

# Windspeaker

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BERT CROWFOOT

Evan Dreaver of the Muskoday First Nation in Saskatchewan stopped by the *Windspeaker* booth at the 2002 Saskatchewan First Nations Cultural Celebration and Powwow held in Saskatoon on Oct. 18 to 20.

## Hate crime charges reduced

By Paul Barnsley  
*Windspeaker Staff Writer*

STAND OFF, Alta.

Charges that three non-Native teenagers committed a hate crime when they allegedly opened fire on a school and six homes on the Blood reserve with paint-ball guns on Oct. 9 were reduced to 13 counts of vandalism by the Crown Attorney two weeks later.

The Blood Tribe chief and council are not happy with the decision.

"I still question why the charge was dropped. And a lot of council members are still of that opinion. We're trying to get our solicitors to look into it," said band councillor Jason Good Striker. "It seems to me that if any person, be they white, black, red or yellow, if anybody brings a toy gun onto a plane and raises hell, the new Canadian legislation towards terrorism is going to press regardless of race. This shouldn't be treated any different. It was an act of terrorism. They were going around our community with these weapons."

Good Striker couldn't verify if racial slurs were heard being uttered by the accused during

the alleged incident, but he said name-calling and racist taunting is not unusual in southern Alberta.

At the time of the incident, Sgt. Brian Miller of the Blood Tribe Police Service told reporters that the crime the 17-year-old and two 16-year-olds were alleged to have committed fell under the definition of a hate crime because it was an act of hatred against an identifiable group.

Later, Blood Tribe Police Chief Alf Rudd explained that Sgt. Miller's interpretation of the Criminal Code of Canada was a bit off.

"On the merits of the case, the criteria for the charge isn't made out," he said.

The police chief said he had no problem with the decision to reduce the charges.

"We've got no problem. We've analyzed the thing and understand exactly what elements are required to make up that offense and that they weren't there in the initial instance and that, on reflection, conclusions were come to a little too hastily," he said. "The police here aren't disappointed. We're relieved we don't have that kind of thing going on."  
(see Blood Tribe page 10.)

## Anti-terrorist unit raids Native activist's home

By Paul Barnsley  
*Windspeaker Staff Writer*

PORT ALBERNI, B.C.

A dawn raid on the Vancouver Island home of a West Coast Warrior Society (WCWS) member has many Native people wondering where they stand with Canada's intelligence community.

A tactical RCMP unit that was created under the Anti-Terrorism Act, the Integrated National Security Enforcement Teams (INSET), evacuated the neighborhood and then kicked in the front door of John Rampanen's home on Sept 21. He and his young family were not home.

Information on the RCMP Web site states that INSET gathers information "to prevent, detect and prosecute criminal offences against national security. The mandate of these integrated units is to increase the capacity for the collection, sharing and analysis of intelligence among partners with respect to targets that are a threat to national security."

Rampanen, a former member of the Native Youth Movement and now a WCWS member, said the police informed him they conducted the raid because they had been informed he was stockpiling weapons. The police conducted an extensive search of the house, even X-raying the walls and floors, and found nothing.

While he admits he was charged with possession of restricted firearm—a handgun—a couple of years ago, he said he now has no weapons and doesn't associate with anyone who might have a stockpile of weapons.

He said a friend had the gun at a nightclub and he was worried there might be trouble so he took it. He was then caught with it.

"The judge, understanding the situation, was quite lenient. He realized I had lessened the threat," Rampanen said.

A veteran of many high profile incidents of Native rights activism, from Sun Peaks to Burnt Church to the occupation of the

treaty commissioner's office in Vancouver to the highway blockade in Cheam, Rampanen worries that the anti-terrorism law has given the police an avenue to send him a message that they couldn't send before when his right to free political expression was less limited.

"I would definitely have to assume that under the anti-terrorism bill they now have powers that put them above the law, so to speak," he said.

WCWS members dress in military camouflage uniforms and show up when there's a flash point "to defend Native rights when they're under attack," he said. The group is non-violent and has not been known to carry weapons of any kind.

He has been in confrontations. At Cheam, he claims he was kicked in the head by a Department of Fisheries and Oceans officer.

"We went with video with Chief June Quipp to the RCMP detachment to file a charge against the DFO officer. When we went to the local RCMP de-

tachment, they placed me under arrest and said it was quite obvious that I was the one assaulting the DFO officer on the videotape we took to the RCMP. But it very clearly showed that I was the one who was kicked in the head," he said.

The trial on that charge has dragged on for three years. The Crown wants jail time.

Could the charges hanging over him explain the approach of the police during the raid on his home, he was asked.

"It could. I haven't hidden behind anything. I've been very open and honest, as has our Warrior Society. I've also been very vocal about the empowerment of our people, especially our young people, overcoming drugs and alcohol. Vocal towards a lot of the injustices that go ignored throughout our territory," he replied.

After the unsuccessful police raid, he tried to find out what kind of information the police relied on to get the warrant for the raid.

(see Police target page 7.)

## WHAT'S INSIDE

### CHIEF VS. MINISTER

There was much to be said that concerned Aboriginal interests in the speech from the throne on Sept. 30, but was the meat of it just a rehash of some long-ago made promises? Or was it a dynamic new agenda set by a prime minister really looking to 'close the gap in life' between Aboriginal and non-Aboriginal people. Assembly of First Nations Chief Matthew Coon Come and Indian Affairs Minister Robert Nault make their points in *Windspeaker*.  
.....Page 3.

### CHINESE VETERANS

An Aboriginal man from Squamish discovers that Aboriginal veterans and Chinese-Canadian veterans have much in common. In British Columbia, the two groups have worked together to encourage Canada to acknowledge the discrimination they faced when they returned from war.  
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### ENTERTAINMENT

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.....Pages 34 and 35.

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## Barriere Lake The first casualty of negotiation breakdown

By Paul Barnsley  
Windspeaker Staff Writer

RAPID LAKE, Que.

Even the most casual observer of First Nations' politics knows there's something strange going on at Barriere Lake in Quebec. With so many different stories being told by the various factions in and around the community, however, the question of exactly what it is that's going on is hard to answer.

The Algonquin band claims the federal government backed out of negotiations in 2000 just as the end of a long, and troubled 11-year-old process looked to be in sight. They had been involved in trilateral negotiations with the federal government and Quebec on an Integrated Resource Management Plan (IRMP) that would eventually allow Barriere Lake to share in the management of, and the profits from, logging and other resource harvesting on its traditional territory.

Band officials claim the Department of Indian and Northern Affairs (DIAND) abandoned the IRMP process when the direction of the talks turned towards a deal that would have expanded the department's limits set in its specific claims policy.

Native leaders across the country claim the policy has been rendered obsolete by recent court decisions (Delgamuukw, particularly), but DIAND has so far refused to review or re-write it.

Government sources say they stayed at the table far longer than could reasonably be expected before making the decision to walk away.

"The only thing to say about Barriere Lake is they get more than \$9 million a year and things are still a mess," said one government source.

Logging in the area was suspended for more than a year after the federal negotiators walked away. This summer, Domtar, the company that holds the logging permits in the region, threatened to close its mill in Grand Remous, putting at risk hundreds of jobs. In order to get the band to allow logging to resume, the Quebec government went back to the table with Barriere Lake to continue negotiation on the IRMP. Those talks are on-going.

### Location is everything

That agreement with the Quebec government is just the most recent development in a long and complex story.

The community itself has a complicated history. Although it's called the Barriere Lake First Nation, it is actually on the Rapid Lake reserve after the Hudson's Bay Co. relocated the community from Barriere Lake in the late 1940s.

To visit the community, located in Quebec's La Verendrye Wildlife Reserve, you must first survive a seven-kilometre drive along a rough and dusty gravel road.

You reach that point after a one-hour drive from the nearest

town—Val D'or to the north or Maniwaki to the south—along provincial Highway 117.

Unlike other communities in Quebec, things don't get better when you reach the settlement's limits. A network of unpaved roads connects the cluster of ramshackle federal bungalows that make up reserve #74. Even in this remote location, several police cruisers regularly patrol the tiny community of 400 people.

In what would otherwise be a serene and picturesque setting framed by white birch and tall sugar maples, the reserve seems mired in desperation.

The Barriere Lake chief and council and employees of the Algonquin Nation Tribal Council will tell you the desperation is caused by under-funding and indifference on the part of the federal government.

But some members of the community will tell you that their own leadership is the real cause.

There are three breakaway communities of Barriere Lake members. One — Kookumville — made the news last year when a logging blockade caught the attention of the country and the Sureté de Quebec, the provincial police service that will be forever linked to the confrontation at Oka in 1990.

Maigan Najik (Algonquin for Wolf Lake) is located in the woods a few kilometres to the east, just down the highway from Airport, the third breakaway settlement.

No new housing has been built at Rapid Lake for almost 20 years, band officials claim. As many as 22 people live in a single home designed for a family of four. There is only one phone

### Barriere Lake and the minister

*It's high time that the community recognizes it has a role to play itself and take some responsibility for its actions and stop blaming the government for the fact that nothing has occurred.*

—Indian Affairs Minister Robert Nault

line into the community.

Barriere Lake residents who support their current chief and council have made a habit of making the three-hour trip south to Ottawa during the last two years. First, a tent city was set up on Parliament Hill to protest federal decisions that they say have adversely affected their quality of life. The minister refused to see them and eventually they went home.

In August, they were back, only to be brushed aside as they tried to get Indian Affairs Minister Robert Nault's attention as he left the National Press Centre after releasing a draft version of the proposed First Nations

Financial Institutions act. The band charges that someone in the minister's car tossed a quarter at the protesters, an act they saw as the worst kind of insult, given the extreme poverty of Barriere Lake residents.

Tribal council staff sent a videotape of the incident to this publication, but no clear evidence that a quarter was actually thrown is visible. Departmental sources deny the event happened.

The minister himself sounded quite frustrated when he was asked about Barriere Lake on Sept. 19. He was asked if Barriere Lake was an early example of his recently announced decision to walk away from negotiation tables that appear to have little chance of success.

"Yeah, Barriere Lake is an example of that. We made our final offer. They rejected the final offer. The mandate has run out and I have no intention of going back," he said. "But in the exit strategy that we're using at these tables, we are also leaving the door open and if people are prepared to go back to the table, they have to give us certain guarantees of a process that we will conclude and that we can't continue going back over and over the same ground."

He said a lot of government money has been poured into the Barriere Lake community with

nothing to help itself and depending entirely on the government for its needs.

"Let me give you just one example of the frustration I have at Barriere Lake. I went in there a year or so ago and made them an offer that we would build a hydro grid between ourselves, the Quebec government and our regional development agency for Quebec. I'm told that they don't want to accept the offer simply because they have diesel-generated power and we have been funding their power so they get free power and if they went to the grid they'd have to pay, the individual homeowners, a cost every month for electricity," he said. "And so they're refusing to hook themselves up to the grid. Now you know if you're not on the grid that there's some complications with that, like for example, you can't hook up the same kind of hardware. You don't have the same kind of appliances. It's not the same quality of life and if you want to build businesses and things like that... And they're not that far away from the grid. That's one example of, you know, you need to have co-operation if you're going to do things like that and people have to take some responsibility and accept that they're going to pay to some extent for services and programs."

Hector Jerome, a negotiator

little result. "Barriere Lake has serious governance issues in their community. They have been given more financial resources in Quebec than any First Nation and are still way behind everyone else in a sense that does not seem correct. It's high time that the community recognizes it has a role to play itself and take some responsibility for its actions and stop blaming the government for the fact that nothing has occurred. We have spent over \$15 million in the last five years above and beyond our regular programming just to help the community and have got no results."

and spokesman for Barriere Lake, had a different version of events. He said Barriere Lake refused to opt in to the plan to connect to the power grid because they were being treated unfairly. He said Hydro Quebec wanted the band to create a reserve fund of between \$200,000 to \$300,000 to cover costs if people couldn't pay their bills. He said the band simply didn't have the money.

"Do they do this with white people? No, they don't do this with white people. They were doing it only to us," he said.

As for the breakdown of negotiations on the IRMP, Jerome blames others for delays that the minister is now using as an excuse to walk away from talks.

"One thing I can say is when all of this was happening it was Quebec that always wanted to get away from the agreement. Where was Canada to try and bring back Quebec to the table at the time? Canada wasn't doing anything to help the community at all to bring back the provincial government to the table. They never said anything; they never did anything," Jerome told *Windspeaker*.

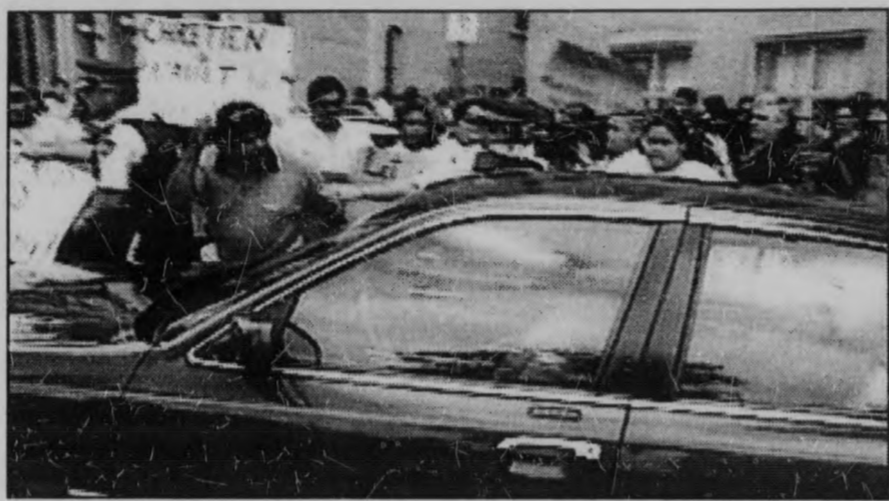
He said it was incredibly hard to deal with Canada and Quebec, two governments that don't see eye-to-eye on very many issues.

"We even got Judge Rejean Paul, a Quebec Superior Court judge, to mediate this problem. He basically told Quebec and Canada that it's a treaty that you signed with this community and you need to respect it. It took two years to get Quebec to obey the orders from the judge, but at least the three, four years that we worked on the agreement, we had it 80 per cent finished, which we think was very significant, time-frame wise."

Since he had said he didn't believe the government's stated reasons for walking away from the negotiations, Jerome was asked what he thought was the real reason.

"I suspect it's because they have their own agenda and they want to include all Indians within their agenda. They don't want a community to have a separate deal, separate agreements," he said. "I think that's one of the reasons. There may be others. I don't know."

(See Allegations page 6.)



Hector Jerome shakes his fist at the car carrying Indian Affairs Minister Robert Nault as he leaves the National Press Council in Ottawa on Aug. 23. Nault brushed aside Barriere Lake protesters waiting on the street to speak to him about his decision to abandon negotiations on a resource management plan just as it was nearing completion after 11 years.

Fifteen million dollars in addition to more than \$9 million dollars the band receives annually, *Windspeaker* asked.

"And \$5 million of it has been for negotiations on resources with the province and the other 10 was for housing improvements and infrastructure improvements in the community," he said. "So we have been working extremely hard to try and improve."

He suggested that the band was on the edge of being put into third party management.

"And again, the situation at Barriere Lake having a financial crisis and it's going to come to a head here shortly simply because they're like any other community. There comes a point when, if they can't manage their own affairs, we will have to put them in third party," Nault said.

He accused the band of doing nothing to help itself and depending entirely on the government for its needs.

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(See Allegations page 6.)

## Chief, minister spar over throne speech

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

As you could have predicted, Assembly of First Nations National Chief Matthew Coon Come and Indian and Northern Affairs Minister Robert Nault had widely varying views on the importance of the speech from the throne delivered by Governor General Adrienne Clarkson on Sept. 30.

Coon Come saw it as an unambitious re-hash of previous promises.

"We've all heard this before," he said. "On the one hand, we have a Prime Minister who was a minister of Indian Affairs. He's made statements recognizing the Third World conditions of our people. He is a parent and has adopted a First Nations person as a son. He has made statements several times in previous throne speeches about dealing with Aboriginal issues. At the same time, I think the bureaucrats got the upper hand on this one."

"This is the most active agenda of the Department of Indian Affairs and a government in a very long time," Nault said.

The minister and the national chief each scheduled a question and answer session with the Aboriginal press immediately after the speech. Nault spent about 20 minutes on the line on Oct. 1; Coon Come, in his first such press conference in almost two years, talked to reporters for almost an hour the next day.

Coon Come was critical of the central themes of the speech, the approach fundamentally flawed.

"He had an opportunity to be a visionary and I think he missed the boat. He's talking about closing the gap, but not really dealing with the cost of the gap—nothing innovative," Coon Come said.

"Dealing with the cost of the gap, I thought would have [meant] referring to the Royal Commission on Aboriginal Peoples. The \$55 million of taxpayers money that was spent and the five years of research, 400 recommendations, and there's not one reference to a recommendation in the throne speech."

The Governor General repeatedly used the phrase "closing the gap in life" when referring to the government's Aboriginal agenda, which was a major part of the throne speech. Coon Come countered by saying, "the initiatives of the government will fail if they are seen as done for us. The initiatives of the government will succeed if they are creative and are done with us. Throughout this speech you hear 'work with' about 21 times. But they're always talking about 'with their own institutions.'"

*Windspeaker* asked the minister whether "closing the gap" meant that the government would move toward First Nations positions or that First Nations were expected to move closer to the government's position?

Rather than deal with that question, he criticized Coon Come for not endorsing the government's plan.

"The national chief is not being very consistent because, if

you recall in a number of speeches in the last few years, the biggest criticism of the government is that we weren't moving on what Mr. Coon Come portrayed as the bread and butter issues," the minister said.

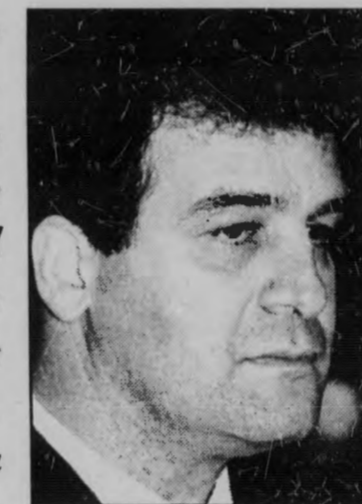
"Now that we have moved on them and are moving towards improving the delivery of programs and services in order to improve the quality of life for First Nations people—whether it's economic development, social, infrastructure, improving education or the tools of modern governance that everyone takes for granted in other governments—all I can say is I'm shocked and surprised that people's memories are so short because that's what was requested of us. I'm of the view that we're delivering on the agenda, in some areas of course, that were put to us by First Nations citizens and First Nations leaders over the last number of years."

Coon Come repeated his belief that the gap can only be closed by redistributing lands and resources and allowing Indigenous peoples a share of the

### POINT

—Indian Affairs Minister Robert Nault

*"I think what the leadership—Matthew Coon Come—is telling you is that the government should not be allowed to move unless he gives us his permission. Well, I can assure you that won't happen because the government of Canada has a moral and legal obligation to deliver programs and services and improve the quality of life for First Nation people."*



### POINT

*"If I can put it to you another way, First Nations people and First Nations leaders are driving this agenda. We have been in contact and are working with them right across the country. We just don't think a lobby group like the AFN should be the leader in developing policy and programs."*

### POINT

*"This is the most active agenda of the Department of Indian Affairs and a government in a very long time."*

### COUNTER-POINT

—National Chief Matthew Coon Come

*"The government is still trying to tell us what is good for us. .. There exists in our communities urgent needs that require a comprehensive strategy with three elements: long-term investment, partnerships and First Nations control of our own lives. All the social programs, although we welcome them, if they are done without First Nations control they will not solve the suicides."*



### COUNTER-POINT

*"The fact that we are mentioned as Aboriginal peoples in the Constitution gives us a special place, which the government of Canada and especially this minister does not recognize. I don't care what he says. In this country, Aboriginal peoples are not just another interest group."*

### COUNTER-POINT

*"[The prime minister] had an opportunity to be a visionary and I think he missed the boat."*

wealth harvested from their traditional territories. He said the greatest root problem facing First Nations was the lack of control they have of their own destinies.

"The government is still trying to tell us what is good for us. They had an opportunity to think outside of the box. There exists in our communities urgent needs that require a comprehensive strategy with three elements: long-term investment, partnerships and First Nations control of our own lives. All the social programs, although we welcome them, if they are done without First Nations control they will not solve the suicides," he said.

The minister made no secret of the fact that he believes the government of Canada has the ultimate authority, that First Nations do not have equal, government-to-government, standing with Canada. He dismissed the AFN, not for the first time, as a mere lobby group.

"I am very committed to moving forward differently than other ministers in the past sim-

ply because I will not be stopped by certain groups of individuals who do not want to move away from the status quo. The status quo has not served First Nations very well. And at the rate we're going we will have serious issues in this country if we don't start to make progressive change," he said. "I think what the leadership—Matthew Coon Come—is telling you is that the government should not be allowed to move unless he gives us his permission. Well, I can assure you that won't happen because the government of Canada has a moral and legal obligation to deliver programs and services and improve the quality of life for First Nations people."

