

# Wind speaker

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BRAD CROWFOOT

Montana Wapass (left) and Redmond Bradfield took part in the Alexis Powwow held July 6 to 8 on the Alexis reserve in central Alberta.

## Alberni Indian Residential School trial

# Decision 'shocks'

By Paul Barnsley  
Windspeaker Staff Writer

WEST VANCOUVER

Chief Robert Joseph, executive director of the Provincial Residential School Project, said he was deeply shocked and outraged by what he called "the disturbing decision" handed down July 10 by B.C. Chief Justice Brenner in the Alberni Indian Residential School (AIRS) civil case.

The three-year-old civil trial involved seven First Nations individuals who sought damages from the government of Canada and the United Church of Canada as a result of experiencing childhood sexual abuse in the federal and church-run residential institution on Vancouver Island, which was closed in 1973.

"Evident in his dismissal of one plaintiff's case, and the unusually low awards in the remaining six, the chief justice has profoundly failed to deliver proper recompense to these courageous individuals, who brought their horror-filled stories of childhood sexual abuse at the residential school into the halls of the Canadian justice system," Joseph said.

(see Rez school page 13.)

## WHAT'S INSIDE

### BOYCOTT NOT?

The Assembly of First Nations executive is preparing to head to its annual general meeting in Halifax with a proposal to the chiefs to change their resolve to boycott consultations of the Indian Affairs governance act initiative, as passed in a resolution at the April Confederacy of Nations held in Vancouver. Is it too late to jump into discussions? Will the charter allow the AFN to switch gears? Is the executive looking for a cash injection to relieve the financial crunch brought on by Minister Robert Nault's massive slashing of the organization's budget? Read all about it.

.....Page 2.

### AN UNTOLD HISTORY

We know about the warmongers, but what about the peacemakers? Montreal celebrates 300 years of the Great Peace Treaty and the leaders of the 39 Aboriginal communities that came to meet with Louis Hector de Calliere, the governor of New France in 1701, to negotiate an end to the tension wrought by European settlement.

.....Page 7.

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# AFN reeling, budget cut by half

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

The Assembly of First Nations will have to operate this fiscal year on about half of the money it received last year. The Department of Indian Affairs (DIAND) has cut AFN funding to \$12 million from \$19.8 million last year.

Sources say a variety of programs and positions are in jeopardy and morale is low. Several officials have said the quality of service provided to First Nations by the national organization is already suffering.

AFN staff believes the funding reduction is a direct response to the chiefs' decision not to participate in Indian Affairs Minister Robert Nault's governance consultations. Pressure created by the funding cuts has led to open political warfare on at

least one front. Informed sources across the country expect a bitter debate on governance during the AFN's annual general meeting in Halifax from July 17 to 19.

Several reliable sources have confirmed the AFN turned down \$2 million in funding when the chiefs refused to participate in the consultation process. It appears many members of the AFN executive are having second thoughts about that decision. The AFN executive is made up of the national chief, the regional vice-chiefs and the chairman of the AFN's Council of Elders, who serves in an advisory capacity.

When British Columbia vice-chief Herb Satsan George released his quarterly report to the chiefs in his region on June 25, it included a plea for support to back away from AFN resolution 15/2001, which called for the boycott of the governance consultation

process.

"In B.C., many First Nations and First Nation organizations expressing considerable concern about the AFN's position have approached me. Some are even willing to dismiss the AFN completely in order to engage [DIAND] themselves in order to protect their interests. Not only could this result in dividing First Nations to the point where DIAND would quite successfully accomplish its objectives, it would render the AFN useless as an effective advocate and protectorate of our interests," George wrote. "As a result, I am working with the national executive, B.C. tribal leaders and provincial organizations to seek a way to resolve the difficult impasse that we have found ourselves in. An approach that we are pursuing is to seek approval from the chiefs at the Annual General Assembly in Halifax to have the national executive take some leader-

ship by establishing a negotiations strategy on governance and directly engage the minister on this initiative."

Penticton Indian Band Chief Stewart Phillip, who is president of the Union of British Columbia Indian Chiefs (UBCIC), delivered a sharp reprimand to the vice-chief in a letter dated July 4.

"In our opinion, you and possibly the entire AFN national executive, are in 'willful breach' of a national mandate as per the AFN Charter and could be subject to disciplinary measures," Phillip wrote to George. "[F]rom the content of your quarterly report, it is obvious that you are actively undermining and backtracking on AFN resolution 15/2001, regarding AFN's 'Response to Proposed First Nations Governance Act.'"

The only disciplinary measure described in the AFN Charter is removal from office. (see Political page 2.)

# Boycott resolution may crumble after AGM

By Paul Barnsley  
Windspeaker Staff Writer

WINNIPEG

Windspeaker has learned that a motion was passed at a recent Assembly of First Nations executive council meeting that would see a proposal to abandon the boycott of the First Nations Governance Act consultations be put before the chiefs at the AFN general meeting in Halifax from July 17 to 19.

Manitoba vice-chief, Ken Young, verified that fact during a phone interview on July 11.

"It's just another option, something we're going to present to the chiefs for their

consideration," he said.

The vice-chief is aware the Union of British Columbia Indian Chiefs president, Stewart Phillip, sees the executive committee's actions to be an affront to the membership and an indication the executive members have exceeded their authority and violated the AFN charter by planning an action that is contrary to a Confederacy of Nations resolution. He said the letter Phillip wrote to British Columbia vice-chief Herb Satsan George making those allegations was "full of inaccuracies."

"There isn't tend-running of the resolution, nor is there any end-running of the charter," Young stated. "That's all... they're all

exaggerating the way things are. It's just another option like the resolution was an option. We'll accommodate that resolution if the chiefs want it to be that way. Resolutions can be changed."

The vice-chief, a close advisor to Phil Fontaine during his tenure as national chief, said the executive members believe a new approach is needed to the governance consultations because the federal government is left with unchallenged control of the First Nations governance agenda when the First Nation leadership isn't part of the picture.

"There was so much government press advantage in relation to the governance issue that we thought we'd better have a solid

position in place coming out of Halifax so that if we need to take on the government in the public forum through the media, we have a position to take. It'll be a position that'll be offered to the government and if they don't accept it then we have to deal with what it is that they want. I know what [government] want[s] but what they want is not acceptable," he said.

Young said the national chief attended the executive meeting where the motion to re-examine the position on consultation was passed. He did not say how or if the national chief voted on the issue.

"It's a consensus type of meeting. [The resolution] was

adopted by a motion. The national chief was there," he said.

Young was asked if the AFN budget cuts had anything to do with the decision to suggest a reversal of position to the chiefs.

"Not really," he answered. "I don't know whether the minister has deliberately put pressure on us through withholding money. Maybe he has, I don't know. But that should not be the basis on which we make decisions on an important issue like this, based on finances. Absolutely not. It wouldn't be appropriate."

(see AFN page 15.)

# Political warfare spawned by financial squeeze

(Continued from page 1.)

Phillip was angered by what he saw as an attempt by the vice-chief to suggest in the report that the UBCIC was in favor of this initiative. The UBCIC president made it clear he expects the AFN executive, of which George is a member, to follow the political direction provided by the member chiefs at the May Confederacy of Nations, held on the Musqueam First Nation near Vancouver, and continue the boycott.

Phillip rejected George's assertion the boycott was failing, undermined by First Nations that have broken ranks and agreed to participate in the governance consultation process.

"Secondly, your quarterly report points to those First Nations/First Nation organizations that are participating in Minister Nault's consultation process, such as those from the Alberta and Saskatchewan regions, as 'diminishing the impact of a national boycott.'

"Our information is that not all of the First Nations in those regions are participating in Nault's process. In addition, you fail to mention those First Nations/First Nation organizations who have formally refused to participate in Nault's bogus consultations, such as the Union of B.C. Indian Chiefs, the Interior Alliance, the Assembly of Manitoba Chiefs, the Chiefs of Ontario and the Atlantic Policy Congress. In terms of numbers, those opposed to Nault's 'governance' consultations appear to be a significant bloc constituting a probable majority," he wrote. "In our view, your efforts to undermine AFN Resolution 15/2001, will only serve to help Minister Nault and not the First Nations you purport to represent. There is nothing stopping the First Nations Summit from approaching Minister Nault directly outside of AFN, and obviously there are already some First Nations/First Nation organizations that have no qualms about doing so. We know that Minister Nault has 'champions' for his legislative initiatives among us."

*"Quite frankly, I think the entire organization [AFN] needs to be tuned up. We've been struggling with this for a number of years. And when I talk about struggling with this, I'm referring to how the executive seems to have an inordinate amount of power."*



— Stewart Phillip

A legal opinion by Ottawa lawyer Dave Nahwegahbow, posted on the AFN Web site, advises against AFN participation in the consultations, Phillip reminded George.

"The greatest threats posed by this proposed legislation to Aboriginal and treaty rights are twofold: first, AFN or First Nation participation in its development and enactment could constitute or contribute to legal justification for infringement of such inherent rights; and secondly, it will divert focus from and preempt the actualization of, the inherent right of self-government," the lawyer wrote. "First of all, it is clear, that this process and potential legislative changes to the Indian Act have implications in regard to Section 35 existing Aboriginal and treaty rights. It is impossible to determine in advance, the exact impact of this legislation on First Nations. The nature and scope of Aboriginal and treaty rights are unique to each First Nation. The Supreme Court of Canada has concluded that each First Nation's Aboriginal and/or treaty right should be dealt with on a case-by-case basis. As a result, the proposed legislation may affect the rights of different First Nations differently."

In plain English, Nahwegahbow advised the

chiefs that participation in the governance consultations could put First Nations in a position where they would provide the ammunition that would help the federal government score a decisive victory in the most fundamental area of dispute between First Nations and the Crown — the First Nations' inherent right to govern themselves.

Phillip closed his letter by quoting from the AFN charter, reminding George that members of the executive can be removed from office if they fail to follow the instructions of the chiefs in assembly. Those instructions are given in the form of resolutions passed during chiefs' assemblies.

Five different sources have told this publication the AFN executive is bitterly divided over this issue. The same political contacts all mentioned the rumor that impeachment proceedings against the executive and/or the national chief may be raised at the Halifax annual meeting. Two of those sources say it's rumored the Atlantic Policy Congress (APC) will seek to launch the impeachment action.

J.J. Bear, communications officer for the APC, was asked to confirm or deny the rumor.

"I haven't heard anything personally. Actually, even if I did know something, it would be something that I'd maybe

keep secret. But as far as I know, I haven't heard anything," he replied.

Reached by phone on July 10, Chief Phillip said he has no plans to start any kind of disciplinary action against George or any member of the AFN executive. He said he wrote the letter because he felt they needed to be reminded he — or any other chief — could do so if the executive members lose sight of their responsibilities to the chiefs.

"No, no, no. Absolutely not. Had we considered that, there would have been a draft resolution attached to the letter," he said. "Herb and I have enjoyed a friendly, cordial relationship for as long as I've known him. This isn't a personal issue. In a sense, it was Herb that attached his name to the proposal. But we suspect it was the brainchild of the executive. It's really the executive here that we're serving notice on."

This is not the first time the B.C. chiefs have felt the executive has failed to follow a resolution, he said.

"The focus isn't on discipline as much as raising the concern that springs not only from this particular instance," he explained. "You may recall back in '99 when the AGA was held in Vancouver in conjunction with the National Congress of American Indians. The Delgamuukw implementation strategy resolution was fiercely debated over the space of two days and it went through with over 70 per cent support. In the months that followed, Chief Art Manuel wrote (former national chief) Phil Fontaine a number of letters asking for action to be taken on that resolution and, basically, we were stonewalled. Here we are, three AGAs later, still talking about the Delgamuukw implementation strategy. It's been argued and debated through a number of Confederacy meetings and AGAs and yet the organization isn't prepared to resource it."

"If you look at the letter, that's the substance and essence of our complaint. We formulate resolutions through discussions with our constitu-

ents. We take those resolutions to the various meetings of the AFN. We put them on the floor and we debate and have succeeded in having the resolution passed. And it's at that point that we take issue with the actions of AFN, particular with the executive committee who seem to pick and choose what resolutions they want to support. We find it to be very inappropriate for the executive to tamper with resolutions and manipulate them and reshape them to their own liking."

Phillip believes the financial trouble the AFN is facing because of the budget reduction is the reason the executive members are looking to change the strategy.

"I think it is. Understand that the AFN is in dire financial straits. There's no question if they were authorized to involve themselves in the governance initiative they would be able to access substantial funding to undertake that involvement," he said.

Although he has not yet received a response from George or any member of the executive, Phillip has heard that the letter has had an effect.

"I heard through the grapevine that this letter hit the executive table last week and there was a lot of deep concern about it," he said.

The UBCIC president doesn't blame the national chief for this situation.

"Quite frankly, I think the entire organization needs to be tuned up. We've been struggling with this for a number of years. And when I talk about struggling with this, I'm referring to how the executive seems to have an inordinate amount of power," he said.

Many people believe the structure of the AFN makes the organization incapable of allowing the man the chiefs select as their national leader to actually lead. Phillip agrees.

"I know. It's really evident here. Matthew's statements have been completely consistent with the resolution that was passed at the Squamish rec centre in North Van and yet here we're getting this proposal put forward by the executive," he said.

# Tensions

By Paul Barnsley  
Windspeaker Staff Writer

KAMLOOPS

The planned expansion of the Sun Peaks ski resort near Kamloops, B.C. has brought Secwepemc (Shuswap) protesters into conflict with local residents and law enforcement authorities.

A similar protest in Melvin Creek (near Lillooet, B.C.) saw the RCMP arrest one non-Native and six Native protesters when police broke up a roadblock on Highway 99 on July 4.

With a new, conservative provincial government settling into office and a toughening of police response to political demonstrations apparent, the situation is similar to events that led to the death of Native protester Dudley George at Ipperwash Provincial Park in 1995.

George was shot to death by an Ontario Provincial Police tactical team member. Then, Ontario Premier Mike Harris had just been elected and appeared to be trying to send a message to First Nations that his government would be tough on protesters. Now, B.C. Premier Gordon Campbell is barely into his second month on the job and a similar pattern is emerging.

Union of British Columbia Indian Chiefs president Chief Stewart Phillip has spent time at the Sun Peaks camp. His organization supports the protest. He sees the similarities to the Ipperwash situation. He said he will raise the issue with the premier in the near future.

"There's no question," he said during a July 10 phone interview. "I'm here in Kamloops at an Interior Alliance meeting and a great deal of the agenda was allocated to the Sun Peaks/Melvin Creek situation. We're greatly concerned by the show of force that was demonstrated by the RCMP to arrest six people at the Melvin Creek campsite a week or so ago. They employed two emergency response teams of SWAT teams, three dog teams and I understand there was 30 vehicles in their convoy. It was nothing short of a para-military operation. I'm also convinced that the force that went into Melvin Creek is a rapid response team or a strike force that's been organized purposely to deal with land use conflicts vis-à-vis Aboriginal people. That causes us a great deal of concern. We're having a meeting with the premier towards the end of this month and we're going to certainly express our concerns at that meeting."

First Nations leaders in the area have united in condemning RCMP actions in the area to date. Eight Native people were arrested after a violent confrontation with non-Native people at Sun Peaks on June 24. No non-Native person has been arrested despite the fact that both sides claim the other side provoked the fight. One non-Native man was taken to hospital for stitches after a scuffle with the members of the Native Youth Movement who allege the man, drunk and confrontational, left an onsite bar and punched a young Native woman in the face.

# Tensions bubble over in troubled B.C. brew

By Paul Barnsley  
Windspeaker Staff Writer

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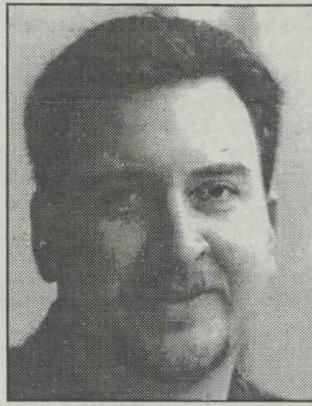
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*"What surprised me is how quickly they involved the major crime division. When they stopped me, they towed my car to Kamloops and I wasn't under arrest but I needed a ride so I went with the officer. When I got to the station, two plainclothes officers interviewed me. One showed me a card and it said major crime division."*



—Todd Lamirande

After the altercation when Aboriginal Peoples Television Network [APTN] reporter Todd Lamirande drove away from the scene to file his story, RCMP Cst. Daryl Schimpf stopped the APTN van and demanded the reporter's tapes. When Lamirande refused, his car and the tapes were seized.

Rob McDiarmid, legal counsel for APTN, filed a lawsuit related to the seizure in B.C. Supreme

he said July 5. "The RCMP have been heavy-handed here. Aboriginal people are not being treated fairly. My whole faith in the RCMP has gone out the window. It just seems a little one-sided."

A Métis man who describes himself as "not visibly Aboriginal," Lamirande said he had heard for years that Native people were discriminated against by police but said he had never

Last October, members of the Native Youth Movement set up Skwelkw'welt Protection Centre, a protest camp on the land planned for development in the \$70 million expansion project at Sun Peaks. The Secwepemc people claim the land is part of their traditional territory and also claim they have a right to stop the development on the land. The group of young people had previously occupied the Westbank First Nation band office and the Vancouver office of the BC Treaty Commission.

Local support for the protest is not unanimous. Some First Nations politicians have said they resent the presence of outside activists in their region. One source said hostility towards Native people is growing in the area because the protest is seen as an economic threat.

One band in the region—the Kamloops Indian Band—has decided to remain neutral in the dispute, neither participating in nor condemning activities at the Skwelkw'welt Protection Centre. Some Shuswap Tribal Council members have considered pulling out of the tribal council as a sign of a lack of confidence in the tribal council chair, Art Manuel, because he has supported the extreme measures that have led to the confrontation.

Manuel recently told this publication that he is urging his peo-

court judge. But the decision did recognize that Aboriginal title, the legal concept upon which the Gitksan and Wet'suwet'en based their claim, does exist in Canadian law. Since then, Native leaders have urged federal and provincial governments to adjust their approach to treaty and land claim negotiations. Manuel and others say they've waited in vain since the December 1997 decision and now are forced to take action.

Activists at Sun Peaks note that several of their number were arrested promptly after the June 24 incident, but there has been no arson in a case they claim was part of the protection centre camp was burned down on June 30. The protesters discovered the damage early that morning.

"We are looking at a well planned act," said Chief Manuel. "Whoever did this had to have the equipment to haul sufficient fuel to the location and spray it all over the log cabin."

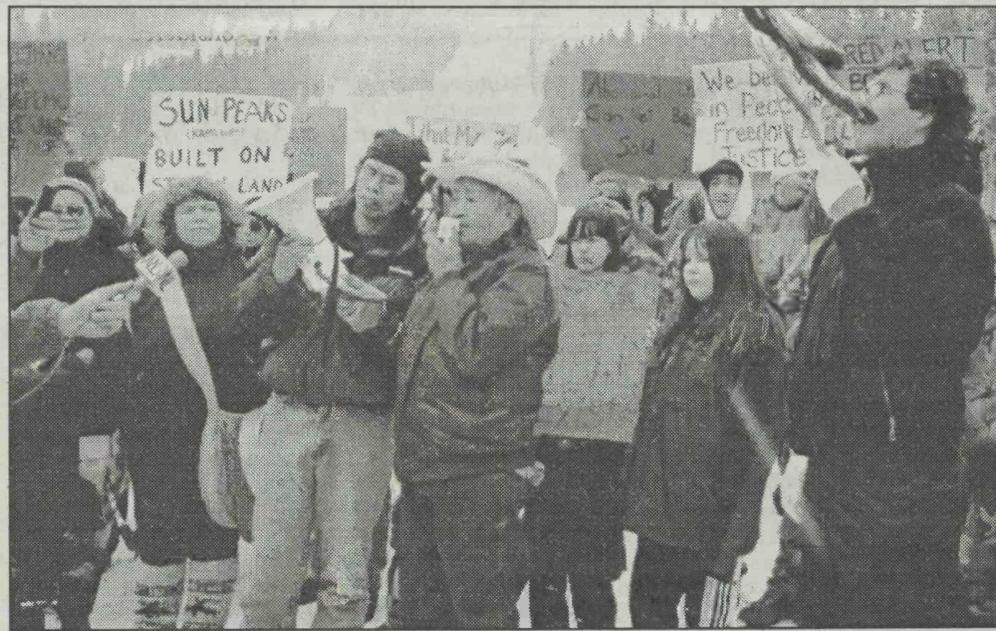
The protesters at Sun Peaks have said they will not move, even if ordered to do so by a court and even if faced with police or military force. A standoff of Oka or Gustafsen Lake proportions is looming.

"We spoke to the group that's up there by speaker phone this morning and the Elders and the grassroots people have made it very, very clear, they're not moving," said Chief Stewart Phillip on July 10. "They're there to stay. The Sun Peaks resort are seeking an injunction in the courts on Friday (July 13) in Vancouver (after Windspeaker press time). The people in the camp have said regardless of that, we're not moving. We're not going to abandon this struggle until the expansion is abandoned."

Phillip warned authorities that force is not the answer.

"There are many Aboriginal communities in British Columbia that are monitoring the situation very closely that have committed their support in the event there is any kind of heavy-handed action taken by the provincial government through the RCMP. I think it would be a huge step backwards. It would take us right back to 1990. You would see, instantaneously, solidarity erupt around the province, the same as happened during the Oka crisis. Roadblocks sprung up all over the province," he said.

"What energizes the movement is the appalling poverty conditions in our communities. The massive unemployment, the economic marginalization, the lack of opportunity and yet you have the Delgamuukw decision which guarantees us access to land and resources, to share in the wealth of the resources within our territories but that is denied by the government's refusal to acknowledge the Delgamuukw decision. Needless to say, the BC treaty process has collapsed and failed to produce any results, so you have a very desperate situation in our communities. Many of our bands are running huge deficits, attempting to meet the growing needs in our communities, and the operative word is growing. It's a very, very serious situation and the government needs to realize that and we will not be intimidated."



FILE PHOTO/THOMAS LANGLEY-SMITH

The ongoing demonstrations against a \$70 million expansion of the Sun Peaks ski resort has turned violent on June 24, resulting in the arrest of several Native protesters.

Court in Kamloops on July 4. The legal action demands the return of all copies made of the tapes and seeks punitive and aggravated damages and an injunction preventing the RCMP from using the tapes or making copies.

Lamirande told Windspeaker the lawsuit claims the RCMP violated APTN's copyright when police officers copied the videotapes. The statement of claim also alleges the tapes were played at Nicole Manuel's bail hearing. Manuel, the daughter of tribal council chairman Art Manuel, is one of the protesters charged after the incident.

Recently assigned to APTN's Vancouver bureau after several years in Manitoba, Lamirande is not impressed with the RCMP's handling of this situation.

"If I'd worked for CBC or CTV, this wouldn't have happened,"

previously seen it first-hand.

"What surprised me is how quickly they involved the major crime division," he said. "When they stopped me, they towed my car to Kamloops and I wasn't under arrest but I needed a ride so I went with the officer. When I got to the station, two plainclothes officers interviewed me. One showed me a card and it said major crime division."

Native leaders frequently complain that when Native people stage political demonstrations, the police treat them as terrorists. Released RCMP national security and CSIS documents confirm that senior Canadian intelligence personnel monitor Native activism. Reports dealing with Native activism are frequently in the same documents as reports on international terrorists and other threats to national security.

to exercise their rights to the land as affirmed in the Supreme Court of Canada's Delgamuukw decision. Manuel chairs the Assembly of First Nations' Delgamuukw implementation committee. He and other Native leaders are frustrated that neither the province nor the federal government have embraced the court decision that ruled, in part, that Aboriginal title is "a right to the land itself."

British Columbia, unlike most areas in Canada, has few treaties. In the Delgamuukw case, the Gitksan and Wet'suwet'en people of Northern B.C. claim they still hold title to their traditional lands because they never surrendered the land or entered into any treaty. The court did not rule on that contention, deciding instead to send the case back to trial because of errors by the lower

## AGM

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## As low as it gets and beyond

When we heard that churches have actually been using a legal strategy at trial in residential school cases that is based on the idea that an Indian's life is worth less than a white person's life, well, what can you say about that?

How about: it's disgusting, it's un-Christian (although some of sexual predator Arthur Plint's victims would say the opposite), it's racist, it's inhuman, it's shameful.

We've sat and listened to the horror stories of many a school victim. We've watched them sob and choke out those memories, and it's changed each of us here forever. You can never wash that off, you know. It stays with you for a long, long time. We can

only imagine what it's like for the victims. And then we hear something like this and all we can feel in this newsroom right at this moment is anger and outrage.

Tony Merchant, a man who can smell an opportunity to further his cause a mile away, we'll admit, has nonetheless rarely steered us wrong when we contact him for the latest developments in residential school litigation. He said the churches and the federal government—but mostly the churches, he emphasized—have used and are using this sickening strategy in several cases. All we can say is, for the love of God, take a closer look at what you're doing.

There's no biblical scholars on this newspaper's payroll but we

all absorbed a little bit of the basics of Christian ethics in Sunday school or elsewhere and we're pretty sure that all souls have value to the Creator.

