

# Wind speaker

August 2000

AMMSA, Canada's largest publisher of Aboriginal news

Volume 18 No. 4

## WHAT'S INSIDE



**FIRST PEOPLE SPORTS**  
Bulls, baseball, and hockey? It's not such an odd combination. Ted Nolan is off to Finland with Team Indigenous while the folks at home fill in the summer months with other activities.  
.....Pages 32&33.

**GUN LAW CHALLENGE**  
The Inuit of Nunavut are taking the government to court over what they believe is an infringement of their land claim agreement. The Firearms Act breaches article 5 of the agreement says Nunavut Premier Paul Okalik. The North is not like the South and the gun law will not benefit the people who need their guns to provide for their families.  
.....Page 10.

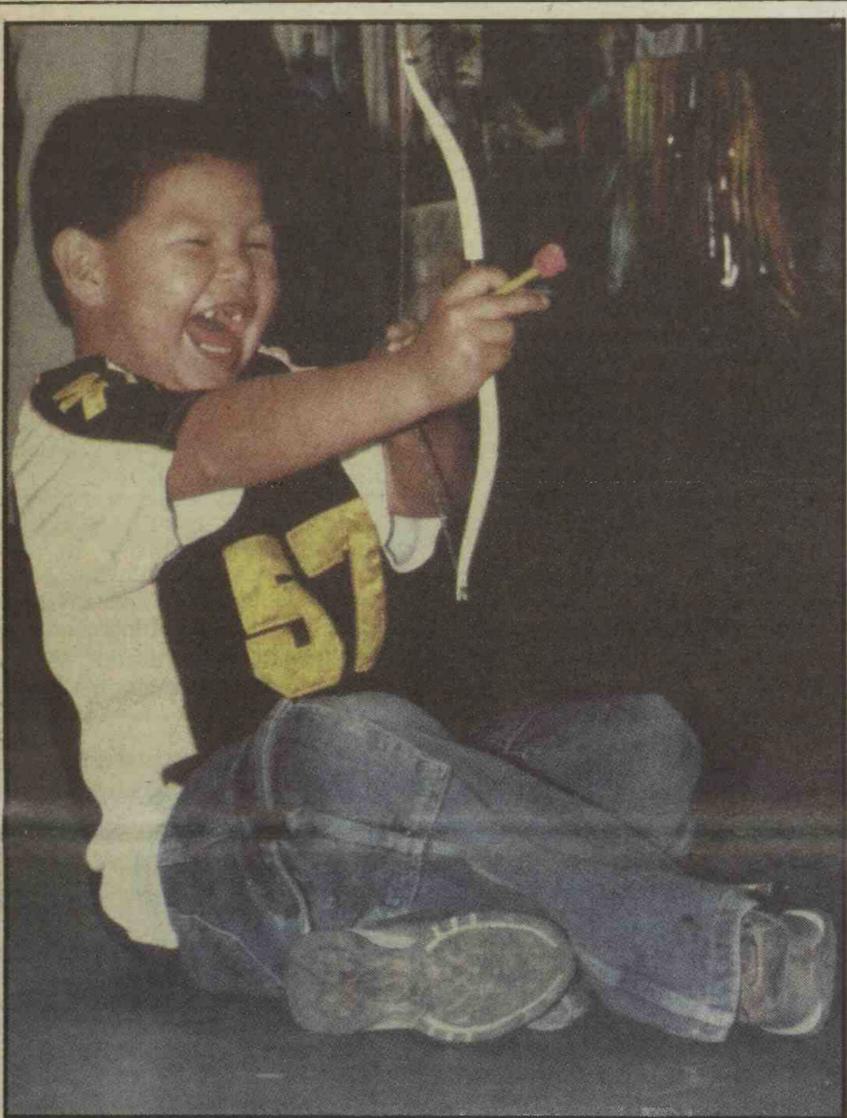
**BUSINESS GUIDE**  
Inside this issue of *Windspeaker* is the Aboriginal Business Guide. Find what you are looking for on pages 16 to 25.

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BRAD CROWFOOT

Chantay Day Chief from southern Alberta has some fun with dancers at the Canadian National Competition Powwow held in Edmonton on June 16 to 18. This year's event attracted 22 drums and 700 dancers. Leslie Saddleback, a university student from Pigeon Lake, was selected Miss Indian Canada.

## New chief for AFN

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Matthew Coon Come will get his chance to prove he can make a difference for Native nations.

Elected after Assembly of First Nations Grand Chief Phil Fontaine, who was trailing 287 to 207 after the second vote, chose to concede rather than force a third ballot, the former grand chief of the James Bay Cree Nation will have a lot of work ahead of him if he is to accomplish his stated goals.

In his speech to the gathering of band council chiefs from across Canada on July 11, the evening before the vote, Coon Come railed against the previous three years' work of the incumbent. After questioning the strength of the support offered by the AFN on a number of issues, including the shooting of Dudley George and the actions of Revenue Canada in pressuring reserve businesses to pay taxes, he hammered one of Fontaine's proudest achievements, the government's apology for sexual and physical abuse in residential schools.

"I didn't accept the apology," Coon Come said. "It was like they committed adultery and they only regretted they got caught. If there really was an apology, the federal government would be asking for our forgiveness."

He aggressively challenged Fontaine's stated position that it is better to build bridges than burn them, saying Fontaine's approach of working in partnership with government had only encouraged the government to resist the kind of progress First Nations people need.

"Today, it is a one-way street," Coon Come said, referring to the government. "We give and they take." (see Coon Come promises change page 12.)

## Heart disease trend alarms doctors

By Joan Taillon  
Windspeaker Staff Writer

TORONTO

Hospitalizations for ischemic heart disease in Native people have doubled in the past two decades, while the rate has decreased for others, according to a study published in the June 26 issue of the *Archives of Internal Medicine*. Toronto doctors who conducted the 17-year Ontario heart study are calling these findings an "alarming trend in Native health," which urgently requires "further research and targeted intervention."

The biggest contributing risk factor for heart disease is diabetes, they say. The rate of diabetes among Native people is currently at least three times higher than for the general population and is believed to be associated with a sedentary lifestyle and high-fat diet.

Dr. Bernard Zinman was one of the heart study's principal

researchers, along with doctors Baiju R. Shah and Janet E. Hux. All three are associated with the department of medicine at the University of Toronto and major Toronto teaching hospitals.

Zinman explained that ischemic heart disease is a general term that encompasses all kinds of heart disease resulting from atherosclerosis or hardening of the arteries. Ischemia refers to decreased blood flow to the heart when coronary arteries are blocked.

"What we are shocked to find is that the rates for those Native communities (covered by the study) were much lower in 1980 and 1982 compared to the provincial average, almost half for heart attack rates, but now they've surpassed everybody and are far above the provincial average," Zinman said from Mount Sinai Hospital on July 4.

What's to blame?  
"It's almost all diabetes," said Zinman.

He said they examined the health records of 41 communi-

ties, 39 of which were in Northern Ontario, that identified a Native population of at least 95 per cent. They found heart disease rates among Native people rose to 186 per 10,000 hospital admissions in 1995 from 76 per 10,000 in 1984.

In the general population in Northern Ontario, the rate decreased from 129 per 10,000 to 110 per 10,000 during the same period.

The rate for all of Ontario currently is 82 per 10,000.

The downward trend among non-Natives is a "common story," Zinman said.

"In the United States and Canada, the rates of heart disease are going down, whereas in this community (Native people) they're going in the opposite direction, and based on other information from other studies, you don't get heart disease if you're a Native unless you have diabetes. It would be very unusual.

"And that is why (Native people) were protected previously,"

Zinman said. "They almost had lower rates. And so diabetes seems to be the major risk factor for Native people, whereas, Caucasian people—diabetes is a risk factor, so is smoking, so is a bunch of other things.

"So if went into a unit where there were 100 Caucasian people with heart attacks, I would find that about 20 to 25 per cent had diabetes. But if I went into the Native population where there were 100 Native people with heart attacks, I would find that about 80 to 85 per cent had diabetes," Zinman said.

To turn it around, he said a three-pronged intervention is needed.

"One, you've got to try to prevent diabetes," by improving diet and increasing exercise, Zinman said.

"But, that's not enough, because there are lots of people that already have diabetes, so diabetes also has to be treated effectively.

(see Diabetes page 13.)

# Nisga'a take to the Nass

By Cheryl Petten  
Windspeaker Staff Writer

CANYON CITY, B.C.

The Nisga'a people of north-western British Columbia are exercising their newly guaranteed fishing rights, with Nisga'a citizens taking part in the first commercial fishery since ratification of their treaty in the spring.

The sockeye salmon fishery opened July 1, and will run until the Nisga'a people reach their fishing allocation. According to the final agreement, that allocation is set annually at 13 per cent of the adjusted total allowable catch for Nass sockeye salmon.

Cheryl Stephens is fisheries manager with Nisga'a Fisheries and Wildlife. She estimated just over a hundred people are taking part in the fishery right now, although many more are registered.

Stephens said this season's allocation has been divided between the domestic and for sale fishery, with the for sale fishery further divided between a communal fishery and individual sale.

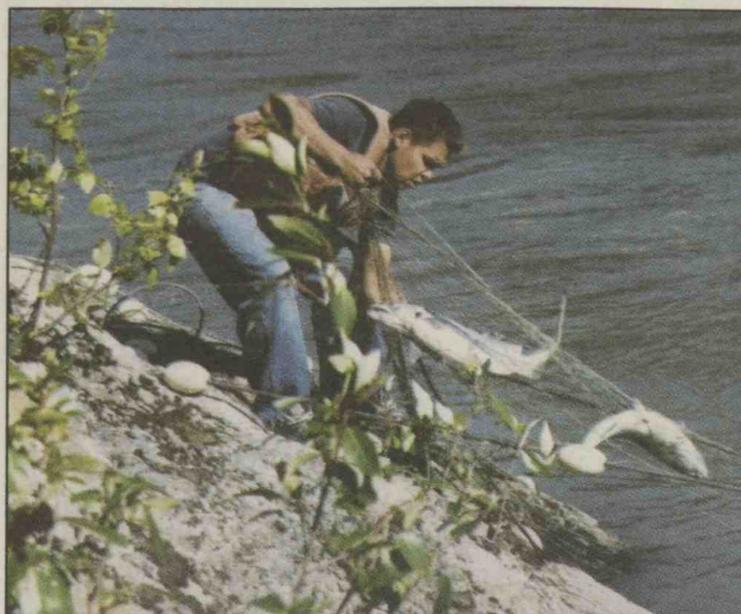
The individual sale fishery is taking place throughout the Nass, with people from all four Nisga'a communities as well as people from the Nisga'a urban locals eligible to participate.

The communal fishery is being conducted on behalf of the Nisga'a government to help finance operation of the fishery, Stephens said.

According to Stephens, this year's fishery, operating under the newly finalized treaty agreement, differs from past years in that this year management of the fishery includes monitoring both the domestic and commercial fishing efforts.

"In previous years, we used to just monitor the food fishery to see what our numbers were. What numbers we took for our use that we needed. And then we also, with a stock assessment program, looked at escapement numbers and provided whatever numbers we had to the Department of Fisheries and Oceans so they could monitor the escapement. So this year, because of the allocation, we're keeping very close tabs on the numbers that have been caught by the people in the individual sale, the communal sale, and also in the food fishery, so that we'll stay within our allocation," Stephens said.

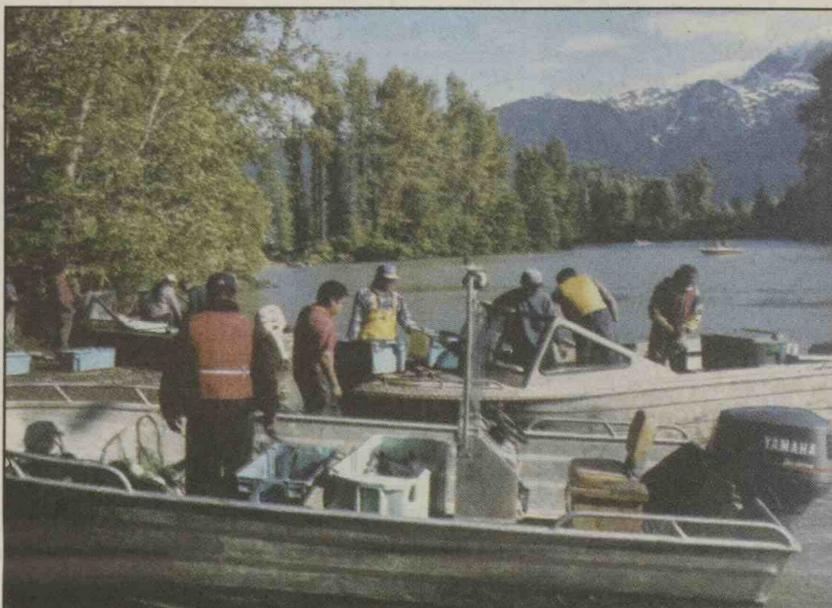
The treaty agreement guarantees the right of Nisga'a citizens to harvest fish for personal use, as well as their involvement in commercial harvesting and sale of fish. Responsibility for management of the fisheries remains with the Department of Fisheries and Oceans, but the Nisga'a Nation will play an important role in fishery management, including making laws regarding licencing, and developing an annual fishing plan.



(From left to right) Bruce, Clifford and Alex Azak display thier catch of Sockeye salmon



(Left) Medrick Azak pulls in his net. Medrick was taking part in the first day of the commercial fishery under the Nisga'a Final Agreement.



Fishing boats come in to unload the catch at Canyon City river bank.



(Above) Jeanette Costello shows off sticky salmon hands after a day of fishing. She joked she was moonlighting from her day job as a councillor to take part in the Nisga'a fishery.



(Above) Ben Gonu took part in the first day of the Nisga'a fishery and also helped photographer Bert Crowfoot to get to the shoot.

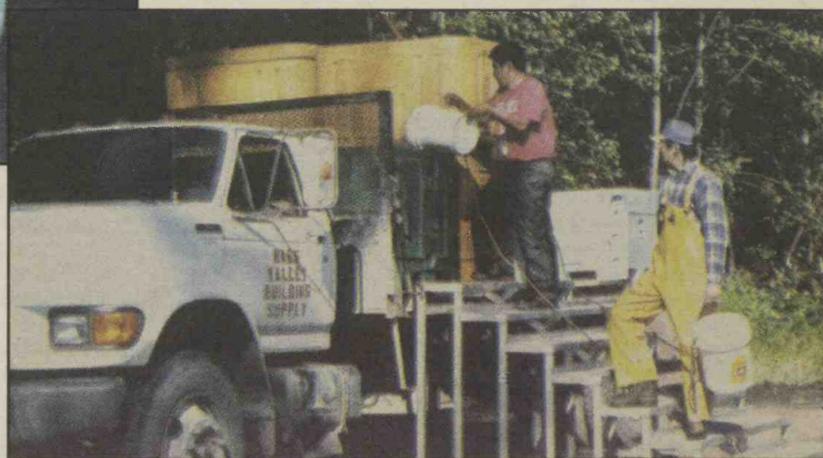


(Above) Larry Azak (left) and Benson Johnson weigh thier catch.

(Right) Nisga'a fishermen fill storage containers with ice and water to keep the fish fresh during transport to the cannery.



(Above) A fisheries officer speaks to a buyer during the Nisga'a commercial fishery



Photos by Bert Crowfoot

# Feds' leg

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

An independent analyst's report on the way federal government departments have handled lawsuits filed by First Nations individual Aboriginal people confirms many of the accusations Native leaders have levelled at the government in recent years.

A copy of Re-engineering DIAND Litigation, obtained under freedom of information laws, was made available to Windspeaker. The report, compiled by Chicago-based consultants Arthur Andersen Worldwide, was commissioned by the Department of Justice (DOJ) and the Department of Indian Affairs and Northern Development (DIAND) in late 1997 and completed in June 1998.

It reveals that a climate of distrust existed between the government departments that led to poor communication and duplication of efforts. That, in turn, caused delays in dealing with the cases. The number of residential school compensation cases faced by the government at the time the research for the report was done was lower than 1,000 and represented a small

# New app

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

It's too early to tell if behind-the-scenes political and legal maneuvering will lead to more settlements of residential school compensation cases, but most observers don't think a fair disposition of the claims is the federal government's real goal.

Several published reports in the mainstream national press in recent weeks have featured attacks on the government's approach to the residential school compensation issue. The focus of the stories has varied from criticism of the government's invasion of the churches in laws to the amount of money to former students' lawyers' earning.

The Canadian Race Relations Foundation analyzed mainstream media reporting on the issue and the foundation concluded the coverage is bigoted and anti-Native in that it focuses on the financial side of settling claims rather than ever mentioning — or considering — the importance of compensating Native people who were harmed by residential schools. The debate continues over whether mainstream newspapers are driven by that approach to the issue, merely reflecting the sentiments of Canadians. But limiting the cost of compensation appears to be the main objective of many non-Native Canadians. Documents obtained under freedom of information legislation reveal the federal government going to great pains to limit the cost of settling claims.

"The media is embracing the residential school syndrome. There tends to be a blanket

# Feds' legal management practices questioned

By Paul Barnsley  
Windspeaker Staff Writer

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An independent analyst's report on the way federal government departments have handled lawsuits filed by First Nations or individual Aboriginal people confirms many of the accusations Native leaders have levelled at the government in recent years.

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It reveals that a climate of distrust existed between the government departments that led to poor communication and duplication of efforts. That, in turn, caused delays in dealing with the cases. The number of residential school compensation cases faced by the government at the time the research for the report was done was lower than 1,000 and represented a small

percentage of the claims against the Crown. That number is now close to 10,000 and expected to reach 15,000.

Indian Affairs sources say the problems have been corrected as a result of the report's findings, but critics say damage has been done by the delays as many former students have died before their cases could reach the courts. At least one lawyer who represents residential school survivors doesn't believe anything has actually changed.

"I don't see any lessening of the red tape. If they're cutting it at all, they're cutting it lengthways," said Tony Merchant, a Regina lawyer whose firm represents close to half the residential school plaintiffs in the country.

A request for proposals to study the interactions of the two ministries was issued in July 1997, a year after Arthur Andersen Worldwide's Cynthia Munger made a presentation on behalf of her company to government officials.

The consultants interviewed employees of both departments. The findings add up to a report that has close to 200 pages.

A "core issue" identified by the report was the lack of trust.

"During the analysis, patterns began to emerge which indicated that an overall lack of trust, and in some instances, even respect, among members of the DOJ and DIAND could be sourced as one of the primary reasons why new processes, roles and accountabilities, even when implemented and assigned, do not result in changed behaviour or reduced workloads. We believe this lack of trust is a core problem that results in an inability to designate and rely on accountable parties to apply risk judgment and make timely decisions," the report reads on page 26. "A recurring theme from all interviews is the need to establish trust and teamwork between DIAND and DOJ. While individual interactions may work well, the overall relationship between the two departments is widely regarded as dysfunctional."

The report concluded that changing the way lawsuits against the Crown are handled by the departments is "not a choice... it is inevitable."

"All indications point to the need to re-engineer the way in which DIAND litigation is managed, processed and tracked," the report reads.

The consultants reminded Indian Affairs managers that the

number of lawsuits against the government was growing at an unprecedented rate and that the cases were not being disposed of (either through out-of-court settlement or through a final court decision) anywhere near as fast as they were coming in. DIAND was also reminded that Gathering Strength had committed the government to changing its approach in dealing with First Nations to be more partnership-oriented and that recent Supreme Court of Canada decisions "have created a judicial environment that is more supportive of the First Nations' position."

Saying Gathering Strength demonstrates clearly that the Indian Affairs minister and cabinet want to improve relationships between the government and First Nations, the report suggests (in carefully written bureaucratic terms) that the people in charge of managing lawsuits filed by Aboriginal people in DOJ and DIAND didn't seem to have taken the message to heart.

"One of the first steps in re-designing litigation is to thoroughly understand the motivations and needs of the adversarial party. To date, we do not believe that a uniform process has been put in place to un-

derstand the First Nations' position in terms of creative alternatives to resolve disputes. Using the Gathering Strength initiative as a blueprint, the next phase of the re-engineering initiative should incorporate a focussed initiative to integrate First Nations issues into dispute resolution strategies."

The report encourages DIAND officials to shift their focus from being managers to being leaders, and even provided dictionary definitions of the terms. Employees should be made aware of their duties and only report exceptional cases to their superiors, the report said, which would be a shift in attitude from the top-down approach employed at the time of the study.

The consultants also encouraged the DIAND litigation unit to change its approach from one of attempting to win or delay cases to one where the goal is to resolve cases through "organized dispute resolution initiatives" or "proactive negotiations."

DIAND was also urged to "eliminate the costly guess work of building strategies around conflicting assumptions" by asking Native people, in either informal or formal discussions, how their core needs can be met outside of a court.

## New approaches for compensation considered

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

It's too early to tell if behind-the-scenes political and legal maneuvering will lead to more settlements of residential school compensation cases, but many observers don't think a fair disposition of the claims is the federal government's real goal.

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The Canadian Race Relations Foundation analyzed mainstream media reporting on the issue and the foundation concluded the coverage is bigoted and anti-Native in that it focuses on the financial side of settling claims rather than ever mentioning — or considering — the importance of compensating Native people who were harmed in residential schools. The debate continues over whether mainstream newspapers are driving that approach to the issue or merely reflecting the sentiments of Canadians. But limiting the cost of compensation appears to be the main objective of most non-Native Canadians. And documents obtained under freedom of information legislation reveal the federal government is going to great pains to limit the cost of settling claims.

"The media is embracing the 'residential school syndrome.' There tends to be a blanket ac-

ceptance that residential schools were a difficult and terrible experience, which led to, among other things, cultural genocide. Our communications challenge will be to separate the issue of cultural assimilation from cultural eradication in the public's mind and characterize them as separate and distinct," one government document reads.

Churches appear to be win-

ning their battle to convince federal politicians they need some relief from the growing number of residential school compensation claims.

Published reports this month revealed that the federal cabinet is looking at ways to help the churches dodge — or minimize the damage of — what could be a fatal financial bullet. The national office of the Anglican Church is already predicting it

will face bankruptcy within the next year. Certain Roman Catholic groups are facing similar financial disaster, as well.

Peter Lauwers, a Toronto lawyer who advises church groups, presented a paper at a meeting of the Canadian Bar Association in Winnipeg last month that dissected the federal government's approach to the large and growing numbers of lawsuits filed by former residential school stu-

dents.

Lauwers said the government is using the courts to avoid dealing with a politically dangerous matter of public policy, and the process is harming everyone involved, including the victims. He said the current path will lead to the destruction of many churches as they are crushed by the weight of paying to defend legal claims against them and of paying any damage awards in cases they lose. And, even though many of the victims aren't too sympathetic to the plight of the churches, Lauwers said the Canadian public will feel the pain.

"The effect of a church bankruptcy in public policy terms should not be underestimated," he said. "On a strictly utilitarian basis, church organizations now do a number of things for people that governments consider to be valuable in a social sense, all the way from running soup kitchens, to out-of-the-cold programs, to fundraising for crisis events at home and abroad, etc. At a time when the government is pulling away from social programs and is actively asking churches to take on a greater responsibility, it is ironic that the same government is engaging in activities that create significant financial pressures for churches. On a political level, the backlash that will result if active churches are taken over and sold to satisfy debts should not be underestimated."

He said he hasn't seen any attempt by government to face up to hard political decisions to deal with the claims. He said the government would rather leave the issue in the courts and then blame the courts if unpopular decisions are made.

(see Government page 40.)



Medrick Azak pulls in his net. Medrick was taking part in the first day of the commercial fishing under the Nisga'a Final Agreement.



Costello shows off sticky fish after a day of fishing. She joked about fishing from her day job as a part in the Nisga'a fishery.



Children took part in the first day of commercial fishing and also helped with the Crowfoot to get to the shoot.



...to a buyer during the Nisga'a fishery.



H. FOSTER, CMC

Nearly 1,000 people enjoyed the opening ceremony for National Aboriginal Day in the grand hall of the Canadian Museum of Civilization in Hull, Que. Over the course of the day, more than 3,000 visitors took in the special events, including performances of Inuit drum dancing and by the Métis Cultural Dancers, pictured above.



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## Real democracy achieved

Preston Manning talked the talk and then walked the walk in Calgary in late June and it cost him. Believe it or not — we commend him for taking a rare risk.

To prove he sincerely believes government in this country should be (to borrow an American axiom) of the people, for the people and by the people, Manning introduced direct democracy — a very unusual concept in Canadian politics — to the Canadian Alliance Party leadership process by allowing grassroots participation. By surrendering his control, by not ensuring that the hands on the levers of power belonged only to a few select insiders, he risked losing his power and position as leader of the Official Opposition.

Of course, that's what happened. The people have spoken and, for better or for worse, Stockwell Day will lead Manning's party for the foreseeable future. But if Manning had continued the colonial-style, indirect application of democracy that has long been practiced by the

Canadian establishment, he would never have considered taking the chance in the first place.

The two Indigenous peoples, the ancient Greeks and the Haudenosaunee (Iroquois Confederacy), that get the credit for creating the concept we now call democracy, dealt with small, manageable populations and could easily employ direct participatory democracy.

In the more recent past, vast distances and large population numbers have taken direct democracy away from grassroots people. A pure form of democracy — where all the members of the community gather to debate and decide all the issues of the day — is hard to work in a large community. But today's technology makes it workable. Despite the glitches, the Alliance proved that with their call-in vote, people from the far reaches of Canada could contribute.

Elders and traditional people tell us that the band council system parallels the Canadian sys-

tem where patronage and secret back room deals grease the machinery of government. They say elected chiefs act just like their non-Native counterparts and that's the root cause of a lot of the unrest in First Nations. Fully accountable governments will stem a lot of that unrest and it seems to us that complete accountability can best be accomplished by complete participation.

That means — if they want to live up to the spirit of their words regarding accountability — the chiefs can no longer keep the national chief selection process as their personal plaything.

We say there's definitely no excuse for excluding the grassroots people at the band level. Most First Nations are small enough to include all the people all the time. And now that the Alliance has proven it can work at the national level, there's no excuse for the AFN to continue to exclude the grassroots. This should be the last election where only chiefs select the national chief.

## The nature of Delgamuukw

**Guest Column**

By Gordon Christie

Professor, Osgoode Hall Law School (and an Inuk)

I'm pretty sure anyone reading the Delgamuukw decision can see what the Canadian legal system has in mind for the future of Aboriginal peoples in Canada. But you can't underestimate the influence of cultural oppression — of immersion in an alien world dominated by capitalism and liberalism — which personal experience has shown clouds the ability to see what the oppressors have in mind. This seems, at least to me, to be why so many people seem to see 'salvation' in yet another carefully crafted attempt to eliminate First Nations from the Canadian landscape. Here, then, is what I see going on in Delgamuukw.

The underlying problem is simple. So many people today, Aboriginal, non-Aboriginal, mixed or whatever, live and breathe thinking that happiness is having the ability to make money and generally fit in. The Delgamuukw decision opens by declaring that Aboriginal peoples may have ownership over their traditional territories. This ownership, moreover, can be 'exclusive' in nature, at least so far as an Aboriginal people can show that they traditionally had systems in place to exert exclusive control over their lands (ie. something like trespass laws). Well isn't that wonderful. Canadian law finally recognizing the obvious, that Aboriginal lands belong to Aboriginal peoples.

But wait, it's not that simple. First there's the little problem of the 'inherent limit.' The Supreme Court figures that Aboriginal peoples will typically show they have a strong connection to some piece of land by demonstrating that this land had a particular significance to them, say as a traditional hunting ground.

It would only seem sensible, then, the fatherly court goes on, to ensure that future generations

of Aboriginal peoples are able to continue to use this land as a hunting ground, which requires then that today's generation of Aboriginal people not destroy the ability to use this land as a hunting ground by, say, paving it over to put up a cine-plex or Home Depot.

Now on the one hand this makes some sense. Surely the people themselves wouldn't want to destroy their lands, lands that they have been originally instructed in the care and protection of. But then simply putting it this way shows the streak of paternalism shooting through this decision. The court couldn't have left this out, trusting that Aboriginal landowners would treat their own land respectfully?

Foreshadowing of what's to come can be seen in this 'inherent limit,' however, for the court goes on to say that it's easy to remove this impediment. Aboriginal title-holders simply have to surrender this land, and then they can enjoy all the benefits of being good Western capitalists.

The decision really gets down to the real nitty-gritty, however, toward the end (when the reader has perhaps already decided that it's a 'landmark' decision.)

Here we see a wonderful example of how to use a position of power — the court's power — to control the destinies of Aboriginal peoples, to slyly draw a noose around the necks of all Aboriginal peoples.

In discussing the ability of the Crown to 'legitimately' infringe Aboriginal title (the 'lawful' ability of the government of Canada to, for example, license a forestry company's operations over traditional territories), the court goes back to earlier decisions and brings in the language of 'fiduciary obligations.'

Now again right off the bat this is troubling, for the entire notion of a fiduciary relationship was brought in to account for the fact that the Canadian government has seized control of Aboriginal peoples and lands.

What's really troubling is that the court doesn't feel it has to

consider the wrongful manner by which power was seized, both through openly deceitful practices, and by subverting the sacred agreements known as treaties. It simply accepts the contemporary power imbalance, and attempts to regulate it by means of this notion of a fiduciary relationship.

