

# Windspeaker

September 1999

AMMSA, Canada's largest publisher of Aboriginal news

Volume 17 No. 5



TERRY LUSTY

"Tatanka," perhaps better known as Stuart Patrick Jr., was one of the more striking dancers at this year's Kamloops Powwow held Aug. 20 to 22 at Kamloops, B.C. The dancer is from the Ucluelet Band on Vancouver Island.

## AFN leader speaks out

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

In what some interpreted as a call for unity and others saw as a demand for absolute power to represent all Indigenous people in Canada, Assembly of First Nations National Chief Phil Fontaine lashed out at his critics and dismissed claims by other national Native organizations during a July 21 speech at the Assembly of First Nations assembly in Vancouver.

On the second day of the four-day gathering, Fontaine, according to AFN staff, threw away his speaking notes and spoke for about a half-hour about his first two years on the job.

Noting that he and his fellow chiefs were "entrusted to make difficult decisions in hard circumstances to the good of the many and the detriment of none," Fontaine reminded the chiefs that in making their deliberations they should always think of a small child who will be affected by those decisions.

Perhaps thinking of the Ty and Connie Jacobs tragedy, which the AFN has followed closely since the impoverished mother and son were shot by RCMP during a confrontation on an Alberta reserve with great oil wealth, Fontaine said First Nations leaders have not done enough to deal with the crippling poverty faced by many Aboriginal children.

"I suggest we have imposed an unjustifiably hard burden on our young people," he explained. "I pledge that the principal agenda of the AFN in the coming year will be to address those conditions of poverty."

The chief called for more unity and less divisiveness at both the federal and local levels. Instead of dwelling on the seemingly insurmountable problems, he said, leaders should take their inspiration from success stories.

"In 1969, there were 80 First Nation students in post-secondary education. In 1999, there are 30,000. That's a tremendous achievement and that success belongs to our people because the turnaround occurred when our people began to take control," he said. "So I stand before you today and say with all my heart and soul, 'We are victims no more.'"

When you blame someone else

for your troubles, he said, they have control.

"We are in control," he stated. "We are responsible for and capable of developing our own future." And if you have control, he said, it begs the question, "What do you do next?" To that rhetorical question, Fontaine noted that while "political debate is the hallmark of democracy," the answer is to let the leaders lead.

"I would like to respond to those who say we're too cozy with the federal government, that we're pawns, that this partnership we have formed shows weakness. I suggest that they are wrong. Partnerships are the way governments do business. What are treaties if not partnerships? We seek the power to influence, not the power to annoy."

Fontaine pointed out that the AFN has grown significantly during his two years at the helm. "Not only in the number of personnel, but in its influence."

He rapped the mainstream press for selecting only bad news stories to portray First Nations, noting the historic meeting of Canadian-based and United States-based Native leaders that was an integral part of the assembly's agenda rated little coverage in newspapers or newscasts.

He then turned his attention to rival political organizations, suggesting they are divisive and damaging to the cause.

"We have an organization that pretends to represent 800,000 of our people," he said, referring first to the Congress of Aboriginal Peoples and then adding a reference to the Native Women's Association of Canada. "Another claims to represent 52 per cent. That leaves the AFN in a deficit position and, of course, that's not true and we have to resolve this."

Fontaine cited a Supreme Court of Canada decision which "named only the AFN as a legitimate government" for First Nations.

"We hold out our hands to all First Nation organizations in Canada," he said. "We say, 'Come and join us.' The selfishness of political aspirations must yield. We need strong, transparent, local, regional and national governments. I ask you chiefs, Elders, young people, women — all First Nation citizens — to come together to put your trust in us, the executive."

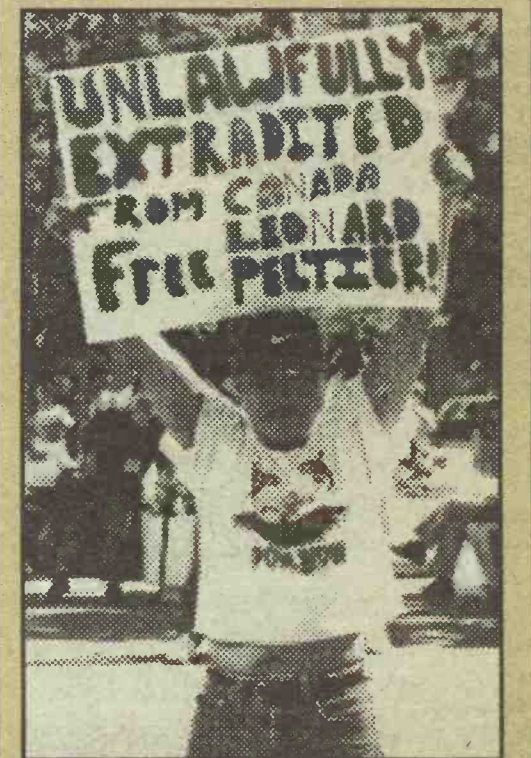
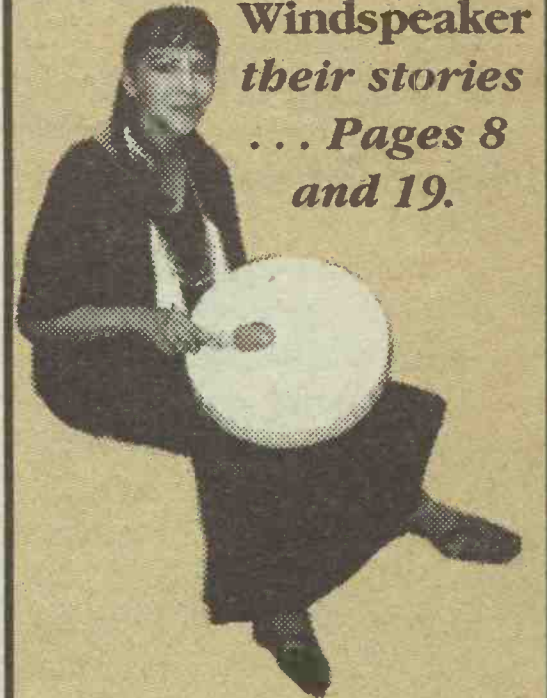
(For more on the Assembly of First Nations see pages 2 and 3.)

### WHAT'S INSIDE

Journalists  
Everett  
Soop  
and  
Carol  
Adams  
have had  
long,  
successful  
careers that have  
taken very different  
paths. They tell



Windspeaker  
their stories  
... Pages 8  
and 19.



Native leaders from  
Canada and the  
United States met in  
Vancouver to sign a  
co-operation accord  
and got an earful  
from critics  
.....Pages 2 and 3.

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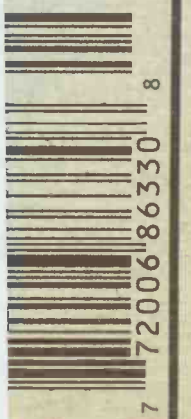
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## Nault replaces Stewart

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Just days after Jane Stewart told the Assembly of First Nations' Vancouver convention that she was still personally committed to the idea of an independent specific claims tribunal, the former minister of Indian Affairs and Northern Development was granted what Ottawa insiders say was her expressed wish to move up in the federal cabinet pecking order.

Robert Nault is Stewart's replacement. In the Aug. 3 cabinet shuffle, the 11-year political veteran was appointed minister of Indian Affairs and Northern Development, his first cabinet posting.

The Liberal Party's website biography of Nault says he was first elected to represent the federal riding of Kenora-Rainy River in 1988.

Prior to entering the House of Commons, Nault studied at the University of Alberta and the University of Winnipeg, specializing in recreational administration and political science. He went to work for CP Rail in 1980 as a trainman. In 1986 he was elected chairman of Local 431 of the United Transportation Union, and he also served as the union's vice general chairman of CP Lines West.

During this time, Nault became involved in politics, heading the Kenora District Liberal Association from 1984 to 1986, and serving on the Kenora town council from 1985 to 1988.

Nault has held numerous portfolios since his election to the House of Commons. While in Opposition he served as chairman of the northern Ontario Liberal caucus, Opposition critic for Labour, associate critic for Aboriginal Affairs, and associate critic for Energy, Mines and Resources.

(see Nault page 24.)



## Uniting First Nations: Tecumseh's Vision



# Declaration of Kinship and Co-operation ratified

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

The Assembly of First Nations and the National Congress of American Indians can now get down to work.

The membership of both national Native political organizations enthusiastically approved a document that calls for the groups to assist each other in their respective political struggles against modern-day colonialism.

NCAI President W. Ron Allen gave credit to Canada's national chief for initiating the Declaration of Kinship and Co-operation among the Indigenous Peoples and Nations through the Assembly of First Nations and the National Congress of American Indians.

"It has been an absolute honor that National Chief Phil Fontaine contacted us. He's the one who initiated this meeting and called us up and said, 'I would like to meet with you about an initiative that is important for both of our nations and that we need to work together on this initiative.' He came down to Washington, D.C. to meet with me and subsequently we have gone back and forth to meet with each other in our respective countries," Allen said. "The working relationship has been outstanding. His knowledge of our affairs has been impressive and I think that we have turned into a great working team."

Fontaine was equally enthu-

**"We are nations that do not know the international boundary. . . it existed as a matter of political purposes between the nation-states of Canada and United States, but our communities have a long historical and cultural relationship."**



NCAI President W. Ron Allen.

siastic about the idea of forming a united front with the United States' leading Indigenous political organization.

"The declaration is an enabling document that will allow the National Congress of American Indians and the Assembly of First Nations to proceed either jointly or through the efforts of each of the organizations. The concentration will be on common issues as opposed to those issues that are the result of differences that exist between both organizations. What we've done here is enabled both organizations to adopt a more collaborative approach, a more co-operative approach and a more internationalist approach to common issues," he said.

Just preparing the groundwork for the declaration was a learning experience, Fontaine said.

"We've learned much from our

brief experience that I know will lead to many great things for Indigenous peoples in North America and, hopefully, at some point soon, for all Indigenous peoples throughout the world," he said.

Both leaders said the accord was more a renewal of relations than something new.

"We are nations that do not know the international boundary," said Allen. "We are nations that know that it existed as a matter of political purposes between the nation-states of Canada and United States, but our communities have a long historical and cultural relationship. Chief Fontaine and his leadership and I and our leadership in the states knew that this was long overdue. That this reunion that took place 60 years ago — the last time we joined forces — was overdue in terms of coming together and bonding. We're going to bond to

terms of sharing information in strengthening our governments and our economies in our cultural and traditional ways of life. There are a myriad of objectives that we want to address but we know we have to get to first base first. We wanted to be practical and pragmatic about this relationship. We knew the eyes of the world were going to be on us in the Indigenous community as well as the state nationhoods in such forms as the United Nations, the Organization of American States and so forth. So, we wanted to put together a document that recognized our historical relationship, the calling of the great spirit that caused us to be here and then to take that and move it forward to share information and collaborate in terms of how we're going to improve our governments, our economies and our communities.

AFN chiefs seem eager to get this new political tool ready for use.

"The important point from our perspective is that we now have an opportunity because we now have an enabling document to begin to map out our strategic approach to our common issues," Fontaine said. "There was a suggestion made in our assembly this morning that we ought to consider establishing a secretariat, a joint secretariat, that would be responsible for co-ordinating our efforts on various issues. There's also been some talk of establishing our own diplomatic corps, just as an example. The first thing we would do in that re-

gard as an assembly would be to appoint an ambassador to Washington to work primarily with the various tribes in the United States and as a secondary consideration, other nation-states that are located in Washington."

The U.S. organization spurns federal funding while the AFN does not. Allen said he will approach private foundations and his member tribes for the funding for the this new initiative. Fontaine was less clear where the money for the AFN part of the deal will come from.

"We're going to look at all the different options that we have and make absolutely certain that before we proceed with the actual appointments that we will have the resources in place to make it possible for us to carry out our mandate," he said. "Certainly, we'll look to the experience to the south of us and see how we can better manage ourselves in specific areas. We see what we've done here as a tremendous step forward to turn things around in our communities. The important consideration here is that we've decided on a different course and it's a co-operative undertaking."

Fontaine said that further international projects are being developed. He said a gathering of traditional healers, an Indigenous cultural extravaganza and a gathering of Indigenous leaders from around the world are on the drawing board. Sources say some or all of these events may happen next summer.

## American organization has different approach

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

President W. Ron Allen has a tough job that may just be getting a little easier.

Unlike his Canadian counterpart, the National Congress of American Indians' top man must keep his job with his home territory's local government while spending most of his time in Washington, D.C. leading the national organization.

And there's no six-figure, tax-free pay cheque from a federal government-backed budget that goes along with the top job in Indian politics in the United States.

As the tribal chairman and executive director of the Jamestown S'Klallam tribe (whose reservation is located in the state of Washington across the Juan de Fuca Strait almost due south of Victoria), Allen looks after the interests of a 550-member tribe (band) in addition to his national duties. But a couple of recent developments may make Allen's task a bit more manageable.

While in Vancouver for the NCAI's annual assembly and historic joint session with the Assembly of First Nations, Allen had only had a few weeks to di-

gest a momentous development for American Indians: President Bill Clinton's visit to Pine Ridge, the first visit by a president to a reservation since Franklin Roosevelt, who died in office during the last days of the Second World War. Previously, the last president who visited Pine Ridge was Calvin Coolidge, who was in office in the 1920s.

Clinton, a political lame-duck who can't run again and who is waiting for his successor to replace him in the White House after the coming federal election, took the rare step of immersing himself in the issue of poverty on America's reservations on July 7 and Allen believes it could make a difference in Indian Country.

"I think he's trying to move the tribal governments forward into the 21st century in a way that they'll have the capacity to serve their communities," he told *Windspeaker*. "And I believe that he is going to try and set a precedent that the subsequent administrations are going to have to pay attention to — that they can't reverse this trend of what their policy or agenda will be in regards to the Indian tribes in their communities."

Allen sees the new NCAI/AFN alliance as another important development for his people.

"I think it's going to raise the media attention in terms of what we're doing because 633 nations up here and 557 in the south — well, somewhat south, because Alaska's north — the fact that we are joining, with this document, to move collaboratively forward, to advance the self-determination and empowerment of our governments and our communities is something that is important on both sides," Allen said.

"We will play each other off to the advantages of our communities with our respective federal governments to cause them to become more responsible and become more conscious, to diminish any kind of patronizing or paternalistic notions about the non-Indian culture and value system, including this political system, with regard to their relationship with the Indigenous peoples and their communities. That they can co-exist and they can live in peace and harmony in a way that is constructive for the whole."

Both Allen and AFN leader Phil Fontaine told reporters the signing of the accord was more than just a grab for media attention. They said it would mean noticeable changes for both organizations.

"The document is meaningless

unless you follow through," Allen said. "We have worked very hard to capture in words what we feel in spirit in terms of what our bond is and what the mutual relationship is across the kinship of our communities. We're now identifying people to take on certain roles, to follow up the commitment. As you walk your way through the protocols, the fundamental principles that we are trying to address, we know we have leaders with expertise that are particularly active in those areas. Economic development is one. Community and traditional practices is another. Health is another; education is another. We're going to have a number of ambassadors that we want to attend AFN meetings on a regular basis to keep in close communication and co-ordination with their affairs to ensure that our efforts are working mutually."

Fontaine said the AFN will be looking within its existing budgets for money to follow up the agreement, but he did not provide details. Allen said the U.S. has roughly twice the number (two million) of Native people as Canada but the numbers he provided about federal government spending on programs for those people suggest the U.S. spends

about half the Canadian total or about one-quarter per capita. The NCAI raises money from its member tribes and from private foundations.

"We generate the money from multiple sources, but primarily our tribes. They pay for their own way. We call upon them to take the leadership role. Our organization will provide a facilitating role, so we'll handle our expenses for that," he said. "It will be challenging. We're well aware of it. We've always been up against challenges of minimal resources to do overwhelming jobs. That's just a way of life for us. We've had to do it all of our lives. We expect to continue on until we get stronger and more resources are available to us. In the U.S. we have called upon the private sector foundations to be a source for many of our endeavors and there's a number of large ones that we have developed very good relationships with. Most of them based in New York. There's the Ford Foundation, the Carnegie Foundation and Rockefeller Foundation. We've got a very good rapport with those folks. They are very interested in advancing the Indigenous international agenda to strengthen our power economically and politically."



## Uniting First Nations: Tecumseh's Vision



# Dissent evident at chiefs' annual gathering

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

It began mid-morning on the first day of the four-day joint session of the Assembly of First Nations and National Congress of American Indians. Those who ventured outside the convention halls to enjoy the warm weather and the view of Vancouver's scenic waterfront — and there were many — heard the drums.

Those who went in search of the source of the drumming discovered members of the city's urban Native population, whose leaders have long claimed to have been ignored by the First Nation leaders meeting inside. They were attempting to enter the Convention and Exhibition Centre but were greeted by a wall of uniformed security guards. Frustrated by what they felt was another example of the indifference of their elected leaders, the placard-carrying protesters settled into what became a four-day vigil in the courtyard outside the front door of the facility.

The scene was reminiscent of the AFN assembly, nearly two years to the day previously in the same venue, where Phil Fontaine unseated Ovide Mercredi to become national chief. Many of the same people were sitting in the same courtyard with the same grievances, two years later. But the feeling of righteous anger that marked the protest in 1997 was missing this year because AFN staff met them half way.

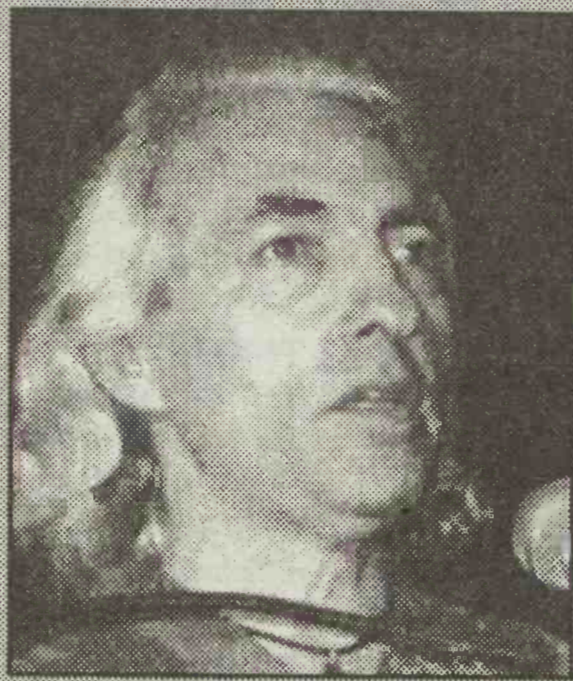
After the protesters were prevented from entering the building, Fontaine personally met with their leaders and arranged to have a member of the Native Youth Movement added to the next day's agenda. The NYM has, in the past two years, occupied the Vancouver office of the British Columbia Treaty Commission and the Westbank First Nation band office in protest of the treaty negotiation process in the province.

NYM spokesman David Dennis took advantage of the opportunity and delivered a fiery speech to the chiefs, which Fontaine commended from the same stage immediately after the speech was completed. Fontaine even went so far as to gently pressure the chiefs to make financial donations to the NYM.

Fontaine later said that all the protesters needed to do to get on the agenda was to go through the proper channels.

"There's really no attempt to deny anyone their participation in their organization," Fontaine said, later. "But we would respect the various procedures and rules that are in place now to help guide the organization in its deliberations. Those rules and procedures are not designed to deny anyone. They're in place to ensure that there's a

*"We made a commitment two years ago that we would endeavor to create a more inclusive organization. We've taken some very important steps in that regard"*



AFN Chief Phil Fontaine.

systematic and orderly approach to business."

Viola Thomas, the president of the United Native Nations of British Columbia, (a group which speaks for off-reserve residents in the province), told *Windspeaker* the urban Native people came to the assembly hoping, but not expecting, based on past experiences, to find a chief who would arrange for them to address the assembly. Her previous attempts to make the chiefs listen to the demands of off-reserve members had not prepared her to even consider applying for a spot on the agenda.

Throughout the four days, Fontaine insisted that the AFN is changing its ways with regard to access and openness. During a speech on the morning of the second day of the gathering, in which AFN media relations person Jean Larose said Fontaine departed from his prepared text, the national chief stated that political debate and dissent were the hallmarks of democracy. During a press conference after that speech, the national chief expanded on that remark.

"We made a commitment two years ago that we would endeavor to create a more inclusive organization. We've taken some very important steps in that regard," he said. "We now have a gender equality secretariat that is primarily responsible for women's issues so that everything we do as an organization will reflect the interests of women. We've now had three major gatherings for young people so that young people can express in their own way how they wish their organization to represent their interests. There are 246 Elders present at this assembly, which I think is an outstanding testament to their commitment to the organization. And now with the recent court decision on *Corbiere* it is now possible for us to extend First Nation governance to wherever our members are residing and I'm referring particularly to First Nations residents in urban centres. So, we've taken some very clear steps to make this organization as inclusive as it can be."

The voice of dissent actually began during the opening ceremonies of the Vancouver gathering, when Penticton Indian

Band Chief Stewart Phillip's turn in the long list of speakers arrived. The man who is also president of the Union of British Columbia Indian Chiefs, a group that has been critical of Fontaine's method of dealing with the government, took a few shots at other members of the head table.

"I'd like to recognize Lady Jane and Sir John," Phillip began, irreverently referring to then-Indian Affairs Minister Jane Stewart and Indian Affairs Director General for the Pacific Region, John Watson, who were in attendance.

Phillip then went on to take a shot at Fontaine and his policy of working closely with the government.

"This organization has had many strong leaders in the past," he said, pausing for effect. "I miss those days."

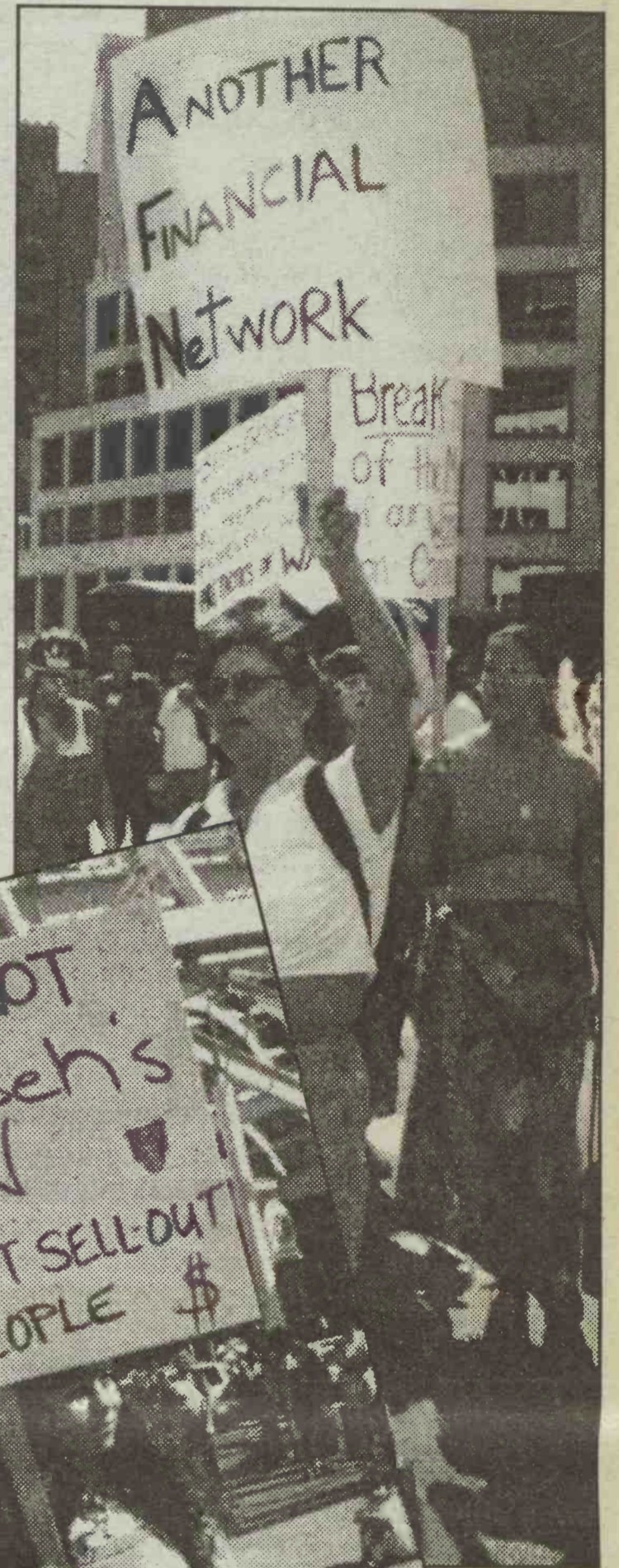
He then remarked that the AFN had placed a great deal of trust in the federal government since Fontaine had been elected, "a trust that in my view we have misplaced."

Shortly after Phillip's remarks, Minister Stewart addressed the joint assembly. As she spoke, an unidentified male voice from the audience shouted, "There's no justice in Canada."

There did not appear to be any move to remove the heckler and the minister continued her speech, unruffled.

