far for those living in the paths of airliners. For the moment, however, let us concentrate upon that farther

part of the sky beyond the "air-space" claims of territorial governments. Who owns it, or better put, who possesses the right to regulate its use (or abuse)?

Can we say that the farther sky (space) belongs to no one, that no one has the right to control it? No, we cannot admit that because that would mean simply that money will rule space, that those who have great wealth (governments and corporations) will be in control, or, perhaps, will compete for control just as in 1492 and later when the European empires fought for dominance in America, Africa, and Asia.

We, the human race, will be the losers if we allow the farther sky to be carved up by associations of powerful people (men).

Not only that but we face tremendous danger from such affronts as the Casini space-probe launch, powered by extremely dangerous plutonium, as well as from related uses of nuclear power by the military in space. Those who have the money are planning to expose us to the dangers of nuclear contamination as well as future space wars. The U.S. military, with its shooting laser beams into "our" space to destroy a satellite, presents a prelude to space warfare.

What can we do? First, perhaps, we might adopt a Declaration of the Collective Regulation of Space, a declaration to be signed by as many people as possible, solemnly asserting our collective claim to the sky, and that no one, neither NASA of the U.S., nor Europe, Russia, Japan, or anyone else has the right, unilaterally, to place anything in space without collective human permission!

Along with this declaration, we must begin to create proposals for concrete ways in which space can be regulated. Perhaps the General Assembly of the United Nations might be the vehicle for establishing an international agency for the protection of space. At the very least, the subject should be debated in the U.N.O.

But what I really believe that we must do is to seek the creation of a World People's Assembly, with democratically elected representatives of each nationality (including Indigenous peoples), one woman and one man from each unit, perhaps organized into two houses, a House of Women and a House of Men. These two houses might establish a system of controls over, not only space, but also over the international oceans and over such anti-democratic agencies as the World Trade Organization. To save our sky we must also seek to save our Earth and its oceans.

MIR's light has been bright but it will be pale compared to the beams which will be sent our way by the projected huge orbiting space platforms of private corporations and governments. Do we want that? Why should we put up with it? Should we accept the possibility of thermonuclear and laser wars in space, or of radiation fallout coming back to earth from space missions we may not even want?

Space is a part of the universe which we can still protect. Shall we save it, or let it be plundered at will by arrogant and powerful men? Or do you want the sky to resemble a freeway at night during rush-hour? Now is the time for discussion and action!

[Professor Jack D. Forbes, Powhatan-Delaware, is the author of Columbus and other Cannibals, Africans and Native Americans, Red Blood and other books.]

Column

The following letter prepared by the Assembly Nations Director of Development and se Globe and Mail in re what the AFN describe fensive column by Simpson.

Dear Editor:

The economic future Nations is not, as c Jeffrey Simpson belie pendent on geograph improved access to and capital represen to Aboriginal prospe

Canadians must re the lack of employ- portunities on First reserves is due to re of a government-im dian Act, and not b lack of will on First part. While media co tors railed against mer's roadblocks at how many stopped that the protest w about a group of un Canadians fighting right to earn a living selves?

Simpson's hypo

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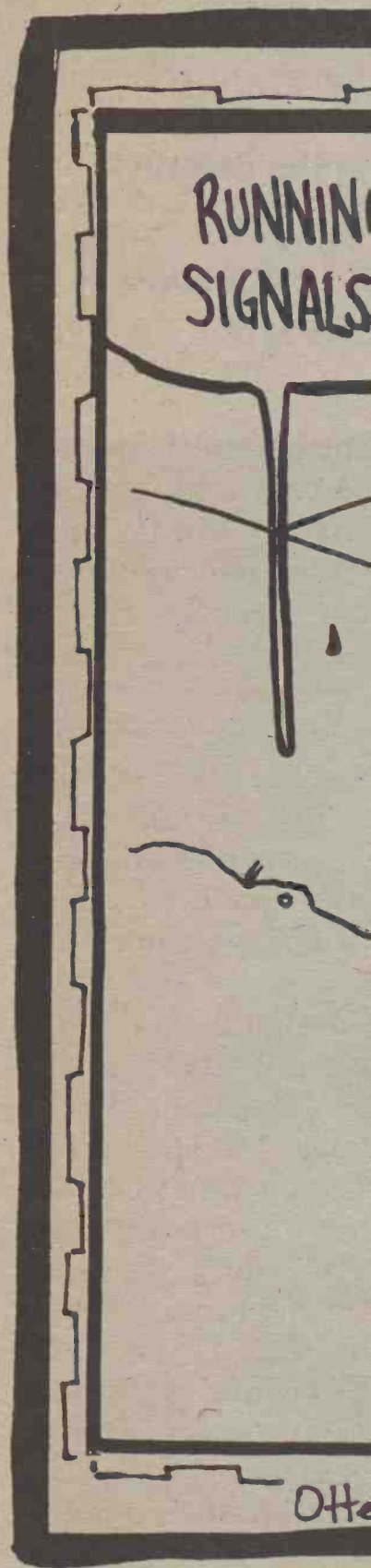
Dear Editor:

On behalf of the vol the Indian Events Cor the Calgary Exhibi Stampede, I would l tend a sincere thank Teepee Holders and t lies and friends for m Indian Village a succ this year.

Over the years the l

Last month Winds plished a letter from Watso who represer students of the St. J

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Columnist needs education in First Nations economics

The following letter was prepared by the Assembly of First Nations Director of Economic Development and sent to the *Globe and Mail* in response to what the AFN describes as an offensive column by Jeffrey Simpson.

Dear Editor:

The economic future of First Nations is not, as columnist Jeffrey Simpson believes, dependent on geography. Rather, improved access to resources and capital represent the keys to Aboriginal prosperity.

Canadians must realize that the lack of employment opportunities on First Nations reserves is due to restrictions of a government-imposed Indian Act, and not because of lack of will on First Nations part. While media commentators railed against this summer's roadblocks at Listuguj, how many stopped to think that the protest was really about a group of unemployed Canadians fighting for the right to earn a living for themselves?

Simpson's hypothesis in

"The Aboriginal Conundrum" is that "reserve lands are often too isolated or of too marginal economic use to provide an employment base". It is a mystery to me why pulp and paper, mining and fishing companies are removing resources from remote areas near First Nations communities at a rate never before seen. These resources are not too remote to maintain the economies of the nearby non-Aboriginal communities.

The key issue lies in who has access to the resource. The companies have the timber licenses, mining permits and fish quotas and not the First Nations. When you have no access to raw materials it is very difficult to support an economy.

Residents of Eagle Lake First Nation in northern Ontario watch daily as thousands of cords of wood are trucked out of their traditional territory to the nearby mill in Dryden. A remote community yes, but not too remote to have its resources pirated away to nearby non-Native commu-

nities.

This begs the question, "why do First Nations not start their own companies to take advantage of the resources?" In order to start a business you need start-up capital. Under ordinary circumstances a businessperson would go to their bank for a loan in order to acquire necessary equipment and assets. Not so, for First Nations on reserve.

Section 89 of the Indian Act, which was supposed to protect First Nations land from seizure, paradoxically prohibits First Nations land from being mortgaged, hence it also prevents reserve lands from being used as collateral. Therefore conventional bank financing for business start-up in many cases is not available.

Simpson's column suggests that the "remoteness" of First Nations communities eliminates the link between education and job growth that exists in mainstream societies. But he fails to understand the vicious circle created by the inability of First Nations to con-

trol their own economic destinies.

In order to retain educated people on reserves there must be on-reserve economies to provide attractive business and employment opportunities. When First Nations have neither access to resources in their traditional territory nor access to conventional financing and capital, they have great difficulty creating vibrant viable economies.

Some Canadians scream loudly about the \$958 million spent in welfare payments keeping Indian families fed and clothed. Only a small amount of that money stays on reserve because there is usually no local on-reserve economy to retain it.

Most of that social assistance finds its way into the pockets of the non-Indian businesspeople who complain around the dinner table about how Indians are drains on the national economy.

A study of five First Nations in Nova Scotia showed that more than 90 per cent of monies coming onto reserves is

spent at nearby businesses in surrounding communities. It's as if Indians are merely endorsing government cheques for the people who are really enjoying the benefits.

The National Chief, Phil Fontaine, has one message; "Economic self sufficiency is necessary for self determination." He encourages partnerships like that of Weyerhaeuser, The Lac la Ronge, Montreal Lake and Peter Ballantyne bands that formed a joint venture called Wapaweka to construct a \$22 million curve saw mill - creating more than one hundred jobs for these communities. With projects like this, more of our people will stay in their community where there's work.

Unhampered by antiquated government-imposed regulations, First Nations people have proven they can survive and thrive in any climate, in any location.

After all, we have been here since the world began.

Dale Booth
Director, Economic Development
Assembly of First Nations

Thanks to the volunteers

Dear Editor:

On behalf of the volunteers of the Indian Events Committee of the Calgary Exhibition and Stampede, I would like to extend a sincere thank you to the Teepee Holders and their families and friends for making the Indian Village a success again this year.

Over the years the Indian Vil-

lage has become one of the most visited sites at the Calgary Stampede. Since 1912, Treaty 7 nations have been sharing their culture, customs and history with Calgarians, Canadians and visitors from around the world.

This year's Princess, Charity Red Gun from the Siksika Nation, proudly represented the Indian Village at many events

during the Stampede and will continue in her role as Princess until the Stampede in July 1999.

We value the dedication of each and every Teepee Holder and look forward to the 1999 Calgary Exhibition and Stampede, July 9 to 18.

Sincerely,
David W. Johnston, Chairman
Indian Events Committee

Last month *Windspeaker* published a letter from Mr. Walter Watso who represents former students of the St. John's resi-

dential school in Chapleau Que. He is hoping to push Canada to provide monetary compensation for the students. Mr. Watso urges

other students to contact him. His phone number is (450) 568-2919 and his fax is (450) 568-5118.

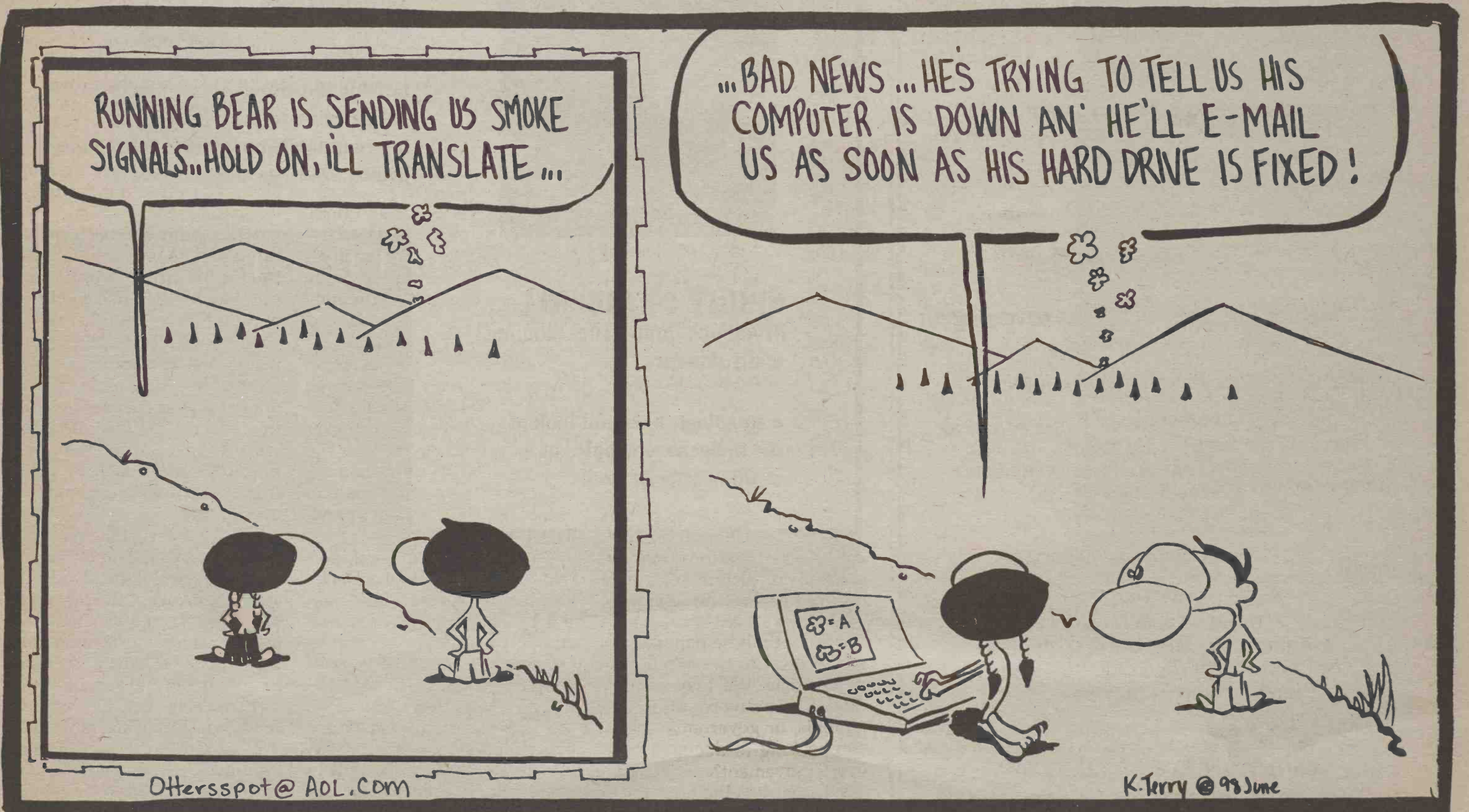
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OTTER

By Karl Terry



Ottersspot@AOL.COM

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Last traditional chief passes away at 89

By Rob McKinley
Windspeaker Staff Writer

CHATEH, Alta.

Alberta lost what is believed to have been its last traditional chief when Harry Gabriel Chonkolay passed away on July 30, in the Dene Thá community of Chateh (Assumption) in the northwestern part of the province.

In 1938, Chonkolay was selected by community Elders to be chief of his people. He was selected for his courage, honesty and strong work ethic. He remained chief until 1994 when, due to poor health, he stepped down from office after 55 years of service.

At his retirement party, Chief Chonkolay wore the same chief suit he was presented by the federal government in 1938. Chief Chonkolay was laid to rest in the same suit.

His family and his many friends from the Aboriginal and non-Aboriginal community remember him as a man who lived the traditional life. As traditional chief, he was not paid for his leadership. He hunted, trapped, fished, ranched and logged.

A spiritual man, in the eulogy, Chonkolay was described by the Latin name, "Sui Generis," which means "one of a kind." It was a name given to him by the Oblate missionaries.

His life was a full one and those who knew him knew a man with a lust for life and truth and com-

passion for his fellow man.

Born in 1909, Chonkolay married Elizabeth Mercredi in 1928 and raised eight children.

Chief Chonkolay brought many changes to the people of the north. When he became chief, there were no reserves in the northwestern part of the province, said his grandson Will Willier.

With persistence and a lot of hard work, Chonkolay led the way in lobbying to the provincial and federal governments for reserve land. In 1957, Chief Chonkolay's work paid off as the government granted the request.

While he was pursuing reserve land, Chonkolay was also looking for ways to improve the way of life for his people, said Willier.

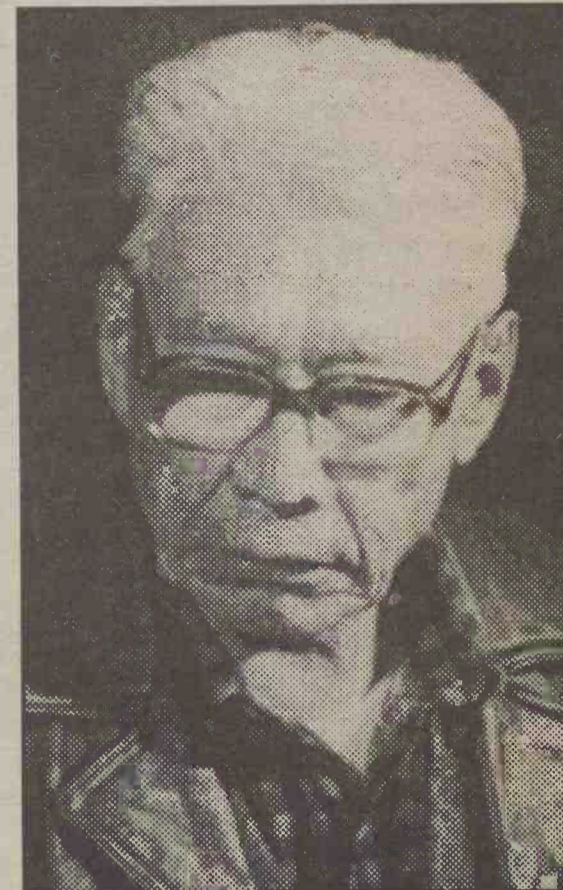
As economic development with oil and gas began to be recognized and grow in the northern part of the province, Chonkolay knew the Dene Thá must also develop and grow.

Willier said his grandfather was leading the push to bring roads, schools, churches and hospitals to the steadily growing area.

He did all that, said Willier, while continuing to be the head of his family and the head of the Dene Thá people.

Willier said his grandfather had many qualities that helped him run his personal and political lives successfully.

"He was saint-like. He was gentle, smart, always available, funny... He wasn't scared of any-



TERRY LUSTY

Harry Gabriel Chonkolay.

thing and we all respected him in those ways," said Willier.

Current Dene Thá Chief James Ahnassay was elected chief of the community in 1993, after Chonkolay's traditional chief's position was not passed on.

Ahnassay has a great deal of respect for the man who helped to sculpt the lives and future of the 4,000 northern Aboriginal people living within the three main reserves that make up the Dene Thá band.

"He came through an era of great change," said Ahnassay.

Chonkolay was the fourth traditional chief to guide the Dene Thá people. Chiefs Chateh, Zama, and Talley led the people before him.

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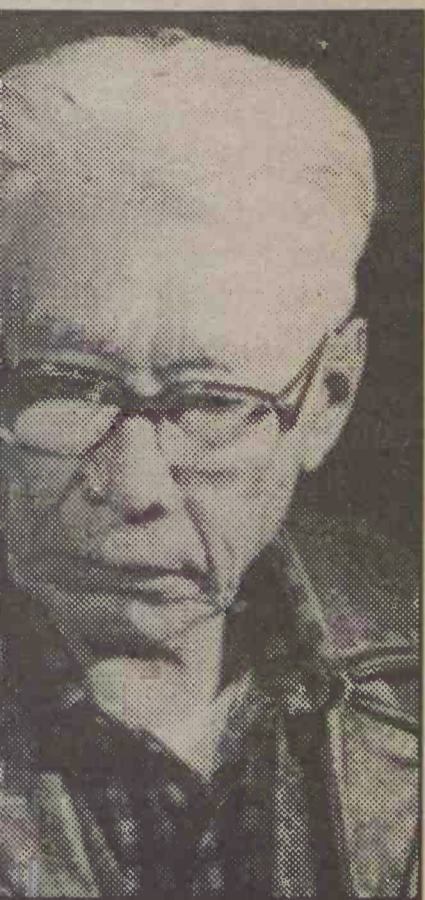
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chief

39



TERRY LUSTY

Gabriel Chonkolay.

and we all respected him in ways," said Willier. Dene Thá Chief James was elected chief of the unity in 1993, after Chonkolay's traditional chief's name was not passed on. Chonkolay has a great deal of respect for the man who helped save the lives and future of 100 northern Aboriginal people living within the three reserves that make up the Thá band.

Chonkolay came through an era of change," said Ahnassay. Chonkolay was the fourth traditional chief to guide the Dene people. Chiefs Chateh, and Talley led the people before him.

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Frustration mounts over slow negotiations

By Roberta Avery
Windspeaker Contributor

OWEN SOUND, Ont.

Peace, friendship and respect between the European settlers and Aboriginal people. That's what a Royal proclamation promised John Burrows' great, great, great grandfather when he travelled to Niagara in 1763.