It's how the court twists and distorts the doctrine of fiduciary relationships in the Aboriginal context, however, that really shows what Delgamuukw is all about. As a legal device, this doctrine is intended to protect 'beneficiaries' — those who've had the power to make fundamental decisions affecting their own well-being taken over by the party that now has this power, the 'fiduciary.' When this device works (as in the 1985 Guerin case, when it was first employed in the Crown-Aboriginal context), it forces the fiduciary to own up to mismanagement of the affairs of the beneficiaries (recall that in Guerin the Crown had to ante up millions from its botched handling of the leasing of Musqueam land for a golf course.)

But in Delgamuukw we see the true usefulness of this doctrine; its ability to push Aboriginal land-owners into thinking of their lands purely in economic terms. Now many people undoubtedly remember the Gladstone decision. There the Supreme Court found a commercial right to fish. But what was really vital about this decision, from the perspective of the court, was how it worked into the notion of Crown fiduciary obligations the idea that when an Aboriginal people have something like a right to make some money, it must be weighed against the right of everyone else around to do the same.

Since we are talking about both a right to fish and to sell the fish, there must be limits imposed on this right to sell the fish, since otherwise Aboriginal peoples might actually be able to make a good living!

(see Delgamuukw page 6.)

## Cigarette

An open letter to Prime Minister Jean Chretien:

Sekon Prime Minister Chretien.

I am writing this letter to you on behalf of the Mohawks Akwesasne as a means to express our collective concern about the proposed plan to substantially increase the amount of taxes on cigarettes and other tobacco products in Canada.

To be blunt, Akwesasne stea

## Let Jack

**Dear Editor:**

I am writing in support of Jack Ramsey (MP-ICA-Crowfoot) being allowed to continue representing true Canadians both his riding, as well as with his political party, the Reform Party, a.k.a. Canadian Alliance Party.

I feel that Jack Ramsey represents and epitomizes what Canada truly stands for in a 500-year relationship with the Indian people of Canada. At least Jack blatantly and oper

## You can't

Growing up on the Curve Lake Reserve located somewhere in the deepest, darkest part of tourist Ontario, I enjoy a certain amount of social and cultural familiarity, knowing that within those artificial walls created by the Department of Indian Affairs I could expect to change very little. Living in a reserve was, in many ways, an oasis against momentary trends, fads and other patterns of a fickle society. In fact, and say this with great appreciation, those reserve walls protected and isolated me during the disco and punk rock eras. I witnessed the perils of polyester leisure suits.

As often as possible I returned home to the land where I was born, to visit family, recharge my batteries, and generally remind myself where my stories come from. And for many of the years that I have been away, I have changed in my home used to believe, paraphrasing an old saying, that "only death taxes and Curve Lake are eternal."

But the more I go home these days, the more I can see the steady, encroaching fingers of Canadian society making their way across the bosom of my beloved community. It's akin to an alien invasion — a bureaucratic one; the completion of an invasion started more than 50 years ago. And I am afraid, very afraid.

These days, the streets of Curve Lake echo with an unfamiliar influence. First of all, the streets of Curve Lake now have official names, with signs for everything. When I was growing up, we all knew where people lived, so the need for street signs seemed unnecessary, even silly. I mean, if you didn't know where you lived, or your cousin or uncle, you were a pretty sad individual.

And perhaps there was some personal pride in the fact that

# chieved

where patronage and secret back room deals grease the machinery of government. They say elected chiefs act just like their non-Native counterparts and that's the root cause of a lot of the unrest in First Nations. Fully accountable governments will stem out of that unrest and it seems that complete accountability can best be accomplished by complete participation.

That means — if they want to live up to the spirit of their words regarding accountability — the chiefs can no longer keep the national chief selection process as their personal plaything. We say there's definitely no use for excluding the grassroots people at the band level. Most First Nations are small enough to include all the people at the time. And now that the Alliance has proven it can work at the national level, there's no use for the AFN to continue to exclude the grassroots. This should be the last election where chiefs select the national chief.

# muukw

Consider the wrongful manner by which power was seized, both through openly deceitful practices, and by subverting the said agreements known as treaties. It simply accepts the contemporary power imbalance, and attempts to regulate it by means of a notion of a fiduciary relationship.

How the court twists and distorts the doctrine of fiduciary relationships in the Aboriginal context, however, that really shows what Delgamuukw is all about. As a legal device, this doctrine is intended to protect 'beneficiaries' — those who've had no power to make fundamental decisions affecting their own well-being taken over by the state that now has this power, 'fiduciary.' When this device works (as in the 1985 Guerin case, when it was first employed in the Aboriginal context), it forces the fiduciary to own up to the management of the affairs of the beneficiaries (recall that in Guerin the Crown had to ante up millions from its botched handling of the leasing of Musqueam land for a golf course.)

But in Delgamuukw we see the true usefulness of this doctrine; its ability to push Aboriginal land-owners into thinking their lands purely in economic terms. Now many people undoubtedly remember the landmark decision. There the Supreme Court found a commercial right to fish. But what's really vital about this decision, from the perspective of the court, was how it worked into a notion of Crown fiduciary obligations the idea that when Aboriginal people have something like a right to make money, it must be weighed against the right of everyone else around to do the same.

Since we are talking about both a right to fish and to sell the fish, there must be limits imposed on the right to sell the fish, since otherwise Aboriginal peoples might usually be able to make a good living!

(see Delgamuukw page 6.)

# Cigarette tax hike concerns Akwesasne chief

An open letter to Prime Minister Jean Chretien:  
Sekon Prime Minister Chretien.

I am writing this letter to you on behalf of the Mohawks of Akwesasne as a means to express our collective concern about the proposed plan to substantially increase the amount of taxes on cigarettes and other tobacco products in Canada.

To be blunt, Akwesasne steadily

opposes the increase of tobacco taxes and the words that follow will tell you why.

When the news of the tax increase broke in the national media, one of the first reactions by newspaper columnists was that the smuggling business would once again be booming in Akwesasne.

Satirical phrases to "tune up the jon boat" or "dust off your mustang suit" serve only to re-

mind the people of Akwesasne of the immense pain, suffering and hardship we endured when the general public of Canada revolted during the last tax hikes by turning to black market products.

We freely admit to the fact that Akwesasne has been "selected" by organized criminal groups as the route of choice in the movement of contraband tobacco and the other products,

not to mention illegal aliens who are some of the poorest people on earth. Akwesasne has offered the solutions to these problems, but our offers fell on uncaring ears.

In 1987, I led a delegation of Akwesasne representatives to Ottawa to warn them of the growing smuggling industry, and with an offer and a plan to stop the problem then and there. We even offered an Akwesasne border patrol system with strong laws from the Akwesasne community. Your officials rejected each and every one of our efforts. We were told not to

worry and that Canada had the situation well in control.

I felt belittled as the government officials dismissed us and basically told us not to worry. In subsequent years, Canada suffered lost revenues in the billions of dollars and, if you move ahead with the planned tax increase, it will happen again!

Akwesasne is sick and tired of the uncaring manner in which decisions are made that have a profound impact on the people the government of Canada has pretended to serve.

(see Tobacco page 6.)

# Let Jack keep his job

Dear Editor:

I am writing in support of Jack Ramsey (MP-ICA-Crowfoot) being allowed to continue representing true Canadians in both his riding, as well as with his political party, the Reform Party, a.k.a. Canadian Alliance Party.

I feel that Jack Ramsey represents and epitomizes what Canada truly stands for in its 500-year relationship with the Indian people of Canada. At least Jack blatantly and openly

demonstrates his true feelings and sentiments through his actions towards Indian people.

Jack Ramsey's callous, contemptuous, uncaring and unfeeling attitudes toward Indian people is right out there for all to see. It's all right to disrespect them, degrade them, ridicule them, jail them, rape them or kill them, because 'I am a God-fearing and true Canadian.' It's alright as well, because 'I have this uniform and badge that allows me to think

and act toward another in the manner that I do.'

This letter goes out to all God-fearing and true Canadians, be they Reform, Liberal, Conservative, NDP, Bloc or whatever. At least with Jack, Indian people see and know right up front how he feels about Indians. None of this hiding behind smiles, kind words, empty promises etc, etc.

All My Relations

Dan Ennis

Tobique First Nation, N.B.

# You can't return home again

Growing up on the Curve Lake Reserve located somewhere in the deepest, darkest part of tourist Ontario, I enjoyed a certain amount of social and cultural familiarity, knowing that within those artificial walls created by the Department of Indian Affairs I could expect life to change very little. Living on a reserve was, in many ways, an oasis against momentary trends, fads and other patterns of a fickle society. In fact, and I say this with great appreciation, those reserve walls protected and isolated me during the disco and punk rock eras. I was spared the perils of polyester leisure suits.

As often as possible I return home to the land where I was born, to visit family, recharge my batteries, and generally remind myself where my stories come from. And for many of the years that I have been away, little has changed in my home. I used to believe, paraphrasing an old saying, that "only death, taxes and Curve Lake are eternal."

But the more I go home these days, the more I can see the steady, encroaching fingers of Canadian society making their way across the bosom of my beloved community. It's akin to an alien invasion — a bureaucratic one; the completion of an invasion started more than 500 years ago. And I am afraid, very afraid.

These days, the streets of Curve Lake echo with an unfamiliar influence. First of all, the streets of Curve Lake now have official names, with signs and everything. When I was growing up, we all knew where people lived, so the need for street signs seemed unnecessary, even silly. I mean, if you didn't know where you lived, or your cousin or uncle, you were a pretty sad individual.

And perhaps there was some personal pride in the fact that if



**Drew Hayden Taylor**

anybody from off the reserve made their way into our humble community, they would find themselves helpless and probably lost, with nothing but the stars and sun to guide them. Ancient Iroquois used to build huge walled stockades around their communities which included an elaborate maze near the front gate so intruders and hostile parties would hopefully get lost long enough for the inhabitants of the village to mount a defence. Not naming our streets was the Ojibway method of doing this.

But now this little Ojibway community is crisscrossed with streets named Weequod, Whetung, Mississauga, and Lonely Pine (which was cut down recently making the street name even more redundant).

Not only are the streets now named, but, heaven forbid, the government has seen fit to give each individual house its own number! Unfortunately (though it pains me to say it) there is a certain logic to it. This way, emergency vehicles can find the right street and the right house rather than relying on local directions. "Take a right at the pine tree, go over the ditch and then through the sumach and you'll find Fred's. And say hello for me."

Another fond childhood memory deals with dogs running free, playing, cavorting, being one with the land. But that is no more. New bylaws by the village have now made it illegal to let your dogs run free. They must be registered and tied up at all times. But I think, what's the point of

being a dog on the reserve then? The last time I was home, I saw dozens of dogs now chained to trees and stakes, doomed to spend the rest of their lives in a 10-foot circle. This is not the reserve I knew and loved. It's now like living in a small non-Native town! I knew we were in trouble the day we could get pizza in the village.

But, as always, there are certain things that still remind you that things will always remain the same no matter what. Just a few months ago, local residents in one part of the village were requesting speed bumps on some of the subdivision roads to detour fast drivers from hitting children. Through some bureaucratic mix-up, the speed bumps were installed without proper authorization. And they were placed too close to the various corners, so they had to be dug up and removed. There are now depressions in the pavement showing where the bumps used to be. I'm told the depressions are now just as good as the deterrent of the speed bumps. Things like this still remind me that I'm home.

Luckily, there are a few universal truths that still exist, and no doubt will continue to exist long after the hype over the Y3K bug. I speak, of course, of denim (as versatile and ubiquitous as buckskin used to be), plaid (where Scottish styles go to die) and country music (where everything goes to die). At least these will allow me to retain my sanity.

Though I hear, there is talk of a subway line...

# Statement denied

Dear Editor:

I want to take issue with statements made by the supposed Ipperwash Coalition members in your newspaper. They are not true. The coalition has specific people to speak on its behalf. We only issue public statements and are only interested in public justice and the truth for what hap-

pened at Camp Ipperwash the night Dudley George was killed. The coalition does not make statements about the Dudley George family.

Thank you  
Michael Eshkibok  
Aboriginal spokesperson  
Coalition for a Public Inquiry  
into Ipperwash

# Mural exposes racist state

Dear Editor:

It comes as no surprise that such a "degrading and demeaning" mural rests in a colonial seat of power (Victoria's 'degrading' mural should go... June 27, 2000).

It's no wonder that this 'ugly' depiction has 'distorted' the attitudes towards a once proud people. This 'unhappy history' is not only inaccurate, but probably helped to justify and incite the systematic sexual abuse of women, children and young men by early explorers, church and state. To be portrayed as 'menial and subservient' only serves to perpetuate the prevailing colonial attitudes towards our people. This 'shameful era' in history not only exposes the racist institutions and stereotypes [aimed at] our men and women, but also the sexual exploitation of our people. To see such beauti-

ful, 'savage,' sexual 'beasts' running amok through the bush surely feeds into this (s)exploitation.

I agree with Aboriginal Affairs Minister Dale Lovick when he says the paintings are degrading, inaccurate, demeaning, distorting, and I even agree with his defense of the culture he says, "we (colonialists) created," and I might add, perpetuate. If he's so concerned about righting an 'ugly and unhappy' history, let's talk seriously about the recognition and reconciliation of our Aboriginal rights and title, not to mention our human right to dignity.

And yes, let's leave this legislative mural up for the world to see, with perhaps a plaque denoting the minister's comments, denouncing this sorry history.

Brent Scout

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# Tobacco smuggling just tip of an iceberg

(Continued from page 5.)

There has been no consultation with us to enable us to prepare for the fallout that will surely come. Our Elders tell us that decisions made for the wrong reasons rarely achieve the desired results. The decision to raise the taxes on cigarettes, presumably, as a means of protecting the health of Canadians by making the product cost prohibitive, will be applauded by some. However, in actuality, the result will be the re-opening of the doors of the cheaper black market smokes that will wind up in the hands of the very people your government claims to be protecting, and that is the young people.

If you put any thought into this at all, you will realize that the tax increase of \$15 per carton really represents the profit margin you are handing to organized crime to set the smuggling ring back into motion. Canada will once again lose revenue in the billions, young people will continue to smoke and Akwesasne will suffer another period of extreme difficulty.

If your government truly wants to prevent youth smoking, it would be far more effective to put resources into programs to get the proper message into schools and to the families that there are serious health risks related to smoking and that nicotine is more addictive than heroin.

Further, if your government makes decisions based solely on financial considerations, then it is safe to say that there will be human consequences. Sadly, Akwesasne already has a history of dealing with the impact of your policies and decisions. Let me remind you that for the past 15 years Akwesasne went through hell as a result of the various types of smuggling that started with tobacco products. People died as a result of this and we are still suffering from the after-effects of being branded a criminal community.

Akwesasne is a Mohawk community of hardworking, peaceful people. We admit that there is an element that were enticed into this activity, but it is clear that the lack of jobs or opportunities played a factor

in convincing people to accept the role of low level mules for big money people from the outside. With that being said we must point out that there is no disputing the fact that the overwhelming majority of Akwesasne are honest people working for a better life. Instead of reporting this, the media instead chose to sensationalize Akwesasne as a criminal haven without law and order. We both know that is far from the truth.

Akwesasne has made numerous attempts to provide for law and order in the community, not only for ourselves, but also for the people of Canada and our neighbors to the south. In support of this I would point out the fact that we have the longest operating First Nation court in Canada and it functions without any assistance from your government. We can't even get you to proceed with a joint appointment of new justices of the peace, now that the previous JPs have retired. Additionally, I would point out that all of our efforts to introduce laws or other measures to combat

or control the movement of tobacco products have been rebuffed by Canada. In short, there is no consideration of Akwesasne's continued efforts to curtail the smuggling activities. Perhaps that fact, in itself, is the answer in that Akwesasne is a convenient scapegoat where an eager media is ready to lay the burden of blame on the shoulders of the women and children of Akwesasne.

Despite your governments continued refusals to work together, the Mohawk Council of Akwesasne recently introduced yet another course of action that could effectively deal with all of the cross border concerns of the Mohawks, Canada and the United States — the Akwesasne Territorial Protection Unit. The proposed unit would work as an extension of the Akwesasne Mohawk Police Service in cooperation with the surrounding jurisdictions, including the United States, to tackle organized crime in the areas of drug enforcement, illegal firearms, tobacco, alcohol and illegal aliens. Instead of embracing the concept, Canada has raised every plausible excuse to suggest the unit would not work. This is laughable especially when you consider that the very law enforcement officers who are on the front line in this battle have consistently supported Akwesasne's approach to establish a co-operative unit centered in Akwesasne.

It is curious that your government lacks the foresight to realize that a unit such as this is in the best interests of Canada and the United States. The recent specter of terrorist infiltration makes border protection more important, especially in this region. Can't you see that working with the Mohawks will save an enormous amount of money and that a small investment now will pay huge dividends later?

The reason or reasons for the refusal of Canada to proceed with the Territorial Protection Unit remain a mystery, but Akwesasne is ready to proceed. If it is because it is too much work to co-ordinate the process, we will undertake

that function. If you don't know how to proceed, Akwesasne will take the lead. If you do not want to be part of the solution, please have the courtesy to not add to the problem by introducing ill-conceived tax grabs.

The days of considering the tobacco industry from a purely financial point of view are over and Akwesasne cautions you to consider the consequences to people before a final decision is made. Several years ago a columnist made a statement to the effect that if Akwesasne wants to be considered as a responsible government, it should begin to act like one. Akwesasne is and has been acting like a responsible government, but we are beginning to feel that we are alone in this regard. As a responsible government we warned you once before of the rise of the smuggling industry, but you ignored us and you suffered a billion-dollar loss. Akwesasne lost lives. You are hereby warned again and this time we hope that you will heed our words to save the money you covet, not to mention a few lives.

Mr. Chretien, as you were one of my first lawyers in the border crossing case involving the Akwesasne Mohawks and Canada back in 1988-89, during your brief retirement from politics, you mentioned back then that even though you were no longer involved in parliamentary circles, you still knew and could influence a lot of ministers who could be provided information regarding Akwesasne's unique multi-jurisdictional issues. Mr. Prime Minister, those ministers need to be reached today.

My community has had to defend itself too many times from attacks within Parliament itself, as well as the media editorializing Akwesasne as a criminal community and misleading the Canadian public in the process. Your government wants to raise the price of cigarettes. Stop and think what this could do to our community without preventative measures to assist our community in protecting itself.

Mohawk Council of Akwesasne  
Grand Chief Michael Mitchell

## Delgamuukw loses lustre

(Continued from page 4.)

In order to be a good fiduciary in this sort of situation, the Court decided, the only requirements on the Crown would be that it treat the Aboriginal rights-holders just like any other rights-holders. In other words the Canadian government is required to think of Aboriginal considerations equally, treating these interests as it would those of any other segment of the Canadian population.

"Give them access to fishing licenses, give them a share of the fishery, give them some money if their ability to fish has been unduly restricted," and so on.

Now this is the line of thought applied at the end of Delgamuukw. Everyone should be able to see where it's headed. If Aboriginal land-owners really have an exclusive right to their land, then that spells out into a right to make some money.

But then it's got to be controlled, and by the same mechanism used in Gladstone, the Crown, as the fiduciary in this situation, has in its hands fundamental power over Aboriginal lands, and so has to act as a good fiduciary is instructed to act by the Supreme Court. But in Gladstone these instructions were laid out. The Crown simply has to think of Aboriginal peoples as peoples with legitimate economic interests in the land. They should have the same sort of access to the economic use of the land as any other party with a valid interest in the land. They should be compensated with money when their interest is unduly interfered with. And so on.

Are we all on the same wavelength now? Are we all thinking like good capitalists/consumers? Do we now all think as one, as enlightened liberals? I mean, really, isn't this decision just great?

Now we can all make some

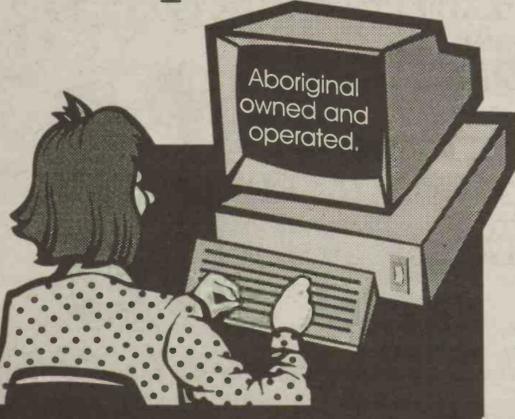
money off our 'interest' in the land. Isn't that what it's all about?

The Supreme Court has been so wonderful, as it gently pulls us into the vortex of the modern Western world. Clearly the court could sense that the time is ripe, what with the effects of residential schooling, lost generations, urban immigration and up-bringing, treaty-betrayals, ideological oppression, generations living under the Indian Act, etc., etc. Won't most Aboriginal peoples see the economic benefits of this decision? Isn't it finally time that they will stop thinking, believing, and living as Aboriginal people?

I don't know. Has the Court found the right time? One thing is clear. The Court has made up its mind, and decided it is time to push the question, to see if Aboriginal peoples are ready to forsake their ancestors, and the future generations. All for some economic benefits.

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## By what

Dear Editor:

I found a baby bird yesterday. It had fallen from its nest, hopping around, unable to fly. Its beak large and yellow. The mother had built its nest between two tightly fitted pieces of plywood on the roof of our back porch. We all commented on how it was a terrible place to put a nest.

My first reaction when finding the baby starling, was what to do next. It was impossible to stuff the bird back into the nest. Besides it would only get cold again. Since it was late, I took some dried grass and put it in a box. The bird was crying away, so I dug up some worms and fed it. I covered the box and left it for the night.

I had seen starlings around the city for years, had never really known anything about them. Until a couple weeks ago when a friend commented to me that he pulls out his pellet every time he see one and kills them. He told me that starlings eat robins' eggs and blue jays' eggs; that they are European in origin; are not Indigenous to North America and therefore have no natural predators to keep their population in check.

Ever since then, I had begun to view starlings with disdain. Much like I view purple

## Premier

Dear Editor:

I was reading the article about Newfoundland's Premier Brian Tobin and his remarks in reference to First Nation leaders and alcoholism. I actually heard about these remarks prior to reading this article, and know that there would be a lot of negative feedback from First Nations leaders and people who would just like to say that it was quite obvious that the say

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## By what right do they stay New show is all too familiar

Dear Editor:

I found a baby bird yesterday. It had fallen from its nest, hopping around, unable to fly. Its beak large and yellow. The mother had built its nest between two tightly fitted pieces of plywood on the roof of our back porch. We all commented on how it was a terrible place to put a nest.

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Ever since then, I had begun to view starlings with disdain. Much like I view purple

loostrife, that tall, purple/pink plant you see on the sides of roads which is choking Ontario wetlands and fields because it also has no natural predator in North America. I saw starlings as some unnatural creatures with no right to be on this continent, and probably it was better if every last one of them was dead.

I contemplated killing the baby bird. One less to deal with, and good for them anyway! Stupid Europeans, bringing over their stupid birds and plants, upsetting the natural ecological balance of this part of the world. Never thinking about the consequences! Typical, I thought. Europeans, and their descendants, ruining our land with their lack of foresight for anything but their own damned greed. And in fact, what right do they have to be here?

"What right do they have to be here?" I stopped and thought about what just popped in my head. "What right do they have to be here?"...hm. But then, where would I have them go, I asked myself? The birds I mean. Where would they go? Could I justify killing them all off? Its all or none you realize. Do we cage them and send them home? Where is their home?

And for that matter, what do we do with the Europeans who have been here for generations? Is it realistic to "cage 'em and send 'em home"? Obviously not. So then, is there a point when they will stop upsetting the ecological balance of this continent? Not sure. They will never be Indigenous to this continent, but is there a point when we as Aboriginal people will agree they belong here?

As I opened the lid off the box, I saw a weak and helpless creature. A creature that was born here, in North America. Its ancestors came here several generations ago. It knows nothing else. And I felt compassion for it.

Now I know a few of my friends would have not had sympathy and would have willingly killed it for me, perhaps as some sort of gut reaction against the assault on our way of life, our languages, and our land. And perhaps its the "Métis" in me that makes me more sympathetic to white people and their birds. Just kidding here of course, but I don't know what it was. All I know is that for those moments of holding that frail creature in my hand, I loved it with all my heart, and wanted it to live.

Christi Belcourt



KENNETH WILLIAMS

A tribal war is brewing in the South China Sea. The Pagong Tribe and the Tagi Tribe of Palua Tiga are trying to oust the other off their island paradise. The conditions of these tribes are primitive. They have to march for miles through thick jungle for fresh water. They receive a meagre ration of rice. Some have taken to eating rats. Each tribe has only one ramshackle shelter for its members to sleep in. When they're not competing for resources against the other tribe, the individual members conspire against each other. Exile is a constant threat.

At the centre of this conflict? Money. A million dollars to be exact. And only one tribe member will get it. Sounds like a casino deal gone wrong, doesn't it? But I'm not talking about band councils at sea, but something more akin to Gilligan's First Nation. I'm talking about Survivor, the CBS series that purposely stranded 16 middle-class Americans on a tropical island. The purpose is to avoid being voted off the island by your fellow castaways and win various competitions that will eventually lead to one person becoming \$1 million richer (and probably a few pounds lighter).

Every moment of the castaways' lives is taped and edited for our visual enjoyment. I have

to admit, it's compelling television. And I'm not being sarcastic, even though I want to be. But what I do find odd is the tribalism that the producers have put at the heart of the show, as if it's necessary to get these "civilized and pampered" Americans into the mood of the game.

The two teams are referred to as tribes, named after the respective beaches they landed on. Tribe members are voted off at the dreaded tribal council. The tribe that doesn't have to go to tribal council gets to keep the council totem, a hokey looking thing that combines the worst elements of Polynesian and African totem stereotypes—you know, wild hair, frowning eyes, big teeth, gruesome smile, straw hat. (I'm not making this up!)

All this "tribalism" makes me wonder just who's in charge of this show. Hmmm. Let me see. Poor housing conditions. Lack of proper sanitation. Dreaded tribal council. Members getting kicked out and losing their right to live in their home. Encouraging tribe members to fight amongst themselves and neighbors for precious resources. One person making off with all the cash.

Oh my God! It's Indian Affairs! They're behind all this! No wonder it looked so familiar.

## Premier Tobin speaks the truth

Dear Editor:

I was reading the article about Newfoundland's Premier Brian Tobin and his remarks in reference to First Nation leaders and alcoholism. I actually heard about these remarks prior to reading this article, and knew that there would be a lot of negative feedback from First Nations leaders and people. I would just like to say that it is quite obvious that the saying

"the truth hurts" is true. Why else would First Nations people be so offended?

Being a First Nations person myself, I know a lot of First Nations communities that have leaders with alcohol abuse problems. I'm sure Mr. Tobin's remarks weren't meant for all First Nations leaders. It's just a sad but true fact that a majority of our leaders have alcohol abuse problems. And now everyone

is crying 'RACISM'. But is he lying when he suggests that we can't solve our problems when our leaders have the same difficulties? I'd say not, because how can we begin to look for a way to better ourselves when our own leaders are not even examples for the people they represent.

Sincerely,  
M. Henry  
Kenora, Ont.

Send letters to the editor to: 15001-112 Ave.  
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or fax us at 1 (780) 455-7639  
or email us at edwind@ammsa.com

Correction — The article regarding Leonard Peltier's recent interim parole hearing that ran in the July issue of *Windspeaker* contained an error. The article read: "Now that the interim parole hearing has failed to lead to Peltier's release, Dreaver said efforts by his supporters in both Canada and the U.S. will not focus their efforts on attempts to convince U.S. President Bill Clinton to grant clemency for Peltier." The article should have said that supporters will now focus their efforts on attempts to convince President Clinton to grant clemency for Peltier. We apologize for the error.

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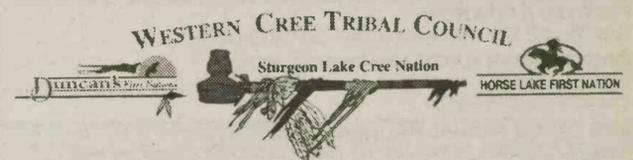
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# First Nations want fish out

By David Wiwchar  
Windspeaker Contributor

ALERT BAY, B.C.

Tensions are on the rise between British Columbia First Nations and coastal fish farms, despite the provincial government's new process to relocate aquaculture operations away from sensitive areas.

The newly established Salmon Aquaculture Review Committee (SARC) recently announced that 11 Vancouver Island fish farms would be relocated because of environmental concerns, but with more than 120 tenure sites in the province, many First Nations are saying the process isn't moving fast enough. And while many First Nations spent National Aboriginal Day celebrating their cultures and languages, the Musgamagw Tsawataineuk Tribal Council spent June 21 rallying community members from throughout northern Vancouver Island to serve a symbolic eviction notice to fish farms operating in their traditional territory.

A flotilla of boats led by five war canoes gathered at the edge of the Broughton Archipelago, a previously pristine group of islands that is both a provincial marine park and home to 26 fish farms.

"This protest is our way of saying 'we've tried everything else — enough is enough,'" said Yvon Gesinghaus of the Musgamagw Tsawataineuk Tribal Council. "They can take their friggin' fish farms and put them somewhere else."

"We've spent 14 years going

through all the government processes to file objections to these fish farms in our territories and have yet to receive any response from the ministers in charge," said Gesinghaus. "The Broughton Archipelago is our grocery store; it's where all our foods come from. These fish farms are polluting our waters by breaking their own restrictions because they've been left to police themselves."