There were dissenting voices to be heard throughout the assembly. Perhaps nostalgic for the days when dissenters couldn't get past security, AFN staffers kept a watchful and nervous eye on Telqua Mitchell, whose name tag (provided by the AFN to all registered delegates) identified her as an Elder, throughout the four days. Mitchell attended several of the main sessions and workshop sessions. In each case, she challenged the panel members and levelled her criticisms at the Native leadership and the British Columbia treaty process. She was escorted out, under the watchful eye of city police, part way through a workshop on the evening of the convention's third day after angrily attacking a United Nations representative for not acting to help the disenfranchised, urban Native people in Canada.

The urban Native population in Vancouver protested outside the Convention and Exhibition Centre during the four-day Assembly of First Nations assembly held July 20 to 23. They were prevented from entering the meeting, but AFN Chief Phil Fontaine had a member of the Native Youth Movement added to the agenda to speak to the chiefs about the protesters concerns.





~ Established 1983 ~

ISSN 0834 - 177X • Publications Mail Registration No. 09337  
Published monthly by the Aboriginal Multi-Media Society (AMMSA)**Bert Crowfoot — Publisher**

**Dabora Lockyer Steel** — Managing Editor  
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Monthly Circulation: 18,000

Classroom Editions (March & October);  
Guide to Indian Country (June)  
Circulation: 25,000.

Windspeaker is politically and financially independent.

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# Out with the old...

Major departures from the political scene in Indian Country this month, important people all and, interestingly enough, none of them Aboriginal.

First to go was Jane Stewart. We were present in Vancouver to witness what was, perhaps, the departed Indian Affairs minister's last speech while holding that portfolio. She delivered it, no doubt knowing that she would be moving up the political ladder within a matter of days, with the same earnest, 'I know I work for the government but you have to believe I really care,' that marked all of her appearances while sitting in the political hotseat that is Indian Affairs.

We're a cynical bunch here at times but, as much as we knew that Justice lawyers were looking for loopholes that would negate or diminish the government's fiduciary obligation all the time Stewart was telling us how much the government believed in honoring that obligation, we sort of came to believe she did care. Her legacy, aside from

making sure that we'll never be able to watch the movie *Goodwill Hunting* again without giggling (It's not your fault. It's not your fault), is that some effort was made to address the pain of generations of residential school victims.

We don't think it was enough. We don't think it was done with the purest of intentions. But it was more than any other minister had ever done.

Chief Justice Antonio Lamer, in an emotional announcement, said he's lost that fire in his belly, that being the senior (and the most respected) jurist in the land was becoming a job. He's stepping down and the race is on to replace him.

That won't be an easy task.

It takes more than a few years to scrape away the residue of centuries of racism and injustice, but Chief Justice Lamer put in more than his fair share of time at that important task and brought honor to his country and to his profession — perhaps more than either deserve.

His reward for such deci-

sions as *Delgamuukw* was to be criticized and second-guessed by such highly-placed people as the leader of the federal Official Opposition. But we believe, as history renders its judgment on Lamer, Native people will see that he was a friend because he believed in justice for all, not just the rich and powerful.

Glen Clark has been linked to some shady dealings that appear to be influence peddling. The RCMP investigation that produced those allegations is not yet complete and no charges have been laid, but the political damage has been done and Clark decided to walk the plank. He will be remembered for the Nisga'a treaty, where he bravely protected the rights of a vulnerable minority from an intolerant, short-sighted majority. That may be what ultimately did him in. Provincial Liberal leader Gordon Campbell can't wait to undo that rare act of decency. He's already promised to hold a referendum on the treaty if his party is elected.

## What about my human rights?

By **Taiiake Alfred**  
*Windspeaker Columnist*

These days, there's a lot of talk going around in the city about people like us. The talk is that people like us are close minded and brainwashed by the Indian Act; we're racists; we're backwards and insensitive. We are "internally colonised." We're from Indian reserves and we don't trust outsiders. Worst of all, we don't like it when Indians marry whites.

What have we done to deserve such harshness from our unreserved and de-colonized Sisters and Brothers? Well, we believe that our people have the right to say who is and who is not one of us. We believe that we are just as human as any other nation of people on earth and that we have the right, like other groups of human beings, to determine our membership for ourselves. And we believe that being Indian is in the blood, so we promote membership policies based on lineage and all kinds of restrictions on individual choices that end up excluding some people who claim membership in our nations.

Those who are opposed to setting up any boundaries (membership policies are nothing more than negotiated cultural boundaries, after all) between our nations and others cry foul based on their notion of human rights. They believe that international standards of human rights make it wrong for us to deny any person's claimed membership in a community. The only right and moral way to determine membership, it is be-



**To:ske**  
**It's true**

lieved, is to allow people to freely identify with and hold on to membership in a group. But consider this question: can you just go to Germany, step off the plane and be recognized as German by "self-identifying"? For that matter, can a boatload of Chinese people come ashore in the Queen Charlotte Islands and claim Canadian citizenship without reference to the criteria and processes in Canadian law? Of course not; the ideas of being German and being Canadian mean too much to make it so easy.

It says something deeply troubling when being Indian means so little to some people that they would allow anyone to claim an Indian identity, no questions asked. Deep (and perhaps unrealized) prejudices seem plainly evident in this debate. How can anyone justify an opposition to the Mohawk or Squamish nation's right to set and enforce its own rules on membership? It may be uncomfortable but it is true that to deny us that right is to, in effect, say that the Mohawk or Squamish nations don't mean as much as the German or Canadian nations. It is to say that any one person's idea of what it is to be a member means more than the whole tradition and consensus of the

Mohawk or Squamish nations. It is putting our rights as Indian people at a lesser status than the rights of everyone else.

Regardless of the rules that flow from our collective decision-making on this question, we have the right of self-determination, which means that we have a national identity and no one can dictate to us who we are. Yet the Canadian government still tells us who we are through the Indian Act — and we don't do too much to stand up to them. Now individual Canadians with some small real or big imagined claim to being Indian are telling us who we are too. As members of Indian nations, are we wrong to stand up and say, "what about my human rights?"

I believe we have a responsibility to defend our identity, in spite of the labels thrown at and stereotypes pinned on us. The reality is that we are standing up demanding respect for our nations out of love for our people and pride in the notion of our being. All those harsh words about us being insensitive, backwards and racist are simply not true — except maybe for the part about us not liking it when Indians marry whites: doesn't that really bug you?

Windspeaker welcomes our readers' opinions on any of the topics covered in our issues, or any concern they have regarding Aboriginal Affairs. Please write the editor at: 15001-112 Ave. Edmonton, AB; T5M 2V6 or email at [edwind@ammsa.com](mailto:edwind@ammsa.com)

## Initiative is in beginning stages

Dear Editor:

RE: *New Gender Initiative Seeks to Rectify Past Harm*, by Marie Burke, *Windspeaker*, June 1999 issue.

On behalf of the Assembly of First Nations, I would like to respond to the article written by Marie Burke in your June issue regarding the creation of the National First Nations Gender Equality Secretariat.

The AFN represents the interest of 633 First Nations through their chosen chiefs, of whom 87 are women. At an AFN Confederacy of Nations meeting in March 1998, the Chiefs-in-Assembly directed the AFN to establish a National First Nations Gender Equality Secretariat to incorporate the aims and interests of First Nations women in all AFN activities.

The AFN convened a Gender Equality Roundtable on March 30 to 31, which included delegates representing AFN regions across Canada and representatives from the Native Women's Association of Canada. Next steps include the establishment of a working group to identify resources, draft a framework and continue consultation with First Nations women. Roundtable participants commended the Assem-

bly of First Nations for its efforts and were adamant that the AFN continue to include First Nations women.

Our efforts to honor our obligations to First Nations women have been unduly criticized. The creation of the Secretariat has been condemned as "ghettoizing" women's issues, and that it is "an attempt to nullify the voice of NWAC." Nothing could be further from the truth. This initiative represents a progressive and positive step toward inclusiveness within the AFN.

The National First Nations Gender Equality Secretariat will ensure that the unique interests of First Nations women are being served and it presents us with an opportunity to address women's issues in a constructive way.

The establishment of National First Nations Gender Equality Secretariat demonstrates the AFN's commitment to advancing the empowerment of First Nations women. We are just beginning this exciting and important initiative, which will integrate gender equality objectives in the work of the AFN.

Sincerely,  
Phil Fontaine  
National Chief

## Telling is the start of healing

By Denis Okanee Angus  
*Windspeaker Columnist*

Last May, my wife and I as well as two of our kids stopped in Kamloops at the buildings that were formerly the residential school. The community has taken over these buildings, created a museum and it's sure encouraging to see something positive coming from those places of torture.

When I go to a former residential school, it makes me feel angry. It brought back memories of me growing up. I never went to residential school, but some of my relatives who raised me did. I was beaten and called names by my relatives when I was little. They told me I was no good and that I would grow up to be no good. They made me say hail Mary's and pray. I was slapped and hit when I didn't get it right. I felt worthless. I felt this way for a long time.

Residential school law suits are big news. They are also big money. I am not whining because I am not going to get any money from a residential school claim. That's not my point. My point is that the pain residential school experience brought to our communities was spread out all over the community and not just to the

direct survivors.

I was at a meeting at Thunderchild that was an Elder's lunch and the lawyers came in there. They were looking for people to file residential school claims.

When I spoke to a lawyer at this firm, I explained what had happened to me. This was a really hard thing for me to do as I have always tried to leave the past in the past. This lawyer did not want to listen to me. He said he only represents clients who went to residential schools. If I wanted to do something, I should call the Crown in Regina.

Well, imagine that. There's no way I want to "rat out" on my relatives. I don't want to lay criminal charges. That's not the point. I am looking for a way to make this better, so I feel better. I am certainly not the only second generation survivor who is feeling ignored and this only reinforces the message I have carried since my youth, that I don't matter.

Take a trip to any Canadian jail, especially one on the prairies, and see how many people there have been affected directly or secondarily by the residential school system? Who cares about them? It's clear to me this lawyer I spoke to did not understand too much about First Nations people or our communities. It's also pretty clear to me that he didn't

give a damn. I don't think this is acceptable, and I am angry because my pain counts too. It's not that I blame my relatives. Because I know that they treated me the way they did because of how colonialism and residential schools impacted on them. I know that it's the white government who is the source of all this trouble.

It makes me angry that all these lawyers are going to be making a lot of money on contingency fees off these residential school cases. I am not sure that paying off a bunch of people is really a solution. Lots of money will be spent on drugs and booze just to push that pain down. That's going to cause more commotion in our communities, not the healing we need. Where will those lawyers be then? Defending us in criminal courts?

My relatives are getting money for what they survived. I don't disagree with that. But I wonder what process is going to hold them accountable for what they did to me and my brothers and sister.

It was hard to find the courage to speak up. But, now I have. My wife is always telling people, "telling is the first part of healing." And I say, it's long past time for the healing to begin.

## The Riel deal

# A parliamentary pardon for Canada's Che Guevera

Dear Editor:

"Will you sign my petition against Bill C-417, the private member's bill seeking to pardon Louis Riel?"

Whether family, friend, co-worker, or stranger, every response to my simple question is always the same: "A pardon for Louis Riel? But he's dead!"

"That's right," I say. "That's my point. Exactly."

Louis Riel. Two words, a simple name, a man dead more than 100 years, yet still he lives.

Grandson of the first white woman in the Canadian West and son of the man who broke the monopoly of the Hudson's Bay Company in Rupert's Land, Louis Riel was a man marked for greatness. Born in 1844 in the Red River Settlement (now Winnipeg), Louis Riel was a member of the Métis nation, the people born of the unions of early European fur traders and their Aboriginal wives. In the course of his short life, as the school books say, Louis Riel became the embodiment of Canada's traditional historical cleavages: Aboriginal vs. European, French vs. English, Catholic vs. Protestant, East vs. West, Urban vs. Rural.

The so-called "Red River Rebellion" of 1869 saw the Métis declare a provisional government and proclaim Louis Riel their president as they sought protection for their customs and rights from Ottawa and the premature western expansion of the Canadian nation state. This government carried out negotiations with Ottawa that culminated in the entry of Manitoba

*... Louis Riel is not languishing in a jail cell waiting for justice. Every person connected with the events of 1885 is dead. When talking about Louis Riel we are talking about history, an event from the past, a situation that cannot be changed...*

into Confederation in 1870, Métis language and rights seemingly secure. Riel, however, was compelled to flee. Subsequently elected to the Canadian House of Commons three times, Louis Riel, fearing for his life, would never be able to claim his seat.

Banished from the country, and after spending time in two Montreal asylums, Riel eventually settled in Montana, becoming an American citizen, teacher, husband, and father. By 1884, however, his people needed him again. The arrival of Canadian and European settlers had driven many of the Métis from the area around Red River further west, to Batoche, along the banks of the South Saskatchewan River. There, the Canadian government continued its traditional indifference to Métis rights and land customs, doing nothing as settlers arrived to transform the landscape and destroy a way of life, again.

The so-called "North-West Rebellion" of 1885 saw another provisional government declared with Riel at its helm. Originally interested in a consti-

tutional redress of Métis grievances, Riel's approach eventually became more wild and extreme as he broke with the Catholic church, took hostages, and tried to convince the Indians to join him in his cause. Over the course of several months there were a number of military engagements with the North-West Mounted Police and Canadian soldiers, engagements that saw more than 100 people die. When Batoche was taken after a four-day battle, Riel eventually surrendered, his people beaten, their nation destroyed. Having repudiated his lawyer's plea of insanity, Riel was found guilty of high treason and, barely six months after his surrender, was executed at Regina on Nov. 16, 1885. The Prairies were open for business.

Historians give many reasons why Riel's verdict should be overturned: he was mad; the jury should not have been composed solely of Protestant anglophones; evidence was fabricated; the Métis were just protecting their homes; a civilized nation does not execute citizens

for treason.

The latest theory on Riel's conviction, the impetus behind Bill C-417, holds that then Manitoba Chief Justice Lewis Wallbridge created a conflict of interest when, before going on to hear Riel's appeal, he gave the government of Sir John A. MacDonald pretrial legal advice. Be that as it may, Louis Riel is dead. Louis Riel is not languishing in a jail cell waiting for justice. Every person connected with the events of 1885 is dead. When talking about Louis Riel we are talking about history, an event from the past, a situation that cannot be changed. Even Reform Party leader Preston Manning gets it right: "to reverse history by legislation is a mistake," he says, "a bad precedent. Where will it stop?" And so my petition.

I believe we can interpret the facts of Louis Riel's life as we so wish, but we should not re-write his long-ago lived life to save our guilty collective conscience. This makes sense to me, but why not to others? From Pamela Wallin ("To take up a cause for your beliefs is a valiant exercise."), the head of the RCMP ("It is not the policy of the Force to comment upon the administration, operation, objectives or policies of the federal government."), the Mayor of Winnipeg ("My policy is not to condone or condemn issues by way of petition."), Francine Pelletier of "the fifth estate" (You're position is most interesting.) Queen Elizabeth ("As a constitutional Sovereign it is not a matter in which

the Queen would intervene."), the Lieutenant-Governor of New Brunswick ("It would be inappropriate of a Lieutenant Governor to comment on federal legislation."), and the Premier of Ontario ("Thanks for bringing your thoughts on this matter to my attention."), for instance, Canadian celebrities and politicians have refused to sign along side the 100+ ordinary Canadians who see my point of view.

Although, Canada's politicians and the Métis people have more important things to worry about than episodes from Canada's distant historical past (What about Métis hunting rights? Métis treaty rights?), I suspect my petition will have little chance of success; a bill pardoning Louis Riel is a no-brainer, a feel good piece of legislation, a chance for politicians to think they are doing something of significance when all they are doing is making noise. Yet still I persevere; if we want future generations of Canadians to understand the importance of Louis Riel, I believe he must remain a man judged guilty of the crime of high treason. We are welcome to disagree with that verdict of treason as we so feel, but, not being George Orwell's 1984, we should not re-write that verdict of treason.

So, if the politicians and celebrities won't sign my petition, will you? Write your MP. Sign my petition. Stop this bill. Tell the politicians to leave our history alone.

V.H. Vachon

# Strategy will ease pain of family reunification

By Joan Black  
Windspeaker Staff Writer

TORONTO

The joint management committee of the Aboriginal Healing and Wellness Strategy has released a report of a six-month study into the issues of Ontario-born Aboriginal children put in the custody of non-Native care providers outside their communities of origin.

The report, titled *Our Way Home*, was prepared by Native Child and Family Services in conjunction with the consultants Stevenato and Associates and Janet Budgell. It focuses on the problems of families that had children removed by provincial child welfare authorities during the late 1960s to early 1980s — the phenomenon known to Aboriginal people as the infamous "Sixties Scoop."

The study details the effects of adoption and foster care on children disconnected from their tribe and culture. It also identifies a variety of obstacles that Aboriginal people face in trying to re-establish family ties, and it sets out a four-phase strategy aimed at easing repatriation for those who desire it.

The study was undertaken by the Repatriation Research Working Group of the Aboriginal Healing and Wellness Strategy in Toronto. Participants included the Association of Iroquois and Allied Indians; Grand Council Treaty No. 3; Nishnawbe Aski Nation; Union of Ontario Indians; independent First Nations' representatives; Federation of Indian Friendship Centres; Ontario Native Women's Association; Ontario Métis Aboriginal Association; Ontario Ministry of Health; Ontario Native Affairs Secretariat, Ontario Women's Directorate and the Ministry of Community and Social Services. The Ministry of the Attorney General was supposed to be on the committee, but was not an active participant, a spokesperson said.

"Through this report we are

consulting with our communities and organizations as to how we can effectively assist these people and communities in this emotional healing process," said Garnet Angeconeb, Aboriginal co-chair of the Aboriginal Healing and Wellness Strategy's joint management committee.

The Ontario's Children's Aid Society was empowered by the 1965 federal-provincial Indian Welfare Agreement to reach into reserve communities and administer provisions of the Child Welfare Act. Large numbers of Indian children were removed from their homes, often as a result of distorted suppositions of Children's Aid Society workers about what constitutes adequate parental care and supervision in a culture unlike their own. Loss of the children's identities was the result.

"[The children] were not given any exposure to their culture; they have to know it's OK to be who they are," said Donna Simon, health policy analyst at the Ontario Native Women's Association, which was a partner in the study. "Denial of who a child is is a real travesty," she added.

It is not known how many Aboriginal children were claimed by the Sixties Scoop in Ontario or how many of them desire to repatriate. Those seeking repatriation typically want to meet or re-establish relationships with birth families. Some seek repatriation to regain Indian status, to live in their community of origin, or to uncover their families' medical histories, the report says.

The project came about be-

cause many Aboriginal people are seeking information from agencies that mostly don't have the will or the resources to offer repatriation services, according to Simon.

Mainly, the investigators wanted to find jurisdictions having a repatriation model that might be transportable to Ontario. Extensive consultation with Aboriginal and non-Aboriginal repatriation organizations and child welfare authorities,

Elders, "experts" in Canada, the US, Australia and New Zealand, and with adoptees, adult foster children or Crown wards, birth families and adoptive parents took place.

They found three Aboriginal organizations focusing on repatriation based in British Columbia, and one in Manitoba. These are the United Native Nations, the Gitksan Reconnection Program, the Wet'suwet'en Repatriation Program, and the Manitoba First Nations Repatriation Program.

According to the Aboriginal Healing and Wellness Strategy report, there are no others working full-time on repatriation issues in Canada. It also discloses there is a seven-year wait for a search by the Ontario government's Adoption Disclosure Register.

The report recommends establishing a central Aboriginal repatriation office under the umbrella of an existing Aboriginal organization. The office would employ at least two staff: one to address policy, education and awareness issues, the other to fulfill the role of counsellor. The report further proposes access to Canadian adoption databases to conduct searches, access to internet databases, better co-ordination with other agencies and referrals to culturally sensitive professionals when required.

Repatriation services would include training and educating family support workers, and undertaking education and awareness campaigns. Counselling would be available to adult adoptees, foster children, birth families and

adoptive families, the report says.

Simon's cousin, 42-year-old Katherine Pelletier, who works at the Assembly of First Nations in Ottawa, applauds the aims of the proposed strategy. Pelletier was adopted in infancy by a French family and only found her birth family six years ago. Despite having "a very happy childhood," and "wonderful" adoptive parents, she says her identity crisis began at five years of age when she started kindergarten and physical differences between her and her adoptive family began to emerge into consciousness.

"It was very traumatic for me at that age... I was made fun of [by peers at school]... I grew up thinking I was ugly.

"If I had been within my own community, that never would have happened, because I would have looked like them — I would have fit in," Pelletier explained.

Discovering her roots became "very consuming — not painful," she said.

She located her birth mother in 1990 after the Secrecy Act was lifted, she says, and her mother provided her the name of her deceased birth father, who had come from Wickwemikong. Through a series of inquiries, Pelletier then found Donna Simon's mother, who is her closest natural relative on her father's side.

"When I found my father's side, lo and behold, I found I was like them. I act like them, I feel like them, I look like them. . . . I realize my spirituality, my heart, it comes from there," Pelletier said.

The search for her identity was confounded to some extent by the Children's Aid Society, who "either were not astute enough, or did not care enough" to provide her with correct information about her lineage.

"They gave me false information," Pelletier asserts. Not only that, but inaccuracies were recorded in her birth records. Pelletier says as Aboriginal people assume more responsibility for their own affairs, problems such as she had will diminish.



V. DAYCHIEF

*Our Way Home*, a report resulting from a six-month study into the issues of Ontario-born Aboriginal children put in the custody of non-Native care providers outside their communities of origin, is available from the Za-geh-do-win Information Clearinghouse in Naughton, Ont.

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# MOU a good start, say Dene

By Len Kruzenga  
Windspeaker Contributor

TADOULE LAKE, Man.

A memorandum of understanding signed by the Sayisi Dene and Northlands Dene First Nations with the government of Canada has been welcomed by the Dene as an important first step in their decades-long struggle to negotiate resolution of treaty rights and territorial claims north of 60.

The dispute has centered around the creation of the new territory of Nunavut, the boundaries of which include lands the Dene claim as their traditional territory.

However the Dene communities aren't under any illusions that the process leading to an agreement will be an easy one.

Sayisi Dene Chief Illa Bussidor says there are a number of hurdles to clear before an agreement can be



LEN KRUZENGA

Assembly of First Nations leader Phil Fontaine and Northlands Chief John Dantouze are encouraged that a memorandum of understanding has been signed that will further treaty rights and land claim negotiations.

achieved.

"We also have to deal with the forced relocation of our people to Churchill and the devastating social and cultural effects this had on our people. This issue is connected to our territorial

claims."

"The MOU we signed is really just a starting point," said Northlands Dene Chief John Dantouze. "We have a lot of work to do to reach an agreement."

In fact, the road to the MOU itself was wracked with delays and obstacles, particularly on the interpretation of terms and the framework for negotiations, according to Dantouze and Bussidor.

It was only after the concerted efforts of the two leaders, including a protest staged on the steps of Parliament Hill in Ottawa, and the personal interventions of Manitoba Keewatinowi Okimakinak Grand Chief Francis Flett and Assembly of First Nations Chief Phil Fontaine with former Indian Affairs Minister Jane Stewart, that the feds finally agreed to open formal negotiations on the matter.

Flett had taken the issue of Dene claims and made it his own. Flett's passion and vigor in defending Aboriginal treaty and traditional rights has long been seen as a personal mission.

"These things are so important to who we are as peoples, to our identity, and are the foun-

dations on which our futures will be built on. We can never ignore these rights; they flow in our blood and through the veins of our history," said Flett. "So it is essential that Canada, the province and all Canadians understand that, in order for all of us to move forward, to build these new partnerships, as the minister says, they must honor the spirit, intent and letter of our treaties and our rights as the original governments of these lands."

But Flett minimized his part in bringing the parties together, noting instead that the Dene have courageously clung to their principles.

"They knew in their own hearts and minds that their fight has been based on truth, honor and respect and that, in the end, will win out. They asked for my assistance as their grand chief. That is my job. But the Dene people are the ones who have never given up the fight."

## Dogrib First Nation marks milestone to self government

By Joan Black  
Windspeaker Staff Writer

GAMETI, N.W.T.

The Dogrib First Nation initialled the first combined land claim and self-government agreement-in-principle in the Northwest Territories Aug. 9 at their annual assembly in Gameti, also known as Rae Lakes. The signing means the parties recommend the AIP be accepted by their principals as the basis of completing the Dogrib Agreement.

If accepted, the agreement will put a 39,000 sq. km parcel of land, as well as resource rights and law-making powers, under the control of a newly created Dogrib First Nation government. The Dogrib would also get \$90 million (1997 dollars) over 15 years and a slice of resource royalties connected to Mackenzie Valley exploration and development. The AIP received unanimous approval by the assembly.

The AIP states that the settlement area will comprise an area within the North Slave region that is bounded on the northeast

by Nunavut; on the northwest by the Sahtu settlement area; on the southwest by the Deh Cho region; and on the southeast by the South Slave region.

The new Aboriginal government will succeed the Dogrib Treaty 11 Council, the Dog Rib Rae, Wha' Ti First Nation, Gameti First Nation and the Dechi Laoti First Nation, a joint news release states.

The AIP provides for shared responsibility between the Dogrib government and the territorial government for delivery of major services, such as health and education.

Ted Blondin, land claims manager for the Dogrib people, spoke to *Windspeaker* at the request of Dogrib Treaty 11 Council's chief negotiator, John B. Zoe, who was still at the assembly. The Dogrib's endorsement of the AIP means that if details regarding finances, taxation and implementation can be worked out quickly among the parties, negotiators could present a final agreement to the Dogrib assembly next summer for approval, Blondin said. Roughly 3,500 Dogrib in the North Slave region communities

of Behco (Rae-Edzo), Wha' Ti (Lac La Marte), Gameti (Rae Lakes), Wekweti (Snare Lake) and the surrounding traditional territory will have the vote.