That original proclamation is the context within which fishing rights negotiations and land claims by the Chippewas of Nawash should be viewed, said Burrows, an associate law professor at the University of Toronto.

Burrows, a member of the Chippewas of Nawash First Nation, was speaking at the 1998 Nawash Fisheries Conference held in Owen Sound, Ont. on Oct. 16 to 18.

Nawash has been embroiled in a battle with sports anglers and the Ontario Ministry of Natural Resources over the fisheries for years. Even though an Ontario court recognized that Nawash has constitutional Aboriginal and treaty right to fish for trade and commerce, no lasting agreement on how that would play out on the waters of Georgian Bay and Lake Huron has been signed. Negotiations continue.

In the meantime, the band has implemented its own enforcement and fisheries assessment regime and has commissioned



TED SHAW

John Burrows.

reports that are critical of MNR fisheries management in Lake Huron.

The Supreme Court of Canada has recognized the importance of equal weight being placed on the oral tradition of Aboriginal people who didn't keep written records, said Burrows.

It's important that the treaty documents are viewed in the context of how Aboriginal people thought 200 or 300 years ago, and that information can be found in the stories told by the Elders, he said.

"You can't just look at the bare dead words of the document," said Burrows.

Some argue Aboriginal hunting and fishing practices for trade developed as a result of European influences and not from pre-contact culture and therefore aren't an inherent right of Aboriginal people, said Burrows.

But Burrows argues that Europeans depended on the profit from the fur trade and would have been seriously handicapped in establishing sovereignty in North America if Aboriginal people had no rights to sell fur to them.

Nawash members of the audience told Burrows they felt the MNR was trying to force a communal fishing licence on the Nawash band.

Burrows cautioned that the

band members should be aware that their treaties were distinct and separate from other Ontario bands.

He suggested that the Nawash members talk to their Elders about the oral traditions surrounding the treaties.

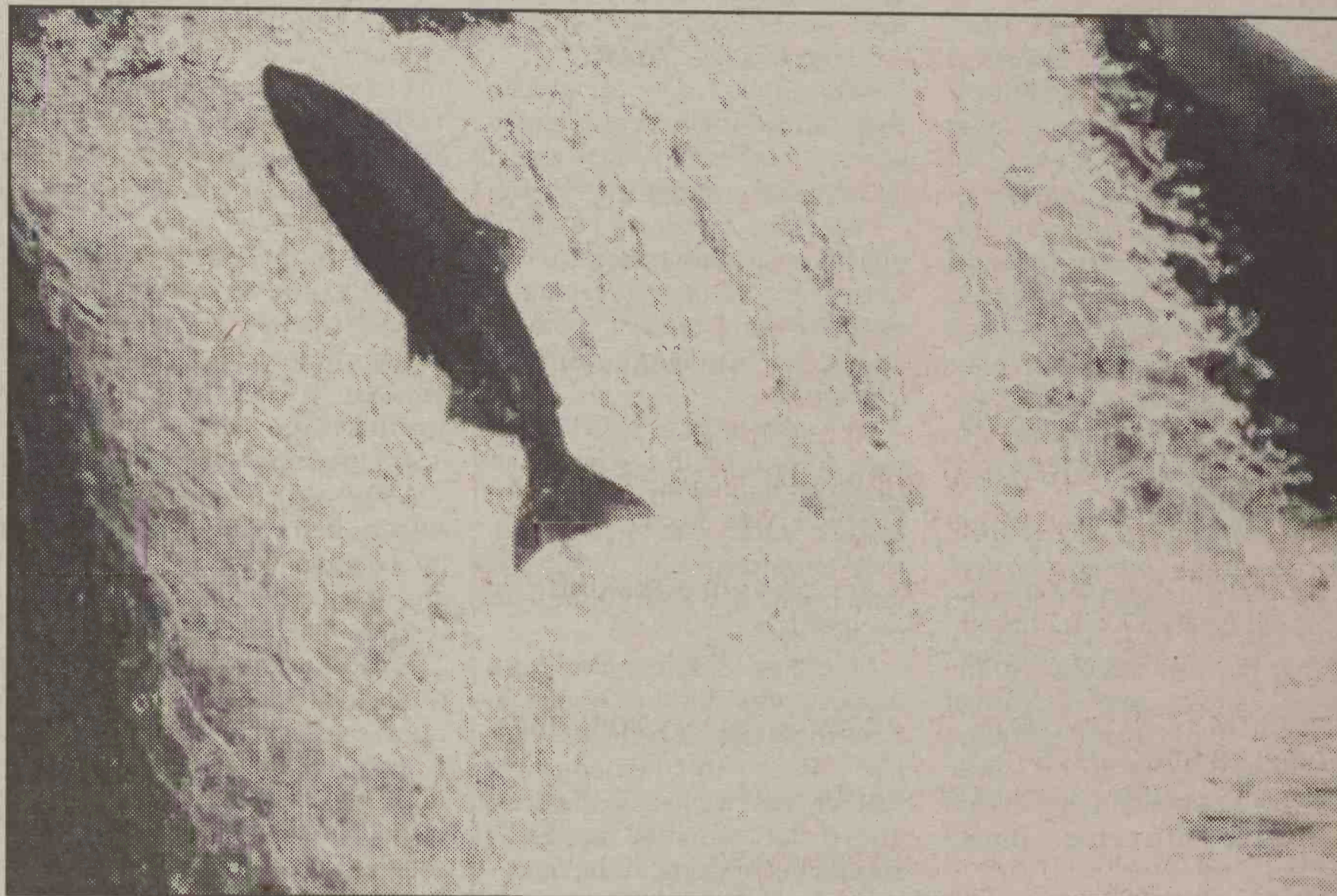
"It's not just a quaint myth. It's encoded with the experience of generations... don't go to the library to pull out a dusty old book, don't go to the law, it's more constructive to talk to your

Elders. That's where these laws are rooted," said Burrows.

Nawash band councillor Joyce Johnston expressed her people's frustrations with the slow progress of the negotiations over their fishing rights.

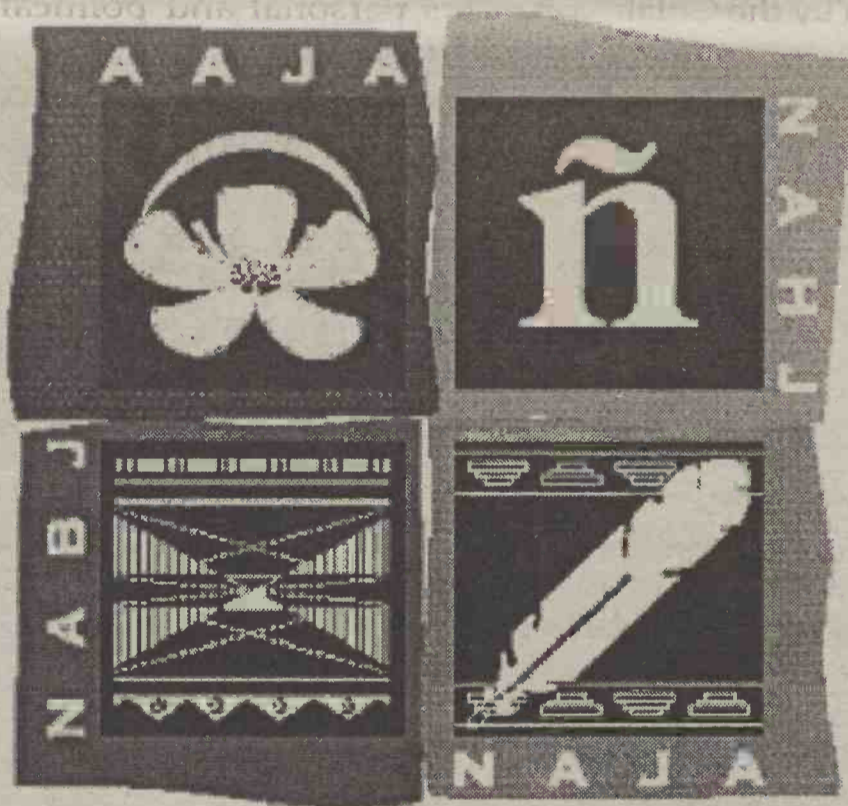
Burrows said that it's important for Nawash to discuss when they will say "enough is enough" in the negotiations.

"That's an important discussion for your people, it's not my decision to make," he said.



TED SHAW

Nawash fishermen fear that the exotic species, as in this chinook salmon, introduced to their traditional waters for sports fishing, will have a serious effect on Indigenous stocks.



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Arts and crafts seized by fish and wildlife officers

By Pamela Green and Norman Moyah
Windspeaker Contributors

LLOYDMINSTER, Sask.

There is a fine line between responsible management and outright harassment and, some say, that line was rudely violated during a August raid by Fish and Wildlife officers on the Lloydminster Native Friendship Centre's arts and crafts shop.

Conservation officers from the Saskatchewan Environment and Resource Management office entered the Lloydminster Native Friendship Centre on Aug. 4 and seized a number of Aboriginal craft articles, including some antler carvings and dreamcatchers. They also made visits to other local galleries and pawnshops, seizing craft items that they suspected might have been carved from illegally obtained antlers or decorated with eagle feathers.

The craft pieces seized from the friendship centre were eventually returned after it had been determined that the fluffy feather bundles attached to the dreamcatchers were made up of clusters of pheasant feathers, not illegally obtained eagle feathers, said friendship centre executive director James McAra.

McAra said the centre is continuing to take items on consignment from Native artists and is planning to open a craft outlet for Christmas. He said the centre's position was un-

changed by the official visit and it will continue to provide a safe place for artists to sell their wares.

"We continue to co-operate fully with the Saskatchewan Environment Resource Management Office in regards to the Saskatchewan Wildlife Act and it's enforcement's. The centre is also part of ongoing discussions to highlight the roles of Aboriginal people, their obligations and their culture as it relates to the Saskatchewan Wildlife Act. We have never, to my knowledge, violated this legislation."

After the raid, local artists were left feeling nervous, angry and not particularly safe about leaving their work at the centre.

"We have a right to be nervous because Native artists work with a lot of stuff, natural materials like bone, antlers, feathers and talons," said artist Laurence Meetoos.

"It's very hard to believe that they couldn't tell a hawk or an eagle feather from a pheasant feather. If they can't get it right, they should go bird watching, read books and learn their field markings."

Meetoos said it makes him wonder what kind of qualifications these people have if a wildlife officer can't tell an eagle feather from a pheasant feather, and if not, whether he or she should be working in the field.

"If they could get it straight, I'd be glad to leave my work here at the centre."

Meetoos likes to work in acrylics and has been looking forward to doing more carving.

But the raid left him wondering about his own rights as a Native artist to work with traditional materials.

"Once you carve something and sell it as a Native person, they start to call it trafficking. We have a right to work with traditional materials. For over 20,000 years Native people have been doing this, taking what they need, using it wisely, and who would have more respect than the people who know the animals and the land. It's not like we're going to go out there shooting eagles, moose and deer just to get feathers and antlers."

"Tradition has taught us to use every part of an animal, so why should our hunters have to leave the horns or antlers of hunted animals, and just walk away, because they are not 'sheds'? We know how to honor the animal or bird by leaving tobacco and not honoring it's spirit is just as bad as shooting it and leaving part of it behind."

Although he is aware of abuses, he has never met a Native person who has gone out and shot an eagle for sport or feathers.

"The thought is appalling and it would really be frowned upon. No one would honor or respect a man who did this. It's way beyond me why they would be targeting Aboriginal arts and crafts, friendship centres and pawnshops, and why they should suspect us of trafficking in illegally obtained animal parts," he said.

And while Meetoos says he recognizes and respects the



NORMAN MOYAH

Artist Laurence Meetoos is worried about leaving his artwork in the Lloydminster Native Friendship Centre after it was raided by fish and wildlife officers.

need for wildlife officers to monitor trade in endangered animal parts, he would also like to see that tempered with real knowledge and respect for his Native culture.

"No one wants to see our moose and eagles become extinct. They've always been part of our culture. But at the same time, we don't want to see our culture driven underground. What is very frustrating is that the fish and wildlife officers didn't leave us any information, pamphlets or guidelines after the raid, with information for artists about natural materials.

Windspeaker attempted to get comment on the raid from the Battleford Fish and Wildlife

branch, but was directed to Conservation Officer and Enforcement Operations Manager Nat Strom of Prince Albert, Sask., who has worked in the field for 15 years.

"First Nations peoples have first rights to natural resources after conservation needs are met, according to treaty rights and the Constitution," said Strom.

"We are starting to open up cross-cultural communications and trying to deal with problems and misunderstandings better, and there can be a really fine line between the appearance of a raid, and getting in to try and prevent the exploitation of endangered wildlife," she added.

(see Friendship centre page 23.)

James

In the woods just Montreal, near the Magog, a multi-million movie has just come shooting. The lead revision and film st Brosnan. The plot, a t len identities, dis mystery, of bedding women then disap into the sunset, of d situations and dar remote lands. Quite story no one would a million years.

Contrary to the sounds, it's not the Bond film. Instead story of one of the g personators, or w icons if you prefer grace our beloved The movie, Grey Ow story of Archie Belar of the century Eng who at the age of 18 to run off to Canada Indian. As it is said, born to greatness o nal heritage, other thrust upon them (for themselves).

Our hero Archie st learning the fine ar ping and bush sur Temegami way wh received his name.

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NORMAN MOYAH

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...friendship centre page 23.)

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James Owl or Grey Bond - It works for me

In the woods just north of Montreal, near the town of Magog, a multi-million dollar movie has just completed shooting. The lead actor, television and film star Pierce Brosnan. The plot, a tale of stolen identities, disguises and mystery, of bedding numerous women then disappearing into the sunset, of dangerous situations and daring-do in remote lands. Quite simply, a story no one would believe in a million years.

Contrary to the way it sounds, it's not the next James Bond film. Instead, it's the story of one of the greatest impersonators, or wannabee icons if you prefer, to ever grace our beloved country. The movie, Grey Owl, tells the story of Archie Belaney: a turn of the century English boy who at the age of 18, decides to run off to Canada to be an Indian. As it is said, some are born to greatness or Aboriginal heritage, others have it thrust upon them (or take it for themselves).

Our hero Archie starts off by learning the fine art of trapping and bush survival up Temegami way where he received his name. He then



Drew Hayden Taylor

spent some time in Quebec, finishing out his years in Saskatchewan where he died at the age of 50.

During the 30-odd years spent in Canada, he married at least three times, was wounded as a sniper in the First World War (he enlisted to avoid a warrant for his arrest in Canada), wrote several books under the name Grey Owl and became quite the celebrated "Aboriginal" author and conservationist. Altogether, it sounds like the makings for an interesting Hollywood film. Especially one directed by Sir Richard Attenborough, the idealistic scientist in Jurrassic Park and also the director of Ghandi.

If one tries hard enough, one can already envision scenes from the movie developing in

the imagination. Pierce Brosnan appears out of the bush fresh from his trapline, dressed in moccasins and braids, he notices a beautiful young Native maid standing by a canoe (maybe its Pocahontas, I'm sure James Bond has used the name John Smith many times). He approaches her carrying his bundle of freshly prepared fur, and she asks who he is. He answers with his clipped British accent, "The name's Owl. Grey Owl. And I like my beaver shaken, not stirred."

Okay, so maybe it doesn't happen that way. But according to a source of mine who worked on set, a lot of interesting things did happen during the production. For instance, Grey Owl was famous for adopting Beaver kits and

raising them. Well, the beaver wranglers (that's what the people who trained the beaver were called) lost the beaver. It escaped. No doubt in a very James Bondish manner using a jet-pack made out of poplar twigs. I think they had to bring in a stunt beaver to finish the shoot.

Already worried about the politically dubious nature of a film glorifying such a wanton cultural appropriator, the Native people who worked on the film renamed the costume department (because the traditional dancers do not wear costumes!) to a more correct description, the regalia department. As a result, the craft services department, which provides the cast and crew with munchies during the actual shoot, was renamed the Kraft services and specialized in macaroni and cheese, or macaroni with tomatoes.

And, I'm sorry to report, there are unconfirmed accounts concerning the inability of a certain superspy to dance a decent intertribal. In fact, a particular P.B. had to receive special tutoring in how to keep the rhythm of the drum in an attempt to dance

believably. And even then, I'm told, the results were questionable. He kept dancing with an accent.

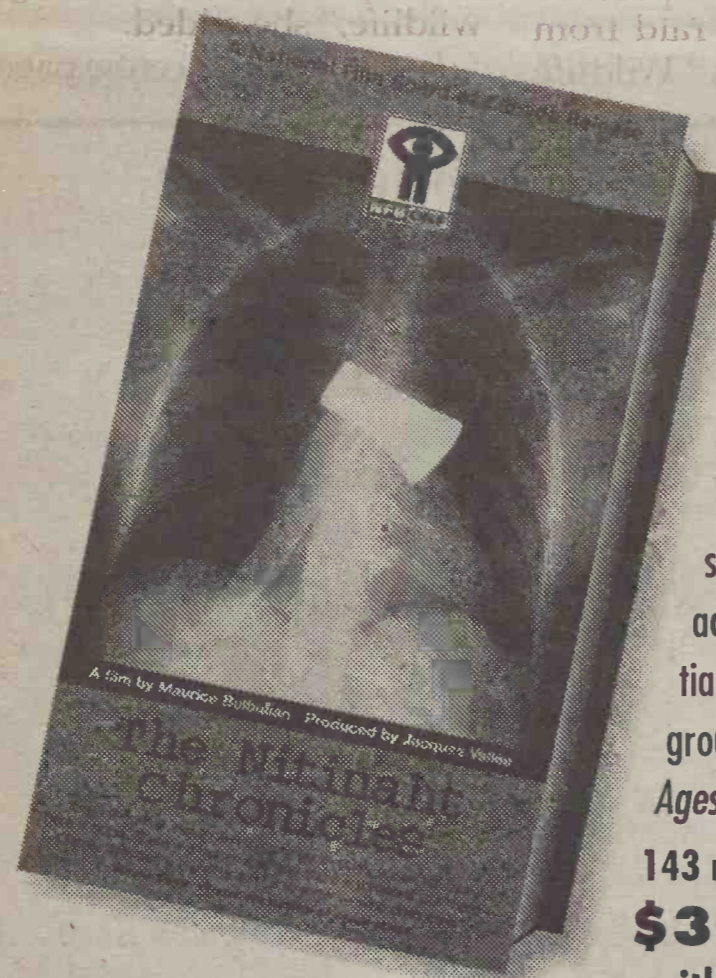
And for the movie, because of copyright laws and such, the drum group hired for the powwow scene was reluctant to use or record authentic drum songs. Instead, to their credit they wrote a specific theme song for the production that they call the Grey Owl Intertribal. Soon to be heard at powwow near you.

But the serious irony of the whole story behind Grey Owl, his legend and this movie, is the name Grey Owl is actually a translation of the Ojibway title given to him in Temegami, Ont. - Wah-Sha-Quon-Asin. The literal rendering of that phrase for this chameleon of a man comes across as He-Who-Flies-By-Night. I think that says it all.

And with that, the whole set explodes with a fiery bang as our hero known as Owl, Grey Owl, shoots his way through the forest only to appear at Casino Rama playing Baccarat with a glass of Labatt's Fifty, shaken, not stirred, with Buffy Sainte-Marie singing the theme song. It works for me.

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Accountability

(Continued from page 2.)

Galloway, a member of the Pelican Lake First Nation, said she became involved in forming her coalition when Elders from her reserve approached her with concerns about how chief and council were handling band finances.

"We've gone through all the hoops, not getting anywhere," said Galloway. "We have nobody to listen to us."

Galloway believes First Nations are held hostage on reserves. She alleges when the community asks for answers from chief and council the community is given information that is manipulated from council in its favor. If the information is not manipulated then the band councils will meet outside of the reserve where the average community member cannot attend due to the distances they must travel.