"If I can put it to you another way, First Nations people and First Nations leaders are driving this agenda. We have been in contact and are working with them right across the country. We just don't think a lobby group like the AFN should be the leader in developing policy and programs. That should be done by the communities them-

selves," he said.

Coon Come said the minister was in error in not recognizing the AFN as a collection of duly-represented leaders with legitimate political authority.

"This is again part of the [public relations] by Minister Nault to try to label our national organization as a lobby group when in fact we are part of the institutions of Canada," he said. "The fact that we are mentioned as Aboriginal peoples in the Constitution gives us a special place, which the government of Canada and especially this minister does not recognize. I don't care what he says. In this country, Aboriginal peoples are not just another interest group."

Nault said he had identified how much money will be required to fulfill the commitments of the throne speech, but he wouldn't disclose that information.

"I can't tell you what the numbers are today because that's what budgets are for. But I can assure you that it's our intention to meet our commitments," he said.





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**Equal under the law? Not even.**

A false rumor that a Native political activist was stockpiling guns led to the mobilization of a fully equipped tactical unit from an elite RCMP anti-terrorist squad on Vancouver Island in September. Less than a few weeks later, young non-Native people charged with a hate crime for shooting up a reserve school and homes have those charges under the Criminal Code of Canada reduced dramatically by the Attorney General of Alberta. What's wrong with this picture?

John Rampanen is a young family man who has had the courage to stand up for the rights of his people in a country where even government officials will admit (when the tape's not running) that Native people have been getting the short end of the stick for more than 130 years. He's not a criminal that we can see.

If convicted, the three non-Native teenagers who have been accused of driving onto the Blood reserve in Alberta and opening fire with paintball guns will be criminals. No doubt about that. Destruction of property is covered by the Criminal Code of Canada.

So who got the break? The non-Native people accused of the destructive rampage on a reserve, that's who. That doesn't add up.

Last month Native leaders in Toronto complained about the simultaneous under-policing and over-policing their people are subjected to. Under-policed in that their complaints to police often fall on deaf ears (don't ever forget the 911 calls in Winnipeg that went unanswered until two women were dead). Over-policed in that Native people can expect to be pulled over for DWI—driving while Indian—or questioned by police for just walking down the street.

A recent report shows that visible minorities are much more likely to come in contact with police in Toronto. If 13 people give statements to the police that they saw two uniformed police officers punching, kicking and stomping on someone who had apparently done nothing to provoke those actions, the least we'd expect would be an arrest or an announcement that the police had a legitimate reason to act that way that wasn't perhaps obvious to the observers. We wouldn't expect that it

would take almost four months to lay charges or respond to the accusations of the eyewitnesses. We know the two police officers have not been convicted, just charged. They, like the three teenagers charged with vandalism, are innocent until proven guilty.

But why, we must ask, can a false rumor circulated against a Native man trigger a hugely expensive raid by an elite police force with much better things to do when allegations against two non-Native police officers triggers a slow-as-molasses, reluctant-appearing investigation by a far less imposing and much less specialized collection of peace officers?

The unequal application of the force of the law always seems to work against Native people and it's time somebody said it out loud.

When is it going to stop? Who's going to take the lead and force change?

The Aboriginal Peoples Council of Toronto and the Blood Tribe chief and council have done their part. But shouldn't somebody in the government of Canada take the initiative and get to work on this problem?

**Solidarity with Columbian sisters**

By **Rebeka Tabobondung**  
Guest Columnist

In case it wasn't reported in any of our respected mainstream Canadian press, I want you to know that on July 28 some 60,000 Columbian women converged at the capital of Bogota for an unprecedented peace march.

Thanks to the Canada Columbian Solidarity Campaign (CCSC) the march included a show of Canadian solidarity (Toronto-style) in which four other women and I joined women from the Colombian Postal Workers Union for this massive mobilization.

Our delegation was diverse and included a human rights lawyer and legal representative for the Canadian Arab Federation, an advocate for anti-violence and representative from the Ontario Public Interest Research Group, the group leader from the CCSC, a union activist, and myself, a dedicated community activist and member of Wasauksing First Nation. Prior to leaving for the march, the CCSC briefed us on security issues and the history and political situation of Colombia. Like Canada, Colombia has experienced the legacy of colonialism, which left the Indigenous population a marginal three per cent. Thirty per cent of the population is made up of Afro-Colombians, whom the Spanish brought as slaves, but who still maintain a distinct culture and have established territories along the coast.

This leaves the mestizos, who form the majority of Colombians and are a mix of Spanish and Indigenous descent that identify with their European roots. In 2001, the CCSC reported that 5,000 individual mestizos own 40 per cent of Colombia's land base and rich resources. It is a myth that Colombia is a

poor country. It is one of the wealthiest countries in the world because of its resources, and no doubt one of the wealthiest nations in the Americas. Like most of the developing world, what makes Colombia poor is that its wealth is concentrated in the hands of a few elite politicians and corporations.

As our plane descended upon the capital, security issues were at the forefront of my mind. Last year the late Rodney Bobiwash, activist and member of the Mississagi First Nation, introduced me to the brutal reality that Colombians face daily. He told me about his friend, Indigenous brother and activist Kimy Pernia Dominco of the Embarca Katio region who was kidnapped and killed (disappeared) by armed paramilitaries for speaking out against a plan to dam his nation's main river. Kimy's murder is far from unusual. One person in Colombia is killed every 15 minutes due to their political positions. To my discomfort, international solidarity delegations are not excluded from this grisly statistic. In 1999, two Native American leaders who were doing solidarity work with the U'wa Indigenous nation against Occidental Petroleum were also kidnapped and disappeared.

After spending a day in the capital, I wondered what all the fuss was about. The city of Bogota is fairly developed and boasts a modern bus system and even Moses Znamer's City TV was everywhere. One could live and work in the capital and be practically oblivious to the horrors of the war and daily terror that many Colombian women face and shared with me.

The term "invisible struggle" has been coined to describe this situation and the many blatant

and hidden paradoxes that exist within the context of this complex war. The peacefulness I discovered in the city was both comforting and disturbing.

In the two days that led up to the march, our delegation participated in an Afro-Colombian women's conference, as well as an Indigenous women's conference. Both days were filled with listening to testimonials of discrimination based on race, sex, poverty, and culture.

The Afro-Colombian and Indigenous women share many similarities within their struggles and point out that they have a lot still to learn and share with each other.

Attending the Indigenous women's conference was a highlight with representatives from many diverse nations and regions of Colombia in attendance. Once they heard I was Indigenous from Canada, they were eager to hear about the Canadian experience and called on me to speak.

I offered them some of our general history and the host organization a gift of sweetgrass. The women then requested that I smudge the conference attendees. (Indigenous groups in Colombia also burn medicines in much the same way we do in Canada).

During the Conference of Indigenous Women, we met a group of women from the Putu Mayo region.

They live in rural mountain communities and are facing serious threats to both their lives and traditional lands. The threats are exacerbated because they are directed not only by one source but many. There are the FARC (the armed insurgency), the paramilitaries (armed government-sponsored forces formed to quash the FARC), and multi-national corporate interests. (see Columbian sisters page 24.)

**Article misleading, says authority**

Dear Editor:

Across Canada First Nations are struggling to break the shackles of colonialism and give meaning to self-determination.

Today some 90 First Nations collect property taxes from leaseholders and others occupying their lands and use these revenues to improve the quality of life within their communities. Approximately \$40 million is raised each year.

The article in the October 2002 *Windspeaker*—"Government setting a trap, says professor"—concerning the First Nations-led Fiscal Institutions initiative is misleading. The creation of four national fiscal institutions is part of a broader First Nations' agenda to establish a new fiscal relationship with Canada; an agenda that supports the rights of our people to govern ourselves with all the necessary tools to do the job properly. The creation of the institutions is a direct result of our experiences working and living in our communities and seeing the impact of not having the basic tools of government in place.

Soon after First Nations began collecting property taxes some 12 years ago, it became very evident that our governments did not have adequate jurisdiction to use those tax dollars to leverage long-term debt and to build needed infrastructure, such as sewer and water. While infrastructure was being built in neighboring communities to attract investment and economic development, our governments were sitting by and watching. Governments typically raise capital by issuing debentures (unsecured bonds). Our governments do not. Today there are legislative impediments and harsh economic realities that make the issuing of bonds by our governments not possible despite the fact that some of our communities now have secure revenue streams such as property tax.

In looking for a solution, the First Nations Finance Authority (FNFA) was born. The philosophy behind the FNFA is that by 'pooling' our borrowing requirements and issuing bonds through the authority we can provide affordable capital to participating First Nations

based on a strong collective credit. Individually our nations are small with little economic clout; together we are powerful. Professor Lazar asks, 'Why would First Nations want to borrow money?' The answer for communities collecting their own revenues is simple. By investing in our communities we take control of our own future and create our own opportunities. All responsible governments borrow money for legitimate government purposes and to grow their economies. It is part of being a 'nation.' Spreading the cost of infrastructure over a longer term and repaying the debt with predictable and stable revenue is just prudent management.

It was suggested that accessing capital in the way other governments access capital could reduce Canada's financial obligations to First Nations. While it is true that Canada has historical and legal responsibilities to assist our governments and does provide some capital for limited purposes, Canada does not provide the capital to build the infrastructure required to

support economic development. Communities that currently raise their own revenues by collecting property tax need to use these secure revenues to leverage the money required to make the type of investment required for economic development. To this end the FNFA will in no way reduce federal obligations for band support capital. On the contrary, the four institutions as a whole are intended to make a stronger case for increased federal transfers to support First Nation governments in those areas where support is most needed.

Finally, to be very clear, the FNFA is not intended to be a financial 'cure all'; it was never conceived of in this way. Rather it is a special problem and a specific solution that was developed by and for us. Respectfully, the only 'trap' that we risk falling into is not having faith in our own governments and our own people. It is time to take control.

Yours sincerely,  
Deanna Hamilton, president  
First Nations Finance Authority

**New grand chief recommends reform**

Dear Editor:

On Sept. 20, the people of the Atikamekw First Nation, situated in central Québec, elected their first Kitchi Okima—grand chief—since the election of Kawaisekeck (Jean-Baptiste Boucher) in July 1887. In doing so, the Atikamekw Nation, composed of three communities, Manawan, Wemotaci, and Opitciwan, made an important step in re-establishing a national government (Atikamekw Kice Okimaw).

The responsibilities of the grand chief were determined in a formal political agreement signed by the three chiefs and councils and the president of the Council of the Atikamekw Nation prior to the election.

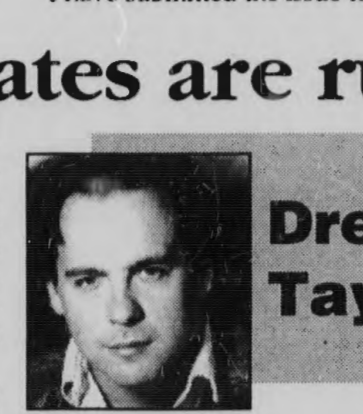
The Atikamekw grand chief is not the only grand chief in Canada elected through universal suffrage. However, such a grand chief is immediately confronted with the issue of representation with the Assembly of First Nations, at national and regional levels.

Grand chiefs have no effective voice within the AFN. The problem, stemming from the constitution of the organization, is that the only persons who have a right to vote on issues presented at meetings of the AFN are chiefs from the 600 or so First Nations communities. (Some communities are represented by grand chiefs, such as the Mohawk community of Akwesasne, but community grand chiefs have the same rights within the AFN as community chiefs.)

In other words, the AFN, in the year 2002, seems to be mirroring the attitude of the Department of Indian Affairs, and that is to ignore the essential fact that grand chiefs are part of the political landscape in Aboriginal Canada.

Is the AFN so influenced by the nefarious spirit of the Indian Act, so designed as to divide First Nations by recognizing individual communities out of their national context?

I have submitted the issue to the Assembly of First Nations Québec-Labrador this past summer. The chiefs were ready to consider the issue, however, the problem resides with the AFN and its constitution.



**Drew Hayden Taylor**

most acting classes, three-quarters of the student body were female, necessitating the programming of a play largely consisting of female characters. So, as this professor had often lamented, this meant repeated productions of plays like *Les Belles Soeurs* over the years. It seems few plays cater specifi-

and those of other federal departments, in inter-acting with provincial and territorial governments, and in negotiating financial agreements, among other things. In other words, grand chiefs have contributed to the strengthening of First Nations in the face of efforts by Indian Affairs to undermine First Nations and communities.

I therefore propose that the status of grand chiefs be revised in such a way that they can better contribute their energy and efforts within the AFN, and to obtain, among other things, the right to vote on issues brought forward at meetings of the Assembly of First Nations.

Integrating grand chiefs in the political process of the AFN can only improve the legitimacy of the organization. The AFN can not remain in the shadow of the spirit of the Indian Act, which does not, and will not, recognize tribal councils or grand councils. Ernest Awashish  
Grand Chief, Atikamekw  
First Nation

cially to such unique female casting situations. With this being said, the professor was understandably reluctant to program yet another production of *Lysistrata*. So he came up with a brilliant idea. One of his personal favorites was a little play called *The Rez Sisters* by Tomson Highway. Granted, all the characters are Native, but seven of the eight roles were female. Curious as to the reception of the idea, he pitched it to his theatre committee. Concerned about the political implications of such a production, but intrigued by the idea, they suggested the professor investigate the possibility. That he did. (see *Rez Sisters* page 22.)

**Minister objects to article**

Dear Editor:

Your paper's recent coverage of the First Nations Fiscal and Statistical Management bill provides your readers with only one side of the story. By launching into critiques rather than first pointing out the intentions and history behind this piece of proposed legislation, your readers are left with a misrepresentation of the facts. Re: "Financial institutions act divides chiefs," September 2002 and "Government setting a trap," October 2002.

There are a multitude of reasons to support this important initiative. Reasons that include contributing to the much-needed framework for First Nations economic and social development and providing First Nations with the same tools that other levels of government take for granted. Tools that will help build basic infrastructure such as roads to support economic development.

This legislation will not change the role of the federal government to support basic community infrastructure. However, this bill will allow First Nations to get on with the business of building their economies without waiting for the government of Canada. They will be able to build a business-friendly environment and attract investors when opportunities arise.

I believe that the most convincing argument in support of this legislation is that it is the result of over 10 years of dedication and expertise of First Nation leaders and individuals who know first hand the limitations of the Indian Act when it comes to building First Nation economies—it is First Nations who approached the government to solidify these four institutions through legislation. The four First Nations institutions proposed under this legislation all will be run by and for First Nations—another step toward self-government. A far cry from the "paternalism" described by Professor Fred Lazar in your October 2002 article.

Robert D. Nault  
Minister of Indian Affairs and Northern Development

Send your comments to the editor at [edwind@ammsa.com](mailto:edwind@ammsa.com) or 15001-112 Ave., Edmonton, AB T5M 2V6



## Dirty tricks, corruption and violence alleged

(Continued from page 2.)

Other Barriere Lake officials say the government abandoned the talks because they were too progressive and risked going beyond the limits imposed by the specific claims policy.

Jerome agreed with that assessment, saying some advances had been made for First Nations during the talks.

"I think it's recognizing that we're part of the territory, that we have a say on how our territory is being managed. I think it's recognition that they were afraid of because they have to recognize that we are the main users in this territory, because we are in a remote area and there's no white settlers where we are. Basically, it's going against their land claim process," he said.

He also said that the whole idea of having the First Nation party in the negotiations treated as equals to the other parties was disturbing to the government.

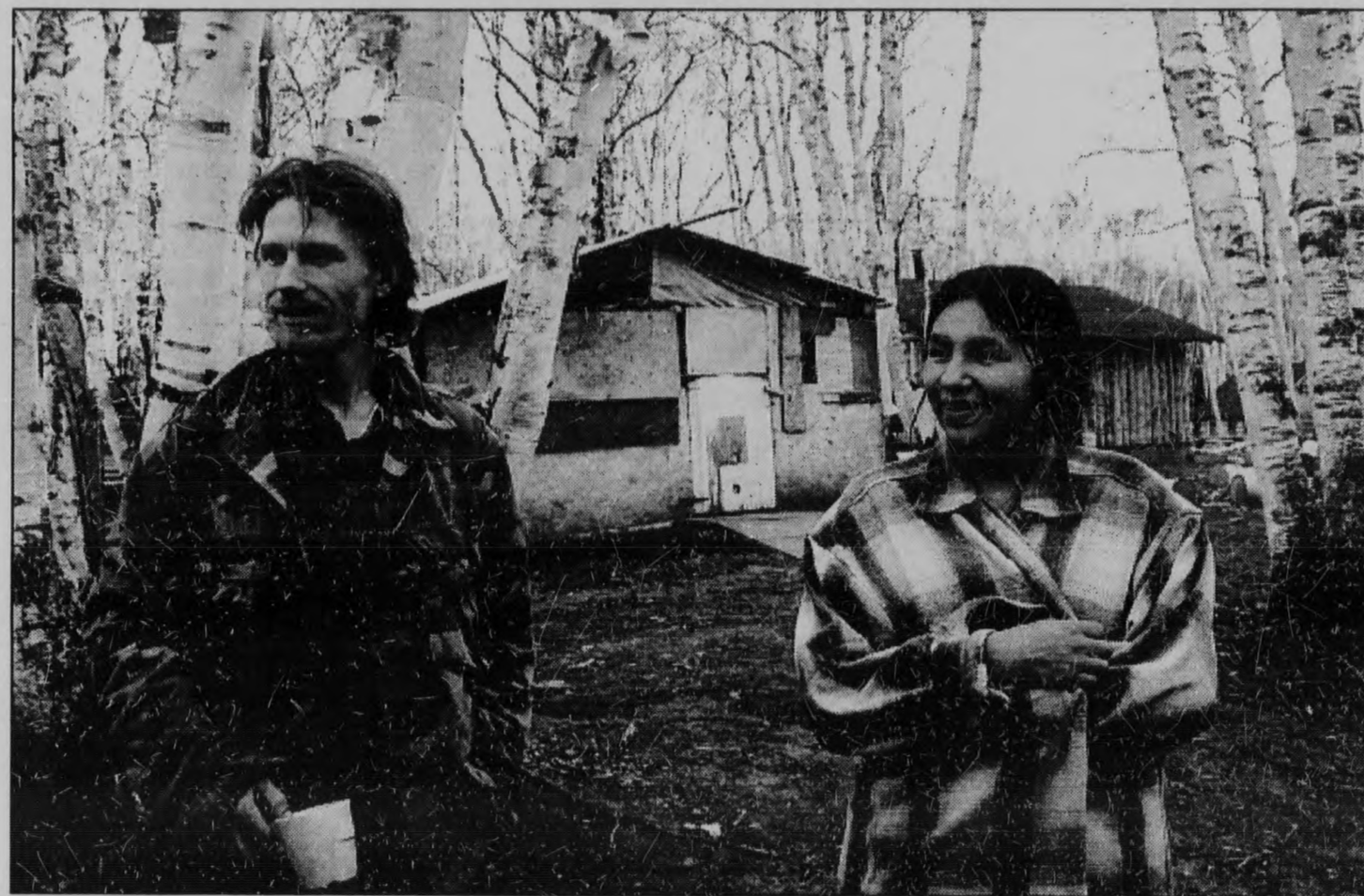
### A different perspective

The community's dissidents have made accusations of corruption and incompetence against the council. Jerome said that was another part of the federal government's strategy to discredit the council and undermine the agreement.

"When the government tried to break up this agreement that we had with them, well they tried every means to get rid of it. One of the things was to divide our community and get these people to go against us," he said.

He accused DIAND of adding people to the band list to muddy the waters and make things difficult for the council.

"There's people's names there that we'd never heard of or never seen before. That's what the government was doing. They were using these people and they were using allegation of fraud that these people came up with and allegations of sexual abuse. In all these allegations that they did—they said there was over 200 cases in the community of sexual abuse—there was only one that was founded and it happened recently," Jerome said. "Our dissidents are still there, but a lot of them would like to come back. A lot of them are saying 'We'd like to come back' but



PAUL BARNESLEY

Jimmy Sperlazza and Genieve Nottaway are members of the Barriere Lake breakaway group called Maigan Najik. The 40 residents live in 13 houses and a bus with no services, though the main council is still collecting per capita funding for them from the federal government.

there's no place to stay because another agreement the federal government broke was an MOU to rebuild the community after what they had done in 1996. And then there was supposed to be \$17 (million) or \$20 million invested in our community."

### The breakaway group

What DIAND did in 1996 was remove control from the elected council.

Mainstream news reports from that time say then-Indian Affairs minister Ron Irwin dismissed the band council and 16-year chief Jean-Maurice Matchewan on Jan. 23 and installed what the reports called "the Maniwaki faction."

Current band officials say the group was made up of people with little or no connection to the community—people from the United States or Bill C-31 members—that the department put on the band list. DIAND then chose a council, but not a chief,

from among those people.

Six months later Irwin reversed that decision and the Maniwaki faction was forced to give up power. Many of them now live in the town of Maniwaki, saying they fear violence if they go to the reserve. Others have set up breakaway communities in the bush near Rapid Lake.

*Windspeaker* visited Maigan Najik in May of this year. Abraham Rett, Jimmy Sperlazza, Genieve Nottaway joined Elder George Nottaway in his cabin to talk about the problems they face in their breakaway community.

