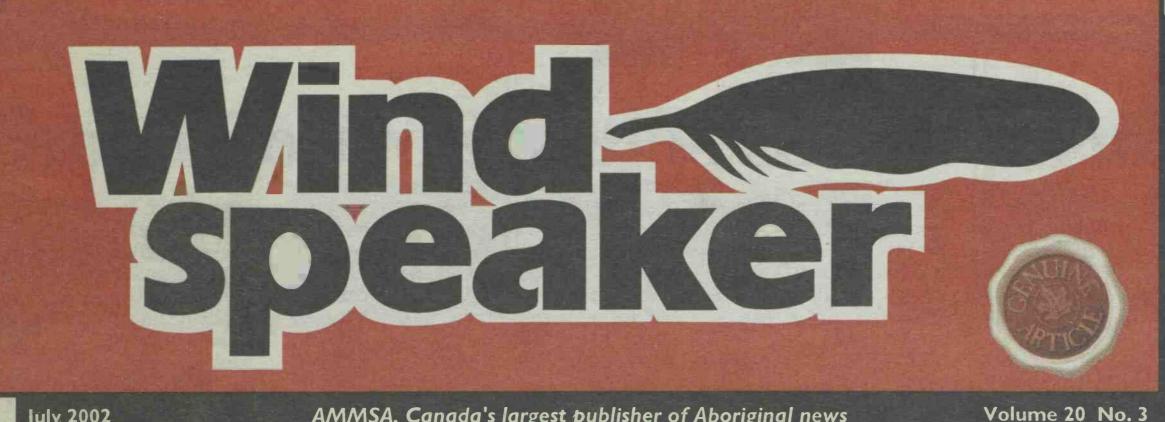
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July 2002

AMMSA, Canada's largest publisher of Aboriginal news

Hollywood premiere

# Police powers worry critics

**By Paul Barnsley** Windspeaker Staff Writer

**OTTAWA** 

After more than a year of hypothetical discussions about possible government motivations, the First Nations leadership now has something concrete to kick around. The First Nations governance act was tabled in the House of Commons on June 14. Analysts scrambled to decipher exactly what the legislation means to First Nations people.

### WHAT'S INSIDE

#### **CHIEFS IN ASSEMBLY**

The Assembly of First Nations annual general assembly is scheduled for July, so Windspeaker has put together a number of stories about some of the issues that are likely to keep the chiefs busy over the short term.

.....Pages 16 to 22.

#### **ONE YEAR OLD**

The Office of Residential School Resolution celebrated its first anniversary, and claims more than 500 suits brought against the government regarding abuses in the churchrun Indian schools have been settled for a total of \$20 million. So what's happened to the other \$33 million of its budget? .....Page 2.

#### **INAC AUDIT**

It wasn't on the government department's Web site long, but it was long enough to reveal that the Department of Indian Affairs has some financial reporting problems of its own. Self-government negotiations were alotted \$75 million, but the government isn't sure if that's what the money was spent on, and is wondering if it was money well spent. .....Page11.



Adam Beach and Chester Nez attended the premiere of the newly released movie Windtalkers in Los Angeles on June 11. Beach stars with Nicholas Cage in the movie about the Navajo code talkers who turned the tides of the Second World War in favor of the United States. Nez, 81, was one of the code talkers who fought in the Pacific theatre in 1942. Windspeaker talks one on one with Beach about the making of the movie, and Nez sets the record straight on the real code talker story. See pages 23 and 24.

National Chief Matthew Coon Come weighed in shortly after Bill C-61 was tabled.

"This legislation is not in our best interests. It serves the interests of the federal government by off-loading responsibilities and trying to entrench Euro-Canadian models, principles and standards on our people," he said.

(see Reaction page 3.)

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The advertising deadline for the August 2002 issue is Thursday, July 11, 2002 see page 4 for details.

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# Minister pledges \$110 million

#### **By Paul Barnsley** Windspeaker Staff Writer

**OTTAWA** 

Five days after tabling his longawaited First Nations governance act, Indian Affairs Minister Robert Nault told Windspeaker that his department will free up more than \$100 million to help First Nations comply with the provisions of the act if or when it's passed into law.

The disclosure was made on June 19 during a press conference conducted via a conference call with members of the Aboriginal press. The minister was available for only 30 minutes and there was little chance to ask followup questions. Attempts to reach the Assembly of First Nations for comment on this development were not successful.

"I was wondering how long it would take for someone to ask me that question," the minister said when he was asked who would pay to institute a long list

what we think this will cost. Our preliminary assessment and one that we're fairly comfortable with at this point is about \$110 million. We will be funding those changes through our money."

Some First Nation leaders had expressed concern that they would be expected to find the money to carry through on the changes the new act proposes to introduce.

"We realize that this will cost money and we're preparing ourselves to deal with that," Nault said. "To start with that. I've already signalled through increases to band support funding of some five per cent increase every year because this process is going to take us somewhere around 2006. So we have a number of years to continue to improve the capacity through band support funding for First Nation government to have the capacity and the quality of public servant necessary to develop these new institutions and the

the decisions and take the responsibilities locally that they need to get on with improving their quality of life."

There are 633 First Nations in Canada. If each gets an equal share of the \$110 million that share would be \$173,775. Observers say it may not be enough.

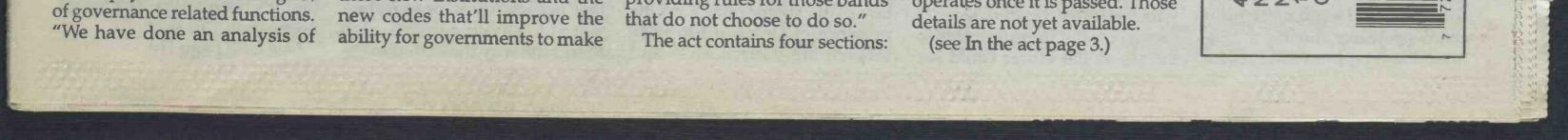
The act calls for sweeping changes to sections of the Indian Act, the purpose of which is, as stated in the legislation, "to provide bands with more effective tools of governance on an interim basis pending the negotiation and implementation of the inherent right of self-government; to enable bands to respond more effectively to their particular needs and aspirations, including the ability to collaborate for certain purposes; and to enable bands to design and implement their own regimes in respect of leadership selection, administration of government and financial management and accountability, while providing rules for those bands

band governance, powers of band councils, general, and transitional provisions.

In the band governance section, bands are given the option to implement any or all of three "codes," a leadership selection code, an administration of government code and a financial management or accountability code.

Bands that choose not to take advantage of this process before two years after the Bill becomes law will automatically be covered by "default codes" designed by Indian Affairs. The default codes will spell out the lowest levels of compliance the department expects. In order for a band to pass a code it must be in writing and approved by the community in a secret ballot vote that must include a minimum of 25 per cent of the eligible voters.

The default codes will be defined in detail in the regulations that will govern how the new law operates once it is passed. Those



### WINDSPEAKER

#### NEWS

# School abuse victims settling out of court

#### **By Paul Barnsley** Windspeaker Staff Writer

Page 2

**OTTAWA** 

Indian Residential Schools Resolution Canada (IRSR), otherwise known as the Office of Indian Residential Schools Resolution, established a Web site to mark its first anniversary on June 7. But lawyers who represent residential school victims don't think there's any reason to celebrate.

On June 7, 2001, Prime Minister Jean Chretien created the office and asked former Deputy Prime Minister Herb Gray to oversee its operation. That responsibility has now fallen to current Deputy Prime Minister and Finance Minister John said. Manley.

On June 6, Shawn Tupper, director general of IRSR, spoke to the press during a conference call from his Ottawa office. He said the IRSR has been working to take control of all government activities related to residential schools and, after a year, is able to see the big picture and operate more efficiently.

Tupper said 11,000 people have brought claims against the churches and/or the government. About 530 of those claims have been settled out-of-court, he added, saying there have He also said that one alternative another bureaucracy is actually dispute resolution (ADR) project, involving former stu- ADR is just another way for the

dents at the Grollier Hall school in the N.W.T., has been completed. It was the first ADR started by the government and it was completed in May. There are 10 other pilot projects up and running.

"Happily, we were able to resolve all of the claims associated with that pilot project," Tupper said.

He said the individuals involved felt empowered and said they felt some level of control of the process and were able to come to a sense of reconciliation.

"We're at that crossroad now where we've done a lot of learning and we're now in a position where we're moving forward to look at a national strategy," he

"We've also done a significant amount of work on what we call re-engineering our litigation and moving to the consistent management of all of the residential school litigation. We're dealing with it basically as a portfolio of cases. What that does for us is it creates a lot of efficiencies for us in terms of being able to respond to the claims quicker, move claims forward through the process faster. So we're able to address issues that survivors are raising in a more direct way."

government to stall claims or limit the amount of damage awards. Tupper says that's just not true.

all. Since June, when we were created, we've achieved 213 settlements out of court. So that's 213 out of 530 which have been achieved since 1996. So nearly 50 per cent of our claims have been achieved since we were created as a separate department. I would say we're in a much more dynamic and active discussion with individuals seeking to resolve their claims now," he said.

IRSR has spent a majority of the money allotted to address residential school claims on its own operations, something that has drawn fire in some quarters. Tupper said that's an overly

critical assessment of the numbers.

"In our first year of operation we released a \$53 million budget. In that \$53 million was \$20 million that was our initial set-aside for settlements. All that does is it gives me the ability to do my job right from the beginning of the fiscal year. It doesn't mean we're only going to settle \$20 million in a given year. That's just simply my starting kitty. The rest of our budget, the \$33 But critics are saying just the million that was left, included

federal government departments around \$29 million annually to deal with residential school claims, that means it took "That's not a fair criticism at only \$4 million in new money for start-up of the IRSR, Tupper added.

> But critics point out that IRSR, like all government departments, is expected to stay close to the estimates it makes to Treasury Board of its spending. They say IRSR spent \$53 million to pay victims \$20 million and that works out to spending \$1.65 on administration for every dollar of compensation and that companies in the private sector would go broke in a hurry if they operated like that.

Tupper said those numbers are not telling the real story.

"You're looking at our total budget against the number of settlements we have achieved, whereas in fact you should be looking at the total number of claims that have been filed against us and the 11,000 individuals that we're working with. Our responsibility is to try and resolve all of those claims and on any given day we might actually be working on any one of those 11,000 claims.

"The monies we spend, it's not just dollar for dollar against a specific settlement. It's across the whole range of the claims been fewer than 10 trials to date. opposite, that the creation of start-up for setting up the of- that are out there," he said. "The refuses to recognize those losses fice and our operational other perspective to look at is the reality of how an insurance Since it was costing various company can make a decision

with respect to defending a claim and how it's able to weigh its risks versus what the government's obligations are and the public interest and what the Canadian taxpayer expects the government to do."

Lawyers working on various cases representing survivors of residential schools all say the government has intentionally used tactics and strategies that delay resolution. If claims by lawyers about the number of plaintiffs who died before their cases were resolved are accurate, the number is now in excess of 100.

"I know there's an issue with respect to documentation and there's a suggestion that we're snowing people or there's this avalanche of documents that come down," Tupper said. "My perspective on that is we're damned if we do and we're damned if we don't. If we don't give every document that we're obliged to give, we're accused of hiding things. When we give all the documents that we consider to be relevant to a case, we're told that we're trying to bury people with documents. I think what we try to do at the end of the day is follow the very clear rules of the court."

He said the IRSR office is dealing with loss of language and cultural loss even though it as something for which individuals can seek compensation. (see Residential page 7.)

# Reactio

**July 2002** 

(Continued from page 1.) "It is, in a word, assimilatio It is legislated extinction."

Coon Come even took a sh at the Prime Minister who believed to be closely involve in pushing the governance a as a legacy issue.

"If this is supposed to be legacy project, then it is a lega of more broken promises Coon Come said.

The national chief was ou raged that there is no non-der gation clause, a legal guarant that no unforeseen effects of t legislation will erode Aborigin or treaty rights.

"This is the first major pie of legislation for our peop since the 1982 Constitution A recognized our rights. So a no derogation clause is a func mental requirement," the r tional chief said. "It's not the Why? The minister keeps sa ing this Bill will not affect of rights. Why can't he back up l statements in the actual legis tion? If he can't get support : such a fundamental compone from his Cabinet colleagues bureaucrats, then trust becom a major issue."

In an interview on June Indian Affairs Minister Rob Nault-said the non-derogati clause wasn't necessary.

"When the Joint Minister Advisory Committee (JMA was put together, we had ask them about this whole issue a non-derogation clause," said. "There was a lot of deb and a lot of difficulty in arr ing in an agreement as to whi one was acceptable. The Cons tution in Section 35 is the law the land and it specifically de with Aboriginal rights so y cannot derogate away from th So one of the things that I ha been suggesting is why do have to re-confirm in a prea ble using a non-derogati clause something that's alrea very obvious to us all in t Constitution? So for that reas we didn't put it in there becau we already believe those prot tions exist today." After the summer recess, Standing Committee on Indi Affairs will travel the coun asking for input on improv

slowing things down and that

budget," he said.

# Pierre George alleges OPP harassment

**By Paul Barnsley** Windspeaker Staff Writer

#### **ORILLIA, Ont.**

A formal complaint has been filed against two Ontario Provincial Police officers by the brother of a man who was criminally killed by another OPP member.

Pierre George alleges he has been harassed by OPP members on four separate occasions and claims two officers crossed the line during a recent confrontation.

In a letter sent to OPP headquarters in Orillia on June 6, George claims that on May 4 he was stopped on isolated rural Elginfield Road in North Middlesex just southeast of Parkhill, Ont. while driving home from a speaking engagement in Kitchener. He speaks out regularly about the death of his brother and the failure of the government of Ontario to call a public inquiry into the events of the night Dudley George died in 1995.

OPP Acting-Sgt. Kenneth Deane was convicted of criminal negligence for shooting Dudley George to death. Deane has exhausted all court appeals and is now awaiting the results of his appeal of an adjudicator's decision that he be fired from his job. The trial judge also found that Deane and other OPP officers lied to the court in an attempt to escape the consequences of shooting the unarmed land



Pierre George

#### cial Park.

Pierre George said he refused to show his identification to the OPP officer when stopped.

"The officer asked me how my evening was, but did not tell me why I was being stopped. I told him that it had been a nice day until I saw him. He asked me for my license and I told him that I did not have to give him anything. He responded by telling me that he could arrest me," George wrote. "From that point on, things deteriorated to the point of a second police car showed up within minutes, coming from the same direction (behind me) as the first car. The second officer boxed us in with his car. He then got out of his car and came and looked in our windows. By the way, when I was initially pulled over, I

George's partner Carolyn Zavitz and son Dakota were also in the vehicle.

George alleges that one of the officers threatened to break the windshield and went so far as to hit the side window with his flashlight.

"When they threatened to break the windows, he said to me, 'You don't really want to do this to your son, do you?' I said, 'I'm not doing anything, you're the one threatening to smash the window."

George is demanding a full investigation into the actions of the two officers.

Zavitz, in a supporting statement also sent to OPP headquarters, said George was speaking about police harassment earlier that evening at a May Day conference. She backed up all claims made by George.

"I was dozing in the passenger seat when I felt the car slow and pull to the side of the road and heard Pierre say, 'I wonder what these guys want now?' I looked in the side mirror to see the flashing lights of a cop car pulling us over," she wrote.

She said that George told the officer that he had no use for OPP officers because one of them killed his brother and he told the officer he did not have to provide any information.

'Yes, you do! You're not on the reserve. This is a highway in the province of Ontario and I am a

proof of insurance,' Zavitz al- calate the situation by threatleges the officer said.

She said George then said, 'No. Until you guys call for a full public inquiry into the circumstances surrounding the shooting of my brother and start doing the right thing, I'm not going to give you anything."

When George asked why he had been stopped, he alleges the officer said he was checking to see if George had been drinking. George said he has not taken a drink or used any illegal substance since February 1996. He said his car was not weaving and there was no reasonable cause to pull him over. He also said the police were not staging a checkpoint to check for impaired drivers.

George received three tickets that night. One for \$110 for failing to identify himself; one for the same amount for failing to show a vehicle permit; and a \$70 citation for failing to show an insurance card. He said he plans to fight all three.

Zavitz alleges the officers' attitude was hostile and out of proportion to the situation.

"What stood out to me quite manager of the OPP's First Naremarkably is how aggressive Cop #1 spoke, within seconds of engaging Pierre in conversation. His tone of voice, the expressions on his face. The way he sneered when he said the remark about not being on the reserve. How quickly he threatened to arrest Pierre if he didn't give him his license. law enforcement officer for the His manner was not profes- that it's been forwarded for in-

ening to break the window to be extreme. They had no reason to behave in such a manner. We were not posing any threat; Pierre had been doing nothing wrong to be pulled over in the first place. In my opinion, the cops are just trying to provoke Pierre. They are hoping that he will react in such a way as to give them something to justify an extreme reaction. The last two times he has traveled somewhere to speak about Dudley, we have been stopped by the OPP for no reason. Just plain simple harassment."

George said he had the best possible reason to fear these officers—the death of his brother -and he wasn't taking any chances when he was pulled over. He challenges anyone to tell him he was wrong to make that choice, considering the history.

"I wasn't getting out of the car out there in the boondocks," he said. "I knew exactly what would happen."

Inspector Glenn Trivett, the tions program, received George's letter of complaint. He told Windspeaker he forwarded it to the professional standards bureau, the OPP's internal affairs unit. The sergeant major of the detachment involved will investigate.

'I don't know what the status is at this point. I simply know

### Int he

(Continued from page 1.)

The codes are designed make councils write down ba policies about community p ticipation in council meeting maintenance of records and cess to records and other coun information and other admin trative details. Conflict of int est policies and access to fina cial reports, including a sta ment of what council member are paid, must also be defined writing.

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### claim protester during a con-frontation at Ipperwash Provin-the car so the officer could see to give me your license and found the way they tried to es-(see OPP page 11.) sue or be sued; and do anythin

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# Reaction swift and concern great over act

WINDSPEAKER

NEWS

(Continued from page 1.) "It is, in a word, assimilation. It is legislated extinction."

July 2002

Coon Come even took a shot at the Prime Minister who is believed to be closely involved in pushing the governance act as a legacy issue.

"If this is supposed to be a legacy project, then it is a legacy of more broken promises," Coon Come said.

The national chief was outraged that there is no non-derogation clause, a legal guarantee that no unforeseen effects of the legislation will erode Aboriginal or treaty rights.

"This is the first major piece of legislation for our peoples since the 1982 Constitution Act recognized our rights. So a nonderogation clause is a fundamental requirement," the national chief said. "It's not there. Why? The minister keeps saying this Bill will not affect our rights. Why can't he back up his statements in the actual legislation? If he can't get support for such a fundamental component from his Cabinet colleagues or bureaucrats, then trust becomes a major issue."

In an interview on June 19, Indian Affairs Minister Robert Nault said the non-derogation clause wasn't necessary.

"When the Joint Ministerial Advisory Committee (IMAC) was put together, we had asked them about this whole issue of a non-derogation clause," he said. "There was a lot of debate and a lot of difficulty in arriving in an agreement as to which one was acceptable. The Constitution in Section 35 is the law of the land and it specifically deals with Aboriginal rights so you cannot derogate away from that. So one of the things that I have been suggesting is why do we have to re-confirm in a preamble using a non-derogation clause something that's already very obvious to us all in the Constitution? So for that reason we didn't put it in there because we already believe those protections exist today."