Duncan Williams from the British Columbia Assets and Lands Corporation claims Musgamagw Tsawataineuk's concerns are being addressed with the recent relocation of the Marine Harvest Canada / Nutreco fish farm from the Broughton Archipelago. It will be moving north near the mainland community of Klemtu in a joint venture with the Kitsoo First Nation.

A few coastal First Nations have become involved in British Columbia's burgeoning salmon farming industry, which is the fourth-largest in the world, generating more than \$677 million for the province's economy. But most First Nations have said they are against fish farms within their traditional territories.

Two years ago, the Tsouke First Nation attempted to evict a fish farm from its traditional territory. Now, the SARC has approved an application to allow that fish farm to move to Clayoquot Sound, where fish farmers have also found themselves in conflict with the Ahousaht and Tla-o-qui-aht First Nations.

Representatives from the B.C. Salmon Farmers Association

have been attempting to quell the many concerns of coastal First Nations, admitting that fish farms have not been "good neighbors" in the past, but are working to remedy past problems.

The main concerns against fish farms are the effects of escaped Atlantic salmon on the already beleaguered wild salmon populations, and the build-up of waste materials beneath the net pens.

"I don't know how fish farmers can expect us to believe them," said Richard Watts, southern region co-chair for the Nuu-chah-nulth Tribal Council. "First they said their fish could never escape, and now we know they do. Then they said their fish couldn't survive in the wild, and now we know they can. Then they said their fish wouldn't be able to reproduce in the wild, and now we're finding out that they can do that too."

Fish farmers have also shunned the idea of closed-containment systems, arguing the technology is too expensive and collapses when there is a power outage.

"The capital cost is higher, but it is offset by other benefits such as protection from predators and hazardous algal blooms, as well as providing better feed conversion," said Phil Andrew, the director of sales and marketing for FutureSea Technologies in Nanaimo, B.C. "And as far as power outages are concerned, there are number of backup systems that prevent the problems associated with power losses," he said.

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On July 1<sup>st</sup>, 2000, the **Alberta Association of Registered Social Workers** will become the **Alberta College of Social Workers**. The new name better reflects the changing role of the organization to govern regulated members and carry out activities in a manner that protects and serves the public interest as per the Health Professions Act (scheduled to be proclaimed in the Fall of 2000).

Please be reminded that individuals without formal social work training who are currently engaged in social work practice in Alberta have an opportunity to apply to become Registered Social Workers under a Grandparenting provision. Applications must be submitted to the ACSW by **September 1<sup>st</sup>, 2000**.

For more information about the College or its members please check our website at [www.aarsw.ab.ca](http://www.aarsw.ab.ca) - or call our office **TOLL FREE** (in Alberta) at **1-800-661-3089**.

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**Get Snappin'**

(see page 15)

# Spirit of Gladstone lost

By Trina Gobert  
Windspeaker Staff Writer

## HEILTSUK FIRST NATION, B.C.

Amidst a pristine ecosystem rich in natural resources, the Heiltsuk First Nation continues to struggle for survival and has made the decision to take the government to court.

On July 4, the First Nation confirmed its decision to work outside of the British Columbia treaty process because of what they see as a narrowing interpretation of the 1996 Gladstone decision by negotiators. The Supreme Court Gladstone decision entitled Heiltsuk to a commercial fishery of herring roe on kelp.

"We get such a minute amount and we don't feel that there is any equity there in terms of social value. Really, they're not giving us anything significant," said Robert Germyn, chief councillor of the Heiltsuk First Nation.

"A fleet comes in here and there is a \$40- or \$50-million in value of the herring fishery. A commercial sector comes in and none of those benefits stay in our area. We really don't derive any of those benefits from

our resources in our territory other than the five per cent of the total herring fishery catch quota, which we have really had to work at trying to achieve."

In the first year after the Gladstone decision, Heiltsuk was allotted 96,000 pounds. of the fishery by the Department of Fisheries and Oceans (DFO). The second year they saw that amount increase to 144,000 pounds, where it has remained static as the nation continues to deal with 85 per cent unemployment in the community.

"We submitted our management plan to the DFO where we wanted incremental every year," said Kelly Brown, chief negotiator for Heiltsuk. "We want in the neighborhood of 400,000 pounds of herring roe on kelp given to our people and that we would settle on that in the interim agreement until treaty negotiations were completed."

The Heiltsuk Nation has stalled at stage four, or the agreement-in-principle, in treaty negotiations.

"We developed the management plan with some of the leading experts on fisheries and tabled our own management plan in how we would implement and exercise our rights under the Gladstone decision," said

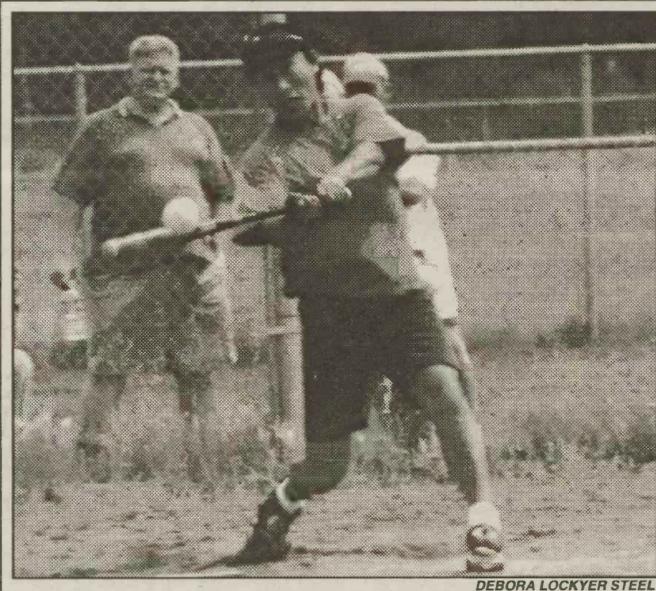
Germyn. "But we have not gotten anywhere. DFO has basically said that they have met their requirements for Gladstone."

John Bell, chief negotiator for the federal government at the Heiltsuk table, plans to address and discuss the issue at the next main table meeting with the nation.

"I think it is natural to want to get the maximum that you can. I do know, we all know, what the decision of the Gladstone case was in terms of the court's pronouncement, that the Heiltsuk had a commercial right for fishing herring roe and kelp," said Bell. "And now the issue is the quantity, and the sub-issue is how do you arrive at that? Through a treaty negotiations or outside a treaty?"

The Heiltsuk Nation has more than 2,000 members in its band and the number is expected to increase in the next 20 years.

"We are saying we are not going to settle for this. This is not a workable proposition for us and we have no other recourse but to go forward legally," said Germyn. "We have to try to meet the need of our community which is a growing community. Who is going to provide and what kind of resources are going to save those people?"



DEBORA LOCKYER STEEL

**The Prince Albert Indian & Métis Friendship Centre Slo-Pitch Tournament was held on June 8. First place with a \$4,000 money prize went to the Prince Albert Braves. Second place and \$3,000 went to Prince Albert Wolfpac. OK Tire from Prince Albert won \$2,000 for third place, and fourth place and \$1,000 went to Prince Albert Posse.**

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**Get Snappin'**

(see page 15)

# Nunavut challenges gun law

By Joan Taillon  
Windspeaker Staff Writer

**IQUALUIT**

The Inuit people of Nunavut are not opposed to controls on guns but they won't stand by and allow federal firearms legislation to infringe their treaty rights. That's according to Paul Quassa, spokesman for Nunavut Tunngavik Inc. (NTI), the corporation that manages Nunavut's land claim agreement, the largest in Canada.

The Firearms Act, which is being phased in between Dec. 1, 1998 and Jan. 1, 2003, requires all gun owners and users to be licensed.

June 19, Nunavut Tunngavik filed a statement of claim in court to challenge the act. Their claim says the law breaches Article 5 of their 1993 land claim agreement with the federal government, so they are seeking an exemption from the licencing provisions.

"Article 5 creates a system of harvesting rights based on traditional and current Inuit harvesting methods—in particular, the right to harvest without a licence, permit or fees," said Premier Paul Okalik on June 21.

"This particular law is an example of complying only with

the southern Canadian lifestyles, and will not benefit those of us here in the North. This law is clearly not a practical one in our territory. The animals that we rely on for food are not domesticated, like cattle in the south; we require rifles to harvest our animals."

The same day Okalik announced the Nunavut government was joining Nunavut Tunngavik in the court challenge, as an intervenor. This will allow the government to argue against the firearms law when the case gets to court. No hearing date has been set.

The Canadian Firearms Centre, which administers the Firearms Act, maintains that until a court rules differently, gun licencing and registration provisions apply to all. The "Aboriginal Peoples of Canada Adaptations Regulations" made pursuant to the act and in force Dec. 1, 1998, are sufficient to ensure the Aboriginal right to hunt is respected, they said.

But the Inuit contend more is at stake than getting minor concessions on the requirement for certification or some help to fill out forms in Inuktitut.

"We are not saying that the whole Firearms Act is something that we're against... but

we have been saying that parts of the Firearms Act does in fact violate our modern treaty," said Quassa.

"It states very clearly that Inuit, who are the beneficiaries of this Nunavut land claims agreement, do not need a licence to exercise their right to hunt, trap and fish anywhere in Nunavut. And secondly, that the Inuit don't have to pay any fees, levy or taxes in order to exercise their right to hunt, trap and fish, and certainly those are the two specific areas we are saying are violating our constitutionally protected treaty."

The Nunavut Land Claim Agreement Act gave the Inuit control of 350,000 square km of land, including mineral rights for 36,000 square km, and more than \$1 billion over 14 years.

Quassa, who worked on the land claim negotiations from 1985 to 1993 and was one of the signatories with then-prime minister Brian Mulroney, said the Inuit did not lightly give up their Aboriginal title to lands and water in exchange for the treaty, so they will ensure it is honored by the federal government.

He said Nunavut Tunngavik has opposed the firearms law since it was introduced in

1995. They have appeared at standing committees, written letters to the ministers of Northern Affairs and Justice, but have received "no satisfactory answer since then." That is why the corporation is going to court.

"We cannot wait any longer to just stand on the side and ignore that we do have rights that are constitutionally protected," Quassa said. "The Supreme Court judge did say that treaty rights were overlooked when this Firearms Act was being created... on top of that, our final agreement overrides any federal (or territorial) legislation that violates our treaty agreement."

No members of the government could be reached and the legislature is not sitting. John Ningark, constituency assistant to Ovide Alakannuaq in the riding of Akulliq at Pelly Bay, explained "this is the time of year when the community is busy and people are out camping and stuff like that." Ningark added that Alakannuaq "is in support of NTI."

Despite political opposition to the gun law, Nunavut has an above-average rate of compliance.

According to Michelle Snyder at the Canadian Firearms Centre, Nunavut's participation in the licencing

scheme is 37 per cent, compared with 28 per cent for the rest of Canada. So far 2,445 people have a firearms acquisition certificate under the old system, have applied for a new licence, or have actually received a new licence. The centre estimates that 6,600 in Nunavut will apply.

Quassa attributes the high rate of Inuit licence applications to the fact that "we are law-abiding citizens."

Only three licences have been denied or revoked in the territory, which is 85 per cent Inuit, since the Act came in force.

Sgt. Mark Hennigar of the criminal operations section of the RCMP's V Division in Iqaluit says, "I haven't had any expressions whatsoever," of discontent with the licencing provisions. He added that in Nunavut "actual firearms violations are very, very low."

The premier has stated the reason Nunavut did not join Alberta's challenge to Bill C-68 with respect to firearms was because Alberta's claim was that the federal gun legislation infringed on provincial jurisdiction, and Nunavut is not a province. June 15, the Supreme Court unanimously ruled that firearms licencing and registration is a federal, not provincial, responsibility.

# Discrimin

By Cheryl Petten  
Windspeaker Staff Writer

**VANCOUVER**

Two Aboriginal women groups are still waiting to hear whether discrimination charges against the federal government will be dealt with in court.

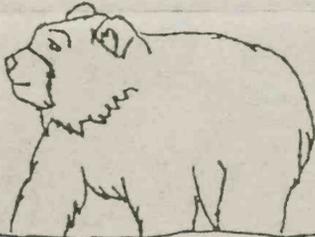
The charges are the subject of a hearing in the trial division of the Federal Court of Canada in Vancouver. The hearing, which began June 30, is being held to decide if the case will proceed to trial.

The prothonotary in the hearing is being asked to decide the statement of claim put forward by the groups will stand and if the two groups launch the claim — the B.C. Native Women's Society and the Pauktuutit, Inuit Women's Association — can be party to the case. The hearing will also decide if the two groups can sue both for a declaration that Canada has discriminated against them, as well as for payment of damages.

The two groups charge the federal government has discriminated against Inuit and Indian women through Human Resources Development Canada's (HRDC) funding agreements for job creation and training initiatives.

Viola Thomas is president of the United Native Nations, a B.C. based organization that

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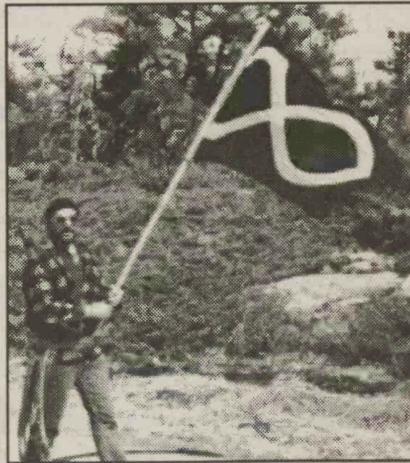
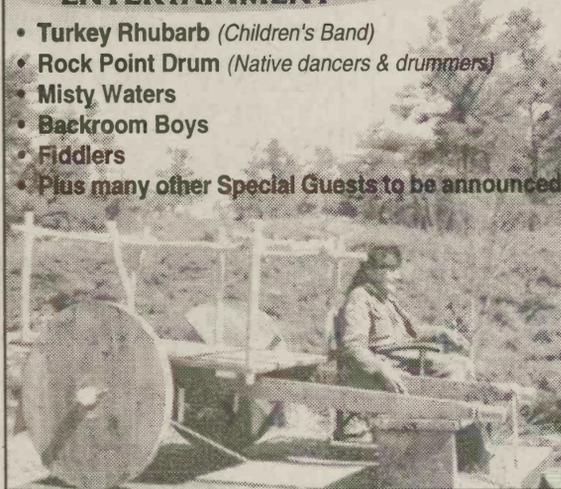
### WORKSHOPS

- **A Walk in the Bush**  
Plant identification - Eugene Serre
- **R.C.M.P.**  
Speaker - to be announced
- **Métis Language**  
Elize Hartley
- **Dream Catchers**  
Darlene Downey
- **The Métis & Government Relations**  
Speaker - Paul Chaput
- **The Métis - PAST, PRESENT & FUTURE**  
Speaker - Dr. John Roberts
- **Moccasins**  
Marcel Menard
- **The History of the Métis Flag and the Métis Sash**  
Speaker - Gerry Dion
- **The American Métis**  
Speaker - Joe White Hand (United States Métis)



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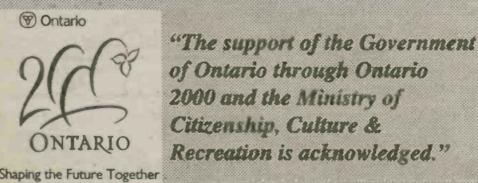
- Story Telling Elders
- Sunrise Ceremony
- Canoe Races
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- Canoe Excursions
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# Law

is 37 per cent, compared with 28 per cent for the rest of Canada. So far 2,445 people have a firearms acquisition certificate under the old law, have applied for a licence, or have actually received a new licence. The government estimates that 6,600 in Nunavut will apply. The government attributes the high number of Inuit licence applications to the fact that "we are denying or revoking in the past, which is 85 per cent since the Act came in

Mark Hennigar of the legal operations section of the RCMP's V Division in Ottawa says, "I haven't had any expressions whatsoever," content with the licence provisions. He added that in Nunavut "actual firearms licences are very, very low." The premier has stated the government in Nunavut did not join the challenge to Bill C-17 with respect to firearms because Alberta's claim that the federal gun legislation infringed on provincial jurisdiction, and Nunavut is a province. June 15, the Supreme Court unanimously ruled that firearms licensing is a federal, provincial, responsibility.

## Discrimination claims in court

By Cheryl Petten  
Windspeaker Staff Writer

VANCOUVER

Two Aboriginal women's groups are still waiting to hear whether discrimination charges against the federal government will be dealt with in court.

The charges are the subject of a hearing in the trial division of the Federal Court of Canada in Vancouver. The hearing, which began June 30, is being held to decide if the case will proceed to trial.

The prothonotary in the hearing is being asked to decide if the statement of claim put forward by the two groups will stand, and if the two groups launching the claim — the B.C. Native Women's Society and Pauktuutit, Inuit Women's Association — can be party to the case. The hearing will also decide if the two groups can ask both for a declaration that Canada has discriminated against them, as well as for payment of damages.

The two groups charge the federal government has discriminated against Inuit and Indian women through Human Resources Development Canada's (HRDC) funding agreements for job creation and training initiatives.

Viola Thomas is president of the United Native Nations, a B.C. based organization that,

among other things, lobbies the government on behalf of Aboriginal people.

Although the decision has yet to be rendered, Thomas said she is optimistic the case will proceed.

According to a press release issued by Thomas, the two women's groups are claiming Canada has discriminated against Indian and Inuit women under its new Aboriginal Human Resources Development Strategy (AHRDS), which started up in April 1999.

The groups launched a similar case in 1998 charging discrimination in the department's Post-Pathways program, predecessor to the AHRDS program, but the case did not proceed because the Post-Pathways program ended before the case was heard.

In the current case, the groups claim AHRDS discriminates against off reserve Indians, a situation that has existed for more than 10 years under various incarnations of job creation programs.

Under AHRDS, HRDC has allocated more than \$200 million for job creation, but only a fraction of that amount will be spent to help Aboriginal people living off reserve, Thomas said.

"Today, two-thirds of Aboriginal peoples live in urban centres, off Indian reserves and outside Inuit communities, and yet they will have less job creation funds available to them than on-

reserve Indians," Thomas states in the press release.

The plaintiffs argue AHRDS discriminates against Indian women living off reserve because agreements for program delivery were signed with "male-dominated Aboriginal organizations," and because less funding is being provided to organizations representing Aboriginal women than to groups representing Aboriginal men. They contend that, by allocating fewer funds for use by people living off reserve, AHRDS infringes on mobility rights of Aboriginal women as guaranteed under the Charter of Rights and Freedoms, and also infringes on their Charter rights to sexual equality through under-representation of Aboriginal women in both management of the AHRDS programs and in receiving the benefits of the programs. They further argue that, by infringing on the other Charter guaranteed rights, Canada is also infringing on their rights to security of person, by limiting their ability to escape from possibly violent environments by limiting their ability to relocate and limiting access to programs to improve their education and employment opportunities.

Thomas said she has no problem with the First Nations having jurisdiction over the programs, but provisions have to be made to ensure equity of access.

## Lease costs before the Supreme Court

By Cheryl Petten  
Windspeaker Staff Writer

VANCOUVER

The question of how much rent tenants should be paying for residential lots in Musqueam Park is now before the Supreme Court, with a final decision expected by fall.

The Supreme Court is being asked to decide the amount of rent that should be paid on 75 lots located in Vancouver on the Musqueam Indian Band reserve. The tenants, who have built their homes on the land in question, negotiated 99-year leases with the federal government in 1965. In 1980, the government transferred control of the land to the Musqueam band, and in 1991 taxation authority over the land was also transferred to the band.

The terms of the lease had the rent set at a pre-determined rate for the first 30 years — \$298 per year for the first 10 years, \$343 annually for the next 10 years, and \$375 annually for the last 10 years. The lease calls for a rent review after the first 30 years, and after each subsequent 20-year period. The first rent review took place in 1995.

According to the lease, the rent from 1995 onwards was to

be set at six per cent of current land value. In 1995 the Musqueam band appraised the land and set the current land value of each lot at \$600,000. At six per cent of current land value, that would mean an annual rent of \$36,000.

The tenants appealed the rent increase to the Federal Court of Canada. In 1997, the Court ruled the value of the land should be set at half of that of neighboring lots because on-reserve land was less valuable than off-reserve land, and because the land had been unserviced at the time the lease was signed. The annual rent was set at \$10,000 a year.

That decision was appealed successfully by the band, with the Federal Court of Appeal disagreeing with the Federal Court decision that the value should be reduced by 50 per cent, but agreeing allowances should be made for servicing costs. The average rent was set at \$22,800 annually.

As a result of the Court of Appeal decision, tenants declared a rent strike, and appealed to the Supreme Court. The band cross-appealed, questioning the decision to reduce the rent to account for servicing costs.

(see Rent page 36.)

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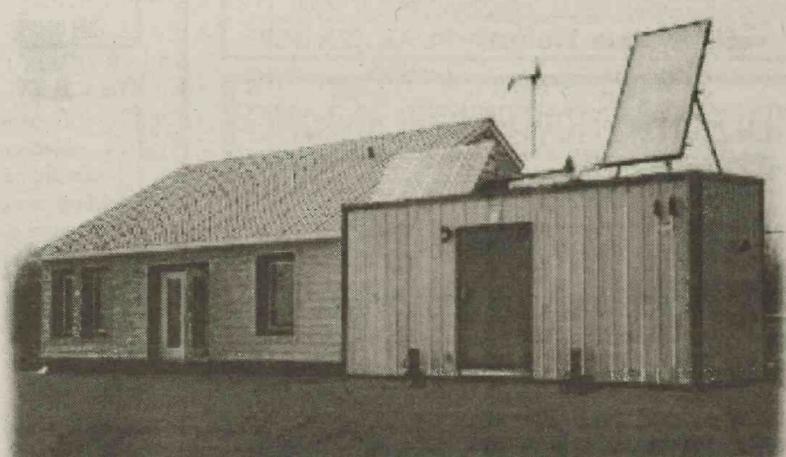
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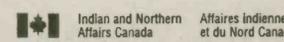
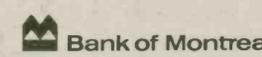
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# Coon Come promises change from conciliatory style

(Continued from page 1.)

Coon Come pledged to use the same tactics that worked so well for the James Bay Cree when they were battling the Quebec government over a variety of issues during his tenure: he will seek to embarrass and pressure Canada on the international stage and make use of his considerable skills as an orator to make his points inside Canada.

Fontaine spoke after Coon Come, no doubt sensing the closeness of the race and knowing a strong performance was essential to sway any undecided chiefs. Fontaine delivered a masterful performance.

He pointed to his accomplishments: the AFN/National Congress of American Indians summit in Vancouver last July, the Healing Fund, the statement of reconciliation and a host of others.

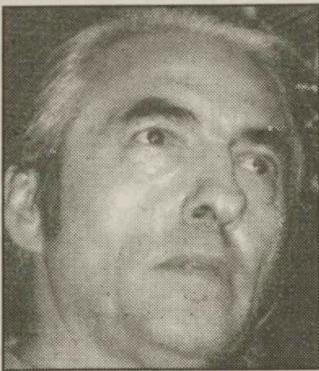
He took on Coon Come's assertions that he was too close to the government.

"There are those who say we're too cozy with government, that we're selling out. They're wrong. They couldn't be more wrong. We have never been afraid to take on the government," he said.

He asked the chiefs to allow him to "continue the momentum" rather than "start from the beginning." He claimed his experience would be preferable to electing a chief who didn't have national experience.

But the chiefs, by and large, didn't buy it.

The two man race in the second ballot was created when Marilyn Buffalo, former president of the Native Women's Association of Canada, failed to garner even the votes of the 15 chiefs



Out—Phil Fontaine.

who signed her nomination papers. She finished with 13 votes. According to AFN election rules, she was disqualified for that reason. Lawrence Martin, who gained only 26 votes, was dropped as the last place finisher and the race was quickly narrowed down to two candidates.

Coon Come won the first ballot with 244 votes to Fontaine's 202.

As the chiefs left the hall to caucus in tents outside the hockey rink in anticipation of the next round of voting, the candidates and their representatives made the rounds, meeting with regional groups and pleading their respective cases. The quest for the support of the eliminated candidates began even as they walked down the steps from the stage at the front of the hall after they had been presented with gifts to mark their candidacy.

Northwest Territories Vice Chief Bill Erasmus, a key Fontaine supporter, competed with Coon Come for a chance to talk with Martin and Buffalo. Although it could not be confirmed, as they disappeared behind a curtain to meet out of the view of a horde of



In—Matthew Coon Come.

reporters, it appeared some of the Martin's supporters in northern Ontario supported Fontaine. Buffalo declared her support for Coon Come almost immediately after she was knocked out of the race and lobbied on his behalf in the caucus tents.

In the British Columbia caucus, First Nations Summit and Union of British Columbia Indian Chief members sat side-by-side and listened to an impassioned plea for support from Coon Come. After he left, the chiefs seemed to be leaning towards throwing their support behind the James Bay Cree.

Grand Chief Edward John, a Summit Task Force member, suggested the B.C. chiefs should unite behind one candidate.

"There is a split amongst B.C. voters," he said. We know that. I believe we should decide who best reflects the struggle that lies ahead of us right now. In B.C. we need to start getting our voice back together."

Lake Babine Chief Betty Patrick, wearing a Coon Come T-shirt, asked where the AFN had been when British Colum-

bia chiefs protested outside the provincial legislature on May 25.

The two organizations in the westernmost province, formerly bitter political foes, have recently united in protest of the British Columbia Treaty Commission process. Other British Columbia chiefs suggested that uniting to support one candidate would be a strong symbol of their unity in the fight for a better treaty process in their home province and an important step in the drive for a unified First Nation front in the region.

As the polls closed after the second ballot, a smiling Fontaine entered the hall at the head of a long line of supporters who chanted, "We want Phil." Within minutes, the AFN chief electoral officer, Bob Johnson, announced the results.

Coon Come had 58.1 per cent of the vote to Fontaine's 41.9 per cent. The election rules require that the winning candidate secure 60 per cent of the vote. But, minutes after the second ballot results were announced, Fontaine huddled with his supporters and then, despite the urgent pleas of many of them to stay in the race, he marched across the Ottawa Civic Centre floor to shake Coon Come's hand and concede the race.

"The chiefs of Canada were presented with a very clear choice," he said in his concession speech. "The chiefs of Canada have spoken. You have made your decision. It must be respected." He emotionally thanked his supporters.

"I told my supporters at the beginning that I wanted us to walk the high road and I believe we did. We must support the new

national chief as he goes on to such an enormous responsibility."

He said he had dedicated his campaign to his late brother, Wally, who passed away a few months ago.

"I asked him at one time if he would be here for this," he said with great emotion, "and, of course, he was here."

Fontaine then left to take his place in AFN history (for at least the next three years) with a farewell to the assembly.

"I only hope I didn't bring dishonor to you. I love you all. Thank you very much."

Coon Come spoke of his respect for Fontaine's wisdom before he delivered his victory address. Then he sent a message of what will come in the next few months.

"People ask me if I respect the rule of law," he said. "I do respect the rule of law. Under the rule of law, this land is ours. Even under European law, this land is ours. The problem is this: I want Canada to respect the rule of law. I want Canada to respect its own law. I want Canada to respect the treaties, which are part of its law. I want Canada to respect the international treaties it has signed."

He spoke of pursuing a First Nations' agenda and then he turned to a point that was spoken of quietly but never became an issue on the election floor—his religion. As a devout Christian, many chiefs wondered if he would champion Native spirituality.

"The heart of our people is in the diversity of our cultures," he said.

He then pledged to promote and protect freedom of religion and the freedom of people to practice traditional spirituality.

# Art off

By Trina Gobert  
Windspeaker Staff Writer

VICTORIA

"Don't call them painting. Bad art," said Grand Chief John of British Columbia's First Nations Summit in regards to work that hangs in the legislature in Victoria.



PEACE HILLS TRUST

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• Adult (18 & over)

PEACE HILLS TRUST

1. Peace Hills Trust "Native Art Contest" is open to all First Nations artists.
2. Entries shall consist of a complete artwork (including all materials) measuring 4 feet x 6 feet, must be received no later than August 15, 2000. The Peace Hills Trust whose decision will be final.
3. By signing the Entry Form, the entrant is the owner of the copyright in the artwork. Each entrant shall, by signing from and against any claims consisting of PHT Contest, and in the event that the entrant, together with all rights of copyright and Rules and Regulations. All entries will be disqualified.
4. All adult winning entries will become the property of the Peace Hills Trust. Non-winning entries will be returned by ordinary mail. Peace Hills Trust is not responsible for items not returned to the entrant. CHILDREN'S ART CONTEST

PEACE HILLS TRUST

Entry Deadline: Hand Delivered

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FULL NAME: \_\_\_\_\_  
PRESENT ADDRESS: \_\_\_\_\_  
CITY: \_\_\_\_\_  
PHONE NUMBER(S): \_\_\_\_\_  
BAND/HOME COMMUNITY: \_\_\_\_\_  
TITLE: \_\_\_\_\_  
MEDIUM(S): \_\_\_\_\_  
DESCRIPTION: \_\_\_\_\_  
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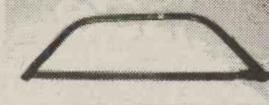


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# Art offends First Nations' sensibilities

By Trina Gobert  
Windspeaker Staff Writer

VICTORIA

"Don't call them paintings. Bad art," said Grand Chief Ed John of British Columbia's First Nations Summit in regards to work that hangs in the legislature in Victoria.