Agreements regarding overlapping land use also have yet to be completed between the Dogrib and other Native communities that trap, hunt and fish in the region.

The AIP specifically mentions the necessity for the Dogrib Treaty 11 Council to discuss the sharing of wildlife harvesting, wildlife management, and other rights with the Gwich'in, Sahtu Dene and Métis, Yellowknives Dene, and the Inuit of Nunavut. Blondin said transboundary arrangements have been made with the Sahtu and Nunavut peoples, and negotiations with others are proceeding.

"I hope they'll see their rights are not infringed," he said.

Chief Fred Sangris of the Yellowknives Dene at Ndilo could not be reached for comment regarding overlapping land use areas, but Acting Chief Rachel Crapeau at Dettah said only that "It's too early. We're supposed to be meeting with

them (Dogrib) sometime in the future, but we don't know when that's going to happen yet."

Blondin said that although the AIP is "fairly comprehensive," additional items to be worked out include various rights and training. He said negotiators have agreed that "health rights and pensions will still continue."

Blondin stressed that the Dogrib entered the current negotiations with the idea of having similar powers to provinces, and said they would work out arrangements with the Northwest Territories to take over existing programs. In addition, he says identifying job training requirements will form a critical part of their planning process over the next 10 years. The mining sector is at the top of his list of economic development and employment opportunities.

He said the Dogrib view social services as a potentially expanding industry as "mining adds problems as well as benefits." Businesses that provide services and tourism are other sectors that should stimulate economic growth, Blondin said.

"The AIP paves the way to "a

First Nation government at the tribal level and partnership community governments at the community level," James Lawrence, former chief negotiator for the Government of the Northwest Territories' Ministry of Aboriginal Affairs responded when asked what type of structure the Dogrib First Nation government would take on.

"You have the Dogrib government, which has significant powers in terms of Dogrib people, Dogrib lands; and in addition you have the community governments, which exercise the municipal powers. Those community governments are partnership public governments, in the sense they're inclusive of non-Dogribs. Non-Dogribs can participate in the community government, and those community governments have municipal-type powers. And at the tribal level, for Dogrib people and their lands, the other self government powers are expressed through their Aboriginal government: things like education and social services, internal First Nation affairs, culture, land use harvesting."

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# Laughter soothes his soul

By Paul Melting Tallow  
Windspeaker Contributor

## BLOOD RESERVE, Alta.

Everett Soop's body is frail and weak, but his heart and soul are as strong as the Rocky Mountains that watch over him and the land that he loves.

He's lived with the muscular dystrophy that has confined him to a wheelchair for 40 years, with diabetes further ravaging his body.

Despite all the physical adversity he's faced in life, his great spiritual strength has allowed him to look back with few regrets and little bitterness.

Born on the Blood Reserve in southwestern Alberta in 1943, Everett was raised in an area of the reserve known as Bull Horn. His childhood was typical for the children of the Blackfoot-speaking Bloods, or Ahkainah (Many Chiefs), as they call themselves, carefree with no concern for the world outside the reserve. Time was spent playing with his friends, riding horses and getting into mischief.

"For me it was a happy childhood because I didn't know what was going on. Ignorance is bliss, I guess."

His mother got a job as a janitor at St. Paul's, the Indian Affairs-funded residential school administered by Protestant missionaries. It was one of two residential schools on the reserve; the other, St. Mary's, was administered by Catholic priests and nuns.

Everett moved with his mother and his brothers into one half of a duplex built next to the school for teachers. At five years old, Everett was allowed to attend the school two years before the mandatory age, to help the school meet its quota of students.

"Whenever somebody was missing I would replace that number until I was seven, then I went to school full-time."

Although some of his friends claim they didn't speak English when they entered St. Paul's, Everett's recollection differs.

"I don't believe them. I don't believe a lot of people that says that. I know quite well when I was young I spoke both Blackfoot and English fluently. In other words, they were broken English and broken Blackfoot and I still speak that way."

Everett left St. Paul's in 1956 at 12 years old and transferred to a school in Cardston, a town adjacent to the reserve settled by Mormon immigrants in 1887. He soon realized the education he received at St. Paul's was far below the standard that other Canadians took for granted.

He remembers that the only instruction the residential school offered was spelling in the morning and mathematics in the afternoon. In fact, he said he was strapped when he was caught reading.

"So when I went into town, I was asked questions about Robert Frost or Robert W. Service's Cremation of Sam McGee, I'd never heard of such things. Throughout my school I realized what I should have been learning. Here [at St. Paul's] we never did. Most of the time I was like a dog at obedience school. We

didn't learn anything."

He blames the poor level of education at the residential school on the fact that good teachers willing to teach in residential schools were hard to find and, when qualified teachers did appear the federal government and the Department of Indian Affairs quickly removed them.

"In them days you could tell which kids went to the Catholic schools. They all spoke English with a French accent because all their teachers were French. [Soop's friend] Layton Goodstriker used to laugh at it. We had a workshop in a nurse's retirement home and there was one nun who could barely get across with her English. He turns around to me and says, 'Now you know why my English is terrible. There's my English teacher.'"

Despite being years behind in his education, Everett's hunger for knowledge gave him the driving force to continue on at the Cardston schools until he eventually graduated from Grade 12 in 1963, unlike many who had followed him into town. He was one of only three Ahkainah students to graduate.

"In Grade 7, there must have been about 40 or 50 of us but they all quit."

Everett remembers the subtle and overt racism from the Mormon students that made it difficult for he and his fellow Ahkainah students to attend school. He said he believed that, in order to deal with the racism and ostracism, the two other Ahkainah students who graduated had to convert to the church.

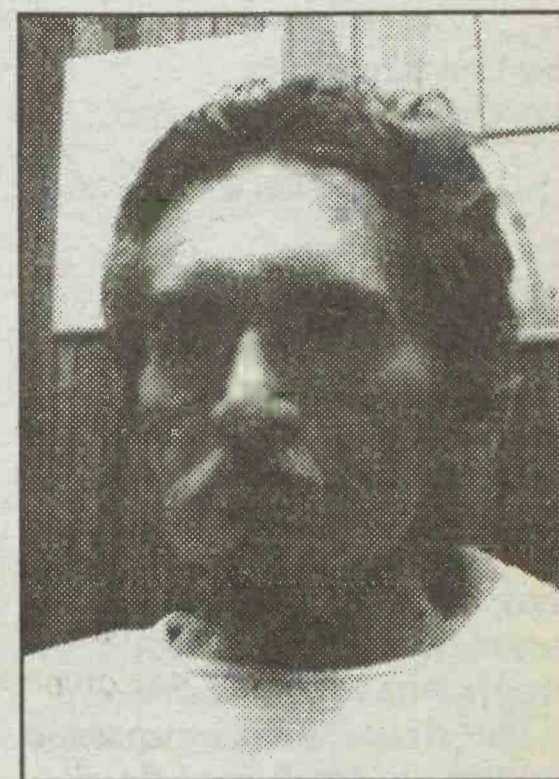
"When you went to another school, they were white people, but in Cardston they were Mormons."

Undaunted, Everett's determination to succeed was as solid as the stone in the Mormon temple rising across the street from the school and he survived because, "I didn't give a damn. I just wanted to get an education and that was all."

In addition to his tenacity, he had his strong-willed mother, Josephine, to push him and support him through all the adversities. He said she began cracking her whip to drive him to work hard at achieving his goals when he was a child and, now that she's 85 years old, she's still cracking that whip over his head. But he knows the whip was wielded by a gentle, loving hand.

"I don't think any one of us could have made it on our own. She worked at three jobs and worked almost 24 hours a day for awhile there."

To help bring much-needed money into the household, the stalwart student set pins at the local bowling alley and poolhall. Since the Mormon Church forbids the consumption of alcohol, bowling was a popular past-time in Cardston in 1956 and he earned up to \$600 a month setting pins for the bowling leagues in southern Alberta, a lot of money in those days. As an added bonus, Everett was allowed to play pool for free and, for awhile, he became "a poolhall bum."



PAUL MELTING TALLOW

Everett Soop's work as a journalist and editorial cartoonist left an indelible mark on Aboriginal media.

It was during his time at the Cardston schools that he first displayed his talent for cartooning; combining his acerbic wit and artistic talents to satirize his teachers, fellow students and family members.

After his high school graduation, Everett sought to enhance his artistic qualities by enrolling at art schools in Banff and Calgary. At the Alberta College of Art in Calgary, Everett once again encountered racism. An instructor told Everett that he didn't expect too much from him because he was Native and Natives were not known for their success.

"He said we've only had two and they didn't amount to anything."

One of them was Gerald Tailfeathers and the other one was Alex Janvier. Those were really good examples to fail and I wanted to become a failure like them."

Tailfeathers received commissions for his work from the Canadian Pavilion at Expo 67, the Glenbow Museum in Calgary and Canada Post. Janvier was advisor at the Expo 67 Indians of Canada Pavilion, a member of the Professional Native Indian Artists Incorporated, represented Canada in a Canadian/Chinese cultural exchange in 1985 and was commissioned to create murals at the Canadian Museum of Civilization.

Unfortunately, since the provincial government sponsored his education, Soop had to abide by its rules. One rule was he could not miss more than 10 per cent of total class time; Everett missed 14 per cent so he was suspended for a year. Undeterred, he enrolled in the arts program at Brigham Young University in Utah. It was at the university that he discovered journalism could be the perfect medium to express his artistic abilities and his satirical wit.

"In the back of my mind I've always enjoyed editorial cartooning. It never occurred to me 'til I was down there... that [editorial cartooning] was my real interest."

He returned to Calgary to enroll in the journalism program at the Mount Royal College and to be closer to home and family. Unfortunately, social conditions prevalent in Calgary's newsrooms and the rest of the country did not favor Native journalists.

(see Soop page 24.)



## Athabasca Oil Sands Project Update

As a part of the Athabasca Oil Sands Project, Shell Canada Limited announced plans in August 1999 to develop a cogeneration facility and hydrogen pipeline at the proposed Scotford Upgrader site, approximately 14 kilometers north of the City of Fort Saskatchewan, Alberta.

Cogeneration is a highly efficient energy system which produces both electricity and heat from a single fuel source. Cogeneration has environmental as well as economic advantages:

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If approved, the cogeneration facility will provide power for the Upgrader that will process the bitumen produced by Shell's Muskeg River Mine, located north of Fort McMurray, Alberta.

The 8.7 kilometer hydrogen pipeline will bring in much of the hydrogen necessary to turn the bitumen into synthetic crude oil for further processing into clean fuel products. Both the cogeneration facility and hydrogen pipeline are important to the development of Shell's Athabasca Oil Sands Project, and follow the previously announced Muskeg River Mine (Lease 13) Project, and its associated cogeneration facility, the Corridor Pipeline and the Scotford Upgrader.

Shell Canada invites public input as we develop our plans for these projects. Project information is available by calling public affairs at Shell Canada at 1-800-334-7562.



## OAS/UN officials offer update

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

It's work that seems to be as far removed from life on the rez as life on the moon, but those who work in the international arena say it's every bit as important as anything chief and council might work on.

As part of the international theme started by the Declaration of Kinship and Cooperation accord between Canadian and U.S. Native political organizations, the two international political organizations with influence in North America sent emissaries to the Assembly of First Nations/National Congress of American Indians joint session in Vancouver held in July.

During what became a seven-hour workshop on July 22, United Nations and Organization of American States officials took turns explaining the progress their organizations are making in dealing with Indigenous rights issues.

Both international organizations are in the process of drafting declarations on Indigenous rights; both organizations are fine-tuning draft declarations.

Venezuelan Carlos Ayala, a member of the OAS' Inter-American Commission of Human Rights, explained the political workings of his organization's approach to its draft declaration.

"In 1989, the OAS general assembly launched the initiative to set common American standards regarding the rights of Indigenous peoples," he said. "We are hoping to set minimum common standards regarding Indigenous peoples within this hemisphere."

Ayala said the nation-states of the OAS are not yet ready for a binding treaty. Admitting that a declaration is not binding and could be referred to as "soft law," Ayala said that when the declarations are adopted by national governments in good faith, there will be a certain pressure to live up to the spirit of the document.

That wasn't good enough for most of the Aboriginal people on the panel or in the audience. Ed Burnstick, who works at the international level for the Treaty 6 chiefs, was a spectator at the workshop. He stated the bottom line for all Indigenous governments after Ayala had completed his remarks.

"If there's no real self determination in it, it's worth nothing," he said.

Dalee Sambo Dorough, the director of the Anchorage, AK office of the Indian Law Resource Centre, agreed that Canada and the United States should not be too quick to congratulate themselves on their far-sightedness when it comes to Indigenous issues. Both nation-states, she said, were still playing power politics with the wording of even a non-binding agreement.

"The U.S. has taken unfounded positions that are not even intellectually honest," the lawyer said. "And I'm not suggesting the government of Canada is not problematic. They are."

Despite the stubborn fight of

the colonial powers against the recognition of the right of Indigenous peoples to self determination, which most Indigenous panellists said can be traced back to an amoral unwillingness to give up authority, Dorough said the fight is a good one that must continue to be waged.

"People in our communities don't get excited about international issues," she said. "Human rights touch every aspect of our lives. By getting involved we can safeguard ourselves against being segregated in some way."

The fact that the UN and OAS have undertaken to make declarations on the rights of Indigenous peoples is a huge step forward that has been made in the very recent past, Dorough said, and it's not something to be taken for granted.

"There is this growing international trend," she said. "We, as Indigenous peoples, have pried open the doors. We have to credit ourselves for that."

In the second half of the session, Elissavet Stamatopoulou-Robbin, the deputy to the director of the New York office of the High Commissioner for Human Rights, explained the process at the United Nations. She noted that, while the problems of "fears of assault to the territorial integrity of the states" and the concerns about who has rightful ownership of resource wealth on Indigenous lands have slowed the progress of talks at the UN, there have been significant strides forward.

"Two things have been achieved in the process," she said. "First, states have accepted that there is a need for special rights for Indigenous peoples. Second, states have accepted the participation of Indigenous peoples. The presence of Indigenous representatives is what has made the process legitimate."

Rudolph Ryser, the chairman of Olympia, Wash.'s Center for World Indigenous Studies, said Canada only emerged from its status as a colony into nationhood with its constitution in 1982. It borders on ridiculous that such a young nation should be attempting to suppress the exercise of the self determination rights of the ancient Indigenous nations which occupied the land now called Canada, he said.

"The states are like children and we're like grandfathers and grandmothers," Ryser said. "We're walking around and letting them beat us over the head because we don't want to hurt them." He went on to suggest that maybe the time has come to discipline the youngsters. By stopping them, he said, Indigenous nations would gain more respect.

"It's time to stop the talk," he added. "It's time to act. And who can act? The high commissioner of human rights? No. The Indian Affairs minister? No. The president of the National Congress of American Indians? The chief of the Assembly of First Nations? No. It's our duty as Indigenous people to act as individuals. We must exercise our duty hard because lots of people want to stop us."

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# Lead shot banned all across Canada

By Yvonne Irene Gladue  
Windspeaker Staff Writer

OTTAWA

Effective Sept. 1, the use of lead shot for the purpose of hunting all migratory game birds will be prohibited throughout Canada. This ban is carried out under a federal law called the *Migratory Birds Convention Act*.

The use of lead ammunition is one of the most significant sources of lead deposit in the environment.

This ban is designed to help to control the problem of lead poisoning of migratory waterfowl by cutting down the amount of lead entering the environment.

About 50- to 60-million waterfowl migrate to Canada each year and an estimated 250,000 waterfowl die each year. According to Environment Canada, predatory birds, such as eagles, scavenging birds or animals suffer lead poisoning by consuming the lead that is in the tissue of the dead birds.

The amount of lead poison in some species is higher than in others. In recent years, about 15 per cent of bald eagles found dead in British Columbia and in the prairie provinces were killed by lead poisoning. The eagles fed on birds that were shot with lead-based shells.

"That is why conserving these birds is an important job," said Manitoba Wildlife Enforcement Co-ordinator Joe Buker. "We are trying to remove as many toxins from the environment and the birds as we possibly can," he said.

Canadian hunters shoot about 2,000 tonnes of lead shot each year into the environment. One tonne equals 1,000 kilograms. People using shotguns for hunting, skeet or trap shooting usually fire five or six shells for every bird or target that is hit. Only a few of the pellets actually hit the bird. The rest of more than 1,000 pellets fall to the ground or into the water. About 260 tonnes of lead shot falls to the ground each year around clay target shooting ranges or gun clubs alone.

"Even though birds do not hang around the areas of shooting ranges, it is still lead being deposited into the environment," said Saskatchewan Wildlife Enforcement Co-ordinator Randy Forsyth. "One heavily hunted area in Oakhammock, Man. had as

many as two million pellets in the bottom of the lake," he said.

Waterfowl that dig in the bottom of lakes and ponds for their food are at the greatest risk. These birds include dabbling ducks. The species most commonly poisoned by lead are mallards and black ducks. Dabbling ducks such as mallards tip down in the water with their tails poking up while they are feeding. They probe the bottom of lakes and ponds for food items like seeds, mollusks, small snails, clams and insects. They may also mistake the pellets for grit, which is small stones they eat to help them grind up food in their gizzards.

In 1995, Sheila Copps, then the environment minister, started to implement the ban.

"This ban is not new. The hunters had close to four years to get ready for this," said Forsyth.

Seven other countries in the world, Australia, Finland, Norway, Switzerland, United States, Denmark, and the Netherlands, are implementing the same regulations.

Environment Canada said it respects the hunting rights of First Nations people throughout Canada, and this ban should not impact those rights adversely.

"This is not an issue that is going to affect the Aboriginal communities in a negative way. It just means that everyone has to maintain the same ban to make it work," said Alberta's wildlife enforcement officer, Wayne Spencer. "The harmful affects of lead on waterfowl and their predators effects migratory birds no matter who the hunter is," he said.

Non-toxic alternatives have been developed for the public's use. The following six types of non-toxic shot have been approved for use in Canada: bismuth, steel, tin, tungsten-iron, tungsten matrix and tungsten polymer. It is important to pattern your gun with the load and shot size you plan to use for hunting.

"You just have to learn because the shells shoot a little differently and that is what we are saying," said Buker. "You do not have to go out and buy a new gun," he said.

"If you have some concerns regarding this, please contact a reputable gun smith," said Spencer. "Some of the new shots will be harder on the gun barrel, especially the steel and the tungsten," he said.

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## First we take Turtle Island, then we take Berlin

First we take Turtle Island, then we take Berlin

I waved good bye to Turtle Island as my girlfriend and I left its familiar shores and flew out into the Atlantic on our way to a country widely known to Aboriginal people across the continent as a land curious, intrigued, and downright infatuated with us Injuns — a place known as Germany. It was Dawn's first trip and my third to that fabled land where beads, fluff, feather, and leather are always in fashion — even for those who look more German than Native. Nobody really knows why.

Some theorize its because of



**Drew Hayden Taylor**

a turn-of-the-century writer named Karl May who wrote several books romanticizing the North American Indian. Others believe it's because Germans were once tribal themselves, never fully conquered by the mighty Roman Empire. Or perhaps it's our connection to the wilderness

that is practically non-existent in Europe. I promised one Teutonic woman I would kiss a squirrel for her.

We were attending a Canadian Literary Festival in Berlin with a lecture/reading tour to follow to support the recent publication of my seventh book, a collection of short sto-

ries called Fearless Warriors. The tour consisted of stops at six universities, spread across much of the northern part of the country, all having sizable Canadian/Native Studies programs.

During much of the trip, we had the opportunity to play tourist (once we got over how much people over there smoked). In Canada, we've all gotten use to (except for the smokers of course) not being able to smoke in any government building, restaurant, university, airport, train station, elevator, bathroom, closet, refrigerator etc. (bingo halls not withstanding). In Germany, smoking is still socially acceptable. Boy, is it acceptable!

Let's see — as tourists we had a hamburger in Hamburg, but didn't have the time for a frankfurter in Frankfurt or a berliner in Berlin (which is actually a type of glazed donut, minus the hole).

More interestingly, since the reunification of the country in 1989, massive building construction and renovation has taken over the skyline of the country. In Berlin alone I counted at least 23 huge construction cranes hovering over an eight block radius. The running joke in the country is that the crane is now the National Bird of Germany. And if I'm not mistaken, isn't the crane or heron one of the clans of the Iroquois Confederacy — famous for its Mohawk iron workers? A conspiracy? I wonder . . .

In Rostock, located along the Baltic Sea in the north part of what was once East Berlin, we were taken out by the teacher and her boyfriend to sample some of the local establishments the town had to offer. It was a cute little town, with an adorable traditional (by European standards) town square decorated for its yearly Christmas market. Everything of a Yuletide nature could be found and bought. It was very Heidi-esque.

Except when we found ourselves in an ancient basement dancing club, crawling with students from the nearby university, all smoking heavily. Evidently this was a student hang out/pub and we had to pretend to be part of their ensemble as they (and we) danced to eighties music like I remembered dancing to fifties music. I felt old.

And crouching in that low basement, I couldn't help thinking how strange life is. Here I was, in the labyrinth-like basement of some building older than most of Canada (politically and architecturally I

mean), on a book tour of Germany (East Germany to make it weirder), surrounded by students who were studying Canadian Studies. . . And to think I always thought I would end up working at the band office embezzling money from the Department of Indian Affairs. Who'd a thunk it?

In many of the stores lining the sidewalks of Berlin, Osnabruck, Kiel, Dusseldorf etc., it wasn't hard to find such things as the omni-present Dreamcatchers (I guess it doesn't matter if you dream in German), daytimers with pictures of some Native guy with "INDIANER 1999" written under his chin. Maybe that was his status card number?

In Griefswald, Dawn was presented with a beautiful beaded deerskin purse by a German teacher. The professor had beaded it herself and it looked as authentic as any I had seen in my more domestic travels!! I just hope the Germans don't end up doing with beading what the Japanese did with cars and cameras.


In our travels we also discovered several plaster busts of Indians, never wearing less than three large feathers. I knew we forgot to pack something. Practically everywhere we went there were posters saying in large letters, "Kanada" on posts, walls and fences showing a picturesque shot of the Rockies with a Native Elder in full regalia standing in front looking off into the distance. We never did figure out what those posters were advertising? Maybe that you can get a Native Elder cheap in "Kanada"?

In one restaurant, we saw a tall blonde man sporting a "Mohawk" haircut, wearing a gray and white camouflage bomber jacket. Then I remembered hearing something about an autobahn (a German highway) being blocked or something.

Another fascinating aspect was the amount of good quality beer and wine. After all, this is a country famous for both.

Hey. . . wait a minute. . . beer and wine, vast amounts of smoking, dreamcatchers, Mohawk haircuts and camouflage outfits, beaded pouches, pictures of Indians everywhere. . . maybe we didn't go to Germany. Maybe we just went home for the weekend instead.

Nah, I don't think so. At home we don't talk about Native literature nearly as much as they do in Germany. Actually, on reflection, I think that says something quite sad.



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## Dreams realized in 2000

By Joan Black  
Windspeaker Staff Writer

OTTAWA

It's still not too late to tap into the Canada Millennium Partnership Program, a \$145 million, five-phase federal initiative set up to help Canadians mark the start of the millennium.

You have until March 1, 2000 to apply for partial funding of community, national or international activities that celebrate the millennium and carry some benefit into the year 2000. Your project must relate to one or more of the following four themes: arts and culture, youth, history or environment.

According to Pierre Marquis, senior communications advisor with the bureau, the government will announce approved phase 3 projects in late September. The two remaining deadlines for submitting applications are Oct. 31 for phase 4 and March 1, 2000 for phase 5.

Only registered, non-governmental Canadian organizations or associations are eligible. If just one or a few people have an idea, they must be able to demonstrate they have the support of the group they purport to represent, Marquis says.

Your idea must be non-commercial and it must increase or complement a project or activity that is already ongoing. New infrastructure will not be funded, with the possible exception of heritage building restoration.

The federal government, through the Millennium Bureau of Canada, will pay up to one-third the cost of approved projects. Marquis says 26 of the 338 projects that were approved as of Aug. 16 are identified as "Aboriginal" by the bureau. These 26 get \$2,619,313 from the Canada Millennium Partnership Program towards their estimated total project cost of \$14,989,690.

Windspeaker spoke to some people whose projects have received a financial boost by the program. According to Ellen Stewart, spokeswoman for The Sioux Lookout Anti-Racism Committee, which is sponsoring Action-Youth Initiatives 2000, the program gives youth living in remote areas of northwestern Ontario a chance to learn about other cultures and gain a critical understanding of social, economic, cultural, human rights and other issues affecting them at home and abroad.

"More than that," Stewart said, "kids will learn how they can make a difference in their communities and how they can make an impact for social change."

One of two projects will bring 100 speakers and high school students from all over northwestern Ontario to a conference called Five Days for the Future.

"The youth will gain insight into major societal issues and our interdependence and need to work together to shape a better world," Stewart said. Students will also develop leadership skills they will be encouraged to apply to social action initiatives at home. The other project, Global Connections, will enable Grades 4 to 8 students to connect with other Indigenous youth around the world via computer. The culmination of the project will be a World's Fair event in Sioux Lookout that will bring participating students together.

