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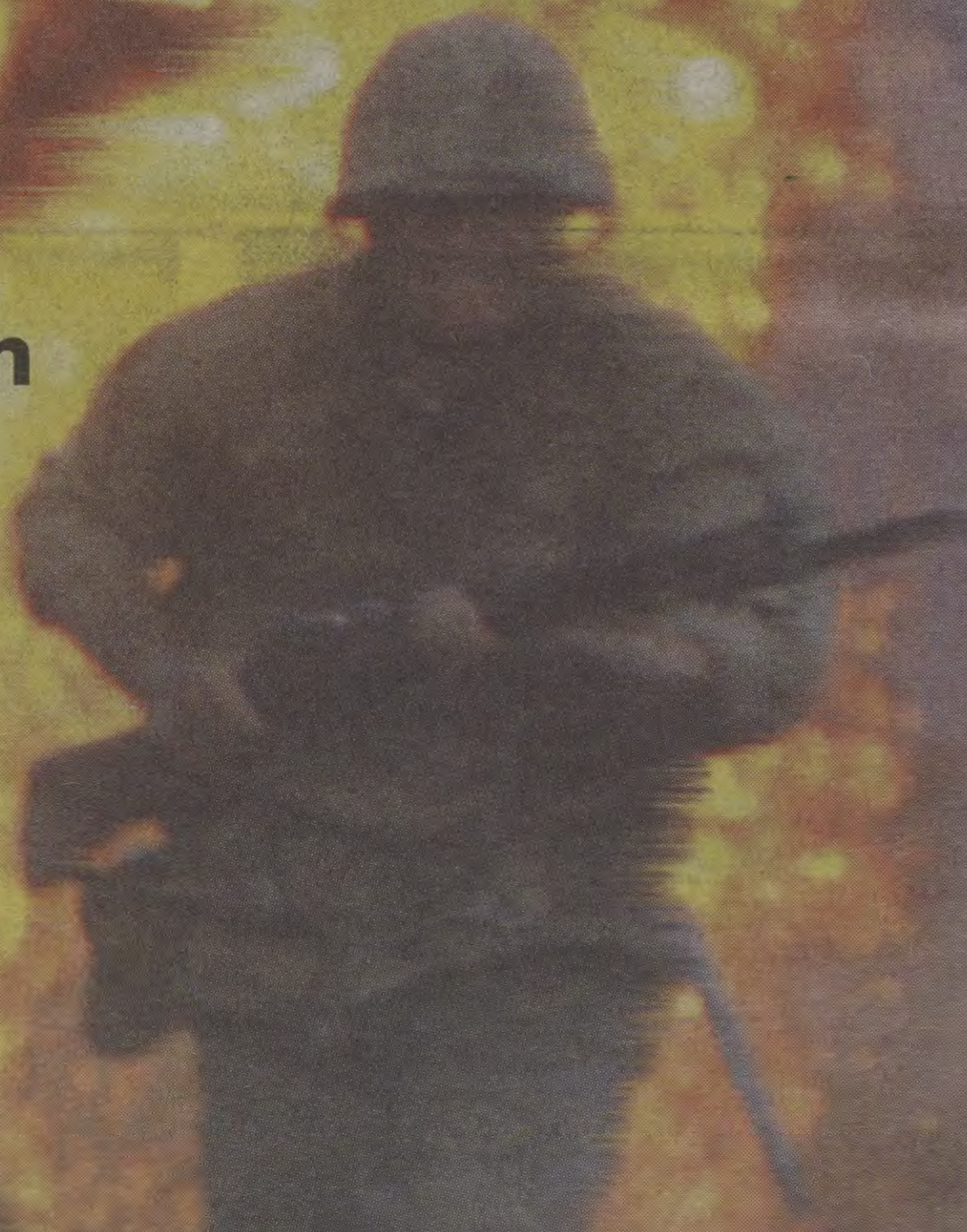


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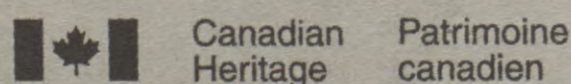
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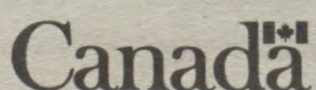
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**Features**

**Unity of Treaty nations announced 8**

Treaty nations one to 11 have declared unity and will seek a seat at the table at the First Ministers' Meeting in November. The nations' representatives believe that the treaty agenda has taken a back seat to Assembly of First Nations initiatives and that's not sitting well with them.

**Remand Centre Elder makes history 9**

Andrew Jackson became the first Native corrections services Elder to be issued a clergy's license, putting him and Native spirituality on the same footing as Roman Catholic priests and Jewish rabbis. The Elder has been serving the prison population for two years.

**Is Bill C-6 dead? 11**

After much effort and much money was spent in getting the Specific Claims Resolution Act through two houses of Parliament, it seems the federal government is having a change of heart. C-6 hasn't been repealed, though, so let's wait to heave a sigh.

**New rules too late for missing cash 12**

The Manitoba Gaming Control Board was asked by a Waywayseekappo member to look into the case of missing VLT money as identified in the community's annual audit, but the money went missing prior to new rules that gives the board oversight on Manitoba First Nations. Now it's a job for the RCMP, but will the band make a complaint?

See Windspeaker's careers and training section pages 22 to 25

**Departments**

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The fighting men of Quebec made significant contributions to Canada in times of conflict. Native soldiers showed courage and compassion as they went about their business defending the rights and freedoms of family, friends and the strangers at home in a country that often forgets their sacrifice.

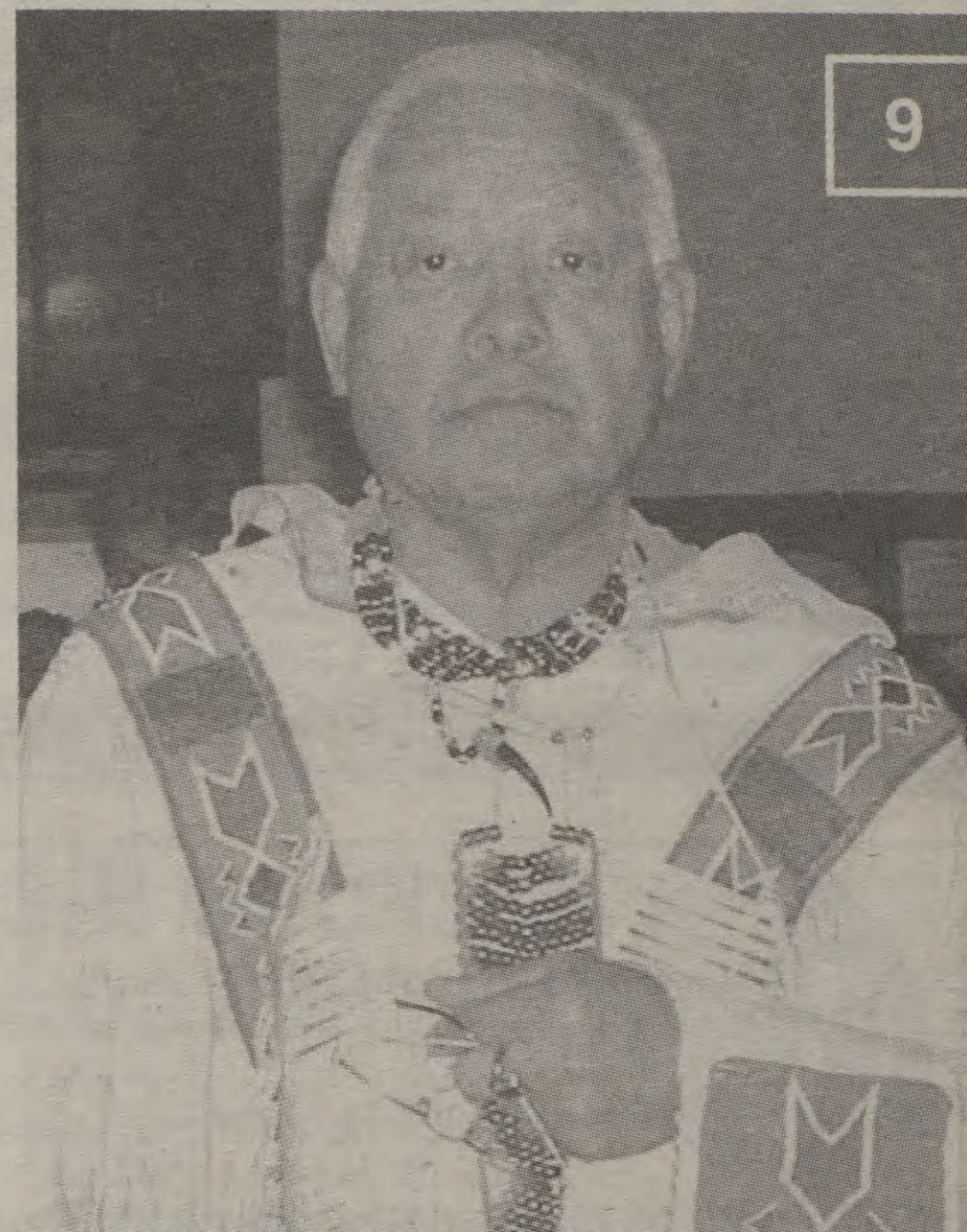
**[ footprints ] 26**

Francis Pegahmagabow served his country in the First World War and served it with distinction. He earned the equivalent of three Military Medals for his impressive courage and honor on the field of battle. His return home was less than glorious. The warrior of the battlefields of Europe became a warrior in Canada, fighting for the rights of his Indigenous brothers and sisters.

Windspeaker gratefully acknowledges the contribution of MGM Studios for the use of a press photo from the movie Windtalkers for use on its front page.

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

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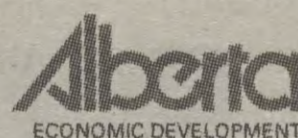
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## Getting it right

We read with great interest the leaked eight-page executive summary of the final report of the Assembly of First Nations (AFN) Renewal Commission, in which profound changes to the way the AFN functions are proposed. (see page 8.)

The idea of who represents whom is identified in the report as a most pressing issue and rightly so. Given that the First Ministers' Meeting on Aboriginal issues, arguably one of the most important moments in the history of Crown-Indigenous relations, is fast approaching, the timing of that conclusion really makes us think.

The First Ministers' Meeting will take place at the end of this month at the Grand Okanagan Hotel over two days, commencing on Nov. 24. But before that, from Oct. 31 through to Nov. 2, the chiefs met in Regina for a special assembly.

Hanging in the air will be the leaked renewal commission report and the idea of representation. That's not a new question for First Nations' people. Our readers are all aware of the historic Crown practice of seeking Indigenous agreement to terms favorable to itself from the legitimate Indigenous leaders and, if that failed, then going to the first person in the band who would sign on the dotted line.

With all due respect to the current leadership of the five national Aboriginal organizations—who have all been duly elected according to the rules of their respective organizations—we see it as the central issue that the legitimacy of Aboriginal political organizations is not yet unquestioned.

Colonialism destroyed or decimated the legitimate traditional Indigenous governments. What serves in their place right now is, at least partly, a government of Canada creation. Each of the five Aboriginal organizations that will be at the FMM has problems in that regard. For example, AFN sources frequently question the legitimacy of the Congress of Aboriginal Peoples, saying CAP simply declared itself to exist and then claimed to have a mandate from the people it purports to represent.

The AFN itself is acting like a national First Nation government, but its charter says it is merely the national voice of the true First Nation governments—the more than 600 band councils.

Given the chaos created by the colonial process and the imposition of the Indian Act, it's no surprise that there are questions and confusion about who should be the rightful spokesperson for all First Nation—and all Aboriginal—people.

Grassroots voting for national chief is one of the renewal commission's chief recommendations. Many First Nation political workers were aghast when they heard that—or at least confused.

If grassroots people vote for national chief, what role do the chiefs play, they wondered? Isn't the AFN the chiefs' organization?

The AFN's own hand-picked renewal commission believes that only by allowing grassroots people to vote for national chief can the national chief truly claim to have a connection to all First Nations people. How then can the current chiefs-only elected national chief claim to represent all First Nation citizens at the FMM?

We understand the concerns of the chiefs in the areas covered by treaties 1 to 11. They're saying their needs as treaty nations have been neglected as the AFN seeks to find common ground with the federal bureaucrats. People who have been ordered to find ways to close the gap in life chances and address the poverty of Aboriginal people by bringing about transformative change in how programs and services are managed.

AFN National Chief Phil Fontaine has proven to be a master at bringing First Nations and the government closer together and he has produced results on many very difficult files. But he has clearly not completely satisfied the treaty nations. We hear those nations will demand a seat at the table at the FMM.

We think, since Fontaine has proven so capable at bringing disparate groups together and finding ways to forge agreements, that he should welcome their representative to sit beside him.

The national chief himself has often said that protecting treaty rights is a sacred trust.

When dealing with federal and provincial governments that do not appear anxious to uphold the terms of the historic treaties, the national chief could use all the help he can get.

—Windspeaker

## Basic rights infringed by denying services

Dear Editor:

Re: *Lubicon Cree—Windspeaker October 2005*

Once again, the Lubicon Cree are moving into the spotlight, or at least the leaders are. A Lubicon delegation will be going to Geneva to witness the United Nations Human Rights Committee question Canada on its unethical tactics of negotiation.

The government has to come to the table in good faith since the land of the Lubicon is continually being compromised by logging and large-scale oil and gas extraction. I truly hope that this initiative will provide a conduit towards a long-awaited Lubicon land settlement. Too many Elders have died without realizing their dreams of re-affirming the title of their homeland and benefiting from the vast resources.

In a country as rich as Canada, Little Buffalo, Alta., the home of the Lubicon Cree, is still without the basic amenities that other Canadians take for granted, like indoor plumbing and services for the elderly. Some of the Elders that we cherish and respect greatly are without services such as medical transportation, heating fuel and working furnaces. Services the Lubicon Crees can provide.

If all Lubicon supporters such as the Friends of the Lubicon and others in the Canadian mainstream truly support Lubicon membership, they too would not ignore some of the basic human rights infringements in Little Buffalo. Please do not think or say, 'Oh, those are just the dissidents. They deserve what they get.' I often hear other Canadians criticize the government in an effort to make conditions better, but they are not treated poorly or told they do not belong to Canada. I applaud the Lubicon leadership in challenging the tactics of the Canadian government in how they treat Aboriginal people. Let's work together.

Billy Joe Laboucan

## Power to the people and particularly to the Lubicon people

Dear Editor:

Reading about your Lubicon Crees under siege—again in *Windspeaker's* October issue was very disturbing. I am a First Nations' descendent and I truly believe in saving our culture and traditional way of life. When I read your article and learned how unfair the government has treated the Lubicon Nation I understood more how the government deals with First Nations' issues.

When our people come out of the grips of the government hands controlling our rights to land and resources, they will find ways to "put-off" our interests.

First Nations people have occupied these lands from before time of government. When we were still living off the land, they were just finding out about the riches they could take to better themselves by moving our people to reserves and promising things to all First Nations that never happened.

And taking children away from their homes and putting them in boarding schools, and now still trying to "fix" the problems of the residential schools.

While Aboriginal rights are protected under Section 35(1) of the Constitution Act, 1982, the nature and extent of Aboriginal rights is not clarified in the Constitution, and have not been set out by the courts. Aboriginal rights are held to arise from the occupation of Canada's land by Aboriginal peoples prior to European contact.

The Alberta government still does not consult with First Nations on resources that apply to our lands and resources, so all the power to the Lubicon Crees.

Sherrie Chalifoux  
Dene Tha' First Nations

## Reader's approval

Dear Editor:

I have read Zebedee Nungak's September column on Books of Wisdom and Knowledge for Quallunaat. Priceless! He should indeed write such a book. I predict it would be a bestseller.

Michael Martin

[ rants and raves ]

## Nod your head back

Dear Editor:

In my husband's family they tell stories of his grandfather. Stories of the man he was and the things he held dear. When you listen to these stories one thing is clear—he loved his people. Community was very important to him.

Of all the wisdom and teachings he passed on to his children, grandchildren and great-grandchildren, there is a treasure so small it could be missed. Nod your head. That's right, it's that simple. Nod your head.

He told his children that any time you see another Native you should nod your head. Whether you are in the bush or on the street, if you do nothing else, nod your head. As a sign of respect for that person, out of respect for your bond as Natives and also to maintain the community ties we all hold dear.

As an Aboriginal woman, I too hold community close to my heart. I know that a vital part of Native life is our community. We celebrate this community in many ways, honoring our past and strengthening our future whenever we come together.

Now, here is where the problem arises. I have been nodding my head for a long time. Some nod back, some don't notice and others look at me like I have a second head. You see, I am a fair-skinned, light-haired Native. I have never looked the part. The only way you would guess that I am Native is if I tattooed my status number on my forehead. That isn't going to happen! I keep nodding though.

We don't all come in the same package; we are diverse and widespread. There are many ways to celebrate our culture. There are big and small ways we can maintain our community ties. This is a small one, but a good one. Here's my suggestion for all my people that also hold our community dear. Nod your head. When someone nods at you, even if they don't look the part, nod back.

L. Reber

## Fight the good fight

Dear Editor:

I am writing this brief letter re: West Coast Warriors' problems (*Windspeaker*, August 2005). There are some government institutions that do and can address these kinds of human rights abuses, including the Canadian Human Rights Commission, B.C. Human Rights Commission, Public Complaints Commission, Committee on Race Relations, U.N. Human Rights Commission, etc. Plus there are some politicians, including members of the tribal councils and the Assembly of First Nations, who can address matters like these. Also, some media outlets are quite willing to assist, as they seem to like helping the "underdogs." They like "interesting" stories.

We also know that we cannot paint all white people as "ignorant," as there are some good white people around who are quite willing to help First Nations' peoples. So, give it a try; keep defending your rights (via treaties, Indian Act, Charter of Rights & Freedoms, etc.) and keep sending complaint letters to the right people and you will eventually get someone's attention who may be in a position to help.