"We are not attacking all First Nations [councils]. They are not all corrupt. But the ones that are need to be stopped," said Gal-

loway.

The coalition is struggling for equality on reserves and, Galloway said, is seeking awareness and support from the public. She sees this support as the first step in getting things to change.

Galloway said if she could see equity and human rights being respected in communities under the current band council system, she would be satisfied.

Several attempts were made by Windspeaker to contact Carl Roberts, CEO of Dakota Ojibway Tribal Council and Orville Smoke, Chief of Dakota Plains First Nation regarding the coalition movement, but both parties had not returned phone calls by press time.

It has been reported that at the recent 10th annual general meeting of the Assembly of Manitoba Chiefs there was discussion about the media coverage of the protest by coalition members at the Indian affairs office in Winnipeg. A motion to hold a press conference to respond to the protesters' complaints was defeated.

Indigenous games flounder in Fargo

(Continued from page 1.)

When questioned about time frames, Desjarlais said the council will have a better idea at the end of October, after they hold their next meeting.

If it's decided that Oklahoma can't pull it off, the teams will all have to wait until the 2002 games in Manitoba, said Young, who added there's a lot of work to be done on Oklahoma's part and the picture will not likely be any clearer for at least three to five months.

The effects of the switch to Oklahoma will mean Canadian

teams will have to increase their budgets to provide for such a long trip. For many Canadians, it will mean increased travel by at least 1,600 km.

The miscues will create a number of problems for regional organizers. If the games are canceled, all work done to this point is wasted. If the games are delayed, what about the qualifiers the provinces conducted for 1999? Will they have to incur the added effort and expense of holding them again because there will now be a longer time period before the games in Oklahoma?

Homeless people

(Continued from page 4.)

"The government inaction is creating real ghettos," he said. "It's really creating a situation like New York or L.A. and the government's closing its eyes and shutting its ears."

The Royal Commission on Aboriginal Peoples' report urged action on housing. Buffalo said Ottawa has ignored the report.

"We've told the minister that a two per cent increase in her department's annual budget that's put towards housing over the next 20 years will address the problem," he said.

Marilyn Buffalo, president of the Native Women's Association of Canada, said the housing problem is especially hard on women and children.

"Women are leaving the reserves because of the lack of housing and educational services and that's not right," she said. "One of our sacred rights as First Nations people is the right to reside on our own territories. No one should be denied that right."

She blames the federal government for not providing adequate funding to allow the construction of enough decent

housing on reserves. Since that's Ottawa's fault, she reasons Ottawa should be held responsible for off reserve housing woes as well.

All five national Aboriginal organizations have targeted the housing problem as a priority and are making plans to lobby Ottawa for action. In Finance Minister Paul Martin's latest speech on government spending in early October, there was no mention of the problem, leaving Native leaders little reason to hope anything will be accomplished without drastic action.

"One of our sacred rights as First Nations people is the right to reside on our own territories. No one should be denied that right."

— Marilyn Buffalo, president of the Native Women's Association.

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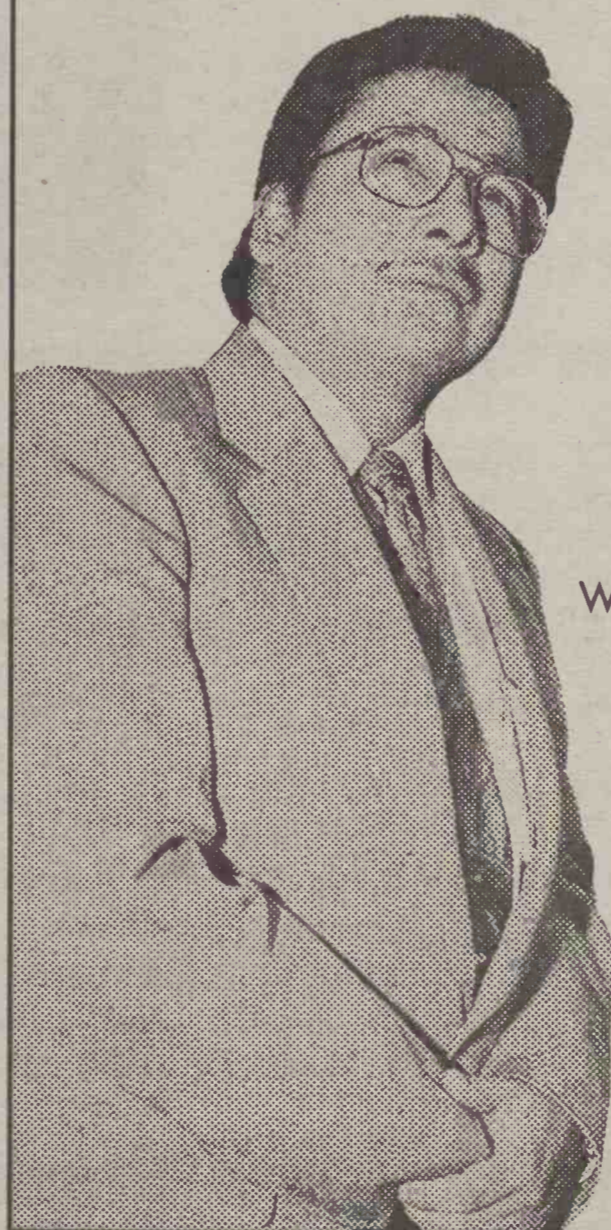
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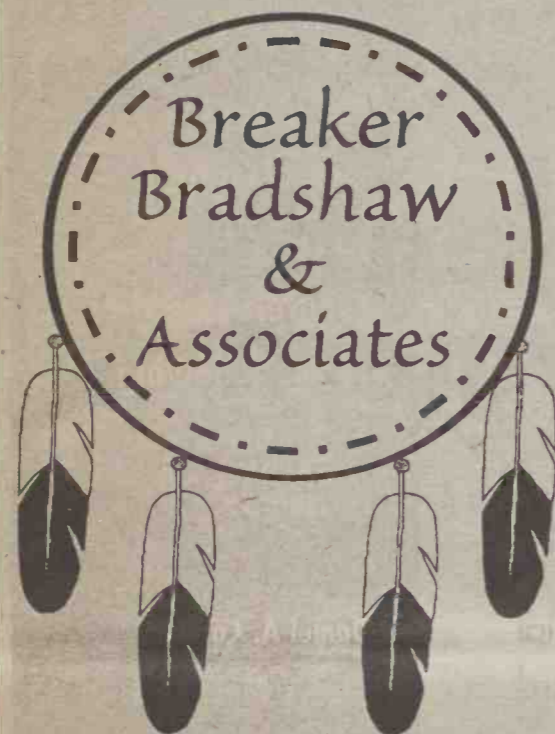
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Trip brings all-round smiles

By Rob McKinley
Windspeaker Staff Writer

DISNEYLAND

It was a whirlwind trip for 108 children from across Alberta and the Northwest Territories on Oct. 6.

The children were whisked away for a one-day adventure in Disneyland courtesy of Air Canada and some generous sponsors.

The children in the Dreams Take Flight program came from disadvantaged homes or lower income families. One-third of the children were Aboriginal.

Although the children came from diverse backgrounds, their reaction to the day trip was the same. Their vocabulary throughout the day was the universal language of children having fun.

Nine-year-old Nicole made the trip with a group from the Edmonton Catholic School Board. The young Native girl was wound up and excited about the trip. When asked about seeing Donald, Mickey, Minnie and the gang, her answer was simple and to the point.

"It's fun," she said, and then ran away to another of the rides in the huge California amusement park.

Reggie Boucher, a Grade 3 student at St. Michael's school in Edmonton was also fluent in the language of fun.

During a special meeting set up between the children and Mickey, Minnie, Donald, Goofy and Pluto, eight-year-old Reggie was almost too excited to speak.

When asked which was his favorite Disney character, the young guy's head moved quickly back and forth, his eyes scanning the characters. His one word answer of Donald was said through a mouth that was fixed in a permanent smile and eyes that may not have blinked during the entire eight-hour visit to the theme park.

What did Reggie like best about Disneyland? What a silly question to ask a youngster who is spending a day in what is almost every small child's dream land.

"I like the fun," he said simply, barely paying attention to the interview as Donald Duck waddled by.

Before the pull of the big characters pulled the youngster



ROB MCKINLEY

More than 100 children flew off to a great adventure with Air Canada and the Dreams Take Flight program.

away, he quickly said his favorite ride was the Thunder Mountain Railway, a ride in an old train that hurtles around and through an abandoned mine setting.

How did Reggie describe the ride?

You guessed it... "It was fun," he said over his shoulder as he made a bee-line for the big duck and the other larger-than-life characters.

The day inside the gates of the Magic Kingdom was just part of the excitement for many of the children. Many had never flown in an airplane before or had been to a large city.

Jenny Mitchell, 12, and Blair Rain, 10, were travelling with the Edmonton Boys and Girls Club group.

Both really enjoyed their flight from Edmonton to California.

They were part of the chorus of children who yelled out a "5-4-3-2-1" countdown as the plane and pilot "Captain Steve" prepared for touchdown at the Los Angeles International Airport.

Jenny said it was her first flight and she liked everything about it.

"I liked the food, the music on the radio and the movie," she said just minutes after getting off the plane and into the warm California sun.

Her travel buddy Blair was already thinking about Disneyland, seeming to forget all about the excitement of the flight.

He simply said, "same thing as her," when asked what he liked about the three-hour flight.

He then seemed to have a sec-

ond thought and said he really liked the inflight movie. It was the animated tale of Anastasia.

Almost 10 hours later, after rides that plunged over waterfalls, raced along trails with Indiana Jones, travelled through space or showed the lively actions of the pirates of the Caribbean, Blair, Jenny, Reggie, Nicole and the rest of the kids were back on the plane. Many brought home souvenirs they purchased with the \$25 in Disney cash they were provided. Others were sitting quietly, letting, not only their hot dogs, ice creams and cotton candy digest, but also digesting the memories of a trip they will remember for a lifetime.

The Dreams Take Flight program started in 1989, when Air Canada employees in Toronto decided to volunteer their time and services so a group of local children could make the special trip.

Since then, the concept has spread across the country.

In 1996, Edmonton began its own flight to the Magic Kingdom. Air Canada staff volunteer their time and the airline donated the plane. Fundraising ventures provided the extra funds needed for fuel and other expenses.

Tom Hutchison, the project director for the flight, said this year's event was again a huge success. He said the annual flight is a memory-maker and a very positive experience for children who need some happiness in their lives.

Floyd and Petro-Canada extend their congratulations to the following 1998 award recipients:

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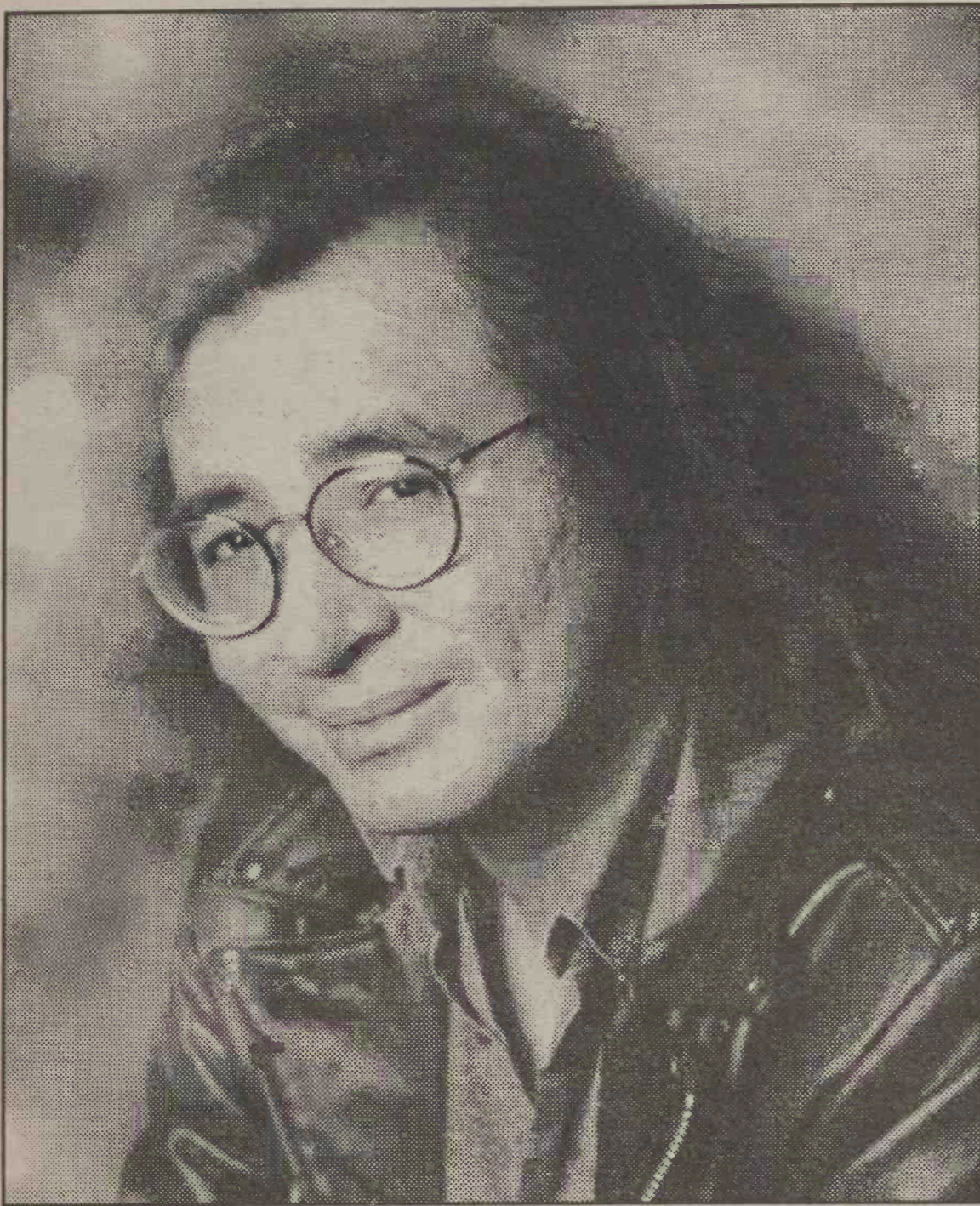
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MICHAEL COOPER PHOTOGRAPHIC

Tomson Highway's first novel, *Kiss of the Fur Queen*, is being hailed as a triumph. Highway is better known for his plays *The Rez Sisters* and *Dry Lips Oughta Move To Kapuskasing*.

Highway strikes gold with novel

By Vivian Hansen
Windspeaker Contributor

Kiss of the Fur Queen
By Tomson Highway
310 pages, Bantam-Dell
\$32.95 (hc.)

In this autobiography, Tomson Highway, a Cree from Brochet, Man., demonstrates his completely flexible and breathtaking literary skill. The magical world of the northern Cree trapline, a place that Highway knows well from his youth spent helping on his father's trapline in the northwest corner of the province, provides the early sweetness and color of that lifestyle. This life becomes the spiritual place where Champion and Gabriel Okimasis return to locate themselves in a sacred place of healing.

Best known for his plays *The Rez Sisters* (1986) and *Dry Lips Oughta Move to Kapuskasing* (1989), Highway has moved from the beautiful brevity of a playwrighting style to a fullness of narrative that captures rich landscapes, evoking emotional connections. The book is dotted with Cree phrases that highlight

and color the marvel of this narrative.

Kiss of the Fur Queen reveals the hell of residential schools where Native boys are stripped of their language, raped mentally, physically and spiritually, and denied the right to their own culture.

As Champion and Gabriel leave the haven of their father's trapline, and finally residential school, they migrate south to the cold hell of Winnipeg, where Champion, renamed Jeremiah by residential school priests, becomes a musical prodigy. His younger brother Gabriel, clearly the angel of Champion's existence, realizes his incredible dancing talent there, while also discovering the horror of AIDS.

Together, they both return in spirit to the healing world where they were born, to their father's trapline, and the mythical promise of the *Kiss of the Fur Queen*.

Highway's oral literary account is a remarkable story-telling accomplishment where, not only his own experience, but the prevailing journey of First Nation's people is revisited and retold with compelling style and visionary excellence.

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Life on reserve is no laughing matter



By Kenneth Williams
Windspeaker Contributor

Fearless Warriors
By Drew Hayden Taylor
191 pages, Talonbooks, 1998
British Columbia, \$15.95 (pb.)

Everyone who has met Drew Hayden Taylor, read his essays, seen his plays or heard his lectures knows about his sense of humor. Basically, he's a funny guy, quick with a zinger, always able to make you smile.

But as the adage says, "humor is pain." The funniest situations, unfortunately, are those borne from somebody's misfortune, so it shouldn't come as a surprise that Taylor has written a collection of short stories that examines pain, without mining it for humor.

Fearless Warriors is a collection of 12 short stories, six of which have been published before, set on the fictional Otter Lake Reserve in Ontario. Stories set on reserves that deal with painful situations are nothing new. Most, however, delve into Native tragedy and loss as a means of evoking rage, pity or guilt from the reader. Taylor, thank-

fully, doesn't succumb to this cliché.

The tragedies he writes about, either minor, major or horrifying, are unfortunate facts of life on a reserve. If you thought about how many people got killed or seriously injured in car accidents every time you stuck the key in the ignition, you'd never leave the driveway. It's just the risk one takes for the convenience of a car. The difference on a reserve is that it's not strangers who are hurt or killed around you, it's your friends and family. But with these stories, there's no grand and eloquent rage about the injustices of the past that have driven the Indian to this state, which is a far more honest portrayal of reserve life.

The narrator of these stories is Andrew, a young college student who splits his time between living on the reserve and in Peterborough where he goes to school. Andrew is overly curious, a little glib and likes to crack jokes, and reports these incidents with little fanfare. It's this direct tone that gives these stories their incredible impact.

Whether he's telling you about crippling a deer with his

car, hooking his grandmother up with an old flame, or watching a childhood friend drown in a frozen lake, Andrew never wavers in his honesty or his humanity. He's like a reporter broadcasting from a war zone, but the casualties are his family and friends and not strangers in a foreign land.

C.S. Lewis once said that "pain is the chisel with which God hammers the stone of our character." Andrew feels the effects of that chisel many times in his young life. But life is not always grim at Otter Lake. Andrew's insatiable curiosity allows him to help heal an old broken heart, his camaraderie will help a friend without an identity get married, and his deviousness, will let his sister believe that she's struck a victory against racism and made the world a better place to live.

Taylor's collection of stories in *Fearless Warriors* will make you cringe, cry, and, when you really need it, laugh a little. He'll take you to Otter Lake, where tragedy is far too common, but where the human soul never loses hope. The characters he's created are people we've all met, loved, lost and never forgot.

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Ryerson's powwow begins new tradition

By Sabrina Whyatt
Windspeaker Contributor

TORONTO

A sense of community spirit was apparent on Oct. 17 as people gathered in downtown Toronto on the grounds of Ryerson Polytechnic University to celebrate the school's first traditional powwow, expected to become an annual event.

"It was an overwhelming success," said Monica McKay, co-ordinator of Aboriginal Student Services at Ryerson.

"I can't tell you how amazed we were with the turnout from people around the Toronto area and people outside. There were even people from Saskatchewan and Manitoba," McKay said. "The number of people attending in full regalia was much higher than expected," she added.

With four months of preparation, generous sponsorship and the dedication of many volunteers, an estimated 1,000 people came out to celebrate, honor and learn about Native culture.

Powwow co-ordinator Raven Davis is pleased with the support from the city, the school and every individual volunteer and spectator.

"Everyone was really happy with the turnout. I don't think there will be a problem convincing people to have one next year as well. I started actual planning it in July, although the idea was kicking around since last fall," said Davis.

The theme, "Reaching for the future, honoring our past" was illustrated in the opening ceremonies and throughout the day as Elders and war veterans were honored.