A rally was held on May 23 on Parliament Hill to protest the proposed governance act.

ments that can be made to the act before it is passed into law. Coon Come challenged the committee to "hold hearings in all of our communities" if they are "genuinely interested in hearing about the vision, the hopes and dreams of our people."

Several lawyers and consultants conducted quick reviews of the act for Windspeaker. One source looked at the amount of work that First Nations will have to do to comply.

act is the sweeping police powers it gives to people appointed to enforce an array of new band laws that councils will be able to pass under the new legislation. It gives enforcement officers authority to inspect homes, garages and other areas of property without a search warrant. Nault said that's what First Nations have asked for every time a by-law they wished to see passed was rejected by the department under the Indian Act.

"If you read the legislation it Bands must devise three new basically says that in order for a good government to operate it has to have by-law making powers and enforcement of those by-laws," he said. "I'll just give you an example. Under the Indian Act First Nations do not have the power to have a dog by-law. People giggle when I use this as an example but it's a very serious matter as a parent. When dogs are running loose and your kids are running around on the street and playing in the park, most communities have the right to restrict those pets for the safety of their children. First Nations don't even have the power to do that." The minister seemed to vindicate the fears First Nation leaders have that the legislation will turn their communities into

"It's an interim measure because we believe that when capacity and negotiations wind their way through the process we will move to the inherent right to self government," argued Nault. "This is not intended to diminish the importance of our treaty relationship or fiduciary obligation or Aboriginal rights. That's why we refer to it as an interim step because it's a true 91-24 delegated authority through legislation from the federal government."

The director of the University

governance debate, something that serves both the federal government and the elected chiefs.

Page 3

"Right now they just get steam-rolled by people who take a stand, who rhetorically sound quite radical in the media and they get painted as the traditionalists by the white media and that's a shame," he said. "The whole voice has been lost in the debate."

He showed that he is pulled in a couple of different directions by this process, noting that the forced application of the Charter of Rights and Freedoms that is called for in the act will conflict with traditional ways.

"But this isn't a traditional government we're talking about. It's a band council," he added. "So I would weigh the pros and cons and I'd have to say this is a good thing, within the context of the Indian Act. But then I take my criticism further and say we shouldn't be in the Indian Act anyway. So for those that are thoroughly imbedded and have the whole Indian Act mentality, and not only that, are employed by the Indian Act government, it seems to be something that, you know, the wind came out of the sails to protest it because there's not really that much there that's offensive. Why aren't people questioning the whole darn system? Traditionalism is not a funded program, unfortunately. This is all for power and money within the colonial system." First Nations groups the country over intend to fight the act. An aggressive action plan was adopted by the AFN during their special chiefs assembly in May. Saskatchewan chiefs have said they will be filing a lawsuit challenging the legislation. The same week that the governance act was introduced, the long-awaited independent claims body legislation was also introduced. Nault said fiscal institutions legislation and a bill to shift control of monies held in trust by the Crown to First Nations will be introduced in the fall. "This summer we will be consulting right across the country with First Nations citizens and First Nation leaders on the Fiscal Institutions act," Nault said. "This particular piece of legislation will be introduced, I hope, early in the fall. This is also a big part of our renewed relationship, of finding the tools to govern. Part of that as you know is the ability to collect other source revenue, taxation structures, fees for services, whatever governments believe they need." The fiscal institutions legislation will be optional, unlike the governance act. "We're also looking at a piece of legislation called Indian Monies. Canada holds in trust a little over a billion dollars that belongs to the First Nations communities. We would like to bring in a piece of legislation that allows us to transfer those resources directly to the hands of the First Nations governments and they will make the decisions of how best to spend and/or invest those resources that are presently held in trust here in Ottawa," the minis-

ses to recognize those losses omething for which indials can seek compensation. e Residential page 7.)

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In the act

(Continued from page 1.) The codes are designed to make councils write down basic policies about community participation in council meetings, maintenance of records and access to records and other council information and other administrative details. Conflict of interest policies and access to financial reports, including a statement of what council members are paid, must also be defined in writing.

The powers of band councils section contains some new developments.

A band is recognized as a natural person under law and has the legal capacity to "enter into contracts and agreements; acquire, hold and dispose of rights and interests in property; raise, excodes—leadership selection, administration of government and financial management and accountability—within two years if they wish to avoid being subjected to INAC's default codes. It's expected to be very costly and complicated given the approval process on reserve-notices sent out to membership, and referenda held.

The default codes are not in the act. They will be spelled out in regulations the government will create after the act is passed. The regulations, however, won't come out until a year after the act is passed, leaving the First Nations with less than a year to develop their codes, our sources say. They also say people may be very surprised by what is in the regulations.

One troublesome part of the

ancillary to the exercise of its legal capacity, rights, powers and privileges.

Municipal style powers of local regulation are also devolved to the band council under the act.

Band enforcement officers are given broad policing powers to enforce band laws. Fines for breaking band laws are limited to \$10,000 or three months in jail, except for environmental infractions where the limit is \$300,000 and six months. The Human Rights Act will also be amended so that its provisions apply on First Nations territory.

The act does not apply to bands under the Cree-Naskapi Act, the Nisga'a Nation within the meaning of the Nisga'a Final Agreement Act, the Sechelt Indian Band or Yukon First Nations that

municipalities. "In non-Native communities we charge fees for licensing of dogs and things like that. That's what the by-law enforcement officer will do. If you have the power to make by-laws you have to have the power to enforce them. When people don't pay their fees or their licenses or they're fined for traffic violations or something of that nature in a community that will be up to the proper authorities, the police officers who also are involved in enforcing these by-laws," he said, explaining why police powers made up a significant part of the governance act.

The minister also admitted that the act is an example of Section 91-24 thinking. The national chief wants any new legislation to come out of Section 35 of the Constitution (which entrenches and protects Aboriginal rights). Coon Come said Section 91-24 delegates powers within the Canadian Constitution and delegated powers have no place in a nation-to-nation re-

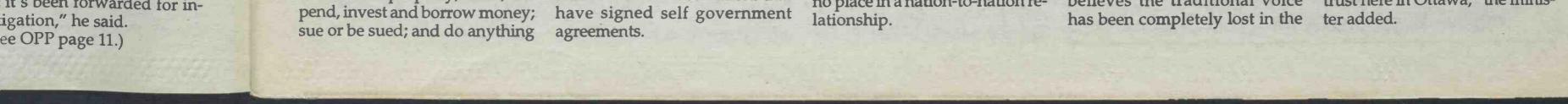
of Victoria's Indigenous Governance program, Taiaiake Alfred, knocked the governance act process and the chiefs' response to it.

"It's all just about governance and the Canadian model, either forcing us or enticing us to buy into it," he said. "My only criticism is that people aren't fighting to get our land back and take on the bureaucracy. But if I was a band councillor, I guess I'd be pretty opposed to it too because now people are going to have to follow some rules and open up the books. So I can see why they're opposed to it, but at the same time the band councils that are well run and efficient, they're going to get more power."

Alfred was also concerned about the police powers in the new act.

"The big section in there that nobody's talking about is police powers of band councils. Band councils have the right to put people in jail and fine them \$10,000 for breaking band bylaws. That's sick," he said. "So as long as you're a band council that has open books, gets your finances accounted, has a policy on elections, you can take all these new powers that the government's giving you and essentially run your reserve the way you want to run it. And now you have police powers as well, which they never had before. That's something people really have to think about."

Alfred believes there should be an organization or association of traditional governments that speaks for Aboriginal people. Like many traditionally minded First Nation people, he sees band councils as branches of the federal government. He believes the traditional voice



Page 4

### WINDSPEAKER

#### EDITORIAL

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Bert Crowfoot -	— Publisher
Debora Steel - Paul Barnsley - Joan Taillon - Cheryl Petten - Tracy Suter -	– Staff Writer – Stäff Writer
Joeann Denney -	– Saskatchewan
Kim Haynes -	- Accounts

Christine Ashley & Valerie Belcourt — Accounts Janice Chalifoux — Receptionist

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### Raise the bar please Calgary Herald

been a celebration of all that is good, worthy and important about journalism.

The 30th anniversary of the Watergate break-in took us all back to the heady days of Woodward, Burnstein, Bradlee and the courageous battle by the Washington Post to hold a power-mad president accountable for his illegal and undemocratic actions.

Celebrations of those days were marked in many corners. But alas, it was during that week that the Ottawa Citizen's Russell Mills, the longest serving publisher in the Southam newspaper chain, was fired by the corporate owners at CanWest Global.

His crime? Printing an editorial that criticized the Prime Minister, who just happens to be a friend of the Asper family that owns CanWest.

Nixon could have used a few friends like that.

Then we were exposed to some low-brow, uninformed Indian bashing in another Southam jewel-the Calgary Herald-courtesy of one Ric Dolphin. It was one of the most base cases of ignorance disguised as journalism we've ever seen, and we've seen a lot of them.

"Birthrates, encouraged by child welfare benefits, are three times the non-Indian level and the progeny are typically fa-

It was a week that should have thered by several men, usually absent," was just one of Dolphin's insights.

Indian reserves "are a legacy of our well-meaning Victorian forbears who believed they were being humane when they gave the conquered tribes a place to call their own," he writes.

Dolphin takes a long list of social ills that informed people know are frequently attached to poverty and attaches them to being Indian. And he provides no sources to back up his loose and irresponsible imputations.

They're things everybody knows. At least the "everybody" he has talked to in his tour of the West "from the mayors of the cities to the drivers of the taxis and the cops on the beat."

Of course, who wouldn't seek out a taxi driver for his in-depth knowledge of Aboriginal issues? And we all know how sensitive a Saskatoon cop is to the Native condition.

He says there are no simple solutions to the "Indian problem," so he doesn't offer any. What is on offer, however, is the same old wretched rhetoric that passes for informed debate in some circles. Certainly, the Herald has more to offer than that.

When we saw this column in the Herald we wondered if the Aspers hadn't fired the wrong publisher. After all, if Mills can

go for what was written against a single man, the words used to smear an entire people should count for at least that.

If you read Windspeaker regularly you know that Dolphin is not alone. His type of talk is a Canadian tradition that we hope will disappear in a few generations as more enlightened minds and attitudes push the poison of hatred out of this country. You also know that relying on as fact "common sense racism," a term coined by University of Calgary professor Elizabeth Furniss, may work with your right wing Indian-hating buddies, but don't try it in a court of law where real facts rule.

Ask author Thomas Flanagan about that one. He employed such unsubstantiated inferences in his book First Nations? Second Thoughts and was forced to recant after being cross-examined in a Calgary court. But the Herald wouldn't know about that, because it wasn't there.

If Southam journalists, editors and publishers want our sympathy as they battle for the right to free expression, they should start by treating their column inches like they're worth something. They should demand that the likes of Dolphin do more than pass off hate and intolerance as journalism. Why would we support that?

# A time

#### **Dear Editor:**

**July 2002** 

First Nations find themselv at a crossroads in their dealing with the federal governmen Do we as nations go forward do we continue to support the internal suppression of the ve real political power of our pe ple and the resulting drought entitlement that is rightfully, I gally and constitutionally our

Should our leaders continu to be impressed with bomba and sound bites at the terrib expense of the future of o grandchildren's grandchildre We are at a cross-roads whe we decide if we continue su porting and nourishing the st tus quo, or we do the right this and dismiss people who ju don't work.

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# **Burnt Church ready to deal**

#### **By James Ward** Burnt Church First Nation

#### **Guest Columnist**

The community of Burnt Church, the Mi'kmag people and their nation stand at a crossroads. Burnt Church has been the focal point of a struggle for Indigenous self-determination and the preservation of Indigenous inherent rights. The future of the inherent rights of our children and the generations unborn hangs in the balance.

More than two years ago, the people of Burnt Church made an historic decision and united as a community to stand against the colonial legacy of injustice, to stand against the government campaign of extinguishment of their inherent rights.

The people of Burnt Church did something that many Indigenous communities could not; they banded together and chose to make a sacrifice for the sake of their future generations. They stood defiant before an entire nation, the Canadian nation.

Many of us have paid a price: permanent injuries, prison terms, criminal records, and great loss of personal material wealth. My people have made great sacrifices during this conflict. They are noble sacrifices. I personally do not regret a single moment of it. Because of the government's illegitimate claim to Mi'kmaq natural resources, I stood many nights side by side with my Mi'kmaq and Indigenous brothers and sisters, looking out across our ancestral home, over our bay, geared up and standing guard against the next DFO and RCMP raid, guarding against the next non-Native fishermen incursion

gear, shoot at us and attempt to terrorize our people.

I look back with awe upon those chaotic late nights and early mornings, the times when the DFO/RCMP would launch raids on us. And I look with awe upon my people who selflessly came together, assembled at the foot of the shores, loaded up their boats and took to the waters to defend our way of life. They fully knew that they were outnumbered by an approaching threat that had 10 times the manpower, resources and equipment at their disposal.

Stand after stand was made on Burnt Church Bay. This was truly an inspiring example of Indigenous courage, valor, honor, gallantry and self-sacrifice.

I know that most people won't understand this. I know that it would be a lost cause to try to explain it to them. I know that there will be all kinds of non-Native critics who will condemn our actions for not making the assimilation and cultural genocide of my people any easier for them. The best I could do is to ask them to look down at their children, look into their eyes and tell me I am wrong for being willing to defend my children's future. Would you not do the same for yours?

In time when the Canadian government feels that this issue is no longer a threat to its political and social order, then the stories of Mi'kmaq courage will be told. Then people may begin to understand that the Mi'kmaq people of Burnt Church were not criminals, as the government would have you believe. They were and are heroes for my people. The stories of each battle, each conflict, the gathering of

across Canada and the many summer love affairs will be told over and over again at powwows, family gatherings, and Indigenous political events for a very long time.

My community had a chance to do something so prestigious for their people and nation in this generation. They set the example for other Indigenous communities across Canada to stand up for their rights and freedoms, to exercise true self-determination, not to ask and beg the colonizer for it, and to preserve the dignity and honor of a people.

All these acts of self-sacrifice made by so many, all the effort, all the pain, misery and frustration endured and, in John Dedams' case, the loss of liberty, might be in vain because the chief and council of Burnt Church are giving in to the government's tactics of bribery. They want to compromise the rights and freedoms of the Mi'kmaq people by cutting a deal with the government.

We all know the outcome of this action.

The Native reserve feudal order will be empowered and entrenched. Nepotism and patronage will ensue and the majority of the people on the reserve will suffer.

The community of Burnt Church is at that crossroads. We as a community have a choice; to give up all that we stood for, all that we sacrificed and turn our backs on our children by endorsing the chief and council's desire to sell out to the government, or we can make it clear to the chief and council and to the government that the rights and freedoms that we have fought so dearly for are not to be sold for

### Treaties

#### **Dear Editor:**

I spoiled my ballot too, and for about the same reasons. I d follow the treaty process qui closely, was at more than main table negotiations, sat a regional advisory committ representing non-First Natio resident home owners on s aside land, got to many pub meetings on the issues an never missed a main table our part of the island, no ma ter what group was doing t negotiating. Another director our association and I spent qui a lot of time, effort and our ov

# Third Par raking in

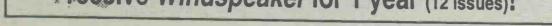
#### **Dear Editor:**

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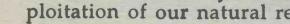
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July 2002

#### WINDSPEAKER **OPINION**

### ry Herald

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# A time of change or a time for change?

#### **Dear Editor:**

First Nations find themselves at a crossroads in their dealings with the federal government. Do we as nations go forward or do we continue to support the internal suppression of the very real political power of our people and the resulting drought of ensuring the path is safe for our entitlement that is rightfully, legally and constitutionally ours?

Should our leaders continue to be impressed with bombast and sound bites at the terrible expense of the future of our grandchildren's grandchildren? We are at a cross-roads where we decide if we continue supporting and nourishing the status quo, or we do the right thing and dismiss people who just don't work.

Every three years our leaders have the opportunity to choose the path that our nations will travel. We trust that they will choose the best means of moving forward for our nations. We trust that the choice is not made because of a contrived aura and a cleverly crafted and controlled image. It is only through time that we discover that sometimes what we believed to be real was merely a mirage.

Leadership is not about shutting and locking a door to create an opportunity to kick it down. Leadership is not about

opportunity to go for a swim. Leadership is not about public displays of political schizophrenia that are grudgingly supported by those that elect you. Leadership is about influencing the doors to be willingly opened. Leadership is about Elders, our children, our women, and our brothers and sisters that cannot walk alone. Leadership is about the ability to generate consensus. Leadership is not what we have at this time.

In this time of change where we have gone back to negotiating through locked doors and being kept away from mechanisms of positive influence directly through a lack of national leadership, it is time for change. We must get back to creating a legacy of results rather than a legacy of sound bites. We must feast on initiatives that strengthen our nations rather than hold empty bowls of rhetoric to feed our little ones. It is time to change.

Our national chief must be one that garners the respect of other leaders. Our national chief must be one that correctly anticipates changes in the road ahead and plans to meet the change before, not after. Our national chief must have vision and a blowing up bridges to create an plan to make the vision a real-

ity, and not have a vision just for the sake of having a vision. Our national chief must lead in times of crisis, not create times of crisis in which to lead. Our national chief must have the work ethic and the stamina to be in the office and to stay in the office when called for, and not let sidelines dictate the agenda. In no way, shape or form should an appointed minister display such disregard and lack of political respect to a national leader as we have witnessed during the entire time the current Assembly of First Nations administration has occupied office. It is no wonder that Robert Nault has imposed the will of Cabinet upon our people. Minister Nault was politically unopposed at the highest level of First Nations leadership, and took advantage of the opportunity presented by leadership that was ill-prepared and illequipped to curtail or halt an agenda created in backrooms by faceless policy writers and public opinion.

The sad element of the current issue is that Nault is winning the battle of public opinion based largely on utilizing the rhetoric of the current national chief. National Chief Matthew Coon Come had ample opportunity to develop an effective counter to the imposition of

Cabinet's will on First Nations, yet chose not to do so. The battle the national chief chose to fight was to keep the legislative anachronism in its present state rather than initiate a First Nations driven process to govern.

We are not wards of the state. We are not children. But our national chief fights tooth and nail to maintain the one policy that assures that we will be wards of the state and children of the great white father as long as the Indian Act survives.

Our national chief cannot abrogate and derogate from the spirit and intent of the treaties and encourage our nations to join him in his crusade to save the Indian Act. It is true that the process utilized by Minister Nault's traveling circus was inherently flawed. However, there was no viable alternative presented by the national leadership. And now that the insanity is steps away from becoming reality, the AFN has still not developed a path that can be followed by our nations.

#### It is time for a change.

We have seen in the early 90s that huffing and puffing only works in fairy tales. And we have seen with the onset of the millennium that doors still cannot be opened by bluster and bluff. We trust that the chiefs recognize their obligation to

protect our nations from this insanity.

With no Kennedy speech writing experts or the massive U.S. environmental lobby network supporting the efforts of the AFN, we have seen an administrative track-record that is completely non-substantive.

Rather, it has created an enormous opportunity for a strong candidate to run on National Chief Coon Come's record since his election. In the absence of results-oriented policy development and the re-institution of faulty needs demonstration resourcing, the AFN has undergone a fundamental shift in its capacity to effectively represent and lobby on behalf of First Nations.

We must induce change because we must have change. The non-effective methods of leadership must be allowed to relinquish its place in the politics of our people. Non-productive and anxious bellicosity must be replaced by reasoned firmness. A three-year learning curve must be replaced by immediate capacity. Political disregard and disrespect must be replaced by esteem and execution of propriety. What we have now is not what we need. It is time for a change.