On June 23, the Summit sent a letter to Attorney General Andrew Petter requesting the paintings be removed. The First Nations are offended by the four pieces that hang in the rotunda. They feel they depict Native people with historical inaccuracy.

"The pictures are right in the entrance of the legislature where when you come in there is this big

chamber with the paintings and that is where they bring the tourists first," said John. "It's the wrong impression and whether they are told that, I have no idea, which is the bottom line and plus it is demeaning and insulting to Aboriginal women."

The paintings are by George Sewell. One portrays Aboriginal women topless. They also portray

Aboriginal men laboring to build Fort Victoria and have been hanging in the building since 1932. Another painting presents an Aboriginal man awaiting sentencing before a colonial judge.

"Some people say it's art and others say that it is a depiction of issues related to justice," said John. "There are four murals and they are suppose to depict courage, enterprise, labor, and justice, but everything in that place is about colonialism. They make themselves to be heroes and it puts our people in no place of equality, but only as subservient and laboring types."

The First Nations have requested on several occasions in the past to have the paintings removed.

"As far as we are concerned it's a foregone conclusion," said John.

"We've raised it over the years with various governments and they don't act on it."

John said they met twice with Andrew Petter on this issue. The want a response from Petter no later than July 31.

"He said that he didn't understand that we found them offensive and he told us to send a letter so that he could take it to the next level," said John.

The speaker's office and the premier's office are putting a working committee together to address the issue, said Kate Thompson, media relations person for the Attorney General.

"How many committees do they need, have a hundred committees looking at it and they're gonna come to the same conclusion," said John.



PEACE HILLS TRUST

PEACE HILLS TRUST TAKES PRIDE IN ENCOURAGING NATIVE ARTISTS TO DEVELOP, PRESERVE AND EXPRESS THEIR CULTURE THROUGH OUR

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ALL ENTRIES ARE RESTRICTED TO "TWO DIMENSIONAL" ART, I.E. WORK DONE ON A FLAT SURFACE SUITABLE FOR FRAMING AND NOT LARGER THAN 4 FEET X 6 FEET. THIS CONTEST IS SEPARATED INTO THE FOLLOWING AGE CATEGORIES:

- Adult (18 & over) • Youth (14 to 17) • Youth (10 to 13) • Youth (9 & under)

### PEACE HILLS TRUST "NATIVE ART CONTEST" RULES AND REGULATIONS

1. Peace Hills Trust "Native Art Contest" ("PHT Contest") is open to Aboriginal Residents of Canada, except employees of Peace Hills Trust who are not eligible.
2. Entries shall consist of a complete and signed Entry Form and an 'UNFRAMED' two dimensional work of art in any graphic medium (not larger than 4 feet x 6 feet), must be received no later than 4:00 p.m. on September 8, 2000. Entries will be judged by a panel of adjudicators arranged through Peace Hills Trust whose decision will be final and binding on the entrants.
3. By signing the Entry Form, the entrant represents that the entry is wholly original, that the work was composed by the entrant, and that the entrant is the owner of the copyright in the entry; warrants that the entry shall not infringe on any copyrights or other intellectual property rights of third parties. Each entrant shall, by signing the Entry Form, indemnify and save harmless Peace Hills Trust and its management and staff and employees from and against any claims consistent with the foregoing representation and warranty; waives his Exhibition Rights in the entry for the term of the PHT Contest, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all rights of copyright and reproduction, in favour of Peace Hills Trust; agrees to be bound by the PHT Contest Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the PHT Contest by the Official Registrar, Ms. Suzanne Lyrantzis. Late entries, incomplete entries, or entries which do not comply with the PHT Contest Entry Procedures and Rules and Regulations will be disqualified.
4. All adult winning entries will become the property of Peace Hills Trust and part of its "Native Art Collection." Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered by the entrant should be picked up by the entrant, all other entries will be returned by ordinary mail. Peace Hills Trust assumes no responsibility for entries which are misdirected, lost, damaged or destroyed when being returned to the entrant. CHILDREN'S ENTRIES WILL NOT BE RETURNED.

#### ENTRY PROCEDURES

1. Ensure that all spaces on the Entry Form are filled in correctly, and that the form is dated and signed, otherwise Peace Hills Trust reserves the right to disqualify the entry.
2. Adult entries may submit as many entries as they wish however, a SEPARATE entry form must accompany each entry. In the children's categories only ONE entry per child is permitted.
3. All entries must be 'UNFRAMED' paintings or drawings and may be done in oil, watercolor, pastel, ink, charcoal or any two dimensional graphic medium. All entries will be judged on the basis of appeal of the subject, originality and the choice and treatment of the subject, and the creative and technical merit of the artist. Entries which were entered in previous PHT Contest competitions are not eligible.
4. Peace Hills Trust will not acknowledge the receipt of any entry. If the entrant requires notification, the entry should be accompanied by a self-addressed stamped postcard which will be mailed to the entrant when the entry is received.
5. Should you wish to sell your work while on display at the PHT Contest, please authorize us to release your telephone number to any interested purchasers. Should you not complete that portion of the Entry Form, your telephone will not be released.
6. Peace Hills Trust at its sole discretion reserves the right to display any or all entries during the PHT Contest.
7. Adult Category Prizes: 1st - \$2,000.00, 2nd - \$1,500.00, 3rd - \$1,000.00. Youth Prizes: 1st - \$100.00, 2nd - \$75.00, 3rd - \$50.00 in each category.

### PEACE HILLS TRUST "NATIVE ART CONTEST"

#### ENTRY FORM

Entry Deadline: Hand Delivered: 4:00 p.m., Sept. 8, 2000. Mailed: Postmark Sept. 8, 2000

(Please Print)  
 FULL NAME: \_\_\_\_\_ AGE: \_\_\_\_\_  
 PRESENT ADDRESS: \_\_\_\_\_  
 CITY: \_\_\_\_\_ PROV./TERR.: \_\_\_\_\_ POSTAL CODE: \_\_\_\_\_  
 PHONE NUMBER(S): \_\_\_\_\_  
 BAND/HOME COMMUNITY: \_\_\_\_\_ (HOME) \_\_\_\_\_ (WORK)  
 TITLE: \_\_\_\_\_  
 MEDIUM(S): \_\_\_\_\_  
 DESCRIPTION: \_\_\_\_\_

Yes, you may release my phone number to an interested purchaser. Selling Price \$ \_\_\_\_\_  
 I hereby certify that the information contained in this Entry Form is true and accurate. I hereby further certify that I have read and understand the Entry Procedures and Rules and Regulations of Peace Hills Trust "Native Art Contest," as stipulated on the reverse and I agree to be bound by the same.

Date

Signature of Entrant (Must be the original artist and owner of the copyright)

#### REGISTRAR'S USE ONLY

Number \_\_\_\_\_ DATE \_\_\_\_\_  
 IN  Mail  Del.  
 OUT  Mail  Del.

#### MAIL TO:

Peace Hills Trust  
 "Native Art Contest"  
 Peace Hills Trust Tower  
 10th Floor, 10011 - 109 Street  
 Edmonton, Alberta  
 T5J 3S8

Attention: Suzanne Lyrantzis

#### FOR MORE INFORMATION:

(780) 421-1606  
 1-800-661-6549  
 FAX (780) 426-6568

## Diabetes linked

(Continued from page 1.)

"And the third thing is that people with heart disease must have appropriate access to the good therapies. Just because you have heart disease doesn't mean you are going to die. It means you need, maybe, bypass surgery, you need good drugs, you need effective therapy."

All three are probably deficient in northern communities, Zinman concluded.

Margot Geduld, a spokeswoman for Health Canada in Ottawa, said the government is aware of the study and is "concerned," but Health Canada's programs usually only address factors related to heart disease, such as non-traditional tobacco control and nutrition initiatives to improve diet "in collaboration and consultation with" Native people.

Whether the study will change the way Health Canada deals with the problem of heart disease in Native communities, Geduld said she's "not sure." She indicated they will likely only change what they pay for if Native communities redefine their own health priorities to the federal government.

Geduld pointed out that Health Canada funded a 28-month diabetes research project undertaken in the Sioux Lookout Zone of northwestern Ontario in 1991. Dr. Zinman and Dr. Stewart Harris, medical director of the zone hospital, spearheaded that work.

Sandy Lake First Nation, with a population of 1,500, was the base for the study that encompassed 30 communities.

Chief Ennis Fiddler of Sandy Lake said following the diabetes study they got some federal funding to hire two people to work on prevention programs that include a radio program.

The workers also have just completed a year-long program to develop an elementary school curriculum in conjunction with the school board in Sandy Lake. The other thing the community has developed is a walking trail that surrounds their large reserve, as well as programs to encourage its use.

"And recently the program has ordered pedometers that record how many steps you take and how far you walk, the chief said.

So far 160 are in use and the workers hope to order more.

Fiddler said it is not as difficult as it once was to get a selection of good food, since it is flown direct from Winnipeg. Food is still "twice as expensive" as it would be in Winnipeg, though, he said.

"I think people are starting to be aware about the diabetes itself and also what they can do to make themselves combat the disease," the chief said. "Ten years ago, people didn't care what they ate... all they knew was that today they were okay and they were eating this fat. Today people are starting to think about that. People are making a conscientious effort to make sure they no longer eat that kind of diet." He said foods like cheese and vegetables are becoming more popular, but the community still has work to do on getting people to leave their vehicle behind and walk.

Fiddler said he is concerned they still have nothing to offer community members who are already seriously affected by diabetes and whose mobility may be limited. He said the community has set its sights on getting kidney dialysis set up in Sandy Lake and maybe establishing a nursing home. Currently band members have to move to Sandy Lake or Thunder Bay, 200 and 500 km away, for dialysis.

The chief was aware a study had recently been concluded on heart disease and said the findings would be shared with the community when they got the report.

One of the Sandy Lake diabetes workers, Roderick Fiddler, had also heard of the heart study but had not yet seen it. He said the community was becoming more aware of both diabetes and heart disease and prevention.

He said they have an "ongoing community intervention program" that involves home visits to teach about all aspects of diabetes. Also their hour-long weekly radio programs address different related topics, such as foot care, nutrition and wild game, and eye care.

"I think we're going in the right direction right now," Roderick Fiddler said.

## style

chief as he goes on to enormous responsibility." He had dedicated his life to his late brother, who passed away a few years ago.

"I hope I didn't bring you here for this," he said with emotion, "and, of course, I was here."

He then left to take his First Nations history (for at least three years) with a farewell assembly.

"I hope I didn't bring you here for this. I love you all very much."

He spoke of his respect for the wisdom before him in his victory address. He sent a message of what he would do in the next few months.

"Ask me if I respect the rule of law. Under the rule of law, this land is ours. Even under the rule of law, this land is ours.

My belief is this: I want to respect the rule of law. I want to respect the rule of law. I want to respect the rule of law.

Canada to respect its own laws. Canada to respect the treaties it has signed. I want to respect the rule of law.

At a point that was spoken of but never became an election floor — his devotion as a devout Christian, his devotion as a devout Christian, his devotion as a devout Christian.

His devotion as a devout Christian, his devotion as a devout Christian, his devotion as a devout Christian.

Part of our people is in the heart of our cultures," he said.

pledged to promote freedom of religion and freedom of people to practice their spirituality.



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## Classical

By Pamela Sexsmith  
Windspeaker Contributor

WINNIPEG

Raised by his grandparents Gladys and William Moose on the Fox Lake reserve in northern Manitoba, Michael Lawrenchuk grew up fluent in Cree and totally immersed in the storytelling traditions of his people.

He took his theatre training at the universities of Manitoba and Winnipeg, completing postgraduate training at the London Theatre School in England.

Lawrenchuk has taken on a number of different roles as playwright, actor, political activist and chief of Fox Lake, his band to wife Rachel and father to five children.

In ways he had never intended, Lawrenchuk is weaving strands of politics and art on his own literary loom.

"I never intended to be a chief. A few years ago, I wrote *The Tale of Kicking Bear*, the great warrior chief who brought the Ghost Dance to the Lakota people, which led to the massacre at Wounded Knee. During research, I learned that Lakota people had crossed over into Canada, to Bear's camp. I read about Bear and became enthralled by this man's dignity and vision. I have been working on my *Bear* play for six years," says Lawrenchuk.

"I also studied problems faced by the Fox Lake reserve: negotiations with Manitoba Hydro over the devastation they caused to the people. I came to Fox Lake, attended the Hydro compensation meeting, and listened to an Elder speak [in Cree] about our plight. . . . My cousin was doing a good job translating the words, but I was the spirit behind them. I asked the Elder if I could try. Because of my theatre training and knowledge of English words, I was able to translate the spirit of what they were saying. Shortly after, they asked me to run for chief. I ran for election and won. As long as they like me, I will stay here."



## THE CORRECTIONAL SERVICE of CANADA



Partnering with Aboriginal Organizations to Recruit

## Correctional Officers, Program Officers and Parole Officers

The Correctional Service of Canada (CSC) respects the rights and dignity of all people and values cultural, religious and gender diversity in the workplace. The Correctional Service of Canada is seeking qualified Aboriginal applicants to work in this challenging environment as a means to provide the best level of community protection and offender rehabilitation.

There are positions available at various Institutions, Healing Lodges and community Parole Offices within the Prairie Region (Alberta, Saskatchewan and Manitoba). If you are interested in a challenging and rewarding career where you can make a difference, contact the undersigned to learn more of these positions and how to apply.

**Alberta:** contact Brad Richmond, Recruitment Officer, Bowden Institution @ (403) 227-3391 or 318-7262; Chuck Stipchick, Recruitment Officer, Edmonton Institution @ (780) 472-4945;

**Saskatchewan:** contact Margaret Roy, Recruitment Officer, Saskatchewan Institution @ (306) 953-8500;

**Manitoba:** contact Ken Atherton, Recruitment Officer, Stony Mountain Institution @ (204) 344-5111; or

**Regional HQ:** contact Doug Spiers, Regional Recruitment Manager, @ 200-470 Notre Dame, Winnipeg, Manitoba, R3B 1R5  
Ph. (204) 984-5796, e-mail to spiersde@csc-scc.gc.ca

CSC Career Information Sessions may be delivered to your community or organization. Please contact the Recruitment Officer from your area to arrange.

**Correctional Officers:**

**Salary:** \$31,268 to \$43,470

The CSC Correctional Officer is vital to the fulfillment of our role. As the primary contact for offenders, the Officer works with offenders on a direct and continuous basis. This provides in-depth knowledge of offender's Personality vital to maintaining the security of an institution, and builds the understanding and trust, essential to the successful reintegration of an offender into society.

Correctional Officers are professionals. They must possess a belief in the values of the organization, the flexibility and desire to work within a team, the ability to thrive in a demanding work environment and, most importantly, the motivation to work with Offenders.

**Requirements:**

- Have a gr.12 education with significant experience directly interacting with people in work, educational or volunteer situations. Preference may be given to applicants with post secondary education in a related field.
- Current certification in Standard First Aide and CPR and a valid Class 5 driver's license are needed.
- Proficiency in the English language.
- This position entails Shift Work.

- You must be of Aboriginal ancestry and self identify under the Employment Equity section of the PSR application form.

The CSC, as an equal opportunity employer, is committed to achieving a skilled workforce that reflects the diversity of the Canadian population. Accordingly, these positions will be staffed under the Public Service Commission's External Employment Equity Recruitment Program, approved pursuant to section 5.1 of the Public Service Employment Act and is limited to persons of Aboriginal ancestry. The Employment equity Act defines persons of Aboriginal ancestry as persons who are North American Indians, Inuit or Métis.

**Program Officers:**

**Salary:** \$40,448 to \$48,538

Program Officers work directly with offenders, conducting interviews to ascertain the needs, suitability, circumstances and motivation of Offenders to participate in a correctional agenda. They advise Parole Officers on offender progress and program effectiveness within a prescribed correctional plan designed to address the factors that contribute directly to his/her criminal behaviour.

The role of the Program Officer is to actively contribute to the safe reintegration of offenders within the community while significantly reducing recidivism.

- Have graduated with a degree from a recognized university in a field that focuses on understanding and assessing human behaviour. Preference may be given to candidates who possess a degree in Sociology, Psychology, Criminology or Social Work.
- Proficiency in the English language.

**Parole Officers:**

**Salary:** \$45,707 to \$53,006

Parole Officers must assess the behaviour of an offender. An Officer's assessment will be the basis to develop an appropriate correctional plan to address an offender's aberrant behaviour. Parole Officers must be particularly skilled at interviewing, counseling, identifying and assessing human behaviour. They work closely with other correctional staff in making their evaluations. Working in a community or institutional setting, they are key to the successful reintegration of offenders into society. Parole Officers maintain a network of contacts with other members of the justice system and community service providers to ensure a broad knowledge base. They prepare reports and assessments required for offender releases, transfers and community contact.

# Classical influences shape work

By Pamela Sexsmith  
Windspeaker Contributor

WINNIPEG

Raised by his grandparents, Gladys and William Moose, on the Fox Lake reserve in northern Manitoba, Michael C. Lawrenchuk grew up fluent in Cree and totally immersed in the storytelling traditions of his people.

He took his theatre training at the universities of Manitoba and Winnipeg, completing post-graduate training at the London Theatre School in England.

Lawrenchuk has taken on a number of different roles — playwright, actor, political activist and chief of Fox Lake, husband to wife Rachel and father to five children.

In ways he had never intended, Lawrenchuk is weaving the strands of politics and art on his own literary loom.

"I never intended to be a chief. A few years ago, I wrote *The Trial of Kicking Bear*, the great warrior chief who brought the Ghost Dance to the Lakota people, which led to the massacre at Wounded Knee. During research, I learned that Lakota people had crossed over into Canada, to Big Bear's camp. I read about Big Bear and became enthralled by this man's dignity and vision. I have been working on my *Big Bear* play for six years," said Lawrenchuk.

"I also studied problems faced by the Fox Lake reserve: negotiations with Manitoba Hydro for the devastation they caused our people. I came to Fox Lake, attended the Hydro compensation meeting, and listened to an Elder speak [in Cree] about our plight. . . . My cousin was doing a good job translating the words, but not the spirit behind them. I asked the Elder if I could try. Because of my theatre training and knowledge of English words, I was able to translate the spirit of what they were saying. Shortly after, they asked me to run for chief. I ran for election and won. As long as they like me, I will be here."

*"Theatre is like church. Theatre will save your soul. It saved mine. When I was in my dental period — I am not an Indian — I acquired a lot of masks which allowed me to survive in the world. What theatre did was forcibly remove those masks until there was nothing left but a heartbeat, which was me."*

— Michael C. Lawrenchuk



In partnership with Carol and Michael Greyeyes, Lawrenchuk is currently polishing his *Big Bear* play for production.

"This play is tragic and epic because of how we are telling the story, how heroic but futile it is to try to change the future; that the cultural genocide that took place during the time of Big Bear would have happened anyway. We are now in the same situation as First Nation people. Destined to be assimilated and wiped out as a distinct people.

"Canada doesn't want us to attain our individuality as Native people. There were equally powerful forces demolishing Indian culture in Big Bear's time, as there are today."

As a playwright, Lawrenchuk has the opportunity to create live performance pieces that combine storytelling, song and dance.

"Live theatre is a church where we are allowed to get reconnected with the spirit. Living, sweating actors stand in front of you, telling you a story. If the story is done well, if the playwright and actors have done their jobs, you will be purged. You will feel it with your body and soul. Nothing compares to a play well done. It is very primal, very old, the art of storytelling. If a play and a story can harness your imagination, it will stay with you for life."

Lawrenchuk is adamant that Native people should be in control of their own artistic destiny.

"We need to help our artists so they can save and tell our stories. I read about Thompson Highway and the difficulty he had mounting his play. I say, shame on us as Native people for not seeing enough of this stuff. Why don't we support our own artists, filmmakers, writers, playwrights, and actors? This means digging into our own pockets so that our artists can find a haven!"

Studying abroad changed Lawrenchuk's perception of Canada.

"Canada is seen as the best country to live in, but we have conditions on our reserves worse than some Third World countries. Our job as artists and politicians is to inform the greater public of the real conditions in this country."

Lawrenchuk has been influenced by classic Greek and Shakespearean tragedies.

"The first play that comes to mind is *King Lear*, who gave authority to his children, who then betrayed him. My favorite Greek playwright is Aeschylus who wrote *Agamemnon*. Those plays influenced the writing of *Big Bear* on an epic scale. In tragedy, man is always punished for arrogance when he defies the gods who have already decided how his life is going to turn out."

Shakespeare has had a powerful influence on Lawrenchuk, who credits the bard with a brilliant ability to tell a story and identify the human condition.

"His plays have had a profound effect on me, his words, his ability to dig down through the garbage, into the muck of who we are as human beings. Because Shakespeare had this effect on me, a struggling Native person, actress Libby Meson and I started an all-Native company called Shakespeare in the Red with a core group of classically trained actors who held workshops for Native actors all over the country. Our dream, to be able to launch full scale productions like *The Winters Tale*. We cannot count on non-Native people to produce our work. We have to do it for ourselves."

In Lawrenchuk's play, *Big Bear* is portrayed as a visionary hero and a tragic figure with human frailty and failings.

"The play opens with his 'dream of blood.' *Big Bear* takes that as a sign. If he doesn't peacefully try to work out a deal with Canada, the land will be covered with blood. He delayed in signing the treaty, which hurt his people and angered his son to such an extent that his son hated him. His son took the side of the Métis when they rebelled against Canada the second time. *Big Bear* tried to talk his son out of fighting in the Frog Lake massacre. Because his son hates him so much, he does something very stupid. He starts the Frog Lake massacre. What *Big Bear* realizes is that he, himself, has caused the bloodshed. He didn't pull any triggers. He was a pawn in the gods' game."

As a tragic figure, *Big Bear* is neither hero nor villain. Lawrenchuk believes the people who came before shouldn't be idealized. He said the beautiful thing about *Big Bear* was that he tried, despite being faced with insurmountable odds and making incredible mistakes.

The epic vision of *Big Bear* will blend theatrical traditions from many cultures.

"We are integrating song and dance in a stylized presentation, designing the lighting and sets so that it will be like going to mass in the old days."



DEBORA LOCKYER STEEL

Achievement awards founder John Kim Bell.

## Edmonton chosen

The National Aboriginal Achievement Foundation will hold the 2001 National Aboriginal Achievement Awards in Alberta's capital city. The eighth annual awards show will be held in Edmonton on March 16, 2001. The gala show will be taped for broadcast as a CBC network special later that year.

Edmonton was the site of the launch and call for nominations for the upcoming awards. Nominations will be accepted until Sept. 22.

Nomination forms are available through the foundation's website at [www.naaf.ca](http://www.naaf.ca). Or call 1-800-329-9780 for your copy of nomination papers.

Any Canadian may nominate an achiever of First Nations, Inuit or Métis ancestry. Since the foundation's inception, 98 recipients have received the award.

The National Aboriginal Achievement Foundation provides post-secondary education scholarships to Aboriginal students in the areas of business, science, health and the arts. The foundation also organizes Blueprint for the Future, an Aboriginal youth fair held twice a year in different Canadian cities.

## GET SNAPPIN' PHOTO CONTEST

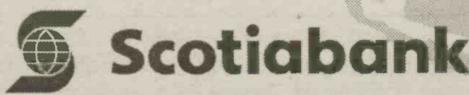
Buy some film, slap it in your camera and get snappin'.

Get out in the community and take some pictures that best capture the theme "Our People in Our Community". Pick out your best ones and send them to *Windspeaker*. Two photos will be selected and awarded \$1,500 each. Now that will buy a lot of film! In addition, the two selected photos will also grace the 2001 Aboriginal History Calendar sponsored by Scotiabank and to be distributed in *Windspeaker's* January, 2001 issue. Now that's fame!

**The fine print:** Subject of photos must be Aboriginal. Photos must be original and must never have been previously published. By submitting the photo you confirm that you are the exclusive rights holder of the photo. Selected photos shall become the property of *Windspeaker*. Sorry, submitted entries and photos cannot be returned. Professionals and amateurs may enter. *Windspeaker* and Scotiabank are not responsible for lost or delayed entries. Please include full contact information with your entry. The decision of photo selection committee is final. Winning entries will be notified/contacted by phone. There are no age categories, but any photo submitted by a youth (under 18) must have the permission of a parent/guardian enclosed with entry. Photo Contest Rules will also be made available in the September issue of *Windspeaker* and online at: [www.ammsa.com/snap](http://www.ammsa.com/snap)

Send your entry by October 20th to:

Windspeaker Photo Contest  
15001-112 Avenue  
Edmonton, Alberta  
T5M 2V6



2000 Calendar Photographers: Dennis Okanee, Angus and Tim Johnson

## Corporate mentoring assists Aboriginal entrepreneurs

By Cheryl Petten  
Windspeaker Staff Writer

OTTAWA

The number of successful Aboriginal businesses in Canada is on the rise, thanks in part to established companies taking an interest in their success and lending a helping hand.

The trend toward corporate mentoring for Aboriginal businesses was the topic of a report released in June by the Conference Board of Canada.

*The Ties That Bind: Corporate Mentoring with Aboriginal Firms* examines the growth of corporate-Aboriginal partnerships, highlighting successful corporate mentoring initiatives aimed at increasing opportunities for Aboriginal business development.

According to the report, more than 20,000 North American Indians, Métis and Inuit in

Canada have their own businesses. A recent survey by Statistics Canada reported that, of the 1,000 Aboriginal business owners surveyed, more than half said inadequate access to capital was one of the factors hampering their growth. They also indicated a need to improve their management skills, productivity and employee training, as well as become more innovative and expand their markets.

Many of the areas identified as needing improvement are being addressed through corporate mentoring initiatives.

The report highlights the work done by a dozen companies — Syncrude Canada, Placer Dome, Toronto Dominion Bank, PCL, the Alberta Energy Company, Diavik Diamond Mines, Weldwood of Canada, SaskEnergy, Cameco, Weyerhaeuser, Manitoba Hydro and the Royal Bank — in assisting Aboriginal companies. This

assistance takes many forms, from providing financial investments to co-ordinating joint ventures between newly formed Aboriginal companies and established non-Aboriginal firms, to providing Aboriginal companies with business, financial and technical expertise needed to allow them to become suppliers.

Such corporate mentoring initiatives benefit both the Aboriginal firms and communities and the corporations themselves. Aboriginal businesses involved in corporate mentoring realize increased opportunities for business growth and expansion, their communities benefit from the increase in employment opportunities and economic development, and the corporations benefit from having quality goods and services available from local suppliers, increased market access, and improved relations with First Nations communities.

## Achievements recognized

By Cheryl Petten  
Windspeaker Staff Writer

REGINA

The efforts and achievements of the Construction Career Development Project have been officially recognized by the Saskatchewan Labour Force Development Board (SLFDB), with the project receiving one of the board's annual Training for Excellence awards.

The project was the recipient of this year's award in the Promotion of Aboriginal Participation category, one of six categories of awards given out by the SLFDB each year. The awards were handed out June 15 in Regina.

The project got off the ground in 1998, as a partnership initiative between the Saskatchewan Indian Institute

of Technologies, the Federation of Saskatchewan Indian Nations, Post-Secondary Education Career and Employment Services, the Saskatchewan Construction Association, and Saskatchewan Apprenticeship. The goal of the project is to provide employers in the construction industry with a database of prospective Aboriginal employees.

Right now, about 700 potential employees are listed in the data base, and the project is filling about 35 to 40 jobs a month. Last year 360 jobs were filled through the project.

Allen Dufour is an employment counsellor and job coach with the project. As Dufour explained, the project goes beyond just providing employers with a list of people available for employment. The project also helps people

wanting a career in construction to gain the training and experience they need to become qualified candidates for employment.

Dufour describes the project as a "one-stop shopping centre" for someone interested in a career in the construction trades.

"What we do here is we get young people into trades, and we get them indentured. We find them jobs within that trade," Dufour said.

"If their education level is too low, we get them into a GED program to bring them up to the point where they can get into a trade."

The project also helps participants gain enough experience to qualify for their ticket in their chosen trade, and provides training programs.

(see Construction page 17.)

### ST. PAUL TREATMENT CENTRE

VISION: A Society that thrives with awareness, compassion and sharing through life's hardships.

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FOR MORE INFORMATION CONTACT: Intake Coordinator, St. Paul Treatment Centre, Box 179, Cardston, AB T0K 0K0  
Phone 1-888-737-3757 Toll Free, or Fax (403) 737-2811



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### SASKATCHEWAN INDIAN EQUITY FOUNDATION



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(306) 922-2344

## Alberta Indian Economic Development Officers Network

A.I.E.D.O.N.

### A.I.E.D.O.N.

First Nations Economic Development Officers in Alberta formed the organization A.I.E.D.O.N. in 1997 for the following purposes:

WHEREAS the First Nations Economic Development Officers (EDO's) of Treaty 6, 7, & 8 (Alberta) have met and identified economic development as a priority with respect to improving the economic conditions in First Nations communities; and the EDO's have identified a need to work together on issues of common interest while maintaining the autonomy of each First Nation and without abrogating or derogating from individual and collective Treaty rights; and the EDO's have identified the need to organize as the Alberta Indian Economic Development Officers Network (A.I.E.D.O.N.) with open membership for all committee of two (2) representative from each Treaty area and have acted accordingly; and the EDO's have organized A.I.E.D.O.N. to follow their mission statement which reads: "Achieving self-sufficiency for grassroots First Nations peoples and First Nations through a collective economic development voice." And intend to meet and work together regularly in the future to improve economic conditions in First Nations Communities.