Greg Two Young Men  
(Koska Numba, a.k.a. Mountain Bear)

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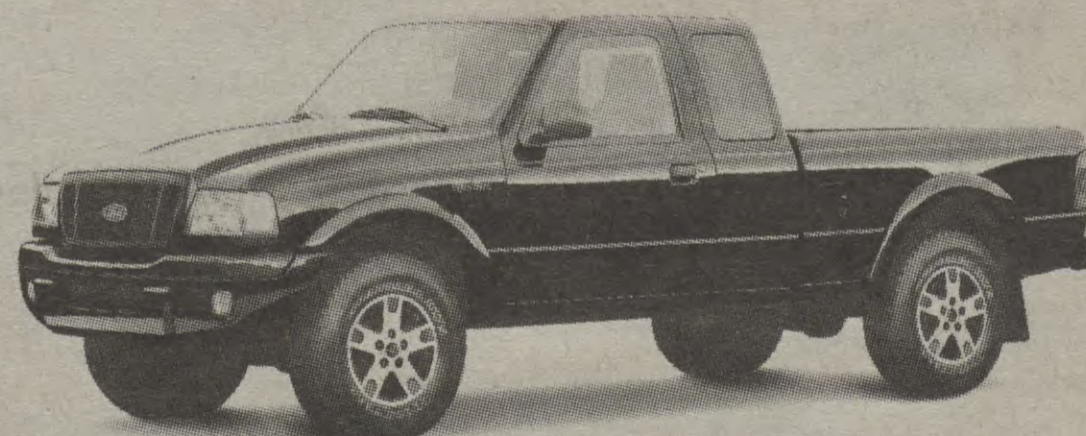
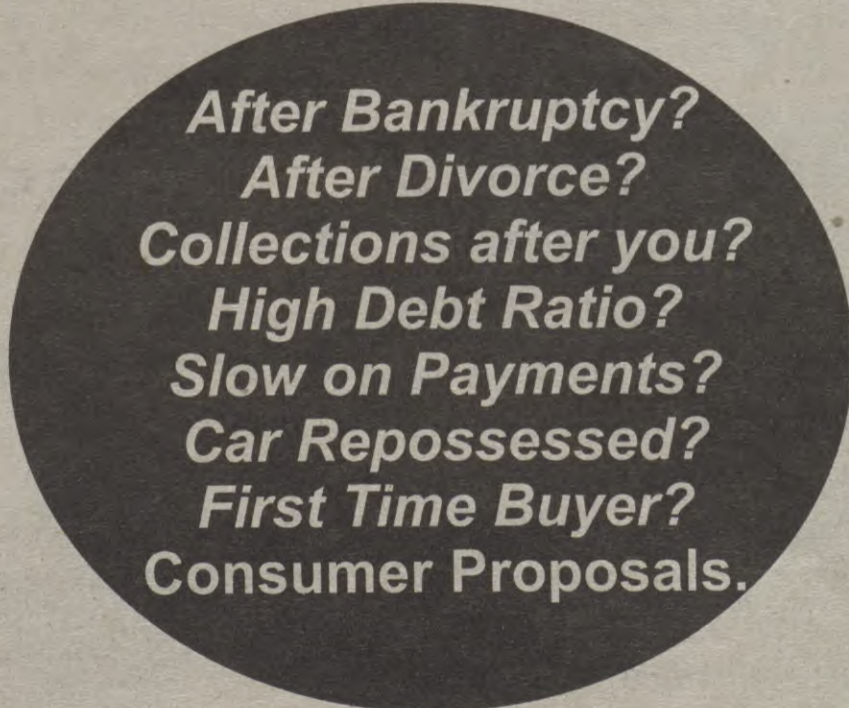
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# Supreme Court ruling in Blackwater welcome

On Oct. 21, after many twists and turns in the case, the Supreme Court of Canada issued the final word on Blackwater, a claim for compensation for abuse experienced at the United Church-run Port Alberni Indian Residential School.

The case is named after the original lead claimant, Willie Blackwater, who is no longer part of the case. Frederick Barney, now the lead claimant, will receive \$200,000 in damages.

Henry Arthur Plint, a dormitory supervisor at the school, was convicted of the sexual abuse of several young boys at the school. They sued the government and the church, saying both parties should have known that Plint was using his position of authority to abuse students.

The trial judge ruled the federal government was 75 per cent "vicariously liable" and the church was 25 per cent responsible.

The British Columbia Court of Appeal applied a doctrine of "charitable immunity" to exempt the church from liability and ruled the federal government should pay 100 per cent of the damages.

But the country's highest court decided the trial judge had it right



Willie Blackwater

in the first place.

The decision, written by Chief Justice Beverley McLachlin, reaffirmed that the federal government and the church are both individually and jointly liable for damages.

An Assembly of First Nations' press release noted that a plaintiff in the Barney case can now recover 100 per cent of his losses against either the federal government or the church. If the federal government compensates a plaintiff in full, the government can, if it wishes, recover 25 per cent of its payment from the church.

"Today's decision confirms our

belief that the federal government must now accept 100 per cent liability for the tragic circumstances of the residential schools," stated National Chief Phil Fontaine. "While churches may have run many of the schools, they did so at the behest of and with the approval of the Crown. Ultimately, the federal government established the residential schools, was in a supervisory position for the schools, and is responsible for what happened at the schools. The Supreme Court affirmed the trial judge's finding in Barney that the federal government was actually in a better position than the church to supervise the situation and prevent the loss. The Supreme Court's decision makes it clear that the government has no excuse for not paying damages in legal actions on residential schools."

First Nations Summit leader Edward John also hailed the decision. "We feel a critical part of the healing process the victims and their families continue to go through is a formal recognition that both Canada and the church are to blame for the physical, mental, social and cultural abuses suffered in the Indian residential school system," he said.

# Chiefs' assembly renewal report summary leaked

It's only the executive summary of what will surely be a much more detailed and lengthy report, but what is visible in the leaked eight-page sample of what's coming in the Assembly of First Nations (AFN) Renewal Commission's report will intrigue all who follow First Nations politics.

The "final report" of the renewal commission is entitled, "A Treaty Among Ourselves." Dated Sept. 29, the report says the commission will table 47 recommendations and "a plan to implement" them when it reports to the chiefs at a special assembly planned for sometime in December.

After travelling the country since January of 2004 and holding consultation sessions in most large urban centres and several reserves, the commission, headed by former chiefs Wendy Grant John and Joe Miskokomon, reports it "held up a mirror" to the AFN.

"To the commission, the image in the mirror is clear. If First Nations fail, they do so individually, but if they succeed it will be because of a collective will," the report states.

That means, the commission concludes, "a national agenda is the vision the AFN needs to grab hold of to help create a national movement."

Saying it does not seek to lay blame for current shortcomings, the commission goes on to say that four main ideas came out of the consultation sessions.

"The AFN can become more relevant to the First Nations if it is: rooted in First Nation values, principles, customs and traditions; representative of First Nations and their citizens; responsive to their diverse circumstances, needs and priorities; and respected and effective in Confederation and internationally."

A number of dramatic changes are proposed to achieve those goals.

While the AFN will continue to be a chiefs' organization, the commission recommended that grassroots people should be allowed to vote for the national chief.

"This reform will forge a stronger connection between individual First Nation people, the leadership, and the AFN's decision-making bodies," the report states.

The commission also proposes the introduction of an oath of office, a code of conduct and a conflict of interest declaration by and for the national and regional AFN leaders and the creation of an AFN auditor general. The AFN auditor general would be able to monitor the AFN and all groups that rely on a resolution from the chiefs in assembly for their existence or funding. The auditor general would not, however, have the power to look into individual First Nation's affairs.

The commission pointedly drew attention to the practice of selectively following the AFN charter at chiefs' meetings, saying the organization should establish "a



Wendy Grant John

clear set of rules addressing procedural issues."

While not providing details on what would replace them, the commission recommended dissolving the April and December meetings of the assembly called the Confederacy of Nations.

The commission also noted that the issue of quorum is a matter that needs attention. On many occasions in recent years, assemblies ground to a halt when not enough delegates remained in the hall.

The solution proposed is that a simple majority of registered delegates must be present when the assembly begins in order to approve the agenda and begin work. After that, 50 per cent plus one of the delegates present will form a quorum for voting but at no time can that number be lower than 10 per cent (or just over 60) of the total membership of the AFN.

# Unity achieved, say numbered treaty groups

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

The First Nation communities that are party to the numbered treaties have voted to unify and speak with one voice, and they intend that voice to be heard at the First Ministers' Meeting (FMM) in Kelowna this month.

The "Gathering of Treaties 1 to 11" occurred in Edmonton on Sept. 28 and 29. During that meeting a half-dozen resolutions were passed by an estimated 120 chiefs. Two of those resolutions will have a direct effect on the ongoing discussions involving the Assembly of First Nations, the department of Indian and Northern Affairs and the Aboriginal Affairs Secretariat of the Privy Council Office that will culminate at the FMM.

Tsuu T'ina First Nation (Alberta) Chief Sandford Big Plume was the mover of the "Declaration of unity between the treaty nations of treaties number one to 11" resolution. Rolling River First Nation (Manitoba) Chief Morris Shannacappo seconded the resolution.

Shannacappo told *Windspeaker* on Oct. 24 that the treaty nations will demand a seat at the table at the FMM.

"If we can't get a seat at the First Ministers' Meeting, we're going to run a parallel meeting at the same time with press conferences outside," he said.

The numbered treaties cover an area stretching from around Sault Ste. Marie, Ont. to the top of the Rocky Mountains, south of the 60th parallel.

The declaration of unity created the position of national treaty spokesman, and Big Plume was appointed. The resolution also called for the creation of an "interim treaty council of chiefs" and a "treaty chiefs secretariat."

The secretariat will require a staff and office. Shannacappo said the "living rolling draft" plan for the establishment of these entities is not complete. He didn't know where the treaty office would be located.

"I'm not certain. It may be smack dab in the heart of Treaty 1 to 11 country or it might be in Ottawa," he said.

Those First Nation leaders who believe a hard line interpretation of the historical treaties is the only way to negotiate with the federal Crown appear to be saying through this declaration that the AFN is not pushing the treaty rights agenda far enough.

Shannacappo was asked if that was a fair interpretation of the

resolution.

"That's exactly what it is. We have treaties that have to be looked at and worked at," he said.

But setting up a national office with a national spokesman should not be interpreted as an attempt to reject the leadership of the national chief, he added.

"It's going too far to say rejection. I'll say that we want to make sure that we have our treaty status conveyed to the national chief and to make sure that we're not throwing the treaties away," Shannacappo said. "We're trying to make sure that we're working with our national chief. We're not ousting him. We're not doing anything damaging, hopefully, not damaging to him. But we just want to alert him on some of the treaty issues and we want to work with him."

The chiefs held a press conference during the two days of meetings in Edmonton to announce the unity declaration.

"In the past there's been alliances, organizations put together to speak on behalf of our treaty people. But it's never gone nowhere, through funding, through budgets, through internal problems of our treaty areas," said Big Plume. "But now we have set all our issues aside and we want to come forward collectively. There's representation from every treaty area that has concerns with the national organization and the way our message is not being taken forward," he said.

He was asked what it would take to satisfy his group during the FMM.

"We have to be recognized as treaty people. We signed the documents to allow the sharing of the land. We have never been heard. We allow organizations to talk on our behalf, talk program. We don't want to talk program. We want to talk political process," he said.

Back in March, at a special assembly in Vancouver, the AFN presented a draft political accord that was to be presented at a Cabinet retreat a few weeks later. The Alberta chiefs asked for time to review it and were essentially told there was none. Sources say there was great anger in the Alberta caucus after that. Big Plume hinted that that anger played a role in getting chiefs motivated to start work on unifying the numbered treaty groups.

"The national organization that we now have representing us had an opportunity to listen to the concerns, especially of Alberta. When they went ahead and did not take Alberta's concerns ... and this has gone on in the past, we made very clear we did not like the process," he said.

(see Unity page 14.)



# ROM adds First People's gallery

By George Young  
Windspeaker Staff Writer

TORONTO

The Royal Ontario Museum (ROM) is undergoing a transformation that will allow it to better showcase its many collections, including objects and artifacts that reflect the history, culture and diversity of Canada's Aboriginal people.

Those items—more than 1,000 and many that will be on display for the first time—will be displayed in the Gallery of Canada: First Peoples, the first permanent gallery dedicated to Aboriginal art and artifacts in the history of the museum. The gallery will also feature a theatre for the screening of films, an area for exhibition of contemporary Aboriginal art, interactive programming and space to allow for live performances.

The new gallery is just one portion of Renaissance ROM, an ambitious project that will see the 91-year-old museum's heritage buildings and galleries restored and the museum exhibit space expanded to allow for each of the museum's major collections to have its own permanent gallery.

Ken Lister, assistant curator of anthropology at ROM, said the museum's holdings of Native



Raven's Rattle is just one of the artifacts that will be found in the Royal Ontario Museum Gallery of Canada: First Peoples.

artifacts and art is one of the largest in the country and the world. It's so large, he said, that only five to 10 per cent of the collection will be on display at any one time, with pieces being rotated in order to showcase as much of the collection as possible.

"What were counting on is that this space will always be dedicated to First Peoples collections at the ROM here, as far as I am concerned, from now

until forever," said Lister.

The gallery will explore Aboriginal culture from pre-history through to modern times, ending with a display that examines how Native people are a part of the museum and of the history of Canada.

"The final thing that people will see is a really large photograph of the Native iron workers who have been working on the construction of this

museum," Lister said.

"The important part of the gallery is to make sure that when people leave it that they are very aware that Native people are a strong part of this country's history and the contemporary world."

The First Peoples gallery was created with the advice of Native advisors from across the country who were invited to select and interpret artifacts that are of special significance to their communities.

One of the advisors was Elder Louis Bird of Weenusk First Nation, located on the coast of Hudson Bay.

Bird said he is happy to cooperate with ROM and museums in general as long as they aren't digging up old burial sites in order to find items to display.

While Bird said museums and exhibits are not something that is a part of Native culture because Native people do not have a history of showing the items from their lives past and present, he understands the role the museum can play in educating and informing non-Native people about Native culture and artifacts.

"My effort has been to try and collect the history of our people and to try and understand the difference between European (culture) and our First Nations," said Bird.

"It's to show the public the items that are created from Aboriginals from across Canada and to explain in detail exactly where this particular item came from and how it is made. It is to educate the public about the history and to know the different kinds of items."

For more information about the Royal Ontario Museum and the Gallery of Canada: First Peoples, visit the ROM Web site at [www.rom.on.ca](http://www.rom.on.ca) or call the museum at 416-586-5549.

# Remand centre Elder makes Canadian history

By Laura Stevens  
Windspeaker Staff Writer

EDMONTON

Andrew Jackson has become the first Native spirituality correctional services Elder in Canadian history to be issued a clergy license by the government.

His ordination took place Oct. 14 at the Canadian Native Friendship Centre in downtown Edmonton.

The recognition places Native spiritual Elders on the same level as Roman Catholic priests, Protestant ministers and Jewish rabbis.

"I've been on a high since Sept. 20, because that's when I was told that I would be issued this license," said Jackson, the 71-year-old from Saddle Lake First Nation who counsels inmates at the Edmonton Remand Centre. "I've made history."

Jackson's license allows him to perform marriages, burials, memorials and christenings. At the remand centre, where he has worked approximately two years, he provides sweetgrass to Native and non-Native inmates for traditional prayers. Jackson also performs pipe ceremonies, offered to all inmates "from brown-eyed to blonds and blue eyes."

"I don't discriminate because everybody gets lonely in here, so it's open house," said Jackson. "I encourage everyone to come

because that way they get along better and there's less fighting."

Jackson also conducts memorial services inside the facility for the inmates, so this means if an inmate has a death in the family and they are prohibited from attending services on the outside, Jackson will perform a service in the chapel at the centre.

"My congregation is larger than what the Catholic priest and the lady from the Salvation Army has, and that's because the majority of the inmates don't want them because of what happened in the past, for example, the residential [school] experience."

Besides performing his daily activities, Jackson is a friend to the incarcerated because they have no one else, he said. He teaches the Cree language and culture to a select few.

He gives the inmates



Andrew Jackson

photocopies of parts of a Cree dictionary. He also encourages the inmates by telling them "Education is what is going to help you, not drugs and alcohol."

"I told them that if everybody stops drinking beer for one day there would be a mass unemployment right across Canada because Aboriginals are job creators," said Jackson. "All

we are good for is creating jobs for white people, right from the judge down."

Jackson believes that if people know how hard he struggled to obtain a bachelor of arts that it would motivate them to work even harder. He achieved his BA in Native Studies from the University of Alberta almost 10 years ago and since then he has been "boogie-ing along with my BA."

"I was kicked out of U of A three times because my writing was bad, so if people know this, especially the younger generation, then I think it would drive them to work harder," he said.

Outside of his responsibilities at the remand centre, Jackson has been taking part in activities at McDougall United Church in Edmonton for several years. He also hosts a healing circle at the Canadian Native Friendship Centre every Monday at 6:30 p.m. He conducts this healing circle in Cree for about 20 people.

"Pretty soon we will need another building," said Jackson. "The government and the city of Edmonton will provide me with a church if and when my Monday night ceremonies become too large. They will give me a church for a dollar and when this happens, that's when you really spread the good word."

He said he has always believed in and has been committed to help people who truly need it

because, "that's tradition."

For example, Jackson performed a healing service in late September for a person who had just recently had a stroke. Jackson said the individual came into the church using a walking aid and about an hour-and-a-half after the service the person was walking without assistance from anyone or anything. The individual thanked Jackson for his prayers and tried to give him money, but Jackson refused because he said that's not a part of tradition.

"That's what people try to do is buy you off to show their appreciation, but I won't accept their money because I strongly believe that if you sincerely pray for someone with a pipe that's tradition and money is not a part of that."

When asked why he is so sincere about helping people, he simply said, "There's a need for it."

"People need it because they have been turned down so many times before," said Jackson. "They hit rock bottom and the only way out is faith and/or education. That's why I have accepted this clergy license. Because I know it will help the future generations."

"Once you get a little Mickey Mouse degree like the one I have, it's a beginning and it can open many doors for you. This is what I wish for my fellow Native people, to pursue the lines of education."

# Interim report on First Nations U released

By Paul Barnsley  
Windspeaker Staff Writer

## SASKATOON

Those who expected a whitewash when the All Chiefs Task Force on the Future of the First Nations University of Canada (FNUC) Interim Report and Discussion Paper was released on Oct. 19 were in for a bit of surprise. The report was tougher than anyone expected.

The task force had been criticized because it was the creation of the Federation of Saskatchewan Indian Nations (FSIN), whose members, or former members, dominate the university's board of governors. The task force members were selected by the FNUC board of governors, and the close ties with the FSIN raised some doubt as to whether an unbiased review could be had.

No recommendations were included in the interim report. The task force will include them

in its final report, scheduled for release on Nov. 29. But, after meeting with 250 individuals and accepting 25 written submissions from a variety of interested stakeholders, the task force came to some interesting conclusions.

The report stated that many of those who addressed the task force believed that FSIN Vice-chief Morley Watson, the chair of the FNUC board of directors, "had acted unilaterally and interfered with the day-to-day administration of the university" when he arrived on campus on Feb. 17 and suspended three senior administrators. Two of those administrators were subsequently fired.

Many stakeholders told the task force "the board should not include active politicians." The report noted that the FSIN has already undertaken to depoliticize other entities under its control, such as the Saskatchewan Indian Gaming Authority and the Saskatchewan Indian Equity Foundation.

The 32-member board of

governors, with its reported \$600,000 a year price tag, was also an issue addressed in the report.

"Media reports that the present board budget was in excess of \$600,000 unfortunately suggested that this entire amount was devoted to board expenditures and honoraria," the report stated. "However, the 2005-06 budgeted amount for these costs is \$75,000 and includes \$20,000 for board development."