The 40 people who reside at Maigan Najik say they were forced out of their homes at Rapid Lake. They've been living in the bush with no water, sewer or electrical system—and not much of anything else in the way of basic services—since 1996 in a collection of very rough houses. It's a community of "13

houses and a bus" located just south of Highway 117. It's accessible only via an axle-breaking trail through the bush. Vehicles must reduce their speed to almost zero to avoid a catastrophe as they approach the tiny settlement.

A nearby spring provides the drinking water. Eight portable toilets comprise the sewage system. Barriere Lake's social service department provides firewood that allows the homes to be heated, but the residents say it's not enough to meet their needs.

"We don't have any services here," said Rett. "And the council's still getting money from Indian Affairs for the people who moved here."

All the residents claim they were run off of the reserve. They say also that they discovered corruption during their short time in power and that authorities at all levels have resisted their calls to investigate.

They worry that their community may be in the path of the loggers at some point in the near future and vow to stay put, no matter what.

Sperlazza said the government chose to deal with a council that seemed most likely to not stand in the way of logging. Justice and fairness are not part of the equation, he added.

"If the taxpayers knew what they were doing with the money, they wouldn't want to pay taxes anymore," he said.

They say there is widespread dysfunction in the community and they don't want to live there.

"We asked for our own band," said Genieve Nottaway. "But the government wouldn't listen. There's murder, children being beaten. I don't want to go back, no way."

"The RCMP are investigating gas sniffing right now," added Sperlazza. "I don't want my kids living with that."

## Police target Aboriginal activists, says chief

(Continued from page 1.)

He found that the warrant is sealed. He said his lawyer, Hugh Braker of Port Alberni, believes there are a couple of possible reasons for that. Either the warrant called for the installation of listening devices or it revealed the name of the person who supplied the information that John Rampanen had guns.

"The real puzzling thing that makes it very difficult for me to understand why this sort of thing would happen to me and my family is that they need to have very strong evidence," he said. "They need to swear an oath before a justice of the peace to get this warrant and they have to be able to convince the judge or justice of the peace that the allegations would be nearly 100 per cent true. I can't understand how they could have sworn an oath to a judge on an anonymous tip. That's all that they had because there is no evidence that exists that would say I stockpile arms because I don't have anything. I don't see how they could find anything unless they made it up."

He said he was impressed with the way his community supported him in his quest for answers.

"If anything positive comes out of this I was hoping it would be a review of the policy in dealing with Indigenous people, one, so that it doesn't happen to me again and, two, so it doesn't happen to any other innocent Indigenous people," he said. "The door's very much wide open for law enforcement officers to conduct themselves in whichever way that they want and be able to get away with it."

Hupaasath First Nation Chief Councillor Judith Sayers said she thought it was "really important" to support her fellow Nuu-chah-nulth Nation citizen.

"I've talked to a couple of the upper RCMP and they basically said they didn't use the anti-terrorism legislation and it was basically a criminal warrant," she said. "They also said the only reason they used that unit was because everybody else was busy."

Asked if that explanation sounded plausible to her, the cagey politician gave a car full answer.

"As plausible as it was to you," she replied, laughing.

*"I questioned them on the reliability of their information and they're obviously very concerned that what they thought was good information really wasn't because, I mean, they didn't find a thing."*

She was able to question the RCMP about the matter.

"I questioned them on the reliability of their information and they're obviously very concerned that what they thought was good information really wasn't because, I mean, they didn't find a thing," she said.

There's no doubt in the chief councillor's mind that police target Aboriginal activists.

"Oh, definitely. I don't want to get paranoid here but I know a lot of things that I've done have been monitored. I think it's something that we need resolve with them because we've been pretty up front with them in regards to our war council. We try and explain that war council means we defend and protect our lands and resources, which is a whole different thing from preparing for war with someone," she said. "The anti-terrorism act concern is always going to be there until it's amended or repealed. But having a good working relationship goes a long way towards preventing unfortunate incidents."

Dave Dennis, a member of the Native Youth Movement, believes that other recent legislation has been used against Native people.

"The Firearms Act, anti-gang legislation and anti-terrorism legislation, all three pieces of legislation were intended to target other groups but all three have been used almost exclusively on Aboriginal people. It always seems to be the easiest target for the police," he said.

Aboriginal activists say they are committing no crimes and not preaching violence and



—Chief Judith Sayers

therefore should not be forced to deal with the police. But internal RCMP documents show that intelligence agents continually monitor Aboriginal groups.

Canadian Steve Hewitt is a teaching fellow with the Department of American and Canadian Studies at the University of Birmingham in England. His recently released book, *Spying 101* (more information at [www.spying101.com](http://www.spying101.com)) is an extremely well-researched history of the evolution of the RCMP intelligence section from the beginning until it was handed over to CSIS. In the early days, he wrote, beat cops were thrown into intelligence work with little training or education. Resentment and distrust of higher education led security agents to target university campuses, where ideas that challenged the status quo were debated. What resulted, Hewitt demonstrates, was a kind of police censorship of progressive thought.

"Part of it was the context of the times. The Cold War made such a police approach possible," he told *Windspeaker* in an e-mail interview from the United Kingdom on Oct. 21. "Since the end of the Cold War fear of subversion, the justification for much of what I write about, has largely vanished although police interest in universities has not vanished."

There has not yet been sufficient debate about how security agents deal with the expression of ideas that challenge established authorities, he said. "I do not argue in the book that the police have no place on

university campuses. If a crime has been committed there's obviously a role. The threat of terrorism and/or espionage are other potential justifications. The problem I have relates to definitions. Who defines what threats justify police and intelligence operations on campus? Who defines the restrictions on such activities? Who will insure proper reviews of such work are instituted?" he said.

"Simply the awareness of the potential of police work on campuses by definition infringes on freedom of speech. I recount an incident in the 1950s where a group of Carleton College students in Ottawa went to the local RCMP detachment to seek assurance that they would not be negatively perceived from a security point of view because they had invited a Communist to come and speak at the college. The RCMP gave no such assurance and, indeed, sent someone to secretly monitor the event. In another case at the University of Manitoba, students who wrote letters in favor of peace to the student newspaper had their names recorded by the police. I have other examples as well."

Hewitt wrote that Aboriginal activists are included with several potentially dangerous groups in a little known Canadian law.

"As part of its National Security investigations directorate, which in 1989 had a budget of \$7.7 million and a staff of 144, the RCMP, through its National Security Investigations Section, carry out intelligence work under the little known Security Offences Act passed in 1984 at the same time as the CSIS Act," he wrote.

The RCMP unit is responsible for the protection of visiting dignitaries under this act.

"It also continues to dabble in broader security investigations and investigates 'criminal offenses related to national security.' Its 'duties include: responsibilities assigned to the RCMP under Section 6(1) of the Security Offences Act; ideologically motivated criminal activity such as environmental/animal rights extremism; white supremacy/neo-Nazi-ism; Aboriginal extremism; and other criminal extremism," Hewitt wrote.

Dr. Taiiaka Alfred, director of

the Indigenous governance program at the University of Victoria, lent a hand to set up a press conference and try to get support for Rampanen from First Nations leadership. He finds it hard to believe Canadian security personnel would target the West Coast Warrior Society, who practice what he called "symbolic action" rather than the militaristic actions of the Mohawk Warrior Society who were active in his home territory of Kahnawake in Quebec.

"It appears this is an example that those powers that were tested and refined in the actions after Sept. 11 are now going to be used to control the domestic population," he said. "And who are the first people who are going to be seen as a possible threat to the interests of the Canadian government? Native people who stand up and say basic truths: this is our land, these are our rights and I'm not going to let you abuse my rights. That's what they did to John Rampanen. All he's ever done is stand up for a basic right that all of our people claim to have but very few people do anything about. That makes him exceptional."

Leaders who haven't had their doors kicked in, he said, should be ashamed in one sense because they clearly haven't been fighting hard enough for their peoples' rights to alarm the authorities the way Rampanen did.

"What it proves is that all of the so-called resistance that Native people put up to the policies and the unjust actions of the Canadian state are very, very moderate and very ineffective. Basically, they're all within the process the Canadian government has set up to channel dissent. What John Rampanen and people like him do is go outside of those channels to something that's effective and has the possibility, if people seize the idea and act on it, of actually making some meaningful change."

He was harshly critical of the new powers that have been handed to police.

He criticized the national chief and the First Nations Summit for not issuing a statement of support for Rampanen.

"It's not for lack of trying. I sent the information everywhere," he said.

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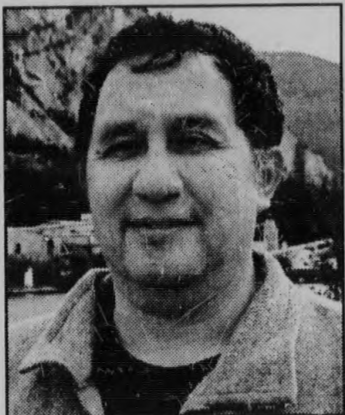
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**Chinese veterans support  
First Nations comrades**

By Paul Barnsley  
Windspeaker Staff Writer  
VANCOUVER



Annis Aleck

The British Columbia chapter of the National Aboriginal Veterans Association passed a motion in mid-October to accept Chinese Canadian veterans as associate members.

Chapter president Joy Ward said the Chinese veterans and Native veterans on the West Coast have helped each other as they seek to remedy the injustices they were subjected to when they returned home from war.

"We were happy to welcome the Chinese veterans because they've been so much help to us," Ward said.

A Cheam band member with an interest in the history of oppression of minorities in Canada played a role in bringing the Chinese war veterans together with First Nation war veterans last year.

Annis Aleck, 47, now resides in Squamish, B.C. He plans to write a book about his experiences with racism and he discovered that Chinese war veterans have a history that's similar to First Nations veterans. Aleck was doubly intrigued by this because he has some Chinese

peatedly volunteered for military service during the Second World War, only to be rejected by a Canadian government that was worried they would expect to be given the vote when they returned from overseas.

It was only when the British government decided the Chinese would be useful in performing assignments behind Japanese lines (because they would not stand out in Japanese communities) that the Canadian government relented, the documentary reports.

"Alex was really happy to talk to me and then he told me to call Bing Wong. Both Alex and said that before the war, Chinese and Indians had to sit on the right side of the theatre in movies. But after the war, they could sit wherever they wanted," Aleck said.

Wong was active with the Chinese veterans association. Aleck introduced him to Native veterans.

He has spoken to many members of visible minority groups in British Columbia and heard similar stories. He has sent information packages to various media outlets, saying Canadians have still not come to terms with the past injustices against a number of groups and the story needs to be told.

Aleck contacted Alex Louie, a Chinese Canadian veteran whose daughter Jari Osborne featured in a documentary. Unwanted Soldiers tells the story of Chinese Canadians who re-

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**Financial institutions  
debated among chiefs**

By Paul Barnsley  
Windspeaker Staff Writer  
VANCOUVER

A national conference on fiscal relations held at the Squamish Nation Recreation Centre near Vancouver on Sept. 26 and 27, turned out to be a very civil clash between chiefs, a former chief and technicians who support the proposed fiscal institutions act and those who fear its potential effects.

Former Kamloops Indian Band Chief Manny Jules joined current Assembly of First Nations British Columbia Vice-Chief Herb George as leaders of the pitch in favor of embracing the proposed federal legislation. Some chiefs from the British Columbia Interior, Alberta, Manitoba and Ontario were there to listen and press their call for a special chiefs assembly that would be the scene of a detailed debate of the act.

Instead of a special assembly, a meeting involving the implementation committee, the AFN executive and the chiefs committee on fiscal relations will be held in Ottawa on Nov. 19 and 20. The implementation committee is a group of chiefs and technicians. It was formed after the non-sanctioned chiefs meeting in Winnipeg last March that was called in response to concerns that the AFN executive was not following the wishes of the chiefs in assembly regarding the First Nations Governance act.

Rumors were circulating that Abenaki businessman Roger Obonsawin, partner in the OI Group of Companies in Toronto, would foot the bill for the Ottawa meeting.

Obonsawin denied that. "We're helping, but we're not putting up the money for it," he said. "We do believe a full discussion is required on this. We'd like to look at what the alternatives are."

The Ottawa meeting will be preceded by another gathering

in Saskatoon on Oct. 24. The monthly AFN executive meeting will be attended by implementation committee members who want to lobby for a special assembly to deal with fiscal institutions.

Yet another meeting, this one on Sept. 25 in Vancouver, the day before the fiscal relations conference began, saw Six Nations Chief Roberta Jamieson (Ontario) make a presentation to the AFN executive. She began the call for a special assembly. It was continued by several other chiefs on the second day of the conference.

National Chief Matthew Coon Come agreed to mediate discussions between the two competing groups. He has supported the concept of the fiscal institutions act, but is willing to participate in a process that will allow the two sides to come to an agreement.

"We do have some internal disagreements, especially in regards to the taxation part of it. Those will all require an internal debate," the national chief told *Windspeaker* on Oct. 1.

Sources say the national chief's office is caught in the cross-fire as two groups of chiefs with markedly different views of the proposed legislation wage an all out war to either kill the bill or ensure its survival.

Jules, chairman of the Indian Taxation Advisory Board (ITAB) and co-chair of the AFN's chiefs committee on fiscal relations, made several impassioned arguments in favor of the act during the Squamish conference. If passed through Parliament, the act will codify in law the right of First Nation governments to tax non-Native parties who conduct business on their land. It will also create several financial institutions.

"My dad taught me you can't fix a flat tire by shouting at it," Jules said. "This is about the status quo. The status quo as we know it is poverty." (see Jules page 16.)

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# Blood Tribe angered

(Continued from page 1.)

Section 319 of the Criminal Code spells out what constitutes a hate crime. It states that "everyone who, by communicating statements, other than in private conversation, willfully promotes hatred against any identifiable group" is guilty of a hate crime. An "identifiable group" is defined in the Criminal Code to mean "any section of the public distinguished by color, race, religion or ethnic origin."

But the law also states that "no proceeding for an offence under this section shall be instituted without the consent of the attorney general."

Alf Rudd said his officers didn't get that consent.

"If you look at 319 subsection six, you have to have what's called a fiat from the attorney general of Alberta," the police chief said. "They found out about it on the news and were quite startled, knowing that proviso is there they thought, 'Why weren't we contacted?' When they got a look at the case, because the kid went to court, they said, 'Well it's not here anyway and when you make your application we're going to turn it down.'"

The Blood Police Chief sounded convinced the right decision had been made.

"First of all there's no statement communicated. That's the problem. There's not much communication in a paint splash is the point. There was no racial remarks, slurs, messages," he said.

He said his department's investigation, coupled with the RCMP investigation, had uncovered evidence that the accused may have been commit-

ting similar acts in various locales for several weeks.

"These three young fellows have been active for at least a month in the surrounding communities," he alleges. "They were doing the same thing. They had been carrying on in those communities," he said. "They're charged with 13 counts of vandalism that are still left on the information. And our ongoing investigation has identified a fourth suspect as well and we turned that information over to the RCMP."

The police chief sees the initial decision by his officers to be an error of enthusiasm.

"The guys misinterpreted it. And they know that now," he said.

The three young people, who cannot be named because of the provisions of the Young Offenders Act, appeared in court on Oct. 22 and heard formally that the hate crime charge had been dropped. They were remanded to Dec. 13.

The decision to drop the more serious charges was obviously not popular with some members of the Blood community. Outraged community members alerted this publication to this development, but none would speak on the record.

Principal Carolyn Weaselat, whose Aahsaopi Elementary School was hit hardest in the attack, was in court. She confirmed that the charges had been dropped. The principal said she was "not authorized" to comment and suggested that Blood school superintendent Joyce Good Striker be contacted for comment. Good Striker was not available.

# Officers charged

By Paul Barnsley  
Windspeaker Staff Writer

TORONTO

Only days after *Windspeaker* reported that a police cover-up was being alleged in the very public beating of a Native man in Toronto, two city police officers were arrested.

After a four-month investigation by members of Internal Affairs, the officers were charged on Sept. 26 with assaulting Ramsey Whitefish on June 2 in the Bloor Street West and Borden Street area of the city.

Roger Obonsawin, a member of the Aboriginal Peoples Council of Toronto, a group that complained about the slow pace of the investigation, said he was told that the decision to arrest and charge the officers was based on DNA evidence allegedly found on the officers' boots. Witnesses allege that Whitefish was kicked, stomped and punched by two police of-

icers. Charged with one count of assault each are police constables James Rowe and Dion Monahar, both of 14 Division. Rowe has been a member of the service for two years and Monahar for three. They were released from custody with conditions and will appear in court on Nov. 7.


At the time of their arrest the officers were suspended from duty with pay in accordance with the province's Police Services Act.

Obonsawin said members of his council believe the arrests should have been made long ago.

"The whole thing hinged on the DNA evidence. We were pushing that they didn't need to wait for that evidence because they had 13 eyewitnesses," he said.

Native people in the city have also questioned the charges, saying assault causing bodily harm, a more serious charge, would have been more appropriate.

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# Press council delays decision on Herald complaint

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

A decision on a complaint filed against Calgary *Herald* columnist Ric Dolphin by an Ontario Aboriginal woman has been put over until February by the Alberta Press Council (APC). The complainant believes the reason why the decision was held over was because the council did not want to deal with it.

Sue Keedwell, a 40-year-old woman of Ojibway heritage who lives in Kitchener, Ont., took issue with a June 11 column by Dolphin that was published in the *Herald*. The column repeated many offensive stereotypes of Native people, she believes. She said the press council in Ontario, where she first attempted to file a complaint, told her it would be best to deal with the Alberta council. So she filed her complaint there.

Don Weisbeck, the mayor of Brooks, Alta. had had his own run-in with the columnist after an unflattering column about his town created an uproar there.

"He came to town, and I don't know why Ric Dolphin came to town, it might have been holidays for all I know, and he stayed at one of our local hotels and left the next morning," the

*"Birthrates, encouraged by child welfare benefits, are three times the non-Indian level and the progeny are typically fathered by several men, usually absent."*

—excerpt from the Ric Dolphin column published by the Calgary *Herald* on June 11 under review by the Alberta Press Council

mayor told *Windspeaker* on Oct. 18. "He ended up that evening, I'm assuming intentionally, at a relatively sleazy bar in town. We're a community of 12,000 people. He picked that bar and decided to do a story on, a very negative story, on the Sudanese people in town, how they behave, etc."

The story suggested there is cultural conflict amongst longtime residents and the African immigrants. The mayor and his council felt the story was unduly negative.

"We protested to the Calgary *Herald* and they eventually allowed us equal space and I did a reaction to it. Susan found out about this through the Internet and got a hold of me. I didn't know she had put in a complaint to the Alberta Press Council about some previous stories he did with respect to

Natives, which I wasn't aware of at the time. She asked me if I would go and attend on her behalf at the hearings. So I thought it would be good for my purposes anyway, to let them know I'm around and still watching them and help her out.

Weisbeck doesn't believe the reasons the press council members provided for not immediately dealing with Keedwell's complaint.

"They decided they couldn't hear it because it was an online complaint. It's kind of a red herring they used. So now they've got to go and do a policy on this thing so they can't look at it until the end of January. It was very much a social club there. You're not going to get much out of the Alberta Press Council," he said.

Asked if it appeared that the council was avoiding having to

deal with the issue, he said yes. "That certainly was my view of that? Oh, yes. I wasn't very happy with the way it was handled. It began at 10 o'clock and they were going to look at this. The chairperson indicated the Calgary *Herald* would have to declare a conflict and go out [of the room] while they discussed this. Now remember, it had already gone through their complaints committee, a three-person committee, and obviously it had passed that and they were making their recommendation to the full board," he said. "Obviously, the complaints review committee thought it was serious enough to bring to the full board and the board had their recommendation in front of them, which I wasn't able to get. But I'm assuming it wasn't very favorable or they wouldn't have gone to the length they did to avoid addressing the issue."

He said the Edmonton *Journal* representative suggested the council shouldn't look at this matter because it was based on an online reader's complaint and they couldn't afford to look at online complaints because they'll get hundreds of them, the mayor reported.

"The interesting thing I found out later is that, in terms of complaints that have got to the Alberta Press Council, this was the second one this year. There was one last year. And the previous

two years they had zero. So if it gives you any indication of just how frivolous this argument was, that they're going to be inundated with hundreds of complaints, so yes, in my opinion it appeared to me sitting there as an evasive thing to not have to address the issue," he added.

Weisbeck said he believed the Edmonton *Journal* representative should have declared a conflict of interest as well because CanWest Global Communications owns the *Herald* and the *Journal*.

"I'm rather disillusioned with the Alberta Press Council process. I don't think you can expect it to yield any results," he said. "Having said that, I will follow it up. They are apparently meeting towards the end of January and if Susan wants me to attend again, I certainly will."

Linda Black, the chairperson of the 17-member Alberta Press Council, said she regrets that Weisbeck feels the way he does. But she insisted the matter was handled properly.

"I would like to clarify with you that the complaint, Susan Keedwell v the Calgary *Herald*, was not adjudicated at that hearing. The hearing did not occur."

She said the complaint will be re-examined at the next meeting of the council on Feb. 4 in Calgary. The meetings alternate between Calgary and Edmonton. (see Press council page 13.)