The Canadian Aboriginal Festival, in Brantford, Ont. is another organization targeting its program grant and millennium project to youth.

Ron Robert, a Métis spokesman for the group, says they will hold approximately a week's educational days to teach 50,000 non-Native students about Aboriginal culture. The highlight of the event will be two days at Toronto's Skydome. Other venues being considered include Quebec City or Hull, Vancouver, and locations in Saskatchewan and Manitoba.

Rosie Chrisjohn, an Oneida from the Oneida reserve near London, Ont., is looking after sound and education for the project.

"I see a lot of benefit for the children coming up," she said. "It is run by Natives, for one thing, and it is providing an education to kids about moving on." She explained the youth will learn they can retain their cultural identity at the same time as they are acquiring modern skills and fully participating as Canadian and global citizens.

"The best thing about the way we are doing it is that it will be in the traditional way with our storytelling and history from legends rather than books," Chrisjohn pointed out. The Aboriginal teaching circles will occur between October 1999 and June 2000.

Ken Madsen, representing Friends of Yukon Rivers, talked about the Caribou Commons Project, under the banner of Arts and Culture. He said their project, which involves the collaboration of the Gwich'in, musicians, visual artists and filmmakers, is meant to deliver a multimedia presentation on the theme of preserving Gwich'in heritage, culture and environment. North Americans will be educated about protecting the 160,000 strong Porcupine caribou herd's endangered Arctic habitat. The group has the "full support" of the Vuntut Gwitchin First Nation, Madsen said.

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# Why do they leave?

By Barb Grinder  
Windspeaker Contributor

## VICTORIA

At about the same time British Columbia's school children were receiving their report cards, so was the province's school system — at least in regard to Aboriginal education. An extensive report on the subject, prepared by a special task force of the British Columbia Teachers Federation was issued in June. The report followed on the heels of a statistical study prepared by the Ministry of Education outlining the system's failures and successes in regard to Aboriginal students.

The study showed that 64 per cent of Aboriginal students who started Grade 8 in 1992 did not graduate within the next six years. Among non-Aboriginal students, only 26 per cent of 1992's Grade 8 class failed to complete school by 1998.

Aboriginal students also start leaving school at an earlier age than non-Aboriginals and leave in greater numbers. Among 15 year olds, 1,342 Aboriginal students left school in 1997/98. Only 248 non-Aboriginal students left at that age. At age 17, that discrepancy is almost six-fold.

However, there is a glimmer of hope. Aboriginal graduation rates improved by 1.5 per cent over the previous year, and more Aboriginal students are graduating from British Columbia's high schools than ever before. In the 1991/92 school year, only 600 Aboriginal students received a diploma. Last year, more than 1,400 Native students graduated. And while there is still a gap in grade point averages between Aboriginal and non-Aboriginal students, that gap is small and is narrowing.

Many of the reasons for the lack of success of Aboriginal students are well known. Poverty, Fetal Alcohol Syndrome, the school system's historic emphasis on cultural assimilation, and the residential school legacy continue to be felt by most First Nations people. But existing cultural differences also have an impact.

Dr. Starla Anderson, a Vancouver teacher with 10 years experience working with Native children, feels strongly that the Eurocentric attitudes of the schools and the curriculum work against the success of Aboriginal children.

"There's a strong ambiguity and confusion about the goals of Native students in our white

schools," Anderson said. "The schools teach children the values of our white society — ambition, competition, and material success. Native culture has very different values. It's much more community minded, and emphasizes the needs of the community over the individual. Native life is far more social, and it's not oriented to the written word."

Anderson says parents of Native children are faced with a dilemma. They want their youngsters to gain the skills needed to succeed in the white man's world, but they don't want them to lose their traditional values and become "apple Indians" — red on the outside and white on the inside.

"The parents' confusion is passed along to the students and it destroys the children's motivation. They don't know if they should succeed or not."

Community schools, Aboriginal language instruction, and more Aboriginal input into the school curriculum is a key part of the solution, Anderson says. "Even the little First Nations material that's now in the curriculum has been written by non-Natives," she adds. "Social studies as it's now taught in the schools denigrates the role of the Aboriginal peoples — and it

doesn't even tell their true story."

It's also relevant that all students — not just Aboriginal children — have a good understanding of the Aboriginal rights protected in the Canadian Constitution, Anderson says.

"Treaty negotiations will be central to the political and economic future of the province for much of the next decade or more. As a people, we need to develop the political will to make the right decisions about these treaties."

Anderson's recommendations echo many given by the British Columbia Teachers Federation Task Force on First Nations Education. The report recommends that all teachers be required to take at least one course on Aboriginal history and culture during their training, and that school districts develop plans for recruiting and retaining Aboriginal teachers. It also suggests all school districts with Aboriginal students have Aboriginal support workers on staff for counselling and support of those students.

The task force recommends the curriculum and learning resources for all grade levels be revamped to reflect a more relevant and respectful attitude

toward Aboriginal people and that the units on Native culture and history be integral parts of the curriculum, not marginal add-ons. In total, the task force addressed 84 separate issues, including racism, language, culture, curriculum, community, funding and teacher education. The report issued in June came up with 58 recommendations to address these problems.

Formed in 1998, the task force was appointed to investigate the school system's effectiveness in educating First Nations students, and to make recommendations for improvement. The majority of its members are Aboriginal. All are teachers or administrators in the British Columbia school system. Larry Keuhn, director of the teachers federation's research and technology division, provided staff support.

According to Kuehn's office, the task force will probably be extended for another year to refine its recommendations and complete a policy report for the B.C. Representative Assembly. A number of the task force's recommendations will be implemented for the 1999/2000 school year.

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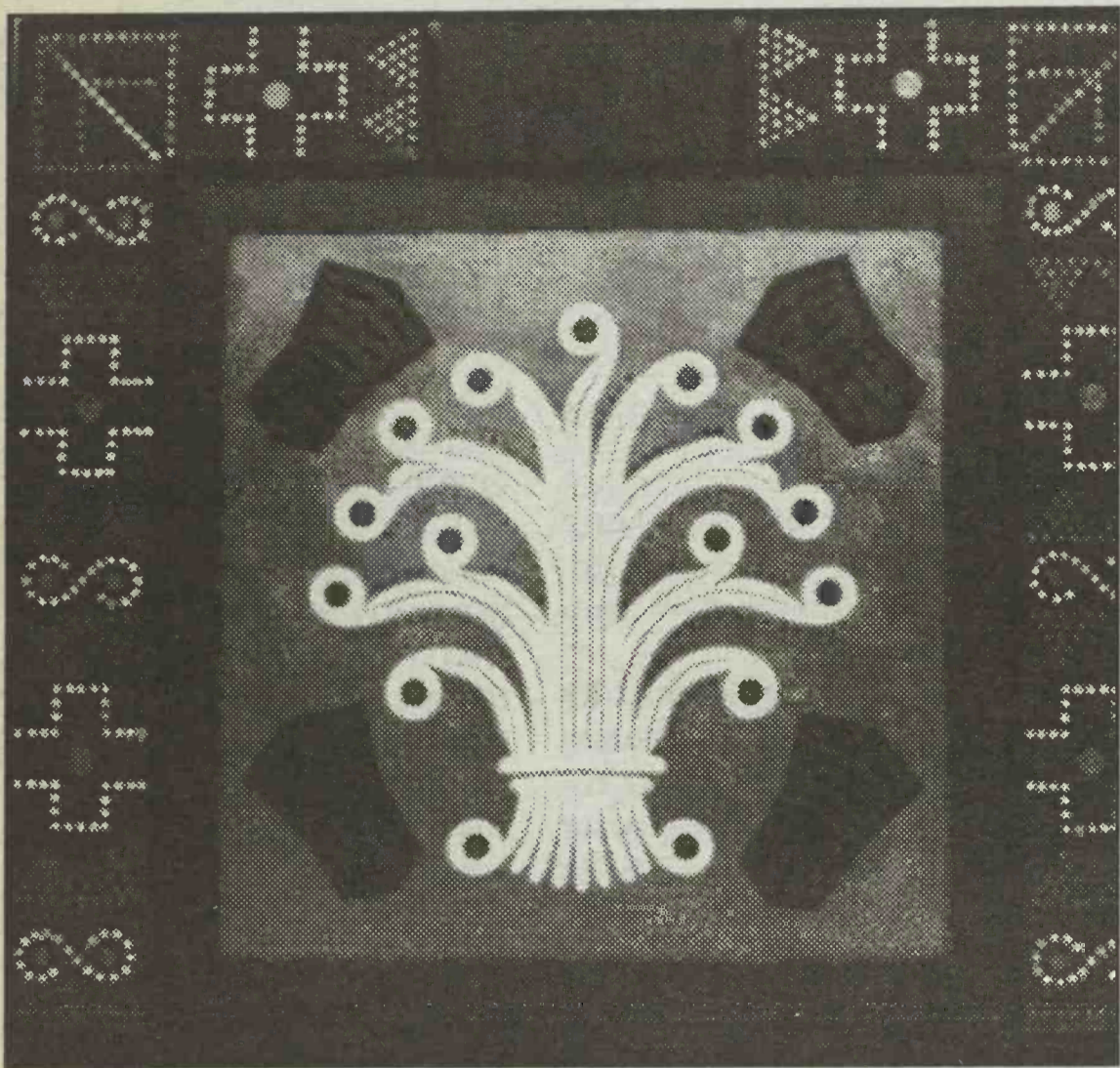
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Climbing the Tree of Life by Marianne Nicolson (Kwakwak'awakw) will be on display and the Eiteljorg Museum of American Indians and Western Art in Washington from Nov. 12 to Jan. 23, 2000. Nicolson received a \$20,000 Fellowship for her work.

## Artists awarded lucrative fellowships

By Joan Black  
Windspeaker Staff Writer

WASHINGTON, D.C.

Canadian artists, listen up! The Honorary Congressional Committee of the Eiteljorg Museum of American Indians and Western Art, along with Lilly Endowment Inc., in Indianapolis, Ind., has released the names of the five inaugural winners of the Eiteljorg Fellowship for Native American Fine Art. Two of the newly created Fellows, each of whom will be awarded \$20,000 in November, are Canadians.

Examples of their work will be displayed Nov. 12 through Jan. 23, 2000 at the Eiteljorg Museum, "which has long recognized the vast contributions of Native American artists to the world of fine art," Eiteljorg's president and CEO John Vanausdall said. The start of the exhibit is timed to coincide with Native American Month in the United States.

The Fellows, said museum spokeswoman Cindy Dashnaw, were selected from 106 Canadian and American candidates. Five or six pieces will be exhibited from each of their works.

"We placed an ad — a call for entry to artists, gallery representatives, museums and everybody we could think of, and then people either nominated themselves or they nominated people that they knew," Dashnaw said. The two Canadians — Marianne Nicolson, a Kwakwak'awakw based in Victoria, and Richard James (Rick) Rivet, a Métis from Aklavik, N.W.T. who now lives in Terrace — received an application package from the Indian Arts Centre in Ottawa and submitted their own names for consideration.

The \$500,000 fellowship program, underwritten by the largesse of Lilly Endowment Inc. in the amount of \$490,000, was set up to "identify, reward and showcase Native American fine artists," a museum press release states. Five people will be selected to receive \$20,000 fellow-

ships bi-annually for at least 10 years.

Thirty-year-old Marianne Nicolson, whose mother is Dzawada'enuxw and father Scottish, completed her Master of Fine Arts degree at the University of Victoria this year. She says her connection to her mother's home community of Kingcome, 500 km from Victoria, "is probably the strongest aspect of my work."

She graduated from Emily Carr in 1991 with a BFA degree, then attended Simon Fraser University and the University of Victoria for a year each. Back in Kingcome full-time from 1993 to 1997, Nicolson administered the cultural society. That influence is seen in paintings reminiscent of the button blanket designs of the Kwakwak'awakw or of their distinctive painted doorways. While attending Emily Carr, Nicolson said she worked with master carver Wayne Alfred, whose traditional designs on wood shaped her art too.

Nicolson does both photography and painting, but says right now she is "not as driven about photo-based work" as she was. She is interested in exploring the older, more fluid Kwakwak'awakw style in blankets and applying that in her paintings on large canvasses or wood.

"I'm really not 'out there' in the commercial sense yet, but interest is picking up," Nicolson says, adding "I'm reluctant to sell the work, but I have to — I can't keep them all."

Rick Rivet, 49, says his work is invested with the mythical legacy of all Aboriginal cultures, especially Inuit, North American Indian, Australian and Siberian, as well as early earth-based cultures such as the ancient Norse peoples, which were or are "very shamanic." Among early and late Western and contemporary influences, Rivet cites Antoni Tàpies, David Milne and the German Expressionists as worthy of special mention.

(see Fellowship page 17.)



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# HEARTBREAK HOTEL

## Elvis soothes the pain of the residential school experience

By Roberta Avery  
Windspeaker Contributor

COLLINGWOOD, Ont.

When Geronimo Henry first started talking about his experience at the residential schools, nobody wanted to know. But it's a different story these days when he spreads his message wearing a white jump suit, sunglasses and his hair in the style of Elvis Presley.

"People listen more when I'm Elvis," said Henry, 63, the founder of The Lost Generation, a non-profit organization that seeks out former students of the residential schools.

After he returned to the reserve from the residential school, friends and family started calling him Elvis because of his sideburns and jet black hair. When he started attending the long house wearing the white shoes popularized by the king of rock n' roll, the nickname stuck to the troubled young man who had spent 11 years at residential school.

"The shoes looked odd with black pants, but we were poor and they were the only shoes I had," said Henry.

After spending his childhood at a school where children were beaten for speaking their own language or practising their culture, the young Iroquois found it difficult to adjust to life on the Six Nations Reserve near Brantford, Ont.

He often walked for miles, his guitar slung over his shoulder, brooding about how his heritage had been stolen from him.

"We were raised in a prison atmosphere; everybody had a number, not a name. Mine was 48 and that's on my heart and why all these years later I still feel very angry," Henry said.

The first residential school was built in Canada in 1843 and by early this century there were 80 such schools across Canada, the role of which was to assimilate Native children into white culture. The schools were in operation until 1969.

Many were operated by the Anglican Church, and all the Native children were forced to attend church whatever their beliefs, Henry said.

"It wasn't just Native religions they wouldn't allow. It didn't matter if

you were a Catholic or a Baptist, everybody had to be an Anglican," he said.

Henry was five years old when his father, a traditional person and faith keeper at the long house, reluctantly agreed to send him to the residential school.

"He was led to believe we would be learning our language, ceremonial beliefs and traditional values. He put his trust and faith in the system and he was let down," said Henry.

Throughout his troubled life and a marriage he describes as the joining of "two people who were dysfunctional because of their lost childhood in the residential school," Henry found solace in the music of Elvis Presley.

"His music was a big part of my life and everybody said I looked like Elvis and sang like him," said Henry.

Three years ago, Henry met Billy Can, the founder of the Collingwood Elvis Festival, who persuaded him to compete with nearly 100 Elvis tribute artists.

Henry was an instant hit and found himself performing in the category of top amateur tribute art-

ists. The man who had only been able to find occasional work on farms over the years, began his new career.

Wearing an Elvis jump suit adorned with eagle feathers, Henry gives concerts at pow-wows and at Native issue conferences where he is also in demand as a speaker on the residential school issue.

At the 1999 Collingwood Elvis Festival, Henry attracted a lot of attention and fans mobbed him asking for his autograph.

"The feathers, that's what caught my eye. He's the king of the birds," said Kathy Leger, who had travelled from Sudbury, Ont. to attend the festival. Henry's costume was the envy of other tribute artists.

"It's one of the best I've seen," said tribute artist Darrin Hagel of Chesterfield, Michigan.

Henry also designed and distributes the Three Ribbons of Justice, which he hopes Native people and non-Native people alike will wear to show their support for all of the children who suffered abuse in all the residential schools across Canada.

"The Three Ribbons of Justice is a symbol of hope and unity to all former residential school survivors who have been torn apart by the abuse and injustices," said Henry.

"The three ribbons are red for the color of our skin, white for our purity and innocence and black for the hell we suffered at the residential school," he said.

For Henry, a recent apology by former Minister of Indian Affairs Jane Stewart for the abuse suffered by Native children in residential schools was not enough.

"How can an apology make up for what we went through at their hands," he said.

He points out that his six children also suffered and turned to alcohol in their teens because he and his wife were dysfunctional because of the abuse they suffered.

"So the pain has been passed on to the next generation," he said.



"Red for the color of our skin..."

white for our purity and innocence...



and black for the hell we suffered at the residential school."

Geronimo Henry of Six Nations, Ont. tells the residential school story with the help of Elvis. Henry is a tribute artist and the founder of Three Ribbons of Justice.

TED SHAW

### WHAT'S INSIDE



The products of quill worker Lee Hillman are hot commodities in Hollywood

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The Calf Robe family sets up each year at the Calgary Stampede

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Traditional games were held on the Blackfoot Reservation in Montana from Aug. 14 to 21

..... Page B 10



Boxer Joe Hipp was in Alberta visiting youngsters at the Slave Lake Friendship Centre where he signed autographs

..... Page B 12

# Hollywood calls

By Pamela Sexsmith Green  
Windspeaker Contributor

## CALGARY

She likes to make their eyes light up.

Whether she's making a medicine bag for a Jackie Chan movie or weaving a sweetgrass basket for an Elder, Ojibway artist Lee Hillman enjoys striking a personal cord with the people who buy her handiwork.

And although she does make a living selling Aboriginal artwork, artifacts and crafts, there is often a spiritual aspect involved that is not for sale at any price, said Hillman.

Dreamcatchers are a good example.

"I am often asked by clients to make a dreamcatcher with an eagle feather attached. I am delighted to make it as long as they bring me the eagle feather. I figure that if they can bring me a feather then they are supposed to have it. If they can't then they are not supposed to have it."

Tobacco also plays an important part in the exchange of sacred artifacts.

"There are certain things that I will not sell unless there is tobacco involved in the transaction. A young woman asked me to make a rattle for her mother to use in a healing lodge on the west coast of British Columbia. I told her to bring me some tobacco and whatever she felt it was worth to her. She brought me tobacco, a lovely blanket and a deerskin pouch. I felt that she overpaid me, but it was very nice."

As well as spiritual considerations, Hillman also has to take provincial Fish and Wildlife regulations into account when creating cultural artifacts for some of the movie productions that many of her traditional pieces have been featured in.

The order from propmaster Dean Eilertson for the film of *Reindeer Games* starring Ben Affleck and Gordon Tootoosis, currently being shot in Vancouver, included five necklaces made of antique trade and brass beads, one with a large bear claw attached.

"I had a large bear claw but told Dean that I would not sell a bear claw, but rather make the necklace on the condition that it would be presented to Tootoosis at the end of production as a gift. I also wasn't sure about the Fish and Wildlife laws in British Columbia concerning the use and ownership of bear claws and didn't want to get into any trouble," said Hillman.

The life journey of this Ojibway woman has been one full of accidents, meaningful accidents that have led her in a full

circle to her own Native culture.

It was a broken beading needle that got her back on track with her own spirituality and cultural identity.

"My father, who had his Ojibway identity pounded out of him in the Rez, had been very reluctant to expose me to traditional spiritual values and practices. My traditional grandfather had very different views and this tug of war was jokingly called their non-aggression treaty. So I grew up with very little exposure from either side. Travelling in the Maritimes, I knew about smudging, had a smudging bowl and was just waking up that way when a lucky accident, the search for a new beading needle after breaking the only one in my pack, led me to visit a Micmac reserve where I was invited to join in four days of sacred women's ceremonies. I fasted, received a lot of teachings, and had a wonderful experience that got me firmly planted on the path I should be on, all because of a broken needle."

Hillman made the decision to become a full-time working artist after surviving a bad accident six years ago. She was hit by a truck while riding her bicycle. It took two years of painstaking therapy to get her fine motor skills back, to recover the beadworking and quilling skills she had learned as a child.

"As a youngster I was very artistic and used to sit around the kitchen table cutting out all the pieces for those little birchbark tipis and canoes set on round disks of birchbark that you see in the trading posts in Ontario. I learned bead loomwork at eight and was introduced to quillworking at 12 by my Ojibway grandmother. She

taught me the basics, from making an offering to the dead porcupine you find on the side of the road to gathering the quills by rolling the carcass in a blanket and then pulling the quills out of that blanket. She showed me how to sort, boil and dye the quills using both natural and commercial dyes. I learned on my own, after getting very sick a couple of years ago, not to use aniline dyes like Rit and Tintex. Dyed quills are softened and flattened in the teeth before being woven and some commercial dyes are not meant to be ingested."

Hillman's skills as a propmaker were first showcased in the final episode of *North of 60*, under propmistress Marie Ahle who took her under her wing and nurtured her. She made a bone and antique trade bead bracelet and a beaded knife sheath for the character of Albert. She has also created pieces for *You Know My Name*, a Turner film starring Sam Elliot, and the HBO production of *The Jack Bull*, which features John Cusack, John Goodman and Rodney A. Grant who played Wind In His Hair in *Dances With Wolves*.

Hillman's skill as a quillworker were recently called into play when propmaster Jimmy Chow asked for two quilled bags for *Shanghai Noon*, a Jackie Chan film being shot in Calgary that features Gordon Tootoosis as the chief.

"I was asked to make a staff, a bison jaw war club and two identical quillworked bags, in case one was damaged. . . . They didn't like how the bag was photographing on the character and ordered two more bags with a small amount of beading on them, a little less elaborate than the originals," said Hillman.

With a view to maintaining cultural authenticity, there's a fine balance to strike in the recreation of sacred Aboriginal artifacts for the film industry, an important decision to cross or not to cross the line.

"Directors are happy that you are giving them the genuine prop, but I am reluctant to make exact copies of museum pieces. I don't want to steal someone else's art, craft or personal medicine. It's not up to me to decide. We don't know who made them or where they come from. When asked to reproduce an artifact from the Smithsonian or Glenbow, my approach is to adapt styles, patterns and colors, not copy them," she said.

"Everybody makes their own personal decisions. Everyone's line is in a different place."



PAMELA SEXSMITH GREEN

Lee Hillman has been called upon to recreate historical artifacts for props in movies. Her most recent commission was for quill decorated bags for use in the Jackie Chan movie, *Shanghai Noon*.

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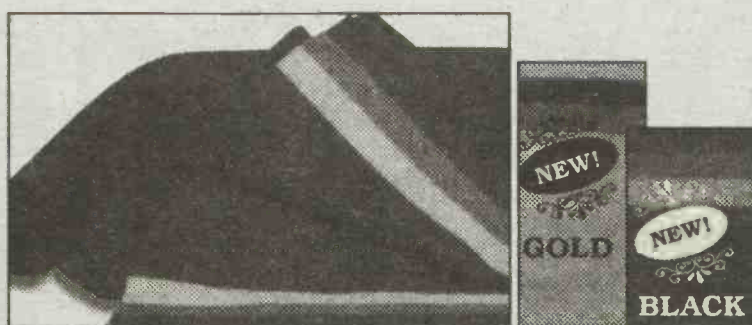
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# Tipi holders educate international visitors

By Pamela Sexsmith Green  
Windspeaker Contributor

CALGARY

Steeped in a colorful history that dates back to the first Calgary Stampede in 1912, the Indian Tipi Village is arguably the biggest cultural drawing card at the Calgary exhibition for international visitors. And it has been wowing visitors ever since members of the five tribes of Treaty 7 first set up an encampment on the green banks of the Elbow River.

"There is just so much history here in the Indian Tipi Village, 87 years of it," explained David Johnston, chairman of the Indian Events Committee at the Calgary Stampede.

"Historical records show that many Native people worked at the very earliest stampedes. It was like coming to a big party and celebration. They set up their own tipi camps and fires near the Elbow River, which were seen to be very interesting. The encampment drew the curious and eventually evolved to become the most popular cultural attraction at the Calgary Exhibition and Stampede," said Johnston.

"The Indian Tipi Village is the only place where the five tribes of the Stoney, Blood, Peigan, Blackfoot and the T'suu Tina have ever camped together on the same ground," Johnston said. "They consider it an honor and a long-standing tradition to be here. There is no danger of the Treaty 7 culture disappearing with so many young people coming up among the 58 tipi holders who represent the tipi village."

Twenty seven tipis or lodges were on public exhibit this year, along with examples of traditional lifestyles, dancing, drumming and singing. A labor of love, honor and family tradition that lasts all year for some of the exhibitors, the village reflects a huge amount of work and commitment.

"There is no end to the work involved. When one exhibition year is over, the families begin to get ready for the next year. They are all part of a big extended family that work and plan together. Each tipi holder comes with a large entourage of family members who take part in the Stampede parade, rodeo and traveling caravans — volunteers who go to shopping malls to help serve up traditional pancake breakfasts and deliver a fine display of singing, drumming and powwow dancing," explained Linda Townes, an administrative assistant with the Indian Events Committee.

One of the most dedicated and hard working members of the tipi village is Ed Calf Robe, Elder and tribal representative on the Indian Events Committee. Son of famous Elder Ben Calf Robe, the Stampede runs deep in the family, deep in their blood, explained Ed Calf Robe.