Even if the cost of the board is less than reported, and there was no evidence to support that in the report, the task force still decided that it was too big.

"The task force has concluded that the board and its pattern of governance should be reformed. The board is larger than is usually recommended for effective governance and individuals appointed to the board should be considered on the basis of the competencies they will bring to the board."

The strongest language in the report was reserved for how the

university is being managed.

"A number of issues were raised about the university's administration that deeply concern the task force," the report stated. "Questionable fiscal controls and an outdated accounting system that provides little management support were reported on several occasions. This lack of fiscal control mechanisms may permit individuals to conduct themselves improperly."

Also singled out for mention were human resource practices at the university. Thirteen grievances are currently pending against the university and "personnel policies were either inadequate or not followed," the report said.

Both internal communications between administration and staff and external communications between the university and the media were singled out as sore points at FNUC. Many of the people who spoke to the task force said communications needed to be improved at all levels.

"The task force agrees," the report said.

The fact that the province funds only 20 per cent of the university's operations and leaves the rest to the federal government is not in keeping with how mainstream universities function, the task force reported.

"The fiscal relationship between the university and the province of Saskatchewan and with the government of Canada must be 'matured' into a relationship similar to that between these levels of government and other mainstream universities," they wrote.

The task force also pointed out that academic freedom was a bedrock of university life and was also a condition of certification imposed by the body that accredits FNUC, the Association of Universities and Colleges of Canada.

"The task force believes the issue needs a full airing to clarify what 'academic freedom' means and how it can be protected and encouraged within the unique setting that is FNUC," they wrote.

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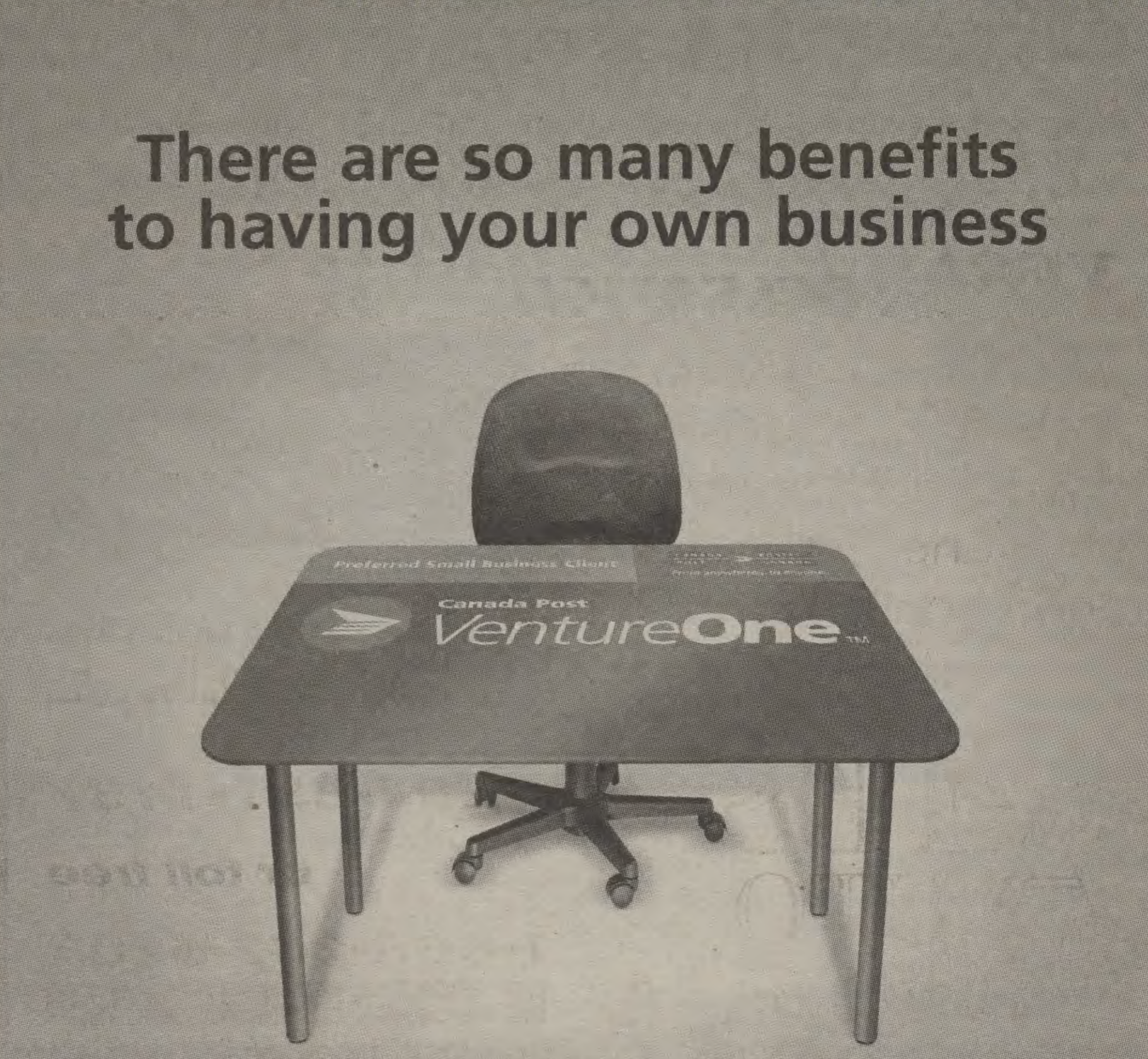
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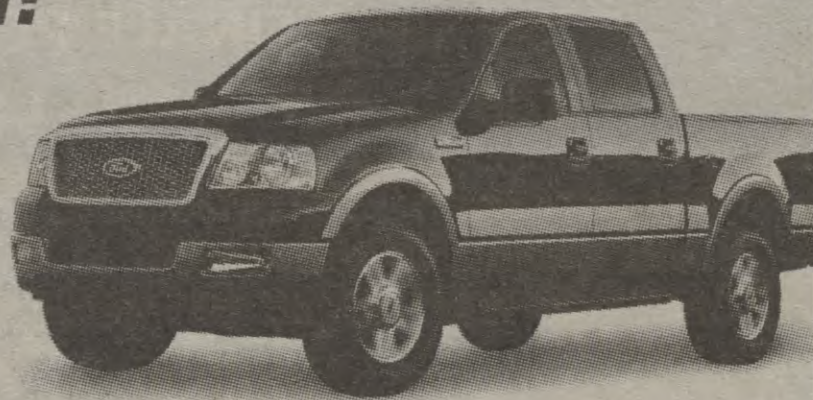


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Windspeaker

[ news ]

# Government has change of heart on claims bill

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA



Dave General

It sat on a shelf in Ottawa for almost two years after a lot of money was spent to get it through both houses of Parliament. Then, with little fanfare, the news was circulated that Bill C-6, the Specific Claims Resolution Act (SCRA), would not become law.

The announcement was made on Sept. 28 during the National Land Claims Research Workshop in Winnipeg. Robert Eyaphaise, the federal official charged with implementing the new bill once it was enacted, broke the news to the First Nation land claim researchers.

The next day, chiefs across the country were informed of the development via a memo from Assembly of First Nation (AFN) associate legal counsel Candice Metallic.

Metallic told the chiefs the AFN had been aggressively lobbying Indian Minister Affairs Andy Scott to revamp the law to bring it into line with the requirements of First Nations. The department of Indian Affairs issued no national news release on the matter.

Former Minister of Indian Affairs Minister Robert Nault introduced the SCRA three years ago claiming it would clear up the backlog of land claims by making the process "faster, fairer, and more transparent." The act would have placed a \$7 million cap on settlements and replaced the Indian Claims Commission with a new "independent" claims resolution body.

"I cannot think of a single First Nation in Canada that supported Bill C-6," said Chief David General of Six Nations of the Grand River in Ontario, who praised the federal government's decision to shelve the act. "It penalized us when it was Ottawa's land claims process that wasted time, money and lost opportunities. If the SCRA had been put into force, things could have been much worse."

The chief explained the SCRA "would have taken the word 'negotiation' out of land claims negotiations, set up the federal government as both the accused and the judge, and allowed it to hand down decisions on land claims without requiring explanations. The SCRA would have led to more costly court cases—not less. It would not have made things either faster or fairer."

General said he wouldn't heave a sigh of relief, though, until SCRA has been formally repealed.

*"I cannot think of a single First Nation in Canada that supported Bill C-6. It penalized us when it was Ottawa's land claims process that wasted time, money and lost opportunities. If the SCRA had been put into force, things could have been much worse."*

"Today's decision by Indian Affairs Minister Andy Scott does not mean the SCRA is scrapped. It can still be enacted by the federal cabinet through an Order-in-Council," General said. "In the meantime, Six Nations has had 28 specific claims filed. Some of our claims have been waiting since the 1970s. We have only had one claim settled in the past 30 years. Like a lot of other First Nations, Six Nations just wants a fair deal so we can move ahead. Now that the SCRA has been shelved, perhaps it will be possible."

Scott will fill the two vacancies on the Indian Specific Claims Commission with Aboriginal people and "the minister committed to work with the AFN to explore ways to reduce the backlog of specific claims currently in the inventory. While INAC is vague on how this will be accomplished, it is clear that major improvements, including the infusion of significant fiscal resources, are required to realize any enhancement to the existing claims resolution process," Metallic wrote.

There are presently more than 650 specific claims filed by First Nations with the federal government. More than 300 are being examined by the Department of Justice, the government department where the decision to accept or reject a claim against the government is made. Some of these claims have been under consideration for years. Experts say there are as many as 1,000 claims yet to be filed.

# Province's hands tied over missing cash

By Paul Barnsley  
Windspeaker Staff Writer

## WAYWAYSEECAPPO FIRST NATION, Man.

A First Nation citizen who refused to look the other way has caused a lot of controversy in southern Manitoba.

Margaret Clearsky, a probation worker employed by the Waywayseecappo First Nation, went to the band office on Aug. 19 to look at the band's audit report and see if there was any money for a family violence workshop. As she flipped through the pages of the audit she spotted something.

"I had to go by page 69 to get there," she told *Windspeaker*. "Big, black capital letters saying 'SHORTAGE OF FUNDS' is what caught my eye. I followed the line and it was at \$74,000. Directly below that, in the same big black letters it said 'spiritual guidance, \$20,165.'"

The auditors had discovered that the money was missing from the band's video lottery terminal (VLT) account. Waywayseecappo is one of 27 of the province's First Nations that runs a provincially licensed VLT gaming centre.

*"I had to go by page 69 to get there. Big, black capital letters saying 'SHORTAGE OF FUNDS' is what caught my eye. I followed the line and it was at \$74,000. Directly below that, in the same big black letters it said 'spiritual guidance, \$20,165.'"*

—Margaret Clearsky

Under the agreement with the province, First Nations keep 90 per cent of the proceeds and the province gets 10 per cent to cover administration costs.

Clearsky, who returned to her home community in 1995 after working for the provincial government for 20 years, sent off a letter to the chief and council two days later expressing her concerns.

She said Chief Murray Clearsky, her first cousin, did not respond. So she sent a letter to the Manitoba Gaming Control Commission. Shortly after that, on Sept. 6, a memo bearing the signatures of the chief and all six councillors was sent out to all band employees.

"Please be advised that, effective immediately, that any financial or pertinent information relating to the daily band operations are not to be released to any persons. Persons must be directed to chief and council who may or may not approve of the information being released," the memo said.

Employees were informed they could be subject to reprimand or termination if they failed to comply with this directive.

Margaret Clearsky saw that as a threat.

"I answered his letter because I knew it was too late to turn back so I had a lot of courage," she said laughing. "I've got four pensions coming from my time working

off-reserve. I'm going to be OK, but it's these poor people in the community that are always going to be under Murray's thumb because they don't have any education."

She said the audit is in the band office and cannot be taken out of the building or copied, but the numbers are burned into her memory.

"I wasn't supposed to read the audit that day. I don't know what guided me to that audit that day."

And since she raised the alarm, the audit is no longer accessible to band members, she said.

"Now it's locked up. No one is allowed to view it."

She expressed her concern to the Manitoba Gaming Control Board (MGCB) again and ran into an unexpected roadblock.

"It is my understanding that your allegations of the mishandling of the VLT monies are based upon financial statements prepared by [auditors] Meyers Norris Penny for the Gaming Centre for the fiscal year ending March 31, 2005," wrote Denis Martin, manager of compliance with the MGCB. "As your allegations relate to a period before amendments to the Gaming Control Act allowed the MGCB oversight of First Nation

VLT revenues, I am unable to take any action related to any allegations of misuse of VLT proceeds prior to April 15, 2005."

Elizabeth Stephenson, the spokesperson for the MGCB, explained.

"Before we went to the new legislation there really was no reporting requirements at all in terms of revenues," she said.

Stephenson said most establishments in the province are private commercial operations and the money generated by the VLTs, after the government gets its cut, belongs to the operators and there is no need for reporting to the government. Most VLTs are in bars or lounges, but First Nations were different.

"Just generally speaking, concerns with respect to allegations of transparency and accountability have been a concern for a number of bands across the country," she added. "But recognizing that the province does have oversight with respect to gambling, the province initiated changes to the Gaming Control Act that permits the Manitoba Gaming Control Commission to have direct oversight for First Nations' VLT revenues."

(see New rules page 14.)



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# Film-maker explores the generation gap

By Laura Stevens  
Windspeaker Staff Writer

**TORONTO**

Dreams do come true; just ask Tracey Deer, a 27-year-old director from a Mohawk reserve just outside of Montreal called Kahnawake.

At the age of 12, Deer dreamt of being a film-maker and now with two films under her belt she said the dedication and hard work has paid off.

She reminisced about sitting down with her family to watch movies. She said her dad was a big home video enthusiast, and so they would always have new movies to watch. She remembered that after each film she would suddenly want to be one of the characters in the movie. Eventually she realized that she actually wanted to make the

film herself.

Deer is the first Kahnawake Native to graduate from Dartmouth University since Dr. Kent Saylor in 1980. She graduated in 2000 where she obtained a degree in film studies and photography with an emphasis on documentary production. Since graduating, Deer co-directed her first feature-length film called *One More River: The Deal That Split the Cree*. She went to each of the nine communities in Quebec documenting the painful divisions among the Cree as they came to a decision on their nation's



Tracy Deer

land deal with the Quebec government. The Cree grand council believed that signing the

agreement and allowing a dam to be built in their territory would be good for the community, but the deal led to a divided nation.

"It was a really emotional, highly politically charged time," said Deer.

The film, *One More River*, picked up Best Documentary at the fourth annual DOXA Documentary Film and Video Festival held in Vancouver.

"I think a lot of people kind of appreciate that this has been documented for history, and time will only tell if the right decision was made," said Deer.

Not long after she joined the production team of *One More River*, Deer was promoted to co-director. Her producer said to Deer that if she had any of her own ideas for a documentary that would be the time to tell her about them. As soon as the words

left her producer's lips, Deer pitched the idea of a story about growing up as a young person in Kahnawake. Deer said she wasn't interested in making a fussy propaganda piece. She wanted to make an honest film that would get people talking and thinking about the struggles and hardships teenagers go through growing up.

"It's an easy, yet hard, story to tell because you know it so well, but because it's so close to home, it turned out to be very hard for me. "It's scary because I didn't want anybody to be mad at me, but at the same time, I wanted to be truthful."

Deer said the motivation to make the documentary film called *Mohawk Girls* came from the segregated relationship between older and younger people in Kahnawake.

(see Film wins page 15.)

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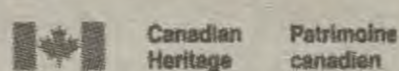
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- Must be for athletic achievements within the 2005 calendar year
- Must submit a completed nomination form on or before the deadline of January 16, 2006.



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# Television star to shine for federal Liberals

# New rules for oversight

(Continued from page 12.)

Until this recent change, the only oversight in place in the gaming agreement negotiated between the province and First Nations in the mid-1990s was in the hands of the bands themselves. The change this year came too late for the gaming commission (MGCBC) to be of any help to Margaret Clearsky.

"Unfortunately, there's always a start date for everything. We have been in contact with chief and council and we will still be in contact with chief and council to make sure that even if there have been problems in the past that we're moving forward to make sure that they're resolved in the future," Elizabeth Stephenson said. "We're keeping a really close eye on this because this is the first time we've had to use our new responsibilities. It sort of caught us in a peculiar situation where we have allegations related to events that took place before we were given this authority under legislation."

The MGCBC officials have met

with the band council to ensure that proper accountability and oversight will be present in the future.

"On Sept. 29, I attended at Waywayseecappo First Nation and met with Chief Murray Clearsky and the council of the First Nation. They fully realize that the question of such a large shortage on monies must be addressed," Martin wrote to Margaret. "If they cannot account for these shortages by conducting their own investigation, they have the option of calling in the RCMP police."

The MGCBC spokesperson added more information.

"We have directly asked Chief Murray Clearsky for information. But it is for the period after April 15, when we actually had authority to ask for this," Stephenson said. "Even though we don't have the authority to complete the investigation and move it forward through the courts or to ask for information prior to April of 2005, we have recommended very strongly that

if there's allegations they should bring that concern to the police."

Margaret Clearsky has decided to do just that. She wrote a letter outlining her concerns and sent it to Sgt. Sonny Richards at the RCMP detachment on Waywayseecappo on Oct. 23. She alleges the money was embezzled and that the council would prefer to do nothing about it.

"We all know the RCMP should be involved. What kind of message is this sending to the youth? That you don't have to be held accountable for your actions? I deal with youth every day. Our department is the one that endeavors to steer these young offenders in a positive direction. I am compassionate about the delicate nature of the situation, but as leaders you should do what is right. Or we'll never break the cycle," she said.

Repeated attempts were made to contact Chief Murray Clearsky and members of the Waywayseecappo council, but none of *Windspeaker's* calls were returned.

*North of 60*-television star Tina Keeper has been recruited by the Liberal Party to run in the northern Manitoba riding of Churchill in the next federal election. She will face incumbent Bev Desjarlais who was elected to the riding as a NDP member, but who currently sits as an independent. She recently lost the party's endorsement for opposing the same-sex marriage legislation. The NDP nod now goes to Niki Ashton, the daughter of an NDP cabinet minister in the Manitoba government.



Tina Keeper

CBC drama *North of 60*. Her role earned her a Gemini award in 1997.

Keeper is also a National Aboriginal Achievement Award winner, and for a time co-hosted the *Sharing Circle* with Lisa Meeches.

# Unity declared by numbered treaty groups

(Continued from page 8.)

Sandford Big Plume denied, however, there was a rift growing between the Alberta chiefs and the Assembly of First Nations (AFN).

"No, I have my brother with me, [AFN regional vice-chief for Alberta Jason Goodstriker] who is representative of the AFN. If there was, we would not allow him in the room," he said.