To say that a ruined Indian life deserves a lower rate of compensation because Indian life is worth less, to say that compensation for violent rape should be lessened for these people because the schools were such horrible places that the students forced to attend them had no hope of ever leading normal lives after they "graduated" anyway, goes beyond shameful, it's loathsome.

Where's the morality in that approach? How are you going to explain that one on Judgment Day?

## Sandbox Indian Blues

Over the years, ever since some smart-ass had the audacity to establish the summer solstice as "National Aboriginal Day," I have tended to disregard, if not boycott, celebrations of that day. Initially I was angry that Canada wanted to dismiss us by giving us a day. Angry, that is, until I attended the "blues night" at the Yale Hotel.

I watched as brown faces drank and bobbed in the crowd, swaying and singing to the absolutely best blues in the world. I rocked with Indians of all ages. The changes in my people are phenomenal—pierced noses, exposed belly-buttons, trannies, hip-hoppers, and wannabe TV producers with dyed blond hair. It was a bonfire of the vanities.

While swirling in and savoring my own memories of uncoordinated dance movements of another era, Rory, a young Kwa Kwak U wak man, walked up to me and said: "Right on!" Right fist clenched in a familiar fist pump.

"I read your column. Great stuff! Everyone I know says it's about time you wrote that kind of stuff!" I was surprised and pleased. Just that day I had been asked by my editor to justify some of my opinions.

I was, it seemed to some, only seeking vengeance through the media. According to some AFN fellows, my column was being used to get back at the Assembly of Furious Natives (AFN) for not giving me a job.

And then there was that contract that was initiated by some chiefs in British Columbia, a fee for service agreement with my video production company to produce videos on the so-called "Joint Initiative."

We produced the materials and got paid. We used the comedic duo Susie and Sarah to poke fun at the Indian Act. The B.C. chiefs then sent the material to Ottawa. The AFN loved the stuff and flew me to Ottawa for a meeting.

But Indian Affairs didn't like the material. Former deputy minister, Swirley Sarafini of the Indian and Natives After Caucasians department (INAC) axed the project, although it had been funded by B.C. Indian chiefs. Undeterred, the AFN said 'let's take the videos to Winnipeg and let our people decide.'



### Meganumbe by Jeff Bear

*"I read your column. Great stuff! Everyone I know says it's about time you wrote that kind of stuff!" I was surprised and pleased. Just that day I had been asked by my editor to justify some of my opinions.*

Seven hundred people, including me on the AFN's tab, attended the so-called "Banish the Indian Agent" conference in Winnipeg in June 2000. The videos were a hit. My expectation was that the messages to banish the Indian agent would go over well in Indian country. National distribution, I thought, was the logical next step. But that was not to happen.

According to AFN "communications officer," and in-house comedian, Donned Kelley, this disappointment meant that I should now be counted among the Furious Natives, a disgruntled and bitter TV producer. Was he flacking or trying to be funny? Who knows?

If the AFN argues that my views and opinions don't count because the organization paid me a grossly high fee to attend a meeting, then it only substantiates my contention the AFN tries to buy me out. They have made several attempts and overtures to entice me with larger fees, more perks and free meals. Why have I turned them away? Are they right to say I am disgruntled?

Recently, a dear old friend of mine appealed to me that I should shift my attention for awhile and write about something else.

"You don't want to go to war with the AFN," he said in a hushed tone. I wondered about his friendship. I wondered about his message. This person was an insider. And then I wondered about some of the long

nights we'd had together. Hmmm. What did he know?

War? With the Assembly of Furious Natives? Is this the reaction we get when we open our mouths to criticize?

Nothing will shut me up. I'll make no apologies for spilling the beans. For far too long the Indian world has remained a Pandora's box, closed tightly around the adage that if we don't have anything good to say, then we should say nothing. Our leaders have used welfare cheques on the reserves to shut people down. They continue to use housing programs and DFO money to keep dissidents quiet. But out on the urban rez where there is no colonial fence to keep us segregated and oppressed, we can say and do what we please.

No matter what the AFN will say in their attempts to undermine me and my good intentions I will still do what I do best. I will tell my stories without the muzzle. I will not go to war with the AFN, nor will I work with the National Sheaf. Sorry Matt: You had your chance.

Frankly I am tired of writing about the wasted efforts of an organization that has lost its way. If the AFN didn't tax the future of my grandchildren, I might not write about them at all. If the AFN stopped wasting millions in its efforts to play politics with their own people, writers like myself might find some good things to say.

(see Sandbox page 14.)

## It's in t

Dr  
Ta**ARIES**

Good News! This is your month. I hope you can afford the payments. The stars will truly shine on you for the next four weeks until you get them repaired. Enjoy life. Be confident. Grab the tiger by the tail unless you are at the zoo.

**TAURUS**

This is the month for love. Taurus, be prepared to be swayed off your feet because chances are he or she will be a janitor. It's hard to get before he gets too hard. Love can be fickle, so don't be afraid of disappointment. That's why God created candles and lighters.

**GEMINI**

Wear clean underwear. Fix your teeth. Never tip more than 15 per cent. Call home often. Do a "real" job. Get a hair cut. Don't act so silly. Slow down, don't drive too fast. You call it a bannock!? Try to lose some weight. So, who are you seeing now? Your mother will play a more active role in your life this month.

**CANCER**

Don't forget to pee this month.

**LEO**

Ominous signs are everywhere. Beware of all one-legged men who stutter when they speak. Aztec operas. They are everywhere. Caution and prudence should guide you during this fateful month—I am of course referring to Caution and Defence Kakagmic, two guides to the hunting camp I go to.

**VIRGO**

Be careful how you spend your money. You might be susceptible to impulse buying. Do not buy more than one impulse car during this period. This is also a time for important and urgent decisions, so be cautious. Beware, this is your month. Wear more plaid.

**LIBRA**

Children will play an important part in your life. Hope.

## Scrap the ac

**Dear Editor:**

There is so much outcry from Native organizations across Canada regarding the Indian Act amendments called "Nations Governance Initiative."

The Indian Act is the most degrading piece of legislation there ever was. Yet I hear people putting their leaders down because they don't want to cuss these changes with Robert Nault. I think if people want to be Robert Nault's "Little Indians," then let them.

I say scrap the Indian Act

# beyond

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# Blues

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# It's in the stars



**Drew Hayden Taylor**

### ARIES

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### TAURUS

This is the month for love. Taurus, be prepared to be swept off your feet because chances are he or she will be a janitor. Play hard to get before he gets to be hard. Love can be fickle, so don't be afraid of disappointment. That's why God created gas cans and lighters.

### GEMINI

Wear clean underwear. Floss your teeth. Never tip more than 15 per cent. Call home often. Get a "real" job. Get a hair cut. Don't act so silly. Slow down, you drive too fast. You call that bannock!? Try to lose some weight. So, who are you seeing now? Your mother will play a more active role in your life this month.

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### VIRGO

Be careful how you spend your money. You might be susceptible to impulse buying. So do not buy more than one Ford Impulse car during this period. This is also a time for important and urgent decisions, so band councillors beware, this is not your month. Wear more plaid.

### LIBRA

Children will play an important part in your life. Hopefully

they will be yours. This would be the perfect time to work on your parenting skills. Remember, change diapers on baby more frequently than you water the plants. Or let them run free in the backyard, unadorned, as nature intended.

### SCORPIO

This is an opportune time to settle all outstanding land claims and institute any new policies. From now on, any real estate or land sold to non-Native people will be strictly by the kilogram. Don't be afraid to have "All You Can Carry Sale."

### SAGITTARIUS

Spring is here and it's time to get a new wardrobe. Or at least a new pair of rubber boots. Get rid of all your old clothes and greet the new season in style—naked. Enjoy the feeling of revitalization and renewal because from here on out, it's downhill for you.

### CAPRICORN

Things do not look good for Capricorns this month. Make sure you are insured. Don't forget to say the appropriate good-byes. Remember to make out a will. Or make out with anybody named Will. And if Will is a lawyer, do both. If you owe money, let them follow you and get it. Your lucky number for this month—911.

### AQUARIUS

Take a Cree to lunch. If it's a full moon, have the pasta special.

### PISCES

The 15th till the 18th will be your lucky days. Expect a run on pregnancy kits at the local stores soon after. Stay away from bingos but don't be afraid to try your luck at casinos. With any luck, chance will play a very big part in your life this month. Pisces should also look to their sign animal, the mighty salmon, for guidance. Except for that "floating belly up and really dead once the journey has finished" thing.

## Scrap the act; work together

Dear Editor:

There is so much outcry from Native organizations across Canada regarding the Indian Act amendments called "First Nations Governance Initiative." The Indian Act is the most degrading piece of legislation there ever was. Yet I hear people putting their leaders down because they don't want to discuss these changes with Robert Nault. I think if people want to be Robert Nault's "Little Indians," then let them. I say scrap the Indian Act and

put something else in its place and get rid of all the Indian agents. I don't want Robert Nault to choose my destiny and my future. We talk about how the leaders handled the White Paper Policy of 1969. This is 2001. People have different ideas. Times have changed. Let's not get stuck in the past. Why don't we get behind our leaders and fight the battle together instead of one another. Grow up. Chief Ervin Charleyboy.

# Joint Initiative alive and well

Dear Editor:

I am writing in response to Jeff Bear's "op-ed" piece "Kill the Sacred Cow" which appeared in the June edition of *Windspeaker*.

The article contained a number of inaccurate and false statements concerning the AFN/INAC Joint Initiative for Policy Development, the staff that work on that initiative and the Assembly of First Nations in general. As acting director for the Joint Initiative I will confine my comments to the Joint Initiative.

We at the AFN are open to criticism, but we feel your editorials should be based on informed opinion. Our first response was to ask the editor who had fact-checked the editorial. We were told that no one had.

We respect your right to allow columnists to state their opinions without editorial interference, but when those opinions present inaccurate information as "fact" to bolster that opinion, then there is an editorial duty to ensure those "facts" are correct. That did not happen in this case and seriously undermines the credibility of the column.

The errors range from the relatively minor but easily verifiable (for example, the former ADM at Indian Affairs is Mr. Bob Watts, not "Mike" Watts as stated in the column) to more troublesome allegations and inaccuracies.

Mr. Bear alleges that following our national gathering last June, Roger Jones (then the AFN's director for the Joint Initiative) was "...indicating that he had enough background to draft proposed changes to the Indian Act."

Roger Jones never said any such thing and is prepared to put that in writing.

The entire idea is erroneous as the Joint Initiative does not have and has never had a mandate to engage in legislative change of

any kind. The mandate is confined to policy and operational development within the current framework. Chiefs in Assembly were quite clear that the Joint Initiative was not to embark on legislative change of any kind.

Mr. Jones is, as much or more than anyone else in the country, fully aware of the mandate given by chiefs to the Joint Initiative and would not make statements contradicting the mandate.

This statement is all the more irresponsible because Mr. Bear knows—or should know—the mandate of the initiative.

Mr. Bear did contract work to promote and raise awareness of the Joint Initiative. He produced videos that were used at our National Gathering and were quite well-received.

At the time, while under contract, Mr. Bear seemed quite positive about the work of the initiative and keen to promote it. We are sorry to see he has lost his enthusiasm.

Mr. Bear is also misinformed or unaware about the status of the Joint Initiative. He states: "...a month later the AFN elected a new leader. All it took was one AFN election to kill the momentum."

Again, a simple call to our office would have informed you that the Joint Initiative is alive and well. The initiative has continued its work as mandated by First Nations. Resources are in place to continue our work through the next fiscal year. We have not been stopped or put on hold as a result of the minister's Governance Act initiative, if that is the implication.

We do not know the source of this misinformation. Neither Mr. Bear nor *Windspeaker* contacted our offices.

A document pulling together all of the ideas and information

as a result of our dialogue was submitted at the AFN's Annual General Assembly this past July. In addition, we included summary plans for each subject area that can be used by First Nations seeking change. All of this is, of course, at the discretion of First Nations. The action plans can be used—or not—as they see fit.

The Joint Initiative is not and never has been about legislative change or, for that matter, even about self-government. It is about finding ways to make policies and operations more effective and efficient so that they become vehicles for change instead of impediments to change. First Nations have directed the process from day one and will continue to do so.

It is unfortunate that Mr. Bear, for whatever reason, has decided he will no longer support the initiative as he once did. In the end, he offers no constructive comments or suggestions to address his concerns. His plan for dealing with First Nations long-standing priorities and issues: "Look a leader in the eye and ask, Is the Indian Act our sacred cow?" Very good, but not exactly RCAP.

*Windspeaker* is recognized across the country as a quality publication, a forum for reliable and responsible journalism. We are dismayed to see you compromise editorial integrity with ill-informed, misleading "commentary".

We would appreciate the opportunity to confirm or deny statements of "fact" in the future as we feel it is only fair. I can ensure you my full and timely cooperation on any requests regarding the Joint Initiative.

Jennifer Brennan  
acting director, Joint Initiative for  
Policy Development (LTS)  
Assembly of First Nations

## Chief, why don't you write?

Dear Editor:

Re: The editorial "Where are you chief?" in your July issue of *Windspeaker*.

I am not surprised at all that you have problems contacting Chief Coon Come, because I have been writing to him since he was with the Grand Council of the Crees, and to this day he has yet to respond to any of the letters that I wrote to him.

Although he may have been a busy man, I believe that he should make the time to respond to his own people when it concerns important issues. What

kind of a leader is he if he does not take the time to respond to his own people?

I sometimes question myself to why he may do this. It has been about 10 years that I have been writing quite consistently to my leaders at the grand council, including Chief Coon Come.

Although, I may be small potatoes compared to some of the people that they deal with on a daily basis, I consider myself a somebody when I write things out of concern. I know that some of my points are good, and some may be not so good. In the past, I

have even asked for help, but again, no response.

I am a Quebec Cree member and I am sure that some of my fellow Crees will not like what I am doing, but I know that the point I am making is true. Our elected leaders need to be in contact with the very people that they represent.

For myself, I will continue to write letters to my leaders, and hopefully they will wake up to begin to answer some of their letters. If not, then maybe they do not belong where they are today.

Christopher Herodier Snowboy

## Women should be honored for their service

Dear Editor:

I am sure you are all pleased the governor general of Canada, Adrienne Clarkson, finally unveiled a bronze statue in recognition of all the Aboriginals who enlisted and served in two world wars and the Korean conflict, and served so well, although it should have been done at least 45 years ago.

Congratulations to Sam Sinclair and Chester Cunningham for never giving up in this endeavor until it was accomplished.

I hope you never think that you were the only group that was not recognized. The women who enlisted immediately in the navy, army and airforce and served well in so many branches have never been recognized either and many lost their lives while serving and our lives were certainly disrupted and changed considerably. The Department of National Defence has just published the "Anthology of Women's Experiences During World War II", and, as they themselves said, "it should have been written 45 years ago."

I should say too that out of the 59 women who told their stories in this anthology, only five came from Western Canada, which was not unexpected. From what I have read, those in Western Canada had a much better life too.

You may be interested that the RCAF (WD) celebrated another annual reunion here in Edmonton this weekend with more than 600 women registered from across Canada, New Zealand, Australia and England.

Lois Argue

# Arts easing racial, political tensions

By Paul Barnsley  
Windspeaker Staff Writer

## MONTREAL

The audience reaction when much beloved Quebecois singer Claude Dubois brought his talents to the Montreal Spectrum stage for the Rez, White and Blues annual concert organized as part of the First Peoples' Festival showed that the Land InSights founders are well on their way to accomplishing an ambitious goal.

Earlier in the evening, prior to the 8:30 p.m. start time for the show, Pierre Thibeault, one of Land InSights founders who was charged with organizing the evening's events, was as nervous as an expectant father. A much larger than anticipated crowd was filing into the downtown Montreal theatre, paying top price to see an impressive collection of talent. That, together with the preparations required by the CBC-TV technicians who would tape the performance for broadcast, was adding to the pressures on the organizers.

Dubois sings in French for audiences in Quebec. He is adored as much for his devotion to his culture as for his considerable talents. He refuses to cash in on the huge U.S. market by crossing over to the English language. Organizers say he claims a bit of Métis ancestry and approached Land InSights, offering his services to the festival, because he sees the festival as a worthy enterprise.

His name on the St. Catherine



**Claude McKenzie of Kashtin fame makes a triumphant come back on the Montreal Spectrum stage.**

sions that still linger from the 1990 confrontation at Oka or the bitterness of the James Bay Crees' vocal resistance to Quebec separation. Those tensions are the reality of everyday life in Quebec for Native people, a fact of which the Land InSights committee is well aware. Based on the enthusiasm of the audience, one could say the gap is definitely closing.

Closing that gap is something Thibeault and his fellow committee members are consciously working at. "In a sense, we're social engineers," he told *Windspeaker*.

Just one of many cultural performances during the festival, Rez, White and Blues featured Innu singer Lucy Idlout, former Kashtin mainstay Claude McKenzie, Mohawk violinist Tara-Louise Montour, Dubois, performance artist Jocelyne Monpetit, Innu drum-

St. marquis lured many non-Native Quebecers to the Spectrum that evening and they were not disappointed. In fact, it appeared they were delighted by the talents of the other performers, including traditional throat singers and drummers from Nunavik. Thibeault and his colleagues would have been happy to see the 1,000-seat theatre half full. Instead, there were few, if any, empty seats when the show began.

Thibeault believes the arts community will succeed in bringing French Canadians and their Native neighbors together long before political or business connections ease the ten-

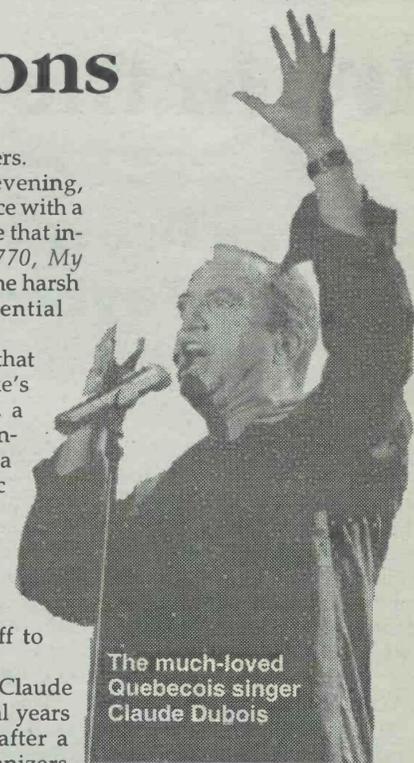
mer Aqsarniit and others.

Idlout started the evening, hammering the audience with a blues rock performance that included the song, *E5770, My Mother's Name*, about the harsh realities of the residential school experience.

In stark contrast to that experience, Kahnawake's Tara-Louise Montour, a classically trained violinist, enlisted the aid of a well known Quebec composer to put together a classical treatment of a traditional Chippewa song sung by the women as they watch their men go off to war.

She was followed by Claude McKenzie. After several years away from the stage after a personal tragedy, organizers say McKenzie's appearance signified his return to performance and it was triumphant. The charismatic singer-guitar player was obviously delighted to be back and the audience returned his energy with an enthusiastic response.

(see First Peoples' Festival page 7.)



**The much-loved Quebecois singer Claude Dubois**



**Inuit singer Lucy Idlout wowed the crowd with her performance at Rez, White and Blues, an annual concert that takes place during the First Peoples' Festival in Montreal.**

Photos by Paul Barnsley

# Real h

By Paul Barnsley  
Windspeaker Staff Writer

## MONTRE

Canadian visitors to the Pointe-a-Calliere Museum exhibit dealing with the Great Peace Treaty of 1701 can't help but hear the same question over and over again: Why did we learn about this in school?

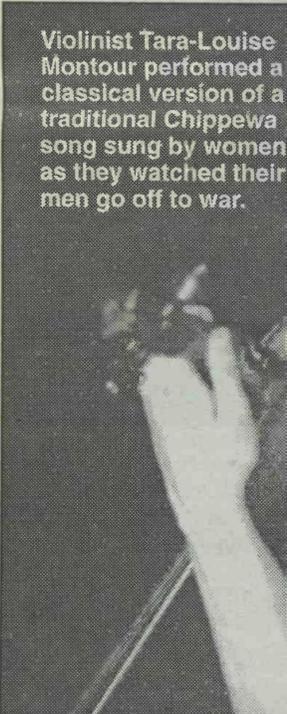
A good question. All summer long, the city of Montreal is celebrating an important and impressive accomplishment involving a rarely mentioned member of the First Peoples' Festival and the Native people living in the surrounding area. They managed to negotiate a peace treaty in the early days of the 18th century that makes

# First Peo

(Continued from page 6.)

Dubois then captivated the audience with his passionate crooning. When he performed with Montour and then picked up the tempo in a duet with McKenzie, it was clear the audience would have stayed as long as the performers could last.

When the end came, after technical problems with the



**Violinist Tara-Louise Montour performed a classical version of a traditional Chippewa song sung by women as they watched their men go off to war.**

**2001**

**CANDO**  
Conference

October 10-13, 2001  
Thunder Bay, Ontario

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This year's conference will be held in Thunder Bay, Ontario at the Valhalla Inn.

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SUPER CABS**

# Real history on display in Montreal

By Paul Barnsley  
Windspeaker Staff Writer

## MONTREAL

Canadian visitors to the Pointe-a-Calliere Museum's exhibit dealing with the Great Peace Treaty of 1701 can be heard to ask the same question over and over again: Why didn't we learn about this in school?

A good question.

All summer long, the city of Montreal is celebrating an important and impressive accomplishment involving a rarely remembered governor of New France and the Native peoples living in the surrounding area. They managed to negotiate a peace treaty in the early days of the 18th century that makes one

wish they could be re-incarnated and put to work in the Middle East or Northern Ireland or any other place where troubles seem insurmountable.

In 1701, the infant settlement on the northern shore of the St. Lawrence River at the foot of Mount Royal (Mont Real, in the language of the colony's French founders) had a population of about 1,200. Tensions in the region among the 39 Indigenous nations and the European newcomers were high, and hostilities were almost constant.

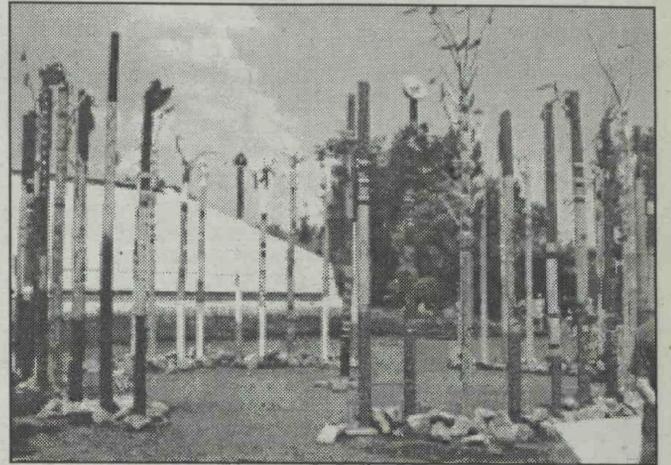
All parties were feeling the strain of the constant warfare and, when Governor Louis Hector de Calliere sent forth emissaries inviting all nations in the region to a peace conference in

Montreal, all 40 parties made plans to make their way to the colony, some travelling from as far away as west of Lake Superior. Amazingly, considering the wide range of competing interests among them, the parties completed an agreement on Aug. 4, 1701.

Archeologist Virginia Elliott took *Windspeaker* and other journalists and film-makers on a tour of the Pointe-a-Calliere exhibit on June 16. She noted that history has largely forgotten the 1701 treaty.

"Everybody remembers Frontenac, the governor who conducted the wars," she said. "But nobody remembers Calliere, the man who sought peace."

(see Great Peace page 8.)



At the renowned botanical gardens in Montreal, 39 totems representing the Indian Nations that were signatories of the Great Peace Treaty encircle a single totem representing the governor of New France, Louis Hector de Calliere.

# First Peoples' Festival showcases Aboriginal talent

(Continued from pag 6.)

Dubois then captivated the audience with his passionate crooning. When he performed with Montour and then picked up the tempo in a duet with McKenzie, it was clear the audience would have stayed for as long as the performers could last.

When the end came, after technical problems with the TV

production forced a second take of the closing which further delighted the crowd and the performers, the only flaw in the evening emerged—nobody had prepared an encore. The performers returned to the stage and, linked arm-in-arm across the stage, just absorbed the appreciation of the enthusiastic crowd.

Throughout the 10 days, there

were a variety of events that attracted a variety of visitors. The official opening on June 14 saw Quebec vice chief Ghislain Picard and city, provincial and federal officials kick off the festival in Old Montreal. Nobel Prize winner Rigoberta Menchu-Tum was an honored guest for the festival opening.

Each day, at Emile-Gamelin Park in downtown Montreal's Berri Square, the stage hosted all sorts of cultural artists. On June 17, the winners of the festival's film competition were announced at the National Film Board theatre on St. Denis Street. The first prize in the creation category went to

Shirley Cheechoo for *Bearwalker*. Mexico's Luciano La Robina's *Los Zapatos de Zapata* received second prize. In the community category, Rebecca Olga Fernandez of Ecuador won top prize for *La Dignidad de los Pueblos*. Peterborough, Ontario's Peter Blow earned second prize for *Village of Widows*. Buffy Sainte Marie performed at the Spectrum on June 20.