> Mike Fontaine Sagkeeng First Nation

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# to deal

ss Canada and the many mer love affairs will be told and over again at powvs, family gatherings, and genous political events for a long time.

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sonal gain.

# Treaties are the only way to go, says reader

**Dear Editor:** 

I spoiled my ballot too, and for about the same reasons. I do follow the treaty process quite closely, was at more than 65 main table negotiations, sat on a regional advisory committee representing non-First Nations resident home owners on set aside land, got to many public meetings on the issues and never missed a main table on our part of the island, no matter what group was doing the negotiating. Another director of our association and I spent quite a lot of time, effort and our own

money to get to those tables. Mike Harcourt made sure those events were open. We were there to ensure the door didn't close on the public.

Why didn't more folks bother? Who can answer that?

The previous government's policy papers covered the issues, so why the big show of a referendum?

Interesting that most of the treaty negotiators are still in place. What Campbell did, he did to satisfy some group whose vote he felt he needed.

He and his critic earlier stated

there was no need for a referendum. Who changed his mind? I think some of us know!

No thinking person can believe that treaties aren't the way to go. A law professor named Hamir Foster has said "when one asks what would be the alternative to treaties the silence is deafening."

Brian Smith, ex-Socred AG and ex-chief of Hydro, argued at many events that the way to go is treaty. Let's get on with it. Business wants accountability and certainty. The status quo doesn't work. I've heard those

statements many times over the years.

The present B.C. government has simply slowed down a process that has most of the groups involved into the fourth stage.

Indian Act changes will be of some benefit but as Minister Robert Nault said yesterday, it's but a step. Full self-government might well take 30 years. None of us wish to wait that long.

The present deputy minister in charge of treaty making talked a couple of years ago about "accelerated treaties." In and out in one year, including the time where the legal folks did the paper work. Deputy Phillip Steencamp, prior to his present job, was a sharp negotiator and it was a treat to watch him at work. No I didn't work for the ministry, but spent a fair amount of time in and about the building.

There are a great number of dedicated people doing the treaty work for the three parties involved. This referendum is insulting to them, as well as to you and me.

> Denis Love Victoria B.C.

# **Third Party managers** raking in the bucks

#### **Dear Editor:**

The Sagkeeng First Nations community is seen as getting the deficit down, but in actuality it is BDO Dunn Woody (BDO) as third party managers of Sagkeeng that have full authority over the band and what can be spent or which creditor will be paid.

In the meantime, the people in the community have been suffering with a lack of jobs and business opportunities and overall social and economic decay.

Why should our community look corrupt when we know as people that the provincial and federal governments themselves are in worse financial shape than a First Nation community like Sagkeeng.

If Canada wants accountability, then they too must show us what funds they use and where the wealth created by the exsources goes.

Third party managers should be getting paid for their services through Indian Affairs and not our community. Third party managers in Manitoba are raking in close to \$2 million annually on the backs of the poor.

The Liberal Party of Canada is an example of corruption and they are bringing themselves down. Jean Chretien is fumbling with his caucus and yet maintains our chiefs and communities are mis-managers of funds from Indian affairs. He must be accountable to his own people, the taxpayers of Canada.

Sagkeeng First Nation has the largest community in Manitoba and the leadership must become stronger politically and not be the gophers to the third party managers and the Department of Indian and Northern Affairs. Meegwetch

# Move the agenda forward, Campbell told

#### Dear Editor:

On June 10 and 11, I had the opportunity to attend a provincial conference on Aboriginal Child and Family Services. The meetings were held in the traditional territory of the Tsawwassen First Nation. The conference was attended by about 250 Aboriginal delegates from across British Columbia. On the second day the deputy minster of Child and Family Development, Chris Haynes, and numerous assistant deputy ministers, as well as the five interim regional chief operating officers for the ministry were present.

On Nov. 7, 2001 in an open cabinet meeting, Gordon Hogg, Minister of Children and Family Development (MCFD), presented his strategic shifts to Premier Gordon Campbell and his colleagues. One of those strategic shifts called for sweeping changes in the delivery of Aboriginal specific Child and Family services. Hence, Aboriginal

ence and input in the delivery of Aboriginal child and family services. These services would include child protection, adoption, youth justice, family development, special needs children, child and youth health services and early childhood development. It presented an opportunity for Aboriginals to exercise their inherent right to self-govern our people in child protection.

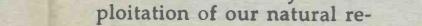
As a result of this government shift, the ministry began a consultation process with all Aboriginal people across the province of British Columbia. It was thought that government would solicit input from Aboriginal people in how we felt our governance structure would look like to assume responsibility.

In my position as the director of Health and Social Development for the Tsawwassen First Nation, I became involved in the consultation process for the Fraser region. I did attend numerous meetings with the ministry

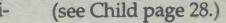
ties both on and off reserve. Our task was to strike up an Aboriginal child and family working group and begin discussing how child and family services will be delivered in the Fraser region.

In discussions with the government officials, we were lead to believe that the provincial government was open to ideas and suggestions for Aboriginals to determine our own model of governance in the delivery of child and family services in each of the five ministry regions in B.C. It was assumed that this Aboriginal child and family authority would have autonomy in decision-making for Aboriginal child and family services.

It's no secret that throughout the duration of the consultation process numerous rumors began circulating that the ministry was in fact contemplating a plan of their own. I think it is a known fact that when Aboriginal people deal with government, the issue of trust is of paramount concern.



Marilyn M. Courchene people would have more influ- and other Aboriginal communi-



#### **July 2002**

# Youth 1

**By Sheri Trapp** Windspeaker Contributor

YORKTON, Sa

What exactly is racism a what affect does it have or all? Those were questions for discussion at the Youth a Better Tomorrow youth c ference held in Yorkton Ma to 5.

Young people from arou the area gathered togethe the conference to listen, and discuss a number of seri issues facing them today, cluding racism.

"People talk about eli nating racism, but sad! don't think that is tota possible," said Glenn Pr one of the guest speaker. the conference. "So inst we have to learn to deal w it better and learn to be m prepared, so that it does affect us negatively." Pr who works for Saskatchev Sport as manager of Abor nal sport development, tr els around the provis speaking to people on top such as this. He along w David Mark, community ordinator with Saskatchev Committee for the Eliminat of Racism, spoke and wor with the youth in hopes raising their awareness ab racism.



Plan to stage powwows in Europe stalled

WINDSPEAKER

NEWS

**By Paul Barnsley** Windspeaker Staff Writer

Page 6

**KITIGAN ZIBI FIRST NATION,** Que.

The office of the president of France has already expressed some interest in Angus Rotkwenionhatie Alfred's idea.

Alfred has been knocking on doors in the Ottawa area for the generate support for the pow-Europe.

He sees the project as an opportunity to give Native artists, crafters and performers access to a market that has a strong interest in North American Indigenous culture. It would also sees Native artists facing more and more often, but he's hit a couple of road blocks along the way. And one big one is that the Canadian government won't artists to be tax-free.

"I want to create a trade corridor. I think we could bring in \$4.5 to \$5 billion a year," he said.

But he wants that trade corridor to benefit all Native artists, crafters and performers across the country and he strongly believes in taking advantage of all tax-exempt rights available to his people.

dreamcatchers, as well as our medicine wheels. They are retailing for \$2," he wrote in an e-mail message he sent to about 80 artists and media outlets. "Now it seems to be expanding to other stores as well. Soon we will no longer have ways of earning an income."

Alfred was aware that people in Europe and other parts of the world are fascinated by North last year-and-a-half trying to American Indigenous peoples. The reason why Native art is wows he would organize in being reproduced is to take financial advantage of that fascination, he said. He fears that unsophisticated buyers in search of a bargain either won't know or won't care that they're not getting the real thing.

"What we need to do now is combat a problem that Alfred create a coalition of First Nations' artists and crafters, and put together a petition to deliver to the Canadian government and the stores that are retailing such damaging reproductions," allow the monies earned by the he said. "Some of those stores even remove the 'Made in China' stickers in order to boost up the prices. [We have to] do something to help change that situation. Too many of our people and families are counting on that as a unique source of revenues."

As he pondered that situation, the idea struck him that he could organize powwows in The 43-year-old Mohawk Europe that featured authentic man lives in Algonquin country Native dancers, crafters and on Kitigan Zibi First Nation ter- artists. He saw it as a classic ritory near Maniwaki, Que., an win-win situation. Europeans hour-and-a-half's drive north of would get the real deal and Ottawa. He's a well-known art- Native artists and performers ist in the region and is fluent in would have direct access to a He started shopping the idea chants were selling cheap around and attracted the interknock-off dreamcatchers and est of the Assembly of First Naother Native art, made in places tions and others. Initially, he formed an alliance with a Ouesurdly low prices, he came to bec group that promotes cultural the conclusion that Aboriginal exchanges with France. The artists were in danger of being AFN then issued a letter of suppriced out of what he believes port for the project. That letter made its way to the office of "It has come to my attention Jacques Chirac, the French presithat the dollar stores across dent, who assigned his Chef de Canada have been flooding the Cabinet (top civil servant) to remarket with imitations of our spond first by e-mail and then by



**Angus Rotkwenionhatie Alfred** 

regular mail that the idea would be welcome. Paris was identified as the city where the first powwow would take place.

But Alfred's vision has a few unusual wrinkles. For one thing, he isn't interested in profiting from setting up the European powwows.

"I want to make sure nobody's getting rich while others are going hungry," he told Windspeaker during an interview at his home on May 25.

He's prepared to step aside once the circuit is established.

believes the government views his plan as politically dangerous. He also suspects Foreign Affairs relayed the business plan to the

other Euro-

pean cities,

Paris ven-

ture must

include the

support.

help from

AFN staff

of Foreign

Affairs. He

but

department of Indian Affairs. Angus said he believes setting up a European powwow circuit will help all Native artists by creating ideal conditions to sell their authentic work to willing buyers.

Angus said the French government estimates that up to 80,000 people a day would visit an authentic powwow. He plans to have the pow-

projects in ments, all want to become his partners. That would make it harder for Alfred to turn the the venture over to a third partyhe suggested the AFN, mentioning that it would be a way to get the organization away from its cultural dependence on government money-after the organizagroup to receive AFN tional work is done.

"Businessmen want 50 per cent," he said. "I could get the Alfred was able to money right away that way. All get some I'd have to do is make a phone call."

It would be easier to attract investors who didn't want to members to take control of the project if he polish up could get some Canadian govhis business ernment backing. But he said plan. Then the government agencies he's he took it to dealt with are not willing to the federal embrace his vision. department

> If a tax-free trade corridor that allowed Native artists to market their work in Europe was established and allowed to grow, he believes the amount of money would be significant and would allow many struggling Native artists, crafters and dancers to dramatically improve their standards of living. But the government would have to be willing to relax its regulations in order to allow the business to flourish, which is the stumbling block.

Alfred said the idea would provide a benefit to Canada. "The guy that's splitting wel-

French and English. When Al- very lucrative market. fred noticed that local merlike Pakistan or China, at abshould be their own market.

Support Your Favourite Team!"

"I'm not after leadership," he said, adding he would gladly step aside and turn the operation over to the AFN once it is up and running, confident that he would then have a solid market for his artwork.

"All I want is to make sure the economic development is under way and our people are getting an opportunity."

ion, Alfred decided to split with the cultural group he had originally partnered with, but he found that the AFN was not willing to withdraw one letter of support and issue another. He said he was told that the AFN would support similar

wows run for a week at a time. If the idea spreads to other European countries, as he expects it will, as many as five or six powwows could be run each year. He figures it will take about \$2.5 million to contact all the people who would need to go to France for the first event and then arrange for their travel, accommoda-After a difference of opin- tions and a place to stage the powwow and pay for promotion. Talks with the French government have convinced him they'll provide significant funding if he can raise some money of his own.

cluding government depart- vestors.

fare with his wife and seven kids, when he starts producing, he won't need welfare anymore and he'll spend more," he said. But he added the government people he's spoken to so far aren't persuaded by that argument.

"They're not giving us any money. They're not allowing us to create our own money. So what do we do?" he asked.

He has contacted some companies, offering them the rights as exclusive suppliers to the powwows in exchange for a nostrings-attached investment. And he plans to go to Europe in July to expose the idea to the But all potential investors, in- press there and to potential in-

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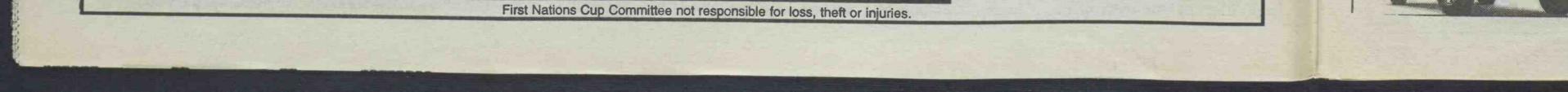
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(Continued from page 2.)

"We're still clear that as fa the courts go it's not a rec nized cause of action and we not contemplating resolution the courts. We just don't how you would do it beca we see it much more as a col tive issue than we do an ir vidual issue. So it would be v difficult to arrive at individ settlements on this in the con room," he said. "That sa when we were created as a partment, our minister at time, Mr. Herb Grey, said v clearly the government w looking at a programmatic sponse on language and cult to see what the alternation might be at a policy level for government in terms of w initiatives it might take t would be supportive of p







(to be played by 5th thru 18th place teams)

#### July 2002

#### WINDSPEAKER NEWS

# stalled

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usinessmen want 50 per " he said. "I could get the ey right away that way. All ave to do is make a phone

would be easier to attract stors who didn't want to control of the project if he d get some Canadian govnent backing. But he said government agencies he's t with are not willing to race his vision.

tax-free trade corridor that ved Native artists to market work in Europe was estabd and allowed to grow, he ves the amount of money ld be significant and would v many struggling Native ts, crafters and dancers to natically improve their dards of living. But the govnent would have to be willto relax its regulations in r to allow the business to rish, which is the stumbling

fred said the idea would ride a benefit to Canada. he guy that's splitting wel-

#### Youth learn new ways to deal with racism Why is Saskatchewan Sport to share their own stories and **By Sheri Trapp**

Windspeaker Contributor YORKTON, Sask.

What exactly is racism and what affect does it have on us all? Those were questions up for discussion at the Youth for a Better Tomorrow youth conference held in Yorkton May 3 to 5.

Young people from around the area gathered together at the conference to listen, and to discuss a number of serious issues facing them today, including racism.

"People talk about eliminating racism, but sadly I don't think that is totally possible," said Glenn Pratt, one of the guest speakers at the conference. "So instead we have to learn to deal with it better and learn to be more prepared, so that it does not affect us negatively." Pratt, who works for Saskatchewan Sport as manager of Aboriginal sport development, travels around the province speaking to people on topics such as this. He along with David Mark, community coordinator with Saskatchewan **Committee for the Elimination** of Racism, spoke and worked with the youth in hopes of raising their awareness about racism.

concentrating on issues such experiences with racism. as racism?

First Nation games and the European games," explained Pratt during an interview. "My ultimate goal is to have other, they tend to stereotype one where both are represented together. So in order to obtain that, there are issues which must be discussed, such as racism." Pratt strongly disagrees with the term "whites" and instead chooses to say Europeans.

"It is just a term I don't like to use because it assumes everyone as one type of person regardless of background," he said.

Racism is a topic many people would prefer to sweep under the rug, but Pratt and Mark both believe it must be dealt with because it is not going away.

"People are scared to talk about racism for the fear of insulting someone, so they just don't talk," said Mark. "We want to promote dialogue. We want to bring everyone together to talk and to see how we can change it as a community."

To discuss racism in a more intimate setting with the young people, they were divided into smaller groups to not only discuss the topic, but

"It's good as young people "Right now we have the to express our feelings and share stories," said Pratt to his group. "When people don't understand one anand that is where it all starts." Racism is not the only way individuals are discriminated, said Pratt.

"There is prejudice, sexism and systematic discrimination," he listed. "There are not as many blatant examples of systematic discrimination as there used to be. In the old days, the history of our people and culture was not taught, but that has changed." The youth were also given

an opportunity to fill out a questionnaire to help analyze, on a personal basis, how sensitive they are to racial diversity.

"There are no right or wrong answers," Mark told the group. "It is to show us where we need to grow as individuals."

Some of the thoughts to ponder in the questionnaire included a number of true and false questions such as: I recognize my own biases and prejudices; I wish we were all more alike; my behavior towards other people is influenced by ethnic backgrounds.

"These questions give you an idea of how developed your skills and knowledge about diversity are," said Mark.

When it comes to dealing with serious social issues such as racism, Pratt explains there. are a number of steps that should be taken to help people open up and talk it over.

"First you have to let them know that there is an issue affecting us and there is no way it is going away," said Pratt. "So I find that there is a certain way to get people to have a better understanding of the issue we're facing. First you have to introduce it, make them aware of it, make them understand it better, and then we will be able to have har- do it again." mony."

It was that harmony Pratt had hopes of the conference participants achieving.

"We have to teach them to understand," said Pratt. "I always tell them we are not born with racism, it is something that is taught." Recognizing racism as unacceptable behavior is one step Pratt told the youth they must take, but even more importantly they must learn to deal with it in a positive manner.

"If you feel you're being judged don't turn around and judge them back, because two

wrongs don't make a right," he told the youth. "There is a passive, an aggressive, and a positive way to react and deal with this behavior. Society has taught us to fight violence with violence and that is not the right way to do things."

Pratt offered a number of examples of racist circumstances the youths may find themselves in. After he asked them to list the passive, aggressive and positive reactions the situation would and should provoke.

"One positive way to react is to tell the person or people to treat you with respect," offered Pratt. "That way if you make them think about it, maybe they won't

Overall, the workshop was an opportunity for the youth to learn and discuss what racism means to them. It was also a chance to teach them that being different and diverse is all right as well.

"We can have differences and be diverse," said Mark. "We can point out those differences and we can learn from those differences as well as from one another."

The three-day youth conference also included workshops on other issues facing youth today such as alcohol and drug abuse, AIDS and suicide.

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Page 7

with his wife and seven , when he starts producing, von't need welfare anymore he'll spend more," he said. he added the government ple he's spoken to so far 't persuaded by that argu-

'hey're not giving us any ey. They're not allowing us reate our own money. So t do we do?" he asked. e has contacted some comies, offering them the rights exclusive suppliers to the wows in exchange for a nongs-attached investment. I he plans to go to Europe in to expose the idea to the s there and to potential inors.



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## Indian residential school abuse cases settled

#### (Continued from page 2.)

"We're still clear that as far as the courts go it's not a recognized cause of action and we're not contemplating resolution in the courts. We just don't see how you would do it because we see it much more as a collective issue than we do an individual issue. So it would be very difficult to arrive at individual settlements on this in the courtroom," he said. "That said, when we were created as a department, our minister at the time, Mr. Herb Grey, said very clearly the government was looking at a programmatic response on language and culture to see what the alternatives might be at a policy level for the government in terms of what initiatives it might take that would be supportive of pro-

gramming and whatnot that would sustain Aboriginal culture and language."

When he was asked about the final numbers that were agreed on to settle the Grollier Hall claims, Tupper said the compensation levels are confidential. But he claims that the numbers are comparable to what would have been awarded at trial.

"We've always understood that you're not going to attract people to an out-of-court settlement process if they don't look at getting something in the range of what they would get at trial. It's kind of the discipline to government and the churches participating in these things. You can't lowball people or they're just going to say, 'Forget it. We'll see you in the courtroom,'" he said.