### GOALS AND OBJECTIVES

It is the goal of A.I.E.D.O.N. to establish a mechanism whereby all First Nations in Alberta would have a common source, through which EDO's would maximize their access to programs, services and opportunities for Economic Growth whether collectively or individually. The objectives of A.I.E.D.O.N. are as follows:

- ◆ To set in place a computerized database network comprised of all Alberta First Nation businesses with a homepage on the Internet.
- ◆ Aim to provide EDO's with training relevant to the use of electronic communications.
- ◆ To set in place a technical committee, comprised of A.I.E.D.O.N. members so that their collective expertise would benefit each First Nation and respective leaderships.
- ◆ To initiate economic alliances amongst First Nations businesses.
- ◆ To assist in lobbying efforts, when requested and establishing economic development training programs and workshops covering topics relevant to First Nations.
- ◆ To ensure that information on Provincial and Federal economic development programs is provided to First Nations in a timely manner, enabling them to take advantage of new opportunities as they become available.

### GRASSROOTS PEOPLE

The primary purpose for A.I.E.D.O.N. is to promote and assist the First Nations Grassroots People to become an active part of and to enjoy the benefits of the global economic world.

The grassroots people would benefit from A.I.E.D.O.N. in the following manner:

- ◆ Provide access to a central clearinghouse for information on employment and business opportunities. Such as: Access to training business planning and development, specialized job training skills.
- ◆ Assistance with joint venture, partnership or contracts with other First Nations in Alberta.
- ◆ Maintain the computerized networking amongst First Nations, as well as providing access to the Internet through A.I.E.D.O.N. sites located in each First Nations Economic Development Office.
- ◆ Access and referral to the specialized expertise of A.I.E.D.O.N. members.
- ◆ A.I.E.D.O.N. will pro-actively and innovatively support the grassroots people in their efforts at achieving self-esteem and self-reliance.

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CONTACTS: Ruby Stone - Executive Director, Joanna Taylor - Administrative Receptionist, Tammy Papin - Computer Technician

## Constru

(Continued from page 16.)

The project training program have been very successful, Dufour said. On average, about 80 per cent of the people completing the programs are employed when the program ends. One program run this year is a level one carpenter class, and 100 per cent of those completing the class finding employment.

"We involve the industry in these classes. We tell them to come in and view the class while it's on, offer any tips, help or whatever about the class, see how they feel about it. Then we get them to hire from this class after," Dufour said.

The project also provides coaching to its participants, which helps ensure any problems that come up on the website are addressed.

"If you're having a problem, we go right out to the site to see what the problem is. If you're not showing up for work, and the employer calls, which they usually do, I'll tell you down and I'll find out what your problem is," Dufour said.

Dufour stressed the project does not help place participants in casual positions or menial work programs.

"These jobs are found in real jobs. They don't have money behind them. We don't look for jobs with taxpayer money. We look inside the industry and see if they'll

# Construction

(Continued from page 16.)

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The project also provides job coaching to its participants, which helps ensure any problems that come up on the work site are addressed.

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Dufour stressed the project does not help place participants in casual positions or make-work programs.

"These jobs are found jobs, real jobs. They don't have money behind them. We don't look for jobs with taxpayers' money. We look inside the industry and see if they'll get

hired on their own."

According to Dufour, reaction to the project within the construction industry has been great.

"I don't have to do a lot of phone calling around anymore for jobs. They're calling us," Dufour said.

"The first year was tough. To let industry know we're out here, and then you've got to fight the old clichés that have been around about First Nations people and First Nations workers. Once you turn a guy around, they understand a rumor is a rumor, and we're okay to hire."

Although the majority of the people finding employment through the project are First Nations — about 85 per cent — the project is open to anyone wanting assistance starting a career in the construction industry.

"If you're unemployed, it doesn't matter what color you are."

The Construction Career Development Project is the first of its kind in Canada, but work is underway to start a similar project in Saskatoon, with Prince Albert and Winnipeg also being considered as possible locations for expansion of the project.

For more information about the Construction Career Development Project, visit the project offices at 2430 - 8th Ave. in Regina, or call them at 1-306-721-4473.

# Project to revitalize area

By Cheryl Petten  
Windspeaker Staff Writer

CRANBROOK, B.C.

A unique project under way in southeastern British Columbia has found a way to revitalize a piece of history while providing a big economic boost to the region.

The St. Eugene Mission Resort project is currently under construction and, according to project manager Helder Ponte, is one of the largest Aboriginal projects being undertaken in the country.

The St. Eugene Mission Resort is located 6 km north of Cranbrook, and takes up 327 acres of land on the St. Mary's Indian Reserve. The land is held in common by the Columbia Lake, Lower Kootenay, Shuswap, St. Mary's and Tobacco Plains bands, all members of the Ktunaxa/Kinbasket Tribal Council.

"The lands, actually, are an Indian reserve that is held in common by five bands . . . so each band has one-fifth, and is a common holder in interest of the site, so we always had the five bands involved. We have a board of directors from whom we receive direction for the development, and this board of directors has representation from each of the five member bands," Ponte said.

The resort is being built on the site of the historic St. Eugene Mission, which was founded by the Roman Catholic church in 1873. Construction of the mission building itself, which forms the cornerstone of the new resort, was completed in 1912. At one time, the building served as a residential school, taking in Native children from the Okanagan and Kootenay regions. The mission was closed in 1970, and the building has remained unused since, except for a short period in the early 1980s, when two rooms were used for administration offices by the Ktunaxa/Kinbasket Tribal Council.

It was the mission building itself that was the launching point for the resort project, Ponte explained.

"I would say the main idea was, looking at the building, and not using the building, and we were all afraid that one day we would lose the building. So we always thought that we needed to do something with the building and the site," he said. "We did a number of studies, and they all told us the same thing, that we should strive for a destination resort, and that's what we did."

"We would like to use the mission building, give it some use for the future. Otherwise, we will lose that building. It's really a heritage building, of great heritage value. It's the largest build-

ing in the southern interior of B.C. from the early 1900s, and if we had not done this, we probably would have lost the building already. So this way, in a sense, we're trying to bring the building back to life by restoring it to a use that will fit, really, the purpose the building was built for," Ponte said.

Although preserving the mission building and historic site was the inspiration for the resort project, the main goal of the resort is providing employment to Aboriginal people. A total of 420 jobs are expected to be created during construction of the project, and when finished Ponte estimates the resort will employ 300 people.

"We see these as key instruments for Aboriginal employment, especially for the younger people, because the Aboriginal population is growing at a much faster rate than the general population, and we are concerned about where are the jobs going to be for the people. And this is one way to address that problem," Ponte said.

When completed, the St. Eugene Mission Resort will boast a hotel, casino and golf course, as well as unique features highlighting the culture of the Ktunaxa people. The golf course opened in May, and the hotel and casino are scheduled to open in May 2001.

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Welcome to *Windspeakers* third Aboriginal Business Guide. This Guide is intended to showcase the variety of Aboriginal-owned and controlled enterprises throughout Canada which provide a tremendous variety of products and services to Canadian and international customers.

Please note that businesses included in this list are not necessarily recommended or endorsed by *Windspeaker* or AMMSA.

There are many Aboriginal businesses that are not included in this list due to space and time constraints. If your Aboriginal business is not included in this list and you want it added to our free directory for the year 2001, please contact us.

### ARTS/ CRAFTS/ CLOTHING

**Wabimeguil Art Studio**  
Chapleau Cree Nation, ON  
Ph: (705) 864-2576  
Original art, greeting cards, art reproduction.

**Sonrock Studios**  
Summerland, BC  
Contact: Cindy Proppe  
Toll Free (888) 786-4046  
Custom made memorials that reflect Native heritages and symbolism.  
See our ad on page 31.

**Knudsen Arts and Crafts Inc.**  
Air Ronge, SK  
Contact: Pat Knudsen  
Ph: (306) 425-2312  
Birch bark bitings, antler carving and scrimshaw, birch bark baskets, caribou hair tufting.

**Fleece Line/Blue Moose Clothing**  
Brandon, MB  
Ph: (204) 728-2010  
Manufacturer of authentic Aboriginal footwear and hand wear.

**Tangoor Art Ameriedien**  
Outremont, QC  
Contact: Margaret Horn  
Ph: (514) 274-0527  
Toll Free: 1-888-275-0527  
Fine jewelry, sculptures, paintings and prints.

**Diverse Visions**  
Saskatoon, SK  
Contact: Deborah Parker Fiddler  
Ph: 1-800-616-9437  
Promotes Aboriginal artists through calendars and greeting cards.

**Painted Buffalo**  
Regina, SK  
Contact: Elaine  
Ph: (306) 525-1880  
Old style trading post. Native arts & crafts. Craft supplies etc.  
Please see our ad in this issue.

**Chiniki Arts and Crafts**  
Morley, AB  
Contact: Flore Waskewitch  
Ph: (403) 881-3960  
Arts & crafts.

**White Eagle Arts and Crafts**  
Calgary, AB  
Contact: Diane Dodginghorse  
Ph: (403) 251-2569  
Arts & crafts.

### Art of the Siem

Nanaimo, BC  
Contact: Sandra Good  
Ph: (250) 754-0074  
Northwest coast Native art. Ay Ay Mut clothing, carvings, jewellery, prints and gifts.

**Algonquin Sweet Grass Gallery**  
Toronto, ON  
Ph: (416) 703-1336  
Retail and mail order Aboriginal arts and crafts.

**Canadian Plains Gallery**  
Winnipeg, MB  
Ph: (204) 943-4972  
Gift sales of large variety of native arts and crafts. Booking agent for the Native Canadian Plains Dance Troupe.

**Eel River Bar Crafts Association**  
Eel River Bar First Nation, NB  
Ph: (506) 684 5852  
Arts and crafts.

**Cher-Lynn Creations**  
Sherwood Park, AB  
Contact: Cheryl Goyer  
Ph: (780) 922-3982  
Design and manufacturer of custom wedding accessories, alterations.

**Spirit Ware**  
Hagersville, Ontario  
Ph: (905) 768-2824  
Aboriginal clothing - designs.

**Dinawo & First Nation Lacrosse Keene Infamous Indian Apparel & Sporting Goods**  
Six Nations, ON  
Ph: (519) 445-0033  
Manufacture & retail of sports apparel.

**Biisina's Traditional Outfits**  
Wikwemikong, ON  
Ph: (705) 859-2499  
Wholesaler of beads, custom traditional native clothing.

**Loom Works**  
St. Paul, MN - USA  
Contact: Hap Clarke  
Ph: (612) 888-8887  
Bead loom distributor.  
Please see our ad in this directory.

**Blue Moose Clothing Company/ Fleece Line**  
Brandon, MB  
Ph: (204) 728-2010  
Manufacturer of traditional Aboriginal clothing.

### Peigan Crafts Ltd.

Brocket, AB  
Contact: Cathy Bastien  
Ph: (403) 965-3755  
Fax: (403) 965-3790  
Crafts supplies.

### Himwitsa Native Art Gallery

Tofino, BC  
Contact: Lewis & Cathy George  
Ph: (250) 725-2017  
Northwest coast native art- retail

**Sik-ooh-kotoki Craft Store**  
Lethbridge, AB  
Contact: Mary Weaselfat  
Ph: (403) 328-2414  
Authentic native crafts, raw materials (rawhide, buckskin) for craftspeople, custom design orders by request.

**Native Reflections**  
Winnipeg, MB  
Ph: (204) 981-9531  
Native calendars and greeting cards.

**Myrtle's Caribou Hair Sculptures**  
Churchill, MB  
Ph: (204) 675-2249  
Aboriginal crafts in caribou hair.

**Ermieskin Blankets**  
Hobbema, AB  
Contact: Margaret Johnson  
Ph: 1-800-893-1769  
Pendleton blankets and more.  
Please see ad on page 14.

**Aboriginal Art Leasing**  
Ottawa ON  
Ph: (613) 730 7059  
Art dealer- sales and leasing.

### AGRICULTURAL/ FOOD PRODUCTS

**LaRonge Industries**  
LaRonge, SK  
Contact: Susan Church  
Ph: (306) 425-2214  
Wild rice growers and distributors, air boat sales and service, small engine repair.

### Arctic Beverage

Flin Flon, MB  
Ph: (204) 687-7517  
Pepsi bottler and distributor.

### Parenteau's Gourmet Foods

Langham, SK  
Contact: Rodney Parenteau  
Ph: (306) 283-4960  
Gourmet foods and beverages.

### Turtle Island Coffee

Cornwall Island, ON  
Ph: (613) 933-8975  
Contact: Tessa Jocko-Jareo  
Coffee roastery.

### Turtle Island Café

Cornwall Island, ON  
Ph: (613) 936-2419  
Contact: Deanna Swamp  
Café featuring specialty coffee.

### Servinor Inc.

Val D'or, QC  
Contact: Raymond Cossette  
Ph: (819) 825-7175  
Food wholesaler

### Tatanka Bison

Prince Albert, SK  
Contact: Joseph Fourstar  
Ph: (306) 764-6649  
Bison breeding stock and bull calves.

### BUILDING/ CONTRACTORS/ CONSTRUCTION

#### Northlands Contracting

LaRonge, SK  
Contact: Morris Cook  
Ph: (306) 425-3596  
Contractor: residential builder, renovations, painting etc.

#### Independent Coatings & Emulsions-I.C.E.

Ft. McMurray, AB  
Contact: Norma J. Poitras  
Ph: (780) 790-1324  
Roadwork (asphalt/crackfill), industrial coatings, laborer crews, industrial maintenance demolition and cartage.

### Green Lake Metis Wood Products Ltd.

Green Lake, SK  
Contact: Kelvin Roy  
Ph: (306) 832-2135  
Sawmill which produces random lengths of green spruce lumber.

### Gift Lake Development Corp.

Gift Lake, AB  
Contact: Larry L'Hirondelle  
Ph: (780) 767-3894  
Road and lease construction.

### Mohawk Rock Manufacturing

Ohswéken, ON  
Contact: Helen Dale  
Ph: (519) 445-4766  
Manufacturer of precast stone.

### Darren Green Sandblasting

Deseronto, ON  
Ph: (613) 396-6639  
Industrial sandblasting - mobile services too. Specializing in epoxy.

### Tron Power

Saskatoon, SK  
Ph: (306) 652-4989  
General contractor, industrial construction, civil, mechanical, electrical and skilled trades supply.  
Please see our ad in this issue.

### High Aire Line Construction

Ft. McMurray, AB  
Contact: Robert Plews, Owner  
Ph: (780) 791-2180  
Power line and sub-station construction and maintenance.

### Tuc's Contracting

General Delivery  
Ft. McKay, AB TOP ICO  
Contact: Keith Bessey, Area Mgr.  
Ph: (780) 828-2366  
Water service-potable water, dirty water removal, fire fighting supplies, drilling rig service.

### E3 Services

Ft. McMurray, AB  
Contact: Shirley Dunning, Owner  
Ph: (780) 790-5153  
Industrial electrical contractor.

### Golosky Trucking & Contracting

Ft. McMurray, AB  
Contact: Bruce Golosky  
Ph: (780) 791-2357  
Heavy equipment contractor providing graders, picker trucks, winch tractors, lowboys, hiboys, vacuum trucks, water trucks.

**Wa Wa Taik Building Supplies**  
Scatterbury, MB  
Ph: (204) 766-2645  
Full service retail and wholesaler building supplies and hardware.

### Wahkahekon Building Supplies

Winnipeg, ON  
Ph: (204) 654-2622  
Full service retailer and wholesaler building supplies, hardware and tools.

### Wasenikan MFG Inc

Little Black River, MB  
Ph: (204) 367-4671  
Window Manufacturer and wholesaler of REHAU brand products.

### Denesoline Environment

Ft. McMurray, AB  
Contact: John Knox  
Ph: (780) 790-5549  
Waste management, environmental control of waste products, recycling.

### Chee-Bee Construction

Chisasibi, QC  
Contact: George Pachano  
Ph: (819) 855-2977  
Construction General contractor. Please see our ad in this directory.

### Norsask Forest Products Limited Partnership

Meadowlake, SK  
Contact: Annette  
Ph: (306) 236-5601  
Manufacturers of wood studs.

### Samson Lumber

Hobbema, AB  
Contact: Fred Williams  
Ph: (780) 585-2660  
Lumber of all types.  
See our ad on page 8 of this section.

### Madsen Fence Ltd.

Prince Albert, SK  
Contact: Blair Madsen  
Ph: (306) 763-4264  
Supply, install chain link fence.

### Charlie's Roofing

Surrey, BC  
Contact: Patrick Goldney  
Ph/Fax: (604) 581-3924  
Asphalt re-roofing (residential/commercial), asphalt shingle re-roofing, cedar-asphalt conversion.

### Joe Deom Associates

Kahnawake, QC  
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 Ph: (306) 832-2135  
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 Contact: Larry L'Hirondelle  
 Ph: (780) 767-3894  
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**Noremac Industrial Coatings Ltd.**  
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**McMurray Glass**  
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**Bosgoed Project Consultants Ltd.**  
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**Northlands Contracting**  
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**Highland Wolf Enterprises**  
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 Contact: Terry Zwarich  
 Ph: (306) 949-8280  
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**Akie Gataga Forestry Ltd.**  
 Prince George, BC  
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**MSD Corporation**  
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**Ontario First Nations Technical Services**  
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**Knudsen Concrete Ltd.**  
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 Contact: Pat Knudsen  
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**Timmohawk Paving Inc.**  
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 Contact: Tim Porth  
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 Contact: McKim Cook  
 Ph: (306) 445-2341  
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**PGN Reproductions Ltd.**  
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 Contact: Cliff Desjardins  
 Ph: (306) 244-0550  
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**NRlll Metis Employment and Training**  
 Beauval, SK  
 Contact: Velma Bouvier  
 Ph: (306) 288-4405  
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**Raven Industrial Corp.**  
 Beauval, SK  
 Contact: Norman Johnson  
 Ph: (306) 288-4405  
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**Sasknative Rentals Inc.**  
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**Ayshkum Engineering Incorp.**  
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**Northwoods Construction Ltd.**  
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 Contact: Bruce Roy  
 Ph: (306) 288-2293  
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**Celtic Shipyards**  
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**BUSINESS SERVICES**

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**National Aboriginal Business Association (NABA)**  
 Calgary, AB  
 Contact: Jim Hope-Ross  
 Ph: (403) 244-6100  
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**Saskatchewan Aboriginal Business Association (SABA)**  
 Saskatoon, SK  
 Contact: Kevin Greyeyes  
 Ph: 1-877-700-7222  
 Working to enhance business opportunities for the future.

**Northeastern Alberta Aboriginal Business Association (SABA)**  
 Fort McMurray, AB  
 Contact: Tara Pottér  
 Ph: (780) 791-0478  
 Provides a unified voice for Aborigi-nal businesses within the Wood Buffalo Region.

**Century Business Services**  
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 Contact: Nancy Duns  
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**OI Group of Companies**  
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**Aboriginal Centre of Winnipeg**  
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 www.abcentre.org  
 Business Centre, office space and meeting place

**Visions Marketing Inc.**  
 Saskatoon, SK  
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 Ph: 1-877-772-7790  
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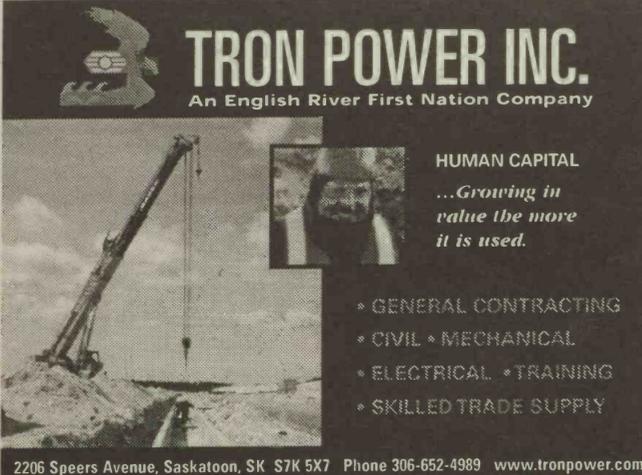
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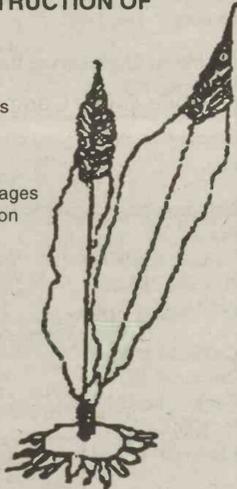
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**Pinnacle Business Services Ltd.**  
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**Arrowfax Canada Inc.**  
Winnipeg, MB  
Contact: Marion Meadmore  
Ph: (204) 943-6234  
Aboriginal data base research and publishing.

**Earthlore Communications**  
Ottawa, ON  
Contact: Donald K. Runge  
Ph: (613) 722-1584  
Graphic design, advertising, multi-media, video and internet design.

**Beesum Communications**  
Montreal, QC  
Contact: Ernest Webb  
Ph: (514) 272-3077  
Graphic design, print, multimedia and video production, publishing.

**First Nations Communications Inc.**  
Ottawa, ON  
Contact: Randy Way  
Ph: (613) 231-3858  
Multi-media services, iweb site development, computer training.

**Inuit Communications Systems Ltd.**  
Ottawa, ON  
Ph: (613) 235-1892  
Corporate and television production company

**The Nation**  
Montreal, QC  
Contact: Ernest Webb  
Ph: (514) 272-3077  
Publication serving the James Bay Cree.

**Missinipi Broadcasting Corporation**  
LaRonge, SK - Broadcast Centre  
Prince Albert, SK - Sales Office  
Contact: Brenda Chute  
Ph: (306) 922-4566  
Saskatchewan's Aboriginal radio network.

**www.ammsa.com**  
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Printing and publishing.

**North Star Communications**  
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**J.D.S. Embroidery**  
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**Elm Printing Inc.**  
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**Four Directions Information Systems**  
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**Spiritel**  
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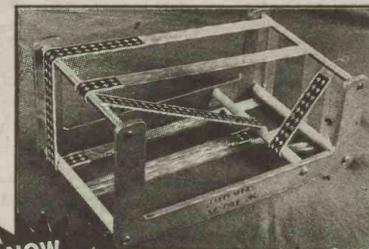
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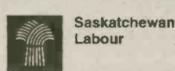
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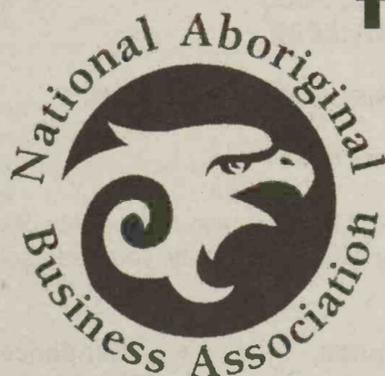


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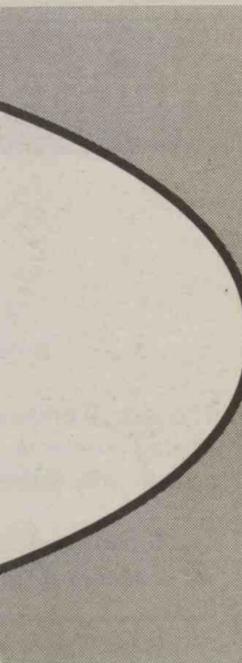
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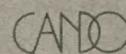
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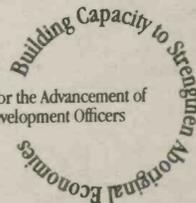
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# Traditions saved artist who had no hope

By Trina Gobert  
Windspeaker Staff Writer

TORONTO

Kolya Keeper is an Ojibway-Cree artist who came out of a street life of violence only four years ago and is now using his work to inspire others.

"I had a very violent life as a young man. I grew up wanting to be a warrior," said Keeper. "Even as a boy I knew I wanted to grow up to be a warrior for my people, but I got caught up with the English word meaning war, so it came full circle when I learned in my language that it contradicts the English word meaning war. "Okijida" in Ojibway means a great heart, it means someone who walks in a gentle manner and who has a gentle energy about themselves, someone who is willing to put their hand out and say do you need a hand? Are you OK? It contradicts the English sense to engage in war."

The 28-year-old artist from the Peguis First Nation, now living in Winnipeg, uses this Ojibway meaning of warrior as a foundation for life and his art work.

"A lot of my work is to inspire and motivate and make people

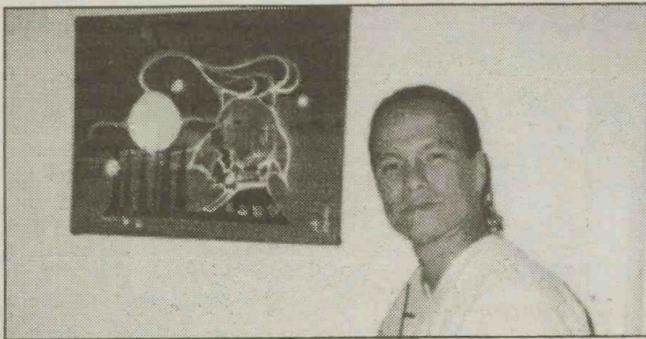
feel good about being First Nations," said Keeper. "When I wasn't a dancer I would pin up pictures of Native dancers and they would inspire me. So through all my work in dance and paint, I want to be able to motivate the young people that it is OK to be Native."

In attaining his goal Keeper works in Toronto with the organization You Can Do It, which has been holding workshops to help youth for 13 years. Keeper has developed his own workshop in which he does traditional storytelling, dance and face painting. He also includes the traditional teachings of symbols, colors, and the four directions.

"I am a multi-media artist. I do a number of things," said Keeper. "It is challenging to express what I do because I teach also. My workshops are targeted from kindergarten right up to Grade 9."

Keeper's paintings are showcased through the Canadian Plains Gallery in Winnipeg and he also does exhibits of his work throughout Toronto at arts venues.

"I use acrylic primarily in my paintings and also make traditional things like bustles and shields where I use 100 per cent



Kolya Keeper.

natural material, from moose hide, red willow, sinew, and feathers," said Keeper. "My paintings are modern yet traditional. I was told by an Elder that it is important to connect the past to the present and find a balance with that. In doing so it opens a window for the future."

Keeper began traditional dancing in 1997 when he decided to turn his life around and pursue his dreams. After his mother and aunt passed away Keeper felt empowered to achieve his goals. His journey started when he met Glen Cochrane at the Street Gang Prevention Program in Winnipeg.

"When I met him, he was at a very low time," said Cochrane, co-ordinator for the program.

"He was really undecided where to go and he had lost all hope and found himself in a position of being almost homeless. But he turned his life around and went back to his traditional roots. He talked to Elders and to myself and he brought his artwork around and he had so much potential."

Keeper set out that year to become a dancer and to take his art seriously. He also went back to school and received his certificate in community development.

"And I did a national documentary that year with CBC called *Spiders Web*. I was in a street gang for two years in Winnipeg and I talked about that life in the documentary," said Keeper. "I say, and repeat day in

and day out, that we have to learn to pray for each other in order to heal. I am going to send a package to the Stony Mountain federal penitentiary of my paintings and art for support. I want them to feel that I am with them in my heart."

While Keeper continues on his path of teaching he believes criticism is a major part of his progress.

"I had a get together with an Elder to consult with him that I am doing everything respectfully. He said that if it is in my heart to teach and do everything with respect then I will always get criticism," said Keeper. "It's good because it allows me to reflect on who I am, where I am and what I am all about. It reinforces my intentions of what I am doing in my role of creation as a young Native man. It keeps me on my toes so that I am doing everything respectfully and with only good intentions."

"Kolya is the perfect role model for young people and he really is growing," said Cochrane. "All he had to do was believe in himself and he looked back at our simple traditional teachings and found it as way of life."

# The T

By Pamela Sexsmith  
Windspeaker Contributor

LLOYDMINSTER, Sas

The gigantic Tunguska blast of 1908 should have made headlines around the globe but there were no intrepid reporters combing the wilds of Siberia able to record what has been called the biggest celestial event in historic times. Only a few nomadic tribesmen with their herds of reindeer were witnesses to a mystery that goes unsolved to this day.

Saskatchewan Native playwright Floyd Favel wants to set the record straight with a new stage production called *The Tunguska Project*.

The Tunguska Project is based on 33 years of conflicting scientific evidence and the oral testimony of Native tribesmen.

The Tunguska event has been called an "ecological catastrophe of the greatest magnitude." It was the only time in recorded history that our planet may have collided with a huge celestial object.

There were no Russian eyewitnesses to the event. No one except observers in central Siberia, were aware that an explosion (2,000 times the force of the Hiroshima bomb) had taken place.

Russian scientists did not discover the event until the 1930s when they found 1,000 square kilometres of flattened mass destruction. Tremors had been recorded in 1908 on a seismograph 4,000 kilometres west of St. Petersburg. To the scientists, it looked like a large earthquake or meteorite explosion, but there was no meteorite. They also hypothesized that it might have been a comet exploding in the atmosphere seven or eight miles above the earth.