Shortly after the Edmonton meeting, the Quebec chiefs met and discussed their dissatisfaction with the way information about the many initiatives being pursued by the national chief and his staff is distributed to the communities. The Quebec chiefs debated, but did not vote on a resolution that would have stated they would not be bound by any decisions made at the First Ministers' Meeting without their explicit approval. The resolution was sent to committee for more work and may resurface.

First Nation officials in several other regions also expressed concern that the national chief's office has been slow to include the regions in decision-making and planning. Morris Shanacappo, the spokesman for the Treaty 4 nations in Manitoba, said his fellow chiefs are also feeling out of the loop.

"We're feeling a little bit of that. In fact, we had discussions last Friday as to some of the goings-on with the AFN and the FMM and there's a lot of things in the air," he said. "The AFN didn't sign treaty on our behalf and they can't represent us at the treaty table because our ancestors here signed the treaties."

Shannacappo said the treaty chiefs believe the federal government is trying to extinguish the numbered treaties and replace them with an arrangement that is more favorable to the Crown.

"That's where they want to go, I do believe," he said.

He points out that while there is an immense amount of work being done on what Prime Minister Paul Martin calls the "transformative change agenda," there is no work being done in Ottawa on implementing the historic treaties.

"There's no treaty policy," he said. "We still have to do a treaty audit to see what actually is owing to treaty Indians."

Attempts to reach National Chief Phil Fontaine for comment on this development were not successful.

AFN spokesman Don Kelly said the national chief travelled to Alberta to meet with Treaty 8 chiefs on Oct. 24.


"The national chief has stated many times that treaty issues are of key importance to the AFN," Kelly said when asked about the numbered treaty groups' resolution. "Treaties are central to much of what we do. And the national chief has also often stated that the AFN is not party to any treaty. Facilitating a way for a First Nation to get to the table is our role."

Another resolution that came out of the numbered treaties meeting

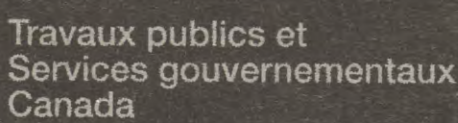
in Edmonton seeks to stop the off-loading of federal responsibility to provincial governments. The "Sovereignty, treaty relations and treaty implementation" resolution is three pages long and lists a variety of areas that fall under provincial jurisdiction that the officials working at the federal-AFN roundtable discussions are looking at.

The resolution then calls for the creation of federal government processes for First Nations dealing with education, social services, health and other areas that are considered provincial areas of responsibility.

The resolution reminds all the parties that the federal Crown has the fiduciary responsibility for treaty First Nations and goes on to call on the federal government to spell out clearly where its legal obligations begin and end. Analysts of intergovernmental affairs say the federal government continually looks for ways to force provincial governments to take responsibility for things the feds have been responsible for in the past. They say the federal government has quite intentionally resisted clearly defining its responsibilities because off-loading would then have to cease.



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# Film wins prestigious festival award

(Continued from page 13.)

Tracy Deer said there's a huge gap between the two, and she wanted to try and expel that. She said she also made this film to remind parents and adults that it's hard growing up as a teenager.

"As the older generation, we need to be a little more understanding of the young people and we need to reach out and try and help them as much as possible," said Deer.

*Mohawk Girls* is an hour-long film about teenage girls with rules that can be strict and unforgiving. They make difficult life choices that will affect their futures. Deer said the stories are powerful as well as inspiring. The girls opened up completely and exposed their hearts and souls to the camera about the negative aspects of growing up on the reserve.

"These are three amazing girls with so much honesty and courage and I think that they

are amazing for opening up in front of the camera," said Deer. "They are inspirational and I hope that the audience is inspired by them when they watch it, especially the young people."

*Mohawk Girls* opened the Land Insights Festival in Montreal last June, with the theatre packed to capacity. Deer reflected on her time making the film, saying she felt as if she was putting herself out on a limb. In addition to the anxiety of making her first solo film, she felt scared because she didn't know how the audience would perceive it. Once she heard the first group of people laugh when they were supposed to laugh, she said it made her feel good.

"Just seeing the theatre packed and everybody waiting to see my work made me feel kind of ill, but at the same time excited," said Deer.

The most amazing thing about the whole night, she said, was at the end of the film the audience stood and gave Deer and the three girls a standing ovation. At the reception, audience members complimented Deer and recounted how the film affected them, and they complimented the three girls for being so strong and amazing.

"The girls are all very strong in the film and they don't shy away from some of the tougher issues, so they really put themselves out there and they were supported by the audience ... for their courage," Deer said.

Deer said she really wanted the premiere to be really special for the girls so the night before they went shopping together and bought new outfits. A limo picked them up on the reserve and drove them to the premiere in Montreal.

On the day of this interview,

Deer and one of the girls from the film were invited to sit in on a radio show. They both were answering questions about the film and the question of who their inspirations were came up.

The 18-year-old woman said Deer was her inspiration and an incredible role model to her and to other girls. The young woman said Deer chases her dreams, she has achieved her dream and if Deer could do it, she could too.

"I never thought of myself in that way, a role model ... I was just so touched," said Deer. "I'm just so moved by it ... for people to tell me that my film affected them was just so mind-blowing and amazing, but then to hear from someone that my life is like an inspiration to them, it's almost too flattering."

Deer's advice to those who are interested in film-making is to go

for it and go all the way with it. She said the film industry is somewhat difficult to get into because it's not what you know, but who.

"If you have the motivation, talent and work hard you are going to do well and you will find your place in the industry," Deer said.

She believes she has talent, but on the other hand, she said she feels so lucky and a lot of things seem to have fallen into place for her.

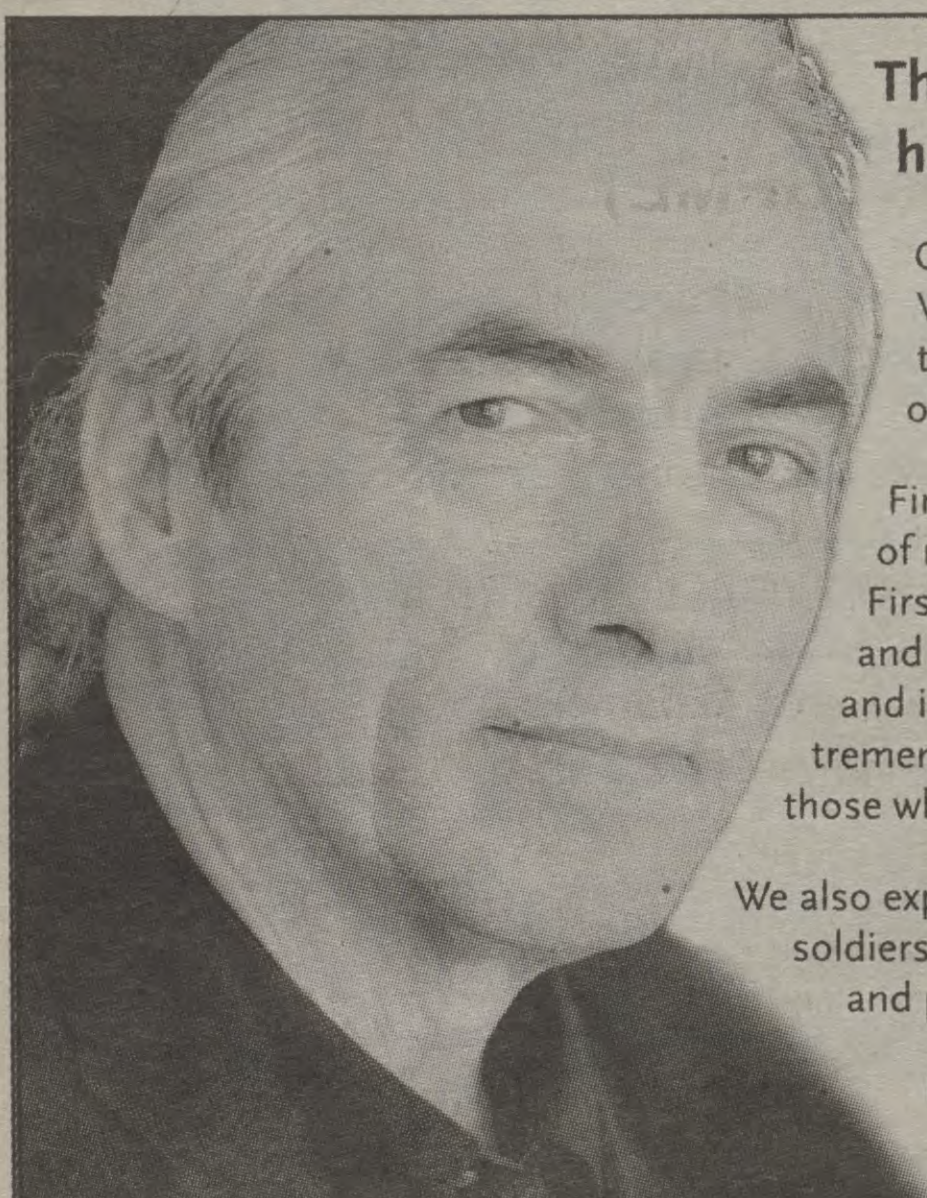
"I love what I do," Deer said proudly. "I just want to be the best that I can be at it. I feel really blessed in many ways."

The documentary *One More River* has been nominated for a Gemini Award, and *Mohawk Girls* won the Alanis Obomsawin award for best documentary at the ImagineNATIVE Film Festival held in Toronto from Oct. 19 to Oct. 23.

## The National Film Board of Canada Internship

We are seeking a candidate for a six-month position based in Edmonton. Duties include film production research, scheduling, coordination, outreach, and promotional activities in support of filmmaking workshops and special programs, with a particular focus on Aboriginal-related initiatives. The person selected will have strong organizational abilities, good research and writing skills, strong communication and interpersonal skills, knowledge of Aboriginal issues & communities within Alberta and/or N.W.T., film/television industry experience, and the ability to travel and work flex hours. Candidates must be a member of the Aboriginal, visible minority and/or disability community, and Canadian citizens or landed immigrants. Pay will be \$15 to \$17 per hour based on level of schooling, knowledge and experience. Candidates with the above qualifications are invited to send their resume by November 18th, 2005, attention Susan Lewis, to The National Film Board of Canada, North West Centre, 10815 104 Avenue, Room 100, Edmonton, Alberta T5J 4N6; Fax: 780 495 6412, E-mail: [s.lewis@nfb.ca](mailto:s.lewis@nfb.ca).

Only shortlisted candidates will be contacted.



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Phil Fontaine  
National Chief



The Assembly of First Nations is the national organization representing First Nations citizens in Canada.

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### For more information, please contact:

Heather Mandeville  
Coordinator, Admissions  
College of Medicine  
107 Wiggins Road  
A204 Health Sciences Bldg.  
Saskatoon, SK S7N 5E5

Phone:  
306-966-6143  
Email:  
[heather.mandeville@usask.ca](mailto:heather.mandeville@usask.ca)  
Website:  
[www.usask.ca/medicine](http://www.usask.ca/medicine)

## EMPLOYMENT OPPORTUNITY EXECUTIVE DIRECTOR

The Aboriginal Sport Circle is seeking a skilled, highly motivated individual to serve as the organization's interim Executive Director. Reporting to the Board of Directors, the interim Executive Director will be responsible for day to day operations, which include the administration, human resources, and financial management of the organization. Key activities involve organizational planning towards the identification of national priorities, the development, implementation and evaluation of programs, and the creation of strategic partnerships with Government and non-governmental organizations as a means of advancing Aboriginal sport development throughout Canada.

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The ideal candidate will possess the following qualifications and attributes:

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Term: 3 1/2 years • Location: Ottawa Area

In meeting the objectives and philosophies of the organization, preference will be given to qualified individuals of Aboriginal ancestry. Applicants must clearly indicate if they are of Aboriginal ancestry in their cover letter.

Interested candidates are requested to send a cover letter, resume and three references to the attention of the Hiring Committee, no later than November 14, 2005. Applications can be emailed to the following coordinates:

email: [rbrant@aboriginalsportcircle.ca](mailto:rbrant@aboriginalsportcircle.ca)

Attention: Hiring Committee  
Aboriginal Sport Circle  
Roundpoint Building  
RR# 3, Akwesasne Mohawk Territory  
Cornwall Island, Ontario K6H 5R7

All applications are appreciated; however, only those selected for further consideration will be contacted.

## Windspeaker's Special Section Serving the Aboriginal People of Ontario

# Community still waiting for long-term solutions

By **CHERYL PETTEN**  
Birchbark Writer

**KASHECHEWAN  
FIRST NATION**

A decision by the Ontario provincial government to evacuate some residents of Kashechewan First Nation will help the community in the short term, but it still remains unclear when or if any long-term solutions will be offered up, and who will be doing the offering.

David Ramsay, Ontario's minister of Aboriginal Affairs, declared a medical emergency in the community on Oct. 25 and announced that about 1,000 residents of Kashechewan would be evacuated to nearby communities such as Timmins and Cochrane where they can have access to safe water and medical treatment. The province will be seeking reimbursement for the cost of the evacuation from Indian and Northern Affairs Canada (INAC), which had announced days earlier that it did not plan an evacuation despite calls from community leaders to do so.

The small community of approximately 1,900 located on the shores of James Bay has been making headlines since mid-October, when routine testing of the reserve's water supply showed elevated levels of E.coli, the same species of bacteria that left seven dead and more than 2,000 ill in Walkerton, Ont. in May 2000. But, while the attention is new, Kashechewan has been dealing with water quality problems for more than a decade.

According to Paul Duchesne, a media relations officer with Health Canada, the community has been under its current boil water advisory since 2003, put in place because the high turbidity of the water could potentially mask the presence of bacteria.

The E.coli was detected in the water supply during Health Canada's weekly testing.

"Test results received Oct. 14 showed elevated levels of total coliform and E.coli bacteria. That occurred because of low chlorine residuals in the water distribution system," he said. "On Oct. 19 our environmental health officer returned, did some more testing, and there was actually four water samples. And they were all showing zero coliform."

On Oct. 25, Health Canada sent

a community medicine specialist and a senior environmental health officer to the community to help residents affected by the water contamination.

Rebecca Friday, deputy chief of Kashechewan First Nation, is frustrated by what the people of her community are having to go through, and by the lack of action on the part of the federal government to deal with the water quality problems once and for all.

"I'm telling you, we live in a shit hole. I can say that now because I'm frustrated. I'm angry. Enough is enough. It's just like we're in the Third World. Come on, Canada, wake up. We've got Native people suffering. And where's the millions, billions of dollars ... where is it going? It's going overseas ... My goodness, it's just horrific. That's all I can say. I'm just so upset," Friday said.

"You know, my people have been through trauma and this is really trauma for them because, like I say, you're expected to boil water for 13 years. And they've done that. I don't know how they cope with it ... and then the E.coli shows up. And then that really, it was devastating for my community for them to be told this. And what do you do after that? They don't trust water anymore ... They're just not going to touch the water anymore. It's sad to say that, but that's the reality."

A big part of the problem with the community's water quality has to do with the location of the water treatment plant 150 yards downstream from the sewage lagoon.

According to information contained on the Web site of the Canadian Council of Ministries of the Environment ([www.ccme.ca](http://www.ccme.ca)) E.coli is a type of coliform bacteria associated with the fecal matter of humans and warm-blooded animals. If water tests positive for E.coli, that means it has been contaminated by fecal matter, either from sewage discharges or another source.

While some strains of E.coli are harmless, others can cause severe illness, especially among young children, the elderly and the chronically ill.

Concerns have also been raised that the water quality problems could result in the spread of Hepatitis, an inflammation of the liver, among community members. According to the World

Health Organization, two types of the disease, Hepatitis A and Hepatitis E, can be transmitted through water contaminated with fecal matter.

Attempts to get rid of the E.coli by increasing the amount of chlorine in the water have also caused problems among residents, exacerbating skin conditions many think were caused by bathing in unsafe water.

One long-term solution to the problem that Friday would like to see implemented is relocation of the community.

"I think that would be best for my future generation because they need a good place to live," she said.

With the community being under boil water advisories and having to rely on a questionable water supply for 13 years, Kashechewan has an entire generation that doesn't know what it's like to be able to drink water right out of the tap. And community leaders can only begin to guess how many illnesses and deaths among residents are linked to years of consuming contaminated water.

While the provincial and federal governments treat Kashechewan as another jurisdictional hot potato, the federal and provincial representatives from the area have joined forces to call on both levels of government to take action to help the community.

Gilles Bisson, NDP MPP for Timmins-James Bay and Charlie Angus, NDP MP for Timmins-James Bay, held a press conference on Oct. 24, accusing both levels of government of "long-term systemic negligence towards the community" and calling for the community to be relocated, for a new plant to be built, for an inquiry to be held to determine who is responsible for the E.coli outbreak and for the province to implement the recommendations that came out of the Walkerton inquiry on reserves and to hold the federal government responsible for following those recommendations.

"We're sending a message that we don't care whose jurisdiction it is, someone has to stand up and take action, Angus said.

Angus was in Kashechewan on Oct. 20 and met with members of the community.

"They're fed up and their frustration is definitely boiling over," he said.

(See E.coli page 3.)



The human rights drum circle *Midnight Messenger* was joined by drum groups from across Ontario to take part in *Freedom Drum: Voices of the Silenced*, a 24-hour drumming marathon held at the Fort Erie Native Friendship Centre from Oct. 21 to 23. The event was held to support Amnesty International's campaign for Indigenous rights in Canada and around the world.

# Water quality a common problem

By **CHERYL PETTEN**  
Windspeaker Staff Writer

**OTTAWA**

While all eyes are on Kashechewan right now, the situation on the First Nation is far from unique.

The 2005 report of the Commissioner of the Environment and Sustainable Development, released in September, indicates that while improving drinking water safety in First Nation communities has been a federal priority for the past two years, more needs to be done to ensure residents of these communities have the same access to safe drinking water as Canadians living off reserve.

According to the report, the federal government made improving water quality a priority after data gathered in 1995 showed problems with the water systems serving one in four First Nations communities in Canada.

An assessment carried out by Indian and Northern Affairs Canada (INAC) in 2001 showed problems with the water systems on 75 per cent of the First Nation surveyed. The department sunk \$1.9 billion into improving water and wastewater systems on reserves between 1995 and 2003, and in 2003 committed an additional \$600 million.

"Despite the hundreds of

millions in federal funds invested, a significant proportion of drinking water systems in First Nations communities continue to deliver drinking water whose quality or safety is at risk," the report states. "Although access to drinking water has improved, the design, construction, operation and maintenance of many water systems is still deficient."

Assembly of First Nation (AFN) National Chief Phil Fontaine released a statement on Oct. 19 in response to the Kashechewan crisis, calling for the federal government to take immediate action to help the community and to work with the AFN to develop a plan to tackle similar problems in communities across the country.

According to the AFN release, more than 100 First Nation communities are currently under boil water advisories, and more than half of those communities are in Ontario.