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He then provided "generic numbers," saying "low-end sexual abuse claims" are receiving \$25,000 while "high-end sexual abuse claims" are being settled for around \$170,000.

Plaintiff lawyers say the government is trying to negotiate settlements that are as low as \$15,000 and using all the means at its disposal to keep the numbers as low as possible.

Recent events in the United States have raised the profile of sexual abuse by clergy to unprecedented levels. Aboriginal observers in Canada find it hard to believe that a similar sense of outrage is missing when the discussion turns to residential schools.

Tupper said he can understand that feeling.

"I think we've got our com-

parisons without even looking to the United States, or to Ireland, or some of the countries that are confronting institutional abuse within the church. Within our own country, if you look at how we dealt with Mount Cashel. When that broke, movies were made and there was a time when you couldn't turn on a television without being confronted with the story of what happened at Mount Cashel and the 53 or 57 individuals there," he said. "I think there is a concern about what Canadians know about the Indian residential school system, about what Canadians understand, the reality of that system. Part of the job that I need to do more of, and probably a better job of, is insuring that people are well aware of what the residential school system was all about and

what people experienced."

Last October the government announced it would pay 70 per cent of the total damages awarded to victims of physical or sexual abuse at residential schools. The announcement was seen as a tactic that would pressure the churches to pay the remainder. The churches have not embraced that arbitrary government number. Tupper said IRSR is involved in "active negotiations" with the Anglican Church and is having "on-going discussions" with the United and Presbyterian Churches in an attempt to solve that disagreement. Only one major party has refused to participate in those talks.

"The Catholic Church has informed us that at this point in time they are not willing to work with us," he said.



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Page 8

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**AFN - NEXUS 2002: BUSINESS CONFERENCE AND TRADE SHOW** July 16 - 18, 2002 Montreal, QC (604) 275-6670 or 1-800-337-7743 see ad page 31

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### Chief receives honorary degree

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**By Brian Lin** Windspeaker Contributor

WINDSPEAKER

PEOPLE

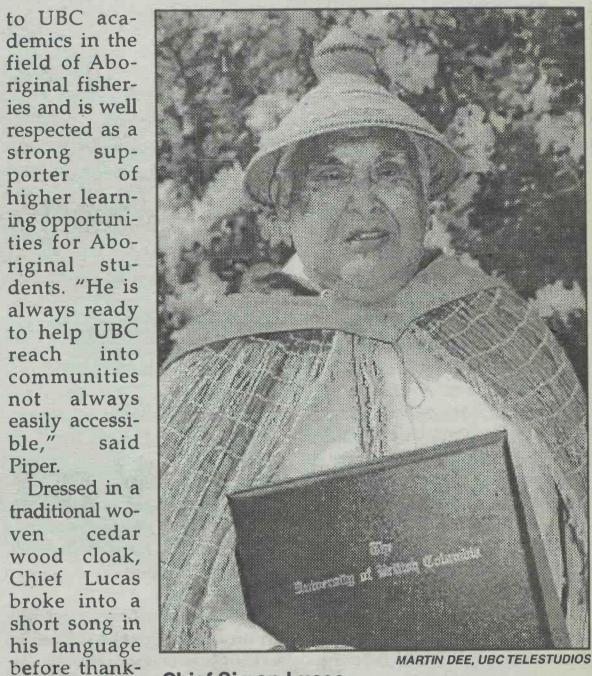
VANCOUVER

Chief Simon Lucas, Klahkisht-ke-is, best known for his instrumental role in restoring the Hesquiaht Band after a devastating tidal wave in 1963, was awarded an honorary degree at the University of British Columbia spring convocation for his continued contribution to both the Aboriginal and non-Aboriginal communities.

Chief Lucas has long demonstrated a unique ability to draw people together for the common cause of rebuilding natural resources. His vast knowledge of environmental issues, encompassing both traditional Aboriginal teaching and modern fisheries science, is only surpassed by his willingness to share them and his ability to clearly communicate complex ideas in understandable ways.

Chief Lucas is currently Coastal co-chair of the British Columbia Aboriginal Fisheries Commission and an executive board member of the Aboriginal Council of British Columbia. He has served on the advisory board of the British Columbia Medical Association, is a board member of the Native Brotherhood of British Columbia and an aquaculture advisor for the province.

During the award ceremony, **UBC** President Martha Piper praised Chief Lucas for his devotion to the protection of natural resources and his significant work with the UBC Fisheries Centre and the First Nations Long House.



**Chief Simon Lucas** 

#### sity community for the recogniin the province?

"It means we have to work together, be tolerant of each other and be understanding so we can achieve what we want here in British Columbia," Chief Lucas said passionately.

He accepted the honorary degree on behalf of all the First Nations people in British Columbia and congratulated those



# Cat

"HOCKEY IN THE SUN" TOURNAMENT July 25 - 28, 2002 Thunder Bay, ON (807) 625-0327

**MOOSEHIDE GATHERING** July 25 - 28, 2002 Dawson City, YK (867) 993-5385

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MOHAWK IDEALS, VICTORIAN VALUES EXHIBIT Through August 2, 2002 Royal Ontario Museum, Toronto, ON (416) 586-8000

SHINGWAUK REUNION - RESIDENTIAL SCHOOL GATHERING Aug. 2 - 5, 2002 Sault Ste. Marie, ON (705) 949-2301 ext.217, Theresa

WORLD INDIGENOUS PEOPLES CONFERENCE ON EDUCATION 2002 Aug. 4 - 10, 2002 Calgary, AB (403) 212-2676

**"SPIRIT OF TRADITIONS" EXHIBITION** Through Aug. 3, 2002 Vancouver, BC (604) 602-9464 Amber

**MOOSE CREE FIRST NATION'S "GATHERING OF OUR PEOPLE"** Aug. 5 -10, 2002 Moose Factory, ON (705) 658-4619 ext. 234

**RED PHEASANT FIRST NATION COMPETITION POWWOW** Aug. 9 - 11, 2002 Red Pheasant First Nation, SK (306) 937-7717

WOOD BLOCK MUSIC FESTIVAL Aug. 9 - 11, 2002 Fort Good Hope, NT (867) 598-2009, 598-2114 Sareta or (867) 598-2413, 598-2154 Edna

FIRST NATIONS CUP 2002 TEAM GOLF CHAMPIONSHIP Aug. 9 - 11, 2002 Ironhead Golf Course, Wabamun, AB (780) 487-1776

SAUGEEN COMPETITION POWWOW Aug. 10 - 11, 2002 Saugeen First nation, ON (519) 797-2781

**GRADUATION EXERCISES OF BOLD EAGLE XIII – QL2 BASIC TRAINING** Aug. 14, 2002 Wainwright, AB 2:00 p.m. (306) 332-2556 R.S.V.P Anita Delorme

**5TH ANNUAL SIFC ALIMNI GOLF TOURNAMENT** Aug. 15, 2002 Willows Golf & Country Club (306) 931-1800 to register

WOMEN'S TRADITIONAL DRUM GATHERING Aug. 16 - 18, 2002 Skownan First Nation, MB (204) 628-3269 Betty, (204) 628-3240 Charlotte

NORTH AMERICAN GOLF CHAMPIONSHIPS 2002 Aug. 16 -18, 2002 White Bear First Nation, SK (403) 260- 6702, Patricia

**BATTLE OF THE BANDS : ROCK/HIP-HOP** Aug. 17, 2002 Muskoday First Nation, SK (306) 763 - 7276

**ALEXANDER TRADITIONAL POWWOW** Aug. 23 - 25, 2002 Alexander Powwow Grounds (780) 939-6681, (780) 940-3171 Tony

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"What does that mean here in British Columbia," he asked, "where there is a 20 to 90 per

Chief Lucas provides counsel

cent unemployment rate, where in some of our First Nations there is over a hundred homes that are behind, where we're leading in all of the sicknesses

"You have bestowed honor on

Chief Lucas cited the last

my mother, my late dad, my late

grandparents and my children; I

throne speech when it was

stated that the government

planned to better the life of Abo-

thank you deeply," he said.

riginal people in Canada.

who shared the convocation with him.

"I know some of you who are graduating will come to the Fist Nations with your expertise and talents," said Chief Lucas. "I thank you and congratulate you on your accomplishments."

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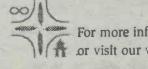
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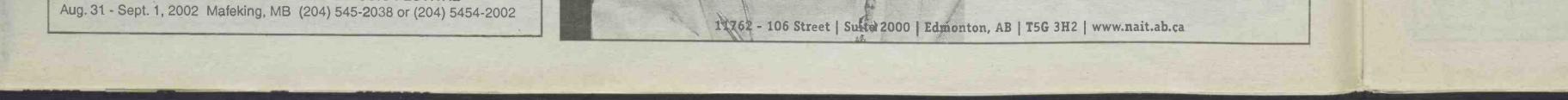


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July 2002

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# Catch Your

# Dreams

# **Missing women** remembered through project

TORONTO

**By Cheryl Petten** Windspeaker Staff Writer

Shelley Napope, Janet Sylvestre, Barbara Eyapaise, Georgette Flint, Nichole Whitehead, Ramona Wilson, Constance Lynne Cameron, Lana Derrick, Olivia Gayle Williams, Glenda Morrisseau. The names are probably not familiar to most people, but Amber O'Hara hopes to change that.

The women listed are missing or murdered, and just a few of the many whose names, pictures and stories appear on the Web site O'Hara has created to remember them and increase the public's awareness of them.

The Web site is just one part of the Vanished Voices-Never Again! project.

O'Hara's work as an AIDS educator takes her to First Nations communities across the country. During her travels she's heard many stories about women who have gone missing.

"Over and over again I've had now," she said. people share stories with me about how they had a cousin that was missing, or an auntie that was missing or a mother that was missing. And I just kept thinking, 'Well, why didn't I hear about these cases?' And so, over the last few years, I've been just watching in the news, and researching on the Internet, and not finding a whole lot of cases. And I'm thinking, 'This is crazy, because our women are going missing. Our people are going missing, and it's not even being in the news."" Then, a few years ago, O'Hara looked at a poster of yet another missing person, and looking back at her was the face of someone she knew; Nicole Whitehead, who she'd met during one of her AIDS workshops. Whitehead was 15 when she disappeared in April 2000. She had left her home in North Bay, Ont. on April 25, and called her mother the next day from Detroit, Mich. and made arrangements to meet up in London, Ont. the following day. That was the last time anyone heard from her. The shocking thing to O'Hara is how little media attention is given when First Nations girls and women go missing, in comparison to the attention paid when the missing person is from a white, middle class family. "When Paul Bernardo and Karla Homolka were killing young girls, look at the media coverage. I mean, it was horrible what they did. As far as I'm concerned, it doesn't matter what color your skin is, what language you speak, what cultural background you come from, if a person is missing, a person is missing, and it needs to be taken seriously.

"If one person comes home alive it's worth it. If we get any of them home to be buried in a good way, it's worth it."

Page 9

#### -Amber O'Hara

of the cases, and then you look at Nicole Whitehead. I mean, she was a good kid, you know. She was a beautiful kid ... and nothing in the news about her. Nothing."

The lack of attention paid to these disappearances is due, in part, to the fact that a number of the missing women were prostitutes or drug users. Their lifestyle, however, should not be used to judge their worth, explained O'Hara, who has lived that life herself.

"I was addicted for 13 years. Nineteen years clean and sober

"The issue is that they are missing, and we need to find them. And I think that we as a community, as a First Nations community, have a responsibility to be there and to help prevent this. I mean, I walked that path for years. I know how easily you can get trapped into it. And I think that we have a responsibility to our future, not just to our women and our daughters, but to our future," she said. "I remember when I was kneehigh to a grasshopper, my dad sat me down and showed me the medicine wheel, and he said to me...'I want you to look at these four different colors here. Those represent partly . . . each of the races of the four races of the people of our society.' And he pointed to the red portion, and he said, 'And that portion is no bigger than any other portion, and it's no smaller. You're no better than and you're no worse than anybody else. Don't let anybody ever tell you anything different.' And I was only so tiny when he told me that, and I've never forgotten that. So we need to get that across to other people because, yes, when I see any person missing, man, woman, child, whatever, of any race, it concerns me," she said. O'Hara hopes anyone with family members who are missing will contact her so their names and stories can be included. "And the other thing we want to do is add some kind of a hotline information so that if it is runaways, they can contact their families and anonymously just say, 'I'm okay. Don't worry. I'm okay. I don't want anybody to know where I am, but I am okay.' So that the family can have some kind of ... I mean, I can't imagine going to bed night after night after night, year after year, won-



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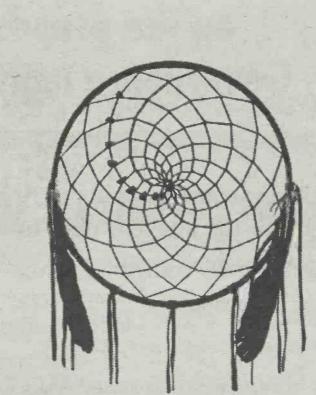
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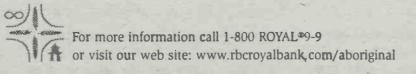
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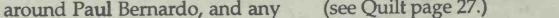




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"When you look at the injustice of it-the media that went around, that was out there dering where my kid is."



WINDSPEAKER NEWS

July 2002

# Case will go to trial on women's drum

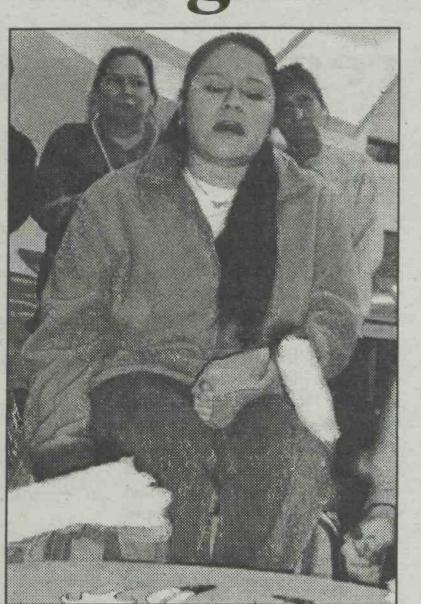
**By Daune** Stinson Windspeaker **Contributor** 

> ST. PAUL, Minnesota

Following a decision by Ramsey **Gounty** Judge Louise Bjorkman denying a motion to dismiss a complaint against the University of St. Thomas, the school has cancelled their annual powwow.

A civil complaint was brought by Sweetgrass Road Drum Group in December 2001. The group alleges discrimination, having not been allowed to sing at the drum at the November 2001 St. Thomas powwow because they are women.

The singers drove from Winnipeg to participate after being allowed to sing at the **20**00 powwow.



**Drummer Ravin Hart-Bellecourt will have** her day in court when a judge hears the case of discrimination alleged against the University of St. Thomas for refusing to allow her drum group to participate in its powwow.

> "The university is canceling the powwow because of this unresolved litigation and because

we are unwilling to sponsor an event that is inconsistent with the traditions and sacred beliefs held by members of the powwow committee and the broader American Indian community," said Dr. Judith Dwyer, executive Vice-President of St. Thomas in a released statement.

mittee contends the "Woodlands policy" prohibits women from singing at the drum. Sweetgrass singer Ravin Hart-Bellecourt argues that St. Thomas holds a public, inter-tribal powwow that doesn't represent Indian Country.

"I feel sad to hear they cancelled, but at the same time, we gave them a lot of time to phone us to let us know [not to come]. They basically set us up. It makes even more of a division in Indian Country. People think we went in and said, 'Let us sing or we're suing you', but we just went to a powwow," Hart-Bellecourt said. St. Thomas spokesman Jim Winterer, explained why the 14-

year annual event was cancelled. "If you're being sued, and then do it again, they could re-sue. They could come down and replay, and we're open to another lawsuit."

people from all over are watching this case.

"People were wondering if they'll be sued," He said.

"We don't set the rules, we support the committee. We're not trying to pass the buck. How presumptuous: These white guys at The St. Thomas powwow com- a Catholic university making the decision. If we've learned anything, it's cultural respect."

Long time powwow organizer Phil St. John agrees with the decision made by the committee.

"I don't care where you put the drum; I don't care where you go. Women don't sit at the drum. It's a fact. Why should we have to verify that?"

St. John attends the powwow and considers the cancellation a loss for Elders unable to travel to other powwows.

"It's wiped out our last good powwow."

Ona Kingbird, cultural teacher at Heart of the Earth school, believes the women should have been allowed to sing. There are two drums, said Kingbird. Traditional drums given by spirits and soldier's drum or the social drum.

"I know in the Midawin Lodge women sing on the drum. I have 10, 2003.

Another reason he gave is that pounded and sang on this drum. A 105-year-old Elder was conducting the ceremony and if there would have been anything wrong, he would have stopped the ladies."

> While she believes women can sit at the drum, Kingbird set some rules.

"I have drums over 200 years old given by my father, who was a medicine man. I don't pound on them. Only men pound on that drum. I would advise [women] not to sing traditional songs, but social songs," said Kingbird. "There are so many tribes with so many traditions. I'm an Elder, 65 years old. I would not tell anyone not to [sing]."

At a hearing in early March, St. Thomas university lawyer Phyllis Karasov argued the dismissal of the complaint based on the First Amendment-free speech and freedom of religion.

The motion was denied because the powwow is not protected speech; the St. Thomas auditorium is a public place; and the claim wouldn't create entanglement with St. Thomas' religious matters.

A trial is scheduled for March

Canada

## Audit sl

July 2002

**By Paul Barnsley** Windspeaker Staff Writer

OTTAV

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# **OPP** to in

#### (Continued from page 2.)

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"I know that part of the co cern Pierre had was that he w being targeted and there are c tainly protections within 1 Police Services Act and c policy that would make that s of approach by the police in a circumstance unacceptable think that will be the bigg component of what this inv tigation will be," he said.

### a nonfiction memoir by

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Born female and on the wrong side of the tracks, Eve Mills Nash tells a hardhitting tale of a lifelong fascination with men of a darker hue.

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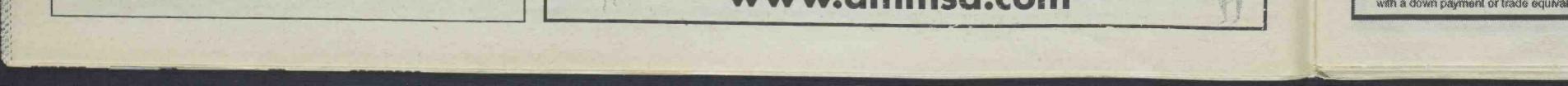
#### The OPP inspector did





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### drum

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Canadä

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**OTTAWA** 

It was only on the Indian and Northern Affairs (INAC) Web site for a short while, but the "Audit of Self Government Negotiations Funding Process and Practices" revealed that INAC could use a little governance capacity building of its own.

July 2002

It also has First Nations selfgovernment negotiators wondering when the minister received this audit and questioning INAC's motives for saying the government should walk away from negotiations where there's little or no progress being made. Was an INAC policy more than 300 First Nations

### **OPP** to investigate

#### (Continued from page 2.)

Trivett said that in his opinion the most serious allegation was that George was targeted by the police.

"I know that part of the concern Pierre had was that he was being targeted and there are certainly protections within the Police Services Act and our policy that would make that sort of approach by the police in any circumstance unacceptable. I think that will be the biggest component of what this inves- had been contacted by Sgt. Matigation will be," he said.

decision or a response to orders communities. from the Treasury Board?