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This exhibition was co-organised by the Heiltsuk Tribal Council, the Heiltsuk Cultural Education Centre, the Royal British Columbia Museum and the Royal Ontario Museum.



Ceremonial Box, Photo: Brian Boyle

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The ROM is an agency of the Government of Ontario.



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...ere I am and what I am  
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...ya is the perfect role  
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...is growing," said  
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...in himself and he looked  
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...There were no Russian eye  
...witnesses to the event. No one,  
...except observers in central Si-  
...beria, were aware that an ex-  
...plosion (2,000 times the force  
...of the Hiroshima bomb) had  
...taken place.

...Russian scientists did not  
...discover the event until the  
...1930s when they found 1,000  
...square kilometres of flattened  
...mass destruction. Tremors had  
...been recorded in 1908 on a  
...seismograph 4,000 kilometers  
...west of St. Petersburg. To the  
...scientists, it looked like a large  
...earthquake or meteorite ex-  
...plosion, but there was no me-  
...teorite. They also hypoth-  
...esized that it might have been  
...a comet exploding in the at-  
...mosphere seven or eight miles  
...above the earth.

...The oral evidence from Na-  
...tive people in the immediate  
...area consists of one para-  
...graph, which is dismissed by  
...the scientists as folklore and  
...superstition. But what we  
...know of Native people, within  
...that folklore and superstition  
...would be an entirely different  
...story. It would be much better  
...than the scientists' story be-  
...cause the scientists don't even  
...have a story. They just have  
...several different theories be-  
...cause they have no conclusive  
...evidence," said Favel.

...Nomadic Tungus reindeer  
...herders 30 kilometres away  
...had reported seeing a giant  
...fireball and the mass destruc-  
...tion of forests. Thousands of  
...reindeer were instantly vapor-  
...ized. The shaman — chief of  
...the Tungus people — closed off  
...the region, regarding it as "en-  
...chanted." Tungus tribal super-  
...stition put the blame on "the  
...rage of the gods."

...In The Tunguska Project, it is  
...the people and their journey  
...who take centre stage over the  
...forces of nature, explained the

...through swamps, bogs and  
...hilly taiga (a northern region  
...of vast coniferous forests com-  
...posed of spruce, larch and fir.)

...Favel will travel to Siberia  
...this winter to work closely  
...with Native Siberian actors  
...and receive support from the  
...Russian Indigenous People's  
...Association to facilitate explo-  
...ration and search out key col-  
...laborators.

...A Russian translator will  
...help smooth the way between  
...cultures.

..."There are many similarities  
...between the Aboriginal cul-  
...tures of Siberia and Canada.  
...Both are originally nomadic  
...and share a common northern  
...environment. The bottom line  
...is this: they are the Native  
...people of that area. We are the  
...Native people of this area.  
...That's our shared heritage,  
...our shared destiny as tribal  
...people. They share the same  
...cultural experience, tradition-  
...ally and historically, through  
...colonization. As artists they  
...have the same concerns and  
...visions that we do," says  
...Favel.

...The trip though will present  
...its own challenges.  
..."Modern Russia is under-  
...going many changes. I've never  
...been in a country where, one  
...might say, 'the rules are very  
...fluid.' In that way it will be in-  
...credibly challenging. Most  
...people think going to Siberia  
...in the winter or spring would  
...be difficult, but it can't be  
...worse than a Canadian winter.  
...We will be doing most of our  
...creative work in a city called  
...Yakutsk with explorations out  
...into the countryside. We will  
...also go to Moscow, a very  
...western city, manageable with  
...proper planning and a good  
...translator," said Favel.

# The Tunguska Project is a blast!

By Pamela Sexsmith  
Windspeaker Contributor

LLOYDMINSTER, Sask.

The gigantic Tunguska blast of 1908 should have made headlines around the globe, but there were no intrepid reporters combing the wilds of Siberia able to record what has been called the biggest celestial event in historic times. Only a few nomadic tribesmen with their herds of reindeer were witnesses to a mystery that goes unsolved to this day.

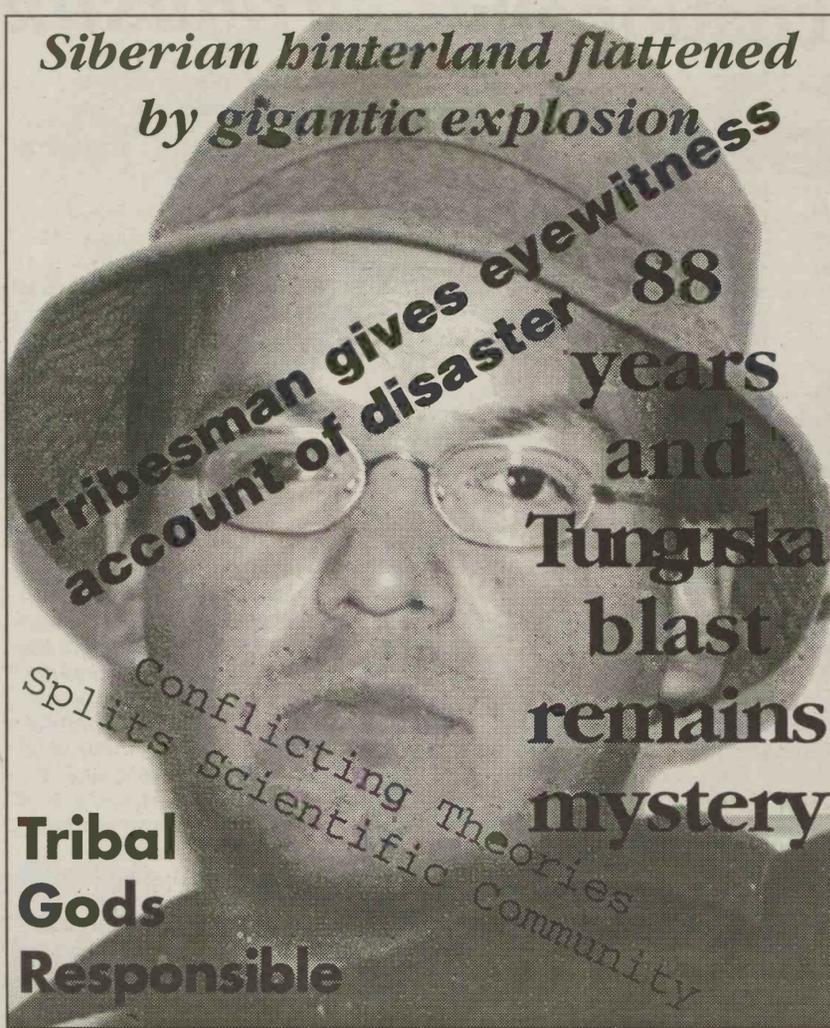
Saskatchewan Native playwright Floyd Favel wants to set the record straight with a new stage production called The Tunguska Project.

The Tunguska Project is based on 33 years of conflicting scientific evidence and the oral testimony of Native tribesmen.

The Tunguska event has been called an "ecological catastrophe of the greatest magnitude." It was the only time in recorded history that our planet may have collided with a huge celestial object.

There were no Russian eye witnesses to the event. No one, except observers in central Siberia, were aware that an explosion (2,000 times the force of the Hiroshima bomb) had taken place.

Russian scientists did not discover the event until the 1930s when they found 1,000 square kilometres of flattened mass destruction. Tremors had been recorded in 1908 on a seismograph 4,000 kilometers west of St. Petersburg. To the scientists, it looked like a large earthquake or meteorite explosion, but there was no meteorite. They also hypothesized that it might have been a comet exploding in the atmosphere seven or eight miles above the earth.



"The oral evidence from Native people in the immediate area consists of one paragraph, which is dismissed by the scientists as folklore and superstition. But what we know of Native people, within that folklore and superstition would be an entirely different story. It would be much better than the scientists' story because the scientists don't even have a story. They just have several different theories because they have no conclusive evidence," said Favel.

Nomadic Tungus reindeer herders 30 kilometres away had reported seeing a giant fireball and the mass destruction of forests. Thousands of reindeer were instantly vaporized. The shaman — chief of the Tungus people — closed off the region, regarding it as "enchanted." Tungus tribal superstition put the blame on "the rage of the gods."

In The Tunguska Project, it is the people and their journey who take centre stage over the forces of nature, explained the

playwright.

"The devastating explosion is more the dramatic theme, the principle action. Because of it, everything else takes place, the scientific investigation and cultural investigation, a journey to the epicentre of the event. That means traveling there geographically, but also more thematically, finding out the heart and spirit of the event and how it affected the people of that time. According to my research it was almost apocalyptic to the Native people of that time," said Favel.

The site is reached today by helicopter or on foot

through swamps, bogs and hilly taiga (a northern region of vast coniferous forests composed of spruce, larch and fir.)

Favel will travel to Siberia this winter to work closely with Native Siberian actors and receive support from the Russian Indigenous People's Association to facilitate exploration and search out key collaborators.

A Russian translator will help smooth the way between cultures.

"There are many similarities



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COMMUNITY EVENTS ARE ON PAGE 8.

## Traditional games and dance showcased internationally

By Cheryl Petten  
Windspeaker Staff Writer

HANOVER, Germany

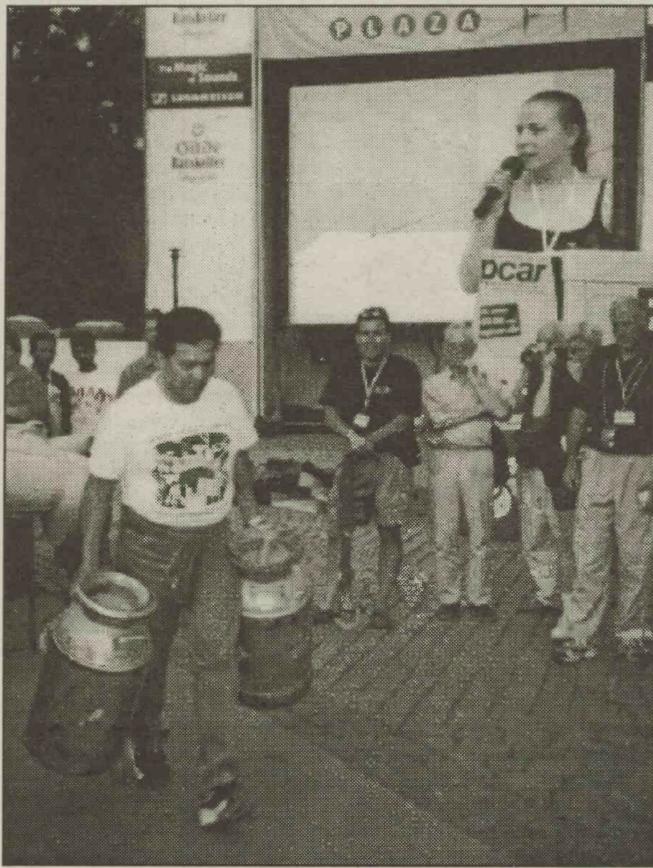
Representatives from around the world learned to do the Red River jig this summer during the third annual World Festival of Traditional Games and Sports held in Hanover, Germany from June 20 to 24.

A delegation of 27 Aboriginal Canadians, including First Nations, Inuit and Métis representatives, took part in the festival, an international showcase of traditional dance, music and games. This is the first time Canada has been represented at the festival.

Pauline Huppie is cultural and heritage assistant with the Métis National Council and was one of the members of the Canadian contingent in Hanover. She said Canada was one of only a few countries demonstrating sports and games, with most participating nations only showcasing traditional dances and songs. Huppie said the Canadian demonstrations were very well received by the other participants.

"We had about 10 different countries, at one point, all jigg-ing," Huppie said. On the last day of the festival, the Métis delegates organized a jig-off among participants from the other countries, awarding the winner with a sash.

The participants also had a chance to perform at Expo 2000,



Nelson Sanderson demonstrated the cream can carry while Pauline Huppie on the Jumbotron behind does the commentary. (Below) The traditional games closing ceremony.

also being held in Hanover from June 1 to Oct. 31.

"I've been to three North American Indigenous Games, the past three, and all three of them put together was nothing compared to Germany... it was

such an awesome experience," Huppie said.

In four years it will be Canada's turn to host the world. The next World Festival of Traditional Games will be held in Montreal in 2004.



## Heiltsuk art is Heiltsuk identity

By Zoe Hopkins  
Windspeaker Contributor

TORONTO

This year's Aboriginal Day marked the opening of a much-anticipated exhibit at the Royal Ontario Museum (ROM) in Toronto. The exhibit, entitled Káxláya Gvi'ílás, means "The Ones Who Uphold the Laws of Our Ancestors" in the Heiltsuk language. June 21st was an historic day for the Heiltsuk people of Bella Bella, B.C., a day to celebrate and share their rich history of art and culture.

In all, 79 Heiltsuk artists, dancers, singers, Elders and chiefs made the journey from Bella Bella and parts of the lower mainland to witness, and participate in the opening ceremonies of the exhibit.

"It was a really emotional day for a lot of people. There were a lot of teary eyes," said CBC Newsworld weekend anchor, Carla Robinson.

The exhibit combines 50 historical pieces of art from the ROM's R.W. Large collection, and 15 new artworks by contemporary Heiltsuk artists. Dr. R.W. Large, a missionary at Bella Bella for 12 years, sent 248 Heiltsuk carvings, masks, tools, and other functional art pieces to the Ontario Provincial Museum in the years 1901 and 1906.

"It's an exciting time, and a sad time as well. I had goose bumps all over, just in anticipation of seeing all the historical pieces," said Bradley Hunt, a respected Heiltsuk artist. He and his son traveled to Toronto from Gibson's, B.C., and they each had a work in the exhibit. Bradley's piece, a Thunderbird Power Board caught much attention.

"I really enjoyed looking at the old masterpieces. You could see that they took great

pride in their work."

Pam Brown, curator of ethnology and media at the University of British Columbia's Museum of Anthropology, is curator of the Káxláya Gvi'ílás exhibit. Brown, who is Heiltsuk, has been working towards the realization of this exhibit for the past four years. She commented that it was very much a collaborative effort among the entire community of Bella Bella, the urban Heiltsuk population, and the museum.

Martha Black is co-curator of the exhibit and curator of ethnology at the Royal British Columbia Museum. She began her research into the creation of this exhibit eight years ago. She is the author of a book called Bella Bella, A Season of Heiltsuk Art, published in 1977. Her book states that the Heiltsuk people and their art have been mistakenly labeled as belonging to other nations or language groups. The goal of the exhibit is to present the artistic history of the Heiltsuk as experienced by today's community in their own voices.

The exhibit will be at the ROM until Spring 2001. This September will see 11 pieces from the ROM's historical collection displayed at the Heiltsuk Cultural Education Centre, in Bella Bella. Repatriation of any of the pieces is not possible at this point because of lack of proper storage space in Bella Bella.

"For a lot of people, museums are an emotional topic. As a curator, my goal in creating this exhibit and others like it was to give representation to the community, showcase the artists, and build a working relationship between First Nations and museums," said Pam Brown.

(see ROM page 35.)

## Recognition improving

By Steve Turner  
Windspeaker Contributor

TORONTO

A community health nurse from the Pine Tree Centre of Brant, the parents of two disabled children from Heron Bay, and a young, disabled man from Sioux Lookout were among the recipients of the Ontario government's 2000 Community Action Awards. These awards are presented to people who have successfully worked to improve access and equal opportunity for persons with disabilities in the province.

On hand to present these awards were Lt. Gov. Hilary Weston and Ontario's Minister of Citizenship, Culture and Recreation, Helen Johns.

Val Montour from the Six Nations of the Grand River is a community health nurse working with the Ontario Federation of Indian Friendship Centres' life-long care program at the Pine Tree Native Centre of Brant in Brantford, Ont. Montour has been working with the program since September 1996, and has established a reputation as an advocate for her clientele.

Montour is also the recipient of a 1999 SHARE leadership award from Smith-Kline Beecham/University of Pennsylvania Institute on Aging for her program work, and her program volunteer staff received the Outstanding Achievement Award for Voluntarism in Ontario in 1998. Although she feels honored for the recognition, Montour concedes that she would prefer additional funding to hire extra help for her busy program.

"No insult is intended because I am grateful for the award, but the Life Long Care program is so underfunded compared to the mainstream services... I need four or five full-time staff to meet the basic long-term care requirements of Brantford's off-reserve Native population," she said.

Montour identified housing accessibility as a major issue. "Long waiting lists mean long waits" she said. "Getting a critical client closer to the top of the list is considered a



Val Montour.



Joe Ice.

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**Get Snappin'** (see page 15)

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OM page 35.)

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# Recognition awards given for improving the lives of others

By Steve Turner  
Windspeaker Contributor

TORONTO

A community health nurse from the Pine Tree Centre of Brant, the parents of two disabled children from Heron Bay, and a young, disabled man from Sioux Lookout were among the recipients of the Ontario government's 2000 Community Action Awards. These awards are presented to people who have successfully worked to improve access and equal opportunity for persons with disabilities in the province.

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Montour identified housing accessibility as a major issue. "Long waiting lists mean long waits" she said. "Getting a critical client closer to the top of the list is considered a



Alvina and Arnold Michano.

victory, but I'm not really satisfied until they actually move in." Sometimes getting out of an apartment is just as difficult as getting in, said Montour. "One disabled client had not left her apartment for nine years, despite the pleas of her family. However, through the perseverance of Montour's volunteer staff, they convinced the client to leave the apartment and attend cultural events at the friendship centre.



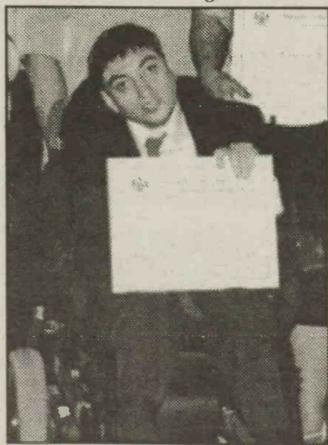
Val Montour.

"This may be seen as a small accomplishment by some, but this is a notable accomplishment to us."

Arnold and Alvina Michano of Heron Bay, Ont. have five children, two

of whom are disabled. "Advocacy is a part of everyday life for me" said Alvina, who spent the last 30 years ensuring that her two daughters were given the respect and education they deserved.

"Early on we put the girls into institutions, but my husband and I decided that the kids needed a family setting. Ever since then, we've put a lot of care and a lot of sacrifice into keeping the family together." Mrs. Michano even credits raising her two disabled daughters with her and her husband's decision to follow a sober lifestyle.



Joe Ice.

"We wanted to make sure that the children had a safe and healthy atmosphere, and the best way to provide that was to cut out the drinking."

Mrs. Michano explained that one of the first steps she had to take to raise the girls at home was to educate her community. "Arnold and I had to go out to our friends and

neighbor's homes and explain these things to the people. We didn't want our girls being teased by the other kids."

Growing up disabled in a small northern community is difficult at best, but the Michanos' made the best of circumstances. "The girls used to go to a special school in Marathon," said Mrs. Michano, "then the government closed it down back in the mid-seventies. It was quite a fight to get an education for the girls." Fortunately, the Michanos' band councillors and local education counsellors acquired a special education class that enabled the girls to continue their education in their home community. The daughters continue to reside at home under the care of their parents.

"Nothing holds me back," declared Joe Ice, 39, of Sioux Lookout. "Normal people came to me one day, people like moms with baby strollers, and [they] were complaining that they had a tough time getting around town and into the stores," Ice said. "So I went to the town and asked them to fix their curbs and sidewalks so people can get easier access." Ice's request became reality within a year.

When Ice describes "normal people" he is talking about those of us not stricken with a physical disability, because he was born with cerebral palsy and has spent his life in a wheelchair. This disability might keep him from certain physical activities, but it does not stop him from achieving his goals.

"After the curbs and sidewalks, I wanted to get the post office fixed too. I wrote a letter to the postmaster and got back a reply in two months. As soon as spring came, a wheelchair ramp leading in and out of the post office was installed." Ice has gone on to persuade local store owners to build access ramps and tirelessly campaigns for access in his community. These efforts do not interfere with his regular job of 10 years in the distribution department at Wawatay News.

"I feel I can accomplish anything!" declares Ice. "I invited the lieutenant-governor and minister to call me when they come to Sioux Lookout. I'll take them out for coffee." He insists that he'll pay as well.

## Come to the hills

By Trina Gobert  
Windspeaker Staff Writer

NEKANEET FIRST NATION,  
Sask.

The Federation of Saskatchewan Indian Nations and the Nekaneet First Nation are presenting the First Nations International Traditional Healing and Medicines Gathering 2000, a spiritual gathering that will take place at the Nekaneet First Nation from Aug. 21 to 24.

"This is to bring our people together," said Chief Larry Oakes of the Nekaneet First Nation. "We have strength as First Nations and there are so many people who have gone through suffering and abuse. Contemporary medicines are not working so we are continuing to help ourselves.

"It's the activating of a modern-day medicine wheel where people will come to a gathering like this to trade medicines and knowledge in order for people's benefits."

Through the direction of traditional Elders of the Cree, Dene, Saulteaux, Dakota and Assiniboine cultures, participants will be taught holistic traditional healing.

"We're inviting Indigenous cultures from all around the world," said Vice Chief Lindsay Cyr of the FSIN, "to share their healing customs and traditions with us."

Each morning guests will convene in the interpretive tent to discuss events that will take place within the ceremonial, healing, and medicine venues

that will proceed each day. This daily gathering will give visitors the opportunity to listen and ask questions in order to obtain accurate knowledge of the traditional customs.

"This gathering will be one of the first that will deal with the medicinal spiritual parts. There will be the interpretation of these things and also for our children who don't understand the traditional languages," said Cyr. "They will have the opportunity to learn the meaning and intent of the drums, lodges, songs, and dances. We are going deeply into the culture and the understanding."

The traditional pipe ceremony, rattle ceremony, horse dance, ghost dance, prairie chicken dance, and sweat lodge ceremonies will be held and interpreted within the four days. As the gathering is the first of its kind in sharing medicinal practices, proper protocol will be discussed in order to protect the sacredness of these customs and practices.

"What we will talk about is how we protect these processes and teachings and also how we protect them from things like piracy," said Oakes. "Some people will come in and talk to an Elder and then use that information and commercialize it. That is what we need to ask ourselves, how to deal with that or if we should develop it ourselves. Questions like this will be asked at the gathering and how we preserve these teachings and knowledge." (see Traditional page 30.)

### AD CORRECTION

The recent ad in the July issue of *Windspeaker* for First Nations International Traditional Healing and Medicines Gathering 2000 should have listed:

**Vice Chief Lindsay Cyr**

*Windspeaker* would like to apologize for any confusion or inconvenience this error may have caused.

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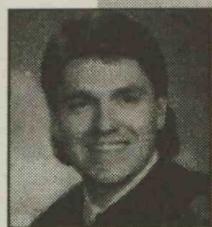
# Carpal Tunnel Syndrome: the painful hand

The classical symptoms of carpal tunnel syndrome (CTS) are pain, numbness, or tingling in the hand and fingers. The discomfort is typically worse at night and made worse by repetitive tasks that make you bend or extend your wrist. Other symptoms include wrist pain, finger and thumb weakness (a weak pinch), and frequent dropping of objects.

## Causes

The carpal tunnel is a small tunnel formed by wrist bones on three sides and a strong fibrous band that makes up the roof. Many tendons are inside the tunnel that allow us to move our fingers, as well as a nerve that is responsible for some of the movements and sensations in our fingers and thumb. If the tunnel is narrowed or if pressure inside it increases, the blood supply to the nerve gets cut off and this causes the nerve to malfunction.

A physical exam and occasionally a nerve conduction test will help your doctor make the diagnosis. CTS can occur in anyone, but is more common in middle-aged women. People whose jobs require them to grip or pinch with their wrist in a



## The Medicine Bundle Gilles Pinette, B.Sc. MD

bent position more frequently get CTS. Typists, computer users, carpenters, butchers, grinders, grocery store workers, meat packers, industry workers, and musicians are at higher risk of developing CTS.

Diabetes, chronic kidney failure, thyroid disease, alcoholism, rheumatoid arthritis, gout, and lupus can also cause CTS. Pregnancy can cause CTS because of an increase in the amount of fluid retained by the body that increases the pressure in the carpal tunnel. After childbirth, symptoms usually get better. Women can get worsening CTS symptoms before their period for the same reason (fluid retention). Fractures of the wrist bones and infection or inflammation of the soft tissues of the wrist can cause CTS. Obesity increases your risk of CTS.

## Prevention and treatment

Your doctor will start by treating any underlying medical problem that might cause CTS.

Improve the positioning of your wrist and hand during your work or hobby activities. Avoid using your hand in flexed, extended, or twisting positions for long periods. Adjust your workspace so that your wrists are level with your keyboard and take frequent breaks from repetitive tasks.

Adding a wrist support or splint may relieve discomfort. Anti-inflammatory medications (e.g., ibuprofen - Advil, Motrin, naproxen, or aspirin) are often helpful for pain relief. Some doctors will suggest a daily vitamin B6 (pyridoxine) supplement if your body is deficient in this vitamin (B6 deficiency has been associated

with CTS). Excessive doses of vitamin B6 have caused nerve damage and should be used under the direction of your doctor.

Applying ice to the wrist or massaging and stretching the wrist area may help. An injection of a steroid into the carpal tunnel by your doctor can relieve the pain and swelling for a short time.

Surgery is usually very successful in relieving symptoms and allowing normal usage of the hand and wrist. Surgery involves cutting the tough ligament band that covers the carpal tunnel to release the pressure on the nerve inside.

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

*Dr. Pinette is a Métis family physician in Manitoba and current host of APTN's Medicine Chest. Contact Dr. Pinette care of this newspaper or email pinette@home.com.*

# Traditional healing

(Continued from page 29.)

"At the interpretative tent, Elders can answer questions from government officials and the people funding this gathering," said Oakes.

The Nekaneet First Nation is located in the Cypress Hills region of southwestern Saskatchewan, considered a traditional gathering place. During the signing of Treaty 4, Nekaneet fought to stay in the area and won that right. The people of Nekaneet remained isolated and retained a traditional lifestyle.

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Cyr hopes it will become an annual event.

# AIDS org fear and

By Joan Taillon  
Windspeaker Staff Writer

REGINA

With almost no staff and with resources stretched, an Aboriginal AIDS organization is making headway against fear, ignorance and apathy where HIV and AIDS are concerned.

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All Nations Hope is five years old and was started as an initiative of the Aboriginal people there. The agency partners with AIDS Regina, a mainstream organization that has served Regina and southern Saskatchewan for 20 years.

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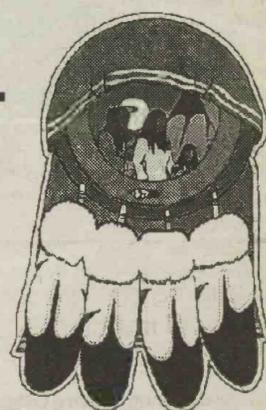
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**Get Snappin'** (see page 15)

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# AIDS organization fighting fear and under funding

By Joan Taillon  
Windspeaker Staff Writer

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*"At first, my wife and I... it was pretty hard for us, how we took it. Sometimes you know how it is when you love someone, you have sympathy and feel sorry for them, and yet some other time you sort of get angry with them, why didn't they watch out and all that other stuff... It was pretty wicked, the way we felt."*

— Harry Laliberte

Network, a national lobby group.

Data supplied by Health Canada in April shows the proportion of Aboriginal AIDS cases attributed to intravenous drug use has increased from five per cent prior to 1991 to 51 per cent by 1999. In the Aboriginal population, the fastest increasing groups diagnosed with AIDS are women and youth.

That's the picture All Nations Hope sees too.

"Our people are getting HIV at a younger age, so our youth are a very important group that we want to focus some of the prevention services that we provide here," said manager Margaret Aiken.

Those services include HIV and AIDS workshops and condom distribution.

"When we're looking at HIV and AIDS we're looking at harm reduction initiatives," Aiken said. First Nations Hope sup-

ports needle exchange programs, methadone maintenance programs, and provides outreach to alcohol and drug treatment centres and prisons.

This is a heavy load for just two full-time and one part-time staff. They rely heavily on committed volunteers and an advisors circle that includes Elders.

Harry Laliberte, 64, from Isle la Crosse, does not work for All Nations Hope but his commitment to getting the AIDS message out is the mainstay of organizations such as Aiken's.

Laliberte, who speaks Cree and Michif, accepts invitations to speak about his family's experience so to help other families come to terms with the disclosure of AIDS by one of their own. He says when he learned his youngest son Brent had AIDS at age 16, he had mixed feelings. Brent died in 1996 at age 26.

(See All Nations page 34.)

## Traditional healing

(Continued from page 29.)

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(see page 15)

# Nolan's Team Indigenous off to Finland

By Paul Barnsley  
Windspeaker Staff Writer

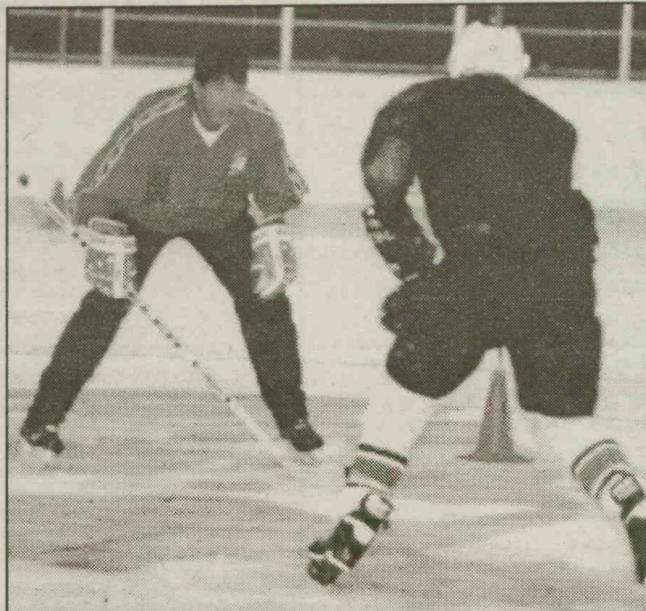
## GARDEN RIVER FIRST NATION, Ont.