Violinist Tara-Louise Montour performed a classical version of a traditional Chippewa song sung by women as they watched their men go off to war.



Innu drummer Aqsarniit brought a northern perspective to the Rez, White and Blues concert held in Montreal as part of the First Peoples' Festival.



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## Great Peace remembered

(Continued from page 7.)

The feeling among most people—Native and non-Native—who have seen the historical documents and artifacts in the museum, is that Frontenac is a name known to every Canadian student because he symbolizes the romantic, but ultimately false, notion that daring, heroic European explorers conquered North America's Indigenous peoples. That Calliere, Frontenac's immediate successor, felt the need to bring a negotiated end to the hostilities, shows that the colonizers' version of history, as taught in primary schools, is a biased version of events that contributes to the tensions between Native and non-Native peoples.

The peace lasted until just before Montreal fell to the English in 1760. A fact that allowed the European presence in North America to take root and flourish. Elliott pointed out that 1,200 chiefs attended the peace conference, a number equalling the entire population of Montreal at the time. Other observers, who didn't want to be quoted, took that fact to its logical conclusion: If there were as many chiefs as there were colonists in New France, that meant there was enough Native warriors to put an end to the colony, sooner or later, had the wars continued. That fact flies in the face of the notion that Natives are conquered peoples.

Located in Old Montreal, a popular tourist area where the streets and buildings in the city's original centre still have

*"Everybody remembers Frontenac, the governor who conducted the wars. But nobody remembers Calliere, the man who sought peace."*

—Archeologist Virginia Elliott

a 19th century European appearance, the Pointe-a-Calliere Museum is a stylized, renovated version of the former Custom House. Beneath the museum, archeological digs have been turned into a museum exhibit. As you descend lower and lower into the bowels of the building, the history of the site is peeled back, layer by layer. In the lowest levels, artifacts from the earliest days of the settlement reveal the presence and effect of the Indigenous peoples in the region.

Another exhibit at the McCord Museum, located in the downtown Montreal of today, also provides visitors with a look at ceremonial Native regalia of the period and parts of the original peace treaty. Many of the exhibits in both museums are on loan from the Musée de l'Homme in Paris.

Across town, at Montreal's famed botanical gardens, 39 totems carved in the way of the northern peoples of what is now called Quebec surround a 40th pole that represents the governor of New France. It's expected that 800,000 people will visit the

display that was created by several well known Native artists from across Quebec. An art gallery in a loft overlooking St. Catherine Street, the bustling centre of Montreal's tourist area, also features artwork by Native artists from Quebec.

It's all part of a summer-long celebration of Native culture in the city organized by a group called Land InSights (Terres en Vues). The group was founded in 1990. The founding members, André Dudemaine, Daniel Corvec and Pierre Thibeault are part of an 11-member board of directors representing the Mohawk, Huron-Wendat, Abenaki, Innu and Cree nations. Myra Cree, a Mohawk from Kanesatake, chairs this board.

Land InSights is the driving force behind the First Peoples' Festival, held this year from June 14 to 24. The group, in concert with the provincial government, the museums and several corporate sponsors, is extending their efforts this year to commemorate the Great Peace. Events continue until the anniversary of the treaty signing in August.

## Wait year

By Paul Barnsley  
Windspeaker Staff Writer

LONDON,

National Chief Matt Little and Coon Come sent out letters to all First Nations chiefs in early July asking for their support of the First Nations Fiscal Incentives Act. Grand Chief Little of the Ontario political and territorial organization the Association of Iroquois and Algonquians Indians thinks that request is out of line.

Coon Come's two-page letter was a hearty endorsement of fiscal institutions act. He called it an "important initiative" that will provide "essential financial tools and services for First Nations" and said the services proposed financial institution will provide "will have an immediate and lasting benefit

## Consult

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Information on the Indian Northern Affairs Web site at the feedback federal official receiving from community consultations on Minister Ron Nault's governance act initiative is not as detailed as the minister's comments have led servers to expect.

He promised the information gathered at each session would be posted within 24 hours, in many cases, that just happened. When asked what was happening on that front, Nancy Pine, the minister's press secretary, said she would attempt to find out. But she is not able to provide the information by deadline.

Last month, Nault made a point of saying he saw the need to mediate and comprehend the posting of the information gathered from the consultation sessions as important in demonstrating that the government

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Virginia Elliott

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centenary of the signing of the  
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# Wait year on fiscal institutions act, says chief

By Paul Barnsley  
Windspeaker Staff Writer

LONDON, Ont.

National Chief Matthew Coon Come sent out letters to all First Nations chiefs in early July asking for their support for the First Nations Fiscal Institutions Act. Grand Chief Larry Sault of the Ontario political territorial organization the Association of Iroquois and Allied Indians thinks that request was out of line.

Coon Come's two-page letter was a hearty endorsement of the fiscal institutions act. He called it an "important initiative" that will provide "essential financial tools and services for First Nations" and said the services the proposed financial institutions will provide "will have an immediate and lasting beneficial

impact on First Nations communities and First Nations economies."

Sault responded with a two-pager of his own.

"I respect that as national chief you have a right to lead, as well as to follow," he wrote. "You have a right to express an opinion on the critical issues of the day. However, in this particular instance, my respectful view is that it would have been more prudent to simply provide balanced information, rather than take sides. The fiscal institutions act is controversial, and First Nations chiefs should not feel pressured to make a decision without adequate information."

The act, championed by British Columbia vice-chief Herb Satsan George and former Kamloops Indian Band chief Manny Jules, who are visiting

communities across the country trying to drum up support for the initiative, has been described as First Nation-driven because it was developed in a joint initiative by AFN and Indian Affairs officials. Sault said he is not convinced it truly deserves to be called a First Nation initiative.

"My understanding is that the current rush to get chiefs to approve the fiscal institutions act is based on a legislative time-frame imposed by INAC last February," he wrote. "After careful review of the material, my conclusion is that there is a significant and worrisome overlap between the fiscal institutions act and the INAC agenda behind the Nault governance bill. Both . . . ignore the RCAP recommendation of increased federal transfers, and instead focus on First Nations own

source revenue and taxation."

Noting that some First Nations are in favor of the fiscal institutions act, while also noting that the Chiefs of Ontario have already formally rejected it, Sault was reluctant to recommend the act be rejected. But he did suggest there shouldn't be such a rush over such a crucial decision.

"[M]y view is that the proposed act should be deferred for one year to permit due diligence and reconsideration of the fiscal relations strategy of the AFN," he wrote.

Sault believes the AFN should be lobbying the government for increased transfer of funding as recommended in the Royal Commission report. He sees the fiscal institutions act as moving away from that objective towards the government's preferred direction of making First

Nations raise their own money through taxation and other non-government sources.

The biggest pocket of support for the act is in British Columbia, but one prominent B.C. Native leader sides with Sault on this dispute.

"I agree totally with Larry's assessment that the national chief is responsible for protecting our interest at all times. In order to do that you have to present a very balanced assessment any time a proposal comes forward from government," said Stewart Phillip, president of the Union of British Columbia Indian Chiefs. "On the government side, the fiscal institutions act is probably more important to them than the governance act. I have that sense and I think the real debate is going to centre around the First Nations financial institutions initiative."

# Consultations proceeding but results not posted

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

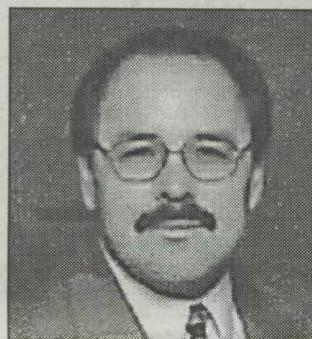
Information on the Indian and Northern Affairs Web site about the feedback federal officials are receiving from community consultations on Minister Robert Nault's governance act initiative is not as detailed as the minister's comments have led observers to expect.

He promised the information gathered at each session would be posted within 24 hours, but in many cases, that just hasn't happened. When asked what was happening on that front, Nancy Pine, the minister's press secretary, said she would attempt to find out. But she was not able to provide the information by deadline.

Last month, Nault made a point of saying he saw the immediate and comprehensive posting of the information gathered from the consultation sessions as important in demonstrating that the government is

*"The questionnaire is biased and contrived to produce answers INAC wants so that it can make the Nault initiative look good. Its distribution must be stopped and the questionnaire scrapped."*

—Larry Sault



"The questionnaire is biased and contrived to produce answers INAC wants so that it can make the Nault initiative look good. Its distribution must be stopped and the questionnaire scrapped."

First Nations officials say the online consultation questionnaire and the paper version being mailed out can both be easily accessed by non-Native people.

"The results cannot help but be skewed," Sault said.

How is this considered as consultation when they have no idea who is responding to the questionnaire," asked APC co-chair Lawrence Paul. "For all we know, the government will receive more responses from the non-Native population and this will not reflect the true visions of the Mi'kmaq, Maliseet and Passamaquoddy people."

The APC announced in June that its member chiefs will conduct their own consultation process. Media relations officer J.J. Bear said dates have not yet been set but the sessions should begin soon.

paying close attention to what is being said.

"One of things I did make quite clear at the very beginning of this exercise of consultation is that we would be completely transparent and open with our partners as to who we would be talking with, what we would be talking about—it's pretty much well known at this point—and we were going to follow through on the exercise of putting it on the Web what the results of the consultation were in the different communities," he said last month. "Within 24 hours of the discussion of a consultation, you would be able to access

that on the Web. We want to implement change based on what we heard, not what some bureaucrat or some other individual might think we should be doing."

So far, the INAC Web site is lagging far behind that promise. A check of the Web site at 8:30 p.m. (EDT) on July 11 showed a July 10th session scheduled for Obedjiwan, Que. was not posted. Of nine sessions scheduled for Manitoba between June 13 and June 28, not one was posted. Twenty-nine of the 40 scheduled sessions in Saskatchewan were not online. None of

the six meetings scheduled for Alberta had results posted on the sites. Sessions scheduled for other regions are set for later this summer or in the early fall.

Other aspects of the government's consultation efforts are making news in various parts of the country. The Atlantic Policy Congress (APC) caused a stir this month when the chiefs advised their members to burn an INAC mail-out. Ontario Grand Chief Larry Sault issued a press release calling on the department to scrap the questionnaire that is being mailed to First Nation members' homes.

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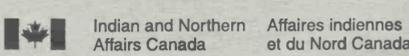
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# Government in conflict on fiduciary obligation

By Paul Barnsley  
Windspeaker Staff Writer

LONDON, Ont.

Academics and others with expertise in fiduciary law attended a two-day forum on fiduciary relationships sponsored by the London-based Association of Iroquois and Allied Indians (AIAI) and the Law Commission of Canada on June 19 and 20.

Judges, law professors from Canada, the United States, New Zealand and Australia, as well as lawyers, government officials, chiefs and councillors attended.

While many of the presentations dealt with the minutiae of a very obscure and little understood area of the law and looked at ways of making reluctant governments live up to the spirit of their fiduciary obligations, one Osgoode Hall Law School assistant professor had a different take on the issue.

Gordon Christie, an Inuvialuit from Inuvik who has a doctorate in philosophy from the University of California, Santa Barbara and a law degree from the University of Victoria, now teaches tort law and Aboriginal law at York University's Osgoode Hall in Toronto.

He questioned the value of focusing a lot of energy on the government's fiduciary obligation. In a 27-page paper he presented at the forum, Christie looked at the issue from a unique perspective.

In a complex but elegant analysis of the realities of fiduciary law, Christie argued that even though the courts have decided the Crown's actions have created fiduciary or trust-like obligations in certain cases, fiduciary law as it would apply to two private parties must be applied differently when the government is one of the parties involved.

"[U]sually a clear and indisputable sign of the breach of a fiduciary duty is the existence of conflict of interests. In the



*"It's quite bizarre that we would ask the courts to determine for First Nations what are the essential elements of First Nation cultures. The courts declare winners and losers. They're not about maintaining relationships for the future."*

—Roberta Jamieson

Crown-Aboriginal context, conflict between the Crown's public duties and its fiduciary obligations is tolerated," he said, meaning that courts will back away from judging the government harshly when the fiduciary duty "impacts on government acting as the government."

While many experts believe the courts will eventually come to grips with the fact that the Crown has an obligation as a fiduciary to put the interests of Aboriginal beneficiaries before its own, Christie doesn't really believe that day will ever arrive. He believes Canadian courts will always be limited because they're part of the Canadian system and can't think outside of that orientation. Plus, the Crown has a unique position in its relationship with Aboriginal people because the Crown and only the Crown has the power to interfere with Aboriginal and treaty rights. This unique power creates a weakened and very unusual fiduciary obligation, he argued, because the Crown is said to have a duty to protect rights that only the Crown has the power to violate.

"But how can this be? How can it be that Aboriginal title holders are said to have certain legally recognized (indeed constitutionally recognized) property rights, but these rights (are) entirely vulnerable to the exercise of the discretionary power of the Crown?" he asked.

Christie concludes that using fiduciary doctrine in the Crown-Aboriginal context is completely inappropriate.

"It is not simply a matter of courts misunderstanding fiduciary doctrine so that if they better understood the doctrine they could appropriately apply it to the Crown-Aboriginal dynamic. Similarly, it is not simply a matter of the courts misapplying fiduciary doctrine that if they better understood how to do this, fiduciary doctrine could have a role to play in the Crown-Aboriginal context. Nor, of course, is it simply a combination of these two shortcomings," he argued. "Rather, it is that fiduciary doctrine, no matter how twisted, tweaked or perfected, cannot be meaningfully applied to Crown-Aboriginal relationships. The basic point is clear enough: the Crown cannot simply be held to the standard principles of fiduciary doctrine, for it cannot act, given its public duties . . . to promote in an appropriate manner the best interests of Aboriginal peoples."

Christie said the government is in an impossible situation and can never be trusted or expected to act as a fiduciary — as someone who will put Aboriginal interests ahead of the interests of the large society. He suggested the courts are well-positioned to monitor the Crown as it struggles with inherent conflict of interest, but he isn't even sure the courts could disentangle them-

selves from this snarl of conflicting interests.

"When federal power is tempered by federal duty . . . it is the judiciary that decides the extent to which the power is tempered, and so the extent to which Aboriginal interests are impacted," he said. "Can the courts, however, escape the problems attendant on holding the government responsible for acting in the best interests of peoples living on these lands prior to the existence of either this state or this judiciary? While the record certainly suggests that they act in concert, or at least through the same eyes as, the Crown, they are certainly not strictly beholden to the general public, and (are) bound by the highest law of the law, the Constitution. Whether they would have the courage, however, to uphold the honorable position of fiduciary, with only themselves to monitor their own actions, would have to wait to be seen."

He believes putting faith in the idea that, somewhere down the line, Canadian authorities will see the light and begin behaving as proper fiduciaries, is a risky and expensive strategy. Instead, he suggested, approaching issues with eyes open and pointing out the inherent problems in pursuing fiduciary doctrine as a solution to Crown-Aboriginal conflict, may allow Aboriginal negotiators to convince federal authorities that the

honor of the Crown can best be served by recognizing the process is inherently flawed and needs special attention.

Former Ontario ombudsman, Roberta Jamieson, also believes new institutions need to be established that have clearly defined roles related to making the Crown-Aboriginal relationship conform to the law without the adversarial atmosphere of a courtroom or a negotiating table.

"It's quite bizarre that we would ask the courts to determine for First Nations what are the essential elements of First Nation cultures," she said. "The courts declare winners and losers. They're not about maintaining relationships for the future."

She suggested Native legal issues should be included in all law school curricula.

"Having said that, what we really need to deal with these issues are new institutions. Both to deal with the disputes from the past and also to move forward when dealing with the fiduciary relationship," she said. "First, they need to have the confidence of First Nations and governments alike. And they can only have that confidence if they're created jointly."

She said there were things that could be done easily and immediately to start a better process, if the political will was there.

"Specifically, we need an order-in-council passed to create a facilitation instrument to assist governments to finalize agreements for their relationships for the future, to conclude treaties. That institution should be capable of facilitation and mediation and it could be done by order-in-council next week if we wish to do that. It doesn't require legislation. Second, we do need legislation to create a monitoring agency that will review how well the government of Canada, and if you wish the provincial governments, . . . to review how well . . . how are they doing."

(see Action page 11.)

## Action m

(Continued from page 10.)

When Jamieson was a member of the committee that produced the Penner report on Indigenous issues 20 years ago, she said, the committee made that recommendation.

"We likened it to an Aboriginal ombudsman," she added.

Various reports have done a lot of the work that is necessary to improve the way things work, she said.

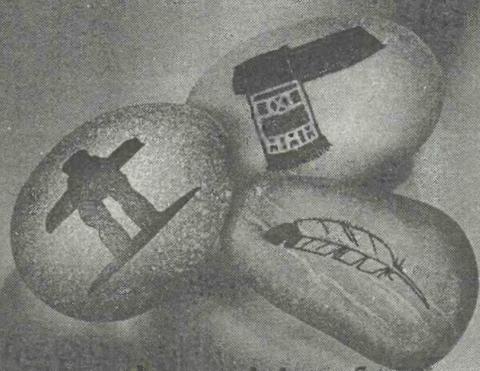
Jamieson, a lawyer by training, also said there should be an independent court set up to resolve disputes where First Nations allege the government has a conflict of interest. She also said First Nations need to find a way to make Canada's international obligations enforceable. Many human rights activists claim the provinces, and especially the United Nations convention, Canada has signed.

AIAI Grand Chief Larry Sawchuk hosted the gathering. He said leaders are too busy to look at legal issues and are often forced to react when new decisions come along. He said the chiefs have to get busy and educate the general public about the legal realities of Native people, saying "I can't expect the government to do that for me."

He urged leaders to start using the media to get the message out.

It was suggested during the forum that an Aboriginal attorney general could be appointed to police the federal government and keep the unique legal rights and identities of First Nations in the spotlight as the government went about its work. Sawchuk said he approved of that idea but he thought First Nations needed to go even further.

"Maybe we need to have a circle of leaders and academics, First Nation leaders and legal people put together with a mandate to deal with our issues," he suggested. "Maybe that body, if we do that, needs to be independently funded



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Photo by: Frank LaForme

# Obligation

onor of the Crown can best be served by recognizing the process is inherently flawed and needs special attention.

Former Ontario ombudsman, Alberta Jamieson, also believes new institutions need to be established that have clearly defined roles related to making the Crown-Aboriginal relationship conform to the law without the adversarial atmosphere of a courtroom or a negotiating table.

"It's quite bizarre that we would ask the courts to determine for First Nations what are the essential elements of First Nation cultures," she said. "The courts declare winners and losers. They're not about maintaining relationships for the future."

She suggested Native legal issues should be included in all school curricula.

Having said that, what we really need to deal with these issues are new institutions. Both deal with the disputes from the past and also to move forward when dealing with the fiduciary relationship," she said. "First, they need to have the confidence of First Nations and governments alike. And they can only have that confidence if they're created jointly."

She said there were things that could be done easily and immediately to start a better process, if the political will was there.

Specifically, we need an order-in-council passed to create a facilitation instrument to assist governments to finalize agreements for their relationships for the future, to conclude treaties. That institution should be capable of facilitation and mediation and it could be done by order-in-council next week if we wish to do that. It doesn't require legislation. Second, we do need an agency that will review how the government of Canada, and if you wish the provincial governments, ... to review how ... how are they doing." (See Action page 11.)

# Action must be taken for people in the trenches

(Continued from page 10.)

When Jamieson was a member of the committee that produced the Penner report on Indigenous issues 20 years ago, she said, the committee made that recommendation.

"We likened it to an Aboriginal ombudsman," she added.

Various reports have done a lot of the work that is necessary to improve the way things work, she said.

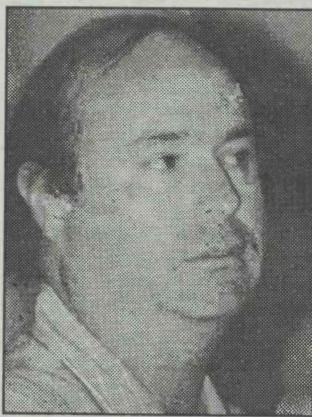
Jamieson, a lawyer by training, also said there should be an independent court set up to resolve disputes where First Nations allege the government has a conflict of interest. She also said First Nations need to find a way to make Canada's international obligations enforceable. Many human rights activists claim that Canada, and especially the provinces, don't live up to United Nations conventions Canada has signed.

AIAI Grand Chief Larry Sault hosted the gathering. He said leaders are too busy to look at legal issues and are often forced to react when new decisions come along. He said the chiefs have to get busy and educate the general public about the legal realities of Native people, saying "I can't expect the government to do that for me."

He urged leaders to start using the media to get the message out.

It was suggested during the forum that an Aboriginal attorney general could be appointed to police the federal government and keep the unique legal rights and identities of First Nations in the spotlight as the government went about its work. Sault said he approved of that idea but he thought First Nations needed to go even further.

"Maybe we need to have a circle of leaders and academics, First Nation leaders and legal people put together with a mandate to deal with our issues," he suggested. "Maybe that body, if we do that, needs to be independently funded."



*"...I can tell you the honor of the Crown with Native people in this country is a damned joke. They've run us through the courts, appeals, obstructive tactics, run up the bills, that seems to be their only defence. The Crown, right now, is in damage control and liability control..."*

—Phil Monture

A lawyer in the audience told the forum the Indigenous Bar Association has looked at setting up "a mechanism to ensure that the Crown is monitored to fulfill its fiduciary duty."

"From the Indigenous Bar Association's point of view, we've often talked about setting up an independent advocacy office, something like the Native American Rights Foundation in the United States. Something that's independently funded and separate from government. That's something I think we should give serious consideration to," he added.

Sault suggested corporations or foundations could be approached, a strategy that American tribes have had some success with.

He also suggested that it's time for First Nations to set up a national institution to coordinate legal action so First Nations didn't unwittingly work against each other. He urged all First Nations to look at the national impact when they pursued their local cases.

"Ottawa does that all the time," he said. "I'm sure there were deputy ministers of every department in Ottawa meeting when the Marshall case was coming down. I'm sure. Why? Because it had a ripple effect on every department. I don't know that we've been strategic in that particular area."

Phil Monture, a Six Nations research director, is a veteran when it comes to taking on the government. He told the forum it's hard not to be cynical listening to people making speeches at forums year after year while little substantive change occurs.

"Some of the points brought up ... I hope we don't think we're creating something new here, ladies and gentlemen," he said. "I mean, the Penner Report, the inquiry by the Standing Committee on Oka, the 1990 report for an independent claims body, the joint task force presently underway for an independent claims body that's been going on federally through the AFN for the last three-and-a-half years, of course the Royal Commission report and its strong recommendations ... my question is: When are we going to do something? This is not very enlightening for the people in the trenches who've been battling the claims."

Monture has been fighting a court case against the Crown for six years as his community has asked the Crown to account for lands and monies held by the Crown in trust for his community. It's suspected a lot of the money was misappropriated, but Six Nations makes no allegations and merely asks for an accounting.

"I don't know whether it's a

fiduciary trust or what but I can tell you the honor of the Crown with Native people in this country is a damned joke. They've run us through the courts, appeals, obstructive tactics, run up the bills, that seems to be their only defence," he said. "The Crown, right now, is in damage control and liability control. Their goal appears to be protecting the Crown's assets from Aboriginal people in this country. How do we get over that? I wish I had an answer."

The well-respected, tough-talking Mohawk turned his attention to AIAI Grand Chief Sault who's a member and a former chief of Six Nations' neighbor New Credit.

"Larry, I appreciate you. I've heard your thunder before. When are we going to see something? I'm asking you out of respect as a leader," he said. "I'm challenging the leadership. I'm challenging you Larry. You've got a very big influential group. I'm challenging the other leaders here. I said it once — and I almost got out of the room OK — but the chiefs show up at their conferences, get their per diems, the consultants get an awful lot of money for their papers and the lawyers at the end of the day get rich."

Oneida lawyer John Hill, who works in Saskatchewan, suggested there's no single answer. He believes the battle is a process. He said chiefs need to make more strategic

use of their lawyers to be more effective. He suggested that hunters or fishers who know there's a chance they'll be charged should plan out their activities with chief and council and the band lawyers in order to get the best case when they do end up in court.

"The government has the advantage because their higher-level thinkers, so to speak, their academics, are also their practitioners. In Indian communities, there's a distinction. Our academics aren't always our practitioners, as lawyers," he said. We need to work together and mesh that all together. We need to have a working relationship between our practitioners, our academics and our leadership, so that we can plan ahead and we know where we're going."

Hill feels the leadership must put more effort into educating non-Native people, especially non-Native lawyers working for First Nations.

"It goes back to the education. This is our history. This is what we've done. This is what we've always done. Now let's find a way to ensure we can keep doing it. We don't want to go to court but if we have to we have to. It's going to evolve over time. A lot of people have what I call the big-bang theory of self government. We're going to sit at the table, we're going to talk, we're going to negotiate and one day we're going to sit down and have a big ceremony with cameras and there's self-government. Bang! There it is," he said. "I don't believe that for one second. I think we're going to continue to exercise our jurisdiction. We're going to do the things we need to do. Things we've always done. And one day, our children are going to wake up and say that's self-government. The average person in the public is not going to be afraid of it because they've been living it and they didn't even know. So we need to keep working on these things."