There was also an invocation by Lillian McGregor who gave thanks to the Creator for many things, particularly the ability to keep the Aboriginal culture alive, the children and Mother Earth.

An Elder from Saskatchewan led grand entry carrying the eagle flag staff. He was joined by many other dancers, including the head female and male dancers and drum groups.

Throughout the celebration there were inter-tribal dances, exhibition songs, retiring of the flags, an Aboriginal youth art exhibition and craft tables displaying Aboriginal art work.

There were speeches made, including one from Dr. Michael Dewson, vice president of faculty and staff affairs at Ryerson, who commended the efforts of all

involved in the event.

"I think what this represents is an important marker in this city. This marks a change and movement in better serving the Aboriginal community," he said.

Dewson said the celebration is the beginning of what he hopes to be a wonderful tradition in downtown Toronto.

"Although we've started to develop this initiative, we have much to do and learn yet."

Melanie Bomberry, from Ohswekan, Ont. is no stranger to the powwow circuit.

Dancing since she was five-years-old, there is no doubt Bomberry was asked to be head female dancer at the Ryerson powwow.

"I love doing this. My little sister is getting into it now and I'm teaching her how to dance. I'm hoping someday she will be doing the same."

Another performer who's no beginner in powwow dancing is Kevin Desormeaux, northern men's traditional dancer.

Desormeaux said he prefers a traditional powwow over a competitive one because of the actual dancing time allowed.

"I love to dance. And when you're at a traditional powwow, you can dance all the time. At competitive ones, you can only dance when they tell you because everyone has to get their turn."

Desormeaux is certain next year's powwow will have even a bigger turnout simply from people spreading the word.

"I would like to see it go for two days because some people travel from out of town to come to powwows. It would be good to make it a weekend for them. And with two days, people have more of a choice. Those who have to work Saturdays may not have to work on Sundays."

Some of the performers at the powwow were: White Tail Singers, North Bay; Eagle Flight Singers, London; Ashkinejig, Toronto; Chimnissing Jrs.; Beausoleil First Nation Drums; Biim Sko Nodin Drums, Toronto; Leela Gilday, Yellowknife and Wild Strawberries, Toronto.



SABRINA WHYATT

An estimated 1,000 people attended Ryerson's first ever powwow.

University of Saskatchewan – Department of Native Studies



Applications are invited for a tenure-track position in the Department of Native Studies, commencing July 1, 1999. The appointment will be made to the rank of Professor based upon qualifications and experience. For ranks above Assistant Professor, applicants must have a strong record of research and scholarly work and a record of excellence in teaching. Consideration will be given to Aboriginal candidates only. The minimum academic qualification is the completion of the Master's degree; PhD or ABD preferred. The department is interested in candidates who have demonstrated expertise in the areas of contemporary issues and/or community-based

research, and with a social science background in areas such as Native Studies, sociology, economics, psychology, geography, political science, and anthropology. Other similar fields will also be considered. Teaching duties may include lecturing in an introductory course, plus offering courses at the senior undergraduate as well as graduate levels. Ability to work with graduate students would be considered an asset. The Department of Native Studies offers Bachelor and Master of Arts programs, as well as a Special Case PhD program. The Department also publishes the scholarly journal, *Native Studies Review*.

Candidates should submit a curriculum vitae, any supporting material they wish (such as publications), and arrange three letters of reference to be forwarded to:

Dr. James B. Waldram,
Head, Department of Native Studies,
University of Saskatchewan
104 McLean Hall, 106 Wiggins Road,
Saskatoon, SK, Canada S7N 5E6

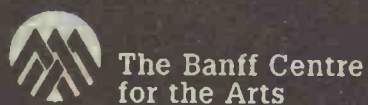
The deadline for applications and related material is **January 31, 1999** or when the position is filled after that date.

This advertisement is directed towards Aboriginal peoples both in Canada and internationally. This position has been cleared for advertising at the tier two level. Applications are invited from qualified individuals, regardless of their immigration status.

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Book tells of systemic racism

By Paul Barnsley
Windspeaker Staff Writer

Fireworks and Folly
How We Killed
Minnie Sutherland
By John Nihmey
Philip Diamond Books Inc.
\$29.95, 192 pages (hc.)

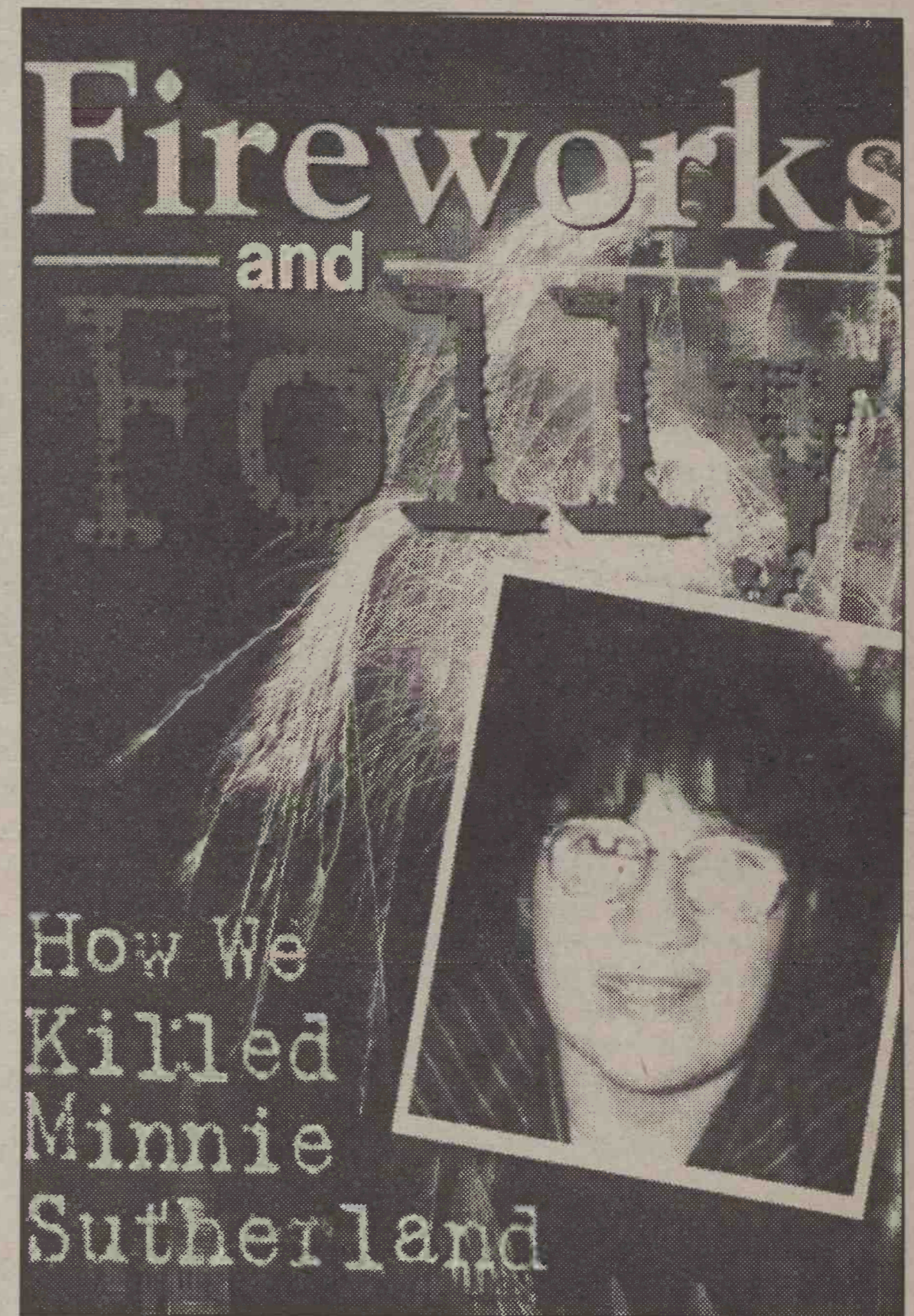
John Nihmey's *Fireworks and Folly - How We Killed Minnie Sutherland* is only 192 pages long.

That's not a lot of pages when you consider that the author recounts the minute-by-minute details of a Cree woman's 10-day-long fight for life after her skull was fractured when she was hit by a car early New Year's day, 1989. He also covers the subsequent coroner's inquest, includes in-depth interviews with more than a dozen of the victim's family members and friends, and records the findings of an internal review by the Hull, Que. police service and a Quebec Police Commission review.

The scarcity of data isn't Nihmey's fault. He proved he knows how to research an investigative book with *Time of Their Lives - The Dionne Tragedy*, a book that was made into the \$10 million 1994 CBC/CBS miniseries, *Million Dollar Babies*.

When he visited the *Windspeaker* newsroom on Sept. 22, during a cross-country tour promoting the newly released book, Nihmey said authorities were not particularly co-operative when he asked for help in researching the book. He spoke of the resistance he encountered when he attempted to unearth details of the investigations into Minnie Sutherland's death, all of which refused to confront the racism that killed her. In the book, he broadly hints that he suspects a cover up.

He emphasized that the system killed Minnie Sutherland and has killed, and will continue to kill, others until someone finds the courage and decency to confront the harmful



effects of racial stereotypes and systemic racism.

"It's astounding that the inquiries found there was no racism," he said. "Minnie was stereotyped to death. The system failed her and the system would have worked if just one person had said, 'No.'"

Like just about every other person in Ottawa that New Year's Eve, Minnie Sutherland had been drinking. After she was struck by a car while trying to cross a busy street in the area of Hull, Que. where Ottawa residents go after the bars close in Ontario, the police who responded to the call labeled her a "drunken Indian" and dragged her to the side of the road so there wouldn't be a traffic problem.

The officers instructed the nurse who was driving the car that struck Sutherland to move on and threatened to arrest a university student who insisted they shouldn't move the injured woman. A recording of police radio communication during the incident revealed that one of the officers referred to her as a "squaw."

Three hours later, after being refused entry to a detox centre, Sutherland was admitted to hospital. It was only after she died that the autopsy revealed the cause of death. Nihmey believes that racial stereotyping prevented police, social workers and hospital staff from investigating and finding the real cause of her distress.

(see *Fireworks* page 21.)



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Nashville Predators pounce

By Terry Lusty
Windspeaker Contributor

NORTH BATTLEFORD,
Sask.

Blair Atcheynum, 29, may be a relative newcomer to the National Hockey League, but his career keeps rollin' along.

Last year, he played right wing for the St. Louis Blues; this year he was picked up by the latest NHL expansion team, the Nashville Predators.

This young Aboriginal man from Saskatchewan managed to retain sweater number 23 — the number he had with the Blues — with his new club. He's excited about the move to Nashville. He believes the team can go nowhere but up since they're basically starting from square one.

Playing on the team's second line, the 198 pound, six-foot-two Atcheynum notched his first point this season with the Predators when he picked up an assist during their second game, against the Carolina Hurricanes.

"It's not been an easy road for the aggressive forward who attributes his success not just to talent, but "persistence." He admits his appreciation for the time he spent with St. Louis and describes the city as one that loves and appreciates their hockey team

"It's tough to leave a team like that," he said. "We had a great team and we played with some great players - Hull, MacInnis and Fuhr . . . guys I grew up watching."

While those are fond memories, so too are the ones of his first goal, and playing for the first time against the great Wayne Gretzky. Still, considering the bigger picture, what he savors most is, "actually making it and proving to people that I could play at that level and be successful."

Is he sore that St. Louis gave him up? Heck, no! It's the na-



TERRY LUSTY

Nashville Predator's Blair Atcheynum of Saskatchewan shares some words with Canada's first treaty Indian to play in the NHL, Fred Sasakamoose.

ture of the game and he understands that. He knows that he was on the Blues protected list and was only left unprotected when the Blues had to protect their goalie. In effect, he's flattered that Nashville wanted him.

"It was satisfying knowing the team was going after me and wanted me on their team," he explained.

He is further content in the knowledge that in his first season, a time when most newcomers spend in the minors, he was an every day player.

His transfer to Nashville also meant personal disruptions, like finding a new home for his family that includes wife Jennifer and six-month old Megan.

While scouting for a place to rent, the family fell in love with the city, so much so they decided to purchase a home. Besides, rents were so expensive, it proved cheaper for them to buy.

As for their real home territory of Saskatchewan, the Atcheynums have a vacation house at a lake just north of

Battleford which is where his wife comes from. Blair himself was born in Estevan. They spend a lot of their summers at the lake where they maintain some roots and renew friendships.

"We do a lot of golf, a lot of fishing, lots of relaxing and preparing for the next season," he said.

He also works at a summer camp with Kevin Tootoosis and Vancouver Canucks hockey scout, Ron Delorme.

"It's a kind of role model hockey school in Lloydminster," he explained. "I think the kids take a lot home from it."

And, if you think what has always been regarded as a country and western city, Nashville, may not take a shine to hockey, think again! Atcheynum boasts that the new team sold 12,500 season tickets in this, their first season. Those figures compare to St. Louis which sold 12,000 last year.

"So, you can tell the city's generated some momentum and excitement about the hockey team," he said.

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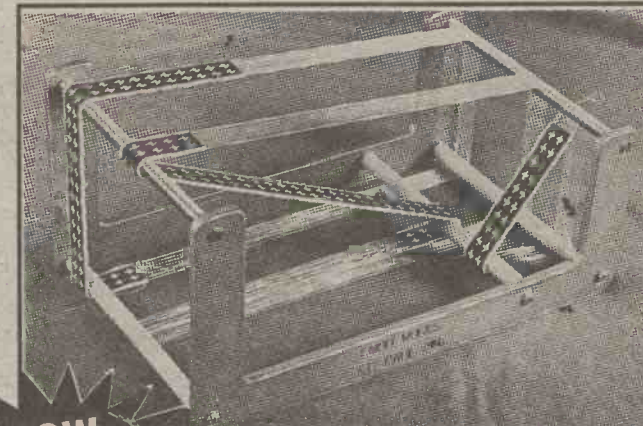
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Albert Doxtator:

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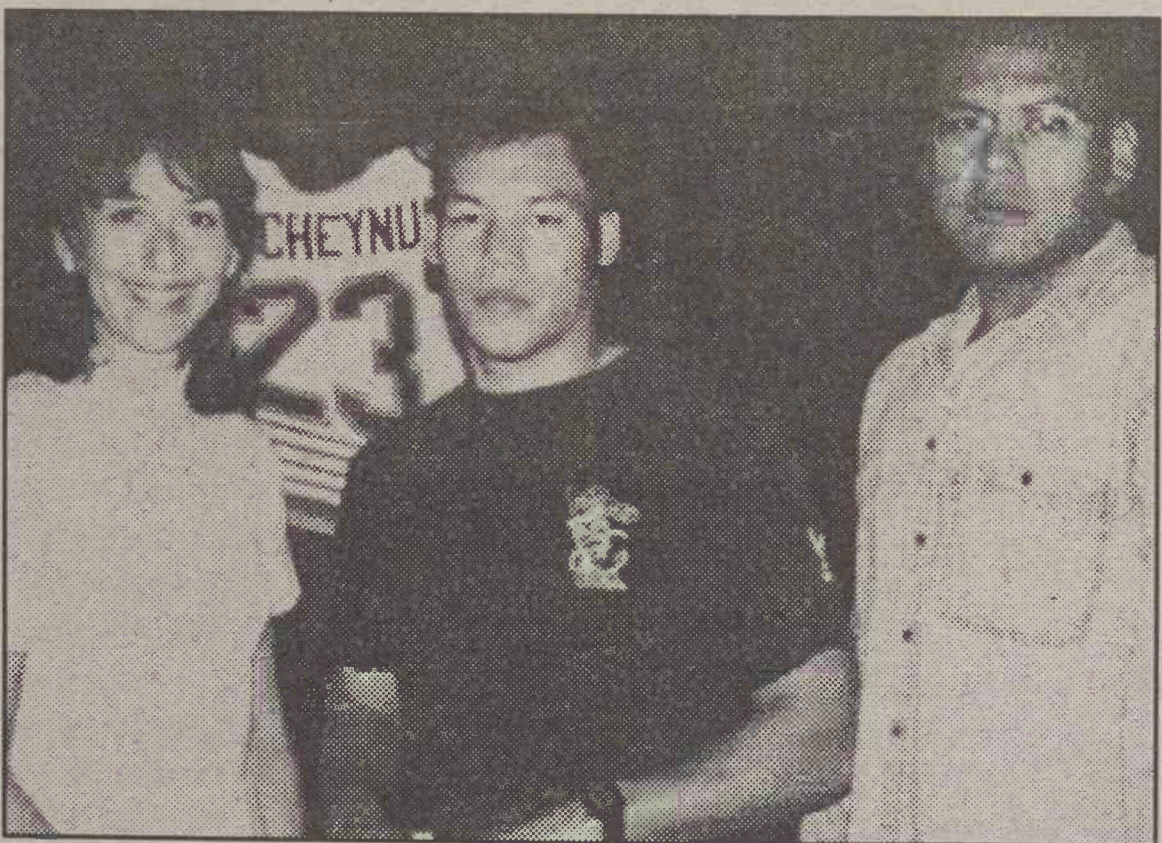
By Terry Lusty
Windspeaker Contributor

LONDON, Ont.

He has taken on wrestlers from Iran, Cuba, Turkey, Hungary, Israel, Jamaica and elsewhere, and he believes that North America's Aboriginal people are coming into their own in sports, so much so that they "will prevail as champions."

Such is the mental disposition of Albert Doxtator, the reigning heavyweight wrestling champion of the North American Indigenous Games.

Still considered a young fry at age 20, this Oneida Indian was schooled in London, Ont. and grew up in what he labels a hostile environment. He said he had to often deal with discrimination that included racial slurs from schoolmates, cracks about his long hair, about being chubby. At one time, Doxtator tipped the Toledos at 310 pounds! Now, he is closer to a trim and fit 200.



TERRY LUSTY

Wrestler Albert Doxtator (right) poses at a recent Aboriginal Sports and Recreation conference with world class runner Angela Chalmers and boxing contender Willard Lewis.

Last June, Doxtator finished fourth at the prestigious Florida Grand Nationals. That was soon followed by victory at the Indigenous Games. He also carved out something of a reputation for himself by winning several

gold and silver medals in competitions at the London (wrestling) Conference in Ontario.

Doxtator's ultimate goal is to pursue Olympic gold and, as he puts it, "do it for Native youth." (see Albert Doxtator page 19.)

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Man with a message

By Paul Barnsley
Windspeaker Staff Writer

PRINCE GEORGE, B.C.

Dwayne Gladue drove a long way across the Rocky Mountains to keep his appointment for a face-to-face interview in Windspeaker's Edmonton office on September 25.

It was a smart move: The 32-year-old inspirational speaker from Prince George knew the full impact of his presentation would have been missed over the phone. He's a large man who bears an uncanny resemblance to a young Mohammed Ali; he's also an animated, captivating speaker who strongly believes he has something positive to offer to young Aboriginal people.

His words and ideas may be a mixture of the ideas of other, fairly standard, positive-thinking adherents, but what sets Gladue apart is his energy and his hard won Aboriginal perspective.

"I didn't know I was an Indian 'til I was 19," he said. "I didn't know about racism. I was just Dwayne."

Gladue grew up in Mackenzie, a non-Native community in northern British Columbia. It wasn't a large community and his family was well-known and accepted by just about everybody. So in his early years, race wasn't an issue for a young man who was attracting attention as a promising hockey prospect. But as the six-foot-one, 220 pound forward who could score you a goal and win you a fight climbed the hockey ladder through Tier II Junior A to the Major Junior Western Hockey League's Calgary Wranglers, the fans reminded him that race can be an issue.

"I didn't know about being a Native person. A part of me didn't want to know," he said. "I'd never been away from home. But, when I left, boy, did I ever find out about racism pretty quickly. I didn't know why people were treating me that way. I'd never done anything to them."

He was living in a white man's world but his Native appearance made him different, he said.