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Windspeaker - National



# Huge earnings for educated Aboriginals

By Cheryl Petten  
Windspeaker Staff Writer  
SASKATOON

Of the population of Saskatchewan, Aboriginal people have the most to gain monetarily from getting an education, and the most to lose by not getting one, reports a study done by University of Saskatchewan economics professor Eric Howe.

Education and Lifetime Income for Aboriginal People in Saskatchewan uses statistical information and trends in employment and wage rates for Aboriginal people to forecast the average lifetime income for Aboriginal men and women who achieve differing levels of education.

The results of the study show Aboriginal people in Saskatchewan have a higher rate of return for their investment in education than non-Aboriginal people. This is especially true for Aboriginal women, who have the highest rate of return overall.

The estimates of lifetime income are calculated for the targets of the study—young Aboriginal people, who haven't yet made the big decisions regarding their educational path.

The figures presented show the potential earnings of Aboriginal people who are now 13-year-olds, and who will enter the workforce in 2004 at the age of 16, and retire in 2054 at the age of 65.

The forecasts show that an Aboriginal male who drops out of high school can expect lifetime

earnings of \$344,781, while an Aboriginal female who drops out can expect lifetime earnings of \$89,502.

An Aboriginal male earning a high school diploma can expect lifetime earnings of \$861,636, while an Aboriginal female can increase her lifetime earnings to \$294,350 by getting her high school diploma.

The potential for earnings increases even more as post-secondary education comes into the mix. An Aboriginal male who attends college or a technical school could expect his lifetime earnings to increase to \$1,191,146, whether or not he completes the program. By attending university, that figure grows to \$1,386,434, again, regardless of whether the program is completed.

For Aboriginal females, attending college or technical school would translate into lifetime earnings of \$646,904, while attending university would increase potential lifetime earnings to \$1,249,246.

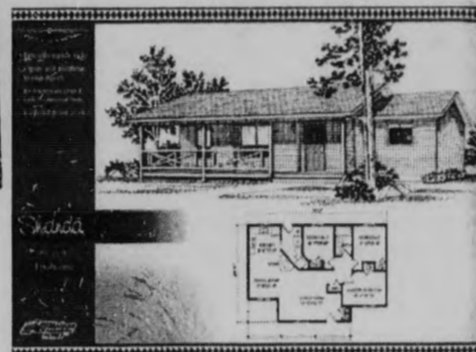
While the study dealt specifically with potential income levels for Aboriginal people in Saskatchewan, the results are in line with those from similar studies done in the United States, Howe explained.

"This is a North America-wide phenomenon. You measure the rate of return to education in the United States by sex and ethnicity, and the highest rate of return is for Aboriginal females...For Aboriginal males, Aboriginal males are in a tie for second place among males. (see Women page 19.)

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Her sponsor calls her a youth leader and role model. Her instructors praise her passion for her studies and her motivation to provide an excellent home environment for her daughter. After college, Lisa plans to study for a business degree at the University of Lethbridge.

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# Alberta cowboy is world champ

By Rob McKinley  
Windspeaker Contributor  
RICH LAKE, Alta.

For cowboy Kevin Langevin, a championship rodeo last weekend in Palm Springs, Calif., was his ticket to world-wide fame.

The 19-year-old Métis man from Rich Lake, Alta. is now the world champion bareback rider, taking the title at the Indian National Finals Rodeo held over the Oct. 18 weekend.

"I'm the world champ in the

Indian ranks," he said with an ear-to-ear grin.

For Langevin, who has been competing in novice bareback events in northeastern Alberta's Lakeland Rodeo Association circuit over the last several years, the chance to compete against some of the best Indian cowboys in North America was a big deal.

"There were guys there from Florida to Ontario. I've been riding novice bareback and this was an open event. (see Bareback page 19.)

# Press council policy

(Continued from page 11.)

Linda Black defended the practice of the council to not ask publications that share the same corporate ownership to not participate in the complaint process.

"We don't censure our members along ownership lines," she said. "With the emergence of media convergence, it would be impossible. It would just tie council into a knot."

Sue Keedwell is riding the crest of the newest wave that press councils need to deal with, Black said, which may have caused some of the confusion and resentment.

"The mayor of Brooks is upset but, in all honesty, it could have been worse," Black said. "It could have been decided on that day to not deal with online complaints."

The issue is one that all press councils are grappling with. At the moment, only Quebec and Ontario deal with online complaints.

"The National Conference of Press Councils, there is no national press council but we do have a national conference every two years where all press councils in Canada meet and we bring each other up to date on what we're facing in our individual provinces," she said.

At this year's meeting, in June in Winnipeg, the issue was raised for the first time. Black asked for patience as the council creates a policy to deal with the relatively new development.

Keedwell asked for a copy of the preliminary report prepared by a sub-committee. Black turned that request down.

"I cannot release that because it is a decision of three members. I cannot release it under the endorsement of the Alberta Press Council because it is not a decision of the Alberta Press Council. That decision could easily be altered or reversed. You can't assume that it was in favor of the Herald or of Susan. Either way we would rule," she said.

The lady who started the process suspected something like this would happen.

"They wanted to dismiss the complaint," Keedwell told Windspeaker on Oct. 11. "They first said they couldn't accept an online complaint and then said I wasn't a resident of Alberta."

Keedwell said Herald editors did not allow her space in their paper to reply to the article. Editor Dan Gaynor explained

why in a letter Keedwell shared with this publication.

"I regret that you hold the level of frustration that is evident in your letter, however your assertion that there has not been an avenue to respond is not supported by the evidence. Subsequent to Rick Dolphin's column, numerous letters to the editor have appeared and we have carried two substantial rebuttals, one written by Maurice Switzer and a second written by Wanda Good, they appeared July 4 and July 11 on our Comment page. Clearly we opened avenues for response and various writers accessed them," Gaynor wrote.

He also stated that "Dolphin's opinions, on this or any other matter, do not represent those of the Calgary Herald. He is a columnist and as such is expected to freely express his opinions, independent of those of the newspaper holds. It is this diverse expression of opinion, within a framework of free speech, which often leads to debate and a better understanding of issues. Such a debate has clearly been evident on our pages."

"Mr. Gaynor states 'this is solely the opinion of Mr. Dolphin.' I agree," Keedwell replied. "However, when Mr. Dolphin crosses the line, which I believe he has, then the Herald becomes responsible for allowing it to be printed."

"She has put a lot of effort into seeing that the Native point of view on the column is heard in all the right places in the mainstream media. One letter she wrote prompted a reply from one of the top people in the CanWest Global chain.

"Ms. Keedwell. I was not aware of this at all. I will look into it. Contrary to what our adversaries have tried to say, we do leave the editorial and content decisions to the local editors and publishers. That said, we also have standards of quality including fairness, accuracy and balance which we expect all of our newspapers to adhere to and on that basis I will ensure that your issue is reviewed. Thank you for bringing it to my attention," wrote Leonard Asper, president and CEO of CanWest.

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# Dreamcatcher conference packs GMC

By Debora Steel  
Windspeaker Staff Writer

EDMONTON

18 to 20 at Grant MacEwan College's downtown campus, even attracted participants from New Zealand.

On the agenda for opening ceremonies were performances by 16-year-old country singer Crystal Anne, the Métis Cultural Dancers, and Jennifer McLeod and her dance troupe.

Weekend education sessions were designed to motivate, encourage, and inspire.

The Dreamcatcher conference is the largest Aboriginal youth conference in the world, and it began with the vision of Val Courchene, a college graduate from the Child and Youth Care program. Courchene wanted to send a message of healing and hope to area young people, and the conference grew from there.



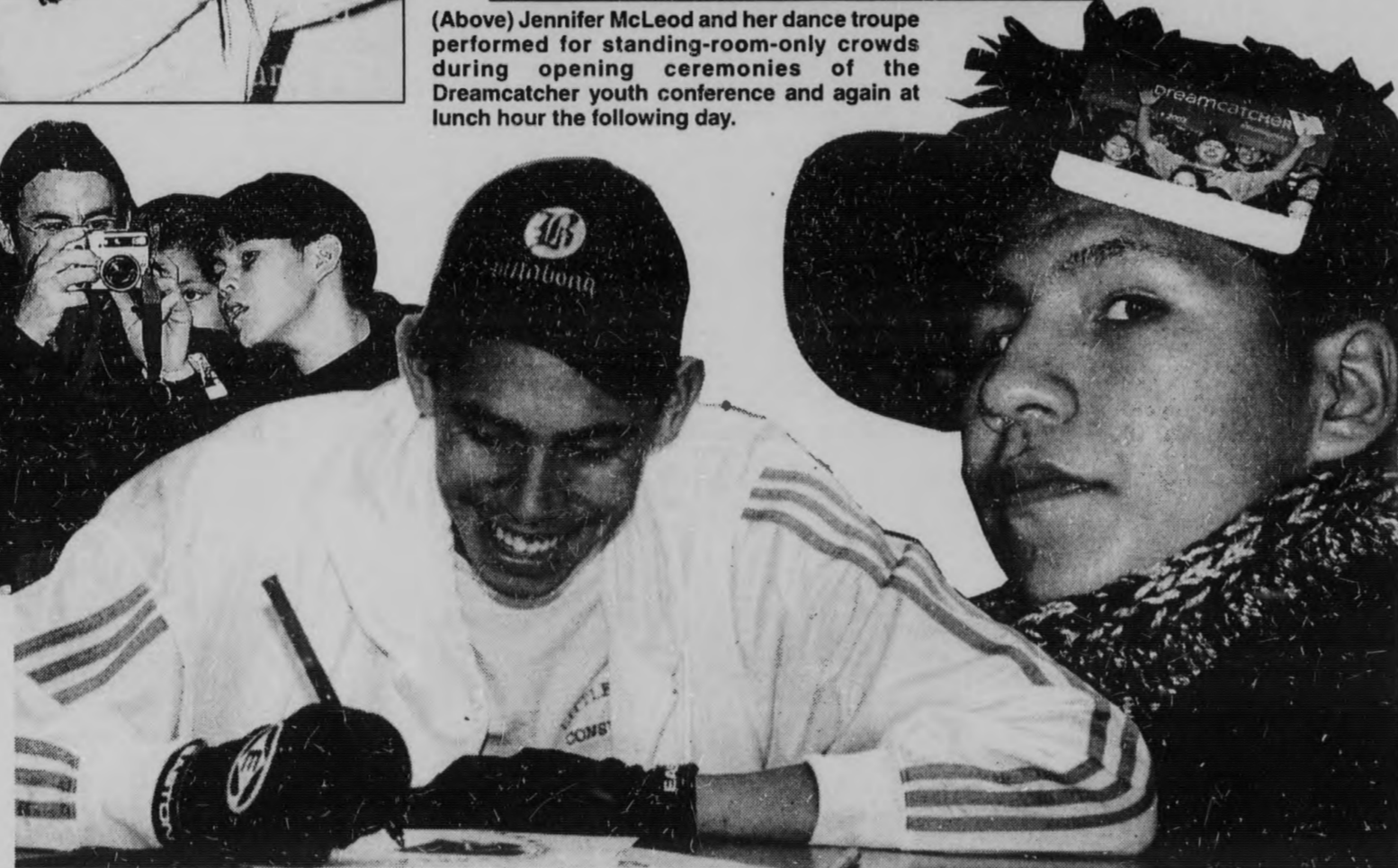
(Above) Participants from across the nation held up banners and called out for recognition for their home territories during the opening night ceremonies for the Dreamcatcher 2002 youth conference held at Grant MacEwan College in Edmonton on Oct. 18 to 20.

(Right) Nurse Shane Zwack demonstrates some of the tools of the trade in the workshop entitled "An Exciting and Rewarding Career as a Health Care Professional."



(Above) Jennifer McLeod and her dance troupe performed for standing-room-only crowds during opening ceremonies of the Dreamcatcher youth conference and again at lunch hour the following day.

Photos by  
Debora  
Steel



# Changing attitudes, touching hearts

By Nicola Burns  
Windspeaker Contributor

THUNDER BAY, Ont.

Gradually, very gradually, lives are being touched. Attitudes are changing and people are finding something meaningful and deep inside themselves that they didn't know existed. The catalyst for this change is a series of cultural awareness workshops. At the heart is a most unusual chaplain in a most unusual setting—a jail.

Leonard Bananish, chaplain at the Thunder Bay District jail, is an Ojibway from Long Lac, Ont. Bananish has worked at the jail for about 10 years. Eight years ago he became aware of the need to offer cultural awareness training to the staff at the jail.

"They started asking questions about what the Elders were bringing in when they came for pipe ceremonies with the inmates," said Bananish. "They were suspicious because they didn't understand what was going on."

More than 60 per cent of the jail's inmate population is Aboriginal.

Bananish approached Mike Coons, deputy Superintendent of the jail, and asked permission to bring in people to teach correctional officers and staff about sacred items and traditional beliefs. Coons agreed.

"There was a lack of awareness about why offenders requested certain things," said Coons. "We operated out of ignorance...We just didn't know."

And so the first cultural awareness workshops began. Bananish brought in Elders to talk about sacred items, helping the staff to understand the significance of the eagle feather, sacred plants, tobacco ties, drums, and traditional foods.

Little did he know then how this would change the lives of some staff members.

Steve McKinnon has been a correctional officer at the jail for

almost 23 years, and was one of the first to sign up for the cultural awareness workshops.

"I'll be honest, at the time I wasn't particularly interested in Native culture. You want the truth, it was a day off with pay," he laughed. "But when I went to the sweat with Len and (Elder) Harvey Churchill, I found a real sense of community...and a sense of peace."

McKinnon began spending more time with the chaplain.

"Len is an easy person to talk to. He invited me to more workshops and gatherings. Today I am a fire keeper. My spirituality is very important to me. I don't differentiate between Native culture and white culture. This is just another aspect of my life for me."

Glenda Paull, another long-time correctional officer tells a similar story.

"I liked Leonard and wanted to be more educated. I wanted to know about things like the use of sweetgrass."

"The workshops have

helped me understand what these people lost and are trying to get back," Paull said. "The old Native culture is a nice way of life, but it changed a lot because of alcohol abuse and residential schools."

"Women's issues and the traditions of Native culture also intrigued me," she said. "Len helped me through a lot of tough times...This is a simple way of believing...It has changed me."

What began as a one-day workshop eight years ago has grown to a full two days, including a sweatlodge ceremony, now held twice a year in the spring and fall. "Other organizations soon found out about it and were invited to participate," said Bananish. "We opened it up to the other correctional facility in town... then started involving other agencies, like the police, hospitals, social service agencies and churches."

"This has led to a real outreach into the community," stressed Coons, "and paved the

way for the jail's involvement in a series of suicide prevention conferences."

Bananish, McKinnon and Paull not only work for the jail, but are active members of the Gathering Circle, a Thunder Bay charity dedicated to cross-cultural understanding and healing.

In 1999, the district jail partnered with the Gathering Circle to offer the first in a series of conferences addressing the issue of suicide prevention. The third conference in the series will be held in Thunder Bay in March 2003.

"We all have our role and all of us are needed," said Coons. "I am only one of a number of individuals that help make it happen. I've got the easy part. I give the support and secure the funding. Len and the Gathering Circle do all the work and planning."

"What this has done in the community is raise awareness and the profile of the jail."

"We have a very unique relationship here with the Gathering Circle, other local agencies and the community at large."

Bananish, a gentle giant of a man, speaks

of the need for healing for all peoples, but especially for his own through a cultural re-awakening. He has helped inmates and staff alike to develop respect for the sacred bundles that come into the jail. But he is quick to give thanks for the support that he receives.

"When I talk to Mike (Coons), he listens," said Bananish. "He believes in me and that I'll do what is needed for the inmates. I wanted to give him an eagle feather because he is someone I can trust. He has always been there for me in support and he has allowed me to develop my gifts."

Coons did receive his eagle feather in a ceremony late this past summer.

"When I received the feather it was a total surprise," said Coons. "I was speechless. I couldn't believe it. My heart was racing and I knew that this was big. This was really significant."

But appreciation runs both ways at the Thunder Bay District Jail. Correctional officer Kit Heintz has only worked at the jail for about two years. She participated in her first cultural awareness workshop and sweat in June 2002.

"I wanted Leonard to know that he is appreciated," said Heintz, "so I asked a friend to make him a pipe."

"I was deeply honored to receive such a special gift," said Bananish.

These days at the Thunder Bay District Jail, Elders are allowed to bring in sacred bundles. One-on-one counseling with Elders is available whenever it is requested by an offender, and the correctional officers are themselves involved in providing input on how to develop and improve the workshops.

(see Cultural page 22.)

Chaplain Leonard Bananish (left) presents an eagle feather to Thunder Bay District Jail Deputy Superintendent Michael Coons in thanks for his support of the cultural awareness training program.



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# Jules tries to make his case Letters show depth of division

(Continued from page 9.)

Jules said the fears that this legislation is part of a hidden government agenda to introduce taxation on reserve are "monsters and boogie men." He went after the Union of British Columbia Indian Chiefs (UBCIC), whose president Chief Stewart Phillip is part of the implementation committee, saying one of the UBCIC's founding principles was to "promote legislation helping Indian people."

He then took on Six Nations Chief Roberta Jamieson, saying that Six Nations had made several attempts in its history to impose taxation on outside entities.

Jules argued that this legislation would only help First Nations. He listed several past Canadian laws that oppressed Aboriginal people, including laws that banned potlaches.

"In 1918, the federal government banned us from raising our own revenues," he said. "What we're proposing today would have been outlawed in 1918."

"We want to make a difference. We're not prepared to just hope for a better future. We're prepared to work hard to do it," he added.

Cheam Chief June Quipp told Jules she had concerns. She said she was concerned that the legislation would leave the appointment of board memberships of the proposed financial institutions to be done by ministerial appointment.

*"My dad taught me you can't fix a flat tire by shouting at it. This is about the status quo. The status quo as we know it is poverty."*



—Manny Jules

"We've had some of our fearless leaders removed from boards when they spoke up," she said, adding that more docile or easily manipulated people usually took their places.

Jules said any policy that expressly excluded non-Native people would be unconstitutional. He added that the practice has been employed already with success.

"The rationale for having three non-Native people sit on the advisory panel is to prevent a charter argument centered around taxation without representation," he said. "This has paid off. At the end of their tenure, you wouldn't have stronger advocates for our jurisdiction."

Others argued that the government had ignored the Royal Commission on Aboriginal Peoples report that contained many recommendations that would accomplish the same goals as the proposed law. Obonsawin

wanted to know why First Nations needed to use the federal system rather than create their own.

On Day 2 of the conference, Chief Stewart Phillip started the day with a statement.

He agreed with Jules that the leaders need to take the high road in the way they conduct their discussions of contentious issues. He said both sides had resorted to using disparaging remarks about the other side and suggested it was time to change the way business is conducted at the AFN.

"We need to take a close and serious look at the assembly itself," he said.

He suggested that some variation of the parliamentary method of dealing with issues, with bills receiving three readings and room being provided at each reading for debate, might eliminate the bitterness that has arisen over this issue.

By Paul Barnsley  
Windspeaker Staff Writer  
VANCOUVER

British Columbia Vice-chief Satsan (Herb George) and National Chief Matthew Coon Come exchanged letters in October that reveal the strong feelings the debate over the proposed fiscal institutions act has created.

The B.C. vice-chief began the exchange with a strongly worded letter to Coon Come, dated Oct. 9. The national chief responded in writing the next day.

Satsan began by telling the national chief he had learned the national chief had called a meeting that would have involved the AFN executive, the chiefs committee on fiscal relations and the implementation committee on governance.

"The purpose of this meeting, I understand, was to respond to demands by the implementation committee to seek support from the national executive for holding yet another special assembly to deal with their last minute concerns on the fiscal legislation," Satsan wrote. "Fortunately, that meeting was wisely cancelled."

He argued the meeting was

"completely unnecessary" for several reasons. Satsan argued that the national chief was ignoring the protocol for calling executive meetings. He also wrote that calling the meeting would "expand [the implementation committee's] mandate beyond their existing authority."

"Giving them anything more because they demand it diminishes our responsibility as nationally elected leaders and this would be politically humiliating and unacceptable," he added.

Satsan also wrote that the idea of "even having a special assembly is a waste of time and resources." He added that many resolutions have been passed in support of fiscal institutions and "rejecting the hard work of many chiefs and people over many years at the eleventh hour and fifty-ninth minute is senseless."

"Finally, capitulating to the implementation committee's last minute demands, despite compelling reasons not to, will in my opinion erode public confidence in the AFN, affect our credibility with First Nations, the First Nations Summit, the Union of Ontario Indians, and the Atlantic chiefs will likely express their anger at the AFN in the media and politically," he added.

(see Paper trail page 17.)

# Paper trail demonstrates bitter divide

(Continued from page 16.)

He believes First Nations who do not support the fiscal institutions "can express their views through the legislative process or they can choose not to opt in."

Matthew Coon Come wrote back that he called the meeting, not in response to demands from the implementation committee but "because of a commitment I made at our Sept. 25 executive meeting in Vancouver and again when I addressed the National Conference on Fiscal Relations on Sept. 26. This was done to get a unified approach on this issue."