"The situation is echoed across the country and it's a ticking time bomb," Fontaine said. "Any community under a boil water advisory could at any time find themselves in a situation like the one in Kashechewan. It is absolutely appalling and completely unacceptable that the federal government allows these conditions to fester and plague a community while boasting of a federal surplus."

(See First Nations page 2.)



# Centre uses culture and tradition to help youth heal

By LAURA STEVENS  
Birchbark Writer

## THUNDER BAY

Since 1997, the Ka-Na-Chi-Hih Specialized Solvent Abuse Treatment Centre has been helping First Nation youth to overcome their addictions to inhalants.

The centre provides long-term solvent abuse treatment to youth age 15 to 24. Those in treatment can remain in the program for anywhere from four months up to two years.

The centre had been located in the Lakehead Psychiatric Hospital, but eventually had to move because the traditional aspects of the treatment offered—drumming and the burning of sweetgrass and sage—were causing conflicts with the hospital staff. The centre temporarily closed its doors in September 2004, and in March 2005 reopened in a new location, a former Legion building located in the heart of the city. Ka-Na-Chi-Hih held the grand opening of its new home on Sept. 15, kicking off the celebrations by holding the centre's annual Solvent Abuse Awareness For Everyone (SAAFE) walk.

Vincent Simon is executive director of Ka-Na-Chi-Hih. He said the new location will allow the centre to hold its ceremonies in peace, which is vital to the success of the program.

"Identity and pride are very important in helping a young individual to overcome his addictions," he said.

The centre takes a holistic approach to treatment, providing services to clients that "nurture, support and empower their journey toward wellness of body, heart, mind and spirit." That includes exposing clients to traditional and contemporary teachings, skills and values and working to maintain or re-establish ties with family and community members.

The programs offered by the centre are funded solely by Health Canada under the First Nations and Inuit Health Branch (FNIHB).

## First Nations still facing water issues

(Continued from page 1.)

Nishnawbe Aski Nation (NAN) Grand Chief Stan Beardy also weighed in on the issue, calling for the federal government to come up with a long-term solution to water quality problems on First Nations. Almost half of NAN's 49 member communities are currently under boil water advisories due to unstable chlorine levels, high turbidity, unsafe uranium levels or E.coli contamination.

"Remote communities such as Kashechewan are defenceless to the increasing health risks caused by new, life threatening strains of infection

Although the centre assists both male and female clients, it is currently limiting its treatment to males.

"We cannot handle a co-ed program because they would be flirting with each other and the program wouldn't work," said Simon.

According to Simon, clients of the centre are either recommended by their communities or are sent to the centre upon request from the court.

The centre provides educational sessions, one-on-one counselling, group counselling and recreational activities. Simon said the youth seem to spend a lot of time in the gymnasium.

"They like the sports so the gymnasium is very useful here. These kids have a lot of energy and I guess that's from de-toxifying the solvents."

If the students choose to they are welcome to join the healing circle, which is held on a daily basis. They can also attend a sacred lodge, which is held weekly.

"These ceremonies are optional because we find that a lot of the clients don't understand the traditions," said Simon. "We explain to them what it is or they can talk to the Elders who are on site. We urge the youth to come forward and ask the Elders while they are there about any concerns they have about ceremonies or traditions."

According to Simon, the most common type of solvent used among the centre's clients is gasoline.

"Solvent abuse is a cheap way to get high," he said. "Gas is more popular in remote areas where alcohol and drugs are not available."

So why do Aboriginal youth inhale gas and other solvents such as glue and hairspray? Simon summed it up in one word—boredom.

"They mainly use because they don't know what else there is to do. A lot of them drop out of school and there is no work, especially in remote areas so, they are just thrown into it."

diseases without clean water. How are community members supposed to protect themselves from disease through proper hygiene when the water they use to bathe with is putting them at further risk for other serious illnesses," Beardy said in a statement released Oct. 21.

"Flying bottled water into communities is not a solution, it is an attempt to mask the problem," he said, calling for the establishment of standards for on-reserve water quality equal to provincial standards and adequate training for the people operating treatment plants on First Nation communities.

An article that appeared in the Canadian Medical Association Journal (CMAJ) in February 2001, written by associate editor Erica Weir, provides additional reasons why First Nation youth abuse these solvents—poverty, poor housing conditions, high unemployment and incarceration levels, the prevalence of health problems such as diabetes and HIV, high rates of disability and inadequate access to health care.

According to the article, there are a number of common products that are inhaled by youth, such as nail-polish remover, type-writer correction fluid, paint stripper and adhesive glue. These solvents are self-administered by sniffing, huffing, which is breathing fumes from a rag

soaked in solvent and then stuffed into the mouth, or bagging, where the solvent is placed in a plastic bag and the bag is placed over the mouth so the fumes can be breathed in.

Although centres like Ka-Na-Chi-Hih work to help youth overcome their addictions to solvents, it's difficult to keep clients from relapsing once they leave the program. That's because the reasons they started abusing in the first place still remain.

"The chances of them using again is there," said Simon. "I use the analogy of the bridge and the bridge floor has holes and that's what I call society. Our youth have to walk across this bridge but they are falling through the holes into the fast moving water and Ka-Na-

Chi-Hih, along with other various agencies, are placed downstream and we are plucking these youth from the stream. We are treating them and then releasing them and they go back onto that bridge.

"When we release them and they have all the tools that they need but they go back into the same environment as they left, they are bound to go back into the solvent addictions. We have a good number of clients that come here and end up doing this."

The centre can provide assistance to those with solvent addictions, he said, but it's not a cure.

For more information about the Ka-Na-Chi-Hih Specialized Solvent Abuse Treatment Centre, visit the centre's Web site at [www.kanachihih.ca](http://www.kanachihih.ca).




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 Ontario

# Longboat works to keep the old ways alive

By KATHLEEN ORTH  
Birchbark Writer

TORONTO

Last November, when Jan Kahehti:io Longboat (Mohawk, Turtle Clan) finished her work on the I da wa da di Project, a five-year program to help women residential school survivors, she asked herself, what did the Creator want her to do next?

"When we pray for guidance, direction, good decisions, the Creator never lets us down," said Longboat. She felt directed to go on a retreat to Niagara Falls. She didn't realize when she signed up for the retreat that it was based on the book *One Year to Live* by Stephen Levine, which helps readers to live their lives as if each year was their last.

"There are no accidents in life. Everything happens for a reason," she said. On her birthday this past April, she started her one-year and began to de-clutter.

"I have gone through all my drawers and closets four times. I could not believe the freedom I felt."

Longboat, 68, is a mother of



KATHLEEN ORTH

Jan Kahehti:io Longboat

four, grandmother and, as of December 2004, a great-grandmother. She is a teacher, holistic healer and keeper of the traditional knowledge of medicines, teachings, and the roles and responsibilities of women. She is a herbalist, gardener and seed saver.

In the mid-80s, Longboat started Earth Healing Herb Garden & Retreat Centre on Six Nations. She worked at Anishnaabe Health Toronto for four years in the mid-90s and has lectured at McMaster Medical School, Mohawk

College and the University of Toronto and worked for Cancer Care Ontario. Last year she began co-hosting a talk radio show and this fall started writing a newsletter based on the four seasons.

She also accepts a number of speaking engagements. In October, she was in Toronto to speak at the annual Traditional Awareness Gathering at the Native Canadian Centre. Though she says what she knows is "only a small amount," Longboat spoke three times over the two days of the gathering, never repeating herself. She told her audience "If they [her teachers] had not done their job, I would not be standing here now."

Longboat's name, Kahehti:io, means "Garden of Plenty." She believes she belongs to the last generation to know how to live off the land. For her, gardening isn't a hobby.

"It's for survival," she said, adding that making sure there is enough food is the responsibility of women. "I will continue to garden until I can't do it anymore."

Longboat's mother was

Mohawk and her father Cayuga. They had 10 children—eight girls and two boys.

"My mother was my first teacher. She lived the old way. My six grandaunts—my grandmother's sisters—taught me about behavior."

When she was seven, her grandmother started teaching her about the medicines.

She remembers her father telling his children, "Put your ears up like the rabbit" and listen to what will be said.

"One of our responsibilities when we come into this life is to gather knowledge," she said, adding that the knowledge, once gathered, must also be shared.

"Our role and responsibility is to keep it moving for seven generations to come. If we do not speak, or tell our stories now, nothing will move ahead for the next seven generations."

Longboat said she loves to talk about the old ways, and recognizes how important it is for people to know about their culture and where they come from.

Longboat learned Mohawk from her parents, who both spoke it fluently. "It is important to understand the language. That's what residential schools and colonization tried to do. They knew that if they took the language away, we would not know who we were as a people."

Longboat has seen some of the changes that have come into the Indigenous world, including a

shift away from a more communal society. Her mother used to say "Our voice is our medicine." That voice is one of the things lacking today, she said.

"We don't visit anymore. We don't make reports to one another. Visiting was crucial to our existence and to our knowledge base. People would walk the whole reserve. Our children had a lot of freedom—everyone watched them. Parents took their children everywhere."

Other shifts away from traditional society have also been detrimental, she explained. "Women are powerful. Women are the providers of food; they are the keepers of seeds. We need the same things: air, water, light, and earth, the same elements as the seeds. Why would anyone pollute the air, water or earth? That's our life. We did not have a garbage dump on Six Nations until 30 years ago. Since then, we have filled two landfill sites."

The elements needed for healing, Longboat said, include the spirit, the self, the medicine and the healer.

"When you come into this life, you bring your own doctors with you. Eat food with spirit. Get rest and exercise. Being healthy is not just physical. Continue to stimulate your mind."

"The healer offers the tools," she said. "I can't heal anybody. You are the healer. I'm just the helper. The medicine that you choose to use is up to you."

## E.coli found in water

(Continued from page 1.)

"When I was there ... we saw children with their hands bandaged. We had a father crying in front of us when he talked about his daughter who'd developed tumors. I saw a four-year-old covered in open sores, the entire body, that the mother had been bathing in the E.coli water thinking it would soothe the pain," Charlie Angus said.

"So can I attribute any of these in particular to this particular outbreak of E.coli? I can't. But if you ask me, is this the result of having to raise children in a toilet, well, yes indeed. And that's what that community is. It's a cesspool. The sewage is backing up, the housing, the mold are a national disgrace. And the water doesn't work. You know, the compounding factors have really made this a disaster zone, and it needs to be seen as a disaster zone."

INAC's response to the Kashechewan crisis has been to ship in bottled water and send in certified water treatment plant operators to stabilize operation of the treatment plant. According to a news release issued by the department, samples of the community's water taken between Oct. 17 and 19 show no E.coli or other coliform bacteria in the water supply. Tests done on Oct. 25 also showed turbidity levels were now within the provincial standards, but the release

indicated the boil water advisory would remain in effect until the treatment plant was "providing clean, safe drinking water on a continuous basis."

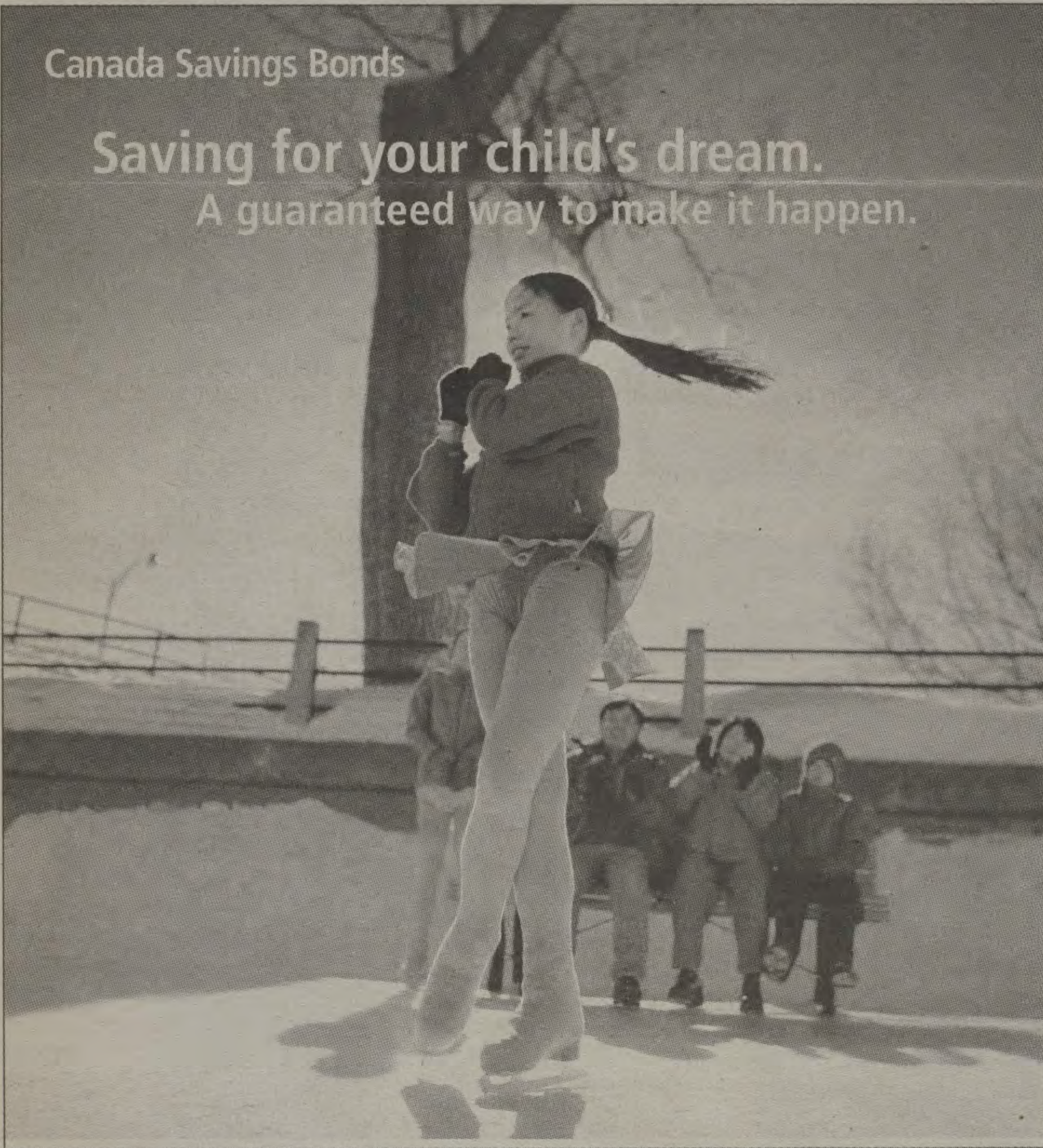
The department is continuing to make repairs to the plant aimed at achieving that goal and plans to bring in a consulting engineer to examine the quality of water at the site of treatment plant intake and what if any repairs are needed to the community's sewage treatment lagoon.

But while getting the plant operating properly is a laudable goal, it doesn't mean it will stay that way for long, Angus said.

"The experts have told us that this plant has to operate at 100 per cent capacity, 24 hours a day, and they simply can't guarantee that. For one, the plant is not built properly for it. Pumps aren't working. Filters aren't working. Gages aren't working. And also, the team told us you'd have to have a team of highly, highly qualified engineers to be able to assess the chemical mixture that you would need on a regular basis and even to be able to test for E.coli. And that's never existed in the community. And the community has cried out from the beginning that this is a very complex, overworked plant and they need training. So to hear it from the experts who were there saying even with an absolutely highly qualified team ... they said guaranteeing safety was, their quote, 'A shot in the dark.'"

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# Author launches new Indigenous fantasy trilogy

By KATHLEEN ORTH  
Birchbark Writer

TORONTO

When Daniel Heath Justice attended the launch of his new book, *Kynship*, on Sept. 28, it was the realization of a dream he'd had since he was 12.

The book, published by Kegedonce Press, is the first book in a planned trilogy entitled *The Way of Thorn and Thunder*.

Justice, who teaches Indigenous North American literatures and Aboriginal studies at the University of Toronto, had two main goals in mind when he decided to write this trilogy. The first was to expand the world of fantasy writing by cre-

ating an Indigenous fantasy novel.

Justice said he's been a fan of the fantasy genre for quite some time but saw that something was missing.

"I wanted to see fantasy that reflected my reality," said the 30-year-old citizen of the Cherokee Nation who grew up in Victor, Colorado along the eastern edge of the Rocky Mountains.

His second goal was to show "mountain storytelling at its finest." His father was a great storyteller who grew up in the mountains. "Once you have lived in the mountains, you can't live anywhere else," he said.

Attachment to place is a theme that flows throughout *Kynship*.

An Eternity Tree represents the living covenant between the Kyn and their homeland, the Everland. But new ways have crept in to this society. Family bonds weaken and dissolve. Religious conflicts divide the Wyr, who remain faithful to the old ways, and the Celestials, followers of a new religion. Old symbols disappear. Violence enters the lives of the Kyn. And conflicts and dissent dominate the political agenda as the Kyn deal with grave threats to their homeland.

Justice said some readers have drawn a parallel between the story told in *Kynship* and the Cherokee Trail of Tears, the forced relocation of Cherokee men women and children from

Georgia to Oklahoma in the 1830s, a journey of a thousand miles that saw thousands die before reaching their destination.

The tale told in *Kynship* begins with violence and death—a marauder stalking, killing and destroying Kyn and their villages. Is this story happening or has it happened? We are drawn into the story as it unfolds.

We are there as one of the main characters, Unahi, makes her way back to her home village after an absence of 26 years. We are in the kitchen as her sisters—not happy to see her back—argue over the reason for her return. We accompany her after she reclaims her niece, Tarsha, and they set out on a

journey to a place of great meaning—Sheynadwiin, the main city of the Everland. For both, the journey is marked by a series of trials, violence, and coming to grips with new realities. Along their journey, friendships develop, talents are revealed and sacrifices are made.

Many of the issues dealt with in the book are the same as those experienced by Indigenous people across the globe—loss of language, violent encounters between Indigenous people and colonizers and invaders, and devastating outbreaks of new disease-rooting the fantasy in the world of reality.

But some of the most riveting details are those exploring the personal and family relationships—the arguments, estrangements, rivalries and jealousies, and the bonds that endure despite all odds. Vansaaya one of Tarsha's aunts, says, "She is our niece, the only surviving child of our youngest sister. We are obliged to help her by whatever means are available."

In *Kynship*, there are trials of strength, fought by warrior women and trials by words, fought by warriors of a different sort—diplomats and bureaucrats.

Our life is not controlled only by our wants seems to be a theme that links the aunt and niece. For the two central female characters, whatever plans they had for their lives were changed when they became Wielders, guardians of the Wyr and their ways.

The second book in the trilogy, *Wyrwood*, is scheduled for release in the fall of 2006. The final book, *Dreyd*, is expected out in the fall of 2007.