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**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. The two selected photos will also be featured in the 2002 Aboriginal History Calendar sponsored by Scotiabank and to be distributed in Windspeaker's December, 2001 issue.**

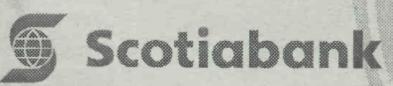


Photo by: Dennis Okanee Angus



Photo by: Frank LaForme

**The fine print:** Entries may be colour slides or prints (no Polaroids, please), not larger than 8" X 10". Subject of photos must be Aboriginal. A maximum of four (4) photo entries per person. Photographs that have been previously published or won a photographic award are NOT eligible. By submitting the photo(s) you confirm that you are the exclusive rights holder of the photo(s). Each entry must be labelled with the entrant's name. This information should be printed on the back of the photograph or on the slide frame (a grease pencil works best), or on an attached label. Hint: To prevent damage, do not stamp or write heavily on the back of your prints. Package your entries carefully in a protective cardboard sleeve. Entries must be accompanied by a list of the pictures enclosed. The list should include your full name, address and daytime phone number. Entrants under 18 must enclose permission of a parent/guardian. Sorry, submitted entries and photos cannot be returned. Windspeaker and Scotiabank are not responsible for lost or delayed entries. The selected winning photos shall become the property of Windspeaker. Professionals and amateurs may enter. Photographs will be judged on creativity and technical excellence and how they best capture the contest theme. A panel of judges will select the prize winners. Their decisions are final. Winners will be notified by phone. Photo Contest Rules are also available online at: [www.ammsa.com/snap](http://www.ammsa.com/snap)



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# FSIN launches lawsuit over C-68

By Marjorie Roden  
Windspeaker Contributor

## SASKATOON

The Federation of Saskatchewan Indian Nations (FSIN) is taking the federal government to court in an effort to protect the treaty right to hunt.

FSIN First Vice Chief Greg Ahenakew made the announcement June 7, saying the FSIN planned to challenge Bill C-68, the Firearms Act, which requires gun owners to register their weapons.

According to Ahenakew, the FSIN is taking advantage of a "window of opportunity" provided by a previous court decision regarding Bill C-68, in which the Alberta Supreme Court ruled the bill wasn't unconstitutional because the federal government's right to protect public safety outweighed the province's jurisdiction over regulation of private property.

"The federal government won the case against the provinces . . . and it was justified by the need for public safety," explained Ahenakew.

"The Supreme Court said 'This is a public safety issue', and what they called the POGG clause — Peace Order and Good Government — and therefore, it kind of superceded private property, because it was in the public interest.

"They left open a window of opportunity because the FSIN was the only organization to intervene in the case, and have

standing, and we argued that it wasn't justified because it is our treaty right. The Supreme Court simply said, 'Okay, if you believe you have the treaty right, and it's been infringed upon, then bring a case before us. This provincial case is not the right place to argue the treaty right, but come back, and we will hear your case.'"

The FSIN accepted the invitation and launched a lawsuit on behalf of the First Nations of Saskatchewan.

"We obviously feel Bill C-68 infringes on our treaty right to hunt and to possess and purchase ammunition, and the ancillary right to own a firearm," Ahenakew said. "I'm not talking about illegal firearms, I'm talking about rifles.

"Unless something's changed, the way I understand it, the RCMP will decide, on a case-by-case basis, decide whether or not the confiscation of weapons for hunting purposes will actually take place," Ahenakew said.

"We all agree with public safety, but when it comes to exercising your right by your preferred means, it's constitutional to hunt. Our right is protected in Section 35, and we believe a part of that right is owning a firearm."

The FSIN is not the only First Nation organization that feels this way about C-68. Some of the very people who are having to enforce this new law are not excited about this prospect. In fact, there is concern for many officers they will be caught in the proverbial cross-

fire.

"[First Nations police officers] have a special problem with the firearm bill in that a great many First Nation officers work alone in fly-in First Nation territories," said Art King, president of the First Nations Police Association of Canada.

"We feel the law has not taken into consideration their safety so we have some deep concerns there that hopefully are going to be addressed properly."

King also recognizes the reason why so many First Nations people dislike C-68.

"Traditionally, First Nations people have always had the right," said King.

"In fact, it's an inherited right to hunt and fish. And the long gun is not a sporting item for First Nation people, it's part of their way of life, a part of their culture, and in some cases, a part of their employment. We do believe that Bill C-68 should address these problems directly and separately as in regards to First Nations people, especially First Nations people living on First Nation territories."

"We believe that right is protected to own a firearm," said Ahenakew, in reference to Canada's constitution. "I'm not going to say without restriction, but to be required to license it, because clearly, the Federal government has infringed on what we believe is our right, and they have done it without consultation with

First Nations people. And they are required to consult, and justify, any infringement on our Aboriginal or inherent treaty rights, and of course a Constitutional right, which our treaties are."

Another problem arising for First Nations people since C-68 was put in place, according to Ahenakew, is not being able to buy ammunition.

"We cannot purchase ammunition simply because you cannot pick up ammunition without a possession only license. After June 30, unless anything changes, the RCMP, who are going to enforce the law, and not the province, can confiscate rifles."

What alternatives could there be for First Nations people? According to the FSIN, before C-68 was put in place, there had been some discussion about an alternative for First Nations people, but according to Ahenakew, the talks fell through.

"We discussed with the Canadian Firearms Center, and they agreed that it was possible," said Ahenakew, "but because of public pressure from certain quarters, they pulled back on what we had assumed was an agreement, and that was a status card would be good enough I.D. until we worked something out. But they didn't agree in the end, and that's why we're in court."

The fact that yet again, a change in law by the government was made, directly affecting many First Nation

people across the country, without any input from anyone from the First Nations community, is why many First Nations people in Canada are upset.

"Because we filed a statement of claim, we haven't closed doors on discussions," said Ahenakew, quickly adding, "Not negotiations, discussions, with Justice Canada."

And in Ontario, where the head office of the First Nations Police Association is located, a similar consultation process is going on, according to King.

"I've been meeting with the [Justice] minister, and I've now been appointed to sit on the gun user committee, which is a committee that helps develop laws that will be put into place prior to them becoming legislation. So hopefully, that will give us an opportunity to draft some more law or some law that's reasonably in place that will assist First Nation people, and in particular the First Nation police officers."

So, how long might it be before changes are made to the Firearms Act, Bill C-68, and what are First Nations people supposed to do until then?

"Obviously, it's going to go to the Supreme Court," said Ahenakew.

"First Federal Court, then the Federal Court of Appeal, then the Supreme Court. Provided the Supreme Court decides to hear the case, I would probably think in the neighborhood of five years, so it's a big question of what do we do in the meantime?, which I'm not prepared to answer yet."

# Communit heritage

By Cheryl Petten  
Windspeaker Staff Writer

## TESLIN, Yukon

Members of the Teslin Tlingit First Nation were joined by dignitaries, entertainers and visitors from across the North during a three-day celebration of the official opening of the Teslin Tlingit Heritage Centre.

The celebrations, held June 30 to July 2 in Fox Point, Teslin Tlingit Village, and the new Heritage Centre in Teslin, were the culmination of several years of work by many dedicated community members.

Work toward building the centre began back in 1996 when the Teslin Tlingit council put together a steering committee to

# Schools so b

(Continued from page 1.)

The awards to the six plaintiffs range from \$12,000 to \$190,000. Arthur Plint, the perpetrator of the crimes, is responsible in the range of 13 to 25 per cent in each.

The 82-year-old Plint is currently serving his 11-year sentence for more than 30 counts of physical and sexual abuse. Though he has served more than two-thirds of his sentence, he has been denied parole because he remained untreated and does not accept responsibility for his crimes.

"It is apparent some of these people will receive little or no compensation after paying the

**THE CITY OF CALGARY PUBLIC NOTICE**

**INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE**

Each year at its Organizational Meeting in October, City Council appoints citizens to its various boards, commissions and committees.

Applications from persons who would be willing to sit on The City of Calgary Aboriginal Urban Affairs Committee for the year 2001/2002 are requested.

In some instances City Council may re-appoint members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees.

Applicants may be requested to submit to a brief interview by City Council.

Particulars on the Aboriginal Urban Affairs Committee are as follows:

Number to be Appointed	Eligibility Qualifications	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meeting	Regular Time of Meeting
12	50% plus one of total members shall be aboriginal people and one of the aboriginal members shall be a youth member, 16-25. If applying for the youth position, state age in letter.	1 year	13	Monthly (First Wednesday)	2 hours	4:45 p.m.

Your application should state your reason for applying and service expectations. A resumé of no more than two 8 1/2" x 11" pages should be attached stating background and experience. Your personal information will only be used by City Council in consideration of committee appointments. If you have questions about the use of this information, you may contact the Deputy City Clerk at 268-5861.

**DEADLINE FOR APPLICATIONS IS 4:30 P.M., 2000 SEPTEMBER 14.**

Applications should be forwarded to: City Clerk (#8007) The City of Calgary P.O. Box 2100, Postal Station "M" Calgary, Alberta T2P 2M5

Between the hours of 8:00 a.m. and 4:30 p.m., applications may be dropped off at: City Clerk's Main Floor, 700 Macleod Trail South Calgary, Alberta

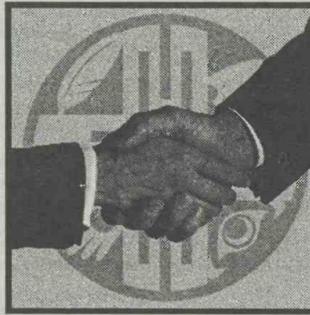
Applications may be FAXED to: (403) 268-2362

Should you require any further information, please telephone (403) 268-5861.

Diana L. Garner, City Clerk

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**DANCING**

# C-68

people across the country, without any input from anyone in the First Nations community, is why many First Nations people in Canada are upset. Because we filed a statement of claim, we haven't had doors on discussions," Ahenakew, quickly added. "Not negotiations, discussions, with Justice Canada." and in Ontario, where the office of the First Nations Justice Association is located, a similar consultation process is going on, according to King. "I've been meeting with the [Justice] minister, and I've now been appointed to sit on the user committee, which is a committee that helps develop things that will be put into place for them becoming legislation. So hopefully, that will give us an opportunity to draft a more law or some law that's reasonably in place that will assist First Nation people, in particular the First Nations police officers." "How long might it be before changes are made to the Firearms Act, Bill C-68, and that are First Nations people voted to do until then?" "Obviously, it's going to go to the Supreme Court," said Ahenakew. "The first Federal Court, then the Federal Court of Appeal, then the Supreme Court. Provided the Supreme Court decides to hear the case, I would probably think in the neighborhood of a year, so it's a big question of what do we do in the meantime?, which I'm not prepared to answer yet."

## Community celebrates heritage centre opening

By Cheryl Petten  
Windspeaker Staff Writer

TESLIN, Yukon

Members of the Teslin Tlingit First Nation were joined by dignitaries, entertainers and visitors from across the North during a three-day celebration of the official opening of the Teslin Tlingit Heritage Centre.

The celebrations, held June 30 to July 2 in Fox Point, Teslin Tlingit Village, and the new Heritage Centre in Teslin, were the culmination of several years of work by many dedicated community members.

Work toward building the centre began back in 1996 when the Teslin Tlingit council put together a steering committee to

look at the feasibility of creating a heritage centre. In 1998, the Teslin Tlingit Heritage Centre board was formed to develop the centre and oversee its programs.

The mandate of the new centre is to work to preserve the Teslin Tlingit culture, to provide cultural interpretation programs, and to attract tourists. The two exhibits currently on display at the centre should go far in helping meet each of these goals.

The first exhibit, Our Journey, looks at the last 200 years of Teslin Tlingit history. The second exhibit, Lifestyles of the People, looks at Teslin Tlingit traditions, some of which are still practised today. The important role carving has always played in these traditions is reflected in the exhibit, with several works by the com-

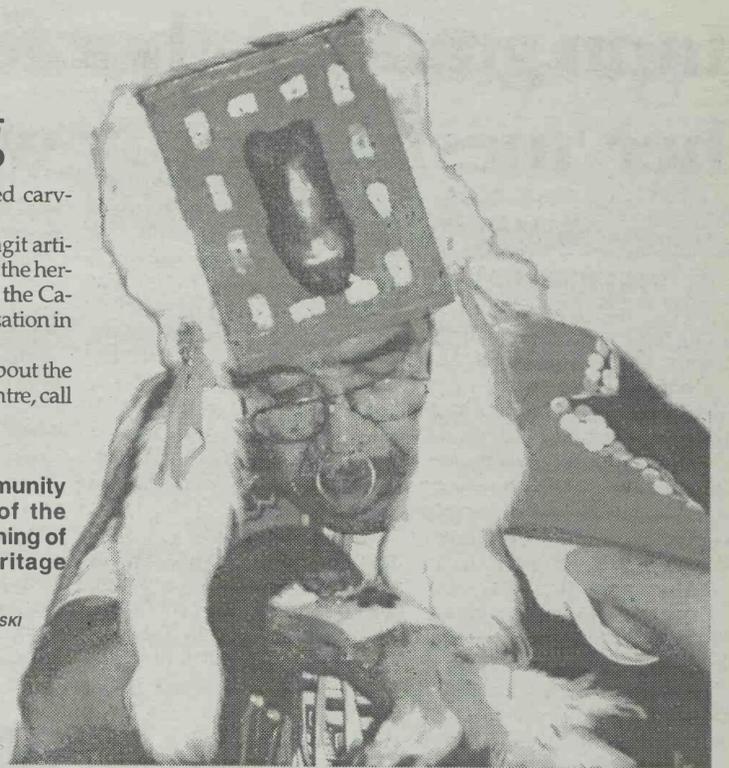
munity's world-renowned carvers on display.

A number of Teslin Tlingit artifacts are also on display at the heritage centre, provided by the Canadian Museum of Civilization in Hull, Que.

For more information about the Teslin Tlingit Heritage Centre, call 867-390-2070.

Performances by community members were part of the celebrations of the opening of the Teslin Tlingit Heritage Centre.

PHOTOS BY JOHN ZALEWSKI



## Schools so bad, plaintiffs would have been damaged anyway—defence

(Continued from page 1.)

The awards to the six plaintiffs range from \$12,000 to \$190,000. Arthur Plint, the perpetrator of the crimes, is responsible in the range of 13 to 25 per cent in each.

The 82-year-old Plint is currently serving his 11-year sentence for more than 30 counts of physical and sexual abuse. Though he has served more than two-thirds of his sentence, he has been denied parole because he remained untreated and does not accept responsibility for his crimes.

"It is apparent some of these people will receive little or no compensation after paying their

legal costs," Joseph said. "Thus, this judgment shows how little value this B.C. Supreme Court case places on the lives of these people and the potential they had ripped away from them. It is this particular aspect of the judgment which is extremely insulting to these plaintiffs, their families, their communities, and their nations and to all First Nations in Canada for the negative message it imparts."

But a strategy based on a questionable concept has played a role in the decision.

Joseph said the government of Canada and the United Church of Canada argued at trial that con-

ditions at the school were so horrific the plaintiffs' past and present personal circumstances could not be avoided, whether or not they had been sexually assaulted.

"The application of this defence strategy in order to minimize their financial liability is depraved and morally indefensible," he added. "The fact that the chief justice seems to have bought into this argument is equally disturbing and shows that Canadian society at the highest levels has not abandoned its abusive ways."

Joseph said the decision can be appealed and he hoped other vic-

tims won't be discouraged from seeking justice.

Peter Grant, attorney for the plaintiffs, could not be reached for comment. The plaintiffs have asked the press for a couple of days to consider their options and were not available for comment.

Tony Merchant, of Merchant Law Group in Regina, represents thousands of residential school litigants. He was familiar with the tactics Joseph alleges were employed in this case.

"Particularly the churches raise it," he said. "It's particularly insidious because what they say is, 'First Nations life was not very good anyway and therefore while

some bad things happened in the residential school, so what? These people wouldn't have amounted to anything anyway because of poor circumstances on the reserve and you shouldn't compensate the way you would compensate if this was a white person.'"

In comparison, the government of Newfoundland in the mid-90s paid out \$11 million in compensation to 42 non-Native children sexually or physically abused at the Mount Cashel Orphanage, amounts varying between \$150,000 to \$500,000 depending on the plaintiff's case.

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# Innu grandmother finds her 'meshkanu' by walking

By Joan Taillon  
Windspeaker Staff Writer

COLLINGWOOD, Ont.

Dr. Jane McGillivray's 10 years working among the Labrador Innu in Sheshatshiu and surrounding region hit a low point last year when she spoke her mind about the health and social problems she saw there. Innu leaders were angry the former doctor at their Mani-Ashini Health Centre criticized the way they governed and that she made her views public. Frustrated at what she saw as a lack of commitment to health by some Innu administrators, McGillivray quit her job. As a physician, she wants to use her skills where she can make a difference, she said.

McGillivray still lives in Northwest River, Labrador. Her opinions haven't changed, but she has made her point and doesn't dwell there. She says it is up to the Innu to decide whether or not their chiefs are part of the problem, as she alleged.

McGillivray now works in a hospital in Happy Valley. When she spoke to Windspeaker in July, she was visiting family in Collingwood, Ont. and assisting her physician father. She is considering doing emergency medicine next year.

As a medical doctor, she has moved on since clashing with Innu Nation President Peter Penashue and Chief Paul Rich of Sheshatshiu over what McGillivray believes is their failure to walk their talk. The Innu leaders, for their part, have said she's not welcome there anymore.

McGillivray still wants to spread healing where she can. That includes honoring a request to deliver the message of an Innu woman whom McGillivray respects very much. It's a message the doctor said few are heeding yet. Spending time with this

woman was one of the doctor's high points in Sheshatshiu and her affection for Elizabeth Penashue (Tshaukuesh) is apparent. "I love Elizabeth," said McGillivray.

Elizabeth is the 57-year-old grandmother who asked McGillivray to explain to people why she takes a month-long walk every year to Minonipi Lake and her family's spring hunting grounds, 170 miles southwest of Sheshatshiu. This past March was the fourth year Elizabeth invited others to accompany her on her walk.

"Elizabeth talks about growing up in the country, and walking and paddling, living without skidoos and other high technologies, and without all the government hand-outs," said McGillivray. "She remembers people working hard... and taking good care of each other. She believes that the people in her community and indeed, perhaps everywhere, need to reconsider the direction that their lives are taking. We all need to think about what is healthy and good, and what is not. And more than just think about it, we need to act on it."

Elizabeth's action is her walk, and her walk is her path—"meshkanu" in her own language. "She speaks about making a good path for the future, 'a good meshkanu,'" the doctor related.

That path includes relearning old survival skills and passing them on to the young people. It is about choosing a healthy way of life. "She knows that her meshkanu, as simple as it may seem, is a path that creates a healthy life just simply by choosing to walk along it. It is in the process of walking and living along this path that brings balance and perspective. It heals both the body and the spirit, and is available to

everyone who has the courage to begin," said McGillivray.

Elizabeth doesn't wait for funding from her band council or any government. She just goes. A few people help with donations of flour, sugar and tea.

It is a physically demanding walk, on snowshoes, pulling toboggans, living off the food of the country and her own efforts. Elizabeth had to re-acquaint herself with the old ways when she began four years ago, but she told her friend the doctor it gets easier each year.

(see Elizabeth's walk page 18.)

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# Sandbox

(Continued from page 4.)

Ten years ago I had a friend who doubled as a father-in-law. He told me about his theory on Indian self-government, the one that is defined by AFN politics. He called it the sandbox theory. He said that the AFN is like a big sandbox. Every time it runs out of sand, the government comes along and fills it up again.

He said that government sand trucks hold about three years worth of sand. Every three years there is new sand to be played with and nobody seems to care where the sand goes. It is only now that I recognize his genius.

Back at the Yale Hotel and just before closing time, I remembered the sandbox theory. I looked for Rory to share another laugh and yet another anecdote about my boring history as an Indian journalist. When I couldn't find him I found myself humming the tune being belted out by the lithe frame squirming on the Aboriginal stage. The song was called "Indian Blues." By the next morning I had changed the chorus to "Sandbox Indian Blues." It sounded pretty good but I don't think I'll try to sell this one to the AFN.

# AFN exe

(Continued from page 2.)

The move to get involved the consultation and take on the government directly was first proposed by the British Columbia vice-chief, Young said. "Herb initiated it and he se



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# AFN executive proposes joining consultations

(Continued from page 2.)

The move to get involved in the consultation and take on the government directly was first proposed by the British Columbia vice-chief, Young said.

"Herb initiated it and he sent

it along the network to the other executive committee members and we all said it was a great idea, let's see if we can pitch it to the chiefs," he said.

*Redefining and Expanding the First Nations Governance Initiative:*

A *Strategic Proposal* is the executive committee proposal that will be presented to the chiefs, Young said.

"For many years First Nations have recognized the need to change the outdated and oppres-

sive Indian Act. Legislation is required that will reflect the cultural, economic, social, political and legal realities of First Nations today. The proposed governance initiative and consultation process initiated by the government does not have the full support of First Nations. The current process was developed without First Nations input, is costly and is creating divisive relations," the document's introduction reads. "The Assembly of First Nations (AFN) believes that the proposed legislation will only provide an interim measure that does not address First Nations rights and aspirations of governance. The financial and human resources allocated to the two year governance process could be directed towards a strategy based on a respective First Nations consultation process that is supported by all First Nations."

The strategy outlined in the document appears to seek to get rid of an issue, that is severely dividing First Nations—some are participating in the boycott and some aren't—while at the same time gaining a seat at the table and the opportunity to influence the process.

"The AFN will provide creative leadership and will also enter into a joint consultation process with the government to determine a more appropriate approach to a First Nations' governance process. The AFN will meet the strategic challenges of First Nations' governance through the following:

The AFN will ensure a governance process that is respectful, appropriate and acceptable.

The AFN will have a clear and realistic community process that will assist First Nations develop governance positions.

The AFN will facilitate considerations of governance matters at the community and regional level," the document states.

If the chiefs give them the mandate, the executive members propose that they "approach the Minister of Indian Affairs and secure a commitment from him to discuss a redefined and expanded approach to First Nations' governance issues. Take a much more critical and realistic

look at the governance initiative as currently designed, and clearly identify what is acceptable and what is unacceptable. Devise a new strategy that accomplishes meaningful progress in the short run while laying the foundation for addressing more fundamental changes. Enter into serious negotiations with the Minister of Indian Affairs to alter the current governance initiative and turn it into one which includes First Nations perspective as well as that of Canada."

The executive members are prepared to recognize there is a need for immediate changes to the Indian Act. They want the government to commit to provide an "acceptable level of recognition and commitment to more fundamental First Nations governance goals."

They will also insist on a commitment by the government to the inherent right of self-government as a constitutionally-protected right.

The executive members are aware they're running out of time if they want to get on board the consultation process.

The executive proposal calls for a redesigned First Nations governance process that would include a "National Joint coordinating committee to oversee implementation of the redefined and expanded initiative and consisting of representatives from the Assembly of First Nations and Canada supplemented by provincial and territorial committees."

The AFN would ask that the government slightly change the timelines to allow for the changes they propose but the executive members seemed willing to bow to the minister's demands that the process be focused and aimed at producing results in a relatively short period of time.

Because the information has not been officially released, Indian Affairs Minister, Robert Nault was not prepared to comment on the proposal. His press secretary, Nancy Pine, said, "I think the minister has been open all along and has been consistent in saying that it's unfortunate our partners (have boycotted the consultations so far) but we're not closing the door at this point in time. We're still open. We'd like them to come to the table. We encourage them to take part in this process."

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Attawapiskat First Nation advises that De Beers Canada Exploration Inc. is currently undertaking an Advanced Exploration Programme on the Victor Kimberlite 60 miles / 100 kilometres west of the community. Attawapiskat First Nation wishes to keep community members aware of its progress and plans. However, many of the First Nations members are living "off Reserve".

If you know or are a member of the Attawapiskat First Nation that are living off reserve and wish to receive periodic information updates on this programme, please ensure that the Band Office has your full name and current mailing address.

De Beers will be providing the Band Office with copies of a newsletter to be delivered to every household within the community. It will also be providing the Band Office with additional copies to mail to those community members who are interested and are living off reserve.

If you have any questions, please contact the Project Liaison Coordinator, Mike Gull, by telephone: 705-997-2291; facsimile: 705-997-2305 or by mail: P.O. Box 248, Attawapiskat, Ontario P0L 1A0.