"My family is from Siksika in Gleichen, Alta. and for us, it's not a competition but a display of Indian culture at the Calgary Stampede. I have been partici-



PAMELA SEXSMITH GREEN  
Marie and Ed Calf Robe are at home in their lodge at Calgary Stampede's Indian Tipi Village.

pating all of my life and I am 60 years old. My dad, Ben Calf Robe, was involved in the very first Stampede back in 1912, working as an interpreter because there were hardly anybody Indian that could talk English. So he helped explain what was going on, to tell them what the daily programs were, stuff like that. In later years he had his own tipi until he died, close to 20 years ago," said Ed.

"On display in our tipi, we have my dad's outfit and a quillworked outfit of Ken Yellow Fly that has been in our family for over a hundred years, one-of-a-kind porcupine work cut in the old long Plains style. Nobody does that kind of work anymore, you know.

"In the centre around the lodgefire, we have dried meat for pemmican, green leaves that are for mint tea, Saskatoon berries, all the stuff we used to eat in the old days, mostly meat, roots and berries. We were once a real strong healthy people. Indians, my dad used to say, were once much taller, over six foot, five high. Now we are turning into mid-gets because of the wrong diet, wrong ingredients. A lot of us Indians are diabetic, you know, from not eating the right traditional medicines and foods. Now we eat too much white flour, sugar and salt."

Ed Calf Robe said everything in his tipi is special to him.

"My wife made me that red outfit, that one for my boy, another for my granddaughter," he said pointing to the dancing regalia. "All of these dancing outfits are made by my family. We are very proud of our family traditions and it shows here. We take great pride in what we got here and are here to give a demonstration to people who come in from all over the world to see the Calgary Stampede. We welcome everyone here, show it to

the people and say 'this is what Indians got, this is who we are.'"

Calf Robe has greeted people from China, Japan, and Germany.

"Many of them can barely speak English and they look at me and see I'm an Indian and I'm fluent. My Blackfoot is very fluent. Most of my family speaks pretty good Blackfoot because we teach them ourselves.

"I come from a very active family and I like to run race horses. My daughter is a teacher and she is off to San Diego to take her Master's degree. My wife's name is Marie and we have been married for nearly 40 years. She loves to prepare traditional foods, that's why I'm so big. Good cooking!"

"We have raised a grandson from two years old and now he's involved with the Stampede as an outrider for the chuckwagons. He was one of the ones involved in the big chuckwagon accident a few days ago. It scared the dickens out of us, but he came out all right, no bruises or nothing.

"One of the reasons I like being here at the tipi village is that I like talking to people and visitors. I like telling stories about the old days for hours and, maybe, some day, I will tell you more," said Ed Calf Robe with a sparkle in his eyes.



PAMELA SEXSMITH GREEN  
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# Photographers interpret history

By Joan Black  
Windspeaker Staff Writer

OTTAWA

A unique exhibition of photographic work by 19th and early 20th century anthropologists and contemporary Native photographers opens in the art gallery of The First Peoples Hall at the Canadian Museum of Civilization on Oct. 22.

*Emergence from the Shadow: First Peoples Photographic Perspectives* is designed to take people past the popular Aboriginal stereotypes and reveal the modern urban Indian's take on the portrayal of his culture and history, curator Jeffrey M. Thomas explained. In times gone by, photos inevitably portrayed Native people in headdresses or next to tipis; they came across as performance figures or caricatures of warriors rather than real people, he said.

The anthropological photos span the years 1912 to 1949.

Thomas chose the work of Harlan I. Smith, Marius Barbeau, F. W. Waugh and Sir Francis Knowles. He'll use about 15 photographs from each.

But past curating experience taught Thomas that the public wants to know whether Aboriginal people today are taking photographs and how they are expressing themselves through the arts.

"So when the opportunity for this exhibition came up, I wanted to make sure that question was addressed. I'm a photographer as well, and the work that I do is based on incorporating historical photographs along with my own photographs. I've done a lot of work with powwow dancers, so I've always been working in the context of creating lines of communication between the past and the present. And so I've applied this to this exhibition," Thomas said.

Half of *Emergence* will show-

Photographer Greg Staats found a connection with the picture of herbalist Dan George carrying a bundle of medicinal plants (above). Staats has been photographing bundles of urban refuse for years, finding them to be a resonant symbol for him of his childhood in the country.



*Emergence* examines the differences and similarities between archival photographs (above) and contemporary photography (below) at the Canadian Museum of Civilization.

case the work of six currently working photographers — Shelley Niro, Greg Staats, Greg Hill, Mary Anne Barkhouse, Rosalie Favell and Barry Ace. Thomas said he made a conscious decision to split the modern photographs between male and female photographers.

"I thought it would be interesting to look at what's taking place today in the contemporary Aboriginal world in terms of looking at the urban landscape, because this was not an area that was investigated or documented by anthropologists; it wasn't investigated and documented by photographers, and it's kind of this area that has been unrecognized. And since almost half of the Aboriginal population of Canada is based in the cities now, it's an important aspect of our lives," Thomas concluded.

Thomas also explained how he chose what he calls "the historical component" of the exhibit.

"That came about when I was hired [last fall] to do research for the museum for the development of their First Peoples Hall. I was asked to go through archives to find photographs that could illustrate a story line," Thomas said.

That effort caught the attention of Cree artist Gerald McMaster, of Saskatchewan, who is curator of contemporary Aboriginal art at the museum. McMaster asked Thomas to put together *Emergence* based on photographs her previously had picked out.

Thomas says his archival selection intuitively became connected to photographs his own Six Nations reserve's Elders had queried him about. They wanted to know what became of the photographs and information obtained about their people by the museum's anthropologists who studied them in the 1920s and 1930s. Thomas found some.

(see *Photography* page 5.)



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Painting by Camille Lacapa.

"When the forest weeps, the Anishinabe who listen will look back at the years. In each generation of Ojibway there will be a person who will hear the sisigwad, who will listen and remember and pass it on to the children."

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Night-Flying Woman

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**Artisans display the  
talent of first peoples**

By Carrie Reid  
*Windspeaker Contributor*

VICTORIA

The 15th Annual First People's Festival transpired among a throng of people on Aug. 6 to 8, adjacent to the provincial museum. The smell of fried bread and sweet corn, cooked by Hilda Mason's crew from L.J.'s Catering, mingled with the smell of burning sage and the wood smoke coming from the Mungo Martin Longhouse. Artisans, dancers, singers, and storytellers accompanied the carvers, drum makers, and basket makers to a showcase of the talent of the First Nations community of British Columbia.

While organizers and participants stated crowds were significantly smaller than other years, the energy was still up and everyone was smiling despite the threat of rain. The Maori performers from New Zealand had crowds smiling with their audience participation activities. Fabric artist Denise Williams' mini-fashion show illustrated the contemporary ingenuity indicative of many First Nations artists. An added highlight to this year's festival was a presentation by

the Ainu people who are the Indigenous people of Japan. Other performers were the Kwakwaka'wakw people, the Nuuchahnulth dancers and Coast Salish dancers.

Artisans included Nuuchahnulth weaver Deb Atleo who stepped away from traditional form with her cedar creations that included corsages and wall hangings of silk flowers and cedar rope. Gordon Reid from the Salish nation was there with painted drums that echoed through the causeway and cedar chests that smelled like heaven. Kwakwaka'wakw artist Harold Alfred sold copper bowls with Native designs on them. They were not carved, but instead the patterns were raised and it felt like running your fingers over Braille.

Artisans told of selling their goods to people from Japan, Russia, Germany and all over the United States.

The First People's Festival is a partnership of the B.C. Royal Provincial Museum and the First Peoples of Vancouver Island and the surrounding communities. It is organized through the Victoria Native Friendship Centre and this year's co-ordinators were Raven August and Leslie McGarry.

**Photography**

(Continued from page 4.)

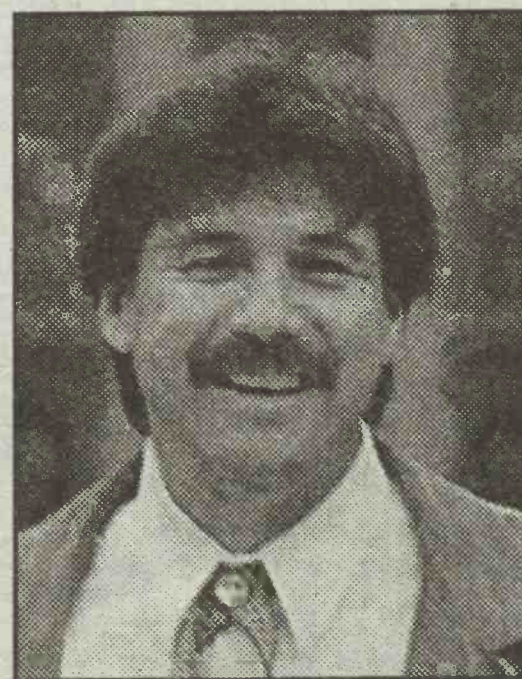
"This was the genesis for the exhibition — I based it on my own experiences and feeling that I had uncovered a bit of the past that I had heard as a kid. . . I was able to determine that there was in fact what I'm calling now a genre of field work portraits. These were photographs that stood out from the more process-oriented work, let's say, somebody demonstrating how to make a basket or snowshoes.

"Further research into the field notes from the anthropologists [showed that] friendships and

relationships and correspondence was going on . . . I was surprised to find that out," Thomas informed *Windspeaker*. For instance, Harlan Smith, who worked in B.C. in the 1920s, even noted who he sent photographs to in the Native communities and the dates, Thomas added.

"This was quite a find for me," Thomas said, "in terms of realizing there was actually a relationship going on, which any good portrait is about — it's about the relationship between the sitter and the photographer."

The exhibition will run until January 2001.



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## Doctor attempts to combine old and new

### REVIEW

By Suzanne Methot  
Windspeaker Contributor

*The Scalpel and the Silver Bear: The First Navajo Woman Surgeon Combines Western Medicine and Traditional Healing*  
By Lori Arviso Alvord, M.D., and Elizabeth Cohen Van Pelt  
240 pages, \$32.95 (hc)  
Bantam Books

In 1993, two healthy young Dine (Navajo) from New Mexico died suddenly of unexplained respiratory and cardiac arrest. Doctors had no idea how to treat this "mystery flu," or even where it had come from.

A Dine *hataalii* (medicine person) said people were sick because there had been too much rain, which had caused the pinon trees to bear too many nuts. The natural harmony of the world had been disrupted, and when the world is out of balance, sickness results. The *hataalii* saw the complex, interconnected picture.

The western doctors, who wanted to isolate a single cause under a microscope, did not understand that picture. They went back to their labs.

Meanwhile, the death toll mounted.

Western medicine and Aboriginal medicine are the products of two different world views. Dr. Lori Arviso Alvord, the first Navajo woman surgeon, is trying to bridge those worlds. *The Scalpel and the Silver Bear* is a memoir of her childhood in the Navajo community of Crownpoint, New Mexico, her admission to the Native American program at New Hampshire's Dartmouth College, her graduation from Stanford University medical school in California, and her work at the Gallup Indian Medical Clinic serving Dine patients.

Throughout the book, Alvord describes her struggle to balance Western surgical

techniques with Navajo culture and philosophy.

Dine people consider western medicine invasive and doctors impolite. Alvord uses the Dine language whenever possible, and tries to adhere to Navajo cultural traditions. She encourages her patients to visit *hataalii* and to attend Dine ceremonies, and she saves organs and tissues after surgery so patients can bury them and be safe from bad medicine.

Alvord uses case histories and examples from her own life to illustrate the Dine idea of wellness and health, which centres around the concept of harmony or "walking in beauty." (In fact, Alvord believes that her surgical team must be in harmony, calm and peaceful, if the surgery is to be successful.)

The doctor also writes candidly about the challenges she faced at college and medical school, and she's honest about the toll that alcohol and poor nutrition have taken on the Dine people.

In the Navajo belief system, medicine and religion are one and the same. Alvord knows that western medicine can treat the physical symptoms of disease, but only Dine medicine can heal the soul. The doctor has her own pre-op ceremony that ensures she remembers both body and spirit.

The western scientists working on the 1993 "Navajo plague" finally figured out what was making people sick: hantavirus, which is found in mice droppings. When the pinon trees bore too many nuts, the mice population increased and so did their droppings. But the Dine *hataalii* already knew that, and the western scientists would have known it much sooner had they listened to the Dine, who are, in Alvord's words, "astute epidemiologists." The *hataalii* don't need microscopes because they have eyes that see.

Alvord's fascinating and accessible book reminds us that Aboriginal medicine is also science: the science of vision and spirit.

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# Causes and treatments of childhood diarrhea

Kids get diarrhea frequently through childhood. Parents often ask what they should do for the child and at what point should they see their doctor. The answers depend on the cause and nature of the diarrhea.

Diarrhea is described as more watery stools than usual or an increase in the number of bowel movements. Thankfully, most cases of childhood diarrhea are harmless and brief.

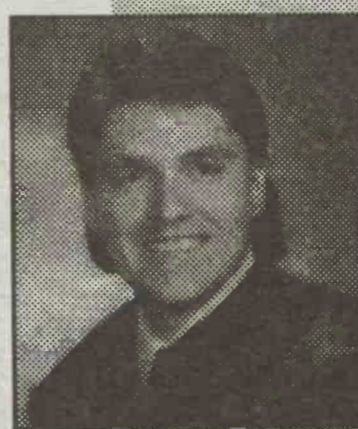
A child with diarrhea may have other symptoms. Fever, nausea, vomiting, loss of appetite, stomach cramps, mucus or blood in the stool or signs of dehydration may be present.

## Causes of diarrhea

Infections are common causes of diarrhea. Virus infections occur more often than bacterial infections (e.g., Salmonella, E. coli). Virus-caused diarrhea usually lasts less than two weeks and unfortunately cannot be cured by antibiotics. Other causes of sudden diarrhea include overfeeding in infants, food poisoning, antibiotic use, thyroid disease, and infection in the blood.

Chronic diarrhea in children is generally defined as diarrhea that lasts longer than two weeks. Your physician should assess the child. Some of the causes of chronic diarrhea include; lactose intolerance, overfeeding, food allergies, cystic fibrosis, irritable bowel syndrome, parasite infections, constipation, and bowel disease. Diarrhea can persist after any infection in the body. Your physician may order tests to confirm the cause of the diarrhea.

**Contact the doctor when:**  
Contact a doctor if your child



## The Medicine Bundle

**Gilles Pinette, BSc, MD**

has signs of dehydration or a worsening infection. Dehydration may be present if the child refuses to drink, vomits frequently, or has large watery stools (diarrhea). Signs of dehydration include fewer wet diapers, peeing less than usual, dry mouth, sunken eyes, or a sunken fontanelle (the soft spot on top of the head in infants).

Drowsiness and rapid breathing may occur. Contact your doctor if the child has bloody stools, or a fever higher than 39 C (102 F) or if you are concerned about the child's appearance or behavior.

## Treating diarrhea

Preventing dehydration is important. Make sure the child drinks plenty of fluids. Rehydrating solutions (e.g., Pedialyte, Gastrolyte) have minerals added to closely provide for our body's needs when dehydrated. Plain water is not as nourishing.

Breastfeeding kids should continue as usual and may need extra fluids.

Formula fed children are often given a rehydrating solution only for 24 hours followed by restarting formula feeds.

Older children can be given fluids for 12 hours and then resume their normal diet. Good

foods to try in the first few days include popsicles, jello, noodles, cereals, bananas, potatoes, fish, and chicken.

Medications are only given if there is a bacterial infection present. Do not give the child any medications unless you are advised by a doctor. Acetaminophen (e.g., Tylenol, Tempra) for fever is the exception.

Intravenous rehydration and hospital admissions are needed in some cases.

Prevent diarrhea spread at home by careful hand washing with soap and water after changing diapers, going to the toilet, and before food preparation and eating. It is always best to consult your doctor if you are unsure about what to do.

*This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information or from any error or omissions or from the use of any of the information contained within the text.*

Dr. Pinette is a Métis family physician in Manitoba. If you have comments or suggestions for future health articles, write to Dr. Pinette care of this newspaper or email [pinette@home.com](mailto:pinette@home.com).

## Project will bring CHR's online

By Yvonne Irene Gladue  
Windspeaker Staff Writer

EDMONTON

Health Canada's Health Infrastructure Support Program has designated funds for an internet online health promotion project for Alberta's Community Health Representatives.

The online project will utilize electronic distance delivery methods to give more than 125 community health representatives a chance to

network with other community health representatives in the province. They will also be able to network with other health workers around the world.

"The online service will give us a chance to access other First Nations people and groups," said association president, Marcel Pelletier. "Their solutions to health-related issues and data may be something we could use. Access to the internet and the world wide web will also allow us to gather information

from all over the world," he said.

Both the Portage College Community Health Representative program in Lac La Biche and the Community Health Representative Association received more than \$79,000 to hook up to the service. "This online project is a pilot project and is slated to be funded for one year until the year 2000," said Pelletier. "After the year is up we will look at ways to fund the next year," he said. (see CHR's page B 9.)

**It takes more than medication to manage diabetes.**

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# God's Lake First Nation uses education to combat TB

By Len Kruzenga  
Windspeaker Contributor

**GOD'S LAKE  
NARROWS, Man.**

After suffering the worst outbreak of tuberculosis in the entire province last year with more than a dozen cases reported in this Cree community of just over 1,000 people, a concerted public education campaign and improved hygiene program appears to have turned the tide.

"It was really difficult here for many families," said Chief David Andrews. "Many were afraid and there was a lot of sadness for those people whose families had been affected."

The primary cause, according to Andrews, was the lack of treated drinking water and waste treatment facilities and overcrowded housing in the community. Less than 20 per cent of the homes in the community have running water or contained waste treatment. Overcrowded housing, with two and three families often sharing one residence, has also been identified as a primary cause of poor hygiene among residents.

"The outbreak of this disease served to underscore the fact that many First Nations are living in Third World conditions because of the chronic



LEN KRUZENGA

**More than a dozen cases of tuberculosis were reported in God's Lake Narrows, Man. last year, which prompted a public education campaign to improve hygiene in the community. But overcrowding, poor living conditions, water and waste treatment need to be addressed before Aboriginal people can enjoy the good health that members of other Canadian communities consider a fundamental human right.**

lack of funding by the government to meet basic standards of acceptable living for our people," he said. "The failure by the government to respect their treaty and fiduciary responsibilities has direct consequences for our people, particularly their health."

Of the more than a dozen cases reported in God's Lake, most were young children and the elderly, according to health officials with the Manitoba

government.

And because many of the outdoor toilet facilities were draining into the lake, which serves as the primary source of drinking water for the community, chief and council, along with school educators and the reserve nursing station, embarked on an intensive program of public education stressing proper personal hygiene, the proper treatment of drinking water and improving toilet facilities across

the reserve.

Since its introduction there have been no new cases of TB reported, however the community is not relaxing its efforts in public education and pressing for improved living conditions, said Andrews.

"We can't stop now simply because it appears that the worst has passed. We can't let down our guard."

While public education and the entire community's commitment to the health and hygiene program are credited with arresting the spread of TB, Andrews said the community is also actively planning to develop its own water and waste treatment facility.

"In order for us to really develop as a people we need to have some reasonable certainty and peace of mind that we have the chance for good health. We will be pressing the federal government to act immediately in this regard. We can't wait indefinitely."

Indian Affairs Regional Director Lorne Cochrane confirmed that his office is currently working with the community to develop improved water and waste treatment facilities for the community as well as for a new housing development program.

"It is a priority for my department to assist this community in whatever way we can build a healthy commu-

nity," he said.

While public awareness has paid off for the community, the Manitoba Sanitarium Board warns that Aboriginal people continue to be the hardest hit by TB among non-immigrant residents in the province.

Of 116 cases reported in the province last year, 43 involved Aboriginal people.

"This reflects the notoriously poor living conditions and overcrowding on reserves in the province," said board member Dr. Earl Hershfield.

For Manitoba Keewatinowi Okimakinak Grand Chief Francis Flett, the outbreak of Tuberculosis in God's Lake should act as warning to all levels of government that First Nations continue to suffer living conditions that would not be tolerated anywhere else in the country.

"This is serious. Our people's health, that of our young people and our Elders is being affected here and now. We cannot wait for decades for the government to recognize this and act. We are simply asking for the same fundamental human rights that people take for granted in the rest of the country. The government must honor its treaty commitments. Capacity building and economic development mean nothing when you cannot even provide the basic necessities of life."

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## Aboriginal outreach undertaken

By Joan Black  
Windspeaker Staff Writer

EDMONTON

Aboriginal people who want information about HIV or AIDS should be aware that the HIV Network of Edmonton Society, formerly known as The AIDS Network of Edmonton Society, has added an Aboriginal counsellor to their staff.

Lisa Kreider, of Alberta Cree heritage, began her newly created position of Aboriginal Support Worker with the society last April. This was in response to a drastically increased number of AIDS cases in the Aboriginal population. Statistics supplied by HIV Edmonton, as her organization is informally called, say that in 1998, Aboriginal people with AIDS comprised 43 per cent of new cases in northern Alberta.

Prior to 1989, the percentage of Aboriginal people with AIDS was under three per cent of the total number of cases in Canada. By 1997, that figure rose above 10 per cent.

But hope for people who contract HIV has gone up too — that's why the society changed its name. Kreider says that because of new medications, people are living longer with HIV as opposed to dying from AIDS. Her job is to offer prevention and education information, and especially support.

"It can be very difficult to reach out for the emotional, mental and spiritual support that is sometimes forgotten but most needed, as living with HIV is very complex and isn't always about the physical," Kreider says.

The agency's mandate is health promotion, advocacy, harm reduction and support. Kreider says their focus areas now are addictions, women, youth, gay/lesbian people and Aboriginal people.

"I believe we're the only agency in Edmonton that is working 100 per cent on HIV and AIDS," Kreider says, explaining

that while other agencies offer, for example, prevention and education, they don't do counselling.

Windspeaker asked Kreider what was the difference.

"Education is kind of AIDS 101. Counselling is listening to their stories — past hurts may have contributed to their risk," she says. Kreider adds that counselling teaches people how to deal with the past hurts and to come to acceptance so they can move on from there.

Tanya Tourangeau, program co-ordinator at Feather of Hope Aboriginal Aids Prevention Society, in Edmonton, agreed that counselling is not in their mandate, but "they do it anyway," she said. "Every one of our workers do give care and support."

Kreider, who began her career with the society right out of a two-year social work program at Grant McEwan Community College, says 40 per cent of their clients are Aboriginal people. Kreider works on finding her clients subsidized housing, getting government assistance and requesting high protein food from food banks. She's also beginning to look for Elders who are informed or interested in being informed about HIV/AIDS and who may be able to provide spiritual guidance to clients.

One day a month, Kreider takes the Street Works van to the inner city where she participates in a needle exchange program with drug users. This is harm reduction, Kreider says. They want to expand the program beyond the inner city to northeast Edmonton and the Abbotsfield/Beverley area where they have received requests for the van to visit. There is some indication that home owners in the area are uneasy about that though, Kreider says.

Kreider does other forms of outreach; for instance bringing the HIV/AIDS message to places such as the Bissel Centre. She also sits on three committees that are "HIV and Aboriginal-specific," she says. These are the Edmon-

ton Aboriginal Committee on HIV and AIDS operated by Feather of Hope; a project advisory committee of the Métis Nation of Alberta; and another committee set up by Medical Services Branch of Health Canada.

Kreider was asked her opinion as to why Aboriginal people are making up so many of the newly identified cases.

"I personally think it starts from the residential school eras, and how we've been over-represented in so many social issues. The addictions, the prisons, the child welfare, family violence — all that puts Aboriginal people at risk of acquiring HIV and AIDS.

"If they're addicted to alcohol and drugs, then their sense of judgment is not up to par. They get involved in risky behaviors. If they get involved in the criminal justice system, they might be using intravenous drugs in the prisons, which again puts them at risk — sharing needles, getting it that way. Family violence: if their partner is refusing to wear a condom and they've been promiscuous or whatever, then a lot of women don't have the confidence or the esteem to say, basically that they don't want to participate in sexual activity because they don't trust their partner, or whatever — so that contributes," Kreider said.

She pointed out that all these problems stem from poverty. This view mirrors Health Canada's Health Protection Branch-Laboratory Centre for Disease Control findings, reported in its May 1998 document, *HIV/AIDS Epi Update*. That report cautioned that while on the one hand Aboriginal AIDS cases are unreported because of reporting delays and provincial variables in reporting ethnic status, there is solid evidence to show that "some Aboriginal communities are at increased risk for HIV infection because of the low socioeconomic status and high rates of sexually transmitted diseases."

## CHRs improving client service

(Continued from page B 7.)

The project will target community health representative work sites and hook up representatives in 30 communities across Alberta.

The association hopes that internet accessibility will help raise the skills of all community health representatives.

"It will have a ripple effect in our community because the health representatives will have a chance to network with one another through sharing and exchanging ideas, ideas that will be pertinent to the community's health," said Pelletier. "They'd

access current data from each other and they would not have to go through lengthy processes to access the information. They would simply turn their computer on and within minutes they would get the information they needed," he said.

Community health representatives work to promote holistic health for individuals and family members in their communities. They improve health conditions with home visits, provide health workshops on prenatal care, and school lectures and community discussions on injury prevention.

In the early 1970s both the federal and provincial governments responded to the need for health workers in rural areas. The Community Health Worker Program began at the Lac La Biche Alberta Vocational College in 1973. The name change to Community Health Representative was officially accepted in September 1988. Many changes have taken place since then. Today, the 15-week course covers human development, environmental health, communications, personal well-being, introduction to computers, standard first aid and English.