Government sources confirmed the audit was put on-line "prematurely." First Nations technicians believe it was posted n error and quickly removed on June 4 when reporters started asking questions.

The audit, prepared by INAC's departmental audit and evaluation branch, reveals that the \$75 million the department distributed to First Nations for self-government negotiations since 1996 was not monitored to see if it was us - ' according to Treasury Poard } delines.

Starting the fis\_\_l year 1996-97, funding flowed to 37 sets of negotiations that involved

know for sure if there was a policy regarding OPP treatment of family members of persons killed as a result of a criminal act committed by an OPP officer.

The investigation process is set down in the Police Services Act in Ontario. Should a complainant not be satisfied with the results of the investigation, an appeal is available to a civilian body, the Public Complaints Commission.

George said on June 18 that he

Audit shows INAC failed to track funding

WINDSPEAKER

NEWS

After Ottawa recognized the inherent right of self-government in 1995, the department sought to begin self-government negotiations with First Nations. In 1996, the Treasury Board produced guidelines designed specifically to cover how funding for self-government negotiations should be used. In 1998, INAC's Gathering Strength policy, which included a provision that government money would be provided to help First Nations "build capacity" or gain the knowledge and expertise required to conduct high level negotiations, changed the rules of the game.

The audit reveals that INAC did not find a way to provide funds to build capacity and still meet Treasury Board guidelines.

"Gathering Strength, an action plan regarding the recommendations of the 1996 Royal Commission on Aboriginal Peoples, placed emphasis on strengthening Aboriginal governance, capacity building, issues of larger groupings for effective self-government and developing new fiscal relationships," the audit states. "The introduction of new management and operational practices to meet the 1996 [Treasury Board] authority requirements created a major challenge for the jor Chuck Wesley and was to department. These demands ties and in a manner that sup- could improve accountability to The OPP inspector didn't meet with him two days later. were further compounded by ports the evolving nature of self- Treasury Board.

the need to devise methods and establish fundings related to Gathering Strength initiatives such as nation re-building, communications and fiscal tables. A broader view of the self-government process emerged where negotiations was only part of the process."

The audit also suggests that fewer final agreements have been reached than the central agencies of the Canadian government think should have been reached for the money spent.

"Given the timeframes for reaching a final agreement (three to four years in the case of First Nations and tribal councils), many more final agreements would have been expected by 2001 than the five that were reached. The slower than expected progress is caused by a number of factors. A key variable has been the rapidly expanding self-government development work on capacity development, good governance and communications. While these solidify the basis for self-government they have, at the same time, had an impact on the progress of the negotiation process."

The auditors reported five areas where current practices are not "providing senior management with reasonable assurance that self-government funding is

government and the risks therein."

Page 11

It was recommended that a "unified and all-inclusive strategy" be developed that will bring funding for capacity building in line with Treasury Board policies. The auditors noted that any new policy may "require greater flexibility of funding maximums and timeframes according to the unique characteristics of different sets of negotiations."

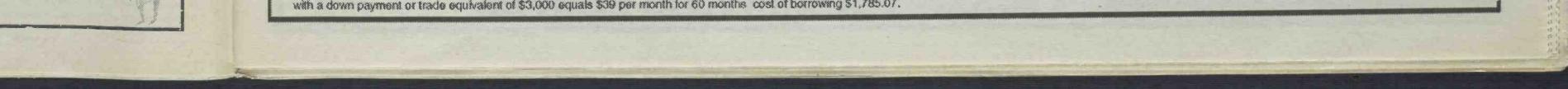
INAC was also advised to come up with a way to measure the success of negotiations and monitor "uncertainty" in negotiations.

"The current informal and intuitive analysis of uncertainty, based on past experiences at the tables and networking, may to inconsistent lead understandings and communications about which negotiation paths have high, medium or low levels of uncertainty. More formal attention to uncertainty puts funding decisions and results into context," the audit stated.

The auditors also said that the roles, relationships and responsibilities of government officials need to be defined in more detail in order to ensure that the money is being used as it was intended to be used.

Six recommendations were managed according to authori- made so that INAC managers





#### July 2002

#### WINDSPEAKER NEWS

# Quebec festival bridges gap of understanding

**By Marty Logan** Windspeaker Contributor

Page 12

#### MONTREAL

The Oka confrontation in 1990 persuaded André Dudemaine and his colleagues that their idea of a arts and culture festival to bring together Quebec's Aboriginal and non-Native population was essential.

The 11-week confrontation over the town of Oka's plans to extend a golf course on land used as a Mohawk burial ground led to the death of one police officer and deepened the existing divide between the two cultures.

Today, said the co-founder of the First Peoples' Festival, non-Aboriginal leaders have a better understanding of the Native community, and that knowledge is trickling down to the general public.

"People now don't see First viewing it for the first time "al-Nations as only smugglers or manning the barricades. They see that we are as creative as anyone," said Dudemaine during the opening week of the 12th annual festival.

That creativity was high- all." lighted by the recent international success of Atanarjuat (The Fast Runner), the first fulllength feature film in Inuktitut, which won director Zacharias Kunuk the 'Caméra d'or' prize at the 2001 Cannes Film Festival, as well as six Genies, Canada's film awards. A retrospective of Kunuk's work was featured at the festival, which also welcomed home Mohawk actress Alex Rice, who hails from nearby Kahnawake. Rice, who has appeared the in U.S. television shows the Sopranos, Spin City and Strong Medicine, co-stars in the Doe Boy, winner of the grand prize in the creation category of the festival's film and video competition. Flanked by Doe Boy director Randy Redroad and co-star (and now boyfriend) James Duval after the screening, Rice said watching the movie with family and friends was like



PHOTOS BY MARTY LOGAN

Kahnawake actress Alex Rice answers questions after the screening of her movie Doe Boy, which won grand prize in the communities category at the 12th First Peoples' Festival in Montreal. With her are co-star James Duval (left) and writer and director Randy Redroad.

though I've seen it 16 times."

That family feeling was also felt by documentary maker Alanis Obomsawin, who looked over the opening night crowd and said: "I feel like I know you

And by Mohawk painter Ellen Gabriel, who has moved beyond the overt political references in her well-known images of the Oka siege, to focus on the art of painting. Her images now include family portraits, including one of her grandmother at age 17. "She was a very strong woman and taught me a lot about my culture," said the festival's featured artist. "I wanted to pay homage to her somehow." The festival's music celebrated a multitude of styles. A night of Indian Country featured Émile Grégoire, a pioneer in the Innu language, along with Claude McKenzie, one-half of the renowned duo Kashtin. Feature show Rez, White & Blues opened with a rocking set from blues guitarist George Leach, followed by the divine voices of Quebec's Jorane and Innu singer Kathia Rock. Throat singers Evie Mark and



will be televised on Radio Canada, Global TV and APTN later this year, closed with a set by Oneida singer Joanne Shenandoah, accompanied by family members.

an open fire, to handle lacrosse sticks made in Kahnawake and to watch artists from throughout Quebec fashion their crafts.

Art and politics linked up during a festival debate on whether agreements between First Nations and governments are good for the environment. It followed a showing of the film 'Les Poissons d'Albert (Albert's Fish), which documents the contamination of the land and water in the homelands of the northern Quebec's Oujé Bougamau Cree and the efforts of fisherman Albert Mianscum to alert authorities to the signs of damage.

The film tells how a press conference to release a geologist's report documenting dangerous levels of minerals in the water, fish and people of Chibougamau Lake was cancelled so that the Grand Council of the Cree and Quebec could announce a new deal that will give the Cree \$3.6 billion over 50 years, along with more power over forestry and social and economic development, in exchange for allowing Quebec to develop natural resources on Cree territory, subject to environmental assessments.

The new pact doesn't remove any of the Cree's power to protect their environment, grand council representative Abel Bosum told the audience.

# Impac

By Marty Logan Windspeaker Contributor

MONT

When Albert Mianscun alive he talked often abo fish he caught in Chibougamau. Every yea became a little strange formed eyes and tumors just two of the changes the fisherman noticed.

Only after Albert died of cer did someone bother to t fish and water of the nor Quebec lake, and and asse health of the people 1 nearby.

The preliminary results astounding. The lake's wat sediment and the hair sa taken of the Oujé Boug Cree all contained dangero els of toxic substances, incl cyanide and mercury.

The shores of Chibougamau have been to three mining companies

#### Notice Of the

Notice is hereby given that a GENER/ Alberta Association will be held on Tu Vice-President, six(6) Regional President

There will be an Advance Poll on Sat elector's polling subdivision. Location Polling hours on Election Day was we

To be an eligible elector, each membe Alberta Association. Please Note: The

**Joanne Shenandoah** 

Agnes. Sivuaraapik delighted the crowd with their energy and laughter, while Quebec troubadour Richard Desjardins enchanted them with his witty and poignant tales.

Rez, White & Blues, which

afterwards, Shenandoah, whose name 'she means sings', said the reaction to her music is uni-

In an inter-

"The message of peace is not just for Native people, it's for all people of

the world," she said.

As well as the performances, the festival welcomed visitors to Émilie-Gamelin Park in the heart of Montreal for a chance to taste traditional Aboriginal treats like bannock cooked over

"No question, some action has to be taken (at Chibougamau Lake) because we're dealing with people's lives here," he added.

The festival closed on National Aboriginal Day June 21 with a number of events, including a screening of Atanarjuat.

The festival's other prize winners were Déné artist Alex Janvier, who took home the Dr. Bernard Chagnan Assiniwi Award for exceptional achievement.

Film and video winners were Shomotsi, Rocks with Wings and Boomtown in the communities' category, while Yada Yada joined the Doe Boy in the creation category.



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Following are the Official Dates for the on the Election By-laws:

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Of the

Notice is hereby given that nomination President, and one (1) Regional Presi six Zones of the metis Nation of Alber at the office of the Chief Electoral Offi th city of Edmonton, Province of Albe

Qualified candidates must have comp before 5:00 pm, Friday, August 2, 200 pm, Friday, August 2, will not be hond

"Nomination Papers" are or will be available Office, and #100, 11738 Kingsway Aven

Please note the following sections of

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- days in arrears;

Section 6.5: All nominations for Presid

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- (e) Persons applying to hold an elect

official letter to the Chief Electoral the Department of Indian Affairs

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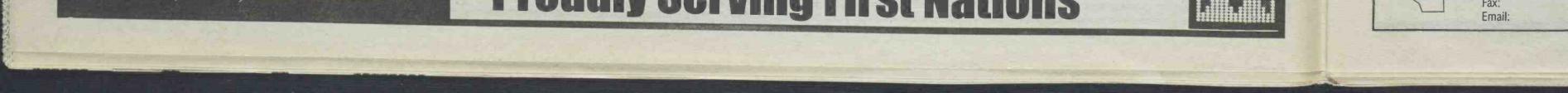
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Please note: This election will adhere to Nation of Alberta Association

For further information contact your Re

Stan Plante Chief Electoral Off #100, Delia Gray E Edmonton, Alberta

Telephone: Toll free in Alberta



#### July 2002

#### WINDSPEAKER NEWS

#### Page 13

# tanding

open fire, to handle lacrosse icks made in Kahnawake and watch artists from throughat Quebec fashion their crafts. Art and politics linked up aring a festival debate on hether agreements between rst Nations and governments e good for the environment. It llowed a showing of the film es Poissons d'Albert (Albert's sh), which documents the conmination of the land and war in the homelands of the orthern Quebec's Oujé bugamau Cree and the efforts fisherman Albert Mianscum alert authorities to the signs damage.

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# Impact on lakes and streams needs study

#### By Marty Logan Windspeaker Contributor

#### MONTREAL

When Albert Mianscum was alive he talked often about the fish he caught in Lake Chibougamau. Every year they became a little stranger. Deformed eyes and tumors were just two of the changes the Cree fisherman noticed.

Only after Albert died of cancer did someone bother to test the fish and water of the northern Quebec lake, and and assess the health of the people living nearby.

The preliminary results were astounding. The lake's water and sediment and the hair samples taken of the Oujé Bougamau Cree all contained dangerous levels of toxic substances, including cyanide and mercury.

The shores of Lake Chibougamau have been home to three mining companies since

the 1950s and the people of Oujé Bougamau have long suspected the operations were polluting the land. But Quebec's ministry of the environment did not follow up on their complaints.

The Grand Council of the Cree became aware of the Chibougamau findings just as they were negotiating a resource development deal with the government of Quebec. Cree leader Ted Moses and Assembly of First Nations Grand Chief Matthew Coon Come say the deal that was ratified by a majority of the 15,000 James Bay Cree earlier this year, sets a new standard for governments to treat Aboriginal groups as equal partners in development. After seeing the Lake Chibougamau test results, the

council turned to the Cree Health Board for advice on how to react but found it didn't have the answers or even the resources to assess the situation, said grand council representative Abel Bosum. So the Cree negotiated the

#### Notice of General Election, 2002 Of the Metis Nation of Alberta

Notice is hereby given that a GENERAL ELECTION of all Elected Officers of the Metis Nation of Alberta Association will be held on Tuesday, September 3rd, 2002. This includes the President, Vice-President, six(6) Regional Presidents, and six(6) Regional Vice- Presidents.

There will be an Advance Poll on Saturday, August 24, 2002. Voting will be by secret ballot in the elector's polling subdivision. Location of the polling stations will be posted in the communities. Polling hours on Election Day was well the day of the advance Poll will be 8:00 a.m. to 8 p.m.

To be an eligible elector, each member must be properly registered with the Metis Nation of Alberta Association. Please Note: There will be no vouching at the election. Application for mem-

"I'm not expecting any miracles in this agreement. I think if there are developments that go against very important environmental and social concerns, the Crees will attempt to deal with it."

#### -Abel Bosum

creation of a public health board to discuss the environmental impact of the new agreement.

The debate held on June 12 as part of the First Peoples' Festival, the annual celebration of Aboriginal culture in Quebec, was more of a question-answer session with Bosum since Quebec's environment ministry declined to send a representative.

Under the new agreement, the Cree will receive \$3.6 billion over the next 50 years, along with a greater say about forestry activities on their territory. In exchange, the Cree will permit development of natural resources, including a proposed dam of the Eastmain and Rupert Rivers.

The Cree leadership described the deal as an opportunity to control their own development, partly by creating jobs for the area's younger generation. Detractors say it's a short-sighted move to trade the land's riches for cash.

The grand council, which has used both the courts and public opinion as potent weapons

given up any powers to protect the environment that were in the 1975 James Bay Agreement, but he acknowledged that the inevitable future development of the area will test those powers once again.

The extent of the contamination in and around Chibougamau Lake is described in the film 'Les Poisson d'Albert' (Albert's Fish), which was shown prior to the Q&A with Bosum. It might not have been uncovered if American geologist Christopher Covel had not been vacationing in northern Quebec. While there, the Cree asked him to examine sediment from the lake; the findings led him to recommend a preliminary study.

That study found that the metal contamination in the sediment and water of Chibougamau and nearby lakes and rivers exceeded Canadian guidelines. Fish from those waters were similarly affected. The report also concluded that "metal contamination exists in the human head hair of the Oujé Bougoumou Crees at extremely elevated levels." The Covel report recommends a more complete study of the lake, its sediment and fish and "an independent human health risk assessment of all suspect areas as

After establishing the public health board, the Cree commissioned their own study, the results of which were scheduled to be released at a public meeting in mid-June. Its findings confirm the Covel report, said Bosum.

Asked if the results suggest a mining moratorium is needed in the area, Bosum side-stepped the question, saying the new agreement reaffirms that any proposed mining or hydroelectric project will first have to undergo an environmental impact assessment. Miners have filed thousands of claims in recent years based on reports of potential diamond fields in the area.

"There's nothing in the agreement that stops development. We knew that back in 1975 when the (James Bay) Agreement was signed," he said. "What the agreement put in place was a way to assess this development. In the past, there was reluctance for the Cree to be involved (but now) that role has been well received."

Since the new agreement was announced, Cree leadership has lauded a 'new relationship' with Quebec. "The approach of confrontation has not helped us in the past," said Bosum. "We didn't have a relationship. We stopped each other from doing anything."

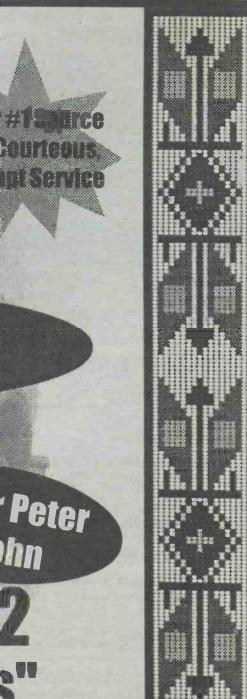
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bership is made at the Electors respective Regional Council Office.

Following are the Official Dates for the Metis Nation of Alberta Association General Election, based on the Election By-laws:

Nominations Open:Tues., July 2, 2002 Nominations Close: Fri., August 2, 2002 Last day for Withdrawing Nomination: Sun. August 4, 2002 Posting of Notice of Poll and Candidates: Mon., August 12, 2002 Posting of List of Electors: Mon., August 12, 2002 Advance Poll: Sat., August 24, 2002 Election: Tues., September 3, 2002

#### **Notice of Nominations Of the Metis Nation of Alberta**

Notice is hereby given that nominations for the position of Provincial President, Provincial Vice-President, and one (1) Regional President, and one (1) Regional Vice - President, from each of the six Zones of the metis Nation of Alberta Association are being accepted as of Tuesday July 2, 2002 at the office of the Chief Electoral Officer. The office is located at #100, 11738 Kingsway Avenue in th city of Edmonton, Province of Alberta.

Qualified candidates must have completed "Nomination Papers" filed with the above office on or before 5:00 pm, Friday, August 2, 2002. Any nomination papers received by the CEO after 5:00 pm, Friday, August 2, will not be honoured.

"Nomination Papers" are or will be available by July 2, 2002 at the Metis Nation of Alberta, Electoral Office, and #100, 11738 Kingsway Avenue T5G 0X5 and also at the Regional Zone Offices.

Please note the following sections of the Metis Nation of Alberta Association By-Laws:

Section 6.4: A Metis Lifetime member is eligible to be nominated as a candidate in an election if on the day his or her nomination paper is filed he or she:

- (a) is a Metis Lifetime member who is entitled to hold office; and
- (b) is of the full age of sixteen (16) years or will be that age on election day; and has been ordinarily a resident of Alberta continuously from the day 12 months (C)
- immediately preceding the election day; and (d) has no financial debt owing to the Metis Nation or its affiliates that is more than thirty (30)
- days in arrears;

Section 6.5: All nominations for President and Vice-President shall include the following:

- (a) written acceptance of the nomination by the candidate; and
- (b) One hundred and fifty (150) signatures of electors nominating the candidate; and
- (c) a non-refundable deposit in the sum of Two Hundred (\$200.00) dollars.
- A deposit that is not refundable under this section shall be deposited in the general account (d) of the Metis Education Foundation
- Persons applying to hold an elected office within the Metis Nation of Alberta shall provide an (e) official letter to the Chief Electoral Officer declaring that they are not currently registered with the Department of Indian Affairs as a status Indian under the provisions of the Indian Act.

Section 6.6: All nominations for the Regional President and Regional Vice-President shall include the following:

(a) written acceptance of the nomination by the candidate; and

seventy five (75) signatures of electors who reside in the Region nominating the candidate; and (b)

- (c) a non-refundable deposit in the sum of Two Hundred (\$200.00) Dollars. (d) A deposit that is not refundable under this section shall be deposited equally in the general
- account of the foundations of the Regional Council of the candidate;

(e) Persons applying to hold an elected office within the Metis Nation of Alberta shall provide an official letter to the Chief Electoral Officer declaring that they are not currently registered with the Department of Indian Affairs as a status Indian under the provisions of the Indian Act.