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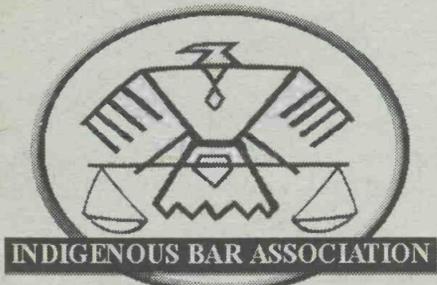
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# Royal visit

PHOTOS BY INNA DANSEREAU



By Inna Dansereau  
Windspeaker Contributor

EDMONTON

Students and staff of Amiskwacyi Academy, the Aboriginal high school in Edmonton, welcomed the Princess of Thailand with music and dances on June 26. Graduate student Tessirae Campiou, Petie Chalifoux and Jerry Junior Saddleback performed for the dignitary.

Princess Maha Chakri Sirindhorn was presented with an Indian dress to signify friendship and hospitality from the Aboriginal community. The princess visited Alberta for five days. She is interested in local economic and social programs that help to improve the well-being and self-reliance of Aboriginal people in the province.

At home in Thailand, the princess is involved in projects to help Indigenous people to improve their independence while retaining their traditional ways of living and culture.

(Top) Petie Chalifoux performs a hoop dance at the Amiskwacyi Academy high school to welcome Princess Maha Chakri Sirindhorn of Thailand (above), who visited Alberta to study economic and social initiatives that benefit Aboriginal people.

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These services are offered through our Centre. We are looking forward to working with the different community agencies in helping to build a stronger network of information for our clients.

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- The significance of traditional healing
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- Explanation of traditional healing
- Journey around the medicine wheel
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- ☉ The story of Turtle Island
- ☉ The significance of the Eagle landing on the moon
- ☉ The legend of the White Buffalo Calf and our Sacred Pipe
- ☉ Explanation of the Sweat-lodge ceremony
- ☉ Journey around the Medicine Wheel
- ☉ Where am I on the Medicine Wheel?
- ☉ What is an Elder?
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## Swimmers beware of common infections



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Swimming is a great exercise. It can lower your chance of having heart disease, high blood pressure, diabetes, strokes, osteoporosis, colon cancer, and breast cancer. In the elderly and people with arthritis in their knees, swimming is exercise that puts little stress on the joints. But whether you swim in a pool or a lake, there are a few infections you should look out for.

### Swimmer's itch

The small parasite that causes this rash is called a schistosome. The parasite lives and reproduces in snails, releasing thousands of larvae (like little worms) into the water. The larvae try to find a bird (e.g., duck) to infect but will also attach to human skin when it is near. In humans, the parasite digs into the skin and dies. This infection is not dangerous, but it causes an annoying itchy skin reaction. In birds, the larvae lay eggs that eventually end up in the lake waters with the duck poop. The parasite hatches and finds a snail to repeat the cycle.

Swimmer's itch occurs in shallow warm fresh waters (where snails live). When a person is exposed to these parasites, there is often a brief period where the skin stings and then days later, an itchy rash develops wherever the body was not protected by clothing. The body starts healing within days and the rash is usually gone within two weeks.

### Killing the itch

Avoid swimming in areas known to have the Swimmer's itch. The parasites attach to the body while you are in the water but do not dig into the skin until the skin dries. Wash your body with clean water as soon as you leave the lake. If you can't do that, towel off soon after leaving the lake with a rough towel to rub off most of the parasites. Children get the itch more often because they often sun-dry after swimming in the shallow water. Use footwear if you are wading in infested water. If you get the itch, your doctor can prescribe creams or may suggest antihistamines to relieve the itch.

### Swimmer's ear

This common ear infection can occur because the outer ear canal has a tiny scratch in it from a cotton swab, fingernail or other object inserted into the ear. Humid climate and frequent swimming help promote a bacterial infection. It commonly causes an itchy, sore ear that can be swollen inside and leak fluid. Sometimes you may lose hearing because the ear canal is swollen and plugged with fluid.

Treatments might include antibiotic ear-drops and keeping water out of the ears for four to six weeks. This usually means no swimming until symptoms are gone and then using ear plugs to prevent it from recurring.

Acetaminophen (e.g., Tylenol, Tempra) or Ibuprofen (e.g., Advil, Motrin) can treat ear pain. Occasionally antibiotic pills are needed.

### Plantar warts

Warts are caused by viruses and can occur anywhere on the body. When they occur on the bottom of the feet, they are called plantar warts.

Wart viruses are contagious. Usually the virus needs to come into contact with a crack or cut in the skin. In swimming pools, locker rooms, and showers, the virus can be spread by stepping with your bare feet in water that has viruses in it. Plantar warts can take months to grow in the foot and may be felt as a small bump that is sometimes sore.

Treatment is tricky. Over the counter medications can be applied to the wart after you file or scrape away part of the callous. Your doctor may also offer other treatments including freezing and burning to kill the wart.

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

Dr. Pinette is a Métis family physician in Manitoba and host of APTN's Medicine Chest. Contact Dr. Pinette at [pinette@home.com](mailto:pinette@home.com).



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# Elizabeth's walk of joy

(Continued from page 14.)

This year, Elizabeth began her walk with her son Jack, two 10-year-old granddaughters and a three-year-old grandson. Shinipest and Tony Penashue and Philip Rich were the young men who broke their trail and hunted for their meat. McGillivray and a divinity/anthropology student named Erin, from Harvard University, walked with them.

So did the spirit of Elizabeth's older sister, Mani-Aten Andrew, who tried to make this meshkanu her own before she died. They travelled 10 to 15 miles a day.

Elizabeth wants people to understand, and remember, three things.

"These are her words, paraphrased, as well as I can remember them," the doctor said.

"The land, Nitassinan, is precious just as it is. It is not valuable because it can be flooded, mined, or used as a low-level military flight range. It is not valuable because the trees can be cut down commercially. Cutting down trees hurts the land. She wants people to know that this land is precious because it gives everything they need to live and become healthy again. There are porcupine, beaver, partridge to eat each day. There is beautiful, clean water. There are many trees for setting up the camp and for fire wood. Each day is soaked in breath-taking beauty.

"She wants people to know that they can be healthy and become strong by walking and working. She believes that people will be restored to health both physically (by working and hunting) and spiritually, by knowing that the land is abundant and giving. She wants us to know that we are capable of living with all the challenges that come up each day.

"She also believes that by walking, life is slowed down to a pace in which there is time to notice. To really notice. There is the quality of the time to pay attention to the snow, the trees, the animals, the wind and sun-

light. She believes that paying attention to all of these gifts of abundance make people brim full in their hearts with gratitude and respect."

McGillivray felt that in her own heart after just a week of walking in the Mealy Mountains with her friend.

After more than a decade of providing medical services to the Innu, she now questions the value of "institutional healing" with "trained professionals" to deal with the deep hurts of the Innu community and others such as theirs.

"Part of going on the walk with Elizabeth really is in part an exploration of how do you actually make a paradigm shift. How do you stop participating in the healing industry, which in its own way is as consumptive and (as some Aboriginal people have described it to her) another form of colonialization. And I agree with what they're saying. It's another level of trying to fix problems instead of live in a way that you're in harmony with nature and resonating in a healthy way in your own sphere of living and community," she said.

"I, as a doctor, am part of a healing industry too. And I think that all of us as counselors and different things are more of an industry to fix all this stuff, and I think at some point we become caught in the negative part of all of that and really unable to recognize that sometimes you can't fix (everything) that's happened before. You can only choose in this moment to live your life and the future in the way that is healthy for you and your family right now. And that's kind of where I've come to.

"And that's what I really liked about Elizabeth's walk as well. It wasn't so much about all going out and talking about all the terrible things that have happened and the sadnesses, and going around and around in that, in a way that in fact there is no escape from that. It was about packing up your tobog-

gan and putting one foot ahead of the other foot and walking. And it was about melting the water and saying thank you to the Creator for finding the partridge.

"Elizabeth Penashue is trying to show that there is another, very important healing story to tell. There is another healing path, a good meshkanu to walk. We must all be responsible for nurturing and supporting and encouraging this path, and then learning to walk this path ourselves.

"There are no fancy therapists; no millions of dollars of buildings; no person who is the healer while everyone assumes some lesser, weakened role. . . . I would not be surprised to discover, in some future analysis, that the traditional Innu life is the highest bio-regional technology possible in this land."

Creating healthy communities is about merging these ideals with the beneficial aspects of modern technology, said McGillivray.

"Elizabeth's walk is hard and challenging, but even more, and very importantly, it is full of joy."

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# Web site

By Cheryl Petten  
Windspeaker Staff Writer

SASKATON

Companies looking for qualified Aboriginal employees have a new tool to help in their search this fall, when the Aboriginal Human Resources Development Council of Canada (AHRDCC) launches a Web site for its members.

The site, set for launch Sept. 1, will provide member companies with access to information about all aspects of Aboriginal human resources, as well as providing a communications link for sharing information about successful employment diversity initiatives.

Crystal Kosa is manager of human resources strategies with the AHRDCC. She expects most of the companies joining the council will be those falling under the employment equity legislation.

"Which means they have to recruit Aboriginal people, among others. And that's probably one of the areas in the employment equity area that most companies are having problems with, finding talented Aboriginal people to work, to retain them, to train them."

The AHRDCC was established in 1999 as part of the federal go-

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Human Resources Development Canada

# Web site to link employers to candidates

By Cheryl Petten  
Windspeaker Staff Writer

SASKATOON

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"Which means they have to recruit Aboriginal people, among others. And that's probably one of the areas in the employment equity area that most companies are having problems with, is finding talented Aboriginal people to work, to retain them, to train them."

The AHRDCC was established in 1999 as part of the federal gov-

ernment's response to the Royal Commission on Aboriginal People. The council is a non-profit organization funded by HRDC.

"So our mandate is to create employment and career opportunities for Aboriginal people, and we feel the best way to do that is through gaining the support of corporate Canada to see the need, and to see the benefits of Aboriginal inclusion," Kosa said.

"Some of the things that the council worked on in the past, in 1999 and 2000, were industry projects . . . and they were like the forestry project in Saskatchewan, the apprenticeship program in Alberta, and while those are great projects and we still support them, and still are looking to develop other industry projects like that, like one in information technology we're working on right now, it's very focused to one industry. So we wanted to expand and hit the masses, which we feel is corporate Canada, where we feel we can make some inroads in getting Aboriginal people to work," she explained.

"We want to be known as the premier source of Aboriginal information, as it relates to human resources, employment, training and retention."

Before starting to design its new member Web site, the coun-

cil conducted focus groups with human resource representatives from eight major companies from across Canada. The companies taking part in the focus groups identified three main areas where they need assistance to increase hiring of Aboriginal employees. The number one need identified was access to Aboriginal candidates.

"They are Aboriginal people, working in organizations, trying to find Aboriginal people to work for them, and they're having difficulty. So they need to know where they can go to find Aboriginal people to work."

Another need identified, Kosa explained, was access to information. "There are too many Web sites and too many sources that they have to go to find that information. So they wanted one place where they could get information on Aboriginal anything."

The third area identified was communication.

"They had to communicate to so many different levels within their own organization, up, across and down. They had to communicate with the bands and contractors, so they wanted an easy way in which to do that."

Based on the information gathered from the focus groups, the council has begun designing the new site to meet the specific

needs identified. To improve access to Aboriginal candidates, a talent registry is being incorporated into the site.

"We've got an electronic map of Canada, where we've got all of the Aboriginal Human Resource Development Agreement (AHRDA) holders. They're the First Nations, Métis and Inuit bodies who receive money from the Aboriginal Relations office to develop and implement employment and training programs. So that's that \$13 million that you hear about that is available to First Nations for employment and training. So under our talent registry, we're going to list all these AHRDA holders, because they're the Aboriginal employment agencies that are across the country, and there's lots of them.

"One of the things that we found out through talking to organizations is that they don't feel that they can access Aboriginal employees because there's none out there that are qualified. And we're saying, 'well, yes they are,' and we're going to find all of the Aboriginal candidates that are either registered through an AHRDA holder or through an employment agency that has a component in their business that deals with Aboriginal people. So we're going to list all of those," Kosa said.

"So let's say the Royal Bank is looking for a commerce grad for Halifax, Winnipeg and Calgary. Through this communications tool that we're developing . . . they will be able to pull up a form from our members site — and it'll be a job placement form or a job request form — and they will say we have a position in Halifax, Winnipeg, and Calgary for a commerce grad, no experience required. This is the job, this is the pay, these are the three locations. And through this communications network, they'll be able to choose the people that they want to send this job request to. So as part of the development of this communications system, we're loading this, it's a massive data bank. And it's going to have all of the Aboriginal employment centres, all of the AHRDA holders, all of the sub-agreement holders, any employment agency that we feel is dedicated to finding jobs for Aboriginal people . . . So he sends it out, and then they have the ability to respond back to him and say, we have one candidate, we have two candidates, and then they get together and do the interview process, etc. So that's kind of it in a nutshell."

A network for members to exchange information will also be part of the Web package. (see Web link page 21.)

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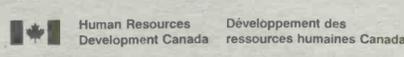
- There is no more intensity rule.\* Now all EI claimants will receive at least 55% of their maximum insurable earnings. Retroactive to October 1, 2000.
- The benefit repayment (clawback) provision is no longer applicable for claimants who receive maternity, parental and sickness benefits, first-time claimants and claimants who make less than \$48,750 net annual income. Retroactive to the 2000 taxation year.
- Parents who took extended absences from the workforce to care for young children may now be able to qualify for EI regular benefits like other workers. Retroactive to October 1, 2000.
- Self-employed fishers can now benefit fully from the changes made to maternity, parental and sickness benefits. Retroactive to December 31, 2000.

### AUTOMATIC RETROACTIVE PAYMENTS

Since mid-June, Human Resources Development Canada has been automatically issuing retroactive payments for adjustments to EI claims affected by the changes. The Canada Customs and Revenue Agency will forward retroactive payments for clawback (2000 taxation year) automatically in about two months.

\* The intensity rule, which gradually reduces the basic benefit rate of 55% to 50% for frequent EI users, proved to be ineffective and was removed.

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# Bank of Montreal recognized for equity efforts

By Cheryl Petten  
Windspeaker Staff Writer

TORONTO

The efforts of the Bank of Montreal Group of Companies to promote equity and fairness in its hiring practices were recognized during the annual Employment Equity Merit Awards ceremony May 23, with the financial institution receiving the Vision Award.

This is the second time the Bank of Montreal has been recognized with a Vision Award; the first time an organization has been a repeat winner in the 11-year history of the ceremonies.

The awards are hosted by the Conference Board of Canada, and sponsored by Human Resources Development Canada (HRDC).

Michael Paliga is manager of workplace equity programs, labor standards and workplace equity with HRDC.

The Vision Award is handed out in recognition of employment equity initiatives that "go beyond the call of duty," he said.

"Here's an organization that has established a diversity management training course, which applies to all levels of management. All managers of people at the Bank of Montreal must attend a five-day residential training initiative, which is management leadership week. So they're all exposed to this," he said.

"A whole learning system is put in place which incorporates managing of inclusion, managing diversity, competency and behavior. Then the next stage for the manager is they're all made accountable. Managing diversity is part of each manager's performance evaluation. Each manager is evaluated on how they perform in their goals with respect to getting a representative workforce working with them. So, what they get paid, and how they perform, and their ability to stay working depends on how well they do in that area as well."

The Bank of Montreal also goes out of its way to recognize successes, Paliga explained.

"They have developed what they call a corporate culture of equity to recognize individuals and create heightened awareness of behaviors that make workplace equity come to life. The bank honors staff, selected by their peers, as equality champions. And so far, over 200 individuals have been chosen from about 2,000

nominations over the past three years. And they have a conference and gala events where these accomplishments are shared with all employees, through the newsmagazine. So this is no small little thing, it's a major, major splash, I would call it."

And the financial institution's efforts don't end there. A number of other initiatives are in place targeting all the groups designated under employment equity. Among the initiatives aimed specifically at increasing equity for Aboriginal people are Aboriginal sharing circles, held in Calgary and Toronto, to help all employees learn about Aboriginal culture and develop strategies to enhance Aboriginal business. Annual scholarships for the Foundation of Advancement of Aboriginal Youth are also given out, and support is provided for the foundation's youth conferences.

"Bank of Montreal is a founding sponsor, also, of the Aboriginal MBA program at the University of Saskatchewan, a program that focuses on Aboriginal business and economic development," Paliga added.

The annual employment equity awards are handed out for a number of reasons, Paliga said.

"The purpose is one, as is required under the act, to give positive rewards. It's a positive action program to positively reward those organizations that are doing well. The intent is to be positive in our approach rather than punitive, and just penalize those ones that haven't done anything, or aren't doing so well. The thing is to really accentuate, and that way broadcasts in a positive way, the program. It's also intended to draw the attention of media, to be able to encourage media to help promote the positive element of what is the intent of employment equity."

Also recognized at this year's employment equity awards ceremony were Amex Canada Inc.; DaimlerChrysler Canada Inc. and the Canadian Auto Workers' Union; Roger's Wireless Inc.; and The Yanke Group of Companies. Each organization received a Certificate of Merit award for ongoing work toward achieving a representative workforce.

For more information about the awards, or HRDC's employment equity programs, visit the workplace equity programs Web site at <http://info.load-otea.hrhc-drhc.gc.ca/~weeweb/homeen.shtml>.

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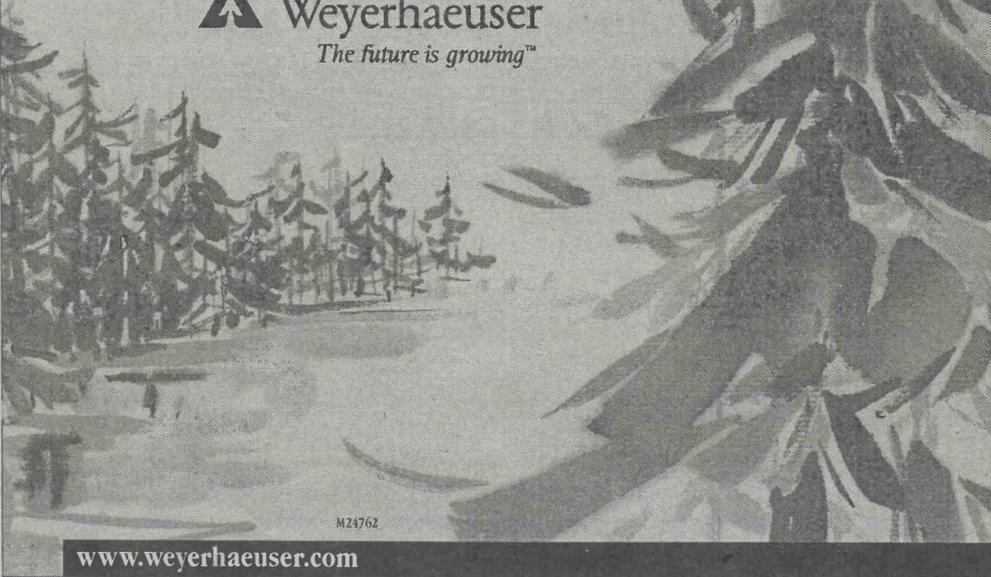
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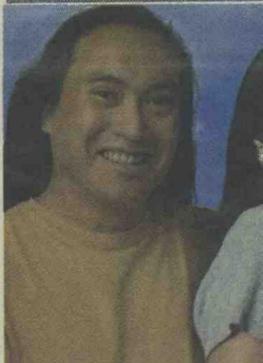
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# Canadian Forces on recruiting drive

By Bruce Weir  
Windspeaker Contributor

CALGARY

A group of civilian and military officials visited Calgary recently to explain the Canadian Armed Forces' drive to recruit minorities. Lieutenant Michele Tremblay, a Mohawk currently serving as the Diversity Staff Officer at CFB Borden, said the military's goal is to have 3.5 per cent of its ranks composed of First Nations people.

There are a variety of programs designed to help the forces reach this target, including the Aboriginal Entry program. According to Lieut. Tremblay, the program is designed to "break down barriers" and serve as the first step in exposing interested Aboriginal people to life in the armed forces. The program consists of a three-week pre-recruit training course,

which exposes 60 Aboriginal participants to boot camp and the demands of army life.

After the three weeks, participants are free to decide whether they want to pursue a career in the armed forces and proceed to the 10-week basic training program, or return to civilian life. The Aboriginal Entry program evolved out of a similar program designed for people living in the north. Last year the program was opened to all Aboriginals in the country.

"It's been very successful; there is more interest than openings," Lieut. Tremblay said in May. "It's a wonderful idea, it's a good opportunity... because it is in September our main focus is to target people who are not willing to go back to school or who are finished school. If you're graduating, it's a perfect time to go into this program."

(see Canadian Forces page 33.)

# Web links talent

(Continued from page 19.)

"We want our members to be able to communicate with each other on projects and initiatives that have worked," Kosa said. Successful programs will be posted as best case practices on the Web, with information on who to contact for more information. "We're building a means for them to communicate beyond the e-mail and telephone calls," Kosa said.

Through the exchange network, members will be able to post specific questions about human resource initiatives, and get responses from other members about their experiences.

Information about industry projects happening across the country will also be posted on the Web site.

"We want to list all the different kinds of industry projects as they relate to Aboriginal people across Canada," Kosa said. "We've got all these great projects across the country, but they're kind of happening in silos and not everybody knows about them. So we want to harness all of them, and provide that information to our members so that they can see what's out there, what's working, and if it generates an idea for them and helps them implement something, then that's what we're trying to do with that, to list all the industry projects. Because nobody's done it," she said.

"And the other thing that we're doing is our best case sourcing. We've got best case practices of different industry projects across the country, and we'll take those industry projects and develop humongous case studies on them-what worked, what didn't work, how did they implement it, etc."

Information about educational

organizations will also be online.

"This will be a coast to coast, thorough inventory of all the educational institutes with an Aboriginal program. So if there's a company that has an opening for an engineer, they want to fill that with an Aboriginal person, they need to know where they can find an engineer grad across the country," Kosa said. "It'll have qualitative information about the program, the outcomes and requirements. And it'll have all the Web site addresses, etc."

"The other thing that we're going to be researching and putting on our Web site are scholarship programs. What some companies are doing now is they're taking kids right out of high school... and they'll say, we'll help pay for your education, or we'll give you a job during the summer while you go and get your education, things like that. So there's different people that want and need access to the different kinds and types of scholarship programs that are out there. Some of them are attached to organizations, industries, schools, government, etc. So we'll have a comprehensive list of those."

Starting next year, Kosa said, the council also plans to begin holding an annual meeting for its members.

"It'll be like a human resource conference that we'll be putting on once a year, so that our members can come and network and learn what's happening in Aboriginal HR."

For more information about the AHRDCC or the new members' Web site, visit the council's public Web site at <http://www.ahrdcc.com>.

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# Improving literacy is in the bag

By Cheryl Petten  
Windspeaker Staff Writer

FREDERICTON

The idea behind Storysacks is quite simple—take a children's book and put it in a big cloth sack. Then fill the bag with masks or finger puppets or stuffed animals that look like the characters in the story. Add some props, maybe a tape recording of someone reading the book, or maybe even a made-up game based on the story, then, when you're done all of that, take everything back out of the sack, and use it to tell the story.

A simple idea, and one that has proven to be very effective.

Storysacks is the brainchild of Neil Griffiths, a school-teacher and principal in England. Since Griffiths put together the first Storysack, the idea has grown and spread with Storysacks projects now operating in more than 50 countries worldwide.

The Storysacks project first arrived on our shores in May 1999 when Jan Greer, executive director of the New Brunswick Coalition on Literacy, brought Griffiths over to do a series of Storysacks workshops across the province.

The project got going on a national basis shortly after, thanks to funding from the Millennium Bureau.

Joan McKeigan is national co-ordinator for the Canadian Storysacks Project. She spoke enthusiastically about the many opportunities Storysacks offers in improving



Storysacks can be easy to make and provide culturally appropriate educational materials in Aboriginal communities.

literacy, especially within Aboriginal communities.

"This is such an exciting project. They're using it in so many different organizations," McKeigan said. "They're using it in the Northwest Territories, and they're using it in northern Quebec, and all of the James Bay Inuit groups and Cree groups. They're using it to teach Inuktitut, and to teach Cree as well."

"To tell you the truth, this is not a new concept. I mean, I've been teaching since the early '70s and we've always been using this kind of concept. It's just that is something that's been packaged in England and brought over. And then what we've been doing is adapting it. And in fact some of the stuff that First Nations are doing is making it even more exciting,

because they've been adapting it in really, really wonderful and more readily applicable ways. So that's the beauty of this thing," McKeigan said.

To further accommodate use of Storysacks within Aboriginal communities, organizers have put together resources aimed at the specific requirements of those communities.

"We even have a specific northern book list as well, that's more appropriate. So it's not just blonde, blue-eyed kids going to the Toronto Zoo. There's a lot of literature for suburban life that just doesn't suit First Nations in any way at all, particularly up north."

One of the places where the Storysacks project is meeting with success is in Kangirsuk in Northern Quebec.

(see Tell a story page 23.)