Being a former NHL coach of the year hasn't helped Ted Nolan land a coaching job in the world's top professional league since he left the employ of the Buffalo Sabres a few seasons back, but he admits it has helped him do something very important for his people.

Nolan will take a group of 23 elite Aboriginal hockey players to the Universal Players Tournament in Tampere, Finland from Aug. 7 to 13. The team is guaranteed six games.

The coach doesn't see the creation of a separate elite national hockey program for First Nation, Métis and Inuit players as a threat to existing Canadian national teams. He sees it as a vehicle to help improve morale among Aboriginal youth who, he said, face high suicide rates and other social problems in their communities. Aspiring to make a team like this or just following the team as a fan and taking pride in the accomplishments of Aboriginal youth are things that will encourage young people, he said.

Other Aboriginal sports groups have talked about creating a national hockey program that would compete at the inter-



Nolan and Team Indigenous are heading to Finland for the Universal Players Tournament Aug. 7 to 13.

national level, but Nolan said he got tired of just talking about it and decided to use some of the contacts he made during his playing and coaching days in hockey's major league to make it a reality.

"I don't want to blow my own horn but [being a former pro] helps," he admitted. "It opens the door and getting in the door is the hardest part."

Nolan hopes this Under 20 team will be the first national Aboriginal team of many. He

envisions Under 17, Under 18 and Under 19-year-old teams in the future and even plans to help start a national women's team for 2002.

Hockey Canada's Bob Nicholson approved the concept of an all-Aboriginal team competing at the international level but he couldn't make any funding commitments. Nolan has been busy securing government and corporate funding for the Finland trip and he plans to increase the fund-raising efforts

after he returns.

Lakehead University in Thunder Bay, Ont. provided facilities for the team and made it possible to put this trip together without a lot of financial resources, but Nolan knows he can't continue to rely on just that school's generosity to make the rest of the dream come true.

"We've come up with a five-year plan. We've contacted Human Resources Development Canada, Canadian Heritage and several corporations," he said, adding he's hopeful that many people will see the benefits of the program.

He also called upon a former teammate to help out but hadn't heard back from Indian Affairs minister Bob Nault as of July 10.

Nolan has been encouraged to continue this project by Assembly of First Nations Grand Chief Phil Fontaine, who put the Garden River member on the AFN payroll so he could talk to young Aboriginal people as a role model and to organize the hockey programs.

"He hasn't told me who should be on the team or what to do," Nolan joked. "I guess that makes Phil a better GM than John Muckler."

Muckler was the general manager of the Sabres when Nolan coached there. The two had some widely covered disagreements during that time.

Sporting uniforms similar to

that of the Chicago Blackhawks (minus the Indian head logo), Team Indigenous will take on top club teams from countries throughout Europe while in Finland. The tournament organizers say it is the toughest junior hockey tourney this side of the World Junior Hockey Championships. That annual event includes national all-star teams.

Assisted by coaches Albert Louie Jock of Saskatchewan and Kenneth Kane of Kahnawake, and by scout Derek Fontaine from The Pas, Man., Nolan's lineup will feature a trio of NHL draft picks and players from the Western Hockey League, the Ontario Hockey League, the Quebec major Junior Hockey League and players from U.S. colleges.

Top San Jose Shark pick Jonathon Cheechoo will wear the captain's "C" for the club. Colorado Avalanche pick K.C. Timmons and the Florida Panthers' Ian Jacobs will also play key roles.

In all, approximately 16 of the players have Major Junior experience in one of Canada's three top Junior hockey leagues. The others — mostly 17-year-olds — will make the trip for the experience of competing against some of the world's best players.

"Those guys born in 1983 are the leaders of tomorrow," Nolan said.

# Rankin

By Sam Laskaris  
Windspeaker Contributor

BRANDON, Man.

Jordin Tootoo jokingly refers to himself as an Ukimo, a combination of his Ukrainian (mother Rose) and Inuit (father Barney) background.

It's no laughing matter, however, that many others are using mostly superlatives to describe the 17-year-old, who has quickly become an emerging hockey star.

Tootoo, who played on his first organized team just three short years ago, has been named to the Canadian under-18 squad. That club will participate in a four-nation tournament scheduled for Aug. 12-17 in the Czech Republic.

Besides a host entry, also taking part will be squads from the United States and Slovakia.

Tootoo, who hails from Rankin Inlet, Nunavut, was rather impressive this past season as a rookie with the Western Hockey League's Brandon Wheat Kings.

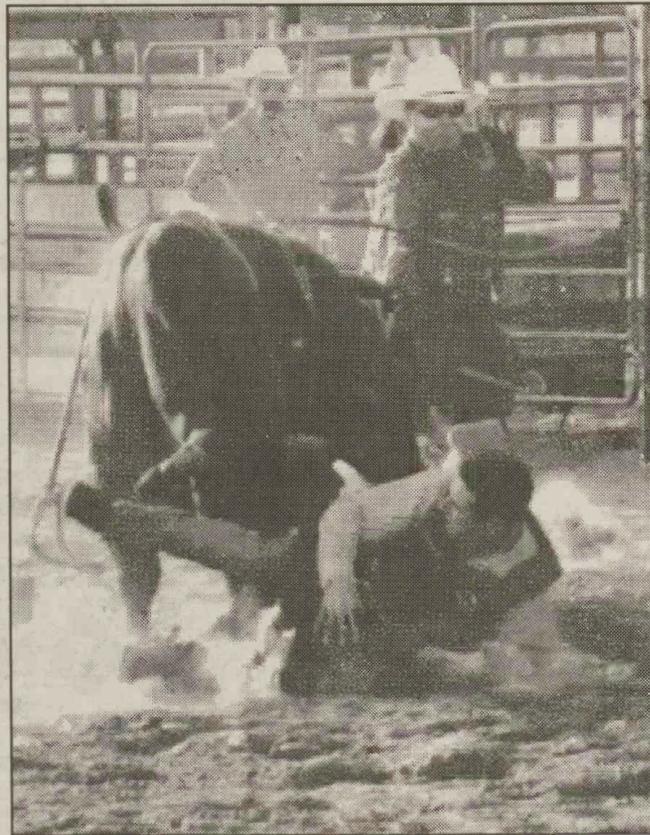
The 5-foot-9, 182-pound right winger quickly established himself as one of the WHL's toughest players. In fact, his aggressive play delayed the start of his freshman season in Brandon; he broke the knuckles on his right hand during a training camp scrap.

Tootoo made his debut with

## Bull-A-Rama at One Arrow

It was a good, clear night for a lot of bull at One Arrow reserve's Bull-A-Rama held July 8 at the nation's sports grounds, located one hour's drive north of Saskatoon near Batoche.

At the end of the night there were three riders competing for prize money, with Quentin Sauve of Duck Lake, Sask. making the eight on Tragically Hip. Sauve scored a 69 with an option when Tragically Hip lost his enthusiasm coming out of the shoot and failed to perform. But the 69 was enough to win against Chad Favel on Sling Shot and Victor McQueen on Alberta Spring. One Arrow reserve will host its third annual rodeo, chuckwagon and chariot races at the sports grounds on Aug. 19 and 20.



(Above) Cowboy Joe Parker of Langham, Sask. gets into some trouble with Easy Rock and gets some help from bullfighter Shane Kemp, who was injured by the last ride of the night, Tragically Hip, during One Arrow reserve's Bull-A-Rama held at the sports grounds on July 8.

(Above right) Quentin Sauve of Duck Lake, Sask., successfully rides Hog Wild, and goes on to win the night on Tragically Hip.

(Right) It was a night of crashes for riders at Bull-A-Rama, and Wally's World was eager to take another run at this cowboy.



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# Rankin Inlet winger well regarded

By Sam Laskaris  
Windspeaker Contributor

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It's no laughing matter, however, that many others are using mostly superlatives to describe the 17-year-old, who has quickly become an emerging hockey star.

Tootoo, who played on his first organized team just three short years ago, has been named to the Canadian under-18 squad. That club will participate in a four-nation tournament scheduled for Aug. 12-17 in the Czech Republic.

Besides a host entry, also taking part will be squads from the United States and Slovakia.

Tootoo, who hails from Rankin Inlet, Nunavut, was rather impressive this past season as a rookie with the Western Hockey League's Brandon Wheat Kings.

The 5-foot-9, 182-pound right winger quickly established himself as one of the WHL's toughest players. In fact, his aggressive play delayed the start of his freshman season in Brandon; he broke the knuckles on his right hand during a training camp scrap.

Tootoo made his debut with

the Wheat Kings last October, more than a month after the season started. During the year he also suffered a concussion and had shoulder and back injuries.

He ended up playing 45 games and earned a reputation for hard-nosed play. Tootoo ended up with 16 points (six goals, 10 assists) and a rather hefty 214 penalty minutes.

"He's a high-energy and ultra-competitive player," said Rich Brown, the head coach and associate general manager of the Ontario Hockey League's Sarnia Sting, who is also an assistant coach for the national under-18 team.

The head coach for the Canadian club is Ken Babey, who coaches in the college ranks with Alberta's SAIT Trojans. Christian La Rue of the Quebec Major Junior Hockey League's Moncton Wildcats is the other assistant coach.

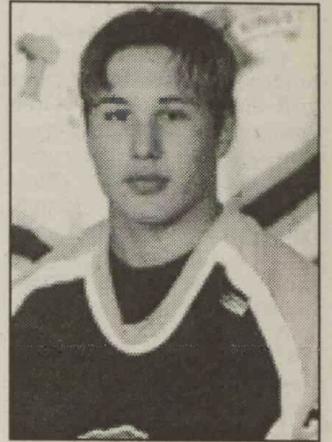
For Tootoo, the Czech Republic tourney will not be his first taste of international competition. That came this past December when he was a member of Team West, comprised mainly of WHL players, that took part in the unofficial world under-17 championships in Timmins, Ont.

"Playing against Europeans I had a blast against them," Tootoo said. "There were helmets flying everywhere."

Though Team West had a losing record in Timmins, Tootoo

*"Playing against Europeans, I had a blast against them. There were helmets flying everywhere."*

— 17-year-old Jordin Tootoo of Rankin Inlet, Nunavut



Jordin Tootoo.

believes the Canadian under-18 squad will have success in the Czech Republic.

"It will be great competition and great exposure playing there," he said. "It should be pretty exciting. For sure we're going for gold. That's what we're going there for."

Tootoo knew he was a candidate for the under-18 squad following his performance in Timmins. "I was gunning for it," he said. "I was working hard to be there."

He believes his play at the under-17 tournament earned him plenty of boosters.

"Not only that but his play in the Western Hockey League was something that really impressed," Brown added.

How quickly Tootoo has developed over the last couple of years is rather impressive. Though he started skating at age three, he simply grew up playing shinny hockey in his home-

town, which has a population of about 2,000. Rankin Inlet has an indoor rink but with natural ice as temperatures inside the facility are often 20 below Celsius.

He wasn't on his first real organized team until he left home at age 14 to go play bantam hockey in Spruce Grove, Alta.

"It was hard but I had to do it," said Tootoo, who also played Junior A Tier II hockey in The Pas, Man. during the 1998-99 season. "If you want to go anywhere with your hockey you have to leave."

Though he missed home at times, Tootoo said he was glad to leave his hometown, which he admits has plenty of drug and alcohol abuse among its youth.

"I've seen a lot of it," he said. "I've seen my friends do stuff. But I never had the time or the guts to."

Tootoo still returns for a portion of his off-season to Rankin

Inlet, where he has become a bit of a hero.

"Eight out of 10 kids are playing hockey up there," he said. "And there's a lot of people that look up to me now that I'm gone."

Brown is also impressed at how Tootoo has developed in a short time.

"I think it's a tremendous accomplishment," he said. "It just goes to show you what you can get if you really want it and work hard. And it goes to show you if you play hockey and you're good, no matter where you are you'll be found."

Tootoo's future goals include playing in the National Hockey League.

He's eligible for the 2001 NHL Entry Draft.

## CANADIAN ABORIGINAL FESTIVAL



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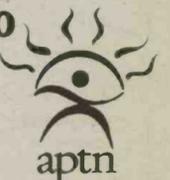
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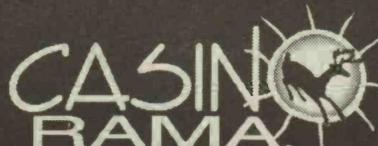
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## Canadian Aboriginal Music Awards

November 24th

Entry forms are now available at Band Offices, Friendship Centers  
Education and Cultural Centers, Aboriginal radio stations, and many other Aboriginal organizations.  
Entry forms can also be obtained at our website - www.canab.com



e-mail: canabfestival@home.com

Tel: 519-751-0040

Fax: 519-751-2790



# All Nations hope

(Continued from page 31.)

"At first, my wife and I... it was pretty hard for us, how we took it. Sometimes you know how it is when you love someone, you have sympathy and feel sorry for them, and yet some other time you sort of get angry with them, why didn't they watch out and all that other stuff. . . . It was pretty wicked, the way we felt," said Laliberte.

Brent spent his last days travelling around Saskatchewan to tell his story and raise awareness about AIDS. His father accompanied him to town halls and schools and talked about how AIDS affected the family and how they dealt with negative community reaction. Laliberte credits the support of AIDS organization workers during those difficult days.

Aiken said All Nations Hope recently finished a project in Regina where they placed outreach workers in Yorkton, Prince Albert, North Battleford, Saskatoon and Regina. Each region chose its own initiative, such as needle exchange on the streets or work in correctional facilities. In co-operation with other agencies and volunteers, they provided a measure of comfort and support to some of society's most marginalized, many of whom don't trust the mainstream medical system, according to Aiken.

The participation rate of Aboriginal people in needle exchange and methadone

maintenance programs "is very, very high," she said. But it is a challenge to find funding to keep such projects going.

The Health Canada release suggests some Aboriginal people are aware they're at risk, so they're going for AIDS testing, which may mean All Nations Hope and people such as Harry Laliberte are being heard.

"About 28 per cent of people testing anonymously in Saskatchewan and 57 per cent in Prince Albert in 1996 were Aboriginal," the government report said.

Nevertheless, "confidentiality is still an issue for many people seeking information or treatment for HIV and AIDS, according to Aiken.

She explained a lot of Native people can't maintain anonymity in small communities.

"In this province there are only two specialists that you can see when you have HIV or AIDS," Aiken said, "and that's in Saskatoon and Regina." So if somebody has to travel back and forth from a place the size of Prince Albert, for instance, or from a reserve, "where's the level of confidentiality?" she asked.

Aiken said her organization is pushing to get more anonymous testing sites that are "appropriate to the needs of Aboriginal people." Raising awareness and promoting client confidentiality at the same time is the daily challenge for All Nations Hope.



**Ma'mōwe Capital Region**  
Child and Family Services

## Social Worker, First Nations Caseload

SOCIAL WORKER 2 - 4

**Ma'mōwe Child and Family Services, Edmonton** - A challenging opportunity exists for a social worker who is knowledgeable about First Nations children, families and communities and has some child welfare experience to assume responsibility for a caseload that provides care and services to First Nations children and youth with Permanent Guardianship status. To meet the challenges of this role you will need to integrate your experience with First Nations children, families and communities with your child welfare knowledge in order to develop and implement culturally appropriate service plans. You will also ensure guardianship responsibilities are met and provide children and their caregivers with required services and resources. The position requires the incumbent to be involved in extensive band consultation therefore travel may be required.

**Qualifications:** Ideally you hold a BSW/MSW with some child welfare experience. We will also consider your application if you hold a degree/diploma in Social Science and have considerable field experience including some child welfare experience. Experience working with First Nations, children, families and communities is required and the ability to speak an Aboriginal language is an asset. Access to a vehicle is essential, as travel is required. Salary: \$32,088 - \$47,508. Closing Date: July 31, 2000.

As Ma'mōwe Child and Family Services is committed to delivering culturally sensitive services we encourage applications from Aboriginal candidates. This competition may also be used to fill future vacancies. Candidates who possess post secondary education but require experience may be considered for developmental assignments as case aides or trainees.

Please submit your resume quoting competition number 8860-WDSP to: Joyce Zilinski, Human Resources Consultant, Alberta Corporate Service Centre, 3rd Floor, Centre West Building, 10035 - 108th Street, Edmonton, Alberta, T5J 3E1. Fax: (780) 427-1018; E-mail: hre-edm@fss.gov.ab.ca (word formats only).

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The West Yellowhead Child and Family Services Authority provides Child and Family Services to the diverse region that spans from Jasper to boundaries west of Edmonton. We are currently recruiting to the following challenging positions.

### Manager

**West Yellowhead Child and Family Services Authority, Stony Plain and Spruce Grove** - We are seeking innovative, flexible individuals with a commitment to providing child and family services from a positive, supportive philosophy to manage two of our Child Family Service Centres located in Spruce Grove and Stony Plain. In this challenging position you will manage a community based service centre that provides a range of services including child protective services and services to children with disabilities. You will work with a Community Advisory Council and will have experience working with Aboriginal communities. You will contribute to the development of innovative child and family services that meet the diverse needs of your community and the region. You will require expertise in child and family services and have strong leadership, communication and organizational skills. You must have the ability to work with diverse cultures, be a team player and a team builder. If you require more information on this position please contact Dave Regehr, CEO, West Yellowhead Child and Family Services at (780) 968-6536.

**Qualifications:** A Social Science degree supplemented by extensive supervisory or management experience in child, youth and family services. Education equivalencies may be considered with relevant work experience. Note: This competition may also be used to fill future vacancies. Salary: \$49,776 - \$67,484. Closing Date: July 31, 2000.

**Competition No. 8907-WDSP**

### Social Worker

PAUL FIRST NATION

**Parkland Child and Family Services Centre, Stony Plain** - We are currently seeking an individual with professional social work skills to deliver child welfare services to the Paul First Nation. This challenging, diverse position requires a sincere commitment to Children's Services and the preservation of the family unit. Your responsibilities will include such duties as provision of services in family support, case management, case plan development, report preparation, court presentation and investigations of child abuse or neglect. Liaison with the Paul Child Welfare Committee and Chief and Council are an integral part of this position. A comprehensive orientation to the job will be provided to the successful candidate.

**Qualifications:** BSW/BISW/MSW are preferred qualifications. We will also consider your application if you have a degree/diploma in the Social Sciences supplemented by considerable directly related experience. Knowledge and experience with First Nation's children, families and communities is required. Salary: \$32,088 - \$47,508. Closing Date: August 10, 2000.

**Competition No. 8828-WDSP**

Note: These competitions may also be used to fill future vacancies.

Please submit your resume quoting the appropriate competition number by closing date to: Joyce Zilinski, Human Resources Consultant, Alberta Corporate Service Centre, 3rd Floor, Centre West Building, 10035 - 108th Street, Edmonton, Alberta, T5J 3E1 Fax: (780) 427-1018; E-mail: hre-edm@fss.gov.ab.ca (Word Formats Only Please).

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**Alberta**  
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**ABORIGINAL "TITLE" OF**  
Sponsor - Penticton India  
Recipient: Annie Frazier  
Title: Legends of Siwash  
Presenter: Chief Stewart

**ABORIGINAL TELEVISION**  
Sponsor - Canadian Broa  
Recipient: Brenda Cham  
Title: Venturing Forward  
Presenter: Duncan Macu

**ABORIGINAL MEDIA INSI**  
Sponsor - Global Televisi  
Recipient: Rusty Jack W  
Title: Gifts to Offer  
Presenter: Janice Talbott

**ABORIGINAL RADIO**  
Sponsor - Aboriginal Peo  
Recipient: CBC  
Program: Dead Dog Cafe  
Presenter: Patsy Kruger

**COMMUNITY SERVICE AV**  
Sponsor - West Kootenay  
Recipient: Virginia Baptis  
Title: Survivors of the Re  
Presenter: Kevin Jones

**ABORIGINAL MEDIA ART**  
**AWARD**  
Sponsor - En'owkin Centr  
Recipients: Trevor Camer  
Title: Quickies  
Presenter: Dr. Jeannette

**ABORIGINAL PRINT MED**  
Sponsor - Penticton Hera  
Recipient: Keith Matthew  
Presenter: Gary Symons

**FUTURE ABORIGINAL FI**  
Sponsor - CHBC-TV  
Recipient: Shaleen March  
Title: Youth Making a Diff  
Presenter: Dakota House

**ABORIGINAL MULTI-MED**  
Sponsor - Aboriginal Mult  
Recipient: Frank Falkus -  
Presenter: Brent Mazdera

**SPONSOR AND CONTRIB**  
Sponsor - BC Hydro  
Recipient: Clarence Mich  
Presenter: Kevin Dove

**ABORIGINAL PRODUCER**  
**AWARD**  
Sponsor - British Columbi  
Recipient: Annie Frazier  
Title: Legends of Siwash  
Presenter: Tracey Jack

**SPECIAL JURY AWARD**  
Sponsor - Telefilm Canada  
Recipient: Dorothy Christ  
Title: Grandmother's Stor  
Presenter: Sharleen Davis

**ABORIGINAL CINEMATOG**  
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Recipient: Rick Sagayada  
Title: Rebirth of the Interio  
Presenter: Mark Flett

**COMMUNITY SERVICE AV**  
Sponsor - Telus Communio  
Recipient #1: Marlene Squ  
Recipient #2: Judy Manuel  
Title: Rebirth of the Interio  
Presenter: Jordan Wheeler

On behalf of the Board of Directors of the  
Indigenous Arts Service Organization  
we would like to formally congratulate the following recipients  
for the year 2000 Aboriginal Visions and Voices Media Arts Awards.

**ABORIGINAL "TITLE" OF THE YEAR**

Sponsor - Penticton Indian Band  
Recipient: Annie Frazier Henry  
Title: Legends of Siwash Rock  
Presenter: Chief Stewart Phillip



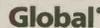
**ABORIGINAL TELEVISION & CABLE**

Sponsor - Canadian Broadcasting Corporation  
Recipient: Brenda Chambers  
Title: Venturing Forward  
Presenter: Duncan Maculé



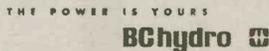
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Sponsor - Global Television  
Recipient: Rusty Jack Wilson  
Title: Gifts to Offer  
Presenter: Janice Talbott



**ABORIGINAL RADIO**

Sponsor - Aboriginal People's Television Network  
Recipient: CBC  
Program: Dead Dog Cafe  
Presenter: Patsy Kruger



**COMMUNITY SERVICE AWARD**

Sponsor - West Kootenay Power  
Recipient: Virginia Baptiste  
Title: Survivors of the Red Brick School  
Presenter: Kevin Jones



**ABORIGINAL MEDIA ARTS SHOWCASE AWARD**

Sponsor - En'owkin Centre  
Recipients: Trevor Cameron & Dan Zachary  
Title: Quickies  
Presenter: Dr. Jeannette Armstrong.



**ABORIGINAL PRINT MEDIA AWARD**

Sponsor - Penticton Herald  
Recipient: Keith Matthew  
Presenter: Gary Symons

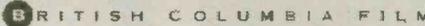


**FUTURE ABORIGINAL FILMMAKER**

Sponsor - CHBC-TV  
Recipient: Shaleen Marchand  
Title: Youth Making a Difference  
Presenter: Dakota House

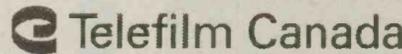
**ABORIGINAL MULTI-MEDIA AWARD**

Sponsor - Aboriginal Multi Media Society  
Recipient: Frank Falkus - Aurora Digital Art  
Presenter: Brent Mazderaz



**SPONSOR AND CONTRIBUTOR AWARD**

Sponsor - BC Hydro  
Recipient: Clarence Michon for APTN  
Presenter: Kevin Dove



**ABORIGINAL PRODUCER/SCREENWRITER/DIRECTOR AWARD**

Sponsor - British Columbia Film  
Recipient: Annie Frazier Henry  
Title: Legends of Siwash Rock  
Presenter: Tracey Jack



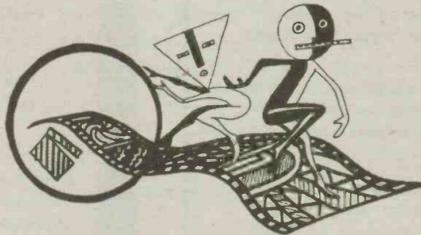
**SPECIAL JURY AWARD**

Sponsor - Telefilm Canada  
Recipient: Dorothy Christian  
Title: Grandmother's Story  
Presenter: Sharleen Davis



**ABORIGINAL CINEMATOGRAPHY AWARD**

Sponsor - Okanagan Film Commission  
Recipient: Rick Sagayadan  
Title: Rebirth of the Interior Carvers  
Presenter: Mark Flett



**COMMUNITY SERVICE AWARD (Tie)**

Sponsor - Telus Communications  
Recipient #1: Marlene Squakin  
Title: Alooscheen  
Recipient #2: Judy Manuel-Wilson  
Title: Rebirth of the Interior Carvers  
Presenter: Jordan Wheeler

INDIGENOUS ARTS SERVICE ORGANIZATION  
Tracey Jack  
RR 2, Site 50, Comp 8, Lot 45  
Green Mountain Road  
Penticton, BC V2A 6J7  
Ph: (250) 493-7181 • Fax: (250) 493-5302

# ROM exhibit runs till spring

(Continued from page 28.)

"Sometimes I wish that those pieces were back home because they belong to all of the Bella Bella people. But we don't really have a place for them. It's sad to see them all locked up, stored away. They were meant to be used. That's what made them alive," said Bradley Hunt.

Another theme addressed in this exhibit is the importance of Heiltsuk art to the survival and wellbeing of the Heiltsuk Nation. Pam Brown talks about this in terms of education.

"I wanted the public to learn more about the Heiltsuk, to let them know more about First Nations people, and establish a human face. This exhibit is about the Heiltsuk. It's about the community, our children, and our lives. It's not just art. It's how we live. It's our identity."

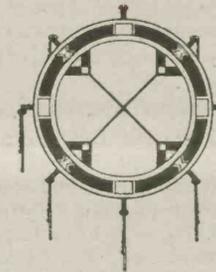


BRIAN BOYLE

Mask by Bella Bella, B.C. carver Daniel Houstie is part of the Káxláya Gvi'ilás: An exhibition of Heiltsuk art and culture, which runs until the spring of next year.

## Aboriginal Education Project

### Aboriginal Early Childhood Care and Education Certificate



The Aboriginal Education Project at Mount Royal College is pleased to announce the commencement of a new educational program for Aboriginal people wishing to work in the field of Early Childhood Care. This program offers a culturally modified version of the Early Childhood Care and Education Certificate.

The full-time credit program is ten months in length and is scheduled to begin on September 5, 2000. The application deadline is July 31, 2000.

**All Applicants must:**

- ▶ be 18 years of age
- ▶ submit all relevant transcripts
- ▶ be of Aboriginal Ancestry
- ▶ complete a College Placement Test and be eligible for English 1112 or higher

**Additional Criteria:**

- ▶ Preference may be given to students with a minimum of grade 11 high school equivalency
- ▶ All required documentation must be received on or before August 1, 2000

Application is by appointment only. If you would like to apply or require further information, please contact the Aboriginal Education Project at (403) 240-6285.

### RCMP PREPARATION PROGRAM

SIIT is accepting applications from First Nations people into the RCMP Preparation Program. This program is intended for RCMP applicants or people interested in a career with the RCMP. The main purpose of this program is to help the applicant challenge the RCMP Preparatory Aptitude Test (RPAT). The RCMP have careers available for people of Aboriginal ancestry.

The candidates applying into this program must be RCMP applicants or in the process of applying. They must meet all of the RCMP basic criteria. Applicants will be interviewed and pre-tested. The following documents MUST accompany the applications:

**RCMP APPLICATION PROCEDURE MUST apply at any RCMP Detachment:**

- RCMP application
- Grade 12 original transcripts (GED and Adult 12 accepted)
- Birth Certificate
- Valid Drivers License
- Must meet vision requirements
- Criminal Record Check upon application

**SIIT APPLICATION PROCEDURE:**

- SIIT application
- Resume
- 2 character references (preferably one from RCMP Det)

**LOCATION:**

Saskatoon, Saskatchewan

**LENGTH:**

8 months

**START DATE:**

TBA

**PRE-TESTING & INTERVIEWS:**

TBA

**DEADLINE FOR APPLICATIONS:**

August 31, 2000

**CONTACT OR APPLY TO:**

Sharon Chicoose, Director of Admissions  
Or  
Sgt. Eva Thomas, RCMP Aboriginal Recruiting  
SIIT, Suite 100-103A Packham Avenue  
Saskatoon, SK S7N 4K4  
Phone: (306) 244-4444  
Provincial Toll Free: 1-800-667-9704  
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**Social Worker**

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**Alberta**  
GOVERNMENT OF ALBERTA

# Aboriginal perspectives included at conference

By Trina Gobert  
Windspeaker Staff Writer

SAINT JOHN, N.B.