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# Traditional

# GAMES

The first International Traditional Games were held Aug. 14 to 21 on the Blackfeet Reservation in Montana. Events included everything from foot races to old-time Indian horse events. Learning lodges were set up for people to learn how to play the games and how to find the material to make the equipment. In a game called double ball, or women's game, two balls made of white buckskin filled with buffalo hair and sand are attached with a buckskin strap. Willow sticks are stripped of their bark and decorated. Participants toss the balls through the air to teammates who snag the strap with their sticks. The balls are moved from person to person inside the circular playing field with the hope of getting them into the goal. Marvin Bald Eagle Youngman was on hand to teach the games. He said the games will be held again next year on the Blackfeet Reservation and move the following year to the Flathead Reservation, Montana. While this year's games attracted only a few participants from outside of the state, the organizers are optimistic that, once word gets out about how much fun can be had, the event will grow. And from the reaction of the young people taking part, the traditional games are already a huge success.



Shinny played the traditional way with equipment made from what nature provides saw enthusiastic participation by the children and young adults.



Arm wrestling on horseback was a challenge to male and female participants.



The horse and hide event provided a wild and dirty ride for the team member being dragged behind the horse and rider.



Craig Ironpipe paddled like a pro in the endurance race.



Robin Green got all wet while watching the canoe races.



Dale Finner did the Blackfeet Reservation proud in an accuracy event.



Lee Scott of North Carolina showed his warrior spirit in a number of events at the first traditional games held in Montana.

Photos by  
Debora  
Lockyer Steel



# Solid work plus role models equals success

By Len Kruzenga  
Windspeaker Contributor

## WINNIPEG

It's hard to imagine the towering Gino Odjick, a noted team enforcer, being intimidated by anyone. But facing a mob of nearly 200 Aboriginal youth during the 10-day Sagkeeng First Nations 3rd Annual Hockey School at the Highlander Arena last month, often had the NHLer looking over his shoulder.

"The last time I had this many people comin' at me, it wasn't to get my autograph, let me tell you," teased a mischievous Odjick. "The kids are just great. This is something that makes doing this really special for me. I think they do more to inspire us [the pros] than we do for them."

Gathered in packs of never less than a dozen, Aboriginal youth ages eight to 14 were often found mobbing the likes of former NHL coach Ted Nolan, former NHL players, including Jamie Leech,

and minor league stars, including Leon Delorme, (recently signed to a two-way contract with the Pittsburgh Penguins), and Brent Dodging-Horse of the Calgary Hitmen, (signed by the NHL's Calgary Flames).

"Holy, are these guys ever big," said a wide-eyed 13-year-old Keena Cook. "I can't believe I'm on the ice skating with these guys."

And the pros were equally wide-eyed.

"These kids are putting a lot into this and are showing they are prepared to work hard. Some of them can barely skate and yet they keep getting back up and coming back for more," said Dodging-Horse.

But the obvious mutual admiration between the nearly 200 Aboriginal boys and girls, who attended the camp from more than a dozen different First Nation communities and Winnipeg, and their instructors didn't stand in the way of some serious skill development and a lot of aching

muscles.

"C'mon you guys — skate. Skate hard. Work it," Nolan exhorted his young pupils. "C'mon, show me your stuff, you guys. Don't give up. Get back on your feet."

The hockey camp, coordinated by Derek Fontaine, who teaches high school in The Pas, Man., is about more than just building hockey skills, according to many parents who pitched in to act as chaperones, during the event.

For Stan McGillivray, whose 11-year-old son Byron was participating in the school for a second-year, the camp also provides an opportunity for personal growth for the kids.

"They get to meet other kids from all over, develop new friendships and learn to act as a unit," he said. "We take the kids out to see some of the sights, play some ball and expose them to some things a lot of these kids have never seen first-hand before."

The group took in a Winnipeg Goldeyes game, had a visit from AFN Chief Phil Fontaine and visited the Health Sciences Centre.

"It's a really well rounded experience for the kids and helps balance their perspective, that there is a world outside of just hockey," said McGillivray.

Grand Rapids First Nation parent Ray Cook was equally enthusiastic.

"There is a lot of commitment here from the organizers, staff, parents and the communities who have funded some of these kids so they can participate," he said.

At a cost of only \$200 per child, which includes meals, lodging and off-hours entertainment and, of course, world-caliber instruction, the camp is one of the best values in the country.

"These guys [the instructors] aren't making any money off this. They might be covering their expenses but that's about it," said Cook. "It's about providing these kids with examples of real role-

models, of developing themselves as athletes and human beings."

Four parents from the Long Plains First Nation, George Assiniboine, Marvin Daniels, Dan Cameron and Marshall Prince, say the experience will probably last a lifetime for most of the youth.

"They are going to come away from here thinking 'hey, I can do anything if I work hard. Look at what those [the stars] have done. They're just like me,'" said Assiniboine. "When you can see that your own people have done the things you dream of, it gives the children something they can strive for and in their minds it becomes a realistic goal."

A late afternoon two-on-one defensive drill, where one surprised youngster managed to strip the puck from a streaking and shifty Jamie Leach left the youngster as surprised as the tutor.

"Did you see that," he yelled to a friend. "He tried to fake me out but I didn't fall for it."

# Runners finish torch run — 32 years later

By Len Kruzenga  
Windspeaker Contributor

## WINNIPEG

It took a long time, but a group of First Nations youth who carried the Pan Am torch a distance of 500 miles from Minnesota to Winnipeg for the 1967 games, only to be prevented from carrying the torch into the stadium, say they finally feel as if they've completed their original journey.

That's thanks to the efforts of Pan Am Games Aboriginal liaison officer Jeff Ross, who worked tirelessly to gather the seven remaining runners (now in their late 40s and early 50s) of the original group of 10 and bring them to this year's ceremonies. Two of the runners had passed away during the intervening years. The other runner is incarcerated.

The remaining men joined this year's opening day ceremonies at the Winnipeg Stadium and were

*"We weren't an official part of the games, I guess. . . . We were confused but it was different then too. You just didn't ask questions, I guess, so we just accepted what happened."*

— David Courchene Jr.

greeted by an enthusiastic and appreciative crowd, many of whom rose to applaud them.

One of the men, Patrick Bruyere, said the day and the efforts of Ross have given him a lot of joy and a sense that the group finished what it set out to do more than three decades earlier.

"It's been wonderful to see the other guys again and relive those days. I've always been quite proud of what we managed to do back then, despite not getting to carry the torch up to the podium that day."

The 10 Aboriginal youth had been selected for that torch run because of their athletic and academic abilities, said Bruyere. The run began at the steps of the Minnesota State capital with each runner taking a leg of the relay every two-and-one-half hours over five days.

"It was real hard for sure," said Bruyere. "But we had each other to keep ourselves going and we were real proud of the honor to carry the torch and the fact we had been picked."

But despite the amazing feat by

the men to accomplish the relay run, when Bruyere arrived at the gates of the Winnipeg Stadium expecting to carry the torch onto the stage to light the Games' flame, he was instead told to hand the torch to a non-Aboriginal runner who carried the flame the final 200 yards. The 10 young men were later shunted off to a local restaurant for dinner.

"We were never told that day why this happened and the dinner at the pancake house was all we were given," said David Courchene Jr.

"We weren't an official part of the games, I guess, the way I learned about it later, but we never even saw the games themselves either. We were confused but it was different then too. You just didn't ask questions, I guess, so we just accepted what happened."

The 10 runners were Russell Abraham (Fort Alexander); Charles Bittern (Berens River);

Patrick Bruyere (Fort Alexander); William Chippeway (Lake Manitoba reserve); David Courchene Jr. (Fort Alexander); Fred Harper (Island Lake); Milton Mallet (Fisher River reserve); William Marasty (Peter Ballantyne reserve); John Nazzie (God's Lake reserve) and Charles Nelson (Rosseau River).

A special reception held in honor of the 10 runners was also held and funds raised there have created the First Nation Sport Trust Fund established in the runners' names. The fund will be used for First Nation families who want to register their children in a sport.

Ross first learned of the 1967 run during a walk through the Pan Am pool when he spotted a photo of the torch run. After researching that photo, Ross said he learned of the circumstances surrounding the event and became determined to set things right.

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# Blackfeet heavyweight champ chased his dream

By Terry Lusty  
Windspeaker Contributor

SLAVE LAKE, Alta.

Joe "The Boss" Hipp, a Native American of Blackfeet origin, won the World Boxing Federation (WBF) heavyweight championship on June 25.

The six-foot-two heavyweight has already rumbled with some of the best in the business and has managed to build an impressive 41-5 pro record that speaks for itself. Along the way, he's had his face busted open a number of times, chipped both elbows, torn up a knee and he has a gory tale to tell about his battle-scarred left fist. He broke his hand during the first round of an HBO televised fight. He still won the match, but on removing his glove, discovered the back of his hand had a bone protruding right through the flesh.

Nonetheless, he says he'd do it all again.

An under-rated challenger going into the title bout, Hipp methodically worked his jabs and uppercuts effectively, nearly introducing reigning WBF champion, Everett "Bigfoot" Martin to the canvas. That would have been something not even George Foreman, Larry Holmes or Michael Moorer accomplished against Martin.

Although Hipp failed to actually send Martin to the floor, he did win the decision and became

the first Aboriginal person to ever win a world heavyweight boxing crown. It was the latest addition to his list of firsts — he was also the first Native person to ever win the North American Boxing Federation (NABF) heavyweight title.

He's been within striking distance of a major title for several years, now. In August of 1995, he lost a title fight to world champ Bruce Seldon due to a bad cut he suffered in Round 10. In that same year, he was ranked second in the world by the International Boxing Federation, third by the World Boxing Association and fourth by the World Boxing Council.

A year earlier, Hipp took the NABF title from Alex Garcia. Since the Seldon fight, he has won 11 of his 12 bouts.

One of his main disappointments was a match with champion Mike Tyson that never materialized due to the champ's date with prison. Still, he's traded leather with the likes of Tommy Morrison, Bert Cooper and others.

The highlight of his career, he said, understandably, was winning the WBF title, although that cancelled bout with Tyson would likely have left a very lasting impression, not to mention million-dollar bouts thereafter if he'd won.

Boxing is a big part of life for the Hipp family. Two of his brothers once took a stab at the fight game as amateurs but they didn't quite have Joe's talent. He also has six sisters, an 18-year-old son who

is into computers and twin 14-year-old daughters — Vanessa and Sophia — who share a desire to try boxing.

Neither Hipp nor his wife Barb would care to see the girls enter the ring, even though he readily admits the discipline and conditioning of the sport would be good for them. At present, they are preparing to enter Grade 9 and do enjoy soccer and volleyball.

Born in Browning, Mont. and raised at Yakima, Wash., Hipp started his career at the tender age of eight and never looked back, amassing a 119-9 amateur record. His favorite fighters were Rocky Marciano who generated some fearsome power in his punches despite his small stature, and Roberto Duran, who exhibited "no fear at all."

As for good Native boxers, there are not many, he said, mentioning he's heard of a Flathead Indian from Montana who was a cruiserweight champ and a Haida from Alaska who fought Virgil Hill.

The first big name fight he had was his third one against Shawn McLean on ESPN Television. Hipp knocked him out in the fourth which brought him a good deal of exposure as well as a fight with David Bey on the USA Network.

Today, Hipp is the proud holder of four title belts. Although he has never fought in Canada, he tried to land a scrap



TERRY LUSTY

## Boxer Joe Hipp.

with Tom Glesby but Glesby declined. Hipp did fight Troy Roberts from Canada's West Coast, flooring him in the first and stopping him in the sixth.

Asked who he'd like to tangle with, he answered, "either Holyfield or Tyson."

Since visiting Alberta for an August 12 fight card in Slave Lake, Hipp says he would consider fighting in Alberta, but would probably not be permitted to put his belt on the line.

Hipp is trained by Peter Roybal from Seattle. They have been loyal to each other for about seven years.

His wife serves as his mentor. "She looks out for me and some fights I was offered, she wouldn't even let me take," he explained.

Being away from his family is

one of the tougher things about his career, he said. There are a lot of times while on the road when he just feels like packing it in and going home.

"It takes a lot of discipline not to," he added.

Although he didn't grow up knowing his culture or language, Hipp is proud of his heritage. He takes in some sweats and he did have long hair when he was young. That quickly changed once he got into fighting.

As for discrimination, that's never been a problem for Hipp. Yakima, he said, has a mostly African-American population and discrimination has not been an issue for him.

Hipp acts as a positive role model for Native Americans and he's just great with kids. He often travels to schools and Native communities in Montana, Oregon and Washington to fulfill speaking engagements and guest appearances.

When the Sawridge Indian Band brought Hipp to Slave Lake as a surprise guest for its August 12 fight card, one of his stops while in the territory was at the Slave Lake Native Friendship Centre where dozens of young people readily took to the gentle, soft-spoken and amiable Hipp. He signed autographs, spoke one-on-one with the children and posed with them for photos. He encouraged them to stay in school, lead clean and healthy lives and follow their dreams.



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## Aboriginal graduate wins thesis award

By Cassandra Phillips  
Windspeaker Contributor

REGINA

Sitting in her office under a dreamcatcher, Connie Braun looks back over the past year with pride and amazement. She has managed to juggle the roles of wife, mother of a teenage son and two-year-old twins, coordinator of ABJAC (The University of Saskatchewan's Aboriginal Justice and Criminology program), instructor and the winding up of her Masters degree in Sociology at the University of Saskatchewan.

"I can only say that this was all meant to be," she states with exuberance.

Born and raised in Saskatoon, Braun completed her BA (Hons) in Sociology from U of S in 1995. As part of the undergraduate degree, she also obtained a certificate in Aboriginal Justice and Criminology, a program initiated by the Department of Sociology in 1991. ABJAC offers Aboriginal students a valuable combination of course requirements and practical experience in the form of two 12 week practicums with a variety of organizations including the RCMP and provincial justice departments.

It was during her own practicum experience for this program that Braun, a member of the Sturgeon Lake First Nation, became interested in Aboriginal justice issues.

"My work for the Saskatoon Community Mediation Services and Saskatoon Tribal Council gave me the confidence to go into the MA program. I had exposure to people and situations that helped me to learn more about myself. After that, I really knew my strengths and I wanted to broaden my horizons," she said.

Eight months into the MA program, she took another hiatus to work as Corrections Coordinator for the Federation of Saskatchewan Indian Nations (FSIN). Once again, this venue provided her with the research foundation for her MA thesis, Aboriginal spirituality in a correctional setting.

For her MA thesis, for which she won the U of S's Graduate Thesis Award in Social Sciences, 1999, Braun examined the exposure and experiences to Aboriginal culture and spirituality of men in Hobbema, one of the three healing lodges where Aboriginal men are placed toward the end of their prison term. She discovered that for many of the men, the time spent in prison and at the healing lodge was in fact their first exposure to Aboriginal culture. She also found that the men reported a positive change in their attitude and behavior after their time at the healing lodge. Many described a higher sense of self worth, along with more confidence in their abilities. Braun suggests that the safe environment at the healing lodge, coupled with the support of

Elders, contributed a great deal to these changes.

"In a prison setting, so many men get accustomed to using anger as a defense mechanism, so it becomes difficult to break this cycle unless strategic supports are in place," she said. "What is great to see is that these Aboriginal men were eventually less angry at others as well as themselves. In so many ways, this time became the first step of a journey down a healing path."

She stresses that, once these men return to the community, this knowledge leads to a healthier individual and a healthier society. She adds, "as time went on, I felt I had a kinship with these men. I never knew much about my own culture (Cree) either, and these men helped me to understand my own spirituality and culture identity as well."

She talks of her research with an enthusiasm that is infectious. This journey is obviously one that Connie feels has enriched her life tremendously.

"I was meant to go to Hobbema. So many things just fell into place," she said, smiling. "First I won the University of Saskatchewan's Hantelman Scholarship (1998) which meant I had the funds to travel to Alberta to complete my research. My mother came along to look after the twins who celebrated their first birthday in Hobbema. And all along, my husband, Kevin, has been so understanding and extremely supportive."

Dr. L. Samuelson, Department of Sociology, Connie's MA thesis supervisor, speaks highly of Braun's contributions to the university and the local community.

"She is industrious and extremely competent in anything she puts her mind to," he said.

Today, Braun is evaluating a pilot project for the Saskatchewan Penitentiary in Prince Albert. The project looks at the responses of Aboriginal inmates in a similar program to that offered at the healing lodge in Hobbema. The new program is offered as an alternative to institutional segregation. She continues to work together with Dr. Samuelson with the ABJAC program by assisting the Aboriginal students at the U of S as they choose placements that help them realize their career goals.

Connie feels she is at a place in her life where she is not only content within herself, but also happy with the work she does in the community. She is interested in pursuing work in the area of post-release programs for Aboriginal men: "Many of the men that are in the prison feel that there are no community supports to continue the healing process begun during their time in the system, so I hope to contribute to that area in some way."

Connie has been asked to join an advisory committee that will work alongside the Native Brotherhood at Sask. Penitentiary. Once again everything is fitting into place.

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# Broadcaster has found her home

By Pamela Sexsmith  
Green  
Windspeaker Contributor

CALGARY

Carol Adams got snagged at a very early age.

Not by some handsome young guy wearing long braids and feathers at a powwow. It happened during a tour of a radio station when she was just 15 that Adams first got passionately hooked on media, the art and craft of being a storyteller. And she has never looked back.

Twenty years later, at the youthful age of 36, Adams will be entering the new millennium as a well-respected veteran of Canadian radio, television and film. As the first Native broadcaster to work in mainstream television in Canada, Adams has made history as a reporter, news anchor, writer, producer and host.

Adams has now found a way to tie all the cultural strands of her life together as the producer/host of *First Voices*, a First Nations program airing weekly on the CKUA Radio Network out of Calgary.

On air since May 98, *First Voices* was Adams' first introduction into First Nations-specific programming. Professionally, it has become

her first love, a powerful and important part of what she calls her responsibility to tell the stories of her own people.

"I have been given many gifts; one of them is being able to speak," said Adams. "And when you are given a gift you should use it. I've always been a reporter by nature and inclination. My mother tells me that I started talking when I was 10 months old so she wasn't surprised when I chose communications as a career choice."

Things went quickly for Adams, who was on the air on CKCK Radio in Regina at the age of 16. She attended SAIT to study broadcasting in the early 1980s, produced a morning talk show at CKRM Radio, Regina at 19 and, in 1983, becoming the first Native broadcaster in mainstream television in Canada on CKCK-TV.

Hired by CBC as an anchor/host/reporter, she worked in Saskatoon, Winnipeg, Fredericton and Calgary. Named co-host of "This Country" when CBC Newsworld went on the air in 1989, she became the first Aboriginal person to anchor a national Canadian newscast.

Adams soon found out that a high profile media job was not without pitfalls.

(see *First Voices* page 19.)

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**Fellowships awarded**

(Continued from page 14.)

He describes his work as "kind of primitivistic, expressionistic, semi-abstract. He usually works with acrylics, "collage to some extent," and expects to expand in printmaking more in the next couple of years, from which he already has borrowed graphic elements in his work as a painter. Rivet says his work is one-dimensional and he leaves super-realism to the camera, which he views as superior for that purpose.

Rivet says a lot of his work is based on the idea of the exploration of the unconscious mind: "The link with the shaman for the modern artist is in this realm . . . and the idea of the journey through the dream world and the mythical world and so on."

He relates his journey as an artist with the shaman's entrance into an ecstatic trance to visit the hidden worlds from where he brings back healing, intervenes with the spirit world for good or bad, and acts as an intermediary between the mythological world and "the so-called reality of people."

Rivet completed his general BA at the University of Alberta in 1972. This was followed by a BFA from the University of Victoria in 1980; a MFA from the University of Saskatchewan, Saskatoon in 1985, and finally a B.Ed in 1986 from the

University of Saskatchewan.

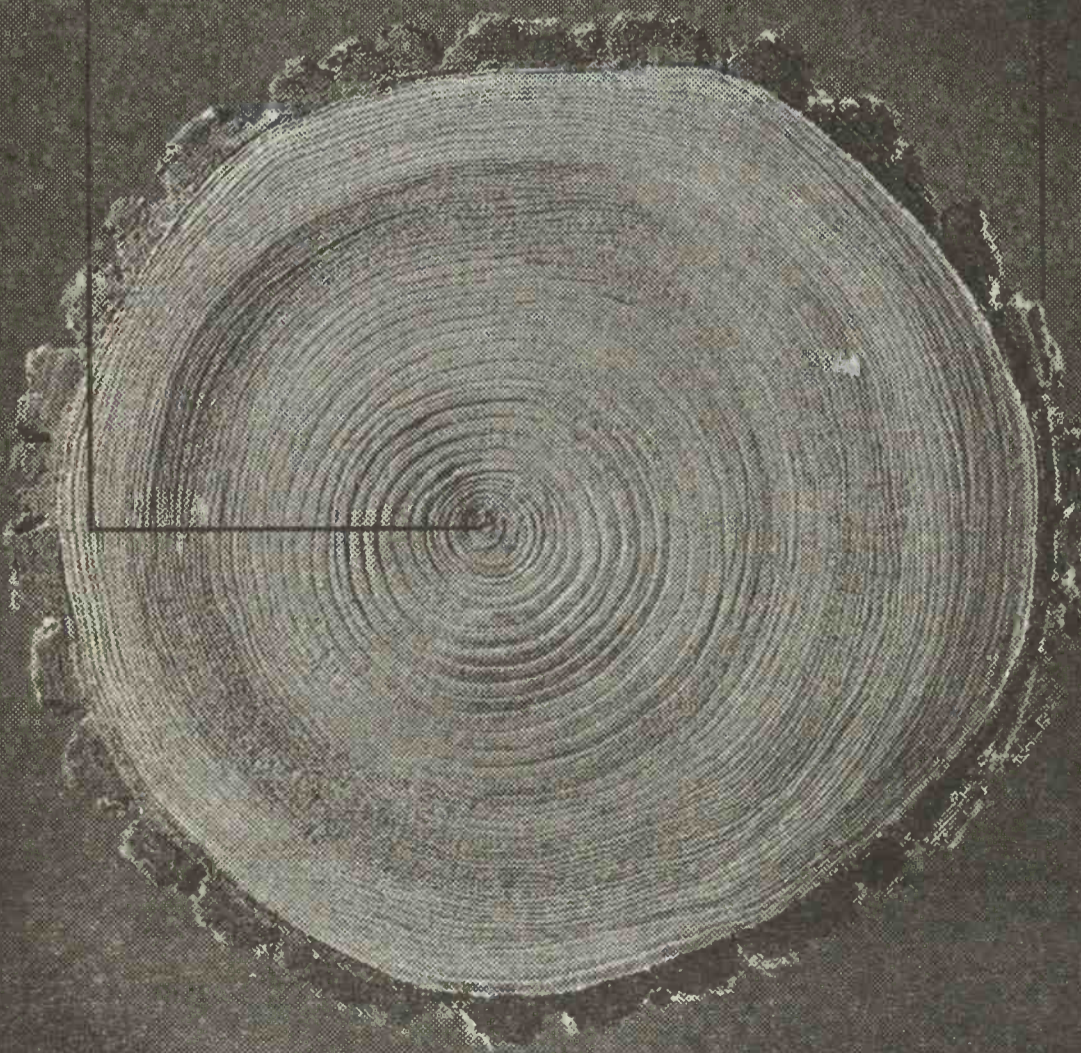
The Eiteljorg Fellowship program is also designed to single out a Native American master artist every two years who "has had a profound effect on contemporary fine art," Dashnaw stated. This year's pick is 81-year-old Minnesota artist George Morrison. Morrison received an honorary MFA from the Minneapolis College of Art and Design in 1969 and an honorary doctorate of fine arts from the Rhode Island School of Design in 1991.

In the 1970s, he added teaching of American Indian studies and studio arts at the University of Minnesota to his portfolio, which featured abstract expressionism the first 30 years. His art evolved to reflect Native American themes featuring totem poles and landscapes. Today Morrison's work in acrylic, tempera, wood, mixed media, and pen and ink is distributed among more than 40 collections worldwide.

This year's jurors were Gerald R. McMaster, curator of contemporary Indian art at the Canadian Museum of Civilization, in Hull, Que.; Bruce Bernstein, assistant director for cultural resources at the National Museum of the American Indian, Smithsonian Institution in Washington, D.C.; and Kay WalkingStick, a professor of fine art at Cornell University in Ithaca, N.Y.

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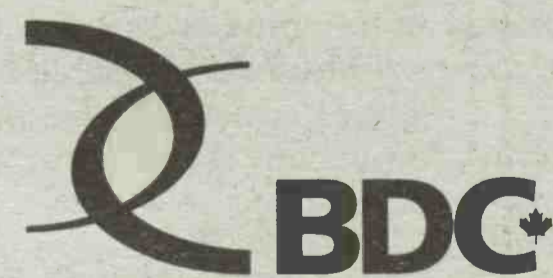
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## Unity '99 — more than just a conference

By Judy Mayer  
Windspeaker Contributor

SEATTLE, Wash.

Unity '99 may have officially started on July 7, but for a group of about 40 people, it actually started a few nights earlier.

In Regina. On a bus.