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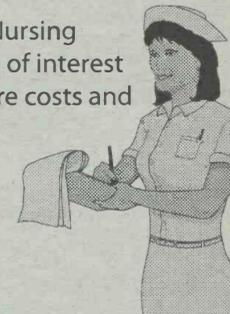
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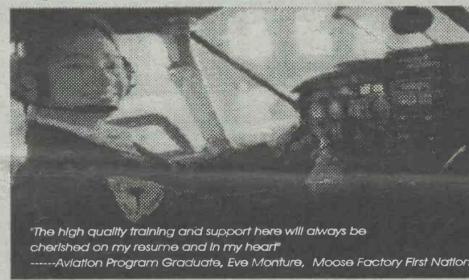
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# Tell a story, read a book

(Continued from page 22.)  
"What they have been doing, they have gotten English books, and they've got committees that are covering the English over in Inuktitut, and I think they're even using Elders to come in and work on it," McKeigan said.  
McKeigan sees Storysacks as a project that could be very useful in helping Aboriginal people preserve their languages by teaching traditional languages to their children.  
"This kind of gives the Elders a tool that they can sit down with their kids and read in the Native language. There are puppets and there are games, and there's all sorts of fun ways of bringing in a book so that you can get the whole family sitting down and playing these games, and it helps literacy up and down the line. And it's a good way to teach a Native language without the child realizing that he's sitting there, learning a Native language. He's learning about a little bunny that goes across the forest. It's a back door approach, and it's very, very effective.  
"There's no real set way of using it," McKeigan said. "It can be used in any language, in any culture, in any age group, in any social group. There's something for everybody in there."  
Those positive views of the Storysacks project were echoed by Jan Greer.  
"Storysacks can be transferred to any language or any culture,"

Greer said. And although the basic ingredient in any Storysack is a storybook, the project can be flexible in that area to accommodate traditions of oral storytelling.  
"To be called a Storysack, they say, 'well, you have to have a storybook in the sack.' And Native communities that I've worked with in the past, sometimes it sort of goes against their beliefs to write a story down, for instance, or to put a story on tape."  
In those cases, Greer said, a Storysack can still be made to help in the telling, rather than the reading, of the story.  
"What I like about the Storysack is the visual aspect of it. Whether the story comes from a published storybook, or whether it's a story that's purely from the oral tradition, the visual aspect of it helps the listener, and the person watching the story unfold, understand what's going on, even if they don't understand the language. They can still grasp what the story's about, because it's dramatized in front of them," Greer said.  
"The other good thing about it is that if the community gives permission for the story to be written, then they're producing a library of Native stories that are written, that are oral and that are presented in a visual format as well. So in a way, in times like this when many languages are disappearing, even the English language is losing words, it's a way

to sort of keep that language and that culture alive," Greer said.  
"The nice thing, too, is that these are not intended to be expensive to make. Their intent is that the people that are working on them within a community sew and draw and color and paste, and that you find stuffed toys for your characters, maybe in a toy box, that aren't being used anymore. And your material to make your bag could be from a donation, or it could be someone who has extra material, old curtains or something that they're not using anymore. And you basically use materials that are available and very inexpensive. So it shouldn't cost more than \$20 or \$30 to actually make a Storysack, and that's buying the book and buying some little tidbits that need to go into them."  
The future of Storysacks in Canada is currently up in the air. Funding for the Canadian Storysacks Project ran out last fall, and no word has been received from the National Literacy Secretariat as to whether new funding will be forthcoming. Whether funding is received or not, information about creating and using Storysacks will continue to be available on both the national Storysacks Web site ([www.storysacks.nald.ca](http://www.storysacks.nald.ca)), and on the Web site for the New Brunswick Coalition for Literacy (<http://www.nald.ca/nbclhom.htm>).

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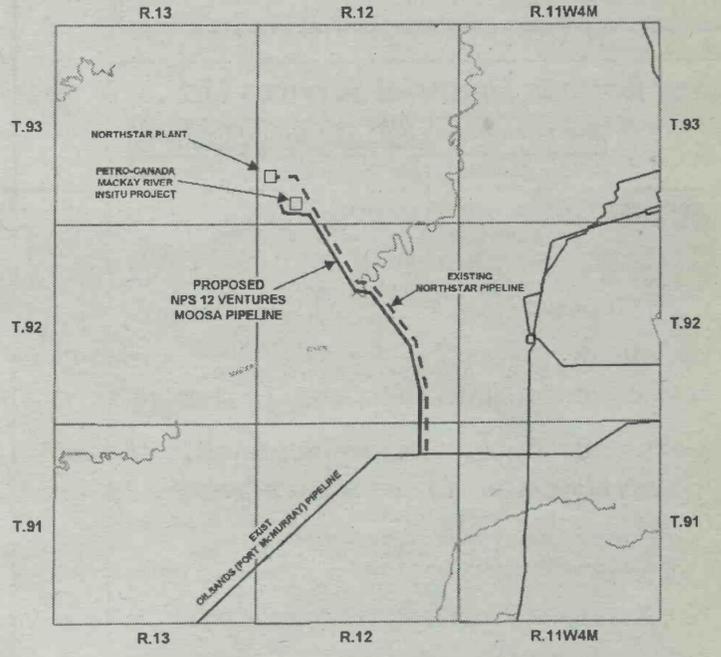
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The purpose of the pipeline project is to transport sweet natural gas to service the Petro-Canada MacKay River Stream Assisted Gravity Drainage (SAGD) Central Plant, located within the NW 1/4-5-93-12 W4M. Construction of the pipeline is scheduled to occur over the winter of 2001/2002. The scheduled on-stream date is April 1, 2002.

Pursuant to Section 70 of the Environmental Protection and Enhancement Act, any person who is directly affected may submit a written statement of concern with respect to conservation and reclamation activities to the Director of the Northwest Boreal Region, Alberta Environment, Regulatory Approvals Centre, Main Floor, 9820 - 106 Street, Edmonton, Alberta, T5K 2J6. Statements of concern must be submitted within 30 days from the date of this advertisement.

Failure to file a statement of concern may affect the right to file a Notice of Objection (on appeal) with the Environmental Appeal Board. Any statements regarding this application are public records accessible by the public. Please quote file number 001-151314 for correspondence. Submissions related exclusively to compensation for land use are beyond the jurisdiction of Alberta Environment.

Copies of the application may be obtained from Andrea Jalbert, Health, Safety & Environment, TransCanada Pipeline Ventures Ltd, 450 - 1st Street S.W., Calgary Alberta, T2P 5H1 Phone: (403) 920-7262 or Fax: (403) 920-2330



Advertising feature

# School praised on 25 years of instruction

By Ross Kimble  
Windspeaker Contributor

SASKATOON

"Indian control of Indian education" has been a prominent goal of Saskatchewan's First Nations leaders for several decades. Chiefs have long seen the problems inherent in an education system designed by and for non-Aboriginal residents, including a strong cultural bias in instruction and grading, and a lack of appreciation for First Nations issues and history.

In 1968, the participants at an all chiefs conference of the Federation of Saskatchewan Indian Nations (FSIN) first ratified this goal, calling on the province and their own people to rise to the education challenge. They decided the time was long overdue to provide concrete measures by which First Nations people, both children and adults, could obtain the same quality of education that was available to the general populace.

The Saskatchewan Indian Institute of Technology (SIIT) was one of the institutions that arose from this call to action. Opened in 1976, SIIT strives to improve the quality and availability of First Nations education. On the occasion of the school's twenty-fifth anniversary, SIIT staff and past graduates gathered at the Saskatoon campus to reflect on the institution's history, celebrate past triumphs, and identify the opportunities and requirements that will shape SIIT over its next 25 years.

"We have always firmly be-

lieved that education is a treaty right," said Joe Quewezance, Saskatoon Tribal Council chief and former chair of the SIIT board of directors.

When originally established, SIIT was known as the Saskatchewan Indian Community College.

"We offered skills training and basic education programs on reserves," said Quewezance. "It was Canada's first First Nations controlled community college. We had 232 students in July of 1976."

The college provided instruction on-site, and worked directly with First Nations communities to determine what courses to offer. Demand for the college's services grew, and trade, vocational and technical training were soon added to complement the skills and adult education programs initially offered.

"That era is also noted because we worked without core funding for education," Quewezance pointed out.

Lack of funding and lack of accreditation for its courses were, in fact, the primary problems the institution faced during most of its existence. This gradually changed during the 1980s, as the college responded to the needs of the 69 First Nations communities it then served by developing accredited course offerings such as the Indian Diploma Nursing program. Satellite colleges were established in larger centres across the province.

In 1985, the Indian governments of Saskatchewan enacted the Saskatchewan Indian Institute of Technologies (SIIT) Act,

formally recognizing the institution for its tireless efforts to improve Aboriginal education, and necessitating a name change. Though SIIT was now recognized as a full post-secondary institution by Indian government, it was still a community college to the provincial government, and not qualified for much of the funding it so desperately needed. Unaffected by the political battles being fought, the institute's popularity continued to grow, with enrolment reaching 800 by the end of the decade.

Program developments continued throughout the 1990s, with new courses offered both at the satellite college level and through partnerships with other, provincially-recognized post-secondary institutions. In 1996, enrolment had reached 1,285, and by 2000 the figure stood at 1,639.

Finally in 2000, after years of pushing, the Saskatchewan provincial government enacted its own Saskatchewan Indian Institute of Technologies Act, acknowledging the school as a full post-secondary institution in the eyes of all people, not just First Nations communities. It was a victory for everyone who had fought for so many years for quality Indian education, and it paved the way for greater growth in the new century.

Joan Greyeyes, president of the institution, cannot stress enough what the 2000 act meant for SIIT. "One of the problems for us was recognition of SIIT as a post-secondary institution in the province of Saskatchewan," she explained. "That's very important

—it is the first First Nations post-secondary institution in Canada to have provincial recognition from their non-Indian government. We do have recognition from our Indian governments, which is also very important, but to have it from the non-Indian government is very important because now we have transferability of credits for all our programs, right across Canada. We are able to negotiate with other post-secondary institutions, something we've never been able to do before. That's something that SIIT is very proud of. We're also able to now go to employers and industries with our students, and say that these certificates are good certificates. This is a quality education that SIIT has delivered to these students, and they can do the job that any other student can do, anywhere else in Canada. I think that's very important."

"SIIT is very proud of our 2000 act," agreed SIIT director of communications Tom Semganis, who has seen many changes and improvements in his 14 years of association with the school. "We have grown immensely, both size-wise and also in our student population. We only used to have five satellite colleges, and now we have nine."

To ensure the institution continues to enjoy the same level of growth over its next 25 years, SIIT is promoting its programs and past achievements to a new generation of Aboriginal youth. Four prominent and successful past graduates are being featured on posters distributed to schools

throughout the province.

Ed Bellegarde, the acting president and CEO of the Saskatchewan Indian Gaming Authority, is one of these individuals, and he is only too happy to serve as a role model for today's children and teens.

"I certainly would recommend SIIT to others," he said. "It's certainly a challenge these days to get education out to our people, and that's what SIIT is all about—bringing the education to the communities, building stronger communities with stronger people with strong educational backgrounds. I think back, to almost 10 years ago now, and it [SIIT instruction] wasn't quite received as the same quality of education. I think my record, and the record of other SIIT grads, speaks for itself, in terms of performance and overall quality of what they can bring to the workplace."

Greg Ahenakew, first vice-chief of the FSIN and another past SIIT grad, shares Bellegarde's sentiments.

"This institution has really contributed to the push for Indian control of Indian education," he said. "It is a role model for the rest of the country."

The numbers certainly support these sentiments. Since its inception, SIIT has graduated more than 6,000 students from 75 diverse programs. It has been more than 30 years since the chiefs of Saskatchewan issued their challenge, and through the tireless work of SIIT and other Aboriginal education initiatives, their goal is finally coming to fruition.

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Advertising feature

# SIIT looks forward to a bright future

By Ross Kimble  
Windspeaker Contributor

REGINA

*"We are living in exciting times where information and technology offer new opportunities for career choices and improving one's quality of life."*

—SIIT President  
Joan Greyeyes

The Saskatchewan Indian Institute of Technology (SIIT) recently celebrated 25 years of successful operation, and though the milestone was observed with much fanfare and back-slapping, SIIT's management and board of governors has no intention of resting on the laurels of past accomplishments. Rather, both are hard at work making the plans that will continue to foster the institution's growth and prosperity throughout this new century of changing business needs and societal conditions.

Not that an extended period of back-slapping wouldn't be warranted. SIIT has received accolades from organizations and distinguished individuals throughout the province and country for its unwavering commitment to First Nations education.

"SIIT ... provides high quality vocational and technical employment training, as well as educational services to Saskatchewan's First Nations. I commend this institution for its commitment to education and First Nations people," said Saskatchewan Premier Lorne Calvert, his words only one example of the lengthy list of glowing endorsements heaped on the increasingly high profile institution.

Given the institute's present success and constantly growing student body, the foreseeable future will not hold any drastic changes. Rather, SIIT will continue to focus on the areas that have resulted in its current achievements—developing new programs that meet the needs of First Nations communities and individuals, and working in partnership with business and other educational institutions to improve program access, quality of instruction and employability of graduates.

"We've got many irons in the

fire. We're increasing capacity at all campuses and extending partnerships into other areas of business of economic and social benefit to First Nations people, such as forestry and mining," explained SIIT President Joan Greyeyes.

One such partnership is a deal with Cisco Systems Canada (a leader in computer networking) to provide expanded programs in computers and related technologies. Another is with SaskTel, one of Saskatchewan's biggest employers, to offer a program in basic electronics.

The SaskTel deal, signed in 1998, has been a model of how business and educational bodies can work together for mutual benefit. The agreement was, in fact, honored with a Chrysler Canada Business/Post-Secondary Partnership Award from the Conference Board of Canada in 1999, and has since been used as the basis for other joint agreements.

"We are living in exciting times where information and technology offer new opportunities for career choices and improving one's quality of life," said Greyeyes. "SIIT is proud of the fact that our labs and classrooms use the best technologies available to train our students and connect them to the world of knowledge. To maintain excellence, SIIT will continue to develop and respond to the new technologies of the upcoming information age."

Beyond an increased focus on technology and on primary industries like forestry and mining, it is difficult for Greyeyes

to speculate on future courses, as the programs offered by SIIT are primarily dictated by the needs and requests of specific business partners and First Nations' communities.

"SIIT continues to make solid progress along the path of Aboriginal education. Our focus on this journey has been and continues to be our students. The challenges are to be responsive to their needs and to ensure that the programming and operations of SIIT are in their best interests," explained Joe Quewezance, chair of SIIT's board of governors.

Business partnerships have certainly played a large part in expanding the scope of SIIT instruction, but equally important to the school and its students is the Saskatchewan Indian Institute of Technologies Act, passed by the provincial government in July 2000. The Act recognized SIIT as a full-fledged post-secondary institution, meaning that its courses can now be certified and any credits earned transferred to programs at many other Canadian universities, colleges, technical institutes and training centers.

"Really good things have happened since the act," said Greyeyes. "We've worked with accrediting bodies to ensure programs are certified. For example, our management programs are recognized in 33 universities and schools of business across Canada. And the provincial government is realizing that SIIT is delivering a work force for this province."

(see Future page 26.)

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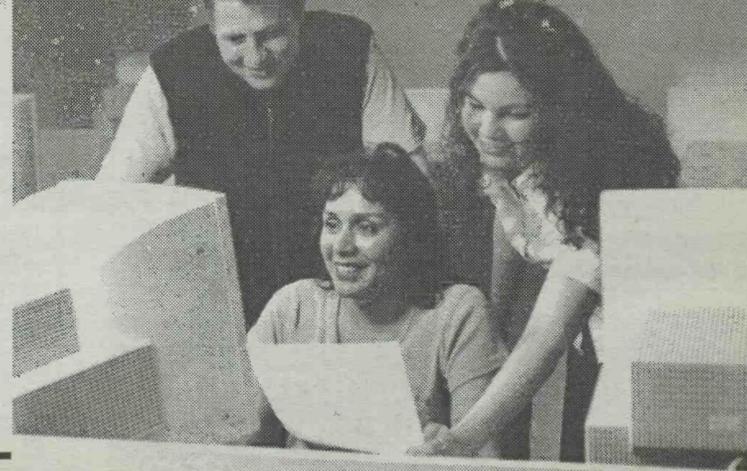
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Advertising feature

# Future bright

(Continued from page 25.)

"We're getting the message out that we're the experts in the area of training First Nations people—call us when you want to put a program together to train people to succeed."

The government's realization of the importance of First Nations workers has resulted not only in recognition and increased support for SIIT, but also in an overall review of Saskatchewan Education's policies concerning Aboriginal education. Though credit for this long-awaited initiative must be spread among many parties, it is due in no small part to the efforts and successes of SIIT and other provincial Aboriginal education institutions, which proved their worth and achieved success while operating outside the purview of the provincial government.

The review, which was conducted by Saskatchewan Education's Aboriginal Education Provincial Advisory Committee (AEPAC), recommends four broad courses of action to improve the learning opportunities for First Nations people. First, schools must be encouraged to foster and provide affirmation for all cultural backgrounds. Second, decision-making must become less centralized, and more a shared process of government, Elders, parents, and the community. Third, the Aboriginal content and perspectives al-

ready contained in the education curriculum must be properly presented to students. Fourth, the concept of education as a life-long process must be stressed to and accepted by the students themselves.

While these suggestions are broad and noticeably vague, they are meant only as guidelines for other government departments to use in designing future curriculums and educational initiatives. Ideally, the end result of this work will be a more positive educational experience for all First Nations people, giving them more opportunities and options for the future, and coincidentally providing a steadily increasing pool of young, motivated Aboriginal adults from which SIIT will draw its future student bodies.

The future for SIIT, and for its pool of well-trained and eager graduates, certainly appears bright. Every year, larger proportions of the Saskatchewan and Canadian workforce are composed of First Nations individuals, and as the overall pool of skilled workers continues to dwindle with an aging population, opportunities for these individuals will only continue to grow. Thanks to the proactive initiatives of SIIT, these future business and community leaders will be well equipped to handle all the opportunities and responsibilities that await them in the 21st century.



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# Drums

By Roberta Avery  
Windspeaker Contributor

OWEN SOUND,

After 150 years of silence drums have returned to the shores of Owen Sound Lake Huron.

In an emotional ceremony Return of the Drums tradition powwow reunited the Ojibwa people now called Chippewas of Nawash with home of their ancestors for first time since they were cated in the 1850s.

For the Chippewas of Nawash who now live on a small res on a rocky headland about miles to the north, the pow was a reminder of the life ancestors enjoyed in this beautiful location that is now a downtown Owen Sound, Chief Ralph Akiwenzie.

"I think history has borne that there is continuity and continuity is that these are ancestral homelands. We're very far from home. We're close," he said.

Leeann Eamer, executive director of the M'Wikedong N

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# Drums beat again for Nawash community

By Roberta Avery  
Windspeaker Contributor

OWEN SOUND, Ont.

After 150 years of silence, the drums have returned to the site of a former Ojibway village on the shores of Owen Sound Bay, Lake Huron.

In an emotional ceremony, the Return of the Drums traditional powwow reunited the Ojibway people now called the Chippewas of Nawash with the home of their ancestors for the first time since they were relocated in the 1850s.

For the Chippewas of Nawash, who now live on a small reserve on a rocky headland about 25 miles to the north, the powwow was a reminder of the life their ancestors enjoyed in this beautiful location that is now a park in downtown Owen Sound, said Chief Ralph Akiwenzie.

"I think history has borne out that there is continuity and the continuity is that these are our ancestral homelands. We're not very far from home. We're very close," he said.

Leeann Eamer, executive director of the M'Wikwedong Native



PHOTOS BY TED SHAW

The Chippewas of Nawash welcomed the drums back to the site of their former village on the shores of Owen Sound Bay, Lake Huron.

Centre in Owen Sound, said the powwow was an opportunity for the Nawash to share their heritage with the non-Natives.

"It helps bridge the gap for us to share the positive side of our culture," said Eamer, who organized the event.

Gail McCartney, a non-Native woman who helped Eamer plan

the powwow, said it was a privilege to have been involved.

"It was wonderful to build up a relationship between our cultures," she said.

Owen Sound Mayor Stew Taylor, who joined in the grand entry with Akiwenzie, couldn't agree more. He said that in 20 years of municipal life he hadn't

experienced "anything more special."

"It's truly an historical moment. We're delighted that the drums have returned. Welcome home," said Taylor.

"I've found this to be a very emotional experience. It's a special feeling to hear the drums and somehow your heartbeat

matches it," said Taylor, fighting back the tears.

He noted the mayor's chain of office, which is worn at special events, has symbols depicting the city's heritage. One of the symbols is a bronze, gold and silver figure of a Native person at the original Nawash village.

Sergeant Warren John is the police chief in the area's other Ojibway community, the Chippewas of Saugeen, located about 20 miles west of Owen Sound. John led the veterans during grand entry and said it was a special moment when non-Native veterans joined in.

"It feels good to see that. The patriotic feeling is important," said John, who was a gunnery sergeant in the U.S. Marines for five years in the 1980s.

As well as uniting the non-Native and Native community, the powwow brought together the people of Cape Croker and their brothers and sisters from Saugeen, said Akiwenzie.

Eamer hopes the powwow becomes an annual event.

"Now the drums have been heard here again, it would be a shame if they were silent again," she said.

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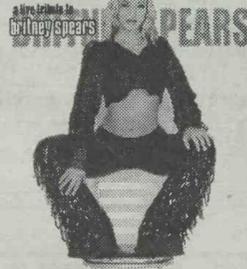
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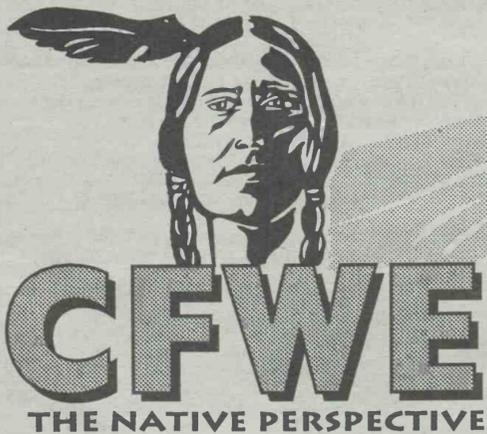
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# New season launched

By Abby Cote  
Windspeaker Contributor

TORONTO

Toronto Native Earth Performing Arts, Canada's premier professional Aboriginal theatre company, has proudly and joyously launched its twentieth season with a lavish fund-raising gala.

Tickets included a gourmet candle-lit dinner, silent auction featuring paintings and prints by renowned Aboriginal artists Maxine Noel and Robert Houle, and a dinner for four created by Chef David Wolfman.

Musical entertainment was provided by Rose Stella (*Annie Mae's Movement*), Cheri Maracle (Global TV's *Blackfly*) and Star Naye. It was a chance to meet and mingle with Buffy Sainte-Marie, Carla Robinson (CBC *NewsWorld*), recording artist Murray Porter, and the members of the Pappy Johns Band (of APTN's *Buffalo Tracks*.)

The evening wrapped up with the Latin rhythms of Juno nominee Diego Marulanda and Pacande (Bogata, Columbia).

Alanis King, former artistic director with Dabagahmajig Theatre Group of Wikwemikong, Manitoulin Island, was appointed artistic director of Native Earth Performing Arts in August 2000 and eagerly leads the company into its twentieth season.

"This past year has been one of great change and growth for me. I am so happy to be with Native Earth at this momentous time in their history. I am fortunate to be the one to lead this wonderful company into their twentieth season. More than anything, I am so pleased to be able to present the first work of our third decade, *The Daphne Odjig Art Show*, which will run from Nov. 6 to the 25 at the Native Canadian Centre of Toronto," said King.

"I visit Toronto whenever I get the chance, although this trip to Canada also allowed me to go



Singer Buffy Sainte-Marie, co-chair for the gala poses for photos with Native Earth's artistic director Alanis King.

home for a week for a visit and that has left me feeling a little homesick," said Buffy Sainte-Marie, gala co-chair.

"I feel so honored to be invited to this event as it gives me a chance to mingle, but also to speak about Aboriginal arts, something that I feel very passionate about. I feel as though the arts are the true medicine of the world. It is the one thing that the politicians never try. They never try applying the arts. I don't know how many concerts or presentations I've been involved with and while the artists are doing their thing the business people are in the back counting the money. Artists are not just keys to a special kind of medicine that nothing else can do, and we don't know where it comes from any more than anybody else does."

Sainte-Marie said that Ab-



Cheri Maracle of Global TV's *Blackfly* performs at the gala fundraiser for Native Earth Performing Arts.

original people around the world know about the extraordinary work of Native Earth.

"They know that this company not only combines our traditional values and stories but also the best of the future and the creativity that inspires people in the community of all races."

One important announcement of the evening was that Elaine Bomberry, who started out her long career in the Aboriginal arts and entertainment business with Native Earth Performing Arts, has rejoined its staff.

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**Film finally sees  
television time**

By Abby Cote  
Windspeaker Contributor

WEST BAY, Ont.

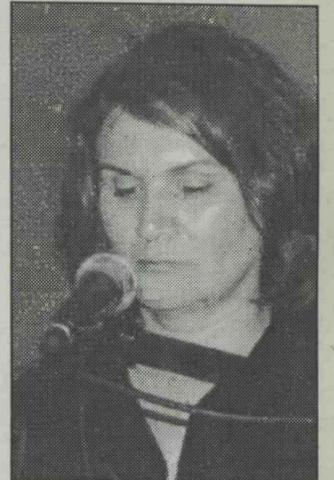
The feature film *Bearwalker* is the story of four Cree sisters, a murder, the abuse suffered by the women at the hands of men, and a fantastic creature of ancient legend. It is also the first full-length feature by Shirley Cheechoo, and partners Phyllis Ellis and Christine Kunewa Walker.