For more information about Daniel Heath Justice or *The Way of Thorn and Thunder*, visit the Kegedonce Press Web site at [www.kegedonce.com](http://www.kegedonce.com), or Justice's Web site at [www.Danielheathjustice.com](http://www.Danielheathjustice.com).



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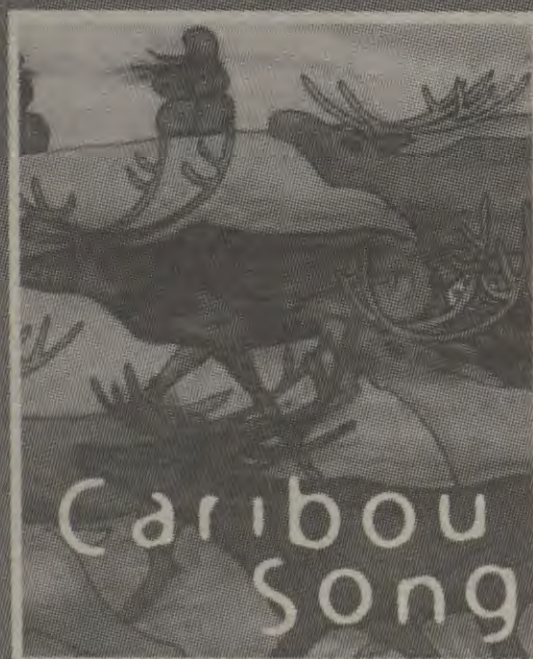
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[ windspeaker confidential ] **Carol Couchie**



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

**Carol Couchie:** I guess loyalty.

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

**C.C.:** I guess stupidity. Stupidity and laziness. I'm a mother.

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

**C.C.:** There's so many things that make me happy. Gardening. And when I've been at a really nice birth, like after I've delivered a baby and everything's gone well. The parents are happy.

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

**C.C.:** Cranky, I guess.

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

**C.C.:** I guess delivering bad news. Because I do that.

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

**C.C.:** My children.

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

**C.C.:** For me, nothing. I'm sorry; that just sounds so arrogant. I just don't believe that there's anything I can't do that I want to do.

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

**C.C.:** My mother ... because my mother had unconditional love. And she believed in us. The reason I could answer that I don't believe there's anything I can't accomplish is because my mother gave me that. And she worked hard, she was loyal to her family and she taught us

that. I guess that's it. That's enough for any mother to give any kid.

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

**C.C.:** I think I'd be a farmer.

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

**C.C.:** I guess it's one of my favorite sayings—If you're not making mistakes, you're not doing anything.

**W:** Did you take it?

**C.C.:** Yes, because it gives you courage.

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

**C.C.:** By my kindnesses. That I was a kind person.

For seven years, Carol Couchie has worked as a midwife. She was a member of the first graduating class from Ryerson University's school of midwifery in 1998 and the first Aboriginal woman to become a registered midwife. Couchie is chair of the Society of Obstetricians and Gynaecologists of Canada's Aboriginal Health Issues Committee and a driving force behind the creation of the Association of Aboriginal Midwives. She helped to establish the Aboriginal Midwifery Education Program offered at the University College of the North. On Sept. 24, Couchie was one of four outstanding Ryerson graduates recognized with Alumni Achievement Awards.

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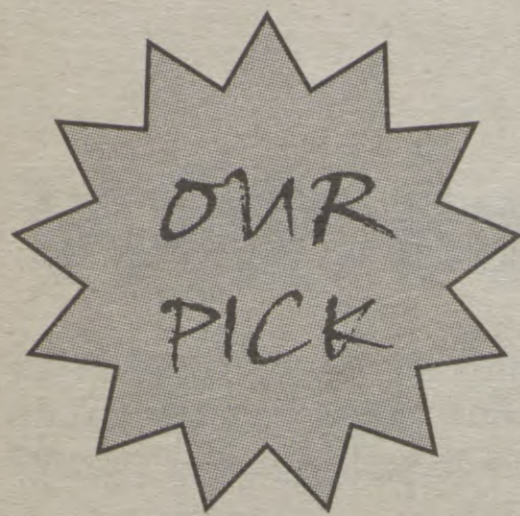
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Artist—Donny Parenteau  
 Album—The Great Unknown  
 Song—The Great Unknown  
 Label—Independent  
 Producer—Donny Parenteau

## CD combines country classics with new material

Saskatchewan son Donny Parenteau first made his mark in the entertainment business playing with other performers, including Brian Sklar and Neal McCoy, but these days the talented singer, songwriter and musician is standing centre stage.

Parenteau spent more than a decade as part of McCoy's band then, in 2002, he decided to leave Nashville and move back to his hometown of Prince Albert. The next year he formed his own band and in 2004 he recorded *The Great Unknown*, his first vocal album.

The CD is a showcase of Parenteau's versatility—he sings and plays fiddle, octave fiddle, mandolin, mandocaster, dobro and acoustic guitar on the album. He also wrote three of the 11 cuts on the CD—You Make Me Happy, Where Would I Be and the title track—and he produced the album.

In addition to his own songs, Parenteau filled the CD with his renditions of some of the great country songs from years gone by—Truck Drivin' Man, Tonight the Bottle Let Me Down and Jambalaya among them.

While this is Parenteau's first CD, the Metis musician is already a hit in his home province, having received the Saskatchewan Country Music Association's Fiddle Player of the Year award for the past three years and being named Aboriginal Artist of the Year for the past two. He's also been nominated for a Canadian Aboriginal Music Award for his work producing *The Great Unknown*.

You can find out more about Donny Parenteau on his Web site—[www.donnyparenteau.net](http://www.donnyparenteau.net).

# ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Burnt Project 1	Forever	Hometown
Jay Gilday	Rain Barrel	Of Sungods and Seabirds
Shane Yellowbird	Beautiful Concept	Single Release
Slo-Mojo	Superman	Single Release
Big City Indians	Maheo	Native Heart Urban Soul
Northern Eagles	Great Spirit	Sunset 911/Across The Miles
William Osbourne	It Ain't Been Easy	Single Release
South Thunderbird	Chase	Tough Go
Donny Parenteau	The Great Unknown	Single Release
Michael Jacobs	In The Blood	Sacred Nation
Mike Gouchie	Somethin' 'Bout A Bad Boy	Bad Boys & Angels
Crystal Shawanda	Maybe Someday	Cutting Room Floor
Gabby Taylor	You're The One	Single Release
D.L.O.	Northern Hillbilly	Single Release
Billy Simard	You're The One	Single Release
Les Shannacappo	From Dusk 'Til Dawn	Single Release
Hank Horton	I've Told You Leona	Honk Tonk Heartache Blues
Heritage	Designated Man	Evolution
Don Constant	Northern Lights	Two Mending Hearts
Darren Geffre	I Am The One	Uncivilized

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- 05. RYAN D'AOUST – SOUTH SIDE OF THE STRINGS – CLASSIC METIS FIDDLE
- 06. ED PRINCE – ON CHRISTMAS DAY – HOLIDAY FAVOURITE
- 07. EAGLE & HAWK – MOTHER EARTH – JUNO WINNER
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- 05. SNAKE ISLAND – STRAIT AWAY
- 06. KAHNAWAKE – ECHOES OF A PROUD NATION
- 07. LOGAN ALEXIS SINGERS – CHRISTMAS ALBUM
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[ strictly speaking ]

# Modern concern plagues ancient practice

Nothing makes an archeologist salivate more than finding a pre-contact First Nation pipe in a 600-year-old garbage dump. That's because the pipe ceremony is the most sacred and cherished of all the Native spiritual practices.

I've often heard Elder William Commanda, a pipe carrier from the Algonquin community of Kitigan Zibi in Quebec, say that he does not himself carry the pipe. The pipe carries him. It is, after all, considered in direct contact with the Creator.

But in this modern day, the passing around of the revered communal pipe is now considered by some to be a health hazard. As one deeply spiritual Native man told me recently: "I'm afraid of sharing the pipe. There are a lot more diseases out there that our Elders didn't know



## THE URBANE INDIAN

Drew Hayden Taylor

about."

Indeed, a call to Trish Warner, a registered nurse practitioner, revealed that diseases such as mononucleosis, hepatitis, strep, meningitis, the common cold virus and, possibly, influenza lurk in the average person's saliva.

What are we to do? Pipe ceremonies are used all the time as a method of opening or closing spiritual gatherings all across North America in many Aboriginal cultures.

I asked Doug Williams, an Elder from the Curve Lake First Nations in central Ontario and a member of the Native Studies faculty at Trent University, how he handles the problem. Williams tells me it is a sign of respect and honor to be invited to participate in a pipe ceremony. It means you are all of the same mind and spirit.

"The pipe is basically a helper. The helper that will take the smoke and transport your prayers to the Creator." He admits there

have been discussions about some of the health issues. "I now am almost at a point of refusing to take the pipe at a big event or where there are many people. There are a lot of people refusing to take it because they don't want to have their lips on it."

Nevertheless, he said, it's important to protect the sacred practice. Besides limiting the number of people that get invited to the pipe ceremony, he offers the option to participants that when the pipe comes around, a show of proper respect is just to touch the pipe with their hand and pass it on.

Not too long ago I was asked to participate in a ceremony led by Commanda. As I stood there, one of about eight people, I watched the pipe passed from person to person, each drawing the tobacco into their lungs, till

it came to me. I took it but I couldn't help notice the mouth was wet with saliva. I inhaled anyway.

I should point out here that I have great respect for traditional teachings. So admittedly there is a certain amount of reluctance in writing about these matters. But I have to admit, smoking the pipe is getting more difficult.

Aboriginal people certainly have had a deep experience with beneficial objects having a more sinister viral nature. In the 19th century, it was common practice for governments to magnanimously give blankets purposefully infected with small pox and measles as gifts, or as payment for treaty obligations to First Nations. It was one of the first and most effective cases of viral and bacterial warfare.

(see Perils page 24.)

# Characters with a capital "C": Tumasi Kudluk

In the course of life, we often have the good fortune to intersect with people of character, with a capital "C". People with Character seem to have a high "magnetic field" of human qualities, which inspire and touch others. Such people are blessed with the gift of being able to uplift other human beings by what they say, or what they do. They make life very interesting. Everybody knows Characters who are worth talking about, in the context of enriching any setting they happen to be in.

People with capital "C" character seemed somehow more plentiful in the old days. Our folklore and legends are chock full of them. I suppose the theory can be that the constant struggle for food, clothing, and shelter forged character more readily hand-in-



## NASIVVIK Zebedee Nungak

hand with the adventure and adversity life was then. Our population in Nunavik has more than doubled in the past 40 years. But the relative ease of modern life seems to have actually reduced the prevalence of Character among our people.

Nevertheless, I've been privileged to encounter my share of such folks, and they are as diverse as humanity itself. There is no standard definition that

identifies people with these qualities. Some are short, and very talkative. Some are tall, and don't talk much at all. Some are old, and some, very young. Some definitely inherit their character from forbears. Others seem to have acquired it out of who knows where, and wear their Character without having to show it off.

People of Character are often irrepensible, and their attitudes

toward life provide a much-appreciated boost to those around them. They tend not to take themselves, or others, too seriously. They'll see something in a situation that nobody else sees, and give expression to it in a way that makes it fun, or funny. Most of them have an abundant sense of humor, which they readily utilize to make life's diverse grief bearable.

Such individuals are to be found in every society. I once encountered a cabbie in London, England whose stand-up comic's repertoire of continuous good humor made an hour-and-a-half ride at the height of rush hour to downtown seem like a 10-minute hop. Here is another Character:

Tumasi Kudluk of Kangirsuk, who died in October 1989, was one of the last true Nunamiut,

People of the Interior among the Inuit. He had a deep, intimate knowledge of Inuit life prior to contact with "civilization". What made him special was his ability to communicate and share his knowledge with new generations of Inuit. He had the gift of making those who heard him appreciate, and take pride in, their unique identity as Inuit.

Tumasi had known severe hardship and hunger early in his life. He would recount being part of the group that accompanied part-way the migration led by the great Inukpuk from Ungava to the Hudson coast in 1912. On the return, food was so scarce that they had resorted to eating entrails of lemmings regurgitated by snowy owls.

(see Capital "C" page 23.)

# Criminal code is silent on "for your own good"

Dear Tuma:

I want to make a complaint against the RCMP. Last week I was tossed into the cells for "my own good" and I did not like the way they treated me. The RCMP should be more respectful when they are arresting someone and not just toss them into the drunk tank with everyone else. How do I make a complaint about the way I was treated?

Time Cross

Dear Time Cross:

I am not sure why you were arrested or how long you were in the jail cell. It could have been for a variety of reasons, but this is the first I have heard of being arrested for "my own good." I have checked the Canadian Criminal Code and have not found a charge called "For My Own Good." On that note, I will need more information from you. But if you want to make a complaint about the RCMP, here is what you should do.

There are two ways to resolve



## PRO BONO Tuma Young

your problem, an informal way and the formal way.

I would start with the informal way. Ask to meet with the detachment commander of that particular detachment. Make sure that you write down his or her name, the time and date of the meeting, what you discussed and what was the result. Be clear, calm in discussing your issue and also be clear on what it is that you want to resolve your problem. You may want to talk to someone higher up. Do not be afraid of talking to the next person higher up in the chain of command.

If you do not receive any satisfaction, take it to the next step, the formal process. You can write a letter or ask the

detachment commander to register a formal complaint with the RCMP Complaints Commission. This will trigger a formal investigation and a formal process in which you can choose to participate.

Remember it all starts with you.

Dear Tuma:

I have been asked by my band to help them negotiate an agreement with both the feds and the province. I'm not sure what I can do and am afraid of doing the wrong thing or demanding something. I'm afraid that the band may find out that I do not know how to negotiate or that I will be intimidated by the big lawyers on the other side and with

me with no education. Can you help me?

Samson and Goliath

Dear Samson:

The first thing to do is to take some time and think about your community. Think about the future and what you would like your community to look like for your children, grandchildren, great-grandchildren and so on. Now, take a deep breath and plunge right into the negotiation process.

You should find out where you can take a negotiation course. There are a number of different ways to negotiate—think of the hard nosed, slamming the table type of guy and the soft, compromising, let's make a deal person. Both types are good, but you may want to take another approach.

Harvard University has developed and promoted a new method, one that I like to use, and this is called the interest-based method of negotiating. You

can take this course in a variety of places (at Harvard University, BC Institute of Justice, or the Banff Centre). If you are looking for something that is directly related to First Nation negotiations, contact the Banff Centre. They offer a one-week course in negotiations training for First Nations folk.

Once you have taken the course, read up on the material and prepare yourself. Do not be afraid of the lawyers on the other side. They are human just like you and they put on their pants one leg at a time. If you do not totally feel comfortable, ask around and find out the name of a good First Nation lawyer. They can help immensely and will offer you a couple of tips on negotiations. Tell them that Tuma sent you.

Tuma

This column is not intended to provide legal advice, but highlight situations where you should consult with a lawyer. Questions can be sent to TumaYoung@eskasonibc.ns.ca

# War, relationships and survival explored

*Three Day Road*  
By Joseph Boyden  
Viking Canada, Toronto  
354 pages(hc) \$32

**Review by Cheryl Petten**

Joseph Boyden has the literary world sitting up and taking notice. His first novel, *Three Day Road*, has thrust him into the limelight, earned him the McNally Robinson Aboriginal Book of the Year Award and put him on the shortlist for the Governor General's Literary Award.

*Three Day Road* is set in northern Ontario during the aftermath of the First World War. The story unfolds as the elderly Niska travels home with her nephew, Xavier, who has just returned from the war.

Throughout her life, Niska has had the gift of being able to see things. People have sought her advice on where to hunt, and have called upon her to deal with people who have been taken over by the Windigo. But Niska doesn't need

her abilities as a medicine woman to see her young nephew is dying. He has been badly hurt in battle, but it's not his physical injuries that put his life at risk. His spirit, too, has been wounded, by what he has seen and what he has done on the battlefield.

Niska knows that if she can't help Xavier to face and overcome his demons she will lose him, the only family she has.

The story is told by Niska and Xavier as readers listen in on their thoughts during the three-day canoe trip from the city to their home near Moose Factory. Those thoughts shift from the present to the past and, through their remembrances, we learn about Niska, how she came to have and use her gift, and how she came to



Joseph Boyden

be surrogate mother to her sister's son.

Through the memories we also come to know Elijah, a young boy Xavier meets at residential school who starts out as a friend and becomes like a brother. The two grow up together and are inseparable, even when they enlist and go off to war. In fact, it is

Elijah that Niska had come to the city to claim. She had been informed that Elijah has been wounded and Xavier killed in battle, but instead it is Xavier who steps off the train.

Much of what we learn through Xavier's memories takes place during the war, as he remembers what he and Elijah experienced, and how it changed them.

Boyden paints a vivid picture of the horrors of war as they would have been experienced on a personal level: Xavier's realization that one false move could be your last. The lice crawling over his body. The cold. The hunger. The mud.

But, as strong as his portrayal of war is, it only serves as a backdrop for the guts of the story—the relationship between Xavier and Elijah. Despite being best friends, the two are opposites in many ways. Xavier is quiet and becomes even more so after enlisting. He has spent most of his life in the bush with his aunt and he doesn't speak English very well. Elijah, on the other hand, likes to talk and speaks English fluently. And, unlike Xavier,

Elijah seems to revel in the role he must assume on the battlefield, in killing the enemy.

During the canoe trip home, we slowly learn about the choices Xavier has made on the battlefield, and how he must make peace with those choices if he is to survive. And we watch as Niska struggles to help him want to choose life over death.

In *Three Day Road*, Boyden has once again demonstrated his skills as a gifted storyteller. (Boyden's first book, *Born with a Tooth*, a collection of short stories published in 2001, earned him the nod of critics, and a nomination for the Upper Canada Writer's Craft Award.) Through Boyden's words, we come to know Xavier, his thoughts, his feelings, how he sees the world and the people in it.

As was the case with the stories in *Born With A Tooth*, *Three Day Road* doesn't offer up any happily ever after endings. What it does offer up is a good story, well told, with believable, well-drawn characters that must take what life presents them and find a way to continue.

## Best of Aboriginal literature celebrated

By Shirley Collingridge  
Windspeaker Contributor

**SASKATOON**

It's amazing what can happen over a cup of coffee.

As Deneen Gudjonson, events co-ordinator for McNally Robinson Booksellers, browsed publishers' catalogues last year, she was struck by the number of Aboriginal authors in Saskatchewan and thought it would be great to bring all that talent together. "I phoned Donna [Heimbecker] at the Saskatchewan Native Theatre Company (SNTC) and said, 'We have to have coffee,'" said Gudjonson.

The result was the Anskohk Aboriginal Literature Festival. In the context of this festival, the Cree word "anskohk" means "passing the stories on." The festival showcases the literary talent of Canadian Aboriginal authors, educates people about the richness of Aboriginal literature and promotes further understanding of Aboriginal people.