Shannon Avison, the Indian Communication Arts (INCA) program director at the Saskatchewan Indian Federated College (SIFC) in Regina, organized the bus trip to Seattle. Thanks to her, students in the INCA Summer Institute program, some journalism instructors and some working journalists were on their way to the largest gathering of journalists ever: Unity '99.

The bus trip originated in Regina, but the people on the trip came from places like Moose Factory, Ont.; Ottawa; Winnipeg; Inuvik, NWT; Montreal Lake and La Ronge, SK; as well as Saskatoon and Regina.

A big part of the trip for this group was just getting to know the other people on the bus.

John Lagimodiere, the president of Aboriginal Consulting Services in Saskatoon, didn't see too many familiar faces when he began the trip.

"I knew one person," he said.

While the traveling time gave people the chance to get to know each other, what remained was the bitter reality of spending about 40 hours on a bus.

"It was freakin' awful," said Danny Eegeesiuk, a summer student in the INCA program. "The best part was making it to Seattle."

The first event of Unity '99 was the opening ceremonies, and it was kicked off with a bang. The bang of a drum, that is.

Music and dances were performed by groups representing the Native American Journalists Association (NAJA); the Asian American Journalists Association (AAJA); the National Association of Black Journalists (NABJ) and the National Association of Hispanic Journalists (NAHJ).

The musical numbers had one common theme: the drum was the only instrument played.

Everyone in the audience was given a pair of drumsticks to take part in the celebration too.

"I was in awe," said Lagimodiere. "The percussion was just fantastic and the crowd interaction with the drumsticks too. I felt like I fit in with everyone else there."

Another INCA student on the trip agreed.

"It started out on the right note, using drums to show that we all have something in common," said Janine Blake, who came from Inuvik. "It really got you juiced up for the week."

Speaking to the audience during the opening ceremonies, Unity '99 and AAJA president Catalina Camia re-enforced the point that all four groups share common ground, and she received a rousing round of applause for her message.

"The picture we paint does not discriminate," she said. "It includes a colorful palette of people and voices. We refuse to sit back and wait for someone else

to lead the way. Today we stop asking the question, 'Who will tell our story?' because we know we will tell our story."

Telling the story is precisely what the conference was about. The dozens of workshops each day gave journalists in every news medium the opportunity to share their knowledge and experience with others.

"I attended a workshop put on by [Windspeaker publisher] Bert Crowfoot," he adds. "It was helpful because I realized that when he started up (a newspaper) he went through the same trials and tribulations with lots of hard work and sacrifices. I realized there are others in the same boat as me. It increased my fortitude."

Nelson Bird, a videojournalist for CTV in Saskatchewan, also attended the conference with the group and found the knowledge he gained to be very useful.

"I'm relatively new in TV and the workshops I attended were really helpful," he said.

With more than 7,000 journalists attending the conference, it might seem that 40 people would not make much of a mark. That was not true with this group.

"We're kind of famous down there," said Blake. "People in the job fair would see that we were from Canada and ask 'Are you one of the people from the bus?'"

And, with more than 7,000 people, it may seem that 40 people could easily get separated for the entire conference.

Again, not so with this group.

A smoking area outside the conference building doubled as a meeting spot.

"It was a good place to meet up with others," said Eegeesiuk. "You knew you'd see someone you know there," said Blake.

"That's true. Someone would always show up. Even the non-smokers," added Bird.

"That was home base," said Lagimodiere. "No matter where you were, if you wanted to see what others were doing at the conference, that was the place to go."

It wasn't all work at the conference, however. ANAJA picnic to celebrate their 15th anniversary and a traditional feast were just a couple of events for people to take in.

"That to me was the NAJA aspect of the whole conference," said Bird. "The feast made me realize that we're together and we're out there. I really felt the kinship, maybe that's because I'm Native."

For Avison, the chance to show students the opportunities that await them and to help working journalists perfect their craft is what makes her hard work worthwhile. She feels it's not just about educating the students, however. It also educated the sponsors.

"It gave those organizations the chance to have representatives involved and it helped make them aware of the quality of qualified individuals that are out there for the job. I think (Unity '99) is inspiring for everybody because it's more than what any one of the organizations could do. It's the magnitude of it all," she said.

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**First Voices, a responsibility**

(Continued from page 16.)

"It's kind of ironic that I got my start in Regina, a city that was not generally perceived to be user-friendly by Native people. Some of the people I was working with seemed to be disturbed by the fact that I was a young woman, First Nations, and seen to be only hired as a token. . . I went into CBC as a national anchor but it was not the best place for me to be. . . somebody would write a newscast for me, somebody would do my hair, put my make-up on, buy my clothes, hire a fashion consultant to come shopping with me so that I would have the right look. They would do all that and then say, 'Well, here's your script, read it.' Not much of a challenge. . . Being an anchor was really boring. Being a reporter is really fun. Sitting at a desk is OK for some people. It's not OK with me."

It was a death in the family that finally brought Adams back to her roots in Western Canada. Born to Cree and Chipewyan parents, originating from Sandy Bay in northern Saskatchewan, she wanted to be closer to her family and decided to settle down in Calgary, freelancing for CBC.

Adams picked up an acting role in the CBC television movie, *Borders*, followed by a role in *North of 60*, continuing her acting career until she and her husband Alex Lindberg (a Chipewyan from Fort Resolution, N.W.T.) started their family in 1995. Today Carol is the proud mom of two-year-old twins Nahanni and Daniel, three-year-old Jackson and eight-year-old Alexa.

She started freelancing at CKUA and got back into media working full time as news correspondent for CKUA's Calgary bureau. Between 1996 and 1999, Adams became the producer/host for Sunday Magazine and then producer/host for First Voices.

"When I started doing First Voices in May '98, I finally realized that this is where I should be. When I was 20, a friend at CBC told me that I have a responsibility to our Native people. I didn't know what he was talking about. Fifteen years later I realized what he was saying and I'm glad other people are saying it to me now, that I have to tell the stories of our



PAMELA SEXSMITH GREEN

**Carol Adams produces and hosts First Voices on Calgary radio and is developing a 13-part series for the Aboriginal People's Television Network titled *Called by the Drum*.**

people. I was a baby taken in the Sixties Scoop and now I see that my time growing up away from the culture was necessary. It has allowed me to walk in both worlds. I respect them both and I know it is possible to bring them together as well," Adams said.

"I learned about my Cree side 11 years ago, my Chipewyan only last Easter. It's been interesting piecing my cultural past together, finding out that I come from healthy traditional people. It has made such a positive difference, is such a source of strength and pride. I see myself as a role model and since having my children have realized how important it is to be a role model for your community, to pass down what you know both personally and professionally."

In a year and a half of producing *First Voices*, Adams' personal favorite was an interview with Tomson Highway, taken during his publicity tour for his book, *Kiss of the Fur Queen*.

"Tomson is so interesting and

he talked a lot. Some of the stuff many of our people have gone through is so painful, and for him to be able to acknowledge it, deal with it, slam it on the head and then say, 'there, I'm leaving it behind,' that is basically what he did with that book, a powerful inspirational work."

Adams was recently approached by the new Aboriginal Peoples Television Network.

"It's exciting for us that the new network is going on the air, a great opportunity for people in the media as well as the viewers. I was asked to submit ideas to a program liaison person. They liked my ideas and asked me to put together a pilot and develop it into a product telling stories about who we are."

Adams' pilot is titled *Called By The Drum*, a 13-part series telling the stories of First Nations people of the Plains who are working to keep the culture strong, passing down their teachings and the understanding and pride that comes with being a First Nations person.

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*Breaking the water:*

# A return to the midwife tradition

By Cherie Dimaline  
Windspeaker Contributor

TORONTO

A recent increase in non-medical birthing trends has brought many Aboriginal women home from the hospital and back to traditional ways. Midwifery has gained in popularity as an alternative to doctor-assisted births and has opened up a whole new career field with educational programs and training opportunities being developed to compensate for the growing demand.

The American College of Nurse-Midwives reports that with a national shortage of qualified, certified nurse-midwives, employment opportunities are high and only continue to increase.

Throughout the history of many cultures, midwives have played a central part in the community, often filling the roles of doctor, herbalist, healer and councillor. In Native societies, birth was a sacred time, and a woman who carried the medicines was always present to help the mother deliver. Today, many Native women are considering midwifery as both a birthing option and a viable career.

With the introduction of medically intrusive western ideals, birth was utterly removed from the community and the traditional midwife became obsolete. The change from birth as a natural phenomenon to a

medical experience occurred gradually from the 18th and the 19th centuries as medical technology evolved to include the gynecological and obstetrical areas. With the restrictions placed on women during this same period, the education that accompanied these changes was not available to them. Mothers became exposed to a modern method of what was hailed as "less painful" labor and delivery and midwifery began its descent: a thing of the past, a tradition of a primitive time and people. Today women are more educated about their options and the range of choices available for labor and delivery, and many are returning to more natural, less intrusive methods.

Tarik, a nurse practitioner from the Anishnawbe Health Centre in Toronto, says that he prefers midwifery as a method of delivery.

"My wife and I used a midwife for three of our four children and we much preferred it to the services that the hospital provided. It was much more personal."

In the United States alone, 400 nurse-midwives pass the national certification exam annually, increasing their numbers by 25 per cent since 1991. In order to keep up with growing numbers of students aspiring towards a career as a certified nurse-midwife, 50 education programs accredited by the American College of Nurse-Midwives have sprung into ex-

istence, with most offering a master's degree upon completion.

In Canada, Ontario, British Columbia, Alberta and Manitoba have passed legislation regulating midwives. Although Alberta has chosen not to fund midwifery at this point, Ontario and B.C. have integrated midwives into the provincial health care system and fully fund the practice. Subsequently, educational programs for the practice of midwifery are being developed and implemented in many post-secondary institutions nationwide. In Ontario, Ryerson University, in conjunction with Laurentian and McMaster universities, offers a baccalaureate program.

Several regulatory bodies have been established by provincial governments to ensure the safe delivery of midwifery care. The Midwifery Task Force of B.C. and the College of Midwives of Ontario are two organizations that deliver training and registration to qualified midwives.

In an article featured in *Midwifery Today* magazine, Natasha Beauchamp, a retired birth attendant who is now involved in making interactive health education videos, offers advice for those people without nursing licences wishing to become a certified nurse-midwife.

"Become an RN through a local junior college program, then apply to a CNM program; or apply to a school that integrates a nursing degree into its CNM



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program, which allows non-nurses to gain their RN in the process of gaining their CNM; or become a physician's assistant to expand into more family and general medicine, and take an enrichment program that will allow you to practice as a certified midwife."

Today's midwife generally provides prenatal care, assists the mother to give birth, and oversees the woman and her newborn during the postpartum period. The American College of Nurse-Midwives'

statistics show the average nurse-midwife seeing 140 clients a month and attending 10 births during the same time frame.

Currently, midwives attend more than 70 per cent of births worldwide.

Information about midwifery training, education and organizations is available from your local health practitioner or post-secondary institution. Or contact organizations such as Families for Midwifery Association in Red Deer, AB at (403) 227-1521.

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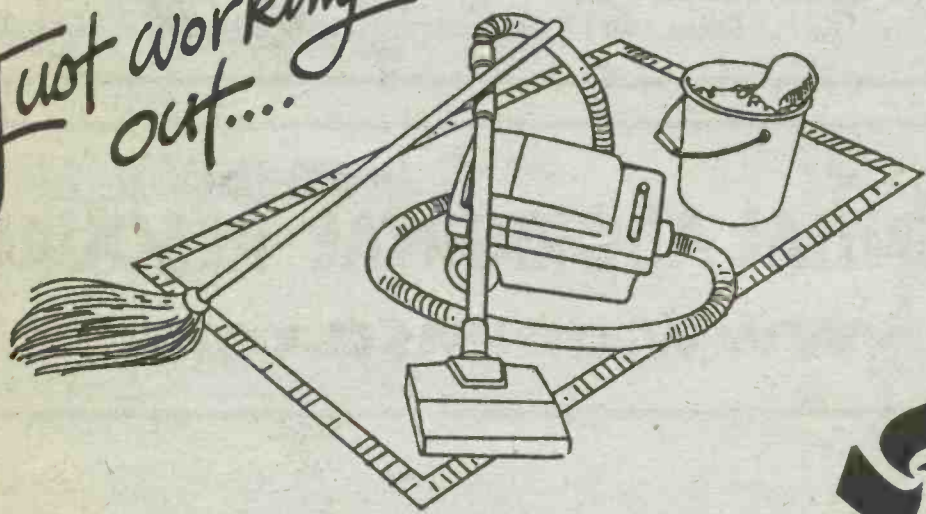
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# Calgary co-operative gives artists an edge

By Pamela Sexsmith Green  
Windspeaker Contributor

CALGARY

Strength in numbers, creative diversity and a complementary presentation are the cornerstones that have given AB-Originals an edge in the highly competitive arts and crafts market in Calgary.

"What's good for the group is good for everybody," explained Ojibway artist Lee Hillman.

"The networking, shared contacts and opportunities to display and sell our work together, that's what the co-operative environment is all about, supporting our own members and watching each other's backs," said Hillman.

When it comes to dealing with the reality of the art market in Western Canada, "more really is more" when it comes to filling out a storefront for tourists, delivering large quantities of movie props or a large order of authentic Aboriginal "power gifts" for city hall. It's a wide variety of styles and approaches that have been successful for the eight Native and three non-Native artists in the group.

"When we first came up with the idea for a co-operative, we knew we needed a broad spectrum of talent, works that would show well together in a complementary way, both cultural and traditional. If I had been faced with the prospect of filling a store all by myself, I would have had to say no, in terms of both quantity and variety," said Hillman.

"And as far as having several non-Native members, we jokingly like to call ourselves an equal opportunity employer, giving these artists a chance to show their work

with us because it is highly complimentary to our own."

Offering both artwork and Native crafts, AB-Originals showcases the work of British Columbia silversmith Jeff McDougall, a Ququit from the West Coast; Métis knapper Jeff Coleclough; Ojibway artisan Kathleen Coleclough; Chippewyan moccasin maker Georgina Roeler; Ojibway painter Nokomis, whose works reflects memories of her childhood north of Superior; Blackfoot Randy Alexander, who creates miniature artifacts for jewelry; Hilary Harper, a Plains Cree who weaves traditional willow baskets; Ojibway artisan Lee Hillman; Dale Kastelin, stone lamp maker; Spud Rees, who crafts barn board picture frames for moosetufting and calligraphy; and Karen Kristjansson, a porcelain doll maker who creates molds, faces and clothing based on portraits of real Native children.

"Karen used to be very frustrated when someone wanted a Native doll and all she could do was cast a white mold in Indian color. She decided to start from scratch and create new molds based on real Aboriginal faces, babies and children. She also researched clothing styles and detail in a very meticulous way. Her tiny newborn baby doll bundled in a hand beaded, smoked buckskin mossbag is very life-like and beautifully finished," said Hillman.

Cultural authenticity and respect for tradition have also been the touchstones for a whole new kind of home shopping party experience called "Andaygd," Ojibway for "at your house," presented by AB-Originals members Hillman and Kathleen Coleclough, a concept that has really taken off and delivered more than a few surprises.

"We have been surprised by the demand for authentic Aboriginal art in and around Calgary and the fact that about 30 per cent of people attending our home party presentations have been men," said Hillman. "Over 20 per cent are first-time buyers, stepping into the water for the first time, as well as confirmed collectors looking for a special piece such as a hand quilled leather bag. With prices ranging from \$5 to \$500 for individual pieces, there really is something for everyone at an "Andaygd." We explain the cultural significance and background flavor of the different pieces and our customers really seem to appreciate that.

"Home party bookings usually go by word of mouth and there are bookings at every party for another party," said Hillman.

A significant cross section of work by the 11 members can be seen at Symon's Valley Ranch, a barbecue ranch near the Calgary city limits that caters to company parties and international tourists and private rodeo.

Co-op members have also been asked to do demos and workshops at the Glenbow Museum, teaching children to make dreamcatchers and hand painted, Plains-style shields.

"Part of the secret of our success as a co-operative is looking at our own individual opportunities and how they can apply to the rest of the group. It also comes from learning to walk in two worlds. AB-Originals, a catchy name thought up by Jeff Coleclough, stands for both Aboriginal and Alberta Originals. We can create and sell our work in the mainstream while remaining true to our own cultural heritage and Native roots," said Hillman.

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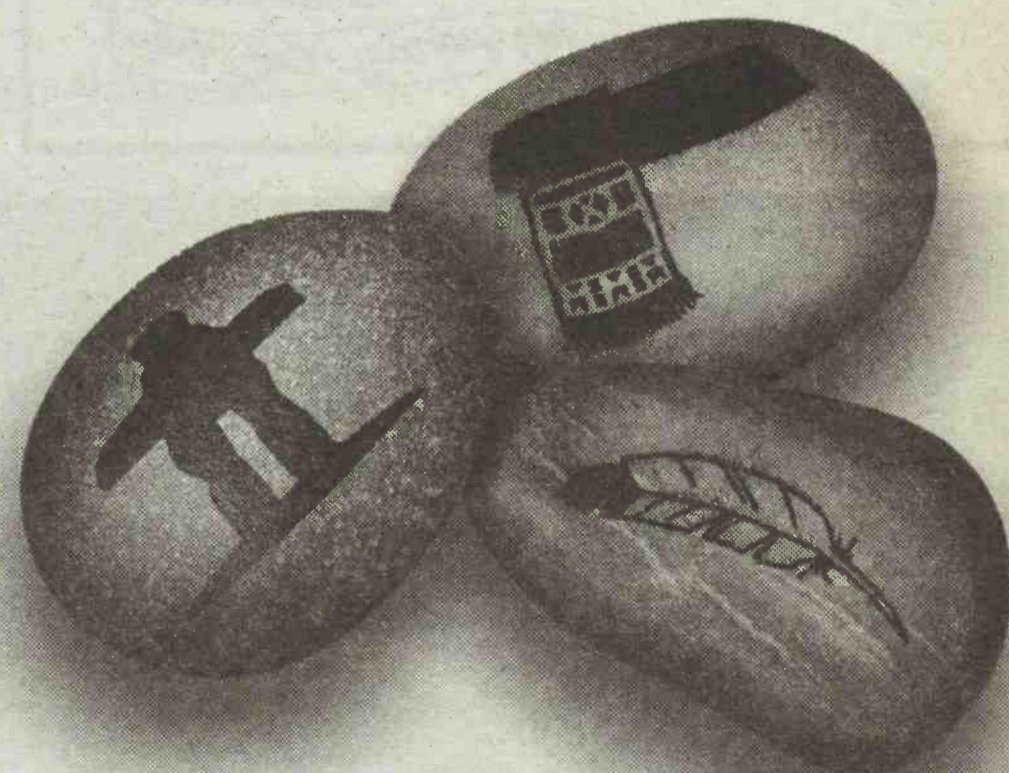


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# Loan program announced

By Paul Sinkewicz  
Windspeaker Contributor

SASKATOON

A new program is aiming to make the dreams and schemes of would-be Aboriginal entrepreneurs a reality.

The First Nations Bank of Canada (FNBC) recently announced a small loan program to help new Aboriginal businesses get off the ground in Western Canada.

The program was announced jointly by FNBC and Western Economic Diversification Canada (WEDC) July 1 in Saskatoon.

WEDC will provide \$2 million to establish a loan loss reserve, which will then allow the bank to provide up to \$10 million in loans to small businesses.

Loans can range up to \$25,000, with repayment up to five years.

"The Aboriginal community in Western Canada has a great potential as a work force, as a market and as owners and operators of small business in the Western Canada region," said Keith Martell, chair of the board of directors of FNBC. "This new program will help more people access financing to start and expand small business opportunities."

Speaking on behalf of WEDC, Ralph Goodale, minister of natural resources and federal interlocutor for Métis and non-status Indians, said the program is consistent with the aims of both the development agency and the federal government.

"The program will help both Aboriginal and non-Aboriginal people with good business ideas across Western Canada get some of the financing they need to make those good business ideas into a reality," Goodale said. "All of it fits within the *Gathering Strength: Canada's Ab-*

*original Action Plan*, which we announced at the beginning of 1998. *Gathering Strength* talked about partnerships, building stronger people and communities based on stronger economies. "WEDC is working with the First Nations Bank of Canada to fit all those pieces together by providing a package of financing options, business counselling and entrepreneurial training to help Aboriginal businesses take the first best steps to ensure the success of their proposed business ventures."

Goodale said less than one per cent of all Canadian businesses are owned and operated by Aboriginal people, accounting for about 20,000 Aboriginal businesses across the country.

But he noted about half those on reserves and serve only a local market.

"WEDC wants to encourage businesses into regional, national and perhaps even international markets while continuing to support the grassroots entrepreneur," he said.

Goodale said the strength of the new program was in helping people with a lack of collateral to secure a loan, or who might otherwise fall outside the boundaries of mainstream banking procedures, to secure financing.

"WEDC is no longer in the business of giving out outright grants, but it still wanted to have a vehicle to be of assistance to these kinds of enterprises," he said. "For a whole variety of reasons there are worthy endeavors that need to have access to capital but conventional financing arrangements simply make that prohibitive or unlikely."

"This is focusing on modest amounts of capital, but strategically placed to make a real difference to people who have a good business idea, want to get it off the ground."

## PLAN TO ATTEND THE Annual (1999) ALL-CHIEFS Oil and Gas Conference and IRC's Annual General Meeting

Hosted by the Indian Resource Council

**DATE:**  
Wednesday, September 29, 1999

**VENUE:**  
The Coast Terrace Inn, Edmonton  
Tel: 1-888-837-7223 (Toll free); or (780) 437-6010

**PROPOSED AGENDA ITEMS:**  
Presentation by Hon. B. Nault, Minister of Indian Affairs (invited)  
IRC/FNET Annual Report  
Report by the Indian Oil and Gas Canada (IOGC)  
Report by the Canadian Association of Petroleum Producers (CAPP)  
Report by the Canadian Energy Pipeline Association (CEPA)  
Presentations on the NRTA and First Nations Natural Resource Initiatives  
Provincial perspectives on Resource and Revenue Sharing

**DELEGATES:**  
Chiefs representing IRC member First Nations or their designate.

**PARTICIPANTS:**  
Chiefs and Councils; First Nations/Aboriginal oil and gas managers and/or EDOs; Government and industry representatives (by invitation)

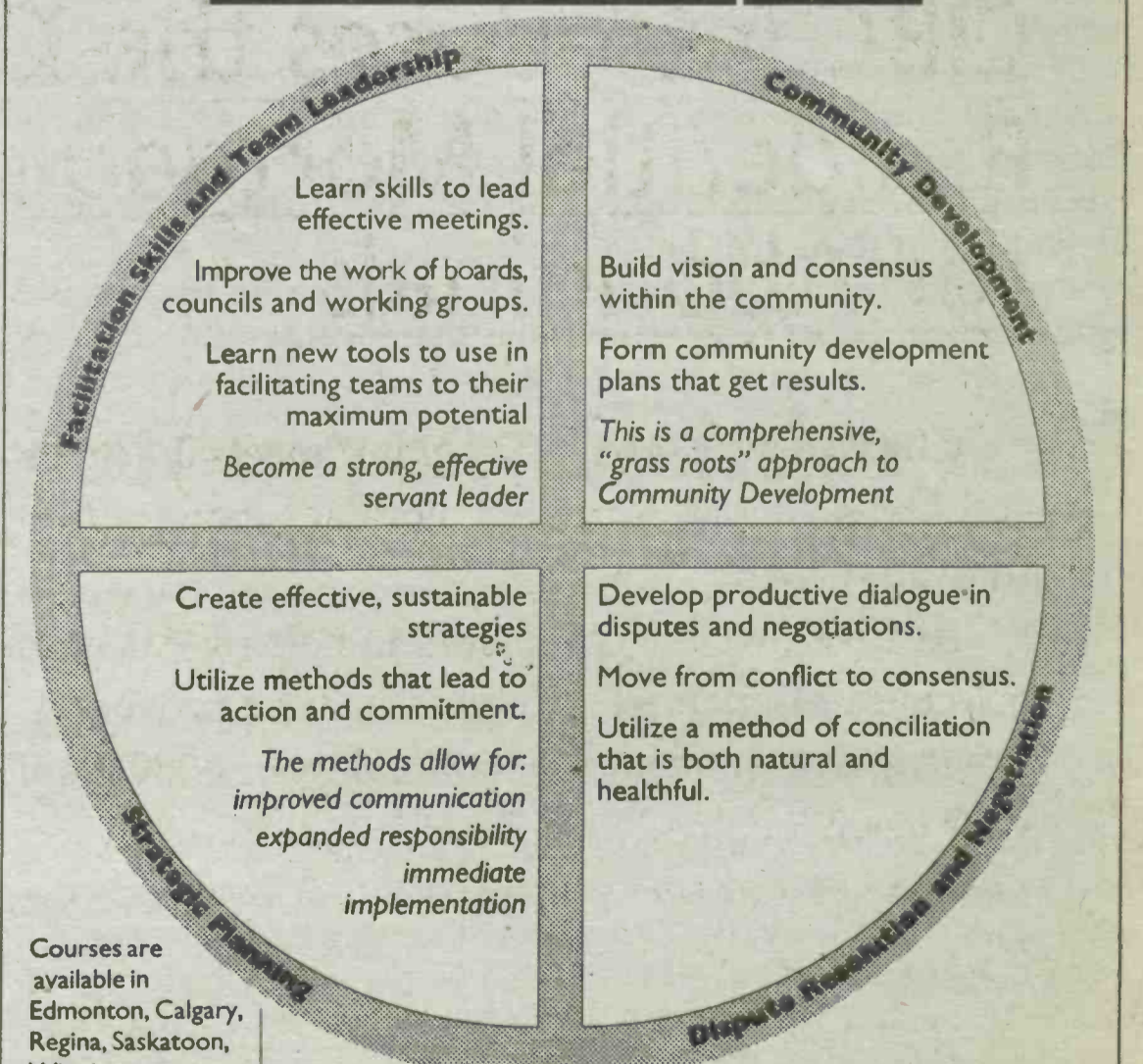
**FOR ADVANCE REGISTRATION AND INFORMATION, CONTACT:**

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# Soop looks forward with enthusiasm

(Continued from page 8.)