Until recently, *Bearwalker* existed only as a work in progress and had bounced between Canadian and American interests. Distributors failed to buy it following its premiere at the Sundance Film Festival in 2000 where it screened under its original title, *Backroads*. The U.S. owners of the film seized creative control, editing it into what producer Phyllis Ellis called, "an MTV music video." There was only a small possibility of an eventual video release. Independent films just weren't selling.

"I came to a place where my spirit was broken," said Cheechoo, who wrote, directed and acted in the film. "I felt I had failed my people. I didn't want to be a film-maker any more." But the women were not willing to call it quits completely.

"The only reason that we went to the States for funding was because we were turned down by Canadian film industry players and by government film agencies," said Ellis. "Canadian film distributors showed even less interest than American ones."

But the women kept up pressure on distribution houses and finally The Movie Network



Shirley Cheechoo

based in Toronto picked up *Bearwalker* for broadcast. TMN provided enough advance money to enable the trio to buy back the rights to the film and, along with financing from the seven First Nations on Manitoulin Island where the movie was filmed, and much of their own money, the women brought the film back to Canada where they re-cut it and made a 35mm print.

This past April, *Bearwalker* was the first film to be screened at the inaugural ReelWorld Film Festival in Toronto, a new five-day festival that showcased 17 feature-length and 62 short, racially diverse movies from Canada and abroad. Cheechoo went on to capture Best Female Director award at the festival.

Ellis hopes that the TMN broadcast will be followed by a "theatrical release in Europe, and maybe in Canada too. Things have come full circle. Now *Bearwalker* will have a little life," she said.

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# Nolan, Tootoo, King and McCormick—they're ours

By Marjorie Roden  
Windspeaker Contributor

MIAMI, Florida

Four Aboriginal players were among the chosen few at the 2001 National Hockey League entry draft held in Miami, Florida June 23 and 24.

The first player, and only one to hear his name called on the first day of the draft, was Brandon Nolan, picked in the third round, 72nd overall, by the New Jersey Devils.

"I selected Brandon myself," said Larry Terris, head scout of the New Jersey Devils. "I think there's quite a bit of upside in Brandon. Brandon is still very young, his body still hasn't matured yet, but he does show the skills and hockey sense of a mature man. When you're looking four or five or six years down the road, I'm hoping I can see a complete package there, and that's probably one of the main reasons why I drafted him."

The pick had originally belonged to the Columbus Blue Jackets, which opted to trade it for Polish-born import Krzysztof Oliwa. Brandon Nolan, who played for the Oshawa Generals this past season in the Ontario Hockey League (OHL), is the son of Ted Nolan, a former NHL player and coach of the year.

The first player to be picked in the fourth round was none other than Rankin Inlet's Jordin Tootoo. This feisty player, who worked this past year for the Western Hockey League's Brandon Wheat Kings, was picked 98th overall by the Nashville Predators,



PHOTOS BY MARJORIE RODEN

(Above) Rankin Inlet's Native son, Number 22 Jordin Tootoo, was selected by the NHL's Nashville Predators on the second day of the entry draft in Miami. (Below) Colt King was selected by the Colorado Avalanche.

and according to Predators head scout Craig Channell, they were pleased with acquiring his rights.

"He brings a lot of elements to the game," began Channell. "I know up in Canada,

there's been a lot of play on where he comes from, but I think that's just part of what he is all about. He's only played organized hockey, really, for four years, so hopefully, we've just seen the bottom of what he can become. I think what it basically boils down to is he's a good skater and he's got a lot of heart, and we hope he can continue and become

a regular for us in the next five years."

Also selected in the fourth round was Colt King. King, who suited up for the Guelph Storm of the OHL, was chosen 130th overall by the 2001 Stanley Cup champion team, the Colorado Avalanche.

"We feel that Colt, number one, fits the role of a big power forward that potentially has a really good combination of size, strength and skill, so we were excited that he has all those attributes, and we think he has the potential of being a big strong tough kid at the NHL level," said Avalanche head scout Jim Hammett.

Cody McCormick, picked by the Avalanche in the fifth round, played for the OHL's Belleville Bulls.

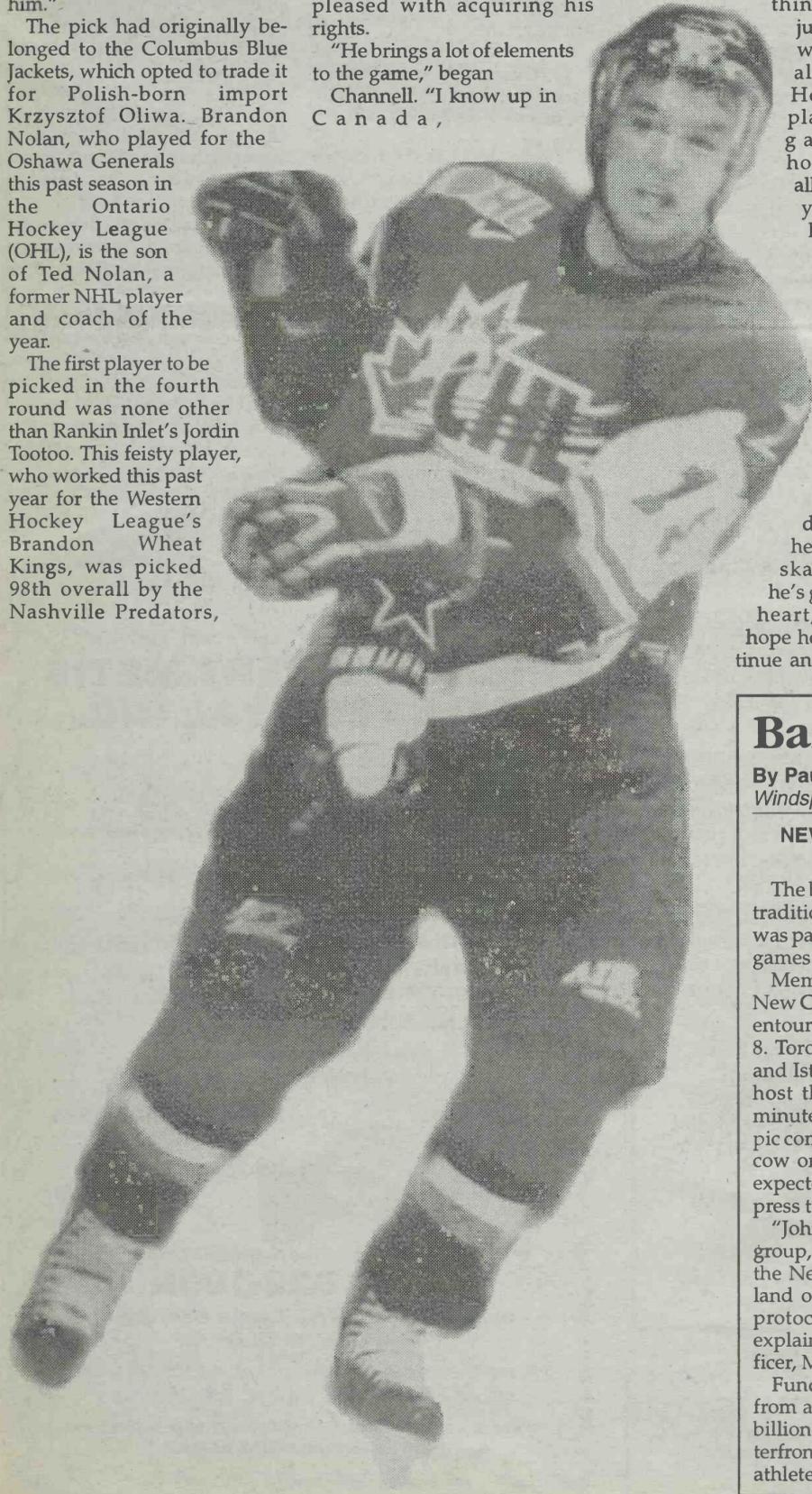
"Cody, for me, from the beginning of the year to the end, his improvement in almost every area was very, very steady and consistent. He worked on his skating, and as the season went on, he became a very good checker on his hockey club, and

a very strong role player as well. By the end of the year, his ice time continued [to rise], and we just feel with a guy of his size and strength, and potentially strong defensive play, he's going to be a very useful player."

According to Hammett, both McCormick and King have a bright future, but ultimately, "the next year or so of junior is going to be very big for them, a couple of years of junior. Once they get into the American Hockey League, and see how they adapt to that style of play, again, it's in [their] hands. We're hoping [they are] on the three to four year [plan], but with either one of those guys, if it's sooner, we're going to be happy."

He said they are similar players.

"They're both guys that improved a lot throughout the year, and we're really excited about their upside. More importantly, off the ice, they're good kids, and we're excited that they're going to be part of our team."



## Band works for 2008 Olympics

By Paul Barnsley  
Windspeaker Staff Writer

NEW CREDIT FIRST NATION, Ont.

The band with a land claim filed on its traditional lands in downtown Toronto was part of that city's bid to land the 2008 games.

Members of the Mississaugas of the New Credit First Nation were part of the entourage that went to Moscow on July 8. Toronto, Paris, Beijing, Osaka, Japan and Istanbul, Turkey, the cities vying to host the games, made their final 45-minute presentations during the Olympic committee's annual meeting in Moscow on July 13. The final decision was expected later that day, past *Windspeaker* press time.

"John Bitove, the chairman of the bid group, had it brought to his attention that the New Credit band is the traditional land owner, so he followed the proper protocol and contacted New Credit," explained the band's media relations officer, Mandy Eason.

Funding commitments are in place from all levels of government for a \$1.5 billion plan to reshape the Toronto waterfront. An Olympic village to house the athletes and other facilities required to

host the games will be constructed within a six km area in the Ontario capital's downtown. The TO-2008 committee sees the plan as one of the strengths of the bid.

But a decision in Toronto's favor is by no means a sure thing.

An Agence France Presse wire service report in early July quoted a Taiwanese official as saying Beijing has the support of about 60 per cent of the 106 countries that will vote. Despite the political tensions between the mainland People's Republic of China and its breakaway island rival, Taiwan has officially supported the Beijing bid.

All the cities hoping to host the games have been closely scrutinized by committee members during the last year. There has been a lot of speculation in the press about what factors will be relied upon when the final decision is made.

New Credit officials were cagey when asked about Toronto Mayor Mel Lastman's remarks about natives in Kenya. Eason scowled when asked on June 22, while the media storm over the mayor's remarks was still raging, if she had any comment to make about Lastman's latest gaffe, but declined to comment.

(see Olympic page 31)

# Olympic

(Continued from page 30.)

Lastman was widely criticized for remarking he wanted to travel to Africa to promote the city's bid on behalf of his city's Olympic bid because he might be cooking in a pot while he danced around him. Some servers feared the remark would hurt the city's chances for a successful bid.

Dick Pound, Canadian president of the International Olympic Committee, said he believes his IOC colleagues look beyond Lastman's "ethnic" remarks. Pound presided just before the delegation departed for Russia, that it was a close vote between Beijing and Toronto.

Eason said many good things for First Nations will come from New Credit's involvement in the bid, even if the games are awarded to Toronto.

The benefits of the project have already begun. On July 1, the Toronto 2008 Olympic committee, in partnership with New Credit, launched the Digital First Nation, an interactive Web portal that connects Aboriginal communities throughout Ontario.

"The first of its kind in the world, the site is located at www.to-2008.com and dynamically displays Aboriginal community information in an interactive manner. After the project is completed, the Digital First Nation will remain as a legacy for Aboriginal people throughout Ontario, Canada," a committee press release stated.

"Aboriginal people have historically travelled great distances to meet and to discuss issues concerning their communities," said New Credit's Dan LaForme. "The Digital First Nation bridges that distance, creating a virtual meeting place for Aboriginal communities. It is a wonderful resource that will be used by Aboriginal people for years to come."

"Aboriginal communities have played a significant role in this process and this project."

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Predators on the second

strong role player as well. At the end of the year, his ice continued [to rise], and we dealt with a guy of his size and strength, and potentially a defensive player, he's going to be a very useful player." Regarding to Hammett, both Hammett and King have a bright future, but ultimately, next year or so of junior is going to be very big for them, a year of years of junior. Once they get into the American Hockey League, and see how they adapt to that style of play, it's in [their] hands. We're going [they are] on the three-year plan, but with one of those guys, if it's not, we're going to be surprised. They said they are similar players. They're both guys that imitated a lot throughout the year and we're really excited about their upside. More important off the ice, they're good and we're excited that they're going to be part of our

Olympics

will be constructed in the area in the Ontario capital. The TO-2008 committee is one of the strengths in Toronto's favor is by the thing. The Presse wire service fully quoted a Taiwanese saying Beijing has the support of 106 countries. Despite the political tensions, the mainland People's Republic and its breakaway island has officially supporting bid. Hoping to host the games is scrutinized by committing the last year. There is speculation in the press that the bid will be relied upon a decision is made. Officials were cagey when Toronto Mayor Mel Lastman marks about natives in a scowled when asked on the media storm over the bid was still raging, if she had a moment to make about the bid, but declined to

Olympic bid

(Continued from page 30.)

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Dick Pound, Canadian vice-president of the International Olympic Committee, said he believes his IOC colleagues will look beyond Lastman's "idiotic" remarks. Pound predicted, just before the delegation departed for Russia, that it will be a close vote between Beijing and Toronto.

Eason said many good things for First Nations will come out of New Credit's involvement in the bid, even if the games aren't awarded to Toronto.

The benefits of the process have already begun. On June 12, the Toronto 2008 Olympic Bid committee, in partnership with New Credit, launched the Digital First Nation, an interactive Web portal that connects all 134 Aboriginal communities in Ontario.

"The first of its kind anywhere in the world, the portal, located at [www.to-2008.com](http://www.to-2008.com), dynamically displays Aboriginal community information, history, art and music in an interactive manner. After the bid is completed, the Digital First Nation will remain as a unique legacy for Aboriginal people throughout Ontario and Canada," a committee press release stated.

"Aboriginal people have historically travelled great distances to meet and to discuss issues concerning their communities," said New Credit Chief Dan LaForme. "The Digital First Nation bridges that distance by creating a virtual meeting place for Aboriginal communities. It is a wonderful resource that will be used by Aboriginal people for years to come."

"Aboriginal communities have played a significant role in this process and this project is



Mandy Eason

just one example of their involvement," said Bruce Kidd, chair of TO-2008's Legacy and Community Enhancement Committee and dean of the University of Toronto's faculty of physical education and health.

The Digital First Nation has been a team effort, involving TO-2008, interns from the TO-2008 Aboriginal Internship Program, and the New Credit First Nation, said Eason. The portal is a work in progress, with more information being added constantly.

The next step will be to evolve it into a stand alone Web site ([www.digitalfirstnation.com](http://www.digitalfirstnation.com)) and expand it to include all First Nations in the country, she added.

Several band members have been hired as bid committee staff, gaining invaluable work experience on a world-class project. In return, LaForme and New Credit band councillor Larry Sault, (who's also the grand chief of the Association of Iroquois and Allied Indians) both say the bid has been strengthened by the Aboriginal participation.

"The Toronto bid sets a precedent for not only the Olympics but for future international events on traditional Indigenous territory," LaForme said.

"We have had genuine participation in areas related to employment, technology, volunteers and numerous cultural programs, all the while bringing a unique perspective reflective of our culture and heritage," said Sault.

Mohawk Olympian wants another shot at a medal

By Paul Barnsley  
Windspeaker Staff Writer

MONTREAL

Waneek Horn-Miller plans to be in Athens in 2004.

After the Canadian water polo team she captained finished fifth at the Sydney Olympics last year, the 25-year-old Kahnawake member is still seeking an Olympic medal, preferably of the gold variety.

While most people would be delighted to merely participate in an Olympic Games, Horn-Miller sees the performance in Sydney as a "disappointment."

"I wanted a medal," she stated, bluntly.

She said she'll compete as a swimmer in next summer's North American Indigenous Games, scheduled for Winnipeg, and then turn her attention back to water polo for the next games in Athens, Greece.

On hand at downtown Montreal's Berri Square to participate in the First Peoples' Festival on June 17, Horn-Miller showed she's very comfortable dealing with the press. After enduring the physically demanding experience of standing still with her arms stretched out to the side for half-an-hour, wearing a canvas shirt while painters brushed on multi-colored images—a northern Quebec Indigenous custom—she dutifully met with reporters and engaged in a poised, relaxed and thoughtful conversation about her past and future life as an Olympian.

Horn-Miller said she was happy to participate in the festival because it promotes harmony between Native and non-Native people. The daughter of Kahn-Tineta Horn, a prominent Mohawk activist during the confrontation at Oka, is well aware of the tensions that continue to exist between the French-Canadian majority and



Waneek Horn-Miller

her people, but she's doing her part to break down those tensions by demolishing harmful stereotypes.

"It's great that we can exhibit our culture in a non-political sense, although everything we do is political in some way, I guess," she said. "But this is all about education, about getting rid of the ignorance."

Brushing aside questions of a political nature at first, the political science grad who posed for a provocative cover shot for *Time* magazine last summer, nonetheless, proved she couldn't just do "the interview" as most athletes would.

"I was the only Aboriginal person competing in any sport for Canada in Sydney," she said. "I'm not proud of that; I find it disturbing. I'm saddened by it."

When not preparing for the immediate next step in her sport—the water polo world championships to be held in Japan this summer—Horn-Miller said she's doing everything she can to encourage Native athletes to follow in her footsteps. She does that by embracing her status as a valued role model and by using her prominence as an Olympic athlete to break down barriers in the mainstream world that prevent Native people from reaching their potential.

"A lot of Aboriginal athletes have so much talent but they

never get to the next level because of stereotypes or other things," she said. "I want to help change that. My involvement in the Olympics changed my life. It's affecting other people as well. There's something about meeting an Olympic athlete. So when kids meet a Native Olympian, it's something that will stick in their mind."

She told stories of visiting schools to meet wide-eyed children who asked charming and funny questions about kangaroos and other subjects to make the point that she believes role models can have a huge effect on the next generation. It's a role she willingly accepts but certainly doesn't claim all for herself.

"We are all role models. Whether it be positive or negative is up to you. But if you've lived a harsh life and then cleaned yourself up, that's success. You're a role model."

The outside shooter who said her style of play is based on power rather than finesse, said the highlight of her Sydney experience was meeting Aboriginal track star Cathy Freeman, the gold medalist in the 400 m sprint.

"It was awesome," Horn-Miller said. "I met her just before she lit the torch. We had a game that night so we couldn't go to the opening. But I ran up to her and said, 'Hi, I'm an Aboriginal athlete from Canada. I wish you the best of luck.'"

As the top medal prospect for the host country, Freeman was under a lot of pressure. She was the darling of the Australian mainstream and a very powerful symbol for her own people. When she won the gold medal final it was one of the most truly dramatic and memorable moments of the games.

"I filmed it. It was incredible. It redeemed my Olympics to be there and see it," Horn-Miller said. "I was so proud of her."

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# Small, northern and wired

By Joan Taillon  
Windspeaker Staff Writer

BALMERTOWN, Ont.

The Kuh-ke-nah Network of Smart First Nations is the name of an Aboriginal demonstration project in Northwestern Ontario whose proponents aim to prove their small and isolated communities can develop economic capacity using modern information technology.

The federal government believes they can too. It will contribute \$4.5 million over three years to assist the five First Nations of the Kuh-ke-nah Network (K-Net) launch the project and thereby help fulfill the federal mandate to make Canada the most Internet-connected nation in the world.

Indian Affairs Minister Robert Nault announced the funding on behalf of the Minister of Industry, Brian Tobin, on July 6. He said the project "will play a key role in the future of service delivery in the region."

Geordi Kakepetum, executive director of the Keewatinook Okimakanak tribal council, said the network would show "how information and communication technologies economically and socially support the well-being of our communities." He added that developing capacity in the delivery of high-speed data services would provide education and health services that were beyond their reach up to now.

In addition to employment and economic benefits, the First Nations are claiming the opportunity to showcase their culture and empower their individual citizens in daily life.

First Nations participating in the project are Deer Lake; Fort Severn; Keewaywin; North Spirit Lake; and Poplar Hill. Their combined population is about 2,500, according to K-Net project manager Brian Beaton.

Beaton was one of 34 consultants on the National Broadband Task Force, which recommended that all Canadian communities should be connected to the Internet by 2004.

He said the Contact North work in distance education provided the model.

"The whole idea of the Smart demonstration project was to show how the communities could utilize information com-

munication technologies, ICTs, for the purpose of economic and social well-being."

The Kuh-ke-nah Network of Smart First Nations is one of 12 such communities in Canada. The federal finance budget of 1999 allocated \$60 million over three years to fund Smart Communities demonstration projects.

They are called demonstration projects because their accumulated experience will be pooled and shared with other regions that want to develop their own Smart communities.

"The partners that we're working with include the regional organizations, other tribal councils, other First Nations, and so as things are happening in our communities, we are assisting and working with these other groups to see that this grows," said Beaton.

The project will employ 27 people full-time: three from each of the communities and the remainder in K-Net's offices in Sioux Lookout and Balmertown. In addition to immediate project employment, Beaton sees permanent spin-offs.

"We're not trying to see this as another Smart project being delivered. What we're trying to do is integrate it totally, the concept of using these communication tools within our organization.

"So economic development, for example. . . . That portfolio is being expanded within this project to include a number of different initiatives. . . . so that the Smart demonstration project is totally integrated within the organization itself, so it becomes a Smart Keewatinook Okimakanak."

Beaton was not familiar with aboriginalmall.com, which was touted as Canada's "first full-service, one stop Aboriginal virtual shopping mall" when it was launched in Alberta in March. He said, however, that it sounded like "the perfect example of one of the Smart applications that could be developed.

"But in terms of our own project. . . we're building a network to connect those communities, and putting the infrastructure within those communities so they can sustain it."

At the present time K-Net runs two-way video conferencing over the network in each of the five communities.

Their Internet high school has

run for a year with 30 Grade 9 students in three communities: Poplar Hill, North Spirit Lake and Fort Severn. It will expand this September. Beaton said students "don't have any other option to obtain their high school" except to leave home.

Margaret Fiddler from Sandy Lake, which is not one of the members of Keewaytinook, is the principal of the high school. She has seen some students obtain a real benefit from having an additional year at home.

"We are pushing toward having eight communities this year with Grade 9 and 10," said Fiddler.

"It is a regular classroom. The kids go into class and put in a full school day, the same as they would in a traditional classroom. They have a trained teacher with them—now the difference is that all of their courses come to them over the Internet.

"In community one," she added, "the teacher plays two roles. He is a mentor for the students that are on site, and at the same time he teaches one course to all of the students on the Internet.

"For example, the Poplar Hill teacher taught computers over the Internet, and the North Spirit Lake teacher taught English, and the Fort Severn teacher taught geography to all of the students. So the kids are getting the benefit from having a teacher on site, but at the same time the advantage is that the teacher doesn't have to teach all eight subjects, which they would do in an ordinary classroom. So you get the expertise of a number of teachers."

She said the wired classroom has helped some students develop an improved self-concept. A couple who were "really down on themselves" Fiddler said, "discovered they've got just the same smarts as everybody else."

In addition, "they've had the opportunity to be on computers, so they're a jump ahead of their provincial counterparts who are scrambling in computer labs. These kids have computers on a one-to-one basis."

For more information about K-Net, see <http://smart.knet.on.ca> online. For more information about the Smart Communities program, go to <http://smartcommunities.ic.gc.ca>.

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first nations employment and training centre

FNET was pleased to announce the formation of the Aboriginal Petroleum Contractors Association in the last issue. We would also encourage all interested Contractors to visit the FNET website at [www.fnet.ca](http://www.fnet.ca) where we are adding a page dedicated to the APCA.

Individuals interested in a job in the oil and gas industry are also invited to visit the FNET website to review the services and new initiatives that are available through FNET.

Contact (403) 238-7220  
for further information.

Petroleum

(Continued from page 21.)

With only 60 openings a year, the Aboriginal Entry program is somewhat limited in scope and has been supplemented by other Aboriginal recruiting programs. In Western Canada, there is the Tommy Prince program and Bold Eagle. The Tommy Prince program is named for the much-decorated Aboriginal soldier, Thomas George Prince, who served in World War II and Korea. It is directed at Aboriginal youth interested in joining the infantry.

Bold Eagle is also designed to

expose potential First Nations recruits to life in the military. Held each summer, the program includes a five-day camp run by First Nations Elders that is designed to help participants make the transition to the rules and expectations of military life. This "culture camp" is followed by six weeks' training. Lieut. Tremblay has recruited in the far north and other parts of Canada and, speaking as an 11-year veteran of the navy, she says participants in these programs are often surprised to learn how much the armed

forces has to offer. "They are intending to go back to school but once they try it out, they decide 'hey, you're going to give me the same or a better training, and pay me as well, that's a good deal.'"