"I was in no man's land," he recalled. "I didn't feel at home with Native people or non-Native people. I resented Indian people because they rejected me because I didn't grow up on the rez. I went through a real identity crisis."

Being caught between two cultures took its toll. After hockey, he turned to alcohol for awhile, but shook that off and decided drinking didn't do anything positive for him. Knowing he still had to fill a hole in his life, Gladue decided he'd better learn more about his Aboriginal roots and find out who he was and where he came from. He turned to his grandmother, an aunt, an uncle, anyone WHO could help him get a better understanding. About five years ago, at the age of 27, he travelled to the United States to meet with a medicine man and learn more about the spiritual ways of his people.

"The first question he asked me was, 'Who are you?' I said I'm Dwayne Gladue from Prince George," he said. "No you're not, he told me. Yes, I am, I said. I pulled out my wallet and showed him my ID and everything. So then he asked me again, 'Who are you?' I told him I'm Dwayne Gladue. He said, 'No you're not.'

(see Speaker page 20.)

Albert Doxtator

(Continued from page 18.)

The wrestler vividly recalls his innumerable fights during his school years. Eventually, it led him to take an interest in wrestling, beginning at age 10 when he was a big fan of then-super hero, Hulk Hogan. Along the way, the young and impressionable Doxtator found support and encouragement from his loving parents who "pushed me on," he says.

Today, the youngster appreciates the fact that people, even those who are his kin, "care that much."

A more serious introduction to wrestling grabbed hold of him when he was about 18. He'd played high school football for about three years, but lost interest because it was "too team-oriented." What he really wanted and needed was a sport where any losses would find nobody at fault but himself. That meant looking at individual sports and his interest in wrestling fit the bill perfectly.

As with so many families, though, tragedy intervened in his young life. He lost his dad to an aneurysm and wound up abusing drugs and alcohol to ease the pain of his terrible loss. Three years later he straightened out and that's when he went into rigorous training aimed at winning the gold in

wrestling at the 1997 Indigenous Games in Victoria.

Back home on the Oneida Reserve, just east of London, he sees himself often under the microscope as a role model to other youth.

Shelley Burnham, the general manager for Dinawo, a sports garment company in nearby Hamilton, Ont., was quite taken with this young athlete who she describes as "a very fine individual."

"We brought him on as one of our company role models this year," she said.

"Physical education is important at an early age," Doxtator believes. "That way, one is less likely to fall into drugs or alcohol."

As for wrestling, he insists that "it is not a sport for everybody." And, like so many other proponents of sports activities, he strongly adheres to the philosophy that "dedication" is most definitely one of the more crucial qualities in the pursuit of success and excellence, no matter what the sport.

Although some may consider his goal to achieve Olympic gold to be a lofty objective, this does not discourage him in the least because he recognizes that so many fine athletes do not achieve success without having that dream.

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KARAMAT WILDERNESS WAYS

Bell appointed to CBC board

By Marie Burke
Windspeaker Staff Writer

EDMONTON

The harder John Kim Bell works, the luckier he gets. However, hard work may have more to do with his recent appointment to the Canadian Broadcasting Corporation board of directors than luck.

On Sept. 23, he was appointed by Prime Minister Jean Chretien to serve a three-year term on the CBC board. His appointment as the first Aboriginal person to serve on the board is a breakthrough.

Bell, from the Kahnawake Mohawk First Nation, is the founder and the president of the National Aboriginal Achievement Foundation.

"Ninty per cent of the time you're not just going to win. You have to strive hard," said Bell. He remembers when he began working on establishing the Aboriginal Achievement Foundation more than 10 years ago, using a card table as a desk and old typewriter with no correction tape.

Since then Bell has successfully built the foundation into a multi-million dollar scholarship program which has benefited Aboriginal youth across Canada.

Another success for Bell is the National Aboriginal Achievement Awards show that honors Aboriginal people for their accomplishments. The awards show, going into its

sixth year, has given Bell the experience of working with the CBC while maintaining a connection to Aboriginal grassroots.

Bell said he will bring all of his knowledge into his role with the CBC board to bring more equity for Aboriginal people into play.

Bell may be best known for his work with the foundation and the awards show, but he is becoming known for raising the public profile of Aboriginal people in general.

Laurie Jones, communications officer at CBC, said Madame Saucier, the chair of the CBC board is very pleased with the appointment of Bell. The board looks at the overall strategies of CBC and usually meets every six weeks in locations across Canada. Bell will take his seat on the board after he is sworn in by the privy council's office.

In another honor this September, Bell was named the recipient of the Royal Banks' 1998 Canadian Achievement Award for his work with Aboriginal youth. The award consists of a gold medal and \$250,000.

Half of the award money goes to a charity of Bell's choice. Bell will be using the remaining \$125,000 from the award to establish a trust fund at the National Aboriginal Achievement Foundation in memory of his mother, Beth Hamilton Bell.

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Melissa Robinson:

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Matthew Angecone:

Graduated from Queen Elizabeth District High School in Sioux Lookout. Accepted into Honours Math with Finance and Accounting option at Wilfrid Laurier University. Future is to become a Chartered Accountant. Matthew has excelled in community involvement both as a volunteer and athlete. His future looks bright and we encourage dedication like Matthew's.

For more information on the John Wesley Beaver Awards please call (416) 592-6748 or fax (416) 592-4190. Next deadline for applications is June 30, 1999. Awards are available to Ontario residents.



Fireworks and folly

(Continued from page 17.)

The non-Native author tries to make the point that most racism isn't the conscious, hate-filled type of behavior that is depicted in mass media stories about groups such as the Ku Klux Klan. Most people who act in a racist manner aren't aware they're doing so and would be greatly offended if someone suggested they were behaving in a racist manner. Nihmey said the media coverage of the coroner's inquest was just as racist as the

behavior that killed Sutherland and that's what prompted him to start work on the book. Six years of research went into the final product which is a restrained, well-reasoned attempt to make that uncomfortable point.

Nihmey hopes the book will have an effect on the way inquiries are conducted. He hopes he has demonstrated that the inquiries into Minnie Sutherland's death were ineffective and even dishonest.

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AIRS trial resumes in Nanaimo court

By David Wiwchar
Windspeaker Contributor

NANAIMO, B.C.

The second phase of the Alberni Indian Residential School trial resumed in Nanaimo on Oct. 19. This stage of testimony will last for two weeks before taking a break until the spring of 1999.

The 31 plaintiffs hope this second stage of their suit will further Justice Donald Brenner's previous decision regarding the vicarious liability of the United Church of Canada and the federal government. The former AIRS students are now hoping the B.C. Supreme Court will determine direct liability; a decision that will help them when the

damages and apportionment section of the trial begins next summer.

"Did the church and/or Canada know through their agent (the school principal) that these abuses were taking place, and if so what did they, or didn't they do to stop it," asks lawyer Alan Early. "We feel that we've got them nailed on this [the direct liability charges]."

The five weeks of court time is spread over many months with two weeks of testimony this past August, two weeks of testimony in October, and another week in March 1999.

Peter Grant, lead lawyer for the plaintiffs in the Alberni Indian Residential School Trial, recently negotiated a unique program for victims of a former In-

dian Day School in Canyon City, B.C.

On Sept. 26th, the day school survivors received their first counseling session in Terrace, B.C. in a unique program paid for by the settlement of their lawsuit against the Federal Government of Canada and the Salvation Army which operated the school.

Fourteen Nisga'a men who attended the Canyon City Indian Day School in the 1960s launched civil proceedings in 1996 for sexual assaults they suffered as children at the hands of former Salvation Army Captain William Gareth Douglas.

Douglas was convicted in 1988 on 12 criminal charges of sexual assault, and spent six years in prison.

The mediated settlement was

only the second of its kind to deal with a claim arising out of Indian school abuses in the province. The first mediated settlement concerned two other survivors of assaults by Captain Douglas at another school located on reserve. Peter Grant negotiated both settlements.

The agreement on damages to be paid out by the government and the church was negotiated over a five-month period, culminating in face-to-face meetings last May in Terrace.

Some of the settlement monies went to the individuals, but a portion was put into a trust fund to pay for future care.

The men and their families receive two days of counseling each month, addressing issues of post-traumatic stress disorder,

depression, marital difficulties, and other problems requiring treatment.

"These men had been made to feel totally powerless as a result of their abuse and had kept the assaults secret for many years," said Grant. "The purpose of the negotiations was to provide the men, their wives and parents with a confidential, safe and secure environment in which the men could tell about the abuse and the horrendous impact it had on their lives, their families and their community."

Both The Salvation Army and the Government of Canada apologized to individual survivors as part of the settlement. Their names are being withheld to protect their privacy, and terms of the settlement are confidential.

Friendship centre

(Continued from page 10.)

Strom called the Lloydminster 'inspection,' 'an unfortunate and very much isolated incident,' adding that one of the main thrusts of the Saskatchewan Enforcement and Compliance Branch of Saskatchewan Environment and Resource Management was "to improve cross-cultural understanding and bring more Aboriginal people into the field. In fact, our biggest priority in terms of recruitment is hiring more Aboriginals."

Given the current growing population demographics, we have to get moving. Something that will bring benefits to both sides of the equation."

In an article published by the Lloydminster Sunday Sun, re-

porter Marc Piche asked Battleford Fish and Wildlife Area Manager Brent Webster about the visit by wildlife officers to the friendship centre.

"We do it in North Battleford about once a year, explained Webster, and a recent reorganization put Lloydminster in the Battleford area.

Webster said the department was seeking the ways and means of holding information seminars for artists at the Lloydminster Friendship Centre. He thought it would be an excellent idea for future fish and wildlife inspections in Lloydminster to have an Aboriginal person, knowledgeable in wildlife field markings, to accompany the officers and act as a cultural liaison.

Program gives children a head start

Ottawa has announced that the Aboriginal Head Start Program will now be available on reserve. Funding is set at \$100 million over four years and \$25 million per year ongoing.

Studies show that early childhood education programs, like Head Start, help children to learn and foster good health. The Aboriginal Head Start program is designed to prepare First Nations children for their school years by meeting emotional, social, health, nutritional and psychological needs.

"Aboriginal Head Start On Reserve is a very important initiative for young First Na-

tions children and their families, said Health Minister Allan Rock.

Assembly of First Nations Chief Phil Fontaine said the program enhances a holistic approach to child development and education in First Nations communities.

"This opportunity will create a positive and influential environment for First Nations children that will empower them to strengthen their pride in themselves and in their communities," said Fontaine.

Health Canada will be working with First Nations communities to develop a process of funding that will be equitable and will ensure the largest possible number of communities and children are reached. A national committee and regional committees are being developed to oversee implementation of the program.

Project applicant organizations must advocate on behalf of children, be incorporated and non-profit in nature. Examples of applicant organizations include, First Nations community groups, band councils, tribal councils, education authorities, child care centres on reserve, First Nations women's organization and First Nations voluntary organizations that work with children.

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The *Change of Seasons Program* is appropriate for men who want to end abusive behaviour toward their partners/spouses. It is run as a group with two male facilitators, and lasts 28 sessions. The format joins psycho-educational counselling with culturally-specific activities directly relevant to the experience of First Nations men.

Our program is outlined in our manual, *Change of Seasons: A Training Manual for Counsellors Working With Aboriginal Men Who Abuse Their Partners/Spouses*.

We also have a video, *One Road to Peace*, which provides an inside look at our program.

Change of Seasons facilitators are available for community workshops and conferences.

To order your manual or video, or if you want more information about our work, call 1-604-986-9015
fax 1-604-325-9157 or e-mail kdennis@direct.ca

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Women

By Margaret Boyes
Windspeaker Contributor

VANCO

First Nations Breast Society President J. Davis, said breast cancer are growing among women due to lack of

Native women are not examined regularly because they may not understand the medical procedures or how to go about getting an examination.

"Many women are needlessly," Davis said. First Nations Breast Society is doing something about this."

The society has been offered as a non-profit organization since 1995. While it offer medical advice, it

Anonym


Reprinted with permission from the Atlantic First Nations Task Force

At the Atlantic First Nations AIDS Task Force, we have asked "why bother going for an HIV test?" We hear statements like: "If I just practice safe sex by using a latex condom, I have sex (oral, v

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Women dying needlessly says Breast Cancer Society

By Margaret Boyes
Windspeaker Contributor

VANCOUVER

First Nations Breast Cancer Society President Jacqueline Davis, said breast cancer rates are growing among Native women due to lack of education.

Native women are not getting examined regularly by physicians because they may not understand the medical procedures or how to go about getting an examination.

"Many women are dying needlessly," Davis said. "The First Nations Breast Cancer Society is doing something about this."

The society has been registered as a non-profit organization since 1995. While it doesn't offer medical advice, it provides

breast cancer education and support services to Aboriginal women. The society's members are breast cancer survivors, Native and non-Native health professionals and lay people. All are volunteers.

Davis said Native women feel more comfortable getting information from her organization because it's provided by other Native women, often breast cancer survivors themselves.

When women are educated about breast cancer, they learn how to practice a good breast health program. The society uses visual aid programs and medical diagnostic materials to teach breast self-examination and do presentations.

Breast self-examination videos are used to teach women. Public speakers talk on breast cancer issues. Brochures and newsletters are sent to Native

communities.

The society has created a First Nations breast cancer awareness video called Echoes Of The Sisters. In the video, Native women breast cancer survivors tell their stories and state the importance of monthly breast self-examinations, yearly mammograms and yearly medical checkups. They advocate moderate exercise and a healthy diet.

The video promotes both western and traditional medicine. Echoes Of The Sisters has been broadcast nationally and internationally. More than 600 bands have received a free copy of the video with a poster and booklet.

The society will soon sponsor breast self-examination instructors workshops. Training will take 12 hours and take place in a Native environment. There

will be hands-on training as well as presentations and lectures. Women will do the final exam on each other. Qualified instructors will be certified by a medical doctor. They will then teach other women in Native communities.

Since 1995, the society has held a monthly healing circle. This began because many Native women did not attend regular support groups. The healing circle lets Native women share experiences and meet other Native breast cancer survivors.

In the future the society will have a lodge for Native women who come to Vancouver for cancer treatments. Lodge staff will be Native women and breast cancer survivors. Nelwy diagnosed women will have loving, caring support while away from home.

The society can always use

volunteers. Among the many ways you can help are with library, fundraising, and office skills, and by becoming an instructor to teach breast self examination.

To become a society member there's an annual \$10 fee. The society greatly appreciates donations and those over \$25 receive a tax receipt. Cheques are payable to the First Nations Breast Cancer Society - charitable registration number 1075738-11.

For more information, contact the society at Rm. D-311, B.C.'s Women's Hospital and Health Centre, 4500 Oak Street, Vancouver, B.C., V6H 3N1. Tel: (604) 875-3677, Fax: (604) 875-2445.

Davis says it's important Native people know breast cancer is not prejudiced.

"It's not just a white people's disease."

Anonymous AIDS testing available in Atlantic Canada

Reprinted with permission from the Atlantic First Nation AIDS Task Force

HALIFAX

At the Atlantic First Nations AIDS Task Force, we have been asked "why bother going for an HIV test?" We hear statements like: "If I just practice safe sex by using a latex condom every time I have sex (oral, vaginal or

anal) and don't touch other people's blood or body fluids, I should be fine. If I am positive, I don't want to know, I'm just going to die anyway."

The truth is we are all going to die someday, one way or another. Making safer sex a part of all sexual activities is an excellent step to protect oneself and others from an unwanted sexually transmitted disease, including HIV. Some other ways to re-

duce the risk of exposure to HIV are teaching children to always call an adult in case of an emergency and practicing universal precautions. Universal precautions include wearing rubber gloves when coming in contact with blood or vomit, cleaning with a bleach solution and washing hands in hot, soapy water.

The reason to go for an HIV test is to find out if the virus is present in the body and, if it is,

to take the steps necessary to maintain health. In much the same way that we test for high blood pressure or cholesterol, it is important to know if a person's immune system is under attack by HIV.

What happens if you decide to go for an HIV test? In Atlantic Canada, there are three options for getting an HIV test:

Nominal: the patient's name is attached to all blood work and

forms for the lab. Results are listed on the patient's chart. Health cards are necessary.

Non-nominal: to maintain more confidentiality, blood work and forms are coded instead of using the patient's name, only the nurse or doctor and the patient know the code. Results are listed on the patient's chart. Health cards are necessary.

(see AIDS testing page 24.)

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Sharing needles may lead to HIV infection

(Continued from page 23.)

Anonymous: no full names or even real names are used. The blood work and forms are coded and only the nurse or doctor and the patient know the code. The results are not charted and no identification is necessary.

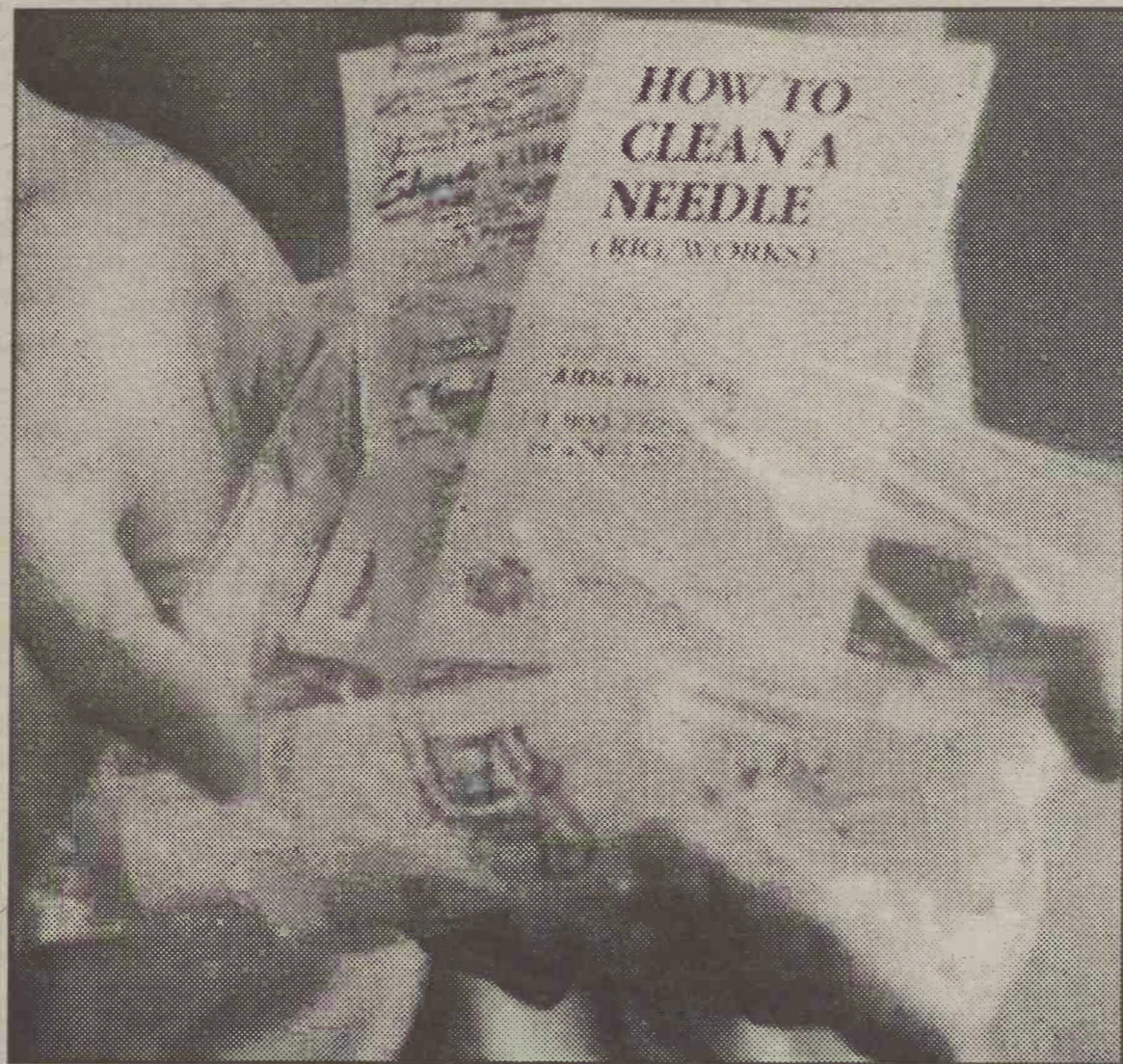
At this time, anonymous testing is available in Halifax and St. John's, Nfld. New Brunswick also has anonymous testing sites. Prince Edward Island does not.