This year's festival was expanded to include an awards gala, during which two lifetime achievement awards were presented, recognizing authors who have made a substantial contribution to Aboriginal literature through their professionalism and leadership, and their dedication to their craft and community. This year's

lifetime achievement award winners were Maria Campbell and the late Bernelda Wheeler.

Campbell was one of the first Aboriginal writers, playwrights, theatre producers and filmmakers in Canada. She broke into the industry in 1973 with her autobiography *Halfbreed*. Bernelda Wheeler was a lifelong activist and communicator who began her career as an announcer for CBC Northern Service. She later returned to CBC Radio as host, producer and documentary journalist for Our Native Land and was one of the first Aboriginal voices heard on Canadian radio. She wrote newspaper columns, published short stories, poetry, and children's books, including *I Can't Have Bannock but the Beaver has a Dam* and *Where Did You Get Your Moccasins?*

Keynote speaker for the evening was best-selling author Joseph Boyden, who explained that writers write for any number of reasons—to teach, to have fun, to laugh, to reclaim, to remember and to honor.

Boyden was also the winner of the inaugural McNally Robinson Aboriginal Book of the Year Award, also handed out during the gala. Boyden was nominated for his book *Three Day Road*. Also on the list were Taiaiake Alfred for *Wasase: Indigenous Pathways of Action and Freedom*, Arnold Isbister for *Stories Moshum & Kokum Told Me*, Michel Noel for *Good for Nothing*, and C.J. Taylor for *Peace Walker: The Legend of Hiawatha and Tekanawita*.

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# King provides big payoff to devoted fans

*A Short History of Indians in Canada*  
By Thomas King  
HarperCollins,  
232 pages, \$24.95 (hc)

Review by  
Suzanne Methot

Thomas King's new collection of short stories should be a slow read. These are small stories, so readers should take time in between each one to reflect on the compact commentaries and deft images that each story contains.

The stories in this volume cover a lot of ground. King touches on the history of displacement, racism and stereotyping, racist government policy, marriage and relationships, and Native-white relations, among other topics.

The title story is the best story. "A Short History of Indians in Canada" centres around a sleepless white businessman who watches flying Indians crash into Toronto office towers (like the real-life migratory birds who are attracted on their overnight flights by the light from the buildings). Although wrapped in a comic image, this story reverberates with incredible sadness over changes to Native

tradition, the shiny attraction of Western consumer society, and for everything that has been lost. It's a small gem of a story that touches the reader on a deeply emotional level.

"Tidings of Comfort and Joy" sets the reader on edge, building a creepy feeling until finally reversing itself in a surprising way. It's successful because the edgy feeling doesn't obscure the author's comment on how non-Native people can sometimes view Native friends as objects for collection, or, in the case of nearby Native communities, as personal petting zoos.

"The Baby in the Airmail Box" is a comic take on the adoption of Native children by non-Native people. Like most of King's writing, the humor is a thin veneer that barely masks the writer's rage.

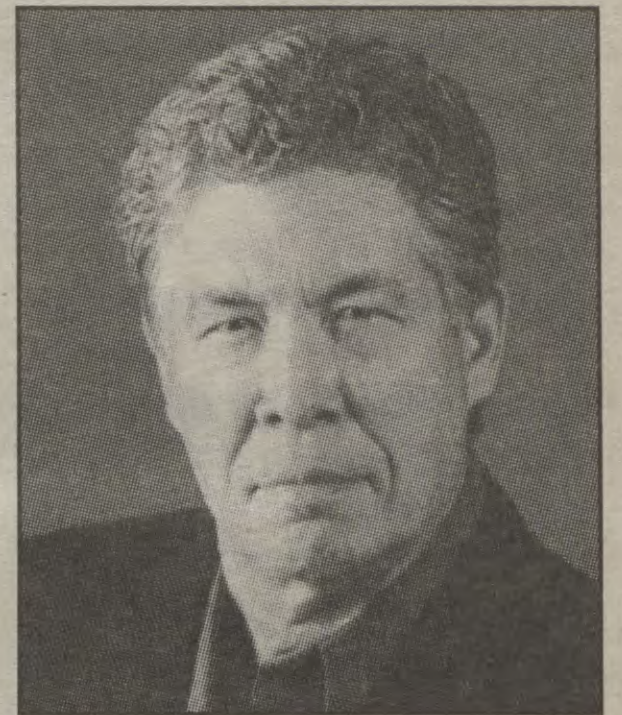
"Coyote and the Enemy Aliens" reminds readers about the internment of Japanese Canadians during the Second World War. King's use of the trickster Coyote as narrator and his use of a circular narrative style resembles the oral tradition. That circularity is important. As King shows, internment of people based on race has happened

before, and it could happen again — perhaps to Native people, and especially in light of post-9/11 security measures.

Other tales stand out. "Haida Gwaii" and "Little Bombs" are understated examinations on relationships. "Not Enough Horses" brings Native tradition into the modern world, as a suitor offers a snowblower and a reclining chair as offerings to the father of the woman he wants to marry. "Rendezvous" is a comment on environmental degradation and the human laziness that allows it to happen. "The Garden Court Motor Hotel", which is based on the Iroquois creation story (a tale King, a Cherokee, returns to a lot), points out that we don't

recognize our stories even when they fall on our heads. And "Bad Men Who Love Jesus" is three pages of sheer comic brilliance.

King, a professor of Native literature and creative writing at the University of Guelph, has had highs and lows in his writing career. His 1993 novel *Green Grass, Running Water* (which was nominated for a Governor General's Award) remains a classic, and his 2003 collection of essays *The Truth About Stories* was a deliciously layered examination of the identities we create with the stories we tell. But King's foray into populist writing — he wrote the detective story *Dreadful Water Shows Up* under the pen name of Hartley GoodWeather in 2001 — was



Thomas King

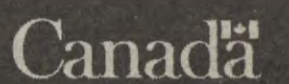
formulaic and predictable.

*A Short History of Indians in Canada* is King at his best. Sly, precise, and measured, these stories are quick punches that deliver genuine payoffs.



Canadian Nuclear Safety Commission

Commission canadienne de sûreté nucléaire



## PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a one-day public hearing to consider an application by Earth Sciences Extraction Company for the renewal of its licence to operate a uranium recovery facility located in Calgary, Alberta. The hearing will be held in the CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario, on **November 30, 2005**.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by November 14, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2005-H-18, or contact:

L. Levert, Secretariat  
Canadian Nuclear Safety Commission  
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## Researcher

Library and Archives Canada,  
Aboriginal Heritage Initiatives

OTTAWA, ONTARIO

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You will plan and conduct research on the state of libraries, archives and cultural centers in Aboriginal communities, create an inventory of Aboriginal collections and prepare reports on research findings. The position is for a period of six to twelve months. The salary range is \$45,711 to \$51,909.

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For more information about this position and how to apply visit <http://jobs.gc.ca/jobs/p039431e.htm>. The closing date for application is **November 25, 2005**. Please quote reference number **BAL02005GVCR35** when applying.

We thank all candidates who apply and advise that only those selected for further consideration in the process will be contacted. We are committed to Employment Equity. The Public Service of Canada is committed to developing inclusive, barrier-free selection processes and work environments. If contacted regarding this competition, please advise of the accommodation measures which must be taken to enable you to be assessed in a fair and equitable manner.

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Pour être admissible, vous devrez avoir complété avec succès une formation de niveau post-secondaire d'une durée de deux ans avec spécialisation acceptable en recherche, en études bibliothécaires ou archivistiques, en études autochtones ou indigènes, en statistique, en comptabilité, en économique, en administration des affaires, en histoire, en sociologie ou dans un autre domaine lié aux fonctions du poste. La connaissance de l'anglais est essentielle pour ce poste.

Pour obtenir plus de renseignements sur ce poste et pour savoir comment postuler, visitez le site <http://emplois.gc.ca/jobs/p039431f.htm>. La date limite de réception des candidatures est le **25 novembre 2005**. Veuillez indiquer le numéro de référence **BAL02005GVCR35** dans votre demande.

Nous remercions ceux et celles qui poseront leur candidature, mais nous ne communiquerons qu'avec les personnes retenues pour la prochaine étape de sélection. Nous souscrivons à l'équité en matière d'emploi. La fonction publique du Canada s'est engagée à instaurer des processus de sélection et un milieu de travail inclusifs et exempts d'obstacles. Si l'on communique avec vous dans le cadre de ce concours, veuillez faire part de vos besoins pour lesquels des mesures d'adaptation doivent être prises pour vous permettre une évaluation juste et équitable.

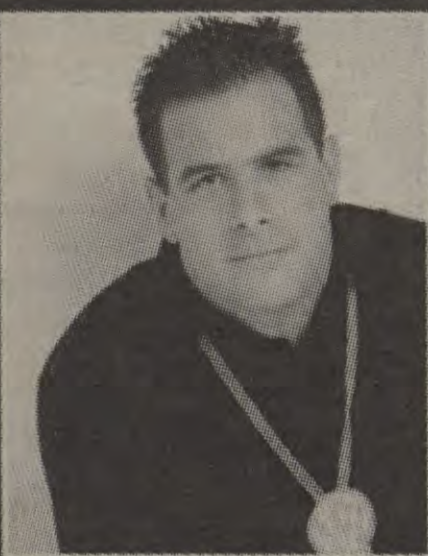
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# Aboriginal soldiers from Quebec —the conflicts at home and abroad

By Marie White  
Windspeaker Contributor

WENDAKE, Que.

Native soldiers have always played important roles in times of conflict. They fought in all the major battles in Europe and many became distinguished snipers, code talkers and reconnaissance scouts. They continue to serve today.

Tanya Barnes with the Department of National Defence said there are currently 67,673 self-identified Aboriginal people serving in the Canadian Forces, which includes regular and reserve force personnel, as well as Rangers.

Thousands volunteered for duty in the First World War. They were not included in obligatory service because of the Indian Act.

"We're proud of the word 'volunteer.' Nobody forced us. We were good Canadians, patriots. We fought for our country," said Syd Moore, an Aboriginal Second World War veteran.

Huron-Wendats of Wendake, Que., who volunteered during the Great War, included Victor Sioui, Capitaine Ormond Picard and Joseph Picard. The latter died in battle at the age of 28 and was buried at Vimy Ridge, France in 1916. He was in the 8th Battalion, Manitoba regiment of the Canadian Infantry. There are no surviving veterans today.

The Mohawk communities near Montreal made large contributions. In the First World War, 50 Mohawks from Kahnawake and several Mohawks from Akwasasne served with the Grand River volunteers in the 114th Canadian Infantry Battalion, which was largely composed of First Nations men. Two companies within this battalion, including officers, were made up solely of status Indians. The group had its own Native-inspired crest featuring two crossed tomahawks, which had been embroidered by the Six Nations Women's Patriotic League.

The Royal 22nd Battalion, nicknamed Quebec's Van Doos, an English play on words with the number 22, had two remarkable Native soldiers both of whom received the Military Medal.

There was Private Joseph Roussin, a Mohawk from Kanesatake. He earned the Military Medal on Aug. 15, 1917 on the first day of the Battle of Hill 70 when he performed a solo attack against enemy soldiers. Injured, he nevertheless captured three prisoners.

Private William Cleary, a 20-year-old Montagnais from Mashteuatsh, volunteered in February 1918 and joined a raiding party against enemy



MARIE WHITE

From left to right: François Kiowarini Vincent, veteran Donat (Don) Sioui, Grand Chief Max Gros-Louis and veteran Fernand Lainé. The veterans were honored at the Gathering of Nations Powwow at Wendake, Que. for their service with the Van Doos in the Second world War.

trenches in Lens, France. When two soldiers went missing after the raid, Cleary returned to find them and successfully brought back both the wounded men.

During the Second World War, thousands again volunteered, while this time there was conscription for certain bands. When they returned, many veterans did not receive nor were they informed of the benefits owed them as veterans. Status Indian veterans received only a small fraction of compensation compared to other soldiers. They were refused education and training grants, as well as spousal benefits.

There were nine Huron-Wendat soldiers who stood with the Allied Forces during the Second World War. Rosaire Sioui, son of Georgiana Sioui of Loretteville, was in the Châteauguay regiment of the Canadian Army and died in an English hospital in 1943 at 21 years old. Other Huron-Wendats who died included Jean-Baptiste Lainé, Paul-Henri Sioui, Jean-Paul Sioui, Léo Sioui and Victor Sioui.

Fernand Lainé, Donat (Don) Sioui and Patrick Sioui are surviving veterans. Patrick Sioui served as "a soldier with rifle" from 1942 to 1945 and was part of the Quebec Van Doos. This infantry battalion is the most famous francophone organization of the Canadian Forces. Its ceremonial home is the Citadelle in Quebec City where there is also a regimental museum.

Don Sioui was born in 1919 in Wendake and joined the Canadian Air Force. He also served in the American Marines. Bilingual, he became an interpreter while in France and

eventually returned to his community in 1971.

A remarkable thing happened to him on his way to his 85 birthday last December. He received a birthday card from the White House signed by President George Bush and his wife Laura. Sioui greatly appreciated this gesture, which he felt showed recognition for his service.

Fernand Lainé, who received three medals, served in the Chaudiere Regiment and was in Germany on Victory Day, May 8, 1945. His daughter Reine remembers her father's story of a fellow soldier and friend from Lac St. Jean who had just written home to declare the war was over and he'd soon be heading back. The following morning, he was shot dead as he sat beside Lainé in their Bren carrier.

There is also the story of a soldier recently interviewed for a special television documentary who wanted to publicly thank the driver of a Bren machine gun carrier for being his Good Samaritan as he lay dying on the road. He did not know the name of this mystery soldier. As he says, he knows only that he owes his life to an Indian from the Huron Village.

Could it have been Lainé? His fellow veterans and Reine think it's possible since Lainé was the only Huron-Wendat to drive a Bren carrier. Lainé, who now lives in the C.H.U.L. Pavilion of the Centre hospitalier universitaire de Québec in Ste.Foy, is no longer able to confirm it.

Asked if her father had ever been part of a veterans'

commemorative ceremony organized by the federal government to honor his contribution, Reine says "I don't think so, but I believe he received some money at one point but he has never been part of a special ceremony."

The Huron-Wendat nation has made a point of remembering its veterans during the annual summer powwows. In his role as cultural agent, François Kiowarini Vincent said his nation recognizes the courage and loyalty of those who fought for freedom and world peace. It also recognizes the significant contributions of Huron-Wendat women both at home and abroad during the wars.

At the most recent Gathering of Nations Powwow, the opening ceremonies began with a customary tribute to all veterans past and present that had served their country in any conflict. A delegation of dignitaries circled the grounds to the beat of an honor song. As part of the delegation, Vincent sang the Huron-Wendat anthem, La Huronne, written by Quebec City violinist, composer and teacher Célestin Laviguer around 1861. Vincent's powerful baritone voice expressed the story of his proud nation.

Grand Chief Max Gros-Louis honoured Donat Sioui and Fernand Lainé. Patrick Sioui was unable to attend.

"We'll never forget what you've done. We know how much you've given. Thank you," he said as he gave each a hand-made pin created by Huron-Wendat silversmith Michel Savard.

Some English second language

*Celebrate,  
honor, thank,  
remember  
and teach  
about war  
veterans*

students at a Quebec City college will write to surviving Native veterans using postcards created by Veterans Affairs. The purpose will be to provide an opportunity for young people to express gratitude and recognition for the sacrifices and efforts made by previous generations. Their contributions helped to ensure the peace and freedom young people enjoy today. These postcards will then be presented to the veterans.

In this, the Year of the Veteran, Canada has decided to honor Native soldiers past and present in a special way. On Oct. 25, 20 Aboriginal veterans and 13 Aboriginal youth selected from across the country met in Ottawa. Veterans Affairs and the Department of Indian and Northern Affairs has organized the Aboriginal Spiritual Journey whose delegation will travel to some of Europe's biggest battle fields. (*Windspeaker* will accompany the delegation and bring the story to you next month.) The group will honor the souls of their fallen warriors. Calling Home ceremonies will take place to invite the spirits of these warriors to return to their homelands and join their ancestors. Also, an Inukshuk will be erected on Juno Beach to honor some 500 known Aboriginal war dead who are buried in Commonwealth War Graves Commission cemeteries and other cemeteries around the world.

The delegation's return on Nov. 4 will mark the beginning of Veteran's Week throughout the country. There will be special commemorative events.

Celebrate, honor, thank, remember and teach about war veterans past and present, reads the Year of the Veteran motto.

"I hope this unprecedented Year of the Veteran event will cast new light on the significant wartime participation, contribution and sacrifices of Aboriginal people from all across Canada," said Albina Guarnieri, minister of Veterans Affairs. "This will be a unique opportunity for Canadians to join together in recognition and gratitude."

# [ education ] Research paper shopped around

By Paul Barnsley  
Windspeaker Staff Writer

## KAMLOOPS

Connie Larochelle, a citizen of the Haisla First Nation near Terrace, B.C., has spent the last several years doing research for a master's thesis on a topic that will be of interest to most, if not all, First Nations communities.

Her thesis is titled "Framework for calculating compensation for the infringement of Aboriginal interests, rights and title: Case study." All she needs now is a First Nation community that's willing to take part.

It all began on Dec. 11, 1997. That was the day the Supreme Court of Canada rendered the Delgamuukw decision, which recognized the reality of Aboriginal title and discussed the concept of compensation for infringement of Aboriginal title.

The basic idea is that infringement and compensation are such new concepts that all sides of the question are unsure of where to go next. The research will look at next steps and compare other areas of compensation so as to put things in perspective.

"If you're infringing on Aboriginal rights and title, you need to pay compensation before the infringement happens. Has that happened? Has anyone ever actually acknowledged paying compensation?" she said. "People don't know what compensation looks like. Compensation is not necessarily just a monetary value. What I'm doing with my research is, I'm looking at compensation from different fields of study. So it's not necessarily just Aboriginal rights and title compensation. Because it's such a new field, I'm looking at what they're paying in the human rights field. What are they paying in punitive or general damages in the courts? Compensation's supposed to be fair and equitable, so what you do in other fields you should be able to transfer into Aboriginal rights and title. In my research, I haven't seen that happening. It's almost like Aboriginal rights and title are valued less than what's considered fair and equitable in other fields; Hepatitis C, for example."

Larochelle hopes her research will help all parties become more comfortable with the ideas put forward in the Delgamuukw decision.

"People find it very distasteful to put a value on things that are intangible—spiritual values, cultural values. My argument is that compensation isn't just about money. It may be management over a resource. It may be protection of one area over another. It may be the funding of a cultural camp. And that has happened in the oil and gas

industry. They've come up with some innovative ways. It'll open up the doors," she said.

Although she is employed by the Upper Nicola First Nation and works in Kamloops, Larochelle is a masters of environmental management student at Royal Roads University in Victoria. Royal Roads was the fifth stop in her search to find a place to do her research.