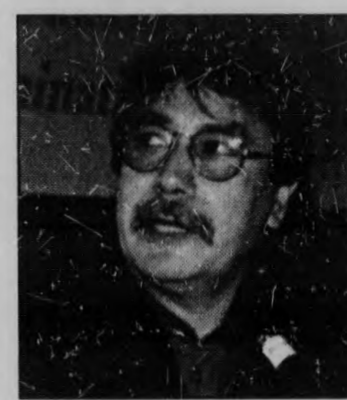
He said Six Nations Chief Roberta Jamieson "made a well reasoned presentation" to the executive on behalf of her community, not the implementation committee.

"She raised legitimate concerns about whether we as an executive and assembly are being consistent in asking for fiscal legislation but not governance legislation," Coon Come wrote. "She raised concerns about whether this would lead to First Nations taxing our own people."

Coon Come told Satsan that Indian Affairs Minister Robert Nault opened the door for the implementation committee to expand its influence to the fiscal legislation when he publicly stated that the fiscal institutions were part of his governance package.

"Even if the minister had not

*"...capitulating to the implementation committee's last minute demands, despite compelling reasons not to, will in my opinion erode public confidence in the AFN, affect our credibility with First Nations, the First Nations Summit, the Union of Ontario Indians, and the Atlantic chiefs will likely express their anger at the AFN in the media and politically."*



— Herb George

done this it could be argued that the powers contemplated in the fiscal legislation are core powers of governance and as such fall within the mandate. That however is not the issue," Coon Come wrote. "At the centre of the issue is the understanding arrived at during the Halifax [annual general assembly] last year to bring the fiscal legislation back to the chiefs. Chief Larry Sault and other leaders withdrew their opposition to the resolution with that understanding and it is on that basis that the resolution now stands. In reviewing the tapes it appears clear that such an understanding

was arrived at." Technicians told this publication the tapes the national chief is referring to were the tapes made by the Canadian Parliamentary Access Channel (CPAC) who covered the Halifax meeting.

During the National Conference on Fiscal Relations in Vancouver in late September, Manny Jules, director of the Indian Taxation Advisory Board and the chief proponent of the fiscal institutions act, stated that he had a firm resolution.

"There was a clear resolution in Halifax and a clear vote of 60 per cent in favor," Jules said.

Others, including the national chief, say Jules is ignoring the facts of what happened in Halifax. During that meeting, assembly co-chair Luc Laine applied Confederacy rules—which call for a simple 50 per cent plus one majority for a motion to be carried—to an annual general assembly (AGA). But the AGA rules require a 60 per cent majority for a motion to be carried. Laine was clearly in error and the resulting confusion was anything but clear. Counting in a considerable number of abstentions, the number in favor was 56 per cent, meaning the motion should not have passed.

Union of British Columbia Indian Chiefs President Stewart Phillip, a central player on the implementation committee, discussed this matter in Vancouver at the conference.

"The matter was decided eventually in a back room," he said. "The legal issue at that time was: Did the rules of the assembly prevail?"

Phillip suggested the chiefs in opposition to the fiscal institutions could have defeated it but not without a bitter and divisive fight.

"We talked among our own group and decided we could not jeopardize the assembly. We decided to step aside with the understanding that the issue would come back for our con-

sideration," he said. AFN sources say the chiefs committee on fiscal relations is now acting as though the motion was iron-clad and final. But another motion attached to the issue is also causing trouble for those who want to move ahead without any more discussion. Some sources say a promise to travel the country and consult with individual First Nations who had concerns about the proposed legislation wasn't kept to the satisfaction of all concerned. That, they say, may be seen as another strong reason to revisit the matter.

Laine was later appointed to the First Nations Statistical Institute Advisory Panel. Some observers have expressed some suspicion that a person who was a central part of a botched process that resulted in the resolution being passed in Halifax should become a member of an advisory board who receives an honorarium for attending meetings. Laine was out of the country at a family function and could not be reached for comment. But another member of the advisory panel, Stolo Nation Chief Joe Hall, strongly rejected that idea. "Luc was not a part of the [First Nations Statistical Institute] during the time of Halifax," he stated. "He was appointed by [Quebec Vice-chief Ghislain Picard] months later, closer to the Confederacy in November."

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## APTN news reorganizes with new executive producer

By Paul Barnsley  
Windspeaker Staff Writer

WINNIPEG

As of Oct. 28, the Aboriginal Peoples Television Network news team is on the air every day. The half-hour news show will air Monday to Friday at 6:30 p.m. Central Time (7:30 in Toronto, 4:30 in Vancouver). On Friday, Contact, the call-in show starring Rick Harp, will follow.

There will be a couple of changes viewers will notice: the show is now called APTN National News. Contact's formal name is APTN National News: Contact. Harp will join Nola Wuttunee as the news co-anchor. Wuttunee took over the anchor job last year after Carol Adams (now Carol Morin) left for CBC North.

Sources report that a major announcement regarding an appointment to the vacant Chief Operating Officer position, filled by APTN board chairman Clayton Gordon since the board elected not to renew its contract with former COO Ron Nadeau, was scheduled for just after *Windspeaker's* production deadline. It was expected that Jean Larose, the director of communications for the Assembly of First Nations for the last nine years, would be named to the COO position. Reliable sources confirmed that Larose made a presentation to the hiring committee and was informed by the

board that he had emerged as the top choice. Negotiations about details of his contract were finalized as we went to press.

The change that will have the most direct effect on news is the hiring of 14-year Vision-TV veteran Rita Deverell as executive producer of news and current affairs. She joined APTN in August. The two-time Gemini Award winner was a founding member of Vision-TV and was the network anchor, vice-president and senior producer.

Deverell spoke to this publication on Oct. 22, the day after she was inducted into the Canadian Association of Broadcasters Hall of Fame during a ceremony in Vancouver. She entered the hall with Pamela Wallin and eight other people who have "made a major contribution to Canadian broadcasting."

Moving from Toronto to Winnipeg, where APTN headquarters is located, was not a problem for the veteran journalist.

"In the original, original sense, I guess I'm from the Prairies in that I was born in Houston (Texas). So after I became a Canadian and ended up in Regina, I thought: 'Oh, I've come home,'" she said.

She worked in the Saskatchewan capital 25 years ago.

"It was in Regina that I first began to do journalistic work on Aboriginal stories," she said.

Now in her late 50s, Deverell had not expected her career to take such a dramatically differ-



Rita Deverell

ent turn when she left Vision-TV.

"I wasn't planning on putting up my feet and swinging in the sun, but I was not planning on coming to Winnipeg. I was not planning on launching a daily show in APTN and I wasn't actually planning on staying in the really, really fast paced news and current affairs game. I made the decision to retire from Vision-TV which was a hard decision," she said. "And then after I did that, and I was planning on going in a number of directions, none of which was head of news and current affairs at APTN, then APTN came along. So my retirement didn't last very long."

But she's excited about the op-

portunity.

"I have been interested in, concerned about Aboriginal issues for 25 years," she said.

When she started working for the CBC in Regina she noticed that Aboriginal people made up 30 per cent of the population but they certainly weren't the subject of 30 per cent of the stories in news and current affairs programming.

"I said to the news director that I would like to do something to change that. He said, 'Good luck to you.' With that modest amount of encouragement, I did do a couple of seasons of feature stories about Aboriginal issues and people," she said. "My sensitivity to these issues, which is not more sensitive than anyone in the world, is that I grew up in the southern United States and I'm black. Two things were very noticeable to me when I first came to Regina. One was that Native people were kind of on the margins of society the way that black people were when I was growing up. The second thing was that everyone would immediately tell me, because I was black, that they weren't racist. They would say that they weren't like those awful people in the United States. But they didn't notice that the same kind of racism was directed at Aboriginal people. It was such a given that they didn't even know it was happening."

She doesn't claim to be an ex-

pert on Aboriginal issues. She said she'll rely on her "terrifically talented" editorial staff to help with the fine points in that regard.

"But I do think there was an almost visceral understanding of what was going on. It took a while to get from the pit of my stomach to the top of my head," she said.

She said the news department isn't getting a major bump in its budget to help smooth the way to going on the air every day, but she doesn't see it as a problem.

"We are doing news and current affairs. We are not doing a straight news show. We will do news, what's happening today. But we don't intend to try to outrun CNN. For a couple of reasons. One: we don't stand a chance of doing that. You can't just double our budget to do that. Second: that wouldn't be making much of a contribution if we tried to do that. CNN is already very good at being CNN. The purpose of APTN National News is to deal with events of the day, the week, the month, from Aboriginal perspectives. I think we need to be more expert on why rather than when," she said. "We'll spend that money as smart as we can."

She hopes to increase the amount of international Indigenous news stories.

"We really have to give people information that they can't get anywhere else," she said.

## Women stand to gain most

(Continued from page 12.)

"And so why is this the case? Why is this also then the case in Canada? And it's for a really straightforward reason," said Eric Howe.

"The rate of return to education for women overall is higher than the average rate of return to education for men . . . Women earn about two-thirds of what men earn in Canada. Their income is about a third less than men's. But at higher levels of education, I assure you their income is about the same. And so why is the return to education for women higher? Well, they're getting the average increase, because the higher educated you are, on average, the more money you earn. But they're also catching up with men at the same time. The same thing applies to Aboriginal people.

"When an Aboriginal person gets more education, they're not only having an increase in their average earnings, because the higher your level of education, on average, the more money you make. They're also catching up with non-Aboriginal people. The results are really impressive, really, really impressive for Aboriginal females. Because they're getting a triple whammy. Because, with higher levels of education, they're experiencing this increase in the average earnings. They're also catching up with men. They're

also catching up with non-Aboriginal people. So Aboriginal females have a really high rate of return to education."

Howe said he conducted the study for two main reasons. One, to determine if the results in Saskatchewan would mirror the results from American studies, which it did, and two, to use the study and its results to get the message of the importance of education out to young Aboriginal people before they've made decisions about their education. Howe presented the study results in a way that would appeal to that target group.

"You need to set the results in a way that they will communicate early on in a person's education. Maybe Grade 8. Because if you break down results in such a way that they don't really communicate, and they aren't compelling to people until they're say in Grade 12, well, frankly by Grade 12, a whole lot of educational decisions have already been made. So I did the computation in terms of dollars of lifetime earnings because I thought that would make the most sense to young people making educational decisions . . . I wanted it to be more intuitively compelling to a young person. After all, the young person has to decide whether or not to stay in school," he said.

In addition to breaking the results down into dollar figures,

Howe uses a more concrete example of what not getting an education can cost in the report.

"If an Aboriginal male drops out before getting his high school diploma, that reduces his lifetime earning by half a million dollars," Howe explained, "I called out to a Ford dealership in town, and was told the price of a fully-loaded, F-150 Supercab, 4X4 with a much bigger engine than I'll ever have in any vehicle I drive in my entire life, is \$38,600. So for an Aboriginal male to drop out of school, it's like him owning 13 of these brand new trucks, and just pushing them off a cliff."

For an Aboriginal woman to drop out of high school, the reduction in lifetime earnings is equal to the value of 30 of these trucks.

"There's a lot of money on the line here . . . especially a lot of money for Aboriginal women. If an Aboriginal woman drops out of school before getting her high school diploma, her average lifetime earnings will only be about a little less than \$90,000. And thinking about what that means, I mean, \$90,000 with which to live your whole life is frankly just plain not very much money. So the incentive for an Aboriginal woman to continue with education is extraordinary. The incentive for an Aboriginal male is large, but for an Aboriginal female, it's extraordinary."

## Bareback rider takes the world

(Continued from page 13.)

"This was with the big boys," Kevin Langevin said, adding that the community of Rich Lake, 250 kilometres north of Edmonton, was a speck on the map compared to the communities of the 23 other bareback riders he faced.

"I'd be there, talking about how well I had rode at the Smoky Lake rodeo and these guys are talking about their ride in Fort Worth, Texas. There wasn't really any comparison.

"I got a ride with one guy in his truck and he had buckles everywhere, all over his console, on the floor. When we'd turn a corner, you'd hear them all crashing together."

But the young rider proved that it didn't matter where he hung his hat, or how many belt buckles he'd won—it's what's inside that counts.

"I knew that I could ride. I'd just give myself a good talking to and take it one horse at a time," he said. "They all jump and kick, I just had to go out there and do my job."

And his job that weekend was to stay top-side of four high-stepping broncs going by the names Copenhagen Grav-

ity, Shady Girls School, Casey, and Yahtzee.

Through each of his four go-rounds the young rider stayed in the driver's seat, recording scores in the mid to high 70s.

The scores, and the 4-0 record was enough to put him in top spot. He received a championship saddle, worth about \$3,000, a jacket, and of course, a big, expensive belt buckle.

"I gotta' admit, that 'World Champion' on it looks pretty good," he said, admiring the buckle, which is dotted with half a dozen rubies. "It's pretty nice."

Langevin plans on a return trip to the world stage next year.

"I'll have to qualify again, and I'm going back to defend my title."

Qualifying for this year's championships took place in the summer at Hobbema, Alta.

Langevin wasn't the only northern Alberta Métis rider to make it to the championships. Ryan McDonald, a teenager from the Buffalo Lake Métis Settlement in Alberta finish fifth out of 24 riders in the bull riding event.

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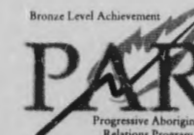
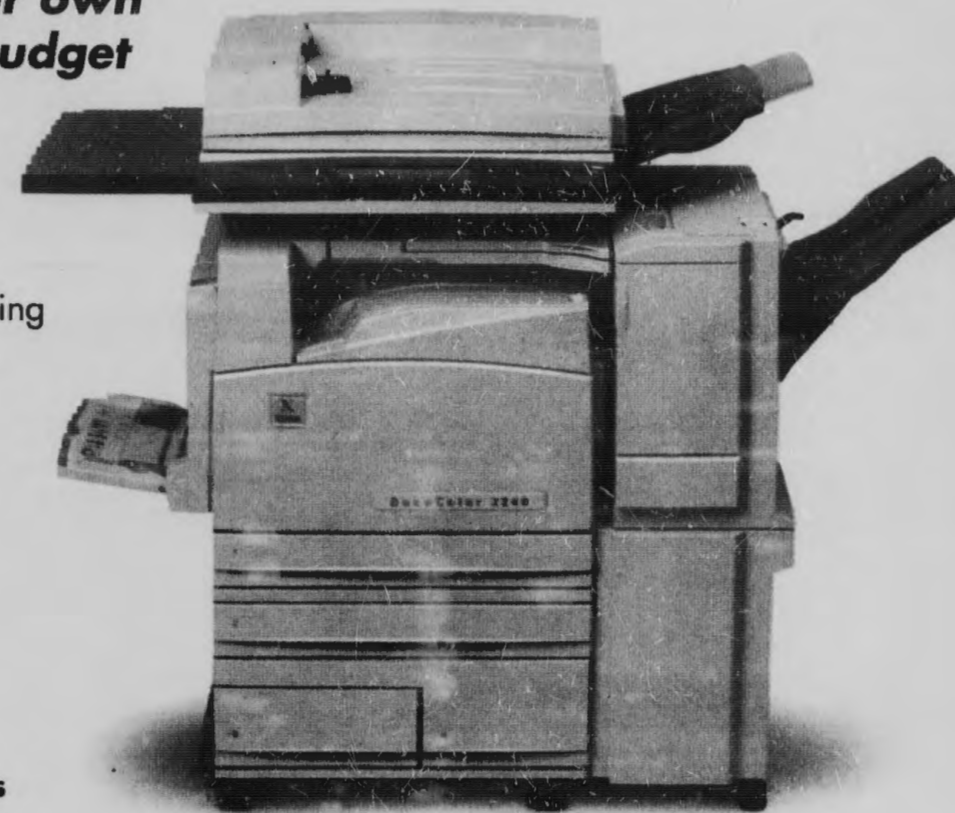
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# Canadian Aboriginal Festival continues to grow

By Cheryl Petten  
Windspeaker Staff Writer

TORONTO

Toronto's SkyDome will be the place to be at the end of November, during the annual Canadian Aboriginal Festival.

The festival will run from Nov. 28 to Dec. 1, featuring all the events and activities regular festival goers are familiar with, along with a couple of new events.

One of the new additions is a fundraising dinner and concert on Nov. 29. The concert will feature performances by some of the award winners from the Canadian Aboriginal Music Awards, which will be handed out the evening before.

Unlike last year, when the music awards were held at the Casino Rama entertainment centre, all of this year's festival will be held under one roof. As festival co-ordinator Ron Robert explained, the decision to move the awards back to SkyDome was a question of logistics because, while the Casino was technically a better location for the awards show, in the end, it's simpler to have all parts of the festival at the same location.

Sadie Buck, who produced and directed last year's awards show, is back at the helm, but that doesn't mean this year's show will look like last year's production, Robert said.

"The format is changing. She's looking at more storytelling, story weaving throughout the whole show. I think it's going to be quite unique, actually."

Festival goers will also get a chance to be entertained at a music tent set up on the festival site, as well as at another new feature, a performers tent where contemporary dancers, theatrical and spoken word performers, musicians and other entertainers will demonstrate their crafts.

Another new addition is an adult education component, which will complement the festival's education day activities aimed at elementary school children.

"Basically, we do education day with the children on the Friday, and it's all elementary school. So we decided we would offer it in the afternoon for post-secondary and secondary schools, as well as adult groups," Robert said. "And what we do is a teaching circle with them, and teach them about various aspects of Aboriginal things."

The adult education component was added in response to requests from high school teachers and seniors groups who liked the education day program offered to the younger students and wanted a similar program they could take part in.

Both education day components will run on Nov. 29.

Another festival feature re-

turning this year is an economic development conference. The focus of this year's two-day conference, being held Nov. 28 and 29, will be on building Aboriginal cultural industries.

The Canadian Aboriginal Festival has continued to grow over the years, with more and more content being added, Robert explained.

"It's now the largest, multi-disciplined Aboriginal arts event in North America. And there are so many things in it now. And it's the community, basically, saying this is what they want... so it's community-driven, basically."

As always, the powwow will play a major part in this year's festival, with almost 1,000 dancers and drum groups from across North America expected to take part. There will be three grand entries at this year's powwow, in honor of Canadian peacekeepers, and what we do is a teaching circle with them, and teach them about various aspects of Aboriginal things."

Other returning events include a film festival, fine arts exhibit, demonstrations by traditional artists, fashion shows by some of Canada's top Aboriginal designers, and a lacrosse skills competition for amateur players.

A market place will also be set up again this year, giving festival goers a chance to buy Aboriginal art, crafts and traditional foods. The marketplace will



FILE PHOTO

The Canadian Aboriginal Music Awards show will be held at the SkyDome in Toronto on Nov. 28.

also feature information displays about Aboriginal communities and issues.

A traditional teachings component will be part of the festival, giving people a chance to meet and listen to First Nations Elders and healers.

For more information about the Canadian Aboriginal Festival, or to pre-register for the education day activities, call the festival office at 519-751-0040. More information can also be found on the festival Web site at [www.canab.com](http://www.canab.com).

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# Who does what on an artist's management team?

By Ann Brascoupe  
Windspeaker Columnist



**MUSIC BIZ**  
**101**

Recognizing and evaluating the need for management expertise is a major step in the development of an artist's career. An artist must not only have a unique talent, but a total belief in him or her self and an overwhelming desire to succeed.

"What are my goals? How much do I want to invest in a music career? And what sacrifices will I make to get there?" are just some important self-evaluating questions.

A professional artist needs professional advice. If you find that bookings are taking much of your time and energy, a booking agent may be hired to secure regular employment through live performances. A booking agent is your salesperson and so he or she should represent you and your band by getting the kinds of engagements agreed upon with the best deal possible.

The booking agent is authorized to act on behalf of the artist. The more bargaining power an artist has, the sweeter the deal—bigger venues, better accommodations and generous performance fees and riders are some of deal points that are negotiated between presenter and agent.

The performance engagement contract is an agreement to perform on a specific date for a negotiated fee. Even though the booker signs the contract, it is ultimately the artist who is responsible for fulfilling the terms of it. Booking agents are paid on commission from 10 to 15 per cent and up to 20 per cent for 'one nighters' of a performer's gross income. A booking agent is usually exclusionary to the artist.

As an artist develops, a personal manager may be engaged to oversee and guide an artist's career through business and artistic development. In order to maximize career potential, he or she is responsible for hiring the other professional team mem-

bers, such as the booking agent, business manager, publicist, vocal coach, lawyer, accountant, or tour manager, just to name a few.

A personal management agreement lays out the responsibilities of both the artist and the personal manager with a specified term and an option clause that either party can pick up when the contract ends. Recording advances, producer fees and royalties, or tour support monies that a record company provides are not deducted as part of a personal manager's commission. The term of an agreement is generally three to five years. The personal manager is paid a percentage of an artist's gross income, usually from 15 per cent to 20 per cent of all gross earnings before expense deductions. The percentage comes off the top before you divide your share with your band mates.

This calculation is quite revealing. Assume you have four other band members and your band gets \$5,000 in performance fees. With a 15 per cent commission of \$750 to the personal manager, each band member with five equal shares would get \$850 in gross earnings.

A personal manager holds ultimate decision-making power in the artist-manager relationship that must be based on mutual trust, honesty, and achievable goals. After all, it is a business marriage.