In provinces and areas where anonymous testing is not available, AIDS service organizations in your area can refer you to clinics that have been identified as willing to provide testing that maximizes confidentiality.

When a person goes for a test, the nurse or doctor administering the test must provide pre and post test counseling. This will take some time, and will involve detailed and personal questions.

The purpose of pre-test counseling is to understand why the person wants the test done, for example, high risk behaviors like unprotected sex, multiple partners, or sharing needles. Counseling is also done to determine how the virus may have been transmitted and to discuss what comes next.

Test results can take between one week and three weeks to come back depending on where you go in the province. When the results come back the nurse or doctor may contact you to arrange an appointment, but



test results cannot be given out over the phone. This is a strict policy. All results, positive or negative, must be shared in person.

One reason for this policy is to allow the person and the nurse or doctor to complete post-test counseling. This may include a discussion about safer sex, safer needle use and ways to reduce the risk of being exposed to HIV again in the future.

When the test results are positive, post-test counseling is an opportunity to talk about what living with HIV means and to support a person when they are first told of their HIV positive

status. The Atlantic First Nations Task Force is located in Halifax on Gottingen Street close to the Bridge (the old one). We offer an anonymous testing clinic in our office on Thursday evenings every two weeks.

We also provide support, emotional and financial, for people and their families living with HIV/AIDS.

If you would like more information about any of our services or where you can access testing in your area, just call us toll free at 1-800-565-4255. The toll free line will not show up on your phone bill and we will not know who is calling

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Writer-in-Residence

Department of English
Saskatchewan Indian Federated College
University of Regina
January 1, 1999 - December 31, 1999



SIFC English Department requires a highly motivated and resourceful person to serve as our Writer-in-Residence. In addition to the opportunity to spend time on the writer's own work, the Writer-in-Residence will establish a rapport with the larger artistic community and will, through guest lectures and classroom visits, bring the First Nation perspective to the university as a whole. Also, the Writer-in-Residence will, through workshops and one-on-one sessions on our campuses in Price Albert, Saskatoon, and Regina, act as a mentor and guide to students who believe that creative writing is a powerful tool through which First Peoples can touch and change lives.

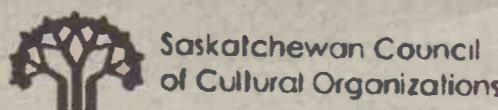
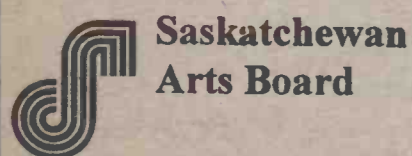
The successful candidate will be a professional writer who is a Canadian resident (minimum one year); be familiar with First Nation communities; have published work of high calibre; have superior communication, organization, and motivational skills, and have experience making presentations and facilitating workshops. As well, the successful candidate should have demonstrated a commitment to the cultural life of First Peoples.

Applications will include a resume, references and a summary of possible activities and projects which could be part of the residency.

Apply by November 7, 1998 to:

Attention: Dr. B. Selinger
English Department
Saskatchewan Indian Federated College
CW 112, University of Regina
Regina, SK S4S 0A2
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MISSION STATEMENT: organization that families, based on

PROGRAM: 35 days and over.

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AFTERCARE PROGRAM

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ADMISSION REQUIREMENTS

- Person with a desire
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- A person that does not
- Persons 18 years or older

OUTPATIENT PROGRAM

-The outpatient program abuse of alcohol and -The services are varied and leisure activities

SERVICES

- Individual counselling
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- Home visits

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WHAT TO BRING: toiletries, towels, personal grooming items, appropriate clothing, swim wear, spending money.

HOW TO ACCESS PROGRAM: must go through a recognized referral agency to ensure that all entrance requirements are adhered to.

FOR MORE INFORMATION CONTACT:
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ADMISSION REQUIREMENTS:

- Person with a desire for productive lifestyle, counselling and education programs
- Person who has completed a recognized treatment program
- A person that does not require a psychiatric treatment
- Persons 18 years or over

OUTPATIENT PROGRAM

-The outpatient provides people with confidential counselling and education programs related to the abuse of alcohol and drugs.
-The services are varied and include a full range of individual and group counselling and recreation and leisure activities. Personal inquiries are welcome with no obligation.

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New Gambling Decisions program is designed to teach gamblers control before it gets them into trouble.

Is your gambling out of control?

By Marlene McKinnon
Windspeaker Contributor

EDMONTON

We've all heard this old adage: "An ounce of prevention is worth a pound of cure." Well, this is what the Capital Health Authority in Alberta is seeking to test in community trials of an early intervention program, Gambling Decisions, designed to teach gamblers control before they get into trouble they can't afford.

Capital Health is looking for 300 volunteers who feel their gambling practice is becoming a problem in order to test the Gambling Decisions program.

Ellie Robson, Health Strategy Researcher with Regional Public Health, defines gambling addiction by "issue of financial problems. Are you spending more money than you can afford or planned to spend?"

The Gambling Decisions program, Robson explained, "is not a twelve-step program because we aren't trying to get people to stop gambling. We want to see if people can learn to regain control if they are caught early in their addiction."

Before the development of Gambling Decisions, Robson said most treatment programs were geared for the one or two per cent of gamblers who are pathological addicts whose best option is to stop gambling. Robson said this new, experimental program hopes to reach the estimated 25 per cent of gamblers who are teetering on the edge of falling into serious addiction, and help them learn to understand when to walk away from the VLT machine or gambling table.

For those interested in joining the program, "(the process) begins with a free and confidential assessment over the phone

with a Public Health Nurse to determine their level of addiction," Robson said. Those who are eligible for the Gambling Decisions program will be given a choice from three formats 1) Self Help program, 2) Self Help Plus program (with two counseling sessions), or 3) Group program (six weekly counseling sessions.) All formats take about six weeks to complete and are conducted by Public Health Nurses through community health centres with follow-up sessions at the end.

"A lot of people won't go to an addictions agency because there's a stigma, or they feel uncomfortable," Robson added. "We are looking to reduce barriers for people to reach out. There's no stigma in coming to a public health centre because the people in the waiting rooms are there for all kinds of health issues."

Robson said Gambling Decisions is the first program in the world with this focus and scope. The program was researched and developed over four years with gambling experts from around the world. Funding for the program is provided by AADAC.

Though Capital Health is not offering a program specifically geared to the First Nations population, Robson said she hopes Native people will come forward to participate.

"Because this is a test program, our first step is to go mainstream, to go right down the middle, but we hope to get a fair representation," Robson said.

This community test program is available only in Edmonton. Robson said those who live outside of the Capital Health region are welcome but are required to travel to Edmonton for counseling sessions.

For more information, telephone (403) 413-7900.

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For more information
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Nechi Institute - Health Promotions: 460-4304

National Addictions Awareness Week will be celebrated November 15 - 21, 1998

This guide is accessible on-line at:
<http://www.ammsa.com/ammsabursary.html>

First Nations health service at heart of study

By Pamela Green
Windspeaker Contributor

NORTH BATTLEFORD, Sask.

The number of people afflicted with diabetes and its complications, including kidney failure, is growing at an alarming rate in First Nations communities, said Dr. George Pylypchuk, nephrologist and head of Medicine at the Saskatoon District Health Board.

When 601 people of First Nations ancestry from the seven member bands served by Battleford Tribal Council Indian Health Services were screened at an urban clinic held in Saskatoon, the results were astounding.

Results revealed that 22 per cent of those screened had diabetes, 26 per cent had high blood pressure, 63 per cent smoked, 73 per cent had too much BMI (body/mass/index), 49 per cent had high cholesterol,



PAM GREEN

Janice Kennedy, executive director of Battleford Tribal Council Indian Health Services

12 per cent had early signs of kidney problems and, in people over 60 years of age, an alarming 51 per cent had diabetes.

The high incidence of these conditions, said the doctor, occurs in First Nations communities, in part, because of a shift from traditional diet and lifestyle. First Nations genetics is

also a contributing factor and the combination is posing a serious problem that is national in scope.

The results from the screening program called the D.R.E.A.M. project - Diabetes Risk Evaluation And Microalbuminuria - were revealed at the annual meeting of the Royal College of Physicians and Surgeons of Canada held in Toronto in September. Microalbuminuria is a protein secreted by the kidneys. Its presence in urine is an early indication of kidney disease. Results from the project, conducted by Battleford Tribal Council Indian Health Services, show that the incidence of diabetes and cardiovascular problems in people from Battleford's seven member bands is alarmingly high and growing.

The health service noticed that in 1996 there had been a dramatic jump in the incidence of kidney disease in the communities. Recognizing the need for early detection to prevent the

onset of end-stage kidney disease that results in dialysis treatment, the health service approached Pylypchuk and his colleagues at St. Paul's Hospital in Saskatoon. Pylypchuk was asked to develop a screening and treatment program for diabetes, hypertension, kidney disease and cardiovascular risk factors.

The D.R.E.A.M. project had two phases. Stage I was to determine the magnitude of diabetes and cardiovascular problems within the reserves. Stage II was to develop initiatives to address these problems.

The twin goals of the D.R.E.A.M. Project brought a higher level of awareness about the extent and seriousness of these problems and how to best initiate a protocol, including programs to help prevent kidney failure and heart disease, said Joan Wentworth, home care director of the health service.

While the high incidence of diabetes among First Nations people has already been well

documented, what made this study unique was the discovery of the high incidence of cardiovascular problems. This demonstrated that many First Nations adults are at risk for heart disease due to uncontrolled hypertension, high cholesterol, smoking and a sedentary lifestyle.

Many of the cardiac risk factors can be controlled and it is hoped that prevention strategies and community education will help to decrease the rising prevalence of cardiac and kidney diseases in the Aboriginal community.

"With the knowledge gained from the project, the community is developing lifestyle programs to deal with diet, exercise and smoking. Other initiatives include hiring a diabetes nurse to promote education, liaise with patients and their physicians, help patients follow through with their treatments and assist in future research," said Janice Kennedy, executive director of the health service.

Changes in lifestyle start to healthier living

By Pamela Green
Windspeaker Contributor

NORTH BATTLEFORD, Sask.

They say that an ounce of prevention is worth a pound of cure. Nothing could ring truer when it comes to dealing with the life threatening illnesses diabetes, heart and kidney disease.

After taking a hard look at the alarming statistics from the diabetes screening program D.R.E.A.M., the Battleford Tribal Council Indian Health Services knew that some serious measures had to be taken in the areas of intervention, treatment and prevention of the conditions.

D.R.E.A.M. Phase II became the answer, a five year plan to follow and study the progress of First Nations people with significant health problems in these areas which would monitor the ongoing effects of health

education, counseling, medication and lifestyle intervention.

"And even though the D.R.E.A.M. II program has only been in place for a short time, there have already been some exciting turnarounds," said Joan Wentworth, the home care director of the health service.

"Through our new dietary counseling, people are getting highly motivated when they see the results, getting their blood sugars down to normal, a big step to improving the quality of their lives," said Wentworth. "It's trying to find a balance in their lives that most First Nations people are struggling with, learning to take charge of their own health, their own lifestyle."

Another trend revealed by the screening program, which had taken medical data and families histories from 601 First Nations adults from the Battleford Tribal Council service area, was the fact that diabetes and kidney

problems seem to have a genetic predisposition to show up more in certain family groups.

"We are targeting treatment and intervention at certain families after seeing complications and trends that seem to be more prevalent within those family groups, something that gives us a pretty good idea of who we should be looking at screening in the future," said Wentworth.

The large number of the tribal council members with high cholesterol was an unexpected finding in the D.R.E.A.M. screening.

The association between high fat diets and weight increase went hand in hand with an increase in both diabetes and heart disease.

"Cut back the fat, bring down the cholesterol, and get blood sugars down to normal through healthy eating and increased exercise, have become a primary focus in taking charge of your

own health" in the prevention program, "something that the doctor can't do for you," said Wentworth. "Something you have to do for yourself."

Important changes in lifestyle which are necessary to a healthier life are increased recreation and exercise for all ages, lower fat intake, smoking reduction and the push for smoke free public areas on the reserves, and weight control.

On the medical end of it, patients with significant problems will be put on a medication and a teaching program that will be monitored and studied over a five year period to prove that these changes will improve the health of the participants.

Dr. George Pylypchuk, who developed the original screening program, will continue to develop treatment plans with other specialists. Local doctors will prescribe and direct the treatment and the drug com-

pany is setting up a reporting system to track the progress of the patients.

The staff of the health service will follow the clients in the community for self-care education and support and ensure that they are able to access the treatment program.

They will also work with the community to raise awareness of the important changes needed to stop the rise of diabetes and heart disease. To see a decline in the rates of diabetes and heart disease in the band members will require a coordinated effort, said Wentworth.

"No one program can bring about the massive changes needed. School committees, band councils, recreation and health programs need to plan together to help stop the alarming and devastating effects of diabetes, kidney and heart disease."

Attent

Calgary played host to the Canadian Diabetes Association's 2nd Professional Conference and Annual Meeting on Oct. 14 to 17 and a day-and-a-half of the day agenda was devoted specifically to Aboriginal and the disease.

Diabetes, as you know, is a growing concern in Aboriginal communities. Some communities report a large percentage to the membership have been diagnosed with the illness. One community is Sand First Nation in Ontario where the diabetes rate is 26 per cent, the third highest rate in the world.

Diabetes care and prevention programs have had success in Aboriginal communities in the past, because of the relationship between physicians and educators and their understanding of the culture. It is expected that go hand in hand with the treatment of the disease. But that is beginning to change, and evidence of change was seen in a number of the presentations at the Native focus session conference.

Judi Whiting was with Saskatoon Health District is now working for the Canadian Diabetes Association. Her presentation, titled "Self-care Practices and Cultural Beliefs of Urban Aboriginal People with Diabetes," revealed some interesting things about what people believe diabetes to be and how it is best treated.

Whiting explained that the prevalence rate of Aboriginal people with diabetes in Saskatchewan is about 10 per cent of the Aboriginal population. That compares to 3.5 per cent of people with diabetes in the non-Aboriginal population. Aboriginal people make up about 7.5 per cent of the total population of Saskatoon, so, according to the 1996 population numbers, many as 1,800 Aboriginal people in Saskatoon may have diabetes.

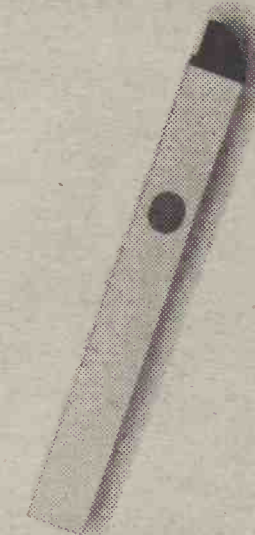
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Attention to culture extremely important

Conference news

By Debora Lockyer

Calgary played host to the Canadian Diabetes Association's 2nd Professional Conference and Annual Meetings on Oct. 14 to 17 and about an hour-and-a-half of the three-day agenda was devoted specifically to Aboriginal people and the disease.

Diabetes, as you know, is a growing concern in many Aboriginal communities. Some communities report that a large percentage to the membership have been diagnosed with the illness. One such community is Sandy Lake First Nation in Ontario where the diabetes rate is 26 per cent, the third highest rate in the world.

Diabetes care and prevention programs have had little success in Aboriginal communities in the past, because physicians and educators did not understand the cultural aspects that go hand in hand with the treatment of the disease. But that is beginning to change, and evidence of that change was seen in a number of the presentations in the Native focus sessions at the conference.

Judi Whiting was with the Saskatoon Health District and is now working for the Canadian Diabetes Association. Her presentation, titled *Diabetes Self-care Practices and Cultural Beliefs of Urban Dwelling Aboriginal People with Diabetes*, revealed some interesting things about what people believe diabetes to be and how it is best treated.

Whiting explained that the prevalence rate of Aboriginal people with diabetes living in Saskatchewan is about 11.5 per cent of the Aboriginal population. That compares to 3.5 per cent of people with diabetes in the non-Aboriginal population. Aboriginal people make up about 7.5 per cent of the total population of Saskatoon, so, according to 1996 population numbers, as many as 1,800 Aboriginal people in Saskatoon may have diabetes.

The study began with 50 people, more women than men, with the average age of the study group being 51 years and the average length of time the participants had diabetes being 8.9 years. In Saskatchewan the average age of diagnoses for Type 2 diabetes is 49 years old in the Aboriginal community as compared to 62 years old in the non-Aboriginal community.

For the most part, the people in the study did not explain the cause of diabetes in cultural terms. One-third of those studied believed that Indian medicine could cure the disease. One-third had taken Indian medicine before, and 10 per cent of the people were taking Indian medicine at the time of the interview. Only eight per cent of those studied believed doctors could cure the disease.

The length of time living in an urban setting seemed to impact the participants' beliefs in the effectiveness of traditional medicines. But that didn't mean the people were buying into a more conventional approach to treating their illness. In fact, in many cases, the people did not have the self-care skills to help them cope and survive with diabetes. While 75 per cent of the study participants knew the symptoms of low blood sugar, only 30 per cent knew how to treat those symptoms. Only 54 per cent were testing their blood sugar levels and only 33 per cent knew about nutrition.

This is a population at risk. The next presentation, titled *A Grounded Theory Study of Type 2 Diabetes in First Nations Adults*, was conducted with the participation of 10

people on a reserve in south-western Ontario. Diabetes was uncommon in Aboriginal communities as late as the 1940s, said Cheri Ann Hernandez, but the disease has now reached epidemic proportions. Hernandez first step was to review existing literature to get an idea of what others had observed in Aboriginal people with diabetes. She found that while some people blamed European settlers for causing the disease because of changes to the food and the environment upon their arrival, others blamed lifestyle or spiritual weakness for the disease in Aboriginal people. Hernandez's 10 subjects, however, did not blame early Europeans for bringing the illness. They blamed themselves and their own behavior, including alcohol consumption, inappropriate food choices and other lifestyle choices.

The participants went through three stages. Having diabetes was the first stage where they denied that anything was wrong with them, longed for their normal life to return and minimized the effects that diabetes was having on their lives. People were too busy to take care of themselves or learn about diabetes, or just refused to recognize the significance of the disease in their lives.

The second stage, the turning point, demonstrated that a number of factors led participants to finally focus on life with diabetes. One woman suffered a variety of complications before she fully realized the seriousness of the disease. It was when her sight was endangered that she came to terms with the condition. Diabetes can lead to blindness,



FILE PHOTO

The prevalence of Type 2 diabetes in Aboriginal children is on the rise. A balanced diet and regular exercise will help prevent the onset of this disease.

amputations, kidney failure, heart disease and a myriad other afflictions. Individuals in the turning point stage were focused on their diabetes, learning about it and how to live with it. They were pre-occupied with their illness.

The third stage was what Hernandez described as the 'science of one.' In this stage there was integration of the personal self (the self that existed prior to diabetes) and the diabetic self (the new entity that emerged after the diagnosis of diabetes). These individuals became experts in their own diabetes, tuned into (listening to) their bodies

and made regimen adjustments based on these body cues. The focus was on living, but on living with their diabetes.

Another interesting aspect to the study was that participants were insistent it was important that diabetics receive advice about the illness from people who had the disease themselves. It was not

even important that the educator be Aboriginal, the study noted, just that the educator have this experiential knowledge about the disease.