In the struggle to preserve marine ecosystems, First Nations have been requested to share and discuss their traditional practices in caring for the ocean.

Plans are in place to include Aboriginal participation at the fourth International Conference of the Coastal Zone Canada Association in Saint John, N. B. from Sept. 15 until Sept. 22.

"We are hoping for a lot of Aboriginal content," said Maxine Westhead, Coastal Zone 2000 Youth Forum co-ordinator. "Everyone has been talking about integrated management and we wanted a more inclusive holistic picture of what is going on."

Coastal Zone 2000 is comprised of three linked events: the Coastal Zone Canada 2000 Conference, the Coastal Zone 2000 Youth Forum, and the Coastal Zone Canada 2000 Trade Show.

The Youth Forum starts things off of Sept. 15 and runs until Sept. 17. "There are four Aboriginal youth coming from the Arctic, being sent by the Department of Fisheries and Oceans, from the Beaufort Sea area," said Westhead. "They just had a Beaufort Sea conference and the youth were a really big part of that. They released a position paper stating that they want to be involved and want to have a say in the future."

The Department of Indian and Northern Affairs Canada will provide funding for Aboriginal youth to attend the conference as

well, said Westhead.

During four Aboriginal workshops for the Youth Forum, Maliseet and Mi'kmaq Elders will teach Aboriginal beliefs, historical perspectives, and treaties in regard to fishing rights.

"The Elders will focus on the signs that the earth is sending to us," said Melissa Sioux Labrador Posey, Aboriginal Youth Forum representative. "Because there is a reason behind why whales are beaching themselves, and why we have sharks showing up in the Atlantic that should be in the Pacific, and weird fish showing up in the lakes. A lot of the Mi'kmaq people know that something is not right."

Mi'kmaq Elder Charlie Labrador plans to teach about the healing of the earth, the meaning of the thunder and lightning, and

the power of water.

"The water is the source of energy that feeds us and our plant life, and if it was taken away we would just be a handful of dust," said Labrador. "I will tell about the shark and the beaching of the whale. I will tell about the healing of the spirits and that the water is our source of energy and power, and how we have been born by water in the womb. And I will tell about what man has done to destroy the earth, the hurt of the earth and the medicine wheel."

"Traditional Mi'kmaq opening

and closing ceremonies will take place at the youth forum and the main conference," said Westhead.

Activities for the main event, Coastal Zone Canada 2000 Conference will begin at the conclusion of the youth forum on Sept. 17 and will run until Sept. 22. In conjunction with the main conference, the Coastal Zone Canada 2000 Trade Show will commence on Sept. 18 and run until Sept. 20. Both events will include Aboriginal content through guest speakers, workshops, booths, and displays of artwork and crafts.

# Rent under review by court

(Continued from page 11.)

According to information provided by the band, the Supreme Court has three choices in its ruling. It can uphold the Federal Court of Appeal decision setting the rent at \$22,800 a year, it can allow the tenants appeal and set the rent at \$10,000 a year, or it can allow the band's cross appeal and set the rent at \$36,000 a year.

According to information provided by Indian and Northern Affairs Canada (INAC), the department, as landlord of the land in question, has sent notices of default to all leaseholders, and a statement of claim has been filed in the British Columbia Supreme Court to collect lease payments in arrears. According to INAC, as of March only two tenants were up-to-date on rental payments at the level set by the Federal Court of Appeal.

Lewis Harvey is lawyer for the Musqueam band. He said the huge increase in the rental rate for the land doesn't demonstrate

how exorbitant the increase is, but how unfair the old rent was.

Annual rents over the initial 30 years of the lease averaged out at just over \$300 per year.

"You can't rent a trailer pad anywhere within a thousand miles of the city of Vancouver for that kind of rent," Harvey said.

Once the Supreme Court decision comes down, Harvey said, it will be the end of avenues for appeal regarding the rent issue, but not necessarily the end of the litigation.

Most tenants haven't paid rent in two years, and some haven't paid since 1995.

"There are going to be some tenants who are going to have to be removed, who are going to have to be evicted," Harvey said.

MLA Colin Hansen is with the provincial Liberal Party and Musqueam Park is located in the riding he represents, Vancouver-Quilchena. Hansen said he doesn't want to formally get involved in the lease controversy,

feeling another level of government entering the fray would only further complicate an already complex situation. As an "interested party," however, he did pass his views about the situation on to the MP for the area, Ted McWhinney, indicating he would like to see all the parties involved—the tenants, the band and the federal government—get together and try to reach a mediated settlement rather than leave the decision in the hands of the Supreme Court.

With a court decision, Hansen said, the tenants will lose because all the equity in their leases will be destroyed, and the band will lose because others will be reluctant in leasing from them in the future, Hansen said. What Hansen sees as a win-win option would be loan guarantees to the leaseholders from the federal government, allowing the tenants to borrow money to pay rent to the band.

## Organization for the Advancement of Aboriginal Peoples' Health

Incorporated on March 10, 2000, the Organization is the direct result of the need to create and develop a national Aboriginal-designed and controlled organization dedicated to improving the health of all Aboriginal people. Based in Ottawa, the Organization will develop partnerships with existing programs that promote Aboriginal health and accommodate three individual centres for Inuit, Métis and First Nations health issues.

The Organization seeks the following professionals:

### EXECUTIVE DIRECTOR

As the Executive Director, reporting to the Chairperson, you will work with the Board directing activities and you will provide leadership to a strong team of professionals who are dedicated to the mission and objectives of this newly established national Organization. You will be a true consensus leader with a proven track record of success in working with a board and managing people, finances and organizational development at a senior level. A thorough knowledge and understanding of Aboriginal health issues at a national and international level are desired.

With excellent communications skills and university trained or possessing a combination of related experience and education, you will be a visionary leader with demonstrated ability to achieve positive measurable results. You will possess the skills and experience to manage and lead this dynamic new Organization dedicated to serving the future and existing health needs and concerns of all Aboriginal people.

If you are interested in this career opportunity, please forward your résumé in confidence by August 11, 2000.

### COORDINATORS

#### Communications Coordinator

Reporting to the Executive Director, the Communications Coordinator will assist in developing a strategic internal and external communications plan for the Organization. This will encompass communicating with stakeholders and media, coordinating relevant issues and development of materials including: press releases, publications, journals and the creation of a web site.

#### Research Coordinator

As a key member of the management team, the Research Coordinator will spearhead the research and analysis of relevant issues that affect the objectives, policies and activities of the Organization. Specific activities include: conducting ongoing research and gathering information to develop debriefing materials, policy papers, detailed reports and discussion/position papers.

#### Qualifications

Candidates for both Coordinator positions will have a post secondary degree and/or diploma in business or in their related fields. They must be professionals with a strong sense of commitment to the objectives of the Organization, possess knowledge and understanding of Aboriginal health issues and have a proven record of success in their chosen field.

If you are interested in this career opportunity, please forward your résumé in confidence by August 4, 2000.

In meeting the objectives and vision of the Organization, preference will be given to individuals of Aboriginal descent with strong verbal/written communication skills in English. Ability to communicate in French and/or an Aboriginal language will be considered an asset.

Applications should be forwarded to:

Higgins International Inc.  
51 Falconer Bay  
Winnipeg, Manitoba R2M 4R6  
Telephone: (204) 257-9929  
Fax: (204) 257-9707  
Email: bhiggins@total.net



# Land & Resource Agent

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Westcoast Energy Inc., with assets of \$12 billion and multiple operations in Canada and off-shore, is the most active company in gas exploration in north-eastern BC.



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A team-player who is able to think strategically and act tactfully, you have highly-developed interpersonal and oral/written communication skills. A valid BC driver's licence is required. A working knowledge of Microsoft Office products and GIS would be an asset, as would experience in the oil and gas industry.

The salary and benefits package competes favourably in the industry. We thank all applicants for their interest in Westcoast; however, only those selected for an interview will be contacted. Please forward a résumé by fax, email or mail (one only), quoting File #14328, no later than July 28, 2000, to:

Human Resources, Westcoast Energy Inc.  
1333 West Georgia Street, Vancouver, BC V6E 3K9  
Fax: 604.691.5868  
Email: humanresources@westcoastenergy.com

www.westcoastenergy.com



## DISTRICT EDUCATION

The Aboriginal District Network and District students in

### Qualifications and skills

- possess a university degree in a related field (Masters Degree preferred)
- ability to work with students
- experience working successfully in a multicultural environment
- have demonstrated personal preference given to fluency in English, French, or Cree/Sikanni, Slavey

Candidates must be eligible to work in the Northwest Territories.

### COMPETITION NO.:

Contact may be made with the Human Resources Department.

Resumes and supporting documents should be submitted to the Human Resources Department.



## ABORIGINAL CULTURE

The Aboriginal District Network and district awareness

### Qualifications and skills

- a thorough understanding of Aboriginal culture
- ability to design and implement a program
- ability to work with students
- experience working successfully in a multicultural environment
- ability to communicate effectively with staff, First Nations community, and district
- of First Nations ancestry
- ability to speak one or more languages

### COMPETITION NO.:

### CLOSING DATE:

Contact may be made with the Human Resources Department.

Resumes and supporting documents should be submitted to the Human Resources Department.

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**CAREERS AND TRAINING**

**erence**

osing ceremonies will take at the youth forum and the conference," said head. Activities for the main event, al Zone Canada 2000 Conference will begin at the conclusion of the youth forum on Sept. 17 and will run until Sept. 22. In conjunction with the main conference, the Coastal Zone Canada Trade Show will commence on Sept. 18 and run until Sept. 20. Events will include Aboriginal art through guest speaker workshops, booths, and displays of artwork and crafts.

**Advancement  
s' Health**

ization is the direct result of the final-designed and controlled health of all Aboriginal people. Partnership with existing organizations to accommodate three individual health issues.

ionals:

he Chairperson, you will work you will provide leadership to a dedicated to the mission and vision of the organization. You will have a track record of success in business, finances and management. A thorough knowledge of issues at a national and international level. University trained or experience and education, you will have the ability to achieve positive results through your skills and experience to develop and implement a vision dedicated to serving the needs and concerns of all Aboriginal people.

portunity, please forward your resume to: 1-800-387-0000.

tor

Communications Coordinator will manage internal and external communications. Responsibilities include: communicating with various departments, relevant issues and development of brochures, publications, journals and the

eam, the Research Coordinator will be responsible for the identification of relevant issues that affect the organization. Specific activities include: gathering information to develop reports, detailed reports and

ons will have a post secondary education in their related fields. They must have a strong commitment to the objectives of the organization and a good understanding of Aboriginal issues and success in their chosen field.

portunity, please forward your resume to: 1-800-387-0000.

Organization, preference will be given to those with strong verbal/written communication skills. Communicate in French or English. Considered an asset.



**DISTRICT ABORIGINAL  
EDUCATION COUNSELLOR**

The Aboriginal District Counsellor is a professional employee of School District No. 60. He/she works cooperatively as a member of the School and District Counselling support teams to promote the success of Aboriginal students in an integrated public school setting.

**Qualifications and skills required:**

- possess a university degree program in counselling, social work or related human service field (Masters Degree preferred)
- ability to work with students of all ages
- experience working successfully with First Nations communities
- have demonstrated personal involvement with Aboriginal culture and traditions with preference given to fluency in one or more of the following languages Cree, Beaver, Sauteau, Sikanni, Slavey

Candidates must be eligible for membership in the BC College of Teachers

**COMPETITION NO.:** 99-99:154

**Contact may be made with:** Rob Clayton, Assistant Superintendent  
School District No. 60 (Peace River North)  
Phone: (250) 262-6017 Fax: (250) 262-6046  
Website: [www.prn.bc.ca](http://www.prn.bc.ca)  
Email: [jstrandl@prn.bc.ca](mailto:jstrandl@prn.bc.ca)

Resumes and supporting documents must be submitted at time of application.



**ABORIGINAL EDUCATION  
CULTURAL COORDINATOR**

The Aboriginal Education/Culture Coordinator is a professional employee of School District No. 60. He/she works with teachers, school administrators and district personnel to promote Aboriginal education and cultural awareness within the classroom.

**Qualifications and skills required:**

- a thorough understanding of local First-Nations issues and the public school system
- ability to design and implement a cultural and language program
- ability to work with students of all ages
- experience working successfully with First Nations communities
- excellent interpersonal, organizational, presentation, and consensus decision-making skills
- ability to communicate effectively with parents, students, teachers, administrators, support staff, First Nations community leaders, and Ministry of Education officials
- of First Nations ancestry
- ability to speak one or more of the following languages Cree, Beaver, Sauteau, Sikanni, Slavey

**COMPETITION NO.:** 99-99:127

**CLOSING DATE:** August 19, 2000

**Contact may be made with:** Rob Clayton, Assistant Superintendent  
School District No. 60 (Peace River North)  
Phone: (250) 262-6017 Fax: (250) 262-6046  
Website: [www.prn.bc.ca](http://www.prn.bc.ca)  
Email: [jstrandl@prn.bc.ca](mailto:jstrandl@prn.bc.ca)

Resumes and supporting documents must be submitted at time of application.



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**Fishing Lodge  
requires a**

**General  
Manager**

The Pimicikamak Cree Nation (P.C.N.) Cross Lake, Manitoba, are embarking on the development and establishment of a new fishing lodge to be constructed on the south-end of Atik Lake, Northern, Manitoba.

P.C.N. is presently accepting applications for an on-site full-time general manager for the fishing lodge. The successful candidate must have minimum 10 years on-site management experience running a fishing lodge with a proven management and marketing skills.

Salary commensurate upon qualifications. Position is entitled to a full benefit package and northern allowance. Familiarization with traditional Cree culture is a distinct advantage.

Successful candidate must have a minimum of class 4 license and be willing to relocate and travel extensively to promote the lodge to various trade shows and exhibits.

Serious applicants need only to apply. Applicants please provide a resume and a minimum 3 reference. Inquiries and applications to be sent to the attention of:

Mr. Ray Robinson, Manager  
Pimicikamak Cree Nation

P.O. Box 10, Cross Lake, Manitoba R0B 0J0  
Tel: (204) 676-2218 ext. 212 Fax: (204) 676-3155

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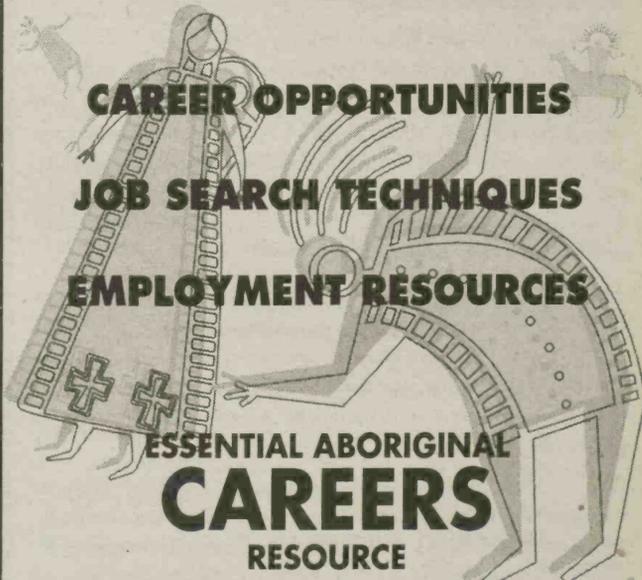
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Interested individuals can call 306-937-5148 to arrange for assessment in August.



Program jointly sponsored by North West Regional College and Northern Lakes School Division No. 64.



*NWRC reserves the right to make any changes deemed necessary.*

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Counsellor Training Institute of Canada  
**1-800-314-2288**

Get Snappin'

(see page 15)

Healthier people in a healthier Lakeland Region

**Settlement Nurses • Permanent - Full Time  
2 positions - Fishing Lake & Elizabeth Settlements**

This position provides community based nursing services as part of a multidisciplinary team in the areas of homecare, health promotion, health assessment and surveillance and disease prevention to individuals, families and groups throughout their life span. **Qualifications:** Baccalaureate degree in Nursing preferred. Active registration with the A.A.R.N. Three years experience in Public Health Nursing or Home Care required. Knowledge and understanding of Métis culture. Knowledge of Cree language an asset. Ability to work independently. Excellent interpersonal, facilitation community development and communication skills. Good verbal and written skills. Valid driver's license and vehicle for work purposes. Terms of employment; UNA Collective Agreement.



**Closing date: when suitable candidate is found**  
Please apply in writing to:  
Tracy Cowden, Manager of Health Services  
Grand Centre Health Unit  
4720 - 55th Street, Cold Lake, AB T9M 1V8  
Fax: 780-594-2404

*We appreciate the interest of all applicants, but advise that only those selected for an interview will be contacted.*



**Career Opportunities  
POLICE CONSTABLES  
SASKATOON POLICE SERVICE**

*The Saskatoon Police Service encourages Aboriginal people, women and members of visible minorities to identify themselves.*

**EDUCATION:** Must have minimum grade twelve or have passed the General Equivalency Test for grade twelve. An applicant with an equivalent certificate must have successfully completed grade ten.

**AGE:** Must not be less than eighteen years of age.

**VISUAL ACUITY:** Minimum acceptable acuity is 20/60 in both eyes or 20/40 in one eye and 20/100 in the other. Eyesight must be correctable to 20/20 or 20/30. Applicants who have undergone laser eye surgery may not apply sooner than one year after surgery is complete. A colour deficiency may exclude an applicant.

**CHARACTER:** Applicants must have a good driving record, no criminal record, and a proven record of satisfactory performance.

**EXAMINATIONS INVOLVED:** Mental abilities test, P.O.P.A.T. (Peace Officers' Physical Abilities Test), extensive medical and physical examinations (including optometrist's report), thorough background investigation including fingerprint examination, and polygraph examination.

**INTERVIEWS:** Human Resources Officer, Final Selection Committee

**TO APPLY:** Interested candidates may obtain a recruitment package from the Saskatoon Police Service Human Resources Division. Completed packages must be submitted by 3:00 p.m. Tuesday, August 15, 2000 to:

**Saskatoon Police Service  
Human Resources  
130 — 4th Avenue North, Saskatoon, Saskatchewan S7K 3R6  
Telephone: (306) 975-8408**

We welcome your interest in the Saskatoon Police Service.  
For further information or to preview a recruitment package visit our web site at [www.city.saskatoon.sk.ca](http://www.city.saskatoon.sk.ca)



**The University of Manitoba  
Faculty of Engineering**

**COUNSELLOR  
Engineering Access Program**

The University of Manitoba Engineering Access Program (ENGAP) invites applications for the position of Counsellor. The appointment will be at the Instructor Level 1 (salary range \$33,032 to \$50,513) and is contingent upon continued external funding.

Candidates should have a commitment to accessibility to engineering education for Manitobans of Aboriginal ancestry. Candidates must have the ability to work with a wide range of personal, family, and career issues that students present. Aboriginal ancestry and the ability to speak a First Nations language would be a definite asset. The appointment, initially for a period of three years, will be effective August 15, 2000 or as soon thereafter as possible.

The appointee will hold a Master's degree in a relevant discipline. An equivalent combination of education and related experience will be considered. Communication and interpersonal skills, administrative and teaching experience and experience working with the Aboriginal community and government will be assets. The successful applicant must be qualified to teach either Introduction to University or English at the undergraduate level.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples, and persons with disabilities. In accordance with Canadian Immigration requirements this advertisement is directed to Canadian citizens and permanent residents.

Applications, including curriculum vitae, and the names of three persons willing to provide a letter of reference, should be forwarded by July 31, 2000 to: Mr. Randy Herrmann, P. Eng., Director, Engineering Access Program, Faculty of Engineering, University of Manitoba, 314 Engineering Building, Winnipeg, Manitoba, R3T 5V6.



**AMISKWACIY  
ACADEMY**



A high school for students interested in completing their education in a setting that embraces Aboriginal culture, values and spirituality.

The school's outstanding teachers will have high expectations for student behaviour, safety and academic achievement.

Students will explore a wide range of opportunities, from working with advanced computer technology to participating in a variety of sports and cultural activities.

Amiskwacyi Academy will be located at 10312 - 105 Street.

**Registrations are still being accepted for classes starting September 5, 2000.**

**Space is limited so register early!**

**For more information and to register call 429-8197.**



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ONTARIO: 1-800-561-1111  
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In this position, you will provide support to students attending or planning to attend the College. Duties of the position include building relationships within the College and local community and liaising with College and community associations, and schools.

You will possess a minimum of two years experience OR an equivalent combination of education and skills, the ability to initiate and coordinate projects, and you will be an individual who can bring the values into practice. So you can make a difference.

This full-time position will be a challenging and attractive benefits package.

**Competition Number: WS-00-0001**

Submit your resume for the position by August 28, 2000, to:

Human Resources  
10726 - 106 Avenue  
Edmonton, Alberta T6E 4E2

For information on Grand Centre Public Schools visit our web site at [www.gprc.ab.ca](http://www.gprc.ab.ca). Work and contact us at [humanresources@gprc.ab.ca](mailto:humanresources@gprc.ab.ca).

*We thank all applicants for their interest and contact.*

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Get  
nappin'  
(see page 15)

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Equivalency Test for grade  
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SCHOOLS

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**"PROUD SUPPLIER & SPONSOR TO THE FIRST NATIONS"**



## Student Services ABORIGINAL LIAISON OFFICER

In this position, you will provide leadership and a network of support services for Aboriginal students attending or planning to attend Grande Prairie Regional College. Responsibilities of the position include building relationships with Aboriginal students and potential students within the College and local community (Grande Prairie and area), and building relationships and liaising with College departments, faculty and staff, community Native and Métis associations, and schools.

You will possess a minimum of a Bachelor's degree, plus two to three years related experience, OR an equivalent combination of education and experience. You will have strong life/social skills, the ability to initiate and establish communication both individually and in a group, and you will be an individual who expresses an appreciation of native culture and translates the values into practice. Some working knowledge of the use of computers is required.

This full-time position will begin August 15, 2000. Grande Prairie Regional College offers an attractive benefits package and a starting salary of \$2750.00 per month.

**Competition Number: WS 0001**

Submit your resume for the above position, including 3 references by 4:30 p.m., Friday, July 28, 2000, to:

**Human Resources, Grande Prairie Regional College**  
10726 - 106 Avenue, Grande Prairie, AB T8V 4C4 Fax: (780) 539-2854

For information on Grande Prairie Regional College, visit our Internet homepage at [www.gprc.ab.ca](http://www.gprc.ab.ca). Work and WordPerfect applications are currently accepted. Send email to: [humanresources@gprc.ab.ca](mailto:humanresources@gprc.ab.ca)

*We thank all applicants for their interest. Only those applicants who are under consideration will be contacted.*



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- ✓ Various applications for use include septic and lagoon waste treatment, holding tanks, landfills, mechanical/automotive sumps, oil rig sites, parks and recreation areas, etc.!

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Web: [www.sevengenerations.com](http://www.sevengenerations.com)

ADMINISTRATION IS LOCATED AT ROUND LAKE TREATMENT CENTRE

## ADMINISTRATOR/DIRECTOR of Patient Care

The Fort Qu'Appelle Indian Hospital is an 18-bed accredited acute and long term care facility, located in the picturesque town of Fort Qu'Appelle Health District.

Reporting to the Board of Directors, the Administrator/Director of Patient Care is responsible for the daily operation, including planning for and overseeing the delivery of comprehensive acute, emergent, extended care and support services.

**QUALIFICATIONS:**

- Superior interpersonal, communication and public relations skills, combined with good judgement, well-developed organizational skills and the ability to work independently.
- Ability to prioritize responsibilities, assume new challenges and work effectively under pressure, in a fast-paced, rapidly changing work environment is essential.
- Previous experience working with First Nations governments and organizations, Governance Boards and Health Districts would be considered an asset.
- An active registered member in good standing with the SRNA/RPNAS.
- Graduate of a recognized Health Care Administration degree or certificate program and several years of related health care management experience.
- Experience in Health planning would be an asset, as we are in the process of building a new facility.

*A copy of the position description is available on request. Individuals interested in the position are invited to submit their resume by August 11, 2000, to:*

**Personnel Committee  
Fort Qu'Appelle Indian Hospital Inc.  
Box 300  
Fort Qu'Appelle, SK S0G 1S0  
Tel: (306) 332-5611 ext. 717  
Fax: (306) 332-5033  
Email: [fqihadmin@sk.sympatico.ca](mailto:fqihadmin@sk.sympatico.ca)**



## Government relying on court to dodge political bullet

(Continued from page 3.)

"I do not detect . . . any real public policy thinking going on in the federal government about how to respond to Native residential school claims," he said. "These claims have to be addressed. The government has essentially adopted a litigation management response."

Lauwers dismissed the alternative dispute resolution pilot projects the government has set up, saying they aren't a real alternative to litigation because of the limits the government puts on the process.

"Both are essentially litigation management tools and nothing more," he said. "The recent reorganization of the Crown's response under the leadership of Shawn Tupper (Indian Affairs) and Doug Ewart (Justice) simply solidifies and makes more bureaucratic, and theoretically efficient, an approach which the government has been following for years."

Internal Indian Affairs documents, marked 'Secret' but obtained through an access to information request, show the department is working hard on several fronts to keep the concept of cultural destruction from being considered as a legal (or tortious) damage for which the government could be made to pay compensation.

Since records show clearly the government's policy was to assimilate or eradicate Indigenous culture through the school sys-

tem, it could be seen as a public policy. Legally, the government hopes to escape liability for cultural eradication by arguing that it isn't legally accountable for a bad public policy. This has generally been the case throughout history as public servants and politicians have successfully argued they couldn't possibly do their jobs if the spectre of facing a civil lawsuit should they make a mistake haunted them at every turn.

Regina lawyer Tony Merchant, whose firm represents close to half of the residential school plaintiffs, said he will argue that the cultural eradication policy led inescapably to physical abuse and therefore could be seen as a civil harm for which damages could be awarded.

"Cultural eradication had to evolve to physical abuse," he told *Windspeaker*. "How could you make a six-year-old child not speak his language without being sadistically brutal?"

But Merchant admitted that no one knows whether cultural eradication will be considered a civil harm until the courts decide.

Lauwers said during a phone interview on July 10 that he wrote his paper for the Canadian Bar Association while feeling a high level of frustration. He said he later wished he'd been more diplomatic. Lauwers has noticed the government is striving so hard to keep the concept of cultural eradication out of the courts that the genuine harm that the cul-

tural eradication has done is not being fully addressed.

"The government draws a bright line between traditional tort claims such as assault and sexual assault, that are compensable, and new causes of action such as claims for cultural eradication and inter-generational adverse effects," he said. "The latter, it says, are not compensable in the civil justice system and should not be compensable by pilot projects. The Healing Foundation is intended to deal with the cultural issues but not specifically in relation to Native residential schools; it does not provide redress directly to victims."

Lauwers believes politicians haven't intervened to stop the legal wrangling because it would be politically dangerous to come out and make a policy that could enrage either Aboriginal and human rights leaders or a public that would see any great financial disbursement as the government coddling a vocal minority.

"The advantage of a litigation management model, if one is trying to avoid public accountability, is that there is no need to make any public policy pronouncements. Litigation management is reactive and operates almost automatically. In the end, it does not really visit accountability on anyone. If the result is bad, you can always blame the courts," he told the bar association. "But accountability will come in another form. The system will run its ordinary course."

The litigation model will eventually cause some very serious public policy difficulties. The system may or may not break down. Claimants may or may not rise up in righteous anger. Church organizations may or may not go bankrupt with all of the attendant difficulties.

"So the litigation strategy may be effective, from the government's point of view, in allowing it to avoid issues of accountability in the short term. However this strategy is shortsighted, and likely to lead to an even larger public policy issue. For example, if the government forces a church organization into bankruptcy — as seems increasingly likely with the Anglican Diocese of Cariboo, or the Roman Catholic Diocese of Whitehorse, or an Oblate province, then a public policy issue will arise in which the government is forced either to make clear public policy choices — or to be seen as refusing to do so. Either way, it will be held accountable."

Merchant accused churches and the federal government of posturing and not being honest with the public. He said that only five of the 300 cases settled have cost the churches money.

"The churches have not handled this well," he said. "They've spent all kinds of money on lawyers but they would have been better off to file a defence and say we'll pay our share if it turns out there's a judgement."

Merchant said that when his

firm left the churches out the lawsuits, the government then sued the churches, which had the effect of slowing down the entire process. In several cases, the government has also sued First Nations, something Merchant sees as 'ridiculous.'

"The First Nations get their money from the government," he said. "If the government doesn't pay as much and the First Nation has to pay, where is the money coming from? It's more about optics. The government is saying we want to spread the blame and say those other people are really the wrongdoers."

A July 6 meeting sponsored by the Law Society of Saskatchewan was held in Regina at the request of the federal justice department. Federal representatives said the meeting was called to examine the issue of lawyers gouging residential school victims. Merchant attended the meeting. His firm has been accused of gouging. He said he charges 20 per cent for cases settled out of court and 40 per cent for cases that go to trial.

He said the main issue of the meeting is another government smoke screen.

"If the government didn't cause delays, First Nations people would pay a lot less in fees," he said. "It's so bizarre for a defendant to be saying we want to have something to do with the fees being charged to the plaintiff. It would, of course, be a legitimate question to ask for First Nations leaders."



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