A business manager is responsible for all the financial affairs of an artist. He acts as a financial advisor by handling all revenues and issuing payments. His role is to optimize the artist's earning power with personal investments

and tax planning. A business manager answers to the artist and is generally paid a percentage of earnings, usually five per cent, or is kept on retainer. The retainer can be a flat hourly, daily, monthly or yearly fee.

Lawyers who specialize in entertainment law are responsible for overseeing the legal affairs, such as recording, publishing, merchandising and sponsorship contracts, by structuring the deals and providing legal advice. An artist should always hire his own lawyer when negotiating their personal manager agreement to ensure his interests are well-represented and to avoid conflict of interest. Lawyers are paid an hourly rate, value billed or are on a retainer against the value billing. Depending on the lawyer's contribution, he or she gets a fee relative to the size of the deal. In any event, the lawyer's fee should be discussed in advance.

Contrary to popular misconception, your professional team is hired by the artist even though they may discover and seek you out.

This column is for reference and education only and is not intended to be a substitute for legal advice. The author assumes no responsibility or liability arising from any outdated information, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above. Ann Brascoupe owns What's Up Promotions, a company specializing in promoting, booking, and managing Aboriginal artists across Canada. She can be reached at [abrascoupe@hotmail.com](mailto:abrascoupe@hotmail.com)

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# Rez Sisters causes flap

(Continued from page 5.)

He called what could be called the leading Native representative in the university to bounce the idea off of him. While this man of Aboriginal descent had some personal concerns about the play—he felt it glorified bingo, which he considered to be just another form of on-reserve gambling—he told the professor to go ahead. He gave the professor his blessing.

Next on the list was the man himself, Tomson Highway, author of the play. Via e-mail, Tomson gave more than his blessing, he congratulated the professor for daring to go against common practice.

Several months before, Highway had written an article for a journal railing against artistic directors reluctant to produce *The Rez Sisters* and *Dry Lips Oughta Move To Kapuskasing* because they were afraid they might not be able to find enough Native actors to fill all the roles. Highway believes non-traditional casting should work both ways and White people should have the option of playing Native people. The professor was encouraged.

The only concern Highway expressed was when he was informed that the professor had consulted a Native person at the university, that had no substantial background in theatre, about the political viability of

such a production. Angrily, Highway responded with something to the effect of if you were going to produce *Fiddler On The Roof*, would you consult your local Jew? A good and logical point the professor found hard to defend.

So, armed with a thumb's up from the author, he approached his students and told them the wonderful news. He expected some positive response from his calculated and daring programming decision.

Many of the students were dismayed. Reluctant. Some were downright uncomfortable with the idea. And in the end, several persuasive individuals refused to audition for the play.

After several weeks of discussion, the production was shut down a year before it was scheduled to go up because the students did not feel comfortable performing in an all-Caucasian production of *The Rez Sisters*. Instead, they asked the professor if they could do *Les Belles Soeurs* instead.

Now this is the irony of the situation: Most Native actors I know, and after 15 years in Native theatre and film I know a lot, live for the opportunity to play non-Natives. I've lost track of the amount of times a Native friend has excitedly told me "I've got a part in a play/movie, and guess what? I'm not playing an Indian!"

They want to be hired for their talent, not their ethnicity. I guess that's a one-way street.

Perhaps the most tragic of all, these poor students should have realized that in these politically correct times, this was probably the only time in their amateur and professional careers that they would get the opportunity to portray a First Nations person on stage. A university production for educational and training reasons was conceivably their only shot at playing the 'skin' game. And they turned it down. They were uncomfortable with culturally-appropriating those Aboriginal characters.

This puzzled the professor. "You don't want to appropriate Native women, yet you are comfortable appropriating working class French Canadian women?" the Professor asked, searching for understanding. "Yes, but there are no French Canadians in [this western city], and there are lots of Native people here," was the answer.

In the end, neither *The Rez Sisters* nor *Les Belles Soeurs* was produced. The final result was the programming of *The Secret Rapture* by David Hare, which has four female roles, and two male.

I have not read this particular play but I have been assured by a reliable source that there are no Native characters in the play. So there should be no problem.

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# Cultural awareness workshops

(Continued from page 15.)

But the road to cultural awareness has not always been smooth.

"It's not always an easy task," said Leonard Bananish. "Sometimes we faced some negativity. People are afraid of what they don't understand, but Mike stood by me."

"Sure some issues have arisen," said Micheal Coons. "For instance, how can you allow smudging in a no-smoking institution? I work through Len to seek the advice of the Elders on what we can do and how to do it. It has forced us to work jointly and I can't think of an issue that we haven't been able to resolve to everyone's satisfaction."

"I know it has helped over the years. Staff now understand more. If they are doing searches, they know what to touch and not to touch. They understand the concept of sacred items. Because of these workshops Len has developed a closer relationship with the Thunder Bay Police Department and has helped them a lot."

"Now in my job, I can talk with Native inmates intelligently," said Steve McKinnon. "I know what they are talking about. They are surprised when they find out I am a fire keeper. It has opened a lot of doors with inmates that before were closed... they talk to me now but they wouldn't before."

"I'm more patient than before," said Glenda Paull. "I try to understand what makes people do what they do. Before I just judged them. Male inmates know I work with Len."

"They open up to me whereas they wouldn't before." "The flip side is that offenders benefit because staff understand their needs better," said Coons.

"I never wanted to convert them but I wanted them to understand where the clients were coming from," said Bananish. "When we started, I wanted the correctional officers to be confident enough in the teachings to be able to share them with their peers...and I see that today."

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 CONTACT: Patricia McCausland, ALBERTA CHILDREN SERVICES, Edmonton, Alberta. TELEPHONE NUMBER: (780) 415-5864.

**PERSONAL NOTICES**

**NOTICE OF PERMANENT GUARDIANSHIP TO: KEITH KAZONAY SR.**

Take notice that on the 8th day of November 2002 at 9:30 a.m. a hearing will take place in Courtroom Number 441 Edmonton Family Court. A Director under the Child Welfare Act, will make an application for Permanent Guardianship Order of your children, born on August 13, 1993 and September 18, 1991. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days for the date the Order is made.  
 CONTACT: Andy Kuiper, ALBERTA CHILDREN SERVICES, Edmonton, Alberta. TELEPHONE NUMBER: (780) 415-5863.

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## Louis Riel Gala promises a fun evening for all

By Yvonne Irene Gladue  
Windspeaker Staff Writer

EDMONTON

Tickets are going fast for the Louis Riel Gala, which will be held at the Sands Hotel in Edmonton on Nov. 14. The evening will feature the second annual Joey Gladue and Delia Gray Scholarship awards, a performance by the Creland Dancers from Duck Lake, Sask., guest speakers, a Métis fashion show,

a live and silent auction, all held together by master of ceremonies Don Burnstick.

John Coonie, auction chairman of the Louis Riel Gala said that they will be auctioning off priceless items, as well as dinner packages, hotel packages, resort and romantic getaway packages, and sports items.

"It is going to be a fun event. There is something there to suit everyone's taste and budget," he said.

The Edmonton Métis Cultural

Dance Society is hosting the gala. The evening kicks off a three-day extravaganza, which will feature a talent show on Nov. 15 and dance, juggling and fiddle competitions the following day.

The society celebrated its 15th anniversary on Aug. 30. They used to hold their dance classes in various locations throughout the city before acquiring a dance studio in 1999.

Lyle Donald, director of the Edmonton Métis Cultural Dance Society said fundraisers

help the group to afford what they need.

"With the Louis Riel Gala event coming up we can afford to buy the dancing shoes, the costumes and that kind of stuff."

Donald and his mother both teach at the studio.

"Many stories about the dance have been taught to me by the Elders in our community. For example, what the duck dance means and what the reel of eight is, and we teach that to the younger kids. We explain how

the dances are supposed to be done properly and it is good to get the young people out of their shyness and to build their self-esteem and to be proud of what they are and who they are," he said.

"I have my children, grandchildren, my nieces and my nephews and their kids who are starting to dance also. It is something that we are proud of. We made it. We've kept the group together and we want to keep the dance alive," he said.

## Columbian sisters need Canada's help—says writer

(Continued from page 4.)

Each group has interests in controlling the Indigenous Putu Mayo territories. To make matters worse, there's the most popular problem that comes to mind when one thinks about Colombia: the illicit coca and poppy crops that eventually produce cocaine and opium to North America's flourishing drug trade and dependency.

My Indigenous sisters tell me that the coca plant is actually a sacred medicine they have harvested since time immemorial. Traditionally, coca was never chemically altered for abuse in the form of cocaine. The women also recount the story of how they have been forced to grow the coca plant, not as a sacred medicine, but as a cash crop to be exported for the drug trade.

According to the women of Putu Mayo, this is because their traditional lands have been expropriated (stolen) and contaminated to such an extent that they can no longer live self-sufficiently as they once did and now depend on the money they make from growing and selling the crops.

The FARC formed in the 1960s as a response to the unequal wealth distribution and resulting poverty in the country. Unfortunately, like many insurgency movements that formed in Latin America during that era, the FARC is mestizo-led and fails to acknowledge the autonomies, culture, and diversity among the Indigenous and Afro-Colombian population. This led to the rejection of the FARC by many Indigenous groups.

The result is that Indigenous nations are not represented by the FARC or the Colombian government, and in a climate of violent insurgency and state repression, Indigenous communities are caught in the middle. While the government accuses Indigenous communities of growing the illicit coca plants to fund the FARC, the FARC accuses Indigenous communities of siding with the government and its paramilitaries because they refuse to use the FARC as a means for change.

International states (such as the U.S.) and multi-national corporations take advantage and agitate the situation by formulating and funding 'anti-drug' schemes such as Plan Colombia, which is a front to get access to what they really want: Colombia's energy

resources. Sadly, as is the case with the Lubicon Cree in Alberta, the traditional land base known as the Putu Maya is the heartland of Colombia's rich resource base.

A delegation of Putu Mayo women tell me the final result of all the violence, poverty, and capitalist-driven foreign interests is that their communities are being fumigated by air with deadly pesticides. This fumigation program is part of Plan Colombia. When one reads between the lines and talks to the people directly affected by it, it is really a horrific plan to kill the land (and therefore the people) of the Putu Mayo region.

To the international community the justification of the fumigations appear valid. They will put an end to the illicit drug trade, and quash the insurgency

and end violence in Colombia. However, this justification can be no further from the truth. Once the Indigenous people and their lands are dead, there will be no one to stop the corporations (many of which are Canadian) from reaping the final resources from the land.

The Putu Mayo women know exactly how they are going to face this problem. They refuse to abandon their land at any cost. Indigenous people the world over know that abandoning access to a land base also means extinction. As I heard the women speak, I felt like I was listening to their final plea for help. Perhaps in a year or two, Plan Colombia's fumigation program will be fully implemented and they will no longer be here to make this plea.

## Putting out heartburn: Be careful what you eat

By Dr. Gilles Pinette  
Windspeaker Health Columnist

Most people have experienced heartburn at some time in their life. Up to 10 per cent of people get heartburn daily. Twenty-five per cent of women have heartburn during their pregnancy.

Heartburn commonly causes a burning sensation in the middle of the abdomen or low chest, just below the breastbone. The burning may be felt from the belly to the throat for some people. It often begins within an hour of eating and can occur if you recline after eating or with certain body positions.

Why me?

Heartburn is also called "reflux" by doctors, because the burning feeling comes from some of the stomach acid flowing backwards or "refluxing" into your food pipe (esophagus). The stomach produces a strong acid that helps to



### The Medicine Bundle

break down and digest our foods. Normally, this acid is kept in the stomach by a circular band of muscle at the top of the stomach that stays closed unless food is swallowed. This muscle is called a sphincter. If this muscle relaxes for some reason, acid from the stomach can flow backwards into the esophagus causing symptoms of heartburn and it can damage the lining.

Causes?

Many diet and lifestyle choices affect heartburn. Foods that can cause or worsen heartburn include chocolate, caf-

feine-containing beverages (e.g., coffee, tea, hot chocolate, cola), fried foods or rich fatty foods, alcohol, and peppermint. If the lining of the esophagus is irritated or damaged, spicy, tangy and citrus-type foods can worsen the symptoms.

Smoking, obesity, and pregnancy all may cause heartburn to worsen.

When to see the doctor

Some chest and abdomen pains might feel like heartburn, but are actually caused by the heart. Suspect heart disease if the heartburn comes on with exercise or activity only or if the

pain awakens you at night.

Treatment tips

Start by avoiding the foods (mentioned above) that make heartburn worse. Although milk initially relieves heartburn, it also stimulates the stomach to make more acid. This can eventually make the heartburn pain worse.

Eat smaller meals throughout the day. Large meals cause the stomach to be full and push the acid closer to the top, and closer to causing heartburn. Avoid late-night snacking.

Try to avoid wearing clothing that is tight around your belly. Lose weight if you are overweight. Regular physical activity after meals (e.g., a walk) helps digest your food. Bending or straining about the waist can worsen symptoms. Don't lay down right after meals.

Put four-inch blocks under the head of the bed so that you create a mild slope from the

head to the toes when you are laying down. The idea is that gravity will work to keep the acid lower in the stomach. Stop smoking. Reduce stress.

Antacids can be used to relieve heartburn. Your doctor may prescribe other medications that either protect the gut lining, help the stomach empty quicker, or help reduce the amount of acid in the stomach. Your doctor may also order tests to confirm your diagnosis.

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

Dr. Pinette is a Métis family physician in Manitoba and host of APTN's Medicine Chest. Contact Dr. Pinette at pinette@shaw.ca.

## Women urged to flee abusive environments

By Heather Andrews Miller  
Windspeaker Contributor

PEACE RIVER, Alta.

*"You are more likely to have severe violence when the abuser is drunk because he can't put on the brakes, so to speak. He's lost any sense of the consequences of what he's doing."*

—Brenda Brochu

Thirty women's shelters in Alberta offer a safe place for abused women and other women in need.

"Our primary concern is for the victim, and the children if any are present," said Brenda Brochu. As executive director of the Peace River Regional Women's Shelter, she and the shelter's staff have helped many women through the years with support, advocacy and information on family violence.

"Abuse happens when a power dynamic exists in a relationship, when one partner, usually the male, is using force or the threat of force to control the partner," she said. "The physical power differential between the male and female also means that the woman suffers the most."

Three factors have been identified in the backgrounds of many men who abuse their loved ones.

"These are shaming, violence in the parental home, and intermittent attachment to their

mother, when she is available at times to the youngsters but not at other times," she explained.

"Residential school systems exerted all three factors on Aboriginal children—racial shaming, physical punishment, and the separation of families—so it was all there." In this environment, a little boy has learned that he must never admit that he has done anything wrong because someone will shame him. He's learned not to take responsibility for his own actions, and that he must blame someone else when things go wrong.

He has a huge reservoir of anger which simmers below the surface that has resulted from never being good enough.

"He latches on to his woman as someone who is going to give him his identity and some sig-

nificance in his life. He puts expectations on her that no one can humanly meet and he won't let go," she said.

Family violence is often present when substance abuse is present. Although not everyone gets violent when they drink, the insecurity and the anger is more easily released with lowered inhibitions.

"You are more likely to have severe violence when the abuser is drunk because he can't put on the brakes, so to speak. He's lost any sense of the consequences of what he's doing," she explained.

For the abuser, sobering up is the first step in recovery. But just getting dried out is not enough.

"The user needs to address the double problem of substance abuse and physical

abuse. He can't work effectively on his violence if he's not sober," she said.

"We don't recommend any couple-counselling when there is violence in a relationship. The man must seek help for his problems and remain in treatment for many months before we would consider trying to bring them back together," said Brochu. "As a matter of fact, it is very productive for the woman to stay out of the relationship for an extended period of time."

Brochu said women stay in abusive relationships because abusers are typically very charming.

"They put their wives or girlfriends on a pedestal and it's very flattering, showering them with gifts and other wonderful behaviors," she said. When the abuse starts, the woman convinces herself that this is not the usual behaviour of the man she fell in love with and she excuses him. "Instead she tries to change her own behavior, she tries to get him to go back to the way he was before. She buys into the illusion that she can change him," said Brochu. She believes it's her responsibility to make

the relationship work.

The women also often believe that the children are better off with both parents, or they may simply be afraid of taking any action. As well, there may be financial concerns, as they aren't aware that safe and affordable housing is available for them and their children.

Brochu warns women who are just beginning to date a man to watch for possessiveness and emotional extremes that often go with the whirlwind beginnings of a potentially dangerous relationship. Verbal abuse and blaming the woman when things go wrong are also often observed, as is insensitivity to the well-being of others, including animals, plants, and the environment.

Women who are in a crisis situation are urged, for the sake of themselves and their children, to seek help.

"There are women's shelters throughout Alberta. Most are listed in the emergency pages of local phone directories and many have toll-free numbers," she said. "As adults we are all responsible for our own behavior. There is never an excuse for violence."

### NATIONAL ABORIGINAL Coaching AWARDS

Do you know a certified Aboriginal Coach who is making a difference in your community?

Every year, the most deserving male and female certified Aboriginal coaches from each province/territory are selected for the National Aboriginal Coaching Awards. Regional recipients automatically advance as nominees for the prestigious National Award that is presented to the most outstanding male and female Aboriginal coach in Canada.

#### Who is eligible for nomination?

Nominations are invited from all levels of sport. To be eligible, a coach must meet the following criteria:

- Must be of Aboriginal descent
- Must be Certified through the 3M National Coaching Certification Program (3M NCCP)
- Must be a non-paid coach
- Nominations must be for individuals actively coaching in the 2002 calendar year
- A completed nomination form must be submitted to the appropriate Provincial/Territorial Aboriginal Sport Body on or before the deadline of January 17, 2003.

## 2002

The Aboriginal Sport Circle, Canada's national voice for Aboriginal sport, annually recognizes the achievements of gifted Aboriginal athletes and coaches.



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Every year, the top male and female Aboriginal athletes from each province/territory are selected for the Tom Longboat Awards. Regional recipients automatically advance as nominees for the prestigious National Award that is presented to the most outstanding male and female Aboriginal athlete in Canada.

#### Who is eligible for nomination?

Nominations are invited from all levels of sport. To be eligible, a coach must meet the following criteria:

- Must be of Aboriginal descent
- Must have amateur status in the sport for which they are nominated
- Must be for athletic achievements within the 2002 calendar year
- Must submit a completed nomination form to the appropriate Provincial/Territorial Aboriginal Sport Body on or before the deadline of January 17, 2003.

Nominations must be postmarked on or before January 17, 2003.

Winners will be honoured at the Canadian Sport Awards, March 2003.

For more information on the 2002 National Aboriginal Coaching Awards and the Tom Longboat Awards, contact your Provincial/Territorial Aboriginal Sport Body or the Aboriginal Sport Circle at 1-866-938-1176 ext. 21.

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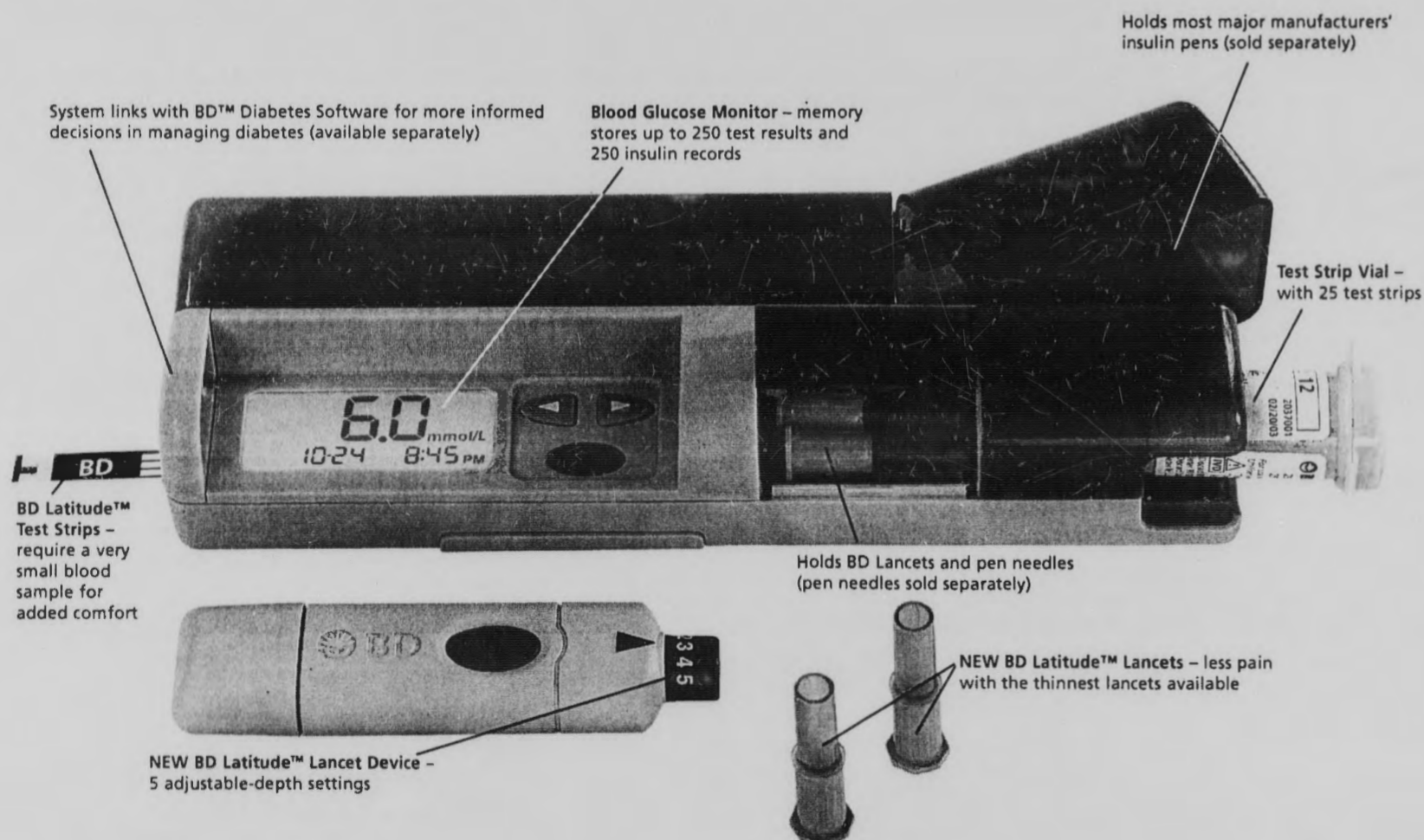
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## Diabetes initiative addresses problem

By Ross Kimble  
Windspeaker Contributor

OTTAWA

Being diagnosed with a chronic disease is never an easy thing, but it is something that more and more of Canada's Aboriginal populace are facing. Diabetes, a disease that interferes with the body's ability to use the sugars in food, is widespread among both the First Nations and Métis populations, and its prevalence is only increasing as people are tested and identified.