A subsequent debate on what is causing the increases in diabetes seen in Aboriginal people over the years led to a variety of opinions and theories. The feast and famine theory, describing a differing genetic make-up for Aboriginal people, one more suited to the traditional lifestyle of hunting and gathering, including the physical effort it took to get the food, was but one of those opinions put forward. Loss of traditional food and replacement of that food with the "five white gifts" brought to Indian nations from European settlers - sugar, salt, flour, milk and lard - are slowly destroying Aboriginal people, said one woman. The group was reminded, however, that diabetes may not be rooted in the same cause for all Aboriginal people across the country.

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AIDS video is released by Duval House

By Yvonne Irene Gladue
Windspeaker Contributor

EDMONTON

Nine years ago when a doctor told him he was HIV positive, Ken Ward told his family and friends he had cancer. He hid from the disease and the effects it would have on his life.

Today, Ward has full-blown AIDS, but he no longer hides it. He is an outspoken advocate in the awareness campaign against the disease.

Ward, a member of the Enoch Cree Nation, west of Edmonton, has toured communities, schools and prisons, giving heart-felt messages about the disease.

He has written a book titled *And Who Will Hear Their Cries* which contains a collection of poems Ward has written about his battle with the illness and now has unveiled a new movie, chronicling his life with AIDS.

On Sept. 25, Edmonton's Sacred Heart Church played host to the screening of the video *I Will Not Cry Alone*, a documentary of Ward's struggle to deal with the disease and create awareness about AIDS.

The film, made with the assistance of the National Film Board

of Canada and Bibby Productions, focuses on the challenges and heartache Ward has endured while dealing with the disease.

However through the help of caring and understanding people, Ward came forward and disclosed his illness.

The movie shows how Ward eventually came to grips with the disease. It shows how important it is to have people accept you for who you are, and how personal courage can come with that acceptance.

"Today, more than ever, it is necessary to demonstrate that ac-



YVONNE IRENE GLADUE

Ken introduces his friend Priscilla Quintal from Wabasca to the people attending the video screening.

ceptance can go a long way in life, no matter who you are, even if you are someone with HIV/AIDS," Ward said to a room full of people ready to watch the

emotion-filled chronicle of his struggle.

Like the chilly overcast day outside the church, the atmosphere indoors was also bleak. As the film played, it was easy to see that the video touched the audience, as many struggled to remain composed. Some wept openly.

When the lights came on, Ward candidly spoke about the effects of his illness, his fears and hurt.

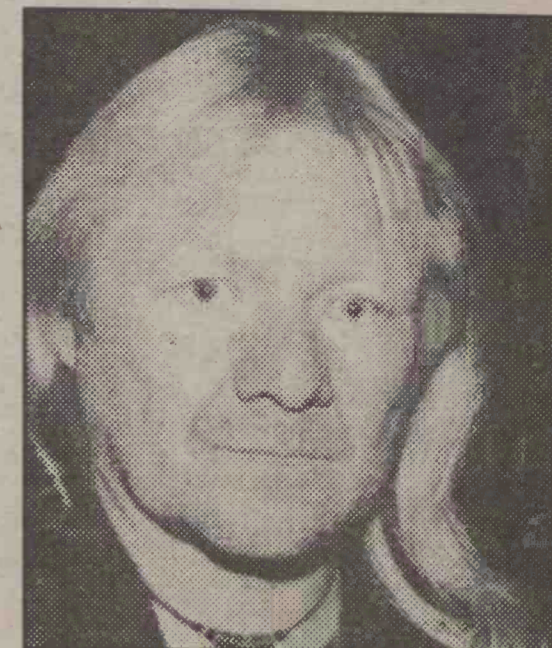
He described the symptoms a person with AIDS goes through, the weight loss, chills, and the depression. He spoke about how people react to the disease and how some AIDS carriers are sometimes ostracized in their communities.

"The pain is great at times," Ward said, "not just physically, but emotionally as well."

Ward said he has come a long way since 1989, and he's had his fair share of disappointments, but he's decided to use his illness as a tool to help people understand the dangers of contracting AIDS. His presentations are raw. He tells it like it is, and he won't apologize for that.

"I go out there to tell a story, not to do a show," said Ward.

That raw, natural tone was evident in a poem he read to the



YVONNE IRENE GLADUE

Ken Ward.

audience following the video screening. The poem, entitled "Share The Journey," is about an Aboriginal man who chose suicide to end the pain of AIDS. Ward's voice shook with emotion as he explained that people with AIDS are people too, just like everyone else. Ward stressed that communities should find a way to help their members with AIDS, instead of abandoning them.

His main message was to tell his Aboriginal brothers and sisters who have HIV/AIDS that there is support for them.

For information on the video or Ward's book, contact Duval House Publishing at (403) 488-1390.

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COMMUNITY EVENTS ARE ON PAGE 8.

Planning is key to solving Y2K problem

By Marie Burke
Windspeaker Staff Writer

EDMONTON

Time is literally ticking away in computers as the year 2000 approaches, however most computers may not be able to recognize a year that ends in zeros.

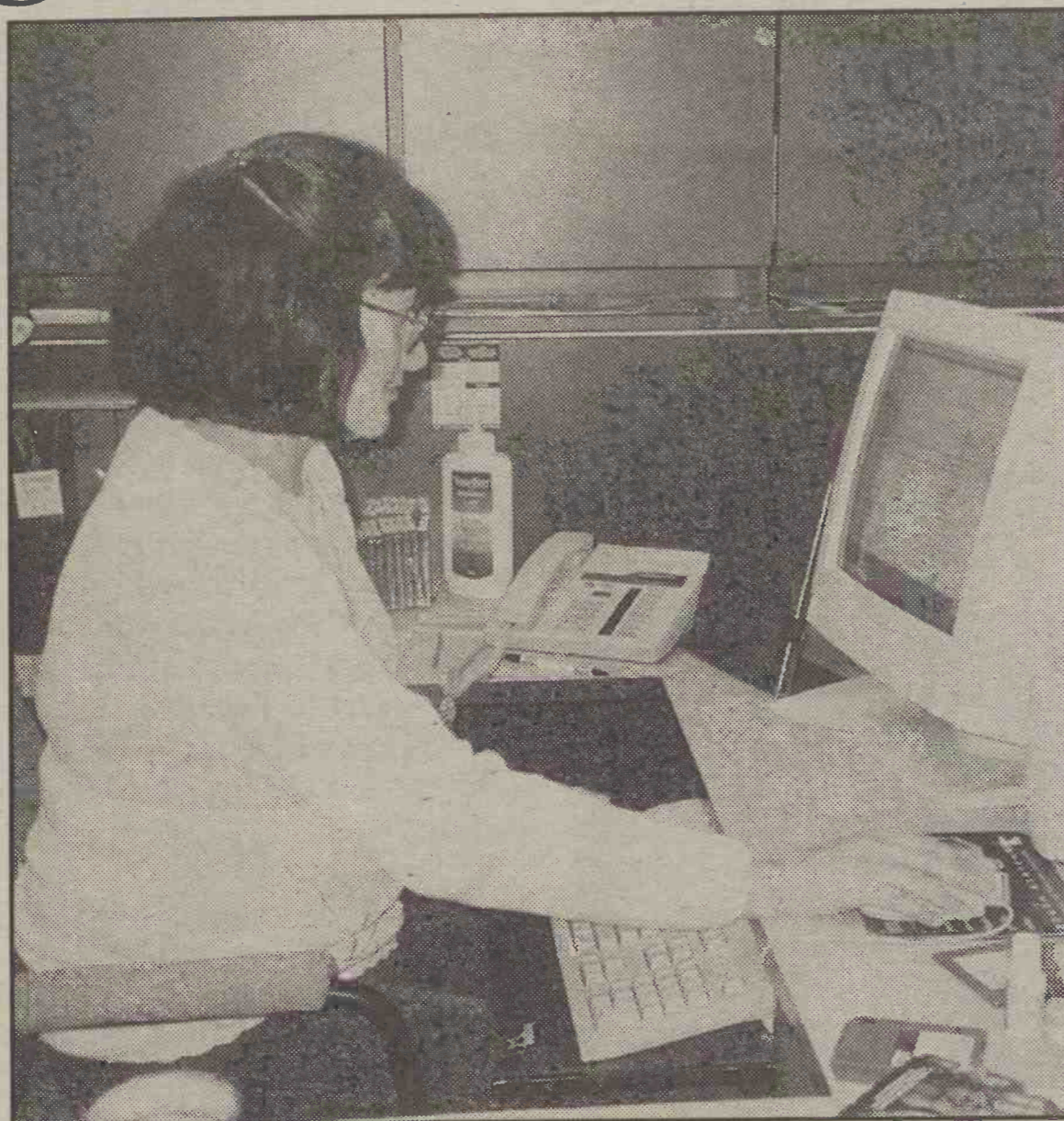
The Y2K problem, otherwise known as the year 2000 problem, is related to how computers and computer systems have been programmed to store dates. This problem is reported to have an effect on practically all computing systems all over the world.

According to Industry Canada's website, SOS 2000, the computer operating systems that support software applications get the date from the computer's operating program. Most computer systems in the world are programmed to read a year that starts with 19. These programs were generally written in the 70s when computer memory was expensive. Experts expected these programs to become obsolete before the turn of the century.

If the computer does not recognize the date when we reach the year 2000, the system can crash or possibly revert to the year 1900.

Programs that use two digits to represent a four-digit year are those that calculate age, sort by date, compare dates, or do other tasks with a specified year date.

"People don't think it's a problem, but they need to have a back up plan if their



"People don't think it's a problem, but they need to have a back up plan if their systems do fail."

— Percy Barnaby, president of Abenaki Associates, a computer systems consulting firm in Orleans, Ont.

systems do fail," said Percy Barnaby, president of Abenaki Associates, a computer systems consulting firm in Orleans, Ont. Abenaki has a website that offers information and links to other websites on Year 2000 solutions. Barnaby recommends that First Nations communities inventory and check all systems essential to services the community requires the most. He said it is these systems that may require the most attention.

A large number of infrastructure systems like power generating stations, water pumping stations and some heating and cooling systems

have embedded computer chips in the systems which enable them to operate. Some computer chips may already be Y2K compatible, but an embedded chip may need some fixing. Fixing might mean replacing or reprogramming an embedded chip.

Barnaby suggests taking a logical approach to the Y2K problem. First, assess the scope of potential problems. Check all infrastructure operating systems with the manufacturer or the company that installed them. Barnaby said most companies will be able to tell you if your operating systems are Y2K compatible. Get the guarantee of the compat-

ibility in writing, said Barnaby, so you know you are covered.

If any systems require fixing, then testing of the fix will be required to ensure the system will function properly. Testing will take time and Barnaby encourages organizations to have it done before 1999.

Office computers and software are more easily upgraded and fixable than those operating systems with embedded chips. In the information available from Industry Canada, the same suggestion as with the embedded systems apply; identify critical business functions and the systems

that support them. It might not be necessary to fix every system. An organization may decide to retire some systems entirely, rebuild them or replace custom applications with Year 2000 ready software. Again verify all claims of compliant hardware, software and data components.

Information is available from Industry Canada on the tools a small business might need to address the Year 2000 problem and it is free of charge.

In Alberta the regional office of Indian affairs has a department that is assisting First Nation communities in dealing with the Y2K problem.

"It is a problem that has been identified and we have technical people on staff who are in a consultative role," said Glenn Luff, director of communications and systems at Edmonton's office of Indian affairs. Luff thinks there is pretty good awareness in First Nations communities about the Y2K problem.

A working group was formed out of the Alberta Chiefs Steering Committee on Financial Accountability and is working with Indian affairs. Their focus is on capital management or infrastructure operating systems with embedded computer chips and computer systems that support administration for First Nations.

Luff said his department is there to offer any assistance to First Nations that are concerned about the Year 2000 problem.

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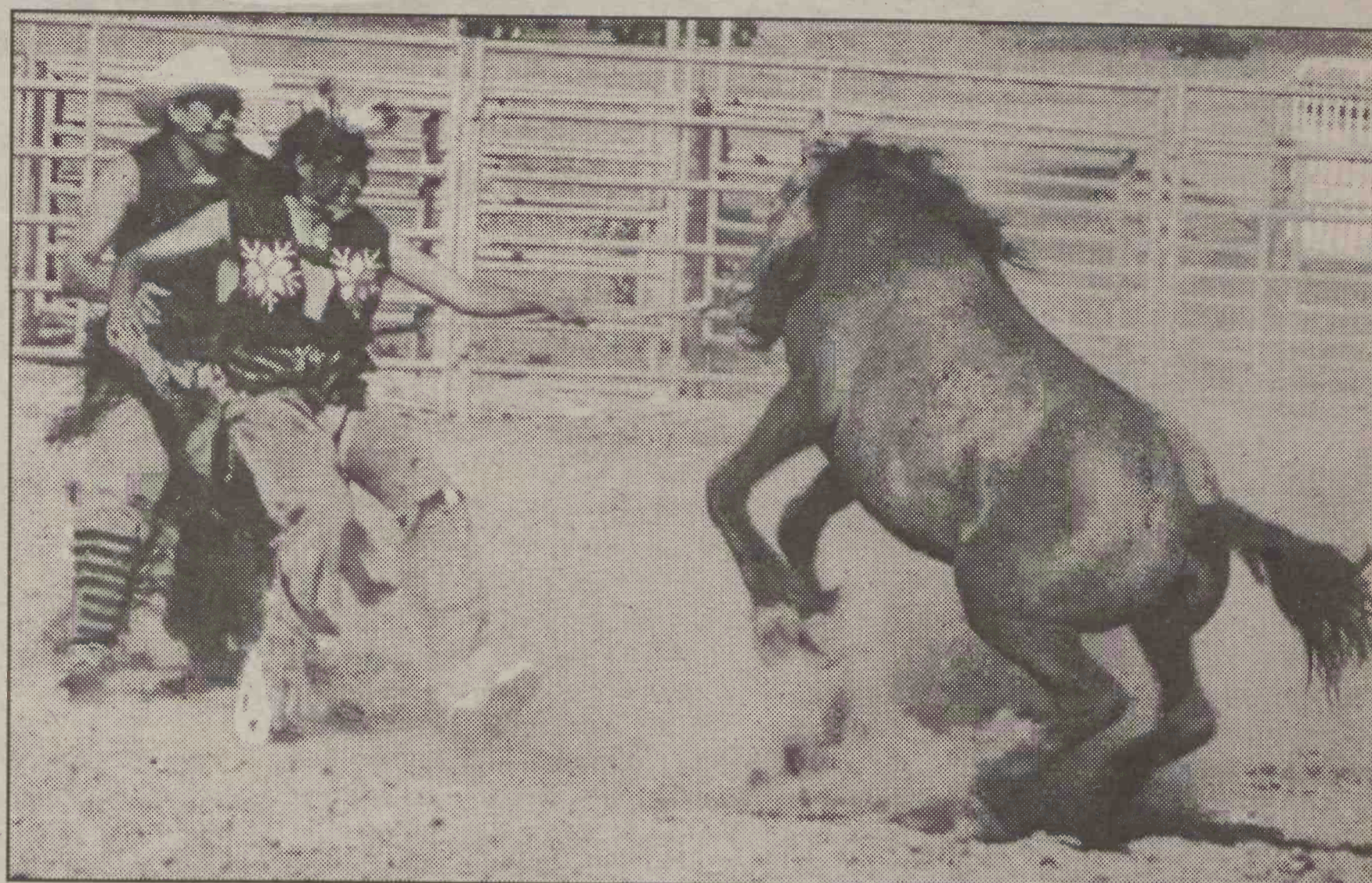
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SHARI NARINE

Wild horses and buffalo kick up the dust at a new tourist attraction in southern Alberta.

Pounding hooves signal new career for couple

By Shari Narine
Windspeaker Contributor

PEIGAN FIRST NATION

When tourists travel to southern Alberta next season, they'll get a chance for a true glimpse into the past - and it won't be at a museum or in interpretive centres.

"I've seen tourists looking for something extra when it comes to Indians," said Pat Provost, who, along with wife Jenny Bruised Head, operate Sundance Traditional Tours. "This provides the live stuff where you can see something visual."

Provost and Bruised Head are talking about their Wild Horse Show and Buffalo Chase, a 45-minute show that demonstrates the importance horses play in the Native way of life. The couple has worked for four years to put together the show, though it's been a dream they've had for 10 years. The show takes place in an outdoor arena, located on land owned by the couple on the east end of the Peigan Reserve, about an hour west of Lethbridge.

Rows of benches border the arena and spectators are encouraged to get close to the fence to get a good look at the action.

"The buffalo are the big draw," admits Provost, "but we stress also the story of the horse and the changes it made in our life over the years."

During the show, up to eight riders from the Blood, Siksika, and Peigan First Nations demonstrate the grace of the horse as well as their own skills. A saddle bronc and bareback riding demonstration, wild horse race, and Indian relay race are all part of the show. The highlights are the herding of the 50 wild horses, and 10 buffalo.

The show, which started in May, is wrapping up its first run on the Peigan Reserve. Bruised Head would like to see it become, not only an attraction to tourists, but also to residents in the area.

"We'd like to see this be part

of a Blackfoot class [in school] or a history class," she said.

Reaction to the show from both Aboriginal and non-Aboriginal spectators has been positive.

"Most of the non-Natives have never seen a buffalo chase before. It's a good opportunity to expose to the world that we have this really good show going," said Bruised Head.

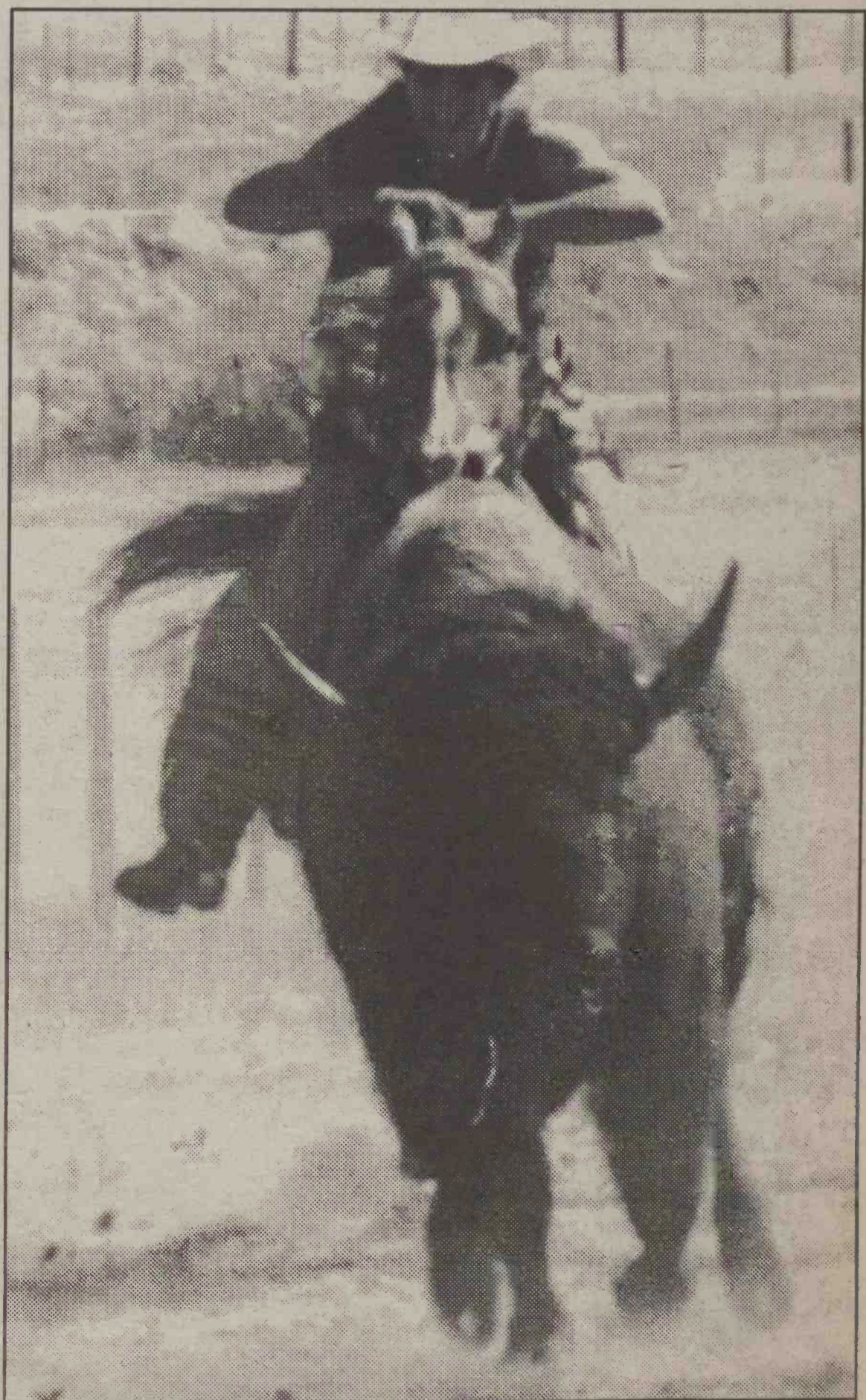
The Wild Horse Show and Buffalo Chase actually got its start in the 1997 tourist season when it was located four km past the Head-Smashed-In Buffalo Jump Interpretive Centre, and proved to be too far out of

the way for visitors.