Please note: This election will adhere to all provisions contained within the By-laws of the Metis Nation of Alberta Association.

For further information contact your Regional Council Office, or the Chief Electoral Office at:

Stan Plante **Chief Electoral Officer** Telephone:

#100, Delia Gray Building, 11738 Kingsway Avenue Edmonton, Alberta T5G OX5

(780) 453-0292 Toll free in Alberta: 1-800-252-7553 (780)447-5671

against the plans of dam-builders and foresters, have withdrawn all pending court actions against Quebec and both sides have agreed they will try arbitration and mediation before taking any future disputes to court.

Bosum said the Cree have not soon as possible."

OTHER FAMILY

ATTRACTIONS

will not change overnight.

"I'm not expecting any miracles in this agreement," said Bosum. "I think if there are developments that go against very important environmental and social concerns, the Crees will attempt to deal with it."

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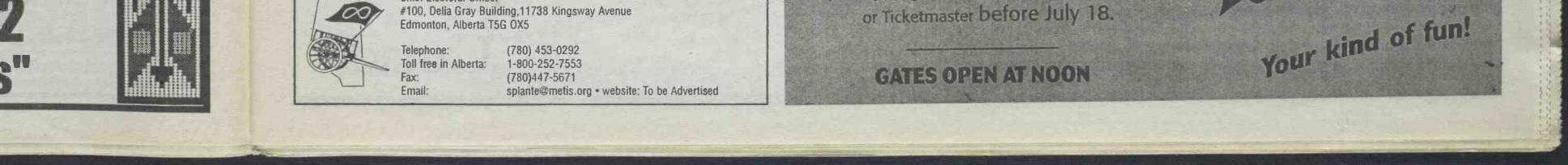
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# House passes third attempt at Species at Risk bill

**By Cheryl Petten** Windspeaker Staff Writer

Page 14

**OTTAWA** 

When it comes to protecting species at risk in Canada, it looks like third time is the charm.

bringing in federal legislation to protect threatened and endangered wildlife, it appears the latest effort-Bill C-5, the Species at Risk act-will actually become law.

Both previous incarnations of the bill died on the order paper when elections were called and Parliament was dissolved-the first, Bill C-65, in 1996 and the second, Bill C-33, in 2000. This third attempt was passed by the House of Commons on June 11 after the ruling Liberals evoked closure, putting an end to debate on the proposed legislation. The bill was sent on to the Senate where it received first and second reading and was sent on to committee within two days of its approval in the House.

The proposed Species at Risk act prohibits killing, capturing, harming or harassing any wildlife species listed as being extirpated, endangered or threatened. It also prohibits collecting, buying, selling or trading in those species, or any parts or items derived from those species. The bill also prohibits damaging or destroying the habitat

wherever one of more individuals of a listed species is found to reside.

A species is considered to be extirpated if it no longer exists in the wild in Canada, but does live in the wild elsewhere. An endangered species is one that is facing imminent After two failed attempts at extirpation or extinction, and a threatened species is defined under the act as one that is likely to become endangered if steps aren't taken to prevent that from happening.

> Two amendments introduced by Churchill River MP Rick Laliberte on March 21 made their way into the final version of the bill intact, helping to

strengthen the role Aboriginal people will play in implementing the act.

WINDSPEAKER

NEWS

Laliberte, who is Cree, is a Liberal backbencher, and sits on the **Environment and Sustainable** Development Standing Committee that reported to Parliament on the bill in December 2001.

The amendments made by Laliberte were designed to restore amendments to the bill that were recommended by the standing committee, but were changed by Environment Minister David Anderson by the time the bill came back to the House for debate this spring.

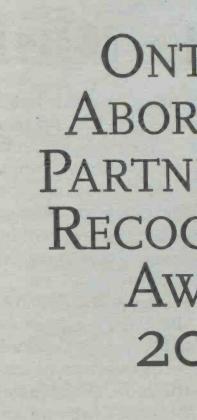
One of the amendments requires the Environment Minster to establish a six-member Aboriginal council on Species at Risk to advise both the minister, and the Canadian Endangered Species Conservation Council, regarding implementation of the act.

The other amendment provides for development of a stewardship action plan by the Environment Minister, which, among other things, would allow for the sharing of Aboriginal traditional knowledge about species at risk, while at the same time protecting ownership of that knowledge.

The version of the bill approved by the House of Commons also calls for consultation

with affected Indian bands during the preparation of action plans or orders under the act, and also requires that recovery strategies or management plans be prepared in co-operation with every Aboriginal organization the minister thinks will be directly affected.

The bill includes allowances for Aboriginal people to possess wildlife, parts of wildlife, or items derived from wildlife protected under the act, if "it is used by an Aboriginal person for ceremonial or medicinal purposes, or it is part of ceremonial dress used for ceremonial or cultural purposes by an Aboriginal person."

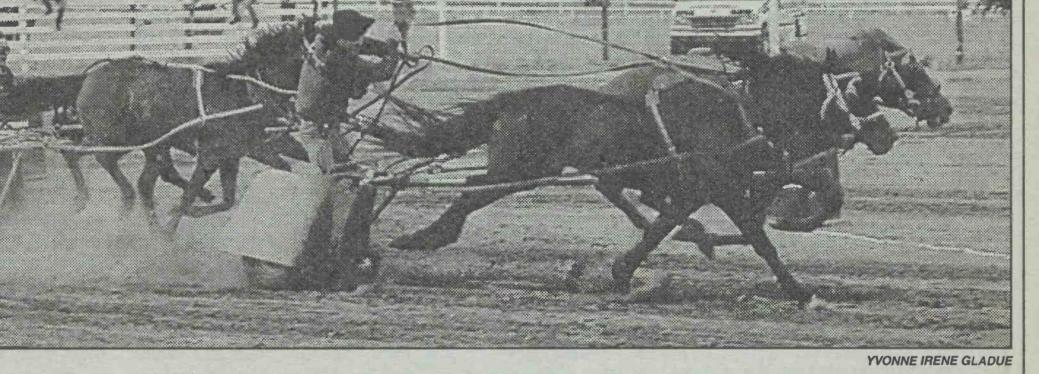


**July 2002** 

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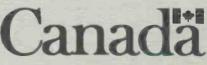
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# **Risk bill**

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#### July 2002

#### WINDSPEAKER NEWS

#### Page 15

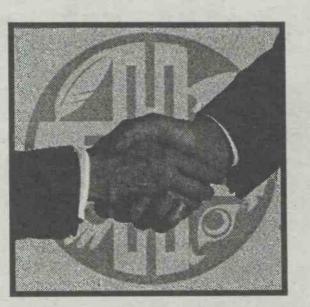
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# Peigan teen chosen to represent Alberta

**By Shari Narine** Windspeaker Contributor

**PINCHER CREEK** 

When the YMCA Exchange Canada Youth Advisory Committee holds its inaugural meeting in Toronto in July, the Alberta representative will be a 17year-old from the Peigan Nation.

Tashina Smith has been given the nod by her local youth council and the National YMCA to help bring forward recommendations to get youth more involved in the YMCA's national youth exchange programs.

Smith is the perfect nomination for the position, said Quinton Crow Shoe, program co-ordinator with the Napi Friendship Centre and advisor with the Napi Youth Council.

"Tani plays a lead role in this group. She enjoys meeting people," said Crow Shoe.

But pivotal in Crow Shoe's decision to submit Smith's name was that she has been on two exchanges with the Napi Youth Council and also serves as alternate delegate to the Provincial Aboriginal Youth Council, attending all the meetings.

The Napi Youth Council was contacted by the regional coordinator out of Edmonton, informing them of this new advisory council and asking the council if it wished to submit a name. youth council does a good job preparing for our youth exchanges," said Crow Shoe. Not only do the local youth go on the exchange trip, but they research what areas they'd like to visit and events they'd like to take in and they also fundraise. Last year, members of the Napi Youth Council traveled to Vancouver. In May, the group of 15 went to Montreal. In early June, those Montreal First Nations inner city kids came to Brocket, Alta. and area. Smith will be traveling to Toronto for the two meetings by the new advisory council. The first meeting is scheduled for July 11, with the YMCA covering the costs. Smith will meet with 11 youth



Tashina Smith is excited, and nervous, about heading to Toronto.

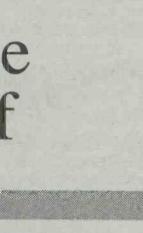
representatives from the other provinces and the territories to discuss how youth can be more involved in planning the exchanges.

Recommendations will come forward from the work carried out by the advisory committee.

Smith plans on taking her experience as a seasoned exchange student to the council as well as bringing back what she learns.

"I want to get into more organized events and I want to help them get organized," she said. "I want the youth to learn to do things on their own and not always depend on adults." Crow Shoe is confident that Smith will represent the local "It's recognized that our youth council well. She's not afraid to speak up and she's aware of the procedures, he said. "Not only is it good for her resume, but the personal experience will give her insight into how business works. It may even give her a direction for a career," said Crow Shoe. "I have confidence in her. She'll represent our group well." "I'm proud to be getting to do things like this at my age," said Smith. The recognition that the Napi Youth Council has received provincially has not been lost on Crow Shoe. "It makes us feel good," he said. "It brings up the profile of our youth council provincially and nationally."

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**July 2002** 

#### WINDSPEAKER CHIEFS IN ASSEMBLY

# AFN is 87 per cent united on action plan

#### **By Paul Barnsley** Windspeaker Staff Writer

**OTTAWA** 

Ninety-three of the 107 chiefs who took part in the May 23 vote on the national First Nations rights agenda resolution voted in favor. The chiefs in favor made up 87 per cent of those who voted. One chief abstained and 13 were opposed. Sixty per cent was required to carry the question.

The resolution was the formal recognition by the chiefs in assembly of an action plan devised to actively oppose the First Nations governance act.

That plan emerged from a March meeting in Winnipeg, which was called by those chiefs who feared the Assembly of First Nations executive was ignoring assembly resolutions that rejected the governance initiative.

While the theme of the first day of the assembly had been a call for unity and action, observers on the second day were left wondering if 90 per cent unity is still unity. AFN communications sources an-

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swered yes to that question, pointing out that 90 per cent is better than what most political organizations can muster. Union of British Columbia

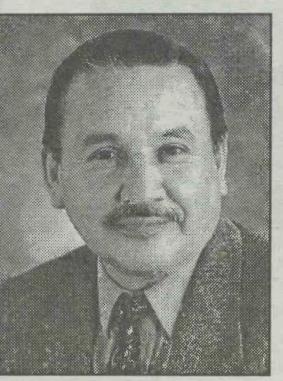
Indian Chiefs President Phillip Stewart told Windspeaker on June 18 that the numbers don't tell the whole story. He pointed out that only 13 votes were recorded against a plan of aggressive action. That's way down from the 49 chiefs who voted against a similar resolution last December.

Phillip said the battle between the AFN executive and grassroots chiefs has led to a few nasty confrontations in closed sessions over the last year. But the issues were dealt with during a meeting in Edmonton where the Winnipeg group and many of the executive members met face-to-face to discuss the issue.

At that meeting, Phillip apologized to the executive members for his harsh criticism of them.

"They needed to hear that," he said. "It seemed to clear the air." He said the AFN is less di-

vided than it has been in the



**Union of British Columbia** Indian Chiefs President **Stewart Phillip.** 

last year as a result of that meeting.

Most of the chiefs who voted against the rights agenda resolution are involved in the treaty process in B.C. Those chiefs have been extremely reluctant to endorse any motion that is strongly critical of the federal government. Some observers speculate that is because they feel vulnerable to a government backlash at the treaty table.

speeches by AFN vice-chiefs that all urged a united front against the governance act. Only British Columbia Vice-Chief Herb George spoke against the resolution to oppose the government's proposed legislation.

**Ontario Vice-Chief Charles** Fox said Ontario chiefs would lobby the huge Liberal caucus in their province. He said he believes there are many Liberals who don't support the Nault governance initiative.

"I sense Cabinet as a whole does not support the governance initiative," Fox said.

He also criticized the minister's approach saying it was adversarial and "attacked our leadership."

Ghislain Picard, the Quebec vice-chief, urged all the chiefs to unite behind the national executive.

"Sometimes you agree to some decisions when you don't agree completely, for the sake of unity," he said.

Picard said he had watched the minister on television the night before.

"He didn't look like he had

May 23 started with the same confidence. He didn't sound like he had the same confidence. So maybe there's a window of opportunity for us," he said.

> Saskatchewan Vice-chief Perry Bellegarde, noted his organization has been criticized as "collaborators."

> "Wrong. Wrong. Wrong," he said, explaining that while Saskatchewan is involved in a local self-government process with the federal government, the 73 First Nations in the province are against the governance act initiative and support the AFN position.

> "We're not changing," he assured the assembly.

> The AFN's plan includes political action, government lobbying, improved communications among First Nations, a national media campaign to counter the department of Indian Affairs point of view, public education, direct action, litigation and other strategies aimed at promoting First Nations solidarity and challenging the government. Also planned is an information campaign and appeal for support at the international level.

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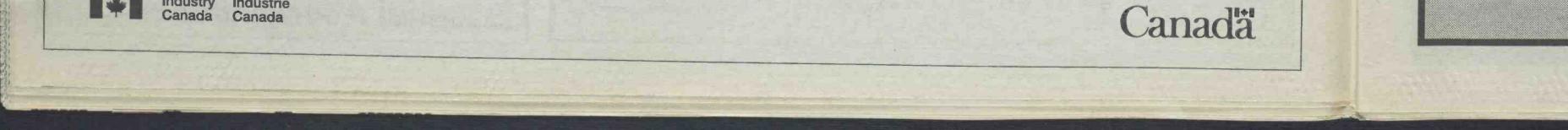
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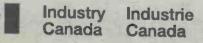


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**ABORIGINAL BUSINESS CANADA ENTREPRISE AUTOCHTONE CANADA** 

July 2002

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### **Economic development** a priority in nation

#### **By Cheryl Petten** Windspeaker Staff Writer

WINDSPEAKER

Despite the fact that the Osoyoos Indian Band Development Corporation is preparing to launch two new business ventures this summer, bringing the total number of operations owned by the band up to 10, Chief Clarence Louie doesn't feel comfortable with the corporation being described as a business success.

"I wouldn't say success. Say we're plugging away at it. We're working hard at it. To be successful you have to have decades. Your report card, which is your financial statements, have to be comparable, competitive. You have to compare yourself to something in order to call yourself a success. If non-Native operations are doing better than us, then I wouldn't call ourselves a success," Louie said.

"It's just like sports, right? You call yourself a good team, or a good player, then you've got to have a standard to compare yourself with .... I've always said I don't care if you're talking sports or business, unless you're able to

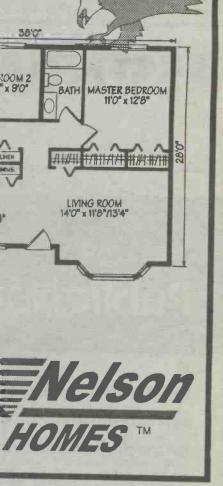


Page 17

#### **Chief Clarence Louie**

And we go through our presentations with them, and we're happy to do that because others have done that for us," Louie said.

"Like I've always said, and that's what I continue to do, you've got to go to school on other people. You've got to go visit, go see those reservations or those tribes that are farther down the trail than you are. Go to school on them and take back and learn something from them. You know, we're going around trying to find good examples of education compete with non-Natives systems, good examples of D and your numbers are just as and A (drug and alcohol) programs. . . you've got to be a student all the time. You've got to read. You've got to Louie's more than willing to study. Go out there and go to school on people." One of the biggest chalopment with other First Na- lenges facing many First Nations communities across the country in their attempts to make a go in the business world is one that very little can be done about, Louie explained. "Location, location, location is always the first hurdle," Louie said. "I mean there's many hurdles. There's not just one hurdle. But location. You've got to have the location. (see Economic page 18.)



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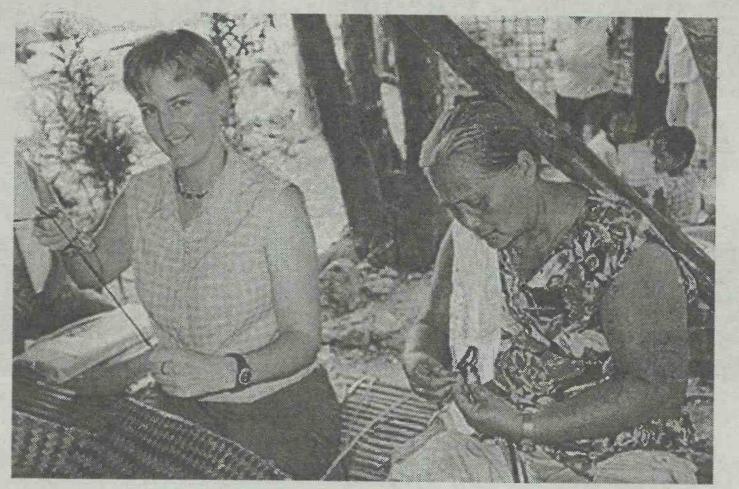
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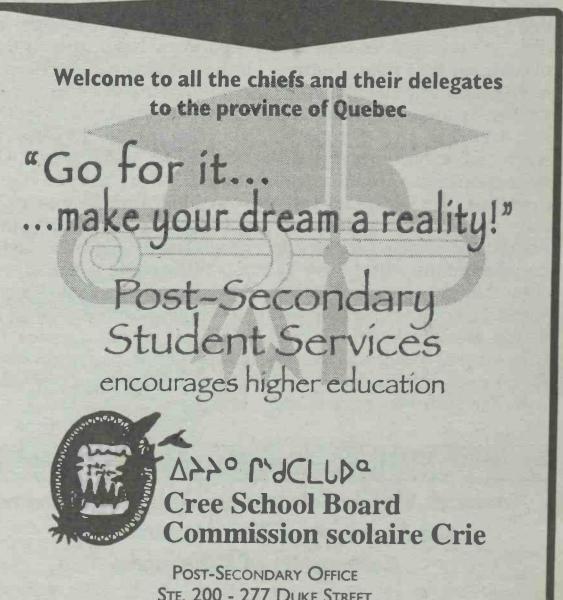


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good as theirs, well, you can't call yourself a success. And we've got a ways to go."

share what the band has learned about business develtions interested in establishing or expanding their economic development initiatives.

"We usually end up hosting a number of Native bands throughout the year. They comq over here and they go through the things we've done and the process we worked through and we're continuing to work on and adjust and tweak and all that.



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#### WINDSPEAKER **CHIEFS IN ASSEMBLY**

régulières et de réserve

# **Economic health** is long-term goal

(Continued from page 17.)

"And many First Nations were really, how would you say, the government purposely alienated them economically with their location. I mean when the settlers or pioneers came into their territory, it's only natural and I guess self-serving that they took up the prime spots. So right away Natives were alienated economically. And then you have this whole Indian Act, 100 years, residential schools, all of this stuff."

Although a remote location can be an obstacle for some business ventures, it can also be turned into an advantage if opportunities are available for resource or tourism-based ventures. But in order to get their share of the profits in these sectors, especially in the resource based sector, First Nations often have to fight for it.