According to the 1997 Canadian Armed Forces census, Aboriginal people made up 1.4 per cent of the forces (approximately 1, 275 members). Another census will be conducted this fall to determine how many Aboriginal recruits will be needed to reach the target of 3.5 per cent.

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



employment opportunity  
**CAFE MANAGER**

The Treaty Four Tourism Centre is located in the resort town of Fort Qu'Appelle and is currently accepting applications for a Cafe Manager. This is an excellent opportunity for an outgoing individual with demonstrated leadership skills. This dynamic customer focused individual will report to the CEO of Treaty Four Tourism and must meet the following requirements:

- 4 to 6 years of experience in the fast food/Cafe/Cafeteria industry
- 2 years minimum management experience in the fast food/Cafe/Cafeteria industry
- Work with minimal supervision
- Excellent communication and interpersonal skills
- A keen ability to solve customer problems in a hurry
- Experience with financial controls and accounting
- Strong negotiation skills
- Proficient with Microsoft Office Products and working knowledge of ACCPAC
- Have First Aid/WHIMS/Food Handling Safety or any other relevant training

Salaries and Benefits are to be negotiated. Members of the Treaty Four First Nations are encouraged to apply.

Please submit resume and a covering letter outlining your qualifications:

DP BUSINESS MANAGEMENT SERVICES

Box 2190, Fort Qu'Appelle, SK S0G 1S0 • Fax: (306) 332-4342 • E-Mail: [dpconsulting@s.k.sympatico.ca](mailto:dpconsulting@s.k.sympatico.ca)  
Closing Date August 1, 2001

Tribal Chief Child & Family Services

Employment Opportunity  
Tribal Chief Child and Family Services Society (TCCFS) requires a  
**CASEWORK SUPERVISOR**  
for the Heart Lake Sub-office

**DUTIES:**

Under the direct supervision of the Director West of Tribal Chief Child & Family Services, the successful candidate will be responsible for performing the following duties.

- Facilitate an open and on-going discussion of case related issues with child welfare staff.
- Provide support and guidance to staff on an on-going basis.
- Provides supervision to "on-call" worker as required.
- Incumbent will demonstrate a good working knowledge of child welfare legislation, policies, & procedures.
- Incumbent will provide both formal and informal supervision.
- Incumbent will be available to staff for attendance at court hearings, case conferences, joint interviews, etc.
- Incumbent will assess workers ability, provide and recommend appropriate training & guidance.

**QUALIFICATIONS:**

- B.S.W. and/or minimum 2 years post-secondary Social Science field with 3 years child welfare experience, or a diploma in Social Work with 5 years child welfare experience.
- Must have knowledge of the Child Welfare Act, First Nations Agreements.
- Must have own transportation and valid drivers license.
- Clean criminal record.
- Must submit a CWIS check.
- Ability to speak Cree an asset.

All applications and/or resumes, including 3 reference should be forwarded no later than Tuesday, July 31, 2001 at 4:30 pm to:

Teresa Steinhauer, Director West  
Tribal Chiefs Child & Family Services Society  
Box 438, St. Paul, Alberta T0A 3A0  
Telephone: (780) 645-6634 • Fax: (780) 645-6647

Windspeaker on-line updated monthly

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



HELP WANTED. PEOPLE WITH A SUNNY  
OUTLOOK.

Each week millions of Canadians rely on The Weather Network, Canada's 24-hour national specialty television network broadcasting coast to coast, for up-to-the-minute accurate forecasts. The Weather Network and [www.theweathernetwork.com](http://www.theweathernetwork.com) are owned and operated by Pelmorex Inc. Through its television, newspapers, telephone and Internet services, Pelmorex is Canada's leading private sector weather information provider, located near Toronto (Mississauga, Ontario).

We currently have a variety of opportunities available:

- ON-AIR TELEVISION PRESENTERS.
- PRODUCERS.
- BROADCAST TELEVISION TECHNICIAN
- GRAPHIC ARTISTS.
- CAMERA PERSON.
- SWITCHER/EDITORS.



Qualified applicants should submit their resume to Human Resources: 1 Robert Speck Parkway, Suite 1600, Mississauga, ON, L4Z 4B3. Fax: 905-566-9696, email: [hr@on.pelmorex.com](mailto:hr@on.pelmorex.com). We ask candidates to please indicate job code: TWN01. Only those candidates selected for an interview will be contacted. Pelmorex is committed to equity in the workplace.

REGIONAL COUNSELLOR

Keyano College, in Fort McMurray, is seeking a Counsellor in our Student Services Centre. This is a full-time permanent outreach position commencing immediately.

Reporting to the Director of Student Services, the successful candidate will be required to travel to outlying communities including Fort Chipewyan, Fort McKay, Gregoire Lake, Janvier and Conklin to provide personal, career, and academic counselling as well as to help students determine their life and career goals. The counsellor will develop and teach seminars/workshops to increase retention of native students; assist students to make the transition from high school or home, to college or work; as well as establish groups in confidence building, college survival skills and dealing with life challenges. Responsibilities will also include the administration and interpretation of standardized tests, identification of students with learning disabilities and other psychosocial dysfunctions.

**QUALIFICATIONS:** Master's degree in Counselling, Education or other related area, with a minimum of three years' working in a post-secondary environment in counselling/career advisement. Fluency in Cree and/or Chipewyan would be considered definite assets. Extensive work with aboriginal communities and an excellent understanding of northern native communities and aboriginal cultures is required for this position. Knowledge and understanding of new approaches to career and educational counselling would also be considered a definite asset. The successful candidate must be prepared to travel to various locations in and away from Fort McMurray.

**SALARY:** A competitive salary and benefits package are offered based on qualifications and experience.

Closing date for this position is July 20, 2001.

COORDINATOR - ABORIGINAL EDUCATION

The Community Upgrading and Education department at Keyano College is currently seeking a Coordinator of Aboriginal Education to assume the responsibilities of this key administrative position.

Reporting to the Dean of Community and Upgrading Education, you will play a leadership role in working with the regional communities to identify their needs and expand and enhance educational services to them. As the Coordinator, you will work closely with the local communities and other College personnel to develop training programs to prepare residents for participation in regional development. You will also be responsible for acting as a liaison with native organizations and community leaders; managing adult upgrading programs, as well as the Natural Resource Industry Environmental Technology program, for the native regional communities in and around Fort McMurray; recruiting and supervising staff; recruiting and advising students; planning and promoting department programs and services; identifying community needs; preparing and managing budgets; providing creative and innovative leadership as a member of a divisional team and fostering strong working relationships within the communities.

**QUALIFICATIONS:** Related Bachelor's degree preferably in Adult Education (Master's considered an asset) with three to five years' related experience in an adult educational environment. Extensive work with aboriginal communities and an excellent understanding of northern native communities and aboriginal cultures is required for this position.

**SALARY:** We offer an attractive salary and benefits package.

Closing date for this position is July 27, 2001.

Please submit your current resume to human resources by fax (780) 791-1555 or email at [humanresources@keyano.ca](mailto:humanresources@keyano.ca)

We sincerely appreciate the interest of all applicants; however, only those individuals selected for an interview will be contacted.

[www.keyano.ca](http://www.keyano.ca)

Keyano College, 8115 Franklin Avenue, Fort McMurray, AB T9H 2H7



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Life Skills Training Centres have offered Life Skills Coach Training for over 22 years, providing a unique opportunity to work with people. 12 weeks of extensive experiential training develops skills in:

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**PERSONAL NOTICES**

**NOTICE OF TEMPORARY GUARDIANSHIP TO: VERNON AULOTTE**

Take notice that on the 30th day of July at 9:30 a.m. a hearing will take place in Courtroom Number 441 Edmonton Family Court. A Director under the Child Welfare Act, will make an application for Temporary Guardianship Order of your child, born on August 28, 1990. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made. CONTACT: CHIMEZIEM NWARIBE, Alberta Family and Social Services, Edmonton, Alberta, Telephone Number: (780) 427-2570.



*Give A Kid A Chance*

**BOSCO HOMES**

A Society for Children and Adolescents

*Invites applications for Front Line, Full Time*

**Child/Youth Care Worker**

**B**osco Homes is a non-profit, charitable society offering a broad range of educational, treatment and social services. We at Bosco Homes believe that all children in our care should be safe, healthy, well cared for and experience success.

We are recruiting for strong, enthusiastic and principled individuals for our program. If you have an interest in being a role model for youth, teaching life skills through activities that include outdoor team sports, educational and leisure activities, consider a Child/Youth Care Worker position with Bosco Homes for Adolescent Children.

Qualifications:

- Combinations of relevant formal training and related experience will be considered
- A 2 year diploma in Child/Youth Care and/or related degree
- Experience in child/youth care/residential treatment programs
- Driver's License and vehicle required

In addition to a competitive annual salary, Bosco Homes provides:

- A comprehensive, employer paid benefits package including Life insurance, medical, dental and optical coverage for employee and dependants
- An employer paid RRSP equalling 3% of annual salary.

Please send your resume to:

**Bosco Homes: Human Resources Department**  
10435 - 76 Street, Edmonton, AB T6A 3B1

Fax: (780) 440-0760 • Email: [employment@boscohomes.ca](mailto:employment@boscohomes.ca)

Closing date: OPEN

Please quote competition number: 2001-35

Bosco Homes is an equal opportunity employer. No phone calls please.

**Pre entry Floorman (Roughneck) Training For Land and Offshore**



This is a 20 day training course that is directly related to oil & gas drilling and rig floor operations. Program certified by a worldwide Petroleum trainer (PETEX) at The University of Texas at Austin and endorsed by the International Association of Drilling Contractors (IADC). The course includes an overview of operation and drill crew skills such as: Making a Connection, Tripping, Care and use of tongs and slips, Laying down pipe and more. Students will receive (IADC) RIG PASS® accreditation which is recognized worldwide and gives the offshore endorsement.

Industry analysts anticipate 2001 highest utilization of drilling rigs ever in Alberta, United States and thousands of jobs created. Alberta and United States Drilling Contractors are interested in recruiting students from this program. Safety certifications include: Rigging & Hoisting, Fall Protection, Basic Firefighting, OHS, Confined Space, First Aid, H2S, WELMIS, and Forklift

**Maritime Drilling Schools Ltd.**

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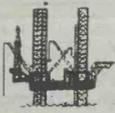
Please phone for registration and start dates.

Register at 1-(902) 794-1132

or 1-(902) 565-9392

Fax: 1-(902) 794-5138

Email: [mbs@rs.sympatica.ca](mailto:mbs@rs.sympatica.ca)



**ESSENTIAL ABORIGINAL RESOURCE**

[www.ammsa.com](http://www.ammsa.com)

**EDUCATION COORDINATOR (Full-Time Position)**

The Blueberry River First Nations is seeking a full-time Education Coordinator to administer all the education programs for the Band. These programs include Head Start, Adult Education, the Band operated school, Post-Secondary, and In-school programs. The applicant must know all the programs and policies affiliated with the Department of Indian and Northern Affairs, Canada.

**Qualifications:** An appropriate undergraduate degree is preferred, but an equivalent combination of education and experience will be considered. Excellent written and oral communication skills are essential. Knowledge of the beaver and Cree culture would be an asset.

Competitive salary and benefits are offered. Apply by sending your resume and a cover letter in confidence to: Audrey Sam, Community Services Manager, Blueberry River First Nations, 10071 - 100th Ave., Fort St. John, BC V1J 1Y7 Fax: (250) 630-2588; email: [chief@blueberryfn.com](mailto:chief@blueberryfn.com). For further information please contact Audrey sam at (250) 630-2584.

**Deadline:** July 30, 2001

**ADULT EDUCATION INSTRUCTOR (Term Position)**

The Blueberry River First Nations is seeking a full-time Instructor to teach basic adult education at its Learning Centre which is in partnership with the Open Learning Agency. The program will run from October 2001 through March 2002 (and may continue thereafter dependent upon community demand and funding). Instruction may involve all areas for the ABE curriculum, particularly English, Math and Social Studies. The instructor will be given the flexibility to design an appropriate curriculum and implement teaching strategies appropriate to individual students.

**Qualifications:** An appropriate undergraduate degree and evidence of strong teaching capabilities are required. Excellent written and oral communication skills, and the ability to manage an environment that includes a wide diversity of learning plans and capabilities are essential. Knowledge of the Beaver and Cree culture would be an asset.

Competitive salary and benefits are offered. Explore this challenging and exciting opportunity in the heart of Peace Country by sending your resume in confidence to: Education Coordinator, Blueberry River First Nations, 10071 - 100th Ave., Fort St. John, BC V1J 1Y7 Fax: (250) 639-2588; email: [chief@blueberryfn.com](mailto:chief@blueberryfn.com). For further information please contact: Audrey Sam at (250) 630-2584 or Tamsin Jones Farmer at (250) 630-2177.

**Deadline:** July 30, 2001



Anishnawbe Health Toronto

**MANAGER, HEALTH UNIT**

Anishnawbe Health Toronto is mandated by the Aboriginal community of Toronto to provide culture-based and complementary health care services. The community has access to a multi-disciplinary team of health care professionals including Physicians, Nurses, Naturopaths, Chiropractors, Chiropodist, Psychiatrist, Traditional Counsellors and Traditional Healers.

We are seeking an individual who will fulfill the responsibilities of the Manager, Health Unit function.

As Manager of the Health Unit you will coordinate, monitor and ensure the effective delivery of quality health care services. You will recommend, develop and implement strategies and programs intended to address Aboriginal health issues. Responsibilities will include supervising the data base system, ensuring that information is collected, recorded, maintained and secured. You will develop, maintain and promote effective team relationships. Other duties and responsibilities include budget management, proposal and report preparation and day-to-day office management including the coordination, scheduling and supervision of staff.

You will have education or equivalent experience within the health care or social service sector. Your excellent skills in the areas of communication, finance, human resource management and supervision will be complemented by computer proficiency and an understanding of Aboriginal health issues.

Interested applicants are invited to submit their resume by 5:00 pm, Friday, July 27, 2001, to Joe Hester, Executive Director, Anishnawbe Health Toronto, 225 Queen Street East, Toronto Ontario M5A 1S4, Email: [joe\\_hester@anishnawbehealthtoronto.ca](mailto:joe_hester@anishnawbehealthtoronto.ca), Fax: 416 360-6216.

Meegwetch to all applicants. However, only those selected for interview will be contacted.

**ESSENTIAL ABORIGINAL RESOURCE**

[www.ammsa.com](http://www.ammsa.com)



Ad...  
\$5 for en...  
60 years & over, 10...  
Includes meal o...

**Giveaway**

Friday Noo...  
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# OMES

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## Toronto LTH UNIT

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5A 1S4, Email:  
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view will be contacted.



# Shakopee Mdewakanton Sioux Community



## Annual Pow Wow August 17, 18, 19, 2001

### Admission

\$5 for entire weekend  
60 years & over, 10 years & under - FREE  
Includes meal on Saturday & Sunday

### Registration

Friday, 12:30 p.m.  
Must have button to register  
Point system to begin at Friday-Grand Entry

### Grand Entry

Friday.....7 p.m.  
Saturday.....1 p.m. & 7 p.m.  
Sunday.....1 p.m.

### Giveaways

Friday Noon  
Saturday & Sunday  
after-Flag Raising

### Flag Raising

9 a.m.  
Sisseton Wahpeton Vietnam  
Veterans Color Guard

### SMSC Tribal Council

Chairman Stanley R. Crooks  
Vice Chairman Glynn A. Crooks  
Secretary/Treasurer Lori K. Crowchild

### Pow Wow Chair

Glynn A. Crooks  
**Co-Chair**  
Cyndy Stade-Lieske

10 a.m. Church Services at  
the new SMSC Spiritual  
Center, TIOWAKAN

### Master of Ceremonies Arena Directors

Wallace Coffey  
Jerry Dearly

Ron Goodeagle  
Gabe Desrosiers

**Pow Wow  
Coordinator**  
Leon Thompson



### Adults 45 & Over

Traditional	Grass/Jingle
1st.....\$1,500	\$1,500
2nd.....1,200	1,200
3rd.....1,000	1,000
4th.....800	800
5th.....500	500
6th.....300	300

### Adults 18 - 44

Traditional	Shawl Grass/Jingle
1st.....\$1,500	\$1,500
2nd.....1,200	1,200
3rd.....1,000	1,000
4th.....800	800
5th.....500	500
6th.....300	300

### No./So.

Fancy (Separate)
\$1,500
1,200
1,000
800
500
300

Southern Straight
\$1,500
1,200
1,000
800
500
300

Southern Buckskin/Cloth (Combined)
\$1,500
1,200
1,000
800
500
300

### Teen 13-17

Traditional	Grass/Jingle	Fancy
1st.....\$600	\$600	\$600
2nd.....450	450	450
3rd.....350	350	350
4th.....250	250	250
5th.....150	150	150

### Junior 6-12

Traditional	Grass/Jingle	Fancy
1st.....\$300	\$300	\$300
2nd.....250	250	250
3rd.....200	200	200
4th.....150	150	150
5th.....100	100	100

### Special Category 18 & Over Team Dance

1st.....\$1,200	Four to a Team Men and Women
2nd.....1,000	
3rd.....800	
4th.....600	
5th.....400	

### Golden Age 60 & Over

Men's Combined	Women's Combined
1st.....\$800	\$800
2nd.....650	650
3rd.....500	500
4th.....350	350

**Tiny Tots  
7 & Under  
All  
Categories  
Day Money**

### Drums

**Host Drum**  
Wahpekute S.D.

### Co-Hosts

WhiteTail Neb.  
Red Bull Sask. Can.

Eyabay.....MN  
High Noor..Alb. Can.  
Dakota Nation.....SD  
Eagle Tail.....ND  
Bad Medicine.....Ok

### Invited Drums Only

Eya-hey-Nakoda.....Alb. Can.  
Bear Creek.....Ont. Can.  
White Fish Bay..... Ont. Can.  
Young Grey Horse.....MT  
Pawnee Yellow Horse.....Ok

### Open to the Public

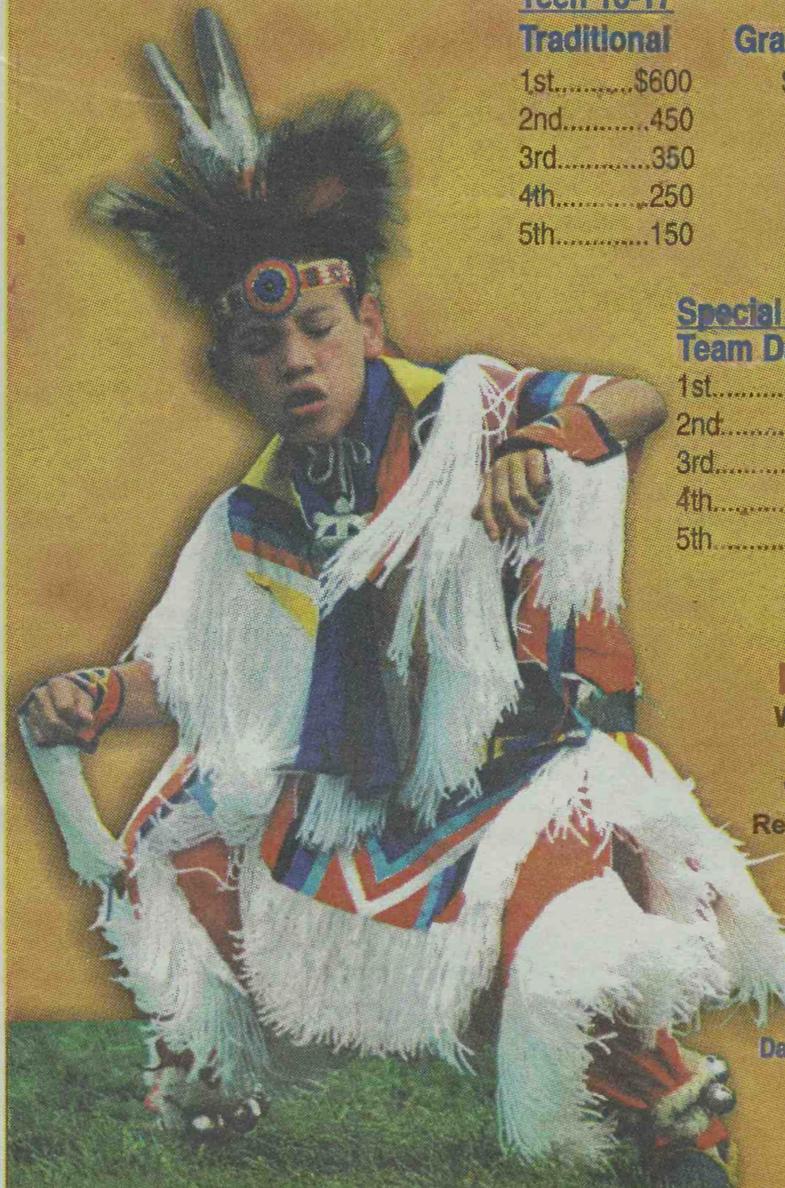
For information call:  
952-445-8900  
Mystic Lake Hotel:  
1-800-813-7349  
Dakotah Meadows Campground:  
1-800-853-CAMP

### Fireworks Saturday 10 p.m.

Concert Thursday, August 16

7:30 p.m. Admission \$8.00

Buffy Sainte-Marie & Indigenous  
Mystic Lake Casino • Hotel



2330 Sioux Trail NW  
Prior Lake, Minnesota 55379

No Alcohol or Drugs. Not responsible for accidents or theft.

WALK AS ONE

# Second Gathering for Aboriginal Health Conference

October 1-3, 2001

Sheraton Cavalier Hotel,  
Calgary, Alberta

Presented by Region 4  
Aboriginal Community  
Health Council  
and the  
Calgary Health Region

*Walk with us as we learn best practices  
in Aboriginal health care from Canada's health leaders.*

*Walk with us as we explore how traditional practices  
can enrich modern medicine.*

*Walk with us as we celebrate excellence  
in Aboriginal health services.*



Walk with us if you are a health care provider serving Aboriginal patients or clients. Our conference will interest Aboriginal and non-Aboriginal physicians, nurses and allied health care workers employed in acute care, home care or continuing care programs; employees and board members of regional health authorities, post-secondary institutions, Aboriginal councils, or First Nation/Metis health centres; private health consultants and service/product suppliers.

#### Region 4 Aboriginal Community Health Council

The Council promotes culturally appropriate health services for the Aboriginal people served by the Calgary Health Region (Region 4). The Council strives to enhance the ability of the individual and family to achieve optimal spiritual, mental, emotional and physical health.

*"Spirituality is the heart of culture; wholistic health is created by understanding and restoring what is lost."*

Conference Planning Committee  
Region 4 Aboriginal Community Health Council



calgary health region

Contact  
us for a  
conference  
brochure  
or for more  
information

Second Gathering for  
Aboriginal Health Conference  
Conference Secretariat  
c/o Kim Kiyawasew  
1509 Centre Street South  
Calgary, Alberta  
T2G 2E6

Call (403) 209-8490 (outside Alberta)  
or 1-800-860-2742 (in Alberta)  
Fax (403) 243-6893  
[www.calgaryhealthregion.ca/aboriginaleconference](http://www.calgaryhealthregion.ca/aboriginaleconference)

More than 40 presenters will speak at the conference on a range of subjects related to health and the Aboriginal community. Our keynote speakers are:



Madeleine Dion Stout, Assistant Professor,  
The School of Canadian Studies,  
Carleton University, Ottawa

Dion Stout is a Cree from the Kehewin First Nation of Alberta. She received her Baccalaureate in Nursing with Distinction from the University of Lethbridge and her Master of Arts degree in International Affairs from Carleton University. She was founding director of the Centre for Aboriginal Education, Research and Culture at Carleton, and has served as president of the Aboriginal Nurses Association of Canada.



Dr. Malcolm King, Professor,  
University of Alberta Pulmonary Research Group

Founder of the Canadian Institutes of Health Research (CIHR) Institute for Aboriginal Peoples' Health, Dr. King's major research interests are in the field of respiratory health. Drawing on his Native heritage (Mississaugas of the Credit First Nation), he has set up a program to study traditional preparations for respiratory disorders using current research technology.



Dr. Jeff Reading, Scientific Director,  
CIHR Institute for Aboriginal Peoples' Health

Dr. Reading, a Mohawk from Southern Ontario, is assistant professor at the Department of Community Health Services, Faculty of Medicine, University of Manitoba; health research advisor to the Assembly of First Nations in Ottawa, and a health research consultant in Victoria. His research on native health, policy and social determinants, with a focus on diabetes, tobacco use and heart disease, is well-known nationally and internationally.



Dr. Lindsay E.J. Crowshoe, Assistant Professor,  
Department of Family Medicine,  
Faculty of Medicine, University of Calgary

Dr. Crowshoe of the Peigan Nation practises rural medicine among Aboriginal people, educates non-Aboriginal health care providers regarding Aboriginal health issues, and is helping to create an admissions policy for Aboriginal students with the University of Calgary's Faculty of Medicine. His work with fetal alcohol syndrome reflects his interest in addictions and improving the health of children and families.