Now, located on Highway 3, a major thoroughfare between Head-Smashed-In and Waterton Lakes National Park, Provost and Bruised Head are hoping to attract more of a crowd. The federal department of Human Resource Development has supplied funding this year for eight staff members.

For Provost and Bruised Head, who have seen the concept develop over a number of years, it's a dream come true.

"It's unique, authentic, and its never been done on any reserve before," said Bruised Head.



SHARI NARINE

The big attraction of the show is the buffalo chase.

VIOLENCE PREVENTION

Elder Abuse does exist in our communities

By Gil Lerat
Windspeaker Columnist

Tansi!
Acknowledging the fact that Elder Abuse exists in our communities has been difficult because there seems to be "other pressing concerns" that take up most of our communities' resources. Also, acknowledging the fact that a problem exists means questioning some of our community's most important values.

Elders in our communities have special stature and it is inherent to our beings that we respect and honor our Elders. As we strive to go back to our traditional ways, acknowledging the fact that there may be abuse happening to our Elders is an area of concern for many traditionalists.

There seems to be the presence of denial in our communities when it comes to addressing and talking about Elder abuse. So, here is my attempt at addressing this issue.

A commonly accepted definition of abuse and neglect is "any action/inaction that jeopardizes the health and well-being" of an Elder. This mistreatment is perpetrated by a relative or another

person in a position of trust. The two most controversial areas of Elder abuse are neglect and financial abuse. According to an American study on abuse in the Native community, being left alone and neglected is the most frequent abuse experienced by older Native people.

Neglect is seen as occurring where a person has some form of responsibility to an older adult. There are a variety of concerns that have to be taken into account when someone is assumed to have responsibility, these being:

1) does the caregiver have sufficient resources, is he or she or mentally capable of caring for the Elder? (e.g.: can they afford to take care of the Elder);

2) are there underlying issues affecting the potential caregiver and Elder? (e.g.: was the Elder physically abusive to the caregiver earlier in life?) and;

3) physical environment of the care relationship (e.g.: a remote reserve).

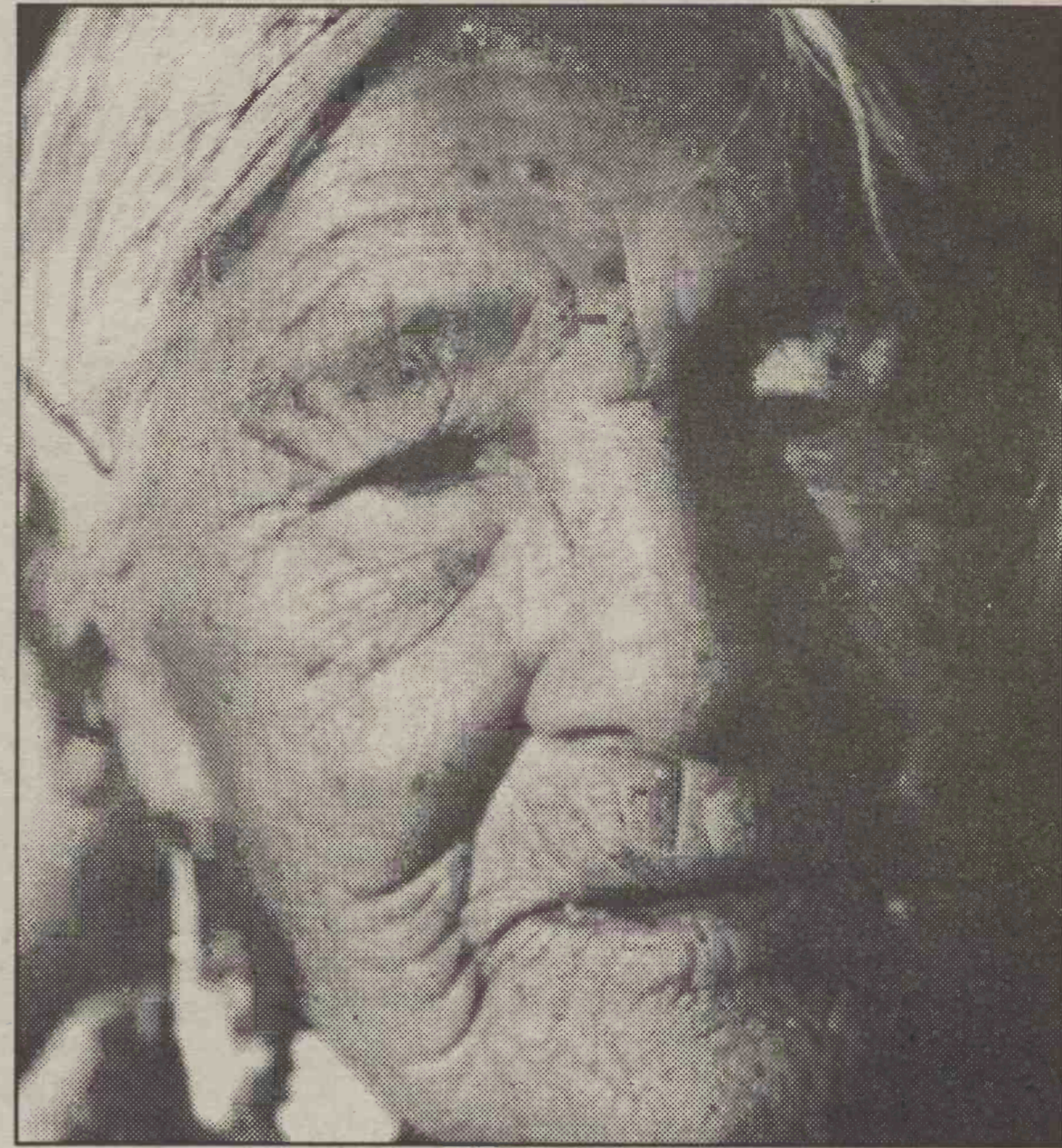
With respect to financial abuse, the focus is typically on a) the consequences of the behavior on the Elder and b) whether or not the Elder has a "real choice" in the matter. The lack of choice typically comes

from deception, theft or use of force. If the Elder is seen as "voluntarily sharing" his/her financial resources then this is not seen as financial abuse, even if the money was ill spent. The real question is "real choice".

These are other types of abuse, such as physical, psychological, sexual, spiritual, as well as, the violation of the rights of the Elder. People in our communities have pointed out that the factors in abuse and neglect in Elders are often the same as abuse and neglect for women and children: poverty, substance abuse and high unemployment.

Family violence is considered commonplace in Native communities and while a cycle of violence is not inevitable, the cycle continues until it is broken. Also, just because the violence may be commonplace, silence condones the behavior. Factors such as a culture in transition, small knit communities, social engineering (keeping Native people on reserves), lack of resources and distrust of authorities all facilitate abuse in Native communities.

In conclusion, the purpose of my column is to aid in bringing awareness to some of our com-




CHRIS ROBERTS

Elders are our connection with the past. They should be honored and respected.

communities with respect to Elder abuse. Our Elders are invaluable. As we begin to go back to our grassroots, some of our Elders are our only connection

to the "traditional" way of life. They have so much to give us with respect to every part of life. We have to value, cherish and honor them with respect.



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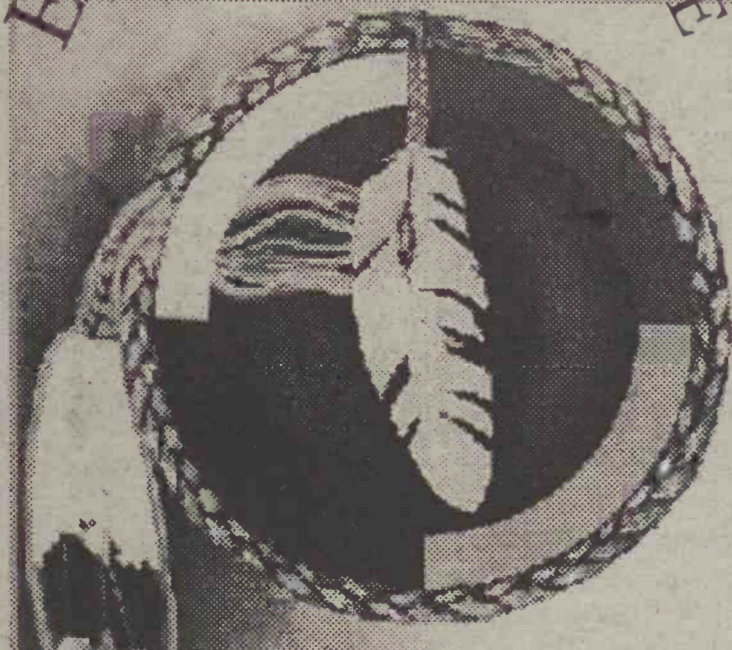
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Women

By Linda Ungar
Windspeaker Contributor

WASHINGTON

Daphne Dowd was more than a thousand women gathered in Washington, D.C. recently for the International Conference of Women in Agriculture. Representation from more than 20 countries, only a half dozen were Aboriginal.

Daphne Dowd came from Australia to meet her counterparts from around the world to forge new alliances for women in agriculture and to celebrate the worth of women in agriculture the world over.

Dowd's family lived in a remote area of Australia. Life was hard with no electricity, no running water, tin huts with walls made of calico, and furniture made from old clothing that had been passed down through generations. In what she called "conservative, authoritarian, conservative Australia of the 50s and 60s," Aboriginal people were not allowed to wear dog tags around their necks. Dowd's parents were the first of their people to attend Perth High school, and when she was 10 years old, her father joined the army.

With her soldier father defending his country, Dowd's mother had to move to a reserve. Rules stated that once you were on a reserve, you were not going back. When they returned and the

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Women share to find solutions to common problems

By Linda Ungar
Windspeaker Contributor

WASHINGTON, D.C.

Daphne Dowd was one of more than a thousand farm women gathered in Washington, D.C. recently for the Second International Conference on Women in Agriculture. Of all the representation from more than 50 countries, only a half dozen people were Aboriginal.

Daphne Dowd came from Australia to meet her counterparts from around the globe, to forge new alliances for the future of farming and to celebrate the worth of women in primary agriculture the world over.

Dowd's family lived on a mission. Life was hard with limited housing, tin huts with canvas or calico walls, and quilts made from old clothing that had been passed down through six children. In what she calls "the authoritarian, conservative Western Australia of the 50s and early 60s, Aboriginal people were forced to wear dog tags around their necks." Dowd's parents were the first of their people to attend Perth High school, and by 18 years old, her father was in the army.

With her soldier father away defending his country, her mother had to move the family off the mission. Rules of the day stated that once you left, there was no going back. When her father returned and they settled



LINDA UNGAR

Daphne Dowd.

into military life, the young family was the only Aboriginal family on most of the bases where they were stationed. The loneliness often took them on the road and back to their people.

Dowd and her sister spent the first two years of high school fighting boys.

"My parents always told me that it is a man's world and you will have to defend yourself," so she never went anywhere alone.

In 1975, she learned of a Rotary Club exchange program that would take her to Hope, B.C. She needed \$2,000 and thought it was just a dream, but somehow her parents found a way. In Canada, Daphne was treated well, but said, "there was racism there too; they thought I was a local Indian. I came back from Canada enlightened and more assertive and outspoken."

Dowd is married with three children, has a college degree in

social work and a Bachelor of Administration and Finance. She worked in the Australian public service for 13 years, but she still sees racism.

"The issues of land and who owns it has come to the forefront in Australia. Large parcels of Australian land are lease properties used for agriculture or cattle grazing. Improvements to the land, fences, dams, housing, are often passed down from generation to generation. For many decades there were informal agreements between the Aboriginals and the lease-holders.

"Natives could hold their celebrations on those lease properties without interference. Now with the question of Aboriginal title, the dispute over who has the right to the land is raging."

In the midst of the discontent, Dowd operates a 60-acre farm property with a storefront to sell the farm produce, in addition to a warehouse, a silk-screen printing operation and woodworking shop. They produce seed and collect eucalyptus for crafts. Dowd manages 48 staff and provides training and work placements in the Aboriginal co-op as well as to the mainstream.

She still struggles with archaic attitudes from shopkeepers who think that if they have an Aboriginal behind the counter that they may lose money, but she is seeing the change in thinking and in the way that her own people are becoming more confident.

"When I used to have a staff

meeting," said Dowd, "all I would hear from the employees was silence. I ran things. Now I have the most fiery staff meetings ever. They are confident to challenge me and they tell me things I should know and I have to be big enough to accept that."

Nadine Napp is a rancher from the Confederated Tribes of Colville Reservation in Washington State. The confederation of 12 bands is one of 26 American Indian Sovereign Nations. Her reserve is striving to manage its resources in a holistic way by blending cultural heritage and traditional ways with modern administrative practices, and Napp follows the lead of her reserve with pride.

"What they are doing is so similar to the ways and values of our ancestors. If you care a lot for yourself and your people, you will make good choices. Your attitude about all living things assists your ability to protect Mother Earth and her to provide for your needs."

Napp is a grandmother who has much wisdom to share. She's been a restaurant worker, bartender, accountant, bookkeeper, and now she plows and bales, seeds, and breaks horses. She said she struggled with alcoholism and won because, "[God] had work for me to do." Despite an asthma condition, she rides her range and manages her beef cattle and quarter horse ranch.

Nadine and her spouse have



LINDA UNGAR

Nadine Napp.

worked tirelessly to build their herd. She said they never took any pay from the ranch for the first eight years with all of the calf crop income budgeted back into building the herd. She does not believe in credit.

"If I cannot pay for it, I don't buy it."

Napp worked two jobs off the ranch to provide a living income in the early years and her husband (who she points out, because of his non-Aboriginal status, has no rights to the land he works) held a part-time job to pay a hired hand to assist with the workload.

Napp said women around the world are collaborating and sharing, finding solutions and that comforts her.

"You are not alone in your concerns for the future of your families," she said. "Listen to each other with respect and the answers will come."

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"Raven Song" by Bill Heilm. © Bill Heilm and Canadian Art Prints Inc.

Company on recruiting drive

By Paul Sinkewicz
Windspeaker Contributor

PRINCE ALBERT, Sask.

Prince Albert's newest lumber company held a series of informational seminars around the northern part of the province in late September.

Wapawekka Lumber Ltd. is a joint venture between Weyerhaeuser Canada and three Woodland Cree bands.

The sawmill is currently under construction north of Prince Albert and will employ about 50 people to turn out 72 million board-feet of lumber a year when it begins operation in May 1999.

Company officials are promising to make sure at least half of those 50 positions are First Nations people.

Doug Bowersock, acting general manager, said employees hired for the new sawmill will be cross-trained to be able to work in the different areas of the plant.

The team-based, employee-driven approach of the sawmill will be among the first of its kind in Saskatchewan, Bowersock said, although Weyerhaeuser has experience with the set-up in some of its other mills in the United States. All of it is designed to create an atmosphere where employee groups work as teams and supervise themselves.

"What we want our employees to understand is that it can be done," he said. "There are other mills that run this way."

Some of the managers have already been hired, and now Wapawekka is holding informational seminars through-

out northern Saskatchewan to gather applications for the 50 technician positions.

There have already been about 400 applications for the jobs. All the positions should be filled by February 1999.

Continual training and career advancement is to be a feature of the new sawmill for its employees.

"There's no question you're going to feel good about getting up and coming to work," Bowersock said.

Wapawekka management plans to have four or five classifications of technician working at the mill, with a pay scale and benefits comparable to other mills.

The partnering bands of Peter Ballantyne Cree Nation, the Lac La Ronge Indian Band and the Montreal Lake First Nations have been organizing similar information nights for their members.

Ed Henderson, director for resources and environment for the Montreal Lake band, said company representatives would also be visiting the communities of Timber Bay, Little Red reserve, Montreal Lake and Weyakawin, to name a few.

"So we're trying to cover all our home bases," he said. Henderson said interest has been strong at the meetings. Each of the three bands has just over 16 per cent stake in the company, but he said there was no way to keep hiring at that percentage of band members.

"We don't know where the people will come from that will fit in the best," he said. "We want to survey for skills in a

variety of areas."

Henderson said Wapawekka won't be a typical sawmill.

"It's different because of the uniqueness of the partnership and the business strategy," he said. "We want our workforce to have diversity and multi-skills and not to be rutted into traditional formats in existence today."

Henderson is excited by the Wapawekka project. He said it is by far the largest capital investment into a single project by the bands.

The structure of the committee overseeing the start-up of the mill has worked well for the bands, he said.

Participation in the management team has been hands-on and decisions have been made by consensus among all the members.

The creation of the new sawmill will have another positive effect on employment above and beyond the 50 mill employees.

Roman Orynik, manager of organization and development at Timberlands, said an additional 150,000 cubic metres of wood will be harvested annually to supply the mill.

"We're talking about an additional 10 per cent, roughly, over what we're currently harvesting," Orynik said.

Half of the additional work will go to the Woodland Cree bands already contracted to cut wood for Weyerhaeuser.

How many jobs that could translate into is hard to determine, Orynik said.

It may mean more workers out in the woods, or the same number of employees working longer.

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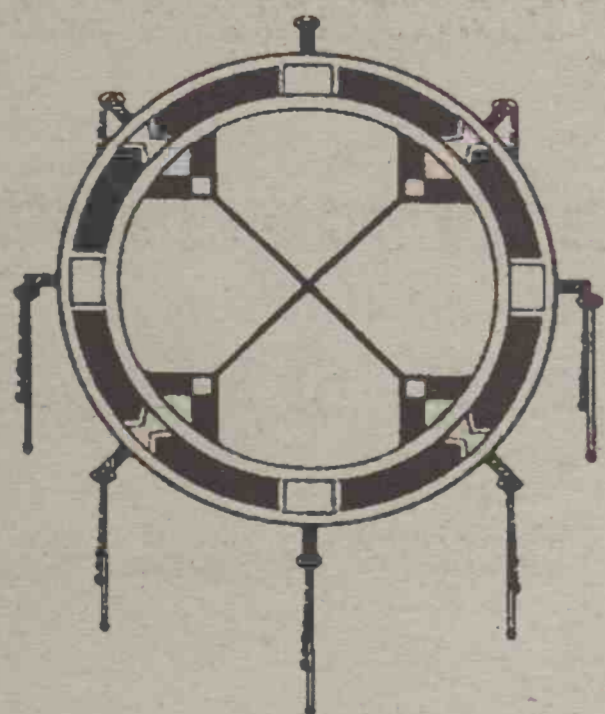
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