"Whether here it's forestry, or whether on the Coast it's salmon, whether on the East Coast it's lobster, whether up north it's diamonds or oil or natural gas. I mean, the natural resources in this country, it's the natural resources that provide most of the tax dollars," Louie said. "And it's only been within the last few decades that Native people have said 'enough of being left out of the natural resources of our territories. We want a share of that pie. We have a rightful share of that pie...' Native people have inherent right to a share of the natural resources, and they have to exercise that, whether it's by force, negotiations, settlements. The fact is many Native people are left with marginal properties, and they have to get involved in the resource sector. They're forced. to," he said. "If you have a location that's conducive to some sort of enterprise, the next biggest hurdle, it might even be a bigger hurdle, it probably is, is developing a business climate, an economic conducive climate within your membership," he said. "It starts with governance. You velopment officer," he said. know that old rez attitude . . . that's probably the biggest hurdle . . . it's been proven over and communities shoot themselves in the foot by this internal arguing and fighting and divisions, where politics just destroys any business initiative. It scares away investment. It's like no sane person is going to dig into their back pocket and invest in a country or in a community where there's a civil war. You go all over the world. Nobody's going to invest in any country or community where there's a civil war. Where there's even vibrations of a civil war. The stuff you read in the

papers is the stuff I hear. I've been around enough Indian reserves to know that there's always those rumblings. You've got to be able to control the inner political strife that exists on every Indian reserve. You can argue and fight, but argue and fight with business manners. And do so in the confines of your boardrooms and halls. Your community halls. Don't take it outside. Don't take it public."

Successful economic development on First Nations in Canada isn't going to happen overnight, Louie explained.

"We're in a huge learning curve, in that we're really in our first generation of handling our own affairs. We don't have a lot of experience in this area, and we've had the worst teachers and programs. Over the last 100 years the Department of Indian Affairs screwed up the economic viability of many reserves. It's like a developing a country. We've got a lot to learn. And if you just go in there ... you can see what the U.S. has tried. Go into a Third World country and try and just bring corporate America there. It doesn't work very successfully, even where the United States has tried that in other areas around the world. There's got to be a time period of evolution and development and capacity building." Another important piece of advice Louie has for other First Nations is to make sure economic development is treated as a priority, and bring in the people you need to make it work. "You can't do it yourself, because we as Indian people don't have generations of experience being in business and knowing markets and doing business plans and doing feasibility studies. You have to bring in consultants or hire the staff that have that experience. That's part of the major reason why our resort project is now not just talk anymore. It's been talk for over 10 years. Hire an economic de-"Every band has social workers and D and A workers. The department has purposely done over again that many Native it that way, concentrated on social programs. But every healed person needs a job. You can't call yourself healed if you're not working or at school. And what the heck does anybody go to school for? They go to school to get a job. School is their training ground for employment. And the most important position any First Nation can have is an economic development officer," he said. "If you just concentrate on social programs, you're always going to be chasing social problems."

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July 2002

July 2002

Indeper

**By Paul Barnsley** Windspeaker Staff Writer

OTTA

One of the original Liberal Book promises from 1993 fulfilled on June 13-sort of. Indian and Northern Af

Minister Robert Nault in duced the Specific Claims R lution Act in the House of C mons that morning. At a p conference shortly afterwa the minister said the prope legislation will mean the ernment of Canada will longer be the judge and when it deals with cla against it by First Nations also said it would take 30 y to resolve the claims now in system under the present cific claims process and said wasn't good enough.

"Because then it'll be our dren's generation dealing this issue and looking b wards instead of forward."

First reading of the act i important stop in what has a long and complex journe

Work has been done on issue by various bodies wi Indian and Northern Af Canada (INAC) and the Ass bly of First Nations (AFN 12 years. For two years, f 1996 to 1998, government First Nations technic worked together to hamme the details that would allow



#### CALL FOR ENTRIES 27TH AMERICAN INDIAN FILM FESTIVAL® NOV. 7 - 14, 2002 · SAN FRANCISCO



CBC's Carla Robinson; Gordon Tootoosis, Lindsay Wagner; AIFI's Michael Smith and Elaine Miles at the 2001 Film Festival.

San Francisco - The American Indian Film Institute currently seeks film and video entries for the 27th annual American Indian Film Festival. As North America's oldest and most prestigious venue for American Indian film, arts and entertainment, the American Indian Film Festival has earned a reputation for excellence and integrity. At Festival 2001, AIFI hosted an international audience for the screening of 53 films and videos. The annual Film Festival and American Indian Motion Picture Awards Show, produced by AIFI founder and President Michael Smith, draws an audience of nearly 5,000, eager to see the latest in American Indian film, video, and music. This year's festival is scheduled to run from November 7th through the 14th, 2002 in San Francisco. California

Francisco, California. To be entered for competition, films or videos should be by or about American Indian or Canada First Nation peoples and produced during year 2001-2002. Entry deadline is August 16, 2002.

The major categories for competition are: Documentary Feature, Documentary Short, Feature Film, Live Short Subject, Music Video, Animated Short Subject, Public Service and Industrial. All entries should be accompanied by promotional materials, including production credits, publicity stills, as well as a typewritten narrative description not to exceed 250 words. Entrants are responsible for all shipping costs to and from AIFI's San Francisco office.

A Film Jury, designated by the American Indian Film Institute, will screen entries and issue recommendations for the final program and award nominations. During the week of September 23, 2002, entrants will be notified of their selection to the 2002 American Indian Film Festival & Video Exposition. The American Indian Motion Picture Awards will be presented the evening of November 9th at the Palace of Fine Arts in San Francisco. At this event, AIFI organizers and the AIFF Jury recognize outstanding Indian cinematic accomplishments. Each entry must include: a Completed entry form, VHS Screening cassette, Signed Regulations, Agreement Form, \$50.00 Entry Fee (U.S. Funds)

payable to the "American Indian Film Institute." Please check the AIFI website for recent releases and a complete entry application and a copy of the American Indian Film Festival rules and regulations. Entry forms can also be obtained by writing or calling the American Indian Film Institute at 333 Valencia Street, Suite 322, San Francisco, CA 94103, USA. Telephone: 415. 554. 0525, or Fax: 415. 554. 0542. You may also e-mail AIFI at: indianfilm@aifisf.com

The American Indian Film Institute (AIFI) is a non-profit media arts center founded in 1979 to foster understanding of the culture, traditions and issues of contemporary Native Americans.

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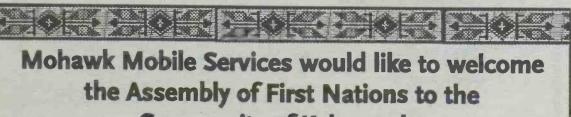
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**Community of Kahnawake** 

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**July 2002** 

#### WINDSPEAKER CHIEFS IN ASSEMBLY

Page 19

# Independent claims body bill gets first reading

**By Paul Barnsley** Windspeaker Staff Writer

**OTTAWA** 

One of the original Liberal Red Book promises from 1993 was fulfilled on June 13-sort of.

Indian and Northern Affairs Minister Robert Nault introduced the Specific Claims Resolution Act in the House of Commons that morning. At a press conference shortly afterwards, the minister said the proposed legislation will mean the government of Canada will no longer be the judge and jury when it deals with claims against it by First Nations. He also said it would take 30 years to resolve the claims now in the system under the present specific claims process and said that wasn't good enough.

"Because then it'll be our children's generation dealing with this issue and looking backwards instead of forward."

First reading of the act is an important stop in what has been a long and complex journey.

Work has been done on this issue by various bodies within Indian and Northern Affairs Canada (INAC) and the Assembly of First Nations (AFN) for 12 years. For two years, from 1996 to 1998, government and First Nations technicians worked together to hammer out



At that time, AFN sources told Windspeaker they were working with the understanding that the First Nations/Canada Joint Task Force (JTF) was formulating the final version of the independent claims body. The work was completed and it appeared the bill would start making its way through the legislative process in 1998 when Jane Stewart was still the Indian Affairs minister. But the central agencies of the federal government balked and Stewart tried to get the chiefs to settle for something less than what the joint task force had agreed upon. The chiefs told the minister they wouldn't budge and things stalled.

When Nault replaced Stewart, he informed the chiefs that the joint task force's plan would be the details that would allow the seen as only a series of sugges- The bill proposes to give the fed- accept. government to keep its promise. tions from which he could pick eral government control over

"Lawful obligations should not be subject to arbitrary limitations. We cannot put a cap on justice."

> -Assembly of First Nations National Chief, Matthew Coon Come

raged. The chiefs wanted a truly ent claims body, something that independent arm's length body may prejudice its independence, that could fairly and impartially First Nations leaders say. resolve disputes, something "The appointment process makes the entire process open they believed the joint task force

had successfully designed. National Chief Matthew Coon Come still isn't sure that's what Nault's bill will create.

"While there are still major concerns regarding the proposed legislation, I am relieved to see it tabled," the national chief said. "We can now move ahead and work with MPs and Senators to bring about some important changes to the legislation to address the concerns that we have with it in its present form."

The AFN concerns are all related to areas where the minission that the government must ter departed from the JTF plan.

#### this as well.

"Lawful obligations should not be subject to arbitrary limitations," he said. "We cannot put a cap on justice."

The \$7 million figure was a surprise to some observers. The minister's first proposal was a \$5 million cap. A few weeks ago, the minister relented on that figure by saying he would put the \$5 million figure in the regulations rather than the legislation. Nault told Windspeaker last month that decision was made so that it wouldn't take a legislative amendment to change the figure should it prove to not be the right number.

The proposed legislation would establish the Canadian Centre for the Independent Resolution of First Nations Specific Claims and would have a commission division and a tribunal division that would have two distinct functions: the commission to facilitate negotiations and the tribunal to resolve disputes, an Indian Affairs release explained.

The commission would attempt to work out the details related to settling specific claims. The tribunal would be available to First Nations, as a last recourse, to make final binding decisions on the validity of specific claims that have been rejected by Canada and cash compensation on valid claims up to the maxi-

and choose. The AFN was outappointments to the independ-

> to possible patronage nominations," Coon Come said. "This will not serve Canada or First Nations well. We want to ensure that nominations are

> > People,

Culture,

Place

Heritage,

made and approved jointly to ensure that the tribunal is independent and seen to be legitimate by First Nations and all Canadians." The bill also places a \$7 million limit on claims the proposed body can deal with. Claims worth more than \$7 million can be dealt with by the commission, but cannot be re-

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The national chief objected to mum of \$7 million.

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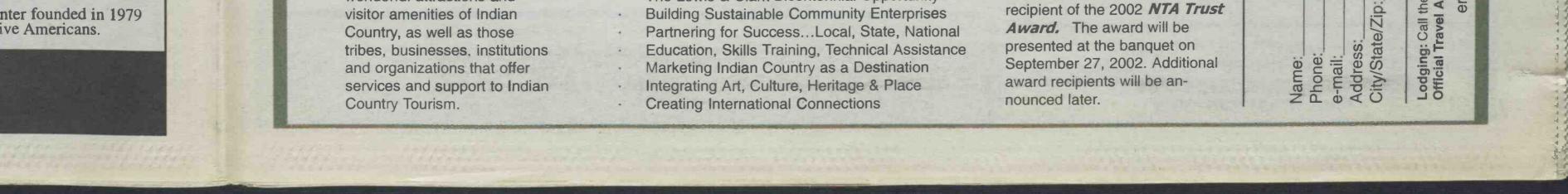
- Trade Show & Marketplace Setup
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#### WINDSPEAKER CHIEFS IN ASSEMBLY

# Veterans wait

**By Cheryl Petten** Windspeaker Staff Writer

REGINA

Howard Anderson was 16 years old when he signed up to fight for Canada. Now, at the age of 78, the First Nations veteran is getting tired of waiting to receive the same benefits his non-Native compatriots received so many years ago.

As Grand Chief of the Saskatchewan First Nations Veterans Association, Anderson has been working to get First Nations war veterans and their surviving spouses compensation to make up for what they should have been given when they returned home from the war-the land grants, funding for education or retraining, and loans that were given to non-Native veterans.

The First Nations veterans round table committee passed a resolution in April 2001 to request compensation of \$425,000 for each First Nations veteran or in writing. estate.

Anderson said the current figures show there are about 800 veterans and about 1,000 surviving spouses that would be receiving that compensation, "but there's probably more than that."

Veterans associations from all the provinces are sending Anderson lists of names so a more complete count can be made.

ment to put forward a compensation package for First Nations veterans by June 21, National Aboriginal Day.

Cliff Chadderton, chairman of the National Council of Veterans Associations of Canada, who was instrumental in getting compensation for Canada's merchant marine veterans, has also given his support to the First Nations veterans, talking to Veteran's Affairs to help make their case.

Despite these efforts, compensation for First Nations veterans has been illusive. During an interview with Anderson in December 2001, he had been optimistic a resolution was just around the corner. Then, in January, a new minster of Veteran Affairs was named, and the process had to start again.

There have been some discussions about dollar figures for compensation with junior ministers from Veterans Affairs, Anderson said, but nothing from the minister, and nothing

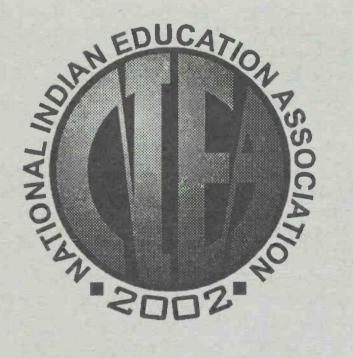
"They're talking to us, they're telling us money, but nothing in writing. That's our problem. You know, they come out and say, 'Well what about this?' I said 'Give it to us in writing so we can do something.""

According to Anderson, some of the veterans want to go to court to settle the compensation issue, and some don't, so the Best Wishes to the Assembly of First Nations For a Successful Meeting

Welcome to our Community of Kahnawake



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#### July 2002

**July 2002** 

ESSENTIAL

## Improv

**By Cheryl Petten** Windspeaker Staff Writer

More than two years passed since the deadly E outbreak in Walkerton, On questions about the qual our drinking water into minds of people acros country.

And, while those cond have eased for most peopl ing in large municipalitie problem is still a very rea for those living in First Na communities.

The problems with Firs tions water quality didn cape the attention of Ju Dennis R. O'Connor durir inquiry into the Walkerton edy. In the second part of report, Justice O'Connor cates an entire chapter to quality problems faced by ple living on reserves ir tario, pointing to water wastewater management structures that are "either lete, entirely absent, inapp ate, or of low quality" manned by inadequ trained operators.

Testing and inspection adequate, contamination quent, and capacity is in cient, providing about ha amount of water per cap is available, he said.

While examining water i on First Nations technical.

The veterans have received support in their attempts to reach an agreement for compensation from government representatives at all levels, and from Native organizations. Chief Perry Bellegarde of the Federations of Saskatchewan Indian Nations (FSIN) and National Chief Matthew Coon Come of the Assembly of First Nations (AFN) have both joined Anderson in making the case for First Nations compensation.

have also been supportive of the attempts. In early June, Nystrom issued a press release calling for the federal govern-

veterans association is planning to write to veterans and widows of veterans to ask them how they want to proceed.

"Some of them do, some of them don't. And their attitude and I agree with their attitude we're too old to wait for court. So we're going to get back to the veterans and say, 'Okay, what do you think?" Anderson said.

"It's a hard battle. I don't care what you do, once you're working with the government, it's hard. And everybody is getting Members of Parliament Rick frustrated. I am too. I've got to Laliberte and Lorne Nystrom try to keep my cool as much as possible because I'm on the wrong end of the stick to be able to go yelling," he said.

(see Announcement page 29.)

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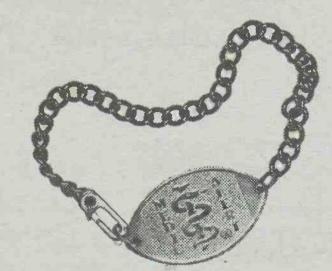
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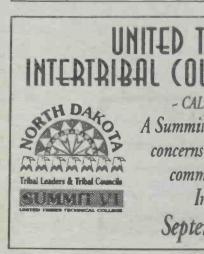
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#### **July 2002**

#### WINDSPEAKER **CHIEFS IN ASSEMBLY**

Page 21

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# Improving water quality remains a struggle

**By Cheryl Petten** Windspeaker Staff Writer

More than two years have passed since the deadly E. Coli outbreak in Walkerton, Ont. put questions about the quality of our drinking water into the minds of people across the country.

And, while those concerns have eased for most people living in large municipalities, the problem is still a very real one for those living in First Nations communities.

The problems with First Nations water quality didn't escape the attention of Justice Dennis R. O'Connor during his inquiry into the Walkerton tragedy. In the second part of his report, Justice O'Connor dedicates an entire chapter to water quality problems faced by people living on reserves in Ontario, pointing to water and wastewater management infrastructures that are "either obsolete, entirely absent, inappropriate, or of low quality" and manned by inadequately trained operators.

Testing and inspection is inadequate, contamination is frequent, and capacity is insufficient, providing about half the amount of water per capita as is available, he said.

While examining water issues

inquiry, because it was a provincial inquiry and First Nations reserves fall under federal jurisdiction, Justice O'Connor said he felt compelled to examine the situation, both because water, and any problems with it, doesn't stop flowing at the boundary of the reserve. But more importantly, because First Nations people living on reserve are entitled to the same quality of water as their off-reserve neighbors.

"This is not acceptable," he stated in the report. "Aboriginal Ontarians, including First Nations people living on 'lands reserved for Indians,' are residents of the province and should be entitled to safe drinking water on the same terms as those prevailing in other similarly placed communities."

Saying the water provided to First Nations reserves in Ontario, as well as to many Métis and non-status Indian communities, is "some of the poorest quality water in the province," Justice O'Connor makes six recommendations to specifically address water quality issues on Ontario's First Nations, including encouraging First Nations and the federal government to adopt drinking water standards as stringent, if not more stringent than, those adopted by the province, and to find a way to on First Nations technically fell make the standards legally en- water quality situation on First list. It doesn't surprise me if it what dramatically."

He also suggested that First Nations water systems be built to provide members with the same quantities of water as is provided to off-reserve households in similar geographical conditions.

Justice O'Connor also recommended that First Nations and the federal government move toward a quality management standard for their drinking water systems.

A number of recommendations coming out of the Walkerton report with regard to water quality on reserve addresses the jurisdictional problems that plague First Nations, with water quality being primarily a provincial responsibility and reserves falling under federal jurisdiction. Justice O'Connor suggested services provided off reserve in the province, such as those provided by the Ontario Clean Water Agency and operator training provided by the provincial government, should be made available to First Nations for a fee.

This should extend to having the province provide First Nations with technical assistance, drinking water testing, inspection and enforcement on a cost recovery basis.

While the Walkerton Inquiry looked specifically at water quality issues in Ontario, the Nations elsewhere in the coun- were much bleaker. The other

try isn't any better.

Initial numbers uncovered by the Assembly of First Nations last summer showed 79 First Nations communities across Canada had water systems with the potential to cause a health and safety concern. That estimate, arrived at through an informal survey of First Nations conducted in September 2000, later increased to 125 First Nations.

"Since then we've seen a couple of communities that weren't on that list enter it. And we've seen some other ones that we know about with water quality problems that are still absent from it. In addition, to believe that figure, you would also assume that there are no water quality problems in the Atlantic. We don't believe that to be the case."

Will David, AFN program coordinator/environment said he wasn't surprised by the increase in the numbers of First Nations experiencing water quality problems.