To spread awareness of the problem, and to help those with diabetes understand and live with it, dozens of federally-funded, community-based programs have been established.

"Diabetes rates in the Aboriginal population are three to five times the rates in the general population," said Maureen Thompson, program manager of the federal government's Aboriginal Diabetes Initiative. "There is earlier onset of the disease as well, which means an earlier onset of complications."

Many of these complications can be minimized or avoided with early detection and treatment, which is why the majority of programs are currently focused on spreading awareness. Many factors are known to affect diabetes susceptibility—obesity, poor eating habits, smoking, alcohol consumption and lack of exercise all increase the odds of developing the disease. By informing the Aboriginal community of such factors, health care professionals hope to finally stop the rise in First Nations and Métis diabetes rates, or at least slow their growth.

"A lot of Aboriginal people don't realize they're in a higher risk category. Letting people know that they are at risk, that's one of our big things," said Melissa Jones, the provincial diabetes co-ordinator for the Métis Nation of Ontario.

It was only in the past decade that health statistics identified the problem. The reasons for the trend are not fully understood, but there is speculation that Aboriginal bodies are genetically conditioned to function on less food. With the introduction of the European lifestyle, their bodies are now having difficulty adapting to an abundance of food that can be had without long, exhausting hunts.

Although the Aboriginal community is being hit hardest by this manageable, but potentially debilitating disease, the abundance of food and more sedentary lifestyles are causing diabetes rates to rise across North America.

From 1998/99 to 2000/01, rates reported by Health Canada increased from three to 4.1 per cent. In 1999, the government announced its Canadian diabetes strategy, and a program funding commitment of \$115 million over five years. Fifty-eight million dollars of that sum is going to the Aboriginal Diabetes Initiative.

"What we tried to do was put together programs that were specific and culturally appropriate to the different groups [on- and off-reserve First Nations, Métis and Inuit], something that met their specific needs, rather than a one size fits all made in Ottawa solution," said Thompson. "Programs were developed, and are being administered by people at the community level, so capacity is being established at that level for ongoing programming."

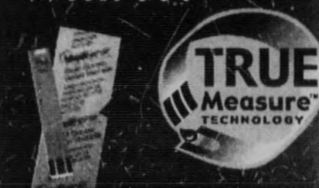
It was this federal support that created Jones' position with the Métis Nation of Ontario, and only a year into the job, she is working hard to educate communities and train local health care providers on diabetes.

"I try to stress awareness and prevention to people," Jones said. "It's always scary to find out you have diabetes, but maybe now that people and physicians are more aware of the problem, more people will seek help."

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# Walkers draw attention to solvent abuse problem

By Cheryl Petten  
Windspeaker Staff Writer

WABASEEMOONG FIRST NATION, Ont.



The Wabaseemoong walkers took their case straight to Ottawa, lobbying government to do something about the solvent abuse problems in their community, pictured here with Assembly of First Nations National Chief Matthew Coon Come.

Thanks to a small group of youth determined to do something about the situation of solvent abuse in their community, help from the federal government is on the way.

A group of 20 people from Wabaseemoong made up of youth and Elders walked from their home community located near Kenora, Ont. all the way to Ottawa to bring a message to Indian and Northern Affairs (INAC) Minister Robert Nault that the solvent abuse problem on-reserve needs to be addressed, and soon.

"There is rampant solvent abuse in our community, and alcohol abuse. So we decided to do something. Instead of just talking about it, we wanted to do something about it. And that's the reason why. And this walk here that the youth made has opened the doors for action," said Wabaseemoong Chief Ron McDonald.

The solvent abuse is taking the greatest toll on the youth of the community. In the past two years, 15 local youth have committed suicide, the latest death occurring this past August.

The walkers marched 2,000 kilometres in 25 days, raising awareness and gathering support from the communities they passed along the way.

"It was so wonderful. Everything just fell into place," said McDonald. People came out to meet with the walkers, just to talk to them and support their efforts, or to donate money or give them something to eat or drink.

Things continued to fall into place when the walkers reached their destination on Oct. 2.

"It was very positive. We had a good reception. Once we got to the eternal flame, we were immediately invited and escorted to Bob Nault's office," McDonald said.

"We even had a chance to talk to Matthew Coon Come, the grand chief, that same day. He

came in and supported us, and told us that we need to get something done. And he was actually surprised [that we had] an opportunity with the minister of Indian Affairs. He said that most of the groups weren't allowed to visit the minister. He was really quite happy that we had that opportunity. Usually, apparently, walkers or protestors don't have that kind of reception that we had."

The First Nation's earlier attempts at getting INAC's help with its problems weren't so successful, McDonald said, with letters written to the min-

ister not prompting much in the way of action from the department.

The face-to-face meeting with the minister, however, was much more constructive.

"He responded to all our requests in a positive way. And it sounds like he's going to follow through on our requests, and support us and to see how we can get a series of meetings going right away. We've been contacted through e-mail and through letters... meetings are already being set up this month."

(Wabaseemoong page 34.)

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### ADMISSION REQUIREMENTS

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- Person who has completed a recognized treatment program
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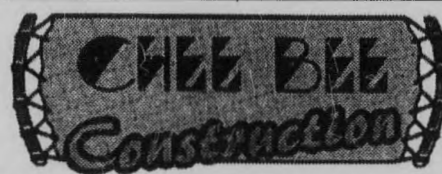
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# Finding the balance that works

By Cheryl Petten  
Windspeaker Staff Writer

The Crees of northern Quebec have always had close ties to the land. It is where they lived, hunted, fished and trapped to provide food for their families. Even today, many Quebec Crees maintain links to the land, although those links are often more tenuous because of mining, forestry and hydro operations within their traditional territories.

You don't have to look far to see the effect these developments have had on the nine Cree communities of northern Quebec, from mines cutting through traditional territory, to previously forested areas where clear-cutting has left the land bare. Over the years, many of the communities have faced relocation, some more than once. The latest round of relocation took place in order to make way for hydro projects under the James Bay and Northern Quebec Agreement (JBNQA) of 1975. But despite these challenges, the Cree people have worked to turn things to their advantage.

The most northerly Cree community in Quebec, Whapmagoostui, sits on the eastern shore of Hudson Bay. A little further south, the communities of Chisasibi, Wemindji, Eastmain and Waskaganish dot the shore of James Bay. Further inland are the communities of Nemaska, Mistissini, Oujé-Bougoumou, and Waswanipi.

The nine communities are members of the Grand Council of the Crees, which earlier this year negotiated a new economic development agreement with the province dealing with hydro development in Cree territory.

### The new agreement

"The Peace of the Braves", a nation-to-nation agreement that addressed many of the shortcomings of the JBNQA, was signed this past February, with a focus on increasing the capacity of the Cree nations to manage their own economic development.

The new 50-year agreement has the Cree assuming the province's responsibility for Cree economic development initiatives, as set out in the JBNQA.

The new agreement also puts an end to lawsuits launched by the Cree concerning implementation of the JBNQA, and allows for more Cree involvement in resource-sector management through development of a Cree-Quebec Forestry Board and a Cree-Quebec Mining Exploration Board.

The agreement calls for the provincial government to make an annual contribution to help fund economic development, with the contribution amounts set at \$23 million in 2002-2003, \$46 million in 2003-2004 and \$70 million in 2005. After 2005, the annual amount paid out will be based on the value of the resources coming out of the area in the mining, forestry and hydro sectors.

By signing the agreement, the Cree communities also give the go ahead for the Rupert Diversion-Eastmain 1A hydro project, which will see about 400 sq. km of land flooded, and the amount of water flowing through the Rupert River to Waskaganish cut in half. Another proposed hydro project, however, the NBR Project, has been cancelled under the agreement. That project would have seen 8,000 sq. km of land in the basins of the Rupert, Broadback and Nottaway Rivers.

The agreement also includes a commitment from Hydro Quebec to spend \$105 million over 15 years to train and hire Cree people for technical positions at its dams, and has set aside \$800 million in contracts for Cree companies.

### Economies in transition

When it comes to economic development, many Cree communities of northern Quebec are in a transitional phase. Whereas years ago many Cree people were employed by non-Aboriginal businesses, they are slowly working towards becoming the employers, rather than the employees.

Donald MacLeod, director of community development for Mistissini, explained how the people of his community have made that transition in the tourism sector.

"One industry that we always have been involved in, even when Indian Affairs was still calling the shots, was tourism. We've always been involved in outfitting... because we live on a big lake, Mistissini Lake," he explained. "Since back in the '50s, we've been doing that, and today we're still involved in that. However, we went from being guides; we now manage, we own the camps."

Many of the camps started out as band-run entities, owned by the community, but even that is now changing, with individuals or groups from the communities starting their own camps, or having the community-owned camps transferred over to them.

But the shift from employee to employer doesn't happen overnight, with many of the Cree communities still in that transition phase.

In Waskaganish, most of the economic development is initiated by the band through the local development company, explained economic development officer Jack Diamond.

"I think that's the case in a lot of the communities," Diamond said. "If you go back in time, isolation was a factor. It's difficult for anybody to come in from the outside to invest in the community, so basically it had to be the band that provided a lot of the services."

A number of Cree businesses got their start that way, Diamond explained, in order to meet a need of the communities that no one else was interested in meeting. Air Creebec, for example, grew out of a need to provide air transport to the northern communities.

(see just the beginning page 30.)



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### Tuesday, November 19th

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# Just the beginning for economic development

(Continued from page 29.)

With the opportunities that are being offered by the hydro projects, Diamond sees the band beginning to take more of a back seat in terms of initiating economic development.

"There is a change where the band used to be up front... and the band or their economic development corporation used to do a lot of the up-front work to start up businesses and get work. Now you see the shift, where there are individuals that are in the community that are interested, or that are in business now, and they're looking at getting work," he said.

While in the past, Mistissini's approach to business development would have been for the local development corporation to start a business in response to community demands and then hire the people to run it, that is no longer the case, explained MacLeod.

"We're starting to move slowly away from that, because we felt it's more important for people to have their own professions," he said.

That is the approach Thomas Jolly, economic development officer for Nemaska, would like to see his community take as well.

Since Nemaska was relocated to Champion Lake in 1977, much of the community's efforts have been focused on community development, getting the infrastructure in place within the community, and less on economic development. In the 20-plus years that the community has been in this location, only two private businesses have started

up, with the balance of the businesses and services in the community provided by the band through the development corporation.

The key areas where economic development opportunities exist in northern Quebec are all resource-based: tourism, forestry, mining, and the hydro projects.

**Tourism**  
Whapmagoostui has something to offer that other Cree communities of Quebec can't boast—the community is comprised of both Cree and Inuit people, explained Maria Kawapit, Whapmagoostui's economic development officer. Although there is nothing in place currently, she said there has been some discussion about the two cultural groups getting involved in a joint venture in tourism, allowing visitors to come to the community and experience both cultures.

In Wemindji, while past economic development activities have been many and varied—from developing a mini-mall to operating the world's largest fox farm—these days eco-tourism is where the community is focusing its attention.

Tourism-related projects being undertaken in Wemindji include developing a motel and bed-and-breakfast, offering outfitting and adventure tourism services, and promoting arts and crafts through a local shop. But although attracting tourists is a big part of what the community is doing, it is far from the only sector the people are focusing on. A number of businesses have also started,

and the community is involved in a number of joint ventures with other companies.

One of the largest of these joint ventures is Kupa, a transport company that operates as far north as Chisasibi, and as far south as Toronto. Another of the community's business ventures is Petro-Nor, a wholesale fuel company. And the diversification doesn't end there.

"We have our own drilling company, also our own mining exploration company," said Wemindji economic development officer Tony Gull. "One other main one is our own Air Wemindji. It offers bush service planes, such as Beavers and Caravans."

Oujé-Bougoumou is a relatively young community, which just celebrated 10 years of existence, but tourism has been the primary focus of economic development initiatives throughout the past decade, explained Nick Paradisis, financial analyst for the community.

"One of the sectors of economic development that we are focusing in is definitely cultural tourism—to combine the history, the culture and the traditions of the Cree with the needs of the modern eco-tourist.

"In addition to the village, which as an internationally recognized model community is a tourist attraction in and of itself, visitors to Oujé-Bougoumou can also get a glimpse of the traditional Cree lifestyle," Paradisis explained.

"Close by are outfitters that are located on traditional traplines of the families that are running

them, so the tourists can get a view of traditional activities, going out into the bush with the outfitters and having what we would term as a cultural experience in there."

Tourism plays a small role in the economic development activities in Chisasibi, but economic development officer Jimmy A. Fireman expects that role to grow. While some area tourism operators have been floundering recently, due to the high cost in getting clients to the area, others are flourishing, such as a couple of winter caribou hunting camps to the east of Chisasibi, and a tourism operator that takes visitors to the island the community had relocated from.

While the mere fact that the community is located on a large lake already gives tourists a good reason to visit Mistissini, the community also has another attractive feature. It's located in the middle of a provincial wildlife reserve. Although the reserve has until now been managed by the province, that responsibility is now being transferred to Mistissini. What does that transfer mean to the community? MacLeod can sum it up in one word—employment.

With management of the reserve in the hands of the province, it was the province that decided where access to the lake and to camping would be located within the reserve. And those accesses were all bypassing Mistissini, MacLeod said.

Nemaska, too, has what it takes to make a go of it in the tourism sector, Jolly explained.

"I find that the most abundant resource in the community, apart from human resource, is the natural resources. And we have more people who are more aware and know the Cree culture. And tourism and eco-tourism is one area that hasn't been really explored in the community," Jolly said.

**Forestry**  
While the forestry sector doesn't seem to play as large a role in the long-term economic development plans of the Cree communities of northern Quebec, it is still an area where many communities are focusing at least some of their efforts.

Forestry continues to be the main source of economic development opportunities in Waswanipi, according to Marlene I. Kitchen, economic development officer and director general of the Waswanipi Development Corporation. A number of the people in the community are employed either directly or indirectly in the forest sector, and many of the businesses in Waswanipi have sprung up in order to meet the needs of people coming into the area to work in forestry.

**Mining**  
Oujé-Bougoumou is currently involved in the mining sector in its territory, both through exploration businesses run by community members, and through the band's partnership with SOQUEM, a provincial mining and exploration company that is currently exploring opportunities on Oujé-Bougoumou territory.

(see Local business page 31.)

# Local businesses gear up

(Continued from page 30.)

Mining has also played a role in Mistissini where, as in the community's tourism ventures, people have been working their way up the ranks, from laborers in the mine, up to heavy equipment operators, and even up into the labs.

When Inmet Mining began construction of its Troilus mine in 1994, the people of Mistissini made sure they'd get their share of employment opportunities from the project, MacLeod explained.

The community signed a benefit impact agreement with Inmet, which dealt with the community's concerns about the environmental effects of the project on traditional hunting, trapping and harvesting practices, and ensured people from the community would gain employment through the project.

As a result of the benefit impact agreement, people from Mistissini were awarded contracts during the construction from that aspect. Also, definitely, there is going to be a development of the hydro projects. We will be definitely involved in the construction aspect, as well as any of the future permanent camps, stuff like that. And guaranteeing some of the employment aspects in relation to the management and operation of these facilities."

**Hydro**  
"The projects themselves are going to be a stimulus and a boost to economic activity everywhere in the area," Paradisis said. "All the Cree communities will probably be benefiting to a greater or lesser extent, from the increased level of economic activity, directly attributable to the projects."

While some communities are still waiting to see what effect

the latest hydro agreement will have on them, the people of Mistissini have already begun to reap the benefits, explained MacLeod.

"We started early, to find out about this particular project, and we started doing some research. And we insisted that the developer, which is Hydro Quebec, use Native people to get that knowledge, that information, to get the information about these areas, what species are in there, what fish... because you cannot get better knowledge than from Native people. And that was agreed to. So all the investigation and research work is done, not only from this community, but also from Nemaska. So it's already starting to have an impact," MacLeod said.

But the benefits to the community won't end with the research component, he added.

"There has to be roads slashed in there so that they can have access. We're getting employment from that aspect. Also, definitely, there is going to be a development of the hydro projects. We will be definitely involved in the construction aspect, as well as any of the future permanent camps, stuff like that. And guaranteeing some of the employment aspects in relation to the management and operation of these facilities."

**Community development**  
In Waskaganish, much of the attention of the band has been focused on community development in the past year. Thanks to the newly signed agreement, funding that previously had been tied up in red tape has fi-


nally been freed up, meaning the community is playing catch up, completing two years of community development projects in one year.

A new police station is being built, and a bank stability project has been undertaken, along with some housing projects, infrastructure work and construction of a new elementary school. But the improvement that probably made the biggest impact on the community was construction of a road linking the community to the James Bay highway.

**Finding a balance**  
While these nine Cree communities stand to benefit greatly by simply doing what they have always done—relying on the land for their livelihoods—one of the greatest challenges they face is in finding a balance between using the resources for economic gain and preserving them for future generations. And finding, and maintaining, that balance won't be an easy task.

"There certainly is an impact from either clear-cutting forestry, which you can see as you fly over the area, you can see denuded forests and hills. And the effluents and the pollution and the contamination that's been generated by tailings as a result of mining activity. So there is a problem with that," Paradisis explained.

"We're trying to balance it. It's not a very easy balancing act, but to balance economic development, as we understand it on one hand, and the destruction of the environment on the other, it is a struggle."




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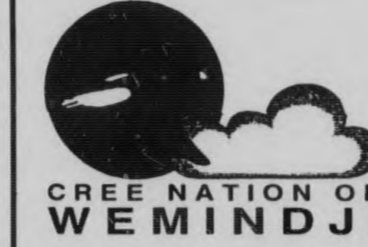
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# CFWE radio powers up

What started as a distant dream has become a reality for the Aboriginal Multi-Media Society of Alberta (AMMSA), publishers of *Windspeaker* and owner-operators of CFWE, the Native Perspective, an Aboriginal radio station that can be heard across Alberta.

Now the CFWE signal can be heard clearer and stronger than ever before in the Bonnyville/St. Paul area of the province and for 200 km around, with the installation of a new 400 ft. tower and 100,000 watt signal at Moose Hills.

Plans for the tower began 10 years ago in a company goal setting session. At that time the area was dotted with 10 small 10-watt transmitters that only sent the signal for 10 to 20 kilometres. When someone had the big idea to put out 100,000 watts of power, the idea was thought to be impossible.

"At that time we said it'll never happen," said AMMSA CEO Bert Crowfoot. "We put it aside and we looked at the other goals that we had that we thought were more achievable and feasible."

The idea sat on a shelf, and as the years progressed and radio achieved a certain success, the big idea that would never happen became more of a possibility. And a few years ago, plans were set in motion to finance the project. Funds were set aside from radio revenues, and a proposal was made to Aboriginal



AMMSA launches its new 100,000 watt signal and 400 ft. tower at Moose Hills in Alberta.

Business Canada (ABC) to help with costs.

On Sept. 26, the Moose Hills tower was officially powered up with a sweetgrass ceremony conducted on-site by Elder Joe P. Cardinal. An on-site ribbon cutting ceremony and feast was attended by members of the board and staff of AMMSA, their guests, and a representative from ABC, a partner in the tower becoming a reality.

"The goal has always been to provide the best service that we can for our listeners," said Crowfoot.

Now people in the area can drive around all day without losing or switching channels. This will allow CFWE to improve the quality of its service to the peo-

ple in the area, and also plan to make improvements to its signal in other areas of the province in years to come.

Coming up in the next two months is a new tower in Fort McMurray, and within the next two to three years, towers that will be located just outside of Edmonton and Calgary to serve the bands located on the outskirts of the urban areas. And then one in the Grand Prairie area. After that, improvements will be made in the High Level/Peace River area.