"I submitted my resume to BC Hydro to work as a co-op student. I asked if I could do my co-op paper, which was undergraduate work, on calculating compensation. So my first rejection was at the undergraduate level. They claimed it was not a co-op level paper. Fair enough," she said.

The next stop was Compton Rivers University. They said the subject was not a BA level paper but a master's level. At the University of Northern British Columbia, the administration agreed it was a graduate level idea for research but said they had no staff with the ability to supervise the work.

"Then I went to the University of Victoria for public administration. I thought this was a very appropriate topic to do a master's paper on. They said, 'No, this is a PhD paper.'

Royal Roads accepted her as a master's student. The only problem there was a concern about confidentiality and copyright. Thesis papers are routinely deposited with the National Library of Canada once a university accepts them. This work would be groundbreaking and of great potential value to the First Nation sponsor.

That slowed things down a bit. "I know First Nations will have difficulties with this sensitive of a topic being published at the National Library of Canada. Four years later, 14 weeks ago, we reopened discussions with Royal Roads University," she said on Oct. 17. "They came back and said, 'We're willing to look at your confidentiality concerns.'"

Larochelle said she pointed out that graduate students often work on research that is sponsored by industry because it will produce an advantage in the marketplace and that research is not made public. She was able to convince Royal Roads that her work was of a similar nature.

It won't take much effort or cost much to be part of this research and the host community will own the research and have protected copyright for five years. At most, three or four community meetings of two to four hour sessions with some technical staff involvement will be required. Larochelle will need financial assistance with travel expenses, but will not take a wage or stipend. If you are interested in taking part in this project e-mail Larochelle at biology@telus.net.

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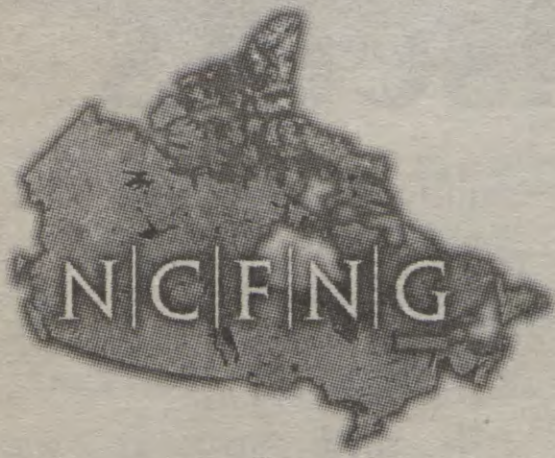
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# The NATIONAL CENTRE FOR FIRST NATIONS GOVERNANCE

The National Centre for First Nations Governance is an independent national organization designed to support First Nations as they seek to implement their inherent right to self-government and assist First Nations in the further development of their day-to-day government operations. *The National Centre for First Nations Governance defines the term "First Nations" as referring to all first peoples of Canada, who origins arise from their tradition land, territories and places.* The Centre will offer interrelated services which are: Governance Advisory Services, Professional Development Services, Land, Law and Governance Research and Public Education and Communications.

## EMPLOYMENT OPPORTUNITIES

The organizational structure of the Centre will consist of six corporate units co-located in at least five offices across the country in British Columbia, the Prairies, Ontario, Quebec and the Atlantic region. The Centre will offer four interrelated services which are: Governance Advisory Services, Professional Development Services, Land, Law and Governance Research and Public Education and Communications.

### Chief Operating Officer (COO)

Reporting to the President, the Chief Operating Officer (COO) will oversee the development, set-up and hiring of staff for the five regional offices. As the administrative and operations lead for the organization, this individual will be focussed on internal matters such as corporate administration, financial and operational management, coordination of the various service delivery units and managing policy development. Driving and implementing the annual operations plan, the COO will support and foster relationships with strategic partners and community organizations. The successful incumbent will safeguard and grow the assets of the organization for future generations and possesses the following fundamental requirements:

- Post secondary education, ideally at the Masters level, in business, management, political science or related discipline combined with a minimum of 10 years experience in senior management or an equivalent of education and/or experience;
- Demonstrated strong leadership skills with enthusiasm to hire, develop, lead, inspire and empower a dedicated team of employees located in regional offices across Canada;
- Superb verbal and written communications skills combined with strong public speaking and facilitation skills (fluency in French and/or a First Nations language is a definite asset);
- A demonstrated knowledge of governance issues and experience in working on complex governance problems;
- Excellent relationship building, negotiating and conflict resolution skills in order to influence, create and maintain strategic and stakeholder relationships;
- Extensive and thorough knowledge and experience working with regional and national First Nations political, government, governance, socio-economic and community issues, traditions, cultures and aspirations; and ability and willingness to travel.

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- Ability to develop an integrated and comprehensive strategic financial plan and explore avenues of revenue generation;
- Demonstrated excellent written and verbal communication skills with strong negotiating abilities and a respectful, professional manner;
- Strong organizational skills and knowledge and desire to introduce and implement "best practices" regarding financial management systems and controls, policies and procedures;
- Ability to function in both official languages and/or communicate in a First Nations language is considered as asset;
- Extensive and thorough knowledge and experience working with regional and national First Nations political, government, traditions, cultures, socio-economic and community issues, traditions, cultures, and aspirations; and ability and willingness to travel.

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## VOLUNTEER OPPORTUNITIES

### Membership and Board of Directors

The National Centre for First Nations Governance is now seeking applications and nominations for volunteers to sit on the Centre's National Members Council.

Anyone may apply for, or nominate, a Member. The twenty-five (25) to thirty (30) Members will makeup the National Members Council and will be responsible for the election of thirteen (13) Board of Directors who will be selected only from within the National Members Council. The Council will meet once a year over a two day period and will act in a volunteer advisory capacity. Board members will be required to attend meetings at least 4 times per year that will last two to three days, must be willing to make a significant commitment in time; willing to travel and must own a computer with access to internet and email. Director positions will begin in January 2006. Terms are from one to three years.

Please note that, in accordance with the Centre's By-law No. 5, the following persons are not eligible to be a Member and/or Director of the National Centre for First Nation's Governance.

- Persons who are convicted of an indictable offence or have a judgment entered against him or her in a civil matter involving violence or breach of trust;
- He or she is found by the court to be of unsound mind;
- Persons against whom receiving orders have been made or who have made an assignment under the Bankruptcy and Insolvency Act, and are undischarged from such bankruptcy;

Preferred candidates will be represented from various regions, and be held in high esteem among First Nations peoples of a variety of political persuasions. Preferred candidates will demonstrate a strong knowledge and experience in the following areas: nation building, strategic planning, financial management and analysis, networking and partnership building with First Nations and non-First Nations governments, fundraising, community organizing, delivering professional development programs, community governance and self-government issues, research, communication and public education strategies and international relations.

Members are appointed to Council as independent individuals interested in advancing the Centre's mandate and goals. Members are not appointed as representatives of another organization and will act solely for the Centre's mandates and goals.

Nominated individuals must send a letter of acknowledgement confirming their interest in standing for nomination and declaration from their local police confirming that they have never been convicted of an indictable offence. Letter(s) of Support (maximum of three) will be considered by the committee. To nominate an individual or apply please send a letter and resume by **November 30, 2005** to:



## Capital "C"

(Continued from page 18.)

Hunger inland was most severe, Tumasi said. At least in coastal areas there was kelp and seaweed to feed on.

Tumasi was an expert on caribou; his knowledge of the subject was unparalleled among Inuit in the region. Once in December, our hunting party killed a caribou, which was still in its summer fur. This, to us, was very unusual. Naturally, I went to see Tumasi about this to find out what explanation there might be for this seeming oddity.

He questioned me like a police investigator: Was the animal male or female? Was it with a herd, or was it walking alone? Was its meat lean or fat? After I answered all his questions, he announced with authority that the animal was an aged female, past calf-bearing age, fending for itself, moving alone, separate from the security of a herd. Tumasi had a way of explaining such things in a very unassuming way, but one never forgot the lesson within his explanation.

Tumasi always had an opinion to express about any issue at hand. At a one-man show of his artwork in Toronto, he was confronted by an animal rights activist, who told him "You Inuit are cruel to animals for killing all sorts of them, and claiming to use them as food!" Tumasi's reply was: "Well, you Qallunaat aren't so blameless in the business of killing! I'm told many of you kill each other, but you certainly don't eat any of what you kill!"

In my mind's eye, I can still see Tumasi, choreographing Christmas dances in Kangirsuk. In his eighties, and getting around only by crawling on all fours, he displayed more stamina than the youngsters, and stayed up till five in the morning, making everything absolutely joyful!

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# [ careers & training ] Perils of the pipe difficult to discuss

(Continued from page 18.)

Small pox may be gone in today's society, but a host of new diseases from around the world have come calling at the Aboriginal door.

I've been discussing my pipe observations over the past few years with other First Nations people. Several times it's been suggested I drop the topic. One woman told me that it was her belief that the pipe protected

itself. That it was so strong, it protect everybody that believes in it.

Some time later, a prominent Native activist told me that I shouldn't bother writing about such a topic.

"There should never be any criticism of the pipe. It's too important to our people."

Williams disagrees. "I think these people are concerned about the fact the pipe is a

sacred thing. So one has to be careful. But nothing is above reproach. I'm almost tempted to go to a paper cup company to come up with something to put over it."

I contacted Anishnawbe

Health, an Aboriginal health services organization located on Queen St. East in Toronto. I wanted to talk with their Elder-In-Residence and with the resident doctor to get their perspectives. I was asked to


submit a formal request by e-mail. I did so. I followed up with several calls over a two-month period. I never heard back from them.

I told you it was a controversial subject.

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*Deadline: November 18, 2005.*

If you are interested in learning more about this position email [andrew@andrewleach.com](mailto:andrew@andrewleach.com). An information package will be emailed to you. No telephone calls please.

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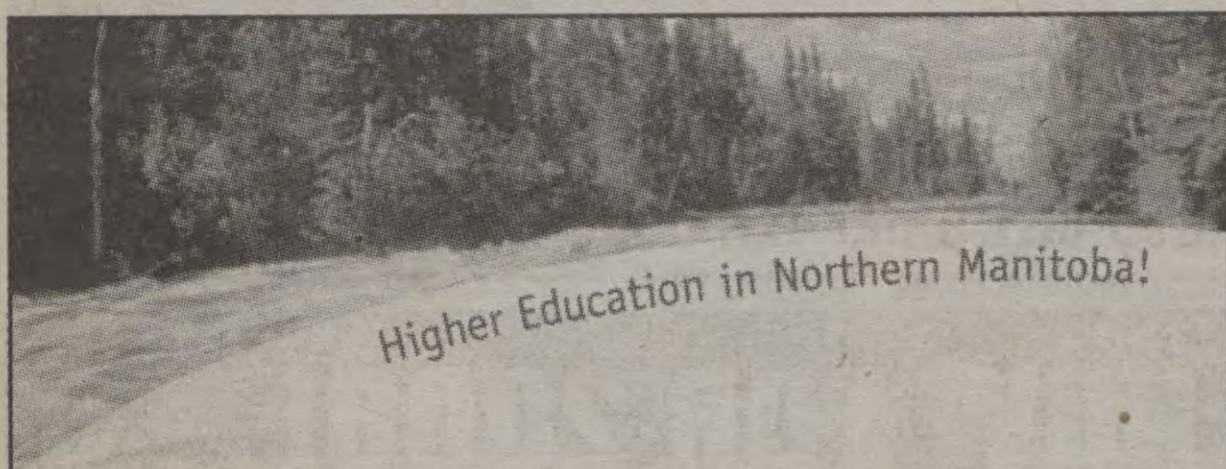
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University College of the North, formally established on July 1, 2004, is Manitoba's newest post-secondary education institution offering Trades, Adult Education, Certificate, Diploma and Degree programs. The administrative headquarters of UCN is located in The Pas, Manitoba, with a second campus in Thompson. In addition, UCN Regional Centres are located in Chemawawin Cree Nation (Easterville), Churchill, Flin Flon, Mathias Colomb First Nation (Pukatawagan), Nisichawayasihk Cree Nation (Nelson House), Norway House Cree Nation, Pimicikamak Cree Nation (Cross Lake), St. Theresa Point First Nation, Swan River, and Tataskweyak Cree Nation (Split Lake). We also offer courses and programs in other communities throughout northern Manitoba.

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To be eligible you will have graduated with a degree from a recognized university in a field related to the position and/or an acceptable combination of education, training and/or experience. The language requirement is Bilingual Imperative (BBB).

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We thank all candidates who apply and advise that only those selected for further consideration in the process will be contacted. We are committed to Employment Equity. The Public Service of Canada is committed to developing inclusive, barrier-free selection processes and work environments. If contacted regarding this competition, please advise of the accommodation measures which must be taken to enable you to be assessed in a fair and equitable manner.

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Nous remercions ceux et celles qui poseront leur candidature, mais nous ne communiquerons qu'avec les personnes retenues pour la prochaine étape de sélection. Nous souscrivons à l'équité en matière d'emploi. La fonction publique du Canada s'est engagée à instaurer des processus de sélection et un milieu de travail inclusifs et exempts d'obstacles. Si l'on communique avec vous dans le cadre de ce concours, veuillez faire part de vos besoins pour lesquels des mesures d'adaptation doivent être prises pour vous permettre une évaluation juste et équitable.

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Centre for Addiction and Mental Health  
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# Most decorated Aboriginal soldier did battle when he returned home

By Cheryl Petten

When Great Britain declared war on Germany on Aug. 4, 1914, Canada joined the Brits in the fray. By the time the war ended on Nov. 11, 1918, more than 600,000 Canadians had gone overseas to fight in what at the time was called The Great War, or The War To End All Wars. At least 4,000 of those fighting men were Aboriginal. One of them was Frances Pegahmagabow.

Pegahmagabow was born March 9, 1891 on the Parry Island reserve, now Wasauksing First Nation, near Parry Sound, Ont. When war was declared, Pegahmagabow, who at the time was working for the department of Marine and Fisheries as a marine fireman on the Great Lakes, wasted no time in making his decision to fight as a member of the Canadian Expeditionary Force.

Pegahmagabow enlisted with the 23rd Regiment, the Northern Pioneers, and became a member of the 1st Canadian Infantry Battalion, part of the 1st Canadian Division. They spent the winter training in England, then were sent to the front.

They landed in France in February 1915 and soon Pegahmagabow and the rest of the division were in the thick of it, battling to drive the German forces out of France and Belgium.

Pegahmagabow's first taste of war came during the second battle of Ypres, which played out in Belgium in April and May of 1915. The Canadians, who were being held in reserve during the initial stages of the battle, quickly moved to close the gap in the front line left when French and Algerian troops died or fled after the Germans released 168 tons of chlorine gas. It was the first time they'd used the chemical on the western front.

The Canadians fought through the gas, fashioning makeshift gas masks from handkerchiefs

soaked in urine, and held their position, successfully keeping the Germans from breaking through.

Pegahmagabow, nicknamed Peggy by the other members of his battalion, was a skilled marksman, and soon after arriving on the European front his reputation as a sniper began to build. Although no official record of kills by snipers was kept, he has been called the most successful Allied sniper of the war, credited with killing dozens of German soldiers.

He also acted as a scout, a dangerous job that would take him out into no man's land, the stretch of earth that lie between the German and Allied trenches. Sometimes these trips were undertaken in search of information about the German troupes, sometimes to attack the enemy in trench raids.

During the Battle of the Somme, a long and bloody battle that raged from July to November in 1916 as the Allied forces tried to break through German lines along the Somme River in northern France, Pegahmagabow was wounded, shot in the left leg. The injury could have meant a ticket home, but instead, he rejoined his unit as soon as he was able.

In the fall of 1917, Pegahmagabow and his comrades returned to Ypres, taking part in attempts to capture the village of Passchendaele. The battle for Passchendaele was begun by British Forces in July, but their efforts were hampered both by the fact that the German army was prepared for the attack, and by the heavy rains that fell, turning the land into a muddy swamp.

The Allied forces made small gains in the following months, but seemed no closer to their goal of capturing the village. The Canadian forces joined the battle in late October. In early November, the rain pouring down upon them, the muddy ground they walked on threatening to pull them under, the

Canadian troops were able to take possession of the village. About 20,000 Canadian soldiers took part in the battle. The casualty count was 16,000.

Pegahmagabow's role during the battle of Passchendaele was that of runner, racing back and forth across the battlefield, facing enemy fire, enduring the mud and an obstacle course of shell craters and corpses. His job was to deliver messages from the front of the battle to the command in the rear, informing them about the location of the Canadian soldiers so artillery bombardments that were thrown at the German forces did not hit the friendly.

In recognition of his bravery in battle, Pegahmagabow earned the Military Medal and two bars. This was equivalent to earning the Military Medal three times. He was one of only 39 members of the Canadian Expeditionary Force to be so honored, making him Canada's most highly decorated Aboriginal soldier.

It was his efforts during the battle of Passchendaele that earned Pegahmagabow his first bar. It's unclear when he earned the Military Medal and then the second bar, although it's believed he earned the Military Medal during the second battle of Ypres in 1916 or the battle of Mount Sorrel in June 1916, where he is credited with capturing a number of German soldiers. The second bar, it is believed, he earned at Amiens in August 1918, a battle led by the Canadians that saw Allied troops drive the German forces back 19 kilometres in one of the most successful engagements of the war.

Pegahmagabow served overseas until April 1919, remaining after the Armistice was signed. He had fought throughout the entire war and survived, an amazing feat when you consider that one in 10 of the Canadian soldiers who went over to Europe to fight didn't make it

home.

With the war behind them, Canada's soldiers returned home to reclaim their positions in Canadian society, and Pegahmagabow was no different. He married and started a family.

But despite his accomplishments on the battlefield, the war hadn't changed much about the way Pegahmagabow was treated back home. When he'd fought for King and country he'd been treated as an equal, but once the war was over, he faced the same discrimination and limits to his rights he had before the war. But now he was determined to fight to change things.

He became a strong advocate for Native rights, working at the local and national level. In 1921 he became chief of the Parry Island band, just as his father and grandfather had done before him. He served as chief until 1925. He also served as band councillor from 1933 to 1936.

In 1943 he took part in a demonstration on Parliament Hill, part of a national delegation calling for Native people to be exempt from income tax and conscription. In 1945, Pegahmagabow became supreme chief of the Native Independent Government, one of the country's early Aboriginal political organizations, serving in the role for two terms.

He died on Aug. 5, 1952 at the



Frances Pegahmagabow earned the equivalent of three Military Medals for his service in The War to End All Wars.

age of 63.

Pegahmagabow's exploits during the war are recognized and celebrated in two sections of the new Canadian War Museum in Ottawa, making him the only person to be featured in two locations in the museum's exhibits.

He is one of about a dozen Canadian soldiers featured in the 1914 section of the exhibit dedicated to the South African War and the First World War.

He is also included in the Last Hundred Days section of the exhibit, chronicling the Allied forces' final push to victory against German troops, a victory that cost 45,000 Canadian lives.

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