"There was just one other [Native journalism student] but I don't think she really pursued it. I don't think anybody was hiring Native people.

Even long after when I worked for Kainai News, I had an awful time breaking into the mainline."

At the end of his first year of studies in 1968, Everett got a summer job drawing cartoons for the Blood Reserve's Kainai News. The newspaper, one of Canada's first, albeit government-funded, Native newspapers, was just beginning its inaugural year of publication.

"My first day on the job they were having their editorial meeting and they were talking about the dog situation in Cardston. I started coming up with outrageous ideas like maybe the dogs were showing us the way. The Mormons in Cardston and the Bloods will not mix, but if the dogs can mix, maybe we can mix. The sarcasm went right to work and I felt right at home."

He didn't return to Mount Royal and the summer job turned into a career.

Kainai News became his home for the next 13 years.

Everett's political cartoons soon gained him fame and notoriety in Native communities across Canada and the United States. With each issue his cartoons became more and more outrageous and satirical until the editorial staff had to rein him in. Everett denies full responsibility for his stinging observations but, humbly, shares the credit with everyone at the newspaper.

"It became a lot of fun because I wasn't alone. Maybe it looks like I got the credit all the time but everybody had their input, throwing their ideas."

Everett's cartoons became so popular in the community that the paper allowed him to express his views in his own column. He continued to tickle the funny bones of his friends and admirers while ruffling the feathers of his victims.

"A person from New York wrote me a letter just a couple of weeks ago and asked me to send him copies of the cartoons that got me into trouble. So I was going through them and, I never realized, I think I offended somebody every time. That's what I was really working towards, to ruffle feathers."

Scorn and even threats of bodily harm from those that he offended did little to discourage him; instead, he developed a

thick skin. Although, his favorite targets were the politicians he considered pompous and who considered themselves infallible, he addressed all social injustices and issues.

"Humor really has nothing to do with being funny. It's about being angry. Seeing all these things that are corrupt, that are destroying us, the injustices."

While most of his opinions were formed by his empathy for the victims of injustice, the underdogs as he calls them, he received encouragement from the more socially aware in the upper strata of reserve society.

The late Senator James Gladstone, Canada's first Aboriginal senator, saw the need for Everett's brand of humor and his criticism of politicians. The senator was there to give Everett emotional support when he felt like quitting.

"He talked to me for awhile and I was all perked up and ready to go again. With that kind of encouragement I got meaner and it got more fun."

With his satirizing of politicians, it was ironic that he ran for and won a seat on the Blood Band council in 1982. He claims government cutbacks that resulted in his losing his position at Kainai News forced him into the political arena. He had ambitions of returning to art school but the nearest ones in California and Indiana were too far away.

His stay in Utah had proven that it was too expensive for him to attend art school in the United States, especially with Canadian currency on the short end of the exchange rate.

"So I thought, 'why not go into council?' That would be equal to a Ph.D. in cartooning. Besides that, I had been calling them jackasses for 15 years. I wanted to know what it's like being a jackass."

During his time in office, Everett continued to champion the underdog and the disadvantaged, in particular, the physically disabled. He was appointed to chair the council's health committee in 1985 and was instrumental in the opening of the reserve's health centre. Although many in his community give him the credit for the health centre, his humility will not allow him to accept it.

"It was started a good 20 years before then. A lot of people worked towards it and it didn't happen until they were long gone."

It helped him to understand that the rewards of hard work

don't become immediately apparent, unlike most politicians who he says claim the results of years of hard work by their predecessors as their own accomplishments.

"I think my cartoons did the same thing. There were a lot of things that I bitched about that began getting attention. That's the first thing in change, to get the attention that things need to be changed."

Everett left office in 1986 but he continued to contribute his time and services to various Aboriginal groups dealing with disabled and mental health issues. He hopes that he has helped to improve conditions for the disabled and promote mental health. He had no control over muscular dystrophy but he knows that diabetes was his own fault and he feels that, just by people viewing his condition, he has helped create awareness about the disease.

Everett's disabilities cannot help but play a major role in his life but they have never been barriers to living. He admitted that he did attempt suicide when he was first diagnosed with muscular dystrophy but he realized it was pride that drove him to it, pride that would not allow him to live life in a wheelchair. Fortu-

nately, his love for life would not allow him to end it prematurely.

"I have to live. I don't know why, [maybe] because I don't know what life is all about. To kill yourself is like not completing your task to live. So you just have to suffer and make the best that you can out of it."

These days life is slower for Everett, diabetes and muscular dystrophy have all but consumed his body and put severe limitations on his activity. Most of his time is spent at home with his beloved mother. An accident has her confined to a wheelchair as well but she continues to care for her son. They still live in the duplex, now old and weather-beaten. It's home to too many memories for Everett to consider leaving, although, his mother talks of moving into Cardston.

The residential school next door has long since closed and the building was used at one time as an alcohol treatment centre. It stood abandoned for awhile after the treatment centre moved into a new building, but it found new life when it was renovated into an apartment complex. The school wing that once housed Kainai News was demolished a few years ago.

It's only a memory now, just like the defunct newspaper. One of many memories stored in his heart, many of them pleasant and a few not quite so pleasant.

He knows of the horror stories told by residential school survivors, stories of psychological, physical and sexual abuse and, yes, he was sexually abused as a child, but by his uncle at home. But he believes he's said enough about that.

He doesn't want to contemplate the past. Everett's looking forward to the future and renewed involvement with groups dealing with disabled and mental health issues.

Throughout the years of living with his disabilities, it was Everett's humor that gave him the courage to face life and it now gives him the strength to continue living. He's even able to find humor in the enormous difficulty performing simple functions that his disabilities have caused.

"I find every difficulty and every adversity in my life funny ... I think humor has been a gift given to me, not just to share with others, but for myself to survive, to be able to laugh at myself. Other than that, what else is there to do but cry?"

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University graduation or a combination of training and experience related to the duties of the position is required, along with experience in working within federal and/or provincial/territorial departments and agencies in the development of employment, economic or social development strategies, programs and policies oriented toward the Aboriginal population. Experience in liaising, consulting and/or negotiating with Aboriginal people, and managing human and financial resources is also required. Bilingualism at required levels within 24 months of appointment will be essential. The successful candidate will have to meet the requirements of a secret security clearance.

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Only those selected for further consideration will be contacted.

Seules les personnes sélectionnées seront avisées.

## New minister appointed

(Continued from page 1.)

After the 1993 election, Nault was elected chairman of the House of Commons Standing Committee on Natural Resources, and was named chairman of the government task force on CN commercialization. In September 1995, he was named parliamentary secretary to the minister of Labour. In February 1996, Nault was named parliamentary secretary to the minister of Human Resources Development. He currently serves on the Standing Committee on Health.

Nault resides in Kenora. He

and his wife Lana have two children, Samantha and Daniel. His constituency office is in Dryden, Ont.

*Windspeaker* and the new minister have had several near misses so far, but the new Cabinet member has not been able to find time for an interview. Nault's acting press secretary Bill Shaper attempted to arrange an interview on Aug. 24, but a late-running Cabinet meeting and ministerial travel plans made it impossible. Shaper apologized for the delay and promised the minister would be available in time for the next issue.

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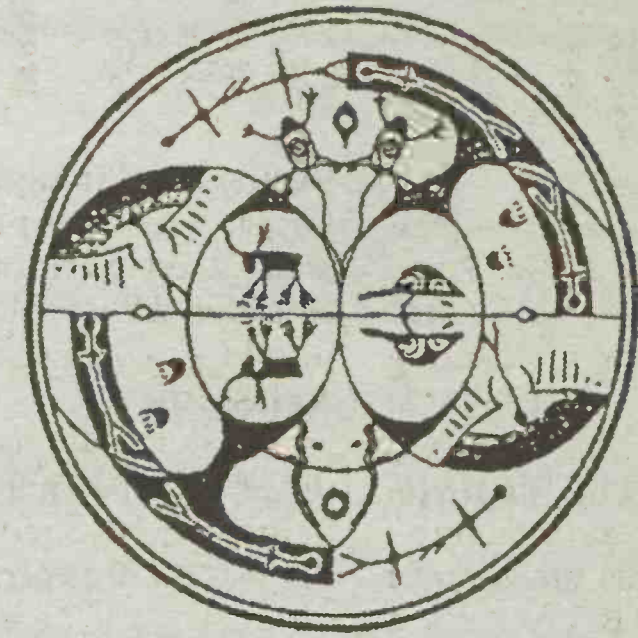
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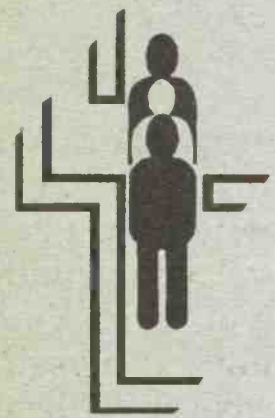
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For more information, call the Office of the City Clerk at 496-8167 or the Web Site <http://www.gov.edmonton.ab.ca> (access "Connect with City Council" then "Civic Agencies").

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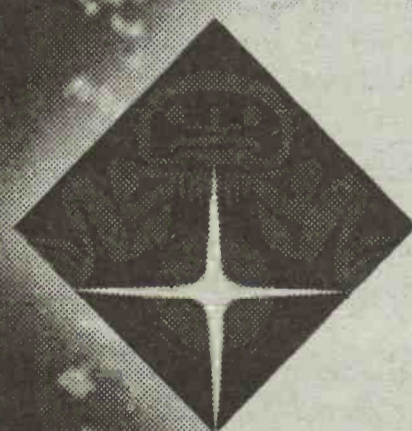


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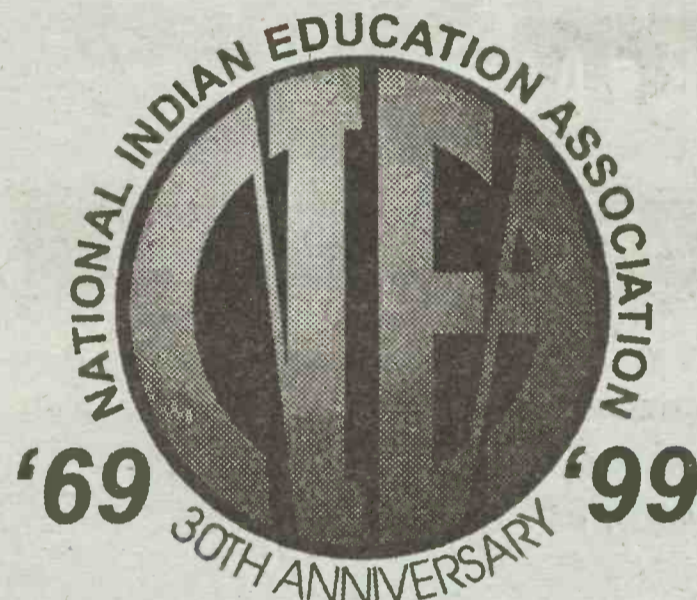
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**COMMUNICATIONS OFFICER**

**SASKATCHEWAN INDIAN FEDERATED COLLEGE  
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The Saskatchewan Indian Federated College (SIFC) is seeking a communications officer to design, plan and implement a media relations and strategic communications program and policies that raise the profile of the SIFC as a unique national resource, First Nations-controlled university college that is recognized by the Association of Universities and Colleges in Canada. This includes the design, development and production of a comprehensive community relations plan, a publications plan and a marketing communications plan that creates public understanding of and support for the SIFC in the attainment of its organizational goals.

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Preference will be given to First Nations candidates (S.H.R.C.#E-93-13); therefore, please indicate clearly your FN status on your covering letter. Please send your resume in confidence no later than **September 10, 1999** to:

**SIFC Human Resources**  
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**ESSENTIAL ABORIGINAL RESOURCE - [www.ammsa.com](http://www.ammsa.com)****A NEW CONCEPT • A NEW CAREER • A NEW MILLENNIUM**

At Bank of Montreal, we see change as an exciting opportunity to innovate. Our launch of In-Store Banking, through alliances with grocery stores that share our commitment to customer service excellence, is a truly unique retail concept. One-stop shopping for two essential needs: banking and groceries. Right where you need it... when you need it. Conveniently located just inside the grocery store, our locations offer a wide range of financial services and solutions focusing on deposits, investments, loans, ABMs and easy-to-use interactive tools. Our expertly staffed team of financial representatives is equipped to discuss everything - from getting a mortgage to RRSPs.

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**MANAGERS**

- Do you have what it takes to lead and inspire a team of Sales Professionals?
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- Do you inspire Sales Professionals to achieve individual and team goals?
- Do you develop others by empowerment and coaching?
- Have you personally demonstrated sales excellence and consistently ranked top quartile?
- Is customer service excellence your passion and conviction?
- Are you motivated by a compensation package that offers a base salary plus a performance-based component?
- Are you PC literate, do you have a university/college degree and are you prepared to become registered with the Provincial Securities Commission?

**SALES ASSOCIATES**

- Do you have what it takes to be part of a new retail environment?
- Have you personally demonstrated sales excellence and consistently ranked top quartile?
- Are you confident in your ability to actively sell in cold contact situations?
- Are you creative and innovative in generating sales?
- Is customer service excellence your passion and conviction?
- Do you initiate and cultivate good relations with team members?
- Are you motivated by a compensation package that offers a base salary plus a performance-based component?
- Are you PC literate, do you have a university/college degree and are you prepared to become registered with the Provincial Securities Commission?

We are currently looking to fill positions in Manitoba and British Columbia. If you are interested in one of the above positions and are prepared to work a rotating schedule including evenings, Saturdays and Sundays, in line with the stores business hours, **we have a Career In-Store for you.** Please send your resume to: **Carol Hogarth, Human Resources, Bank of Montreal, 6th Floor, 350 7th Ave. SW, Calgary, Alberta Fax: 403-234-3069.** We thank all applicants but advise that only those selected for an interview will be contacted.

**Bank of Montreal**

WEST REGION TRIBAL COUNCIL  
HEALTH DEPARTMENT  
**PSYCHOLOGICAL  
SERVICES THERAPIST**

**TERM:** 1 - Full Time Position

**SUMMARY:** Under the direction of the Tribal Health Department and Psychological Services Manager of WRTC Health Department, the Therapist will be responsible to coordinate the action of clients, community based counsellors and community resources. In addition, the therapist will be responsible to assist in identifying type of support/activity required for clients based on needs, abilities and accessibility.

**DUTIES:** Please call the WRTC, Health Department for a detailed summary. (204) 622-9400

**QUALIFICATIONS:**

- MSW, BSW with a minimum of 2 years clinical experience, other equivalent combination of education and experience will be considered.
- Experience in computer skills.
- Knowledge of First Nation and/or Aboriginal customs, knowledge of Objibway language an asset.
- Experience in working with First Nations communities.

**SALARY:** Salary negotiable pending on experience & qualifications.

**CLOSING DATE:** SEPTEMBER 17, 1999

**PLEASE FORWARD RESUMES TO THE ATTENTION OF:**

PERSONNEL COMMITTEE  
c/o Anita Crate

West Region Tribal Council Health Department  
202 Main Street South, Dauphin, MB R7N 1K6

We thank all applicants, however, only candidates to be interviewed will be contacted.

**Ma'mōwe Capital Region  
Child and Family Services**  
*Working Together for Children,  
Youth and Families*

**Child Welfare Social Workers**

Ma'mōwe Child and Family Services Authority is responsible for providing services to children, youth and families in Edmonton and the surrounding communities of Sherwood Park, Leduc and St. Albert. We are currently recruiting Child Welfare Social Workers.

The challenges are diverse. Your commitment is a constant. As you know, Child Welfare requires truly special individuals. If you are one of these caring people with professional social work skills, a position as a Child Welfare Social Worker with the Ma'mōwe Child and Family Services Authority may be of interest to you.

Your degree in social work, direct client experience and attitude will support your range of responsibilities which may include intake, child abuse and neglect investigations, family support and case management. You could also be responsible for providing foster care and adoption services.

Ideally, you hold a BSW/MSW. We will also consider your application if you hold a degree/diploma in Social Sciences and have considerable field experience. Experience delivering services to Aboriginal populations an asset. As the Ma'mōwe Authority is committed to delivering culturally sensitive services to Aboriginal populations we encourage applications from qualified Aboriginal candidates. As travel is required, access to a vehicle is essential.

Candidates who possess post secondary requirements but require additional experience may be considered for developmental opportunities as case aides or trainees. Salary: \$30,852 - \$45,684 (salary currently under review). This competition will remain open until a suitable candidate is found.

Successful applicants will receive a comprehensive orientation. If you'd like an information package please call us at (780) 422-7157.

**Competition No. 5878-EJ**

Please submit your resume quoting the competition number to: Child Welfare Selection Committee, Shared Service Support Centre, 3rd Floor, Centre West Building, 10035 - 108 Street, Edmonton, Alberta T5J 3E1 Fax: (780) 427-1018; E-mail: hre-edm@fss.gov.ab.ca (Word formats only). Please reference the competition number in the e-mail subject line.

**ESSENTIAL ABORIGINAL RESOURCE**[www.ammsa.com](http://www.ammsa.com)

# Feds want First Nation named as defendant

By Mervin Brass  
Windspeaker Contributor

**REGINA**

The federal government wants a Saskatchewan Indian band to take some of the blame for residential school abuse.

Lawyers from the attorney general's office applied to the Court of Queens Bench in Regina to have the Gordon First Nation, located about 100 km north of Regina, included in two lawsuits.

The lawyers say the school had a band appointed board of advisors that held areas of responsibilities that included administration and the hiring of employees.

But the chief of the Gordon First Nation says that's not the case.

Bryan McNabb says the role of the board was limited and only handled the screening of students who applied to the residential school.

"We know the allegations aren't true because speaking with some of the former members of the advisory board they maintain a position they had no authority," he said. "They didn't have the mandate to hire, fire, basically for them it was just the intake of the children and the children's activities."

"Once again Indian people are told one thing and another thing

happens," said McNabb referring to apologies made by the federal government for their role in residential schools.

The Federation of Saskatchewan Indian Nations came to the support of McNabb and his band.

Lindsey Cyr, vice-chief responsible for residential schools, says the federal government is not living up to its responsibility.

He says the band will talk with the federal government about their legal tactics.

"It's a breach of their obligations, their fiduciary," said Cyr. "If we were jeopardizing our treaty or interests and liabilities any way being a part of these boards, there would have been a different decision."

Last winter, federal lawyers began the process to include Gordon First Nation on a lawsuit of a former student.

Wilbert Papequash, 28, is suing the government and the former head of the Gordon Residential School, William Peniston Starr, alleging the administrator sexually abused him.

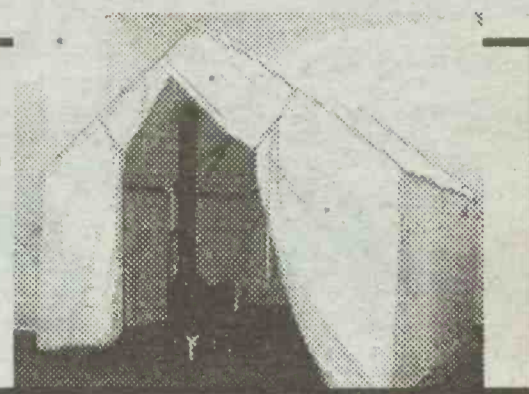
Federal lawyer James Gunvaldsen-Klassen told the court that the board members reported to, and were directed by the band.

He says the attorney general's office wants to bring all parties forward who may be responsible.

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14x16x4	\$894.98		



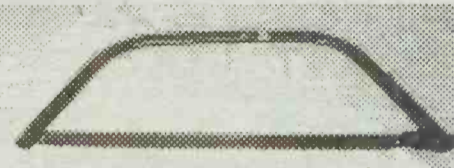
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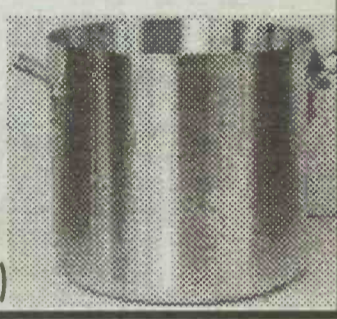
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# EFFECTIVE STRATEGIES

## Lobbying Governments: Success for First Nations



September 22 - 24, 1999 Winnipeg Convention Centre, Winnipeg, MB

### ▶ THREE-DAY AGENDA & PRESENTATIONS

**Wednesday, September 22, 1999**

8:45 am	Opening Ceremonies	Mr. Art Shofley, Elder
9:15 am	An Overview: Understanding Government Systems	Ms. Rheena Diabo, Program Manager Organizational Development Services, Kahnawake
10:45 am	Lobbying Involves Accomplishing an Organizational Task and Building a Relationship	Pier de Paola, Ph.D., Administrator O'Chiese First Nation
1:00 pm	Effective Lobbying: a) The "Lobby Process" b) Setting Up the Framework c) How to Finalize an Agreement	Mr. Arnold Goodleaf, Director Intergovernmental Relations Team, Kahnawake

**Thursday, September 23, 1999**

9:00 am	Dealing Excitement at Casino Rama	Mr. Ted Williams, Vice-President Human Resources/Corporate Affairs Casino Rama
1:00 pm	Successful First Nation Economic Partnerships	Chief Ron Michel Peter Ballantyne Cree Nation
2:30 pm	Creating Effective Relations With the Media	Mr. Ted Williams Casino Rama

**Friday, September 24, 1999**

9:00 am	Accessing Funding from Different Levels of Government	Mr. Jim Smith, James P. Smith Consulting Mr. Glen Ross, Chief Executive Officer Opaskwayak Business Development Corp.
10:30 am	Economic Development at the First Nations Level	Mr. Jim Smith
1:15 pm	Changing Minds: Advocating for a Different Point of View	Mr. Glen Ross Mr. Robert Hill Sahtu: Community Development Specialist
2:30 pm	Using Humour in Negotiations	Mr. Leonard Dick (Moccasin Joe)

### ▶ Why Attend??

- DISCOVER HOW SOME FIRST NATIONS ARE SUCCESSFUL IN GETTING PROJECTS APPROVED.
- LEARN PRACTICAL STRATEGIES FOR DEALING WITH GOVERNMENTS FROM PEOPLE WHO HAVE BEEN SUCCESSFUL.
- DEVELOP CONTACTS WITH OTHER FIRST NATIONS
- LEARN WHAT IS HAPPENING IN OTHER AREAS.
- DEVELOP PRACTICAL REPORT AND PROPOSAL WRITING SKILLS (2-DAY WORKSHOPS)
- DEVELOP NEGOTIATING SKILLS.

### ▶ REGISTRATION FEES

THREE DAYS	PRE-REGISTRATION	ON-SITE
___ Conference Three Days	\$400	\$600
___ Wednesday Conference		
___ Two-Day (A-D) Workshops	\$400	\$600
TWO DAYS ONLY		
___ Two-Day (A-D) Workshops	\$300	\$400
___ Two-Days Conference only	\$300	\$400

\* CANCELLATION POLICY: WRITTEN REQUESTS FOR REFUNDS, minus 25% administration costs will be honoured only if postmarked no later than September 10, 1999.

\* ACCOMMODATIONS: Your registration fee does not include hotel accommodations.

\* REGISTRATION FEE: Includes all conference materials and coffee/tea.

#### HOTEL INFORMATION:

Sheraton Winnipeg (Standard) \$99 (Deluxe/Executive) \$114  
Phone: (204) 942-5300 or 1-800-463-6400 Fax: (204) 943-7975

Crown Plaza \$129 Ph: (604) 278-9611 Fax: (604) 276-1121

Place Louis Riel (Studio) \$70 (1 Bedroom) \$80  
Phone: (204) 947-6961 Fax: (204) 947-3029

Charter House (Single/Double) \$69 (Top Floor Executive) \$79  
Phone: (204) 942-0101 or 1-800-782-0175

AIR CANADA: 1-800-361-7585 Event Number CV993071

### ▶ TWO-DAY WORKSHOPS

9:00 am - 4:00 pm (Thursday & Friday)

Note: Each workshop is two days long \*\*REGISTRATION IS LIMITED TO 30 IN EACH.

- |  |                                       |
|--|---------------------------------------|
| A. Improving your Negotiating Skills:<br>How To Get The Types Of Health Services You Want In Your Community  | Pier de Paola, Ph.D                   |
| B. Report/Proposal Writing   | Ms. Rheena Diabo                      |
| C. Enhancing Your Budget (Education Lobbying)<br>By Convincing INAC You Qualify For Additional Funding - Budgeting Is More Than A Once A Year Exercise | Mr. Randy Johnston/Ms. Julia Johnston |
| D. Proposal Writing  | Mr. Kevin Spice                       |

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