CFWE can be heard at 96.7 FM in the area of the new tower or on Star Choice. Check the CFWE Web page at [www.ammsa.com](http://www.ammsa.com) for channels in other areas of the province.

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# College reaches out to Mi'kmaq

By Cheryl Petten  
Windspeaker Staff Writer

SYDNEY, N.S.

Mi'kmaq people living on Cape Breton Island have an easier time pursuing a post-secondary education, thanks to a number of programs and supports offered to them by the University College of Cape Breton (UCCB).

The UCCB, located in Sydney, N.S. has long offered Mi'kmaq and other Aboriginal students, support services through its Mi'kmaq student services. But last year the UCCB went one step further, establishing the Mi'kmaq College Institute, which goes beyond simply helping Mi'kmaq students on campus by reaching out to the broader Mi'kmaq community.

Patrick Johnson has been working at UCCB since 1990, first as Mi'kmaq student advisor, and now as the internal director for the Mi'kmaq College Institute.

"The college institute oversees all the other services that are provided, or were provided by the UCCB, and now they're under the umbrella of the Mi'kmaq College Institute," Johnson said. "Our branch is extending to quite a few areas at UCCB."

Those areas include Mi'kmaq student services and the Mi'kmaq resource centre, where books, journal articles, video and audio tapes, and masters and doctoral theses by or about Mi'kmaq people are collected and made available for research purposes.

Johnson estimated the centre has about 2,300 pieces in its collection, with the emphasis on collecting information on the

Mi'kmaq people specifically rather than Aboriginal people as a whole due to budget constraints, and the high number of Mi'kmaq students attending the university.

There are currently about 240 Mi'kmaq students enrolled at the UCCB, along with a few students from other Aboriginal groups, Johnson said.

Each year, more Mi'kmaq students attend the UCCB than at any other institute in Eastern Canada, and the university has the highest number of Mi'kmaq graduates.

The resource centre is available to all UCCB students, as well as to educators from outside the university.

The UCCB also offers a wide variety of courses in Mi'kmaq studies, dealing with such diverse topics as language, history, government, ecology, and spirituality.

Students can major in Mi'kmaq studies, working toward either a bachelor of arts or a bachelor of arts in community studies.

The UCCB, in conjunction with the college institute, also offers a program designed to encourage more Mi'kmaq people to enroll in science programs—the Mi'kmaq Science Advantage Program, or MSAP.

The number of Mi'kmaq students studying science at UCCB has traditionally been low, Johnson said. In fact, of the 252 Mi'kmaq people that have graduated from the university, only two of those graduated with a bachelor of science.

"The Mi'kmaq Science Advantage Program was developed to entice Aboriginal students, and challenge them to take a science course. Our first intake of it was

two years ago. This is their third year that they're coming here. And we are expecting five people to graduate with a bachelor of science in community studies," he said.

The MSAP program targets students while they're still in high school, linking high school science studies with post-secondary studies, and helping prepare students for science programs at the university level.

A number of science courses have been designed to be offered in conjunction with MSAP, incorporating traditional knowledge along with Western science, Johnson explained. Known as MSIT, these courses were named for the Mi'kmaq word 'msit', meaning 'everything together'.

"The MSIT courses are called 'Toqwa'tu'kl Kijjitaqnn' which is 'let's bring the two knowledges together.' And we have tried to incorporate Mi'kmaq science into western European traditional science, and courses are taught from both world views," Johnson said.

Another program offered at UCCB is Elmitek, a one-year post-secondary program designed to help Mi'kmaq students make an easier transition into university.

Elmitek is a Mi'kmaq expression that means showing someone the path to follow. The program eases students into the university setting, with several classes offered in their home communities, and classes at the university campus itself limited to only one day per week. The Elmitek program is currently being offered in Eskasoni, where two courses are being taught on reserve, and one at the university.

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**FRESHWATER FISH CORPORATION**

## ABORIGINAL MANAGEMENT INTERNSHIP PROGRAM

The Freshwater Fish Marketing Corporation is a Federal Crown Corporation responsible for collecting, processing and marketing high quality freshwater fish and fish products for sale in Canada, the United States and Europe. We are currently seeking persons of Aboriginal Ancestry to apply for participation in our management internship program. This two-year program is designed to allow successful aboriginal candidates to further their pursuit of a career in management by providing and opportunity to obtain additional formal education in management skills while gaining valuable hands-on managerial and professional working experience in various functional areas of management within the Corporation. Upon successful completion of the program suitable candidates may be offered a position with the Corporation.

- To be eligible for this program you must possess:
- Proof of Aboriginal ancestry;
  - A recent degree or diploma in business administration, or a business major or a similar discipline from a recognized University or Community College;
  - Management or supervisory experience;
  - Experience with computers and software.

In addition to the above, you must be flexible, dependable, confident and possess a demonstrated ability to:

- Plan and organize multiple, complex tasks and projects under strict and changing deadlines;
- Write clear and concise documents such as manuals, briefing materials, proposals, reports, handbooks, and procedures;
- Prepare and deliver presentations;
- Verbally exchange complex information clearly and accurately and match your communication style with that of the target audience;
- Collect data, analyze trends and issues, identify and develop options and solutions to meet client needs and resolve issues;
- Work independently and co-operatively with others and build and maintain positive working relationships.

Individuals interested in this opportunity should forward a cover letter along with their resumé and most recent marks transcript, in confidence, by mail or e-mail on or before November 29, 2002 to:

**ABORIGINAL INTERNSHIP SELECTION COMMITTEE**  
Freshwater Fish Marketing Corporation  
1199 Plessis Road  
Winnipeg, MB R2C 3L4  
Fax: (204) 983-6497

E-mail: [bruce.syme@freshwaterfish.com](mailto:bruce.syme@freshwaterfish.com) be sure to mark your submission to the attention of the Aboriginal Internship Selection committee. Please visit our web site at [www.freshwaterfish.com](http://www.freshwaterfish.com)

Please indicate in your cover letter if this program is eligible for any education funding. We thank all those who apply. Only those selected for further consideration will be contacted. The Freshwater Fish Marketing Corporation promotes Employment Equity.

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- The Westin Edmonton

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Contact TSAG office for more details [300 per booth]

Special room rates will be made available for the conference, @ the Tradison Hotel  
2120-16th Ave. NE Calgary \*Phone: 403-291-4666 [code: micha]

Contact Michelle or Bertha for more information @ First Nations (Alberta) Technical Services Advisory Group  
#200, 17612-108 Ave. Edm. AB. T6S 1L3 Ph: (780) 483-8601 Fax: 483-8652

**November 20, 21 & 22**

NOTE: One participant from each (Alberta) First Nation will be reimbursed at our costs upon the receipt of invoice that will be provided at the Conference Registration Desk.



**employment opportunity**  
**COMMUNITY NUTRITIONIST**

Noojmowin Teg Health Centre is actively seeking a Community Nutritionist who is a Registered Dietitian (RD) with advanced knowledge of food and human nutrition and enjoys working in a community setting with a holistic approach to health care. The community Dietitian is an active member of a dynamic health care team serving 7 First Nations communities on beautiful scenic Manitoulin Island. We are located on Lake Huron in rural Northeastern Ontario. Noojmowin Teg offers an attractive and competitive benefits package.

Closing Date: Friday, November 29, 2002 at 12:00 pm.

A detailed job description is available by calling (705) 368-2182.

Send resume and three current letters of reference to:

Marjette McGregor-Sutherland, Executive Director  
Noojmowin Teg Health Centre  
Box 760, Little Current, ON POP 1K0  
Tel. (705) 368-2182 ext. 202 Fax. (705) 368-2229

**Wabaseemoong walkers**

(Continued from page 28.)

Those meetings, between INAC officials, Health Canada's Medical Services Branch, and the provincial ministry of Community and Social Services, will be held to discuss providing the First Nation with the community-based support it is requesting.

"What we're calling for is a healing lodge, also a detox centre, a treatment centre, after-care unit... and also what we had requested was the new school be fast-tracked for construction. We asked for the new school to be made, that was an obligation on their part to build a new school for us. And they said that they would, but first that we would have to finish our existing projects, which is the water tower

and water treatment plant, has to be built first. And we are getting that built right now."

The school on reserve was built in the early 1970s, and is in great need of replacing, he said.

"It's basically dilapidated. We're having foundation problems on it, and structural problems. The roof is leaking... it's not safe anymore."

While it was the youth of the community who came up with the idea for the walk, their efforts had the full support of the First Nations leadership, who has been trying to tackle solvent abuse problems in their own way.

"The reason why the leadership supported it is that we, the chief, the council, made a bylaw that it is now illegal to have solvents in the community. And

even to traffic or sell solvents. And the consequence or penalties for that are very severe at this point, because what the punishment is is that they're going to be banished if they're caught selling the stuff to our youth."

No one has been caught in violation of the bylaw, which came into effect in July, McDonald said, but chief and council were planning to meet with the Ontario Provincial Police, the local crisis intervention team and the special constables to discuss how the bylaw could be enforced.

McDonald is confident the new school, detox centre and healing lodge will become a reality for Wabaseemoong, and is equally confident they will make a big difference to local youth, and to the community as a whole.



**invites applications for the position of Teacher**  
**starting February 1, 2003**

(this is a five month position with the possibility of being extended)

The Aboriginal Family and School Frontline Program is a partnership of Red Deer Public Schools, Red Deer Catholic Regional School Division, and the Diamond Willow Child and Family Services Authority. The program supports, encourages and provides culturally appropriate early intervention and educational services to students and families of First Nations, Metis or Inuit ancestry.

This position forms part of a team of Teachers and Frontline Workers that supports the learning needs of Aboriginal students and their families. The Teacher will assist Aboriginal learners to maximize their potential in our schools by providing academic support and other appropriate interventions. The Teacher is also responsible for cultural awareness presentations and the development of Aboriginal themed curricular resources and is expected to engage with other appropriate community agencies and personnel in order to achieve this goal.

The successful candidate will have:

- a valid Alberta Teaching Certificate
- knowledge and understanding of Aboriginal culture, traditions and issues
- experience working with First Nations, Metis and Inuit students and families
- excellent teamwork, communication and computer skills

Preference will be given to candidates with teaching experience, preferably in a range of subject areas and grade levels.

Please forward resume including references by 12:00 Noon, Tuesday, November 5, 2002 to:

Associate Superintendent, Human Resources  
Red Deer Public School District No. 104  
4747 - 53 Street  
Red Deer, Alberta T4N 2E6  
FAX: (403) 342-3780 Phone: (403) 342-3721

We thank all applicants for their interest, but advise that only those selected for an interview will be contacted.



**Director of the School of Native Studies**

The University of Alberta invites applications and nominations for the position of Director of the School of Native Studies.

It is the mission of the School of Native Studies to provide a common ground for Native and non-Native students to learn, research, explore and critically examine the historical and contemporary relations that concern Native peoples and communities.

The School of Native Studies values its autonomy as a faculty within the academy. It actively promotes Indigenous languages, the contribution of Elders to teaching, research and sense of direction, and the highest scholarly standards for the creation and dissemination of knowledge.

The School offers a range of programs, including a Bachelor of Arts in Native Studies; Bachelor of Arts in Native Studies (Honors); Bachelor of Arts in Native Studies/Bachelor of Education Five-Year Combined Degree; and the newly created Bachelor of Arts in Native Studies/Bachelor of Science in Environmental and Conservation Sciences Combined Degree. Over 300 students are currently enrolled in degree programs in Native Studies, with many more taking courses as options or as secondary fields of concentration. As well, plans exist for the development of a graduate program. Further information may be obtained from the World Wide Web at <http://www.ualberta.ca/NATIVESTUDIES>.

The Director is the Senior Officer of the School and also a Senior Administrative Officer of the University of Alberta. S/he provides leadership to the School, which involves creating, developing and maintaining an environment that is characterized by excellence in research, teaching and community service. The Director will also convey the vision and mandate of the School to the University and Aboriginal communities, as well as to the broader public. In the Director's capacity as a senior officer of the University, s/he must also be prepared to

work for the overall interests of the University.

The Director reports to the Provost and Vice-President (Academic) of the University of Alberta and is responsible for the supervision and administration of the academic program, budget and all activities of the School. Candidates should have a demonstrated capacity for collegial leadership, strong academic qualifications in a discipline related to the School's teaching program, proven administrative ability and must be committed to excellence in teaching and research. The Director must also be capable of developing warm and effective relationships with Aboriginal communities, alumni and other supporters of the School. Aboriginal lived experience and fluency in a Native Language will be considered assets.

The University of Alberta has a driving vision, shared by the School of Native Studies: to be indisputably recognized, nationally and internationally, as one of Canada's finest universities and among a handful of the world's best. In this context the University has a strong interest in implementing a range of Aboriginal initiatives, in which the Director will have the opportunity to take a leadership role.

The appointment will take effect July 1, 2003 or as soon as possible thereafter. Written nominations or applications, accompanied in the latter case by a resume of qualifications and experience, and the names of three referees to:

Dr. HW Connor  
Vice-Provost and Dean of Students  
2-10 University Hall  
University of Alberta  
Edmonton, AB Canada, T6G 2J9  
Email: [provost@ualberta.ca](mailto:provost@ualberta.ca)

Deadline: January 15, 2002

All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority. If suitable Canadian citizens and permanent residents cannot be found, other individuals will be considered. The University of Alberta hires on the basis of merit. We are committed to the principle of equity in employment. We welcome diversity and encourage applications from all qualified women and men, including persons with disabilities, members of visible minorities, and Aboriginal persons.



Salmon Arm Centre  
Ph: (250) 804-8888 • Fax: (250) 804-8850  
<http://gis.ouc.bc.ca> • email: [gis@ouc.bc.ca](mailto:gis@ouc.bc.ca)

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GIS is the analysis of data resulting in enhanced digital maps used as a decision support tool in a variety of disciplines such as resource management, urban planning, engineering, and environmental studies. Students are encouraged to pursue projects based on their areas of interest or background.

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\$6,885 plus texts

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**PEACE HILLS TRUST COMPANY**



Ray Ahenakew  
Chairman

Peace Hills Trust Company is pleased to announce the appointment of Ray Ahenakew as Chairman of the Board of Directors.

Mr. Ahenakew has been a Director of Peace Hill Trust Company since 1991.

Mr. Ahenakew is presently Co-Chair of Human Resources of Canada as well as a member on the Committee for the Auditor General of Canada.

Mr. Ahenakew has extensive experience working with First Nations and non-First Nations governments and communities. He has held several directorships and continues to be an integral part of his First Nation community. He previously held the position of Chief Executive Officer of the Meadow Lake Tribal Council in Saskatchewan for several years.

Peace Hills Trust company, is a full service, Federally Chartered Trust Company with offices throughout Canada, specializing in servicing financial needs of First Nations and their Communities. The company is 100% owned by the Samson Cree Nation.



**ATHABASCA TRIBE**  
**CHIEF EXECUTIVE OFFICER**  
ATHABASCA TRIBAL COUNCIL

The Athabasca Tribal Council represents the interests of more than 2,500 Cree and Chipewyan people of the five First Nations of Northeastern Alberta. Reporting to the Board of Directors/Chiefs, the CEO oversees the daily operations and staff of the Council's administration and programs, and provides strategic and fiscal leadership aligned to the Council's mandate. This role externally represents the Council and its people to government, industry and local community and advocates on behalf of the Council and the First Nations people.

The preferred candidate holds a relevant graduate degree and has held a leadership role within an externally funded board governance organization, which involved multi-stakeholders, or a relevant position within First Nations, government or industry. Experience in the delivery of health, social services, education and environmental programs would be an asset. The candidate must bring demonstrated in-depth commitment and understanding of First Nations' culture and be knowledgeable on the current political, community and industrial issues that can affect ability to build capacity and/or rights as First Nations people. Must offer a proven record of developing and implementing strategic program initiatives. Possesses superior communication skills both in public speaking and in written reports.

These positions are based in Fort McMurray with frequent domestic travel. A competitive compensation package is being offered. Only resumes of candidates being considered will be acknowledged.

Please send your resume in confidence for either position to:

Athabasca Tribal Council, 9206 McCormick Drive, Fort McMurray, Alberta T9H 1C7  
Email: [atc@atc70.org](mailto:atc@atc70.org) Deadline: November 8, 2002

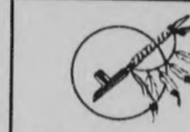


**ATHABASCA CHIPEWYAN FIRST NATION**

**DIRECTOR, INDUSTRY RELATIONS**  
ATHABASCA CHIPEWYAN FIRST NATION

Reporting to the Chief and Council of the Athabasca Chipewyan First Nation, this role is responsible for ongoing relationship building between ACFN and industry/governments. Through overseeing a staff of environmental and socio-economic specialists and consultants, this role manages the ACFN in its ability to deal with industrial and regulatory impacts and develops mitigating strategies and agreements for the resolution of issues to both parties. In addition to managing ACFN's consultation process, the Director is accountable for enhancing government and community. This role also facilitates ACFN Council and Elders Committee to assist in priority setting and issue management pertaining to industrial developments. This role must monitor and report on the various funding sources as well as ensuring the administering of all ACFN/Industry agreements.

The preferred candidate should possess a relevant graduate degree and must be a seasoned senior professional in First Nation stakeholder relations/consultation, either gained from a natural resource industry such as large oil and gas, mining or forestry companies or from the Government. Previously held roles could include First Nations' affairs, communications and public affairs or environmental consulting. Understands the current regulatory and legislative issues affecting First Nations people and has worked in a communications capacity on socio-environmental issues. The candidate must bring demonstrated in-depth commitment and understanding of First Nations' culture and philosophies.



**FULL-TIME employment opportunity**  
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This position is functional in nature with responsibility to the Director of Training. The trainer will be responsible and accountable for facilitation of established curriculum, reporting, case conferencing, and marketing of programs. The successful candidate will be a contributing member of the Training Team, its assignments and activities.

**QUALIFICATIONS**

- Certification and experience in adult education is a definite asset.
- Excellent organizational and facilitation skills with a history of successful employment in similar positions.
- Good business, public relations and leadership ethics are essential.
- Excellent communication skills including report writing as well as expertise in delivering verbal presentations and facilitation.
- Valid driver's license, reliable transportation, and an ability to travel.
- Must work well both independently with minimal supervision and within a team environment.
- Knowledge and understanding of Aboriginal culture, language, organizations, and communities is a definite asset.

Consideration will be given for candidates with a combination of education and experience. Employment start date & salary, negotiable.

Closing date: November 15th, 2002

Please submit (mail, fax or e-mail) resumes to:

Nechi Training, Research and Health Promotions Institute  
ATTN: Georgina Woodward, Director of Training  
Box 34007, Kingsway Mall PO, Edmonton, AB T5G 3C4  
Telephone: (780) 459-1884 • Fax: (780) 458-1883  
E-mail: [hrgroup@nechi.com](mailto:hrgroup@nechi.com)



**DALHOUSIE University**

**FACULTY OF LAW**

The Faculty of Law, Dalhousie University, invites applications for two probationary tenure-track appointments at the rank of Assistant or Associate Professor, to commence July 1, 2003, pending budgetary approval.

The Faculty is particularly interested in scholars having a demonstrated interest in one of the areas of torts, contracts, criminal law, civil procedure, and equity and trusts. The Faculty is, however, primarily seeking academic excellence and will consider applicants in other areas. A suitable candidate will hold an LL.B. degree and a graduate degree in law or a related discipline.

Applications, including a curriculum vitae, university transcripts, and the names of three referees: academic referees are preferred, and at least one is required.

The closing date for applications is December 20, 2002. Applications should be forwarded to:

Dean Dawn Russell  
Dalhousie Law School  
6061 University Avenue  
Halifax, Nova Scotia B3H 4H9  
Tel. (902) 494-2114 Fax: (902) 494-1316  
OR  
Applications may be made by e-mail, addressed to:  
Heather.MacLeod@Dal.Ca

All qualified candidates are encouraged to apply; however Canadians and permanent residents will be given priority. Dalhousie University is an Employment Equity/Affirmative Action employer. The University encourages applications from qualified Aboriginal people, persons with a disability, racially visible persons and women.

If you are a member of one of the designated groups noted above and you wish to self-identify, please request and return a complete Voluntary Self-identification Questionnaire with your application.



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PRESENTS

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NAME AND ADDRESS MUST BE CLEAR AND COMPLETE IN ORDER TO RECEIVE CONFIRMATION OF REGISTRATION  
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BOX 90  
FORT CHIPEWYAN, ALBERTA TOP 1B0  
OR PAY ON-LINE BY VISITING [www.aboriginalmall.com/nisac](http://www.aboriginalmall.com/nisac)

NAME: \_\_\_\_\_  
ADDRESS: \_\_\_\_\_  
TOWN/CITY: \_\_\_\_\_  
PROVINCE: \_\_\_\_\_ POSTAL CODE: \_\_\_\_\_  
TELEPHONE: ( ) \_\_\_\_\_ FAX: ( ) \_\_\_\_\_

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Box 90  
Fort Chipewyan, Alberta TOP 1B0

ATTENTION: Allan Beaver  
T: (780) 697-3747 • F: (780) 697-3385  
E-MAIL: [allanbeaver@abmail.ca](mailto:allanbeaver@abmail.ca)  
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