"One of the communities that was not on that initial list of 79 that I was involved with was one that had been under a boil water order for seven years. There was another that was featured on the National, the television program, that didn't even have chlorine for the chlorinator. These are communities that weren't cited, specifically, on that should actually increase some-

thing too, is that as Indian Affairs especially is starting to look, and as Canada is starting to look at what constitutes a safe drinking water plant, a lot of these issues, like for instance properly trained operators, are coming up. And a lot of First Nations haven't had the opportunity to secure trained operators. So in that sense, I would expect to see a fairly large number of plants that are in some sort of jeopardy, at least from that perspective."

A clearer picture of the water quality situation on First Nations should be available soon. Indian and Northern Affairs Canada (INAC) has recently completed an assessment of infrastructures on First Nations across the country and, although the overall results haven't been released, each participating First Nation has received the results of their individual assessment. As well, David said even more information on water quality is expected to be released in the fall, after INAC completes a water quality scan of First Nations.

"We can't give you any official word on that because we don't have any ourselves. But we're expecting that it should provide some more insight onto it, and that those numbers

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(see Water page 28.)

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July 2002

# Alexie takes off the rose colored glasses

WINDSPEAKER

BOOKS

### REVIEW

**By Suzanne Methot** Windspeaker Contributor

Porcupines and China Dolls By Robert Arthur Alexie Stoddart 286 pp., \$32.95 (hc)

Some people believe that Aboriginal literature should only talk about sweatlodge ceremonies, healing circles, and powwows—feel-good stuff that often ends up reading like a New Age self-help manual due to its didactic style and sanctimonious tone.

Porcupines and China Dolls isn't that kind of book. If you want that kind of book, there are plenty to choose from, all decorated in the same fluffs and feathers. But if you want a book that challenges accepted norms about AbLit (both content and style) and challenges readers to look at the concept of healing from a different perspective, then this is the book for you.

Porcupines and China Dolls tells the story of James Nathan, a band employee for the (fictional) Blue People of the Northwest Territories. James is a residential school survivor, as is his best friend, Jake Noland. Most of the book follows the his battles with alcoholism, his emotional crises, and his relationships with women. It also describes James's love-hate relationship with his community.

Author Robert Arthur Alexie makes it clear that the dysfunctional behavior of most of the characters in this book stems from the abuse they suffered in residential school. But the author also makes it clear that this dysfunction is often perpetuated by Aboriginal people themselves, specifically, by those who will not take responsibility for their behavior. This brave (and slightly heretical) stance forces the reader to look at the ways in which Aboriginal people deny themselves healing and therefore contribute to their own oppressive circumstances. It also points out that the road to healing is littered with selfdoubt, anger, and lots of false starts.

This is an angry book, full of lots of swear words and empty, emotionless sex. But these elements need to be there: these people, like all people who have suffered physical and/or emotional abuse, have an intense fear of intimacy and also suffer from sexual dysfunction.

These fears and problems are often manifested, as James's behavior shows, in alcoholism, self-hatred, and an inability to form relationships. Porcupines because it deals with the reality of so many Aboriginal people's lives, a reality that other Aboriginal authors seem reluctant to fully describe.

Alexie, a Gwich'in from Fort McPherson, N.W.T. has worked as a politician and land-claim negotiator. He is not a professional writer.

But he has a fairly sophisticated writing technique that employs hyperbole, repetition, and plain-spoken narrative in a unique blend of traditional storytelling and contemporary literary fiction. He moves easily from a sparse, desolate tone (which he uses to convey the assembly-line uniformity of the residential school) and matterof-fact essay-style description (which he uses to indicate lives lived by rote, without emotion or attachment) to a fantastic magic realism that contains bits of irony and surrealism. And the dialogue is absolutely spot-on authentic.

Along the way, he makes many important points, among them that Aboriginal communities react well to crisis but can't seem to help people become well enough to avoid the crisis. He also writes that paternalistic governments and residential schools have created a culture of expectation that Aboriginal people must actively unlearn if they wish to truly be self-governing.

characters' conversations, which represents what they are thinking but what they have left unsaid, he makes the point that honest communication is key to creating and maintaining healthy

many of the

relationships. There are a few problems with the novel. Alexie introduces too many characters too fast, and doesn't provide enough description to al- Robert Arthur Alexie

low readers to

ternal narrative voices of the characters sound alike). He allows too many scenes to end with characters screaming and raging, which pushes the narrative along but doesn't explain the subtext. Some final scenes are a bit forced, the ending ties up too quickly and too simplistically, and James's final push toward recovery feels false and unexplained

keep them apart (and the in-

But these are relatively minor issues given the importance of the author's ideas and the other successful elements of the novel.

Those who are unwilling to see the extent of the dysfunction in Aboriginal communities will not like this book. But those who are interested in real, raw discourse from the point of view of the walking wounded will benefit from because it happens too fast Alexie's attempt to finally, and China Dolls isn't a pretty Most importantly, by using ital- and with little indication as to truthfully, tell the whole story, fortysomething James through book, but it is an important one, ics to indicate the subtext of his internal shift in outlook. without fluffs and feathers.

#### **July 2002**

### Inspir **By Debora Steel** Windspeaker Staff Writer

LOS ANGELES

Director John Woo's new Windtalkers is a war film not be too shy about sayin Bodies are blown to small b bits, bullets and bombs tu man flesh into so much ma meat, and men are destroy as many different ways as imagined.

Set amongst this carnage ever, is a compelling story a difficult relationship, a f ship that reluctantly dev despite radically differer tures, morally repugnant o and disturbing emotional

It is 1942 and the Second War is raging. The Japane making short work of encrypted military tran sions, slowing Ame progress to win the war. So hundred Navajo men a cruited to serve as marines to develop a code based or difficult language that cou used to communicate en troop movement, U.S. tactio other information over r between marine units and mand centres.

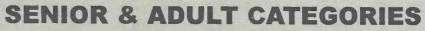
Enter a young innocent Yahzee, played by Canadia tor Adam Beach (Smoke Sig Dance Me Outside). Yahze family man. He wants to honor to his people and figh for his country. He is a code who is sent, along with f Navajo, Charlie Whiteh (Roger Willie), to do bat Saipan. Assigned to the code ers are bodyguards, sent to tect them during the figh What is not known to the M jos, however, is that the co the treasure. If a code talke danger of being capture guard's job is to kill the m protect the code. Academy Award wi Nicholas Cage plays Joe En a marine tortured by the ho of war and the decisions made in battle. He is assign guard Yahzee and the code cause Enders follows orders No two men could be so ferent-Yahzee, bright with timism and hope for the fu and Enders, consumed by hell of his past and a terribl lemma: How do you kill a who has become your frien "Now that's my kind movie," said John Woo whe was first pitched the idea fo film, which was inspired by events. "I was really touched by story," said Woo. "Before t had never heard anything al the code talkers." Woo is known for his bl buster action films (Face/ Mission: Impossible 2), but friends are quick to point there is a common thread depth and dimension to work. "I really hate it when peo call John an action director," Windtalkers producer Tere Chang. "If you look at his l work it's not only about act it's got a lot of heart. It's got g characters, great drama. His Hong Kong film is a film ca Bullet in the Head. It's a sim

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Senior Men's Buckskin 50+ Men's Traditional 40+ Senior Women's Buckskin 50+

1st 2nd 3rd 4th \$800 \$600 \$400 \$200

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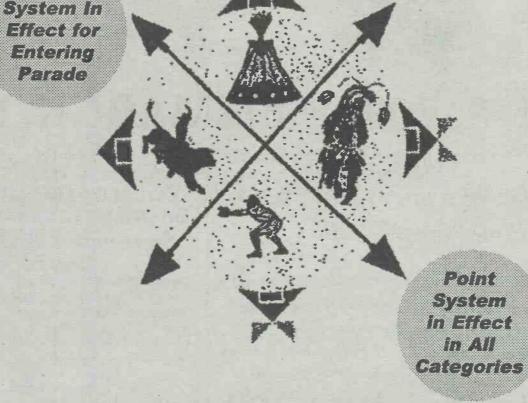
1st 2nd 3rd 4th \$1100 \$800 \$600 \$300

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Open: August 2nd - Noon Close: August 3rd - 1:00 pm



Announcer: Peter Strikes With a Gun - Peigan Nation Earl Old Person - Blackfeet, Montana Arena Director: TBA Pow Wow Chairperson: Rachel Strikes With a Gun Host Drum: Buffalo Child

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**TEEN CATEGORY** (13 - 17)

Teen Boys' Traditional Teen Boys' Fancy Teen Boys' Grass Teen Boys' Old Style Chicken Dance Teen Girls' Traditional Teen Girls' Fancy **Teen Girls' Jingle** 

2nd 1st 3rd \$500 \$300 \$200

#### **JUNIOR CATEGORY (7-12)**

**Junior Boys' Traditional** Junior Boys' Fancy/Grass Junior Boys' Old Style Chicken Dance Junior Girls' Traditional Junior Girls' Fancy/Jingle

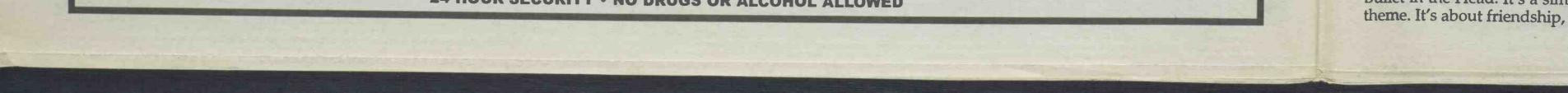
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ese are relatively minor given the importance of thor's ideas and the successful elements of zel.

e who are unwilling to extent of the dysfunc-Aboriginal communil not like this book. But who are interested in w discourse from the of view of the walking led will benefit from 's attempt to finally, lly, tell the whole story,

# Inspired by true events

#### **By Debora Steel** Windspeaker Staff Writer

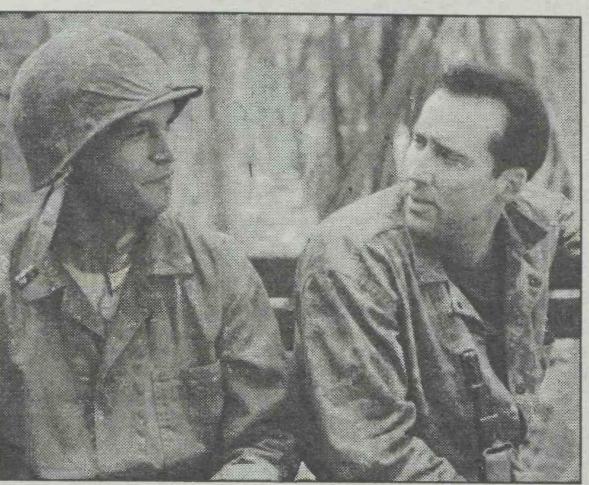
July 2002

LOS ANGELES, Calif.

Director John Woo's new film Windtalkers is a war film. Let's not be too shy about saying that. Bodies are blown to small bloody bits, bullets and bombs turn human flesh into so much mangled meat, and men are destroyed in as many different ways as can be imagined.

Set amongst this carnage, however, is a compelling story about a difficult relationship, a friendship that reluctantly develops despite radically different cultures, morally repugnant orders, and disturbing emotional frailty. It is 1942 and the Second World War is raging. The Japanese are making short work of U.S. encrypted military transmissions, slowing American progress to win the war. Several hundred Navajo men are recruited to serve as marines, and to develop a code based on their difficult language that could be used to communicate enemy troop movement, U.S. tactics and other information over radios between marine units and command centres.

Enter a young innocent, Ben Yahzee, played by Canadian actor Adam Beach (Smoke Signals, Dance Me Outside). Yahzee is a family man. He wants to bring to make it seem like a documen- went up to me and he says John, honor to his people and fight well for his country. He is a code talker who is sent, along with fellow Navajo, Charlie Whitehorse, (Roger Willie), to do battle at Saipan. Assigned to the code talkers are bodyguards, sent to protect them during the fighting. What is not known to the Navajos, however, is that the code is the treasure. If a code talker is in danger of being captured, a guard's job is to kill the man to protect the code. Academy Award winner Nicholas Cage plays Joe Enders, a marine tortured by the horrors of war and the decisions he's made in battle. He is assigned to guard Yahzee and the code, because Enders follows orders well. No two men could be so different—Yahzee, bright with optimism and hope for the future, and Enders, consumed by the hell of his past and a terrible dilemma: How do you kill a man who has become your friend? "Now that's my kind of movie," said John Woo when he was first pitched the idea for the



Adam Beach with Nicholas Cage in Windtalkers.

trial of friendship in hard times."

Despite the objectionable action film label, Woo's film is undeniably high-octane explosive. In the first battle scene alone, 280 explosions were used to recreate the terrifying atmosphere of men at war.

"I told all the special effects guys to make all the explosions much bigger than life. Like a grenade blowing up, a grenade explosion usually is a puff of smoke. There's no fire. I say, 'no, no, no. I'd like more gasoline," Woo said with a laugh.

"All the action sequences I try real and horrifying." And horrifying it was to some of his actors.

all the violence," Woo said. "He is so innocent that he has never seen a war before, and how he feels about the war and how he is changed by the war.

WINDSPEAKER

ENTERTAINMENT

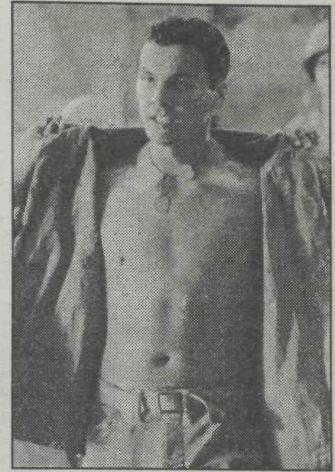
"So the first day we shot with Adam, there was a moment when he followed Nick, and Nick says 'I told you to stay down.' And while they are staying down there are several guys that get killed around him. And it was so real and [Beach] didn't expect it. The acting was so real and the explosions and the bullet hail was so real, and he looked really scared. And his face turned pale, and he

## One on one

Windspeaker:

Windtalkers is a big movie for you. Bigger than anything you have done before. Maybe explain a little about the differences that you've experienced. Adam Beach:

Right now I'm experiencing a rebirth. It's like everything I imagined and dreamed that would not happen is happening ... I'm so fortunate. And one of my dreams has come true, to ride down Sunset Boulevard and see my face on a billboard. There's like 13 around the city, and I'm on buses, and I'm like, 'whoa, this is crazy.'



Page 23

**Adam Beach** 

W: Your experience

with Woo and Cage, what did they give to you as far as making you a better actor?

A.B.: Well, a lot of people are enjoying my performance in this film and I'd like to honestly say that all of that is with the help of Nicholas Cage. Like I've learned 10 years' experience from him. Right from day one, watching him work and being able to look at him the way I did in the moments we have in the film, it's like I've never allowed myself to let everything go. That's what he does. He's like a mirror. Whatever you give him, it's coming back. And the moments where I'm losing my energy, he knows how to take care of me and pull me out of it. Like the guy, he taught me timing. I know how to work with the camera now, to become more intimate with the audience on certain emotions. Just allowing yourself to let go and not concentrate so much on what you should be doing.

And John Woo, ah dude, he's the best action director, one of the best directors in the world. He taught me how to enjoy the moment. He would tap me on the shoulder and say 'this is a moment, basically give it all you've got.' He took care of me. He was like a father figure. He helped me through a film that I've never been involved with before.

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**RY (7-12)** 

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#### TRY

pm 7:00 pm 7:00 pm

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**Breakdowns** 

film, which was inspired by true events. "I was really touched by this story," said Woo. "Before this I had never heard anything about the code talkers."

Woo is known for his blockbuster action films (Face/Off, Mission: Impossible 2), but his friends are quick to point out there is a common thread, a depth and dimension to his work.

"I really hate it when people call John an action director," said Windtalkers producer Terence Chang. "If you look at his best work it's not only about action, it's got a lot of heart. It's got great characters, great drama. His best Hong Kong film is a film called Bullet in the Head. It's a similar

"The whole idea is an innocent man in the war, and he witnesses

# The real story from a code talker

Chester Nez, 81, served as a code talker in the Pacific theatre in the Second World War. He said he was never aware of having a bodyguard, as is depicted in the recently released Windtalkers movie, but he had heard stories of other code talkers and their bodyguards getting together for reunions for years after the war ended.

Nez said he never heard of an instance where a

talker to protect the code. "I don't think it ever hap-

pened." Nez ran away from high school to join the marine corps.

"My family never knew. They thought I was at school. I sneaked off and joined the marine corps. No, I did not ask my family, or my dad. I didn't tell any of my relatives that I was going into the marine corps. I sneaked off from my high school, and after I got rades.

tary," said Woo. "I try to make it it was so violent.' He said 'I have never seen so much violence in my life.' I said 'yeah, yeah, war's like hell. You know, that's what I want to show.""

(see Windtalkers page 24.)

into the film?



Code talker Chester Nez

marine had killed a code to another advanced training, I wrote my dad and told him, 'Hey, dad, I'm over here in the marine corps.' And my sister told me dad was kind of upset that I didn't tell him that I was going into the marine corps, but then, I guess he thought that it was something that was really special for me to do and he just let it go."

Nez said watching the movie Windtalkers brings back difficult memories of fallen com-

Both of those men are so humble. And they never lose their concentration. I've learned a bigger passion for what I'm doing.

W: Were you able to contribute to their understanding of the Native American experience and did that experience make it

A.B.: A lot of people were asking me through the Navajo ceremonies if I had experienced that, and I said 'yes, I have.' And they were asking me if I would do my traditional prayers to help me through stuff, and I would say 'yes I did.' And I felt they saw that I had a connection to my spirituality and which they themselves carry their own spirituality too. It's like there is this bond. It's like we were all brothers. And I think with all the other cast too, they enjoyed the stories that I was able to tell them about being in sweatlodges, getting my Indian name and grass dancing. And I think it just brought them into a different understanding.

W: How did Roger Willie help to get you into the head of a Navajo?

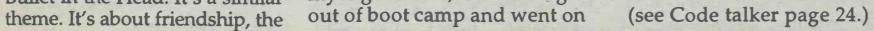
A.B.: Roger Willie, without him I would be a laughing stock. I'd wake him up at midnight to say 'I need help with this dialogue. I didn't get it down.' And he'd stay with me until two in the morning until I got it down, and we got up at five in the morning to go to work. So his commitment to help me and to get it right, I owe a lot to him. But he also helped develop—you'll notice in the film that I talk little Navajo compared to him. But he came up with this idea, because I was having a hard time with the language. It's very difficult. He said 'you know, you could talk half English and half Navajo.' He said 'my character would be more traditional so I'll stick to the all-Navajo. You can mix it up a bit.' He said 'you're trying to be a professor,' so half of my dialogue was eliminated so fast, putting it in English.

W: And there was no problem with the director?

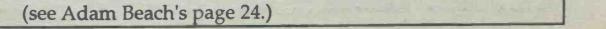
A.B.: No, because it made perfect sense. I was the one who had stretched the elastic band to go experience something, and [Willie's character] was my ground, and I would come back if I stretched too far and come back and hang out with him. So it made perfect sense. And for [Willie] to know that, and he's not an actor, I was like 'whoa, dude, you're surprising me.'

W: What about the physical training? There was a lot of fighting. What did you have to do to get in shape?

A.B.: What was the best thing that they did—what John wanted-was to put us in a boot camp. And with that, we were in there from five in the morning to 10 at night. We did what we were told. We were stripped of all the stuff we've learned about in society and lived as a Marine. And what they basically taught us is you can't be selfish. It's not about you. It's about the team.







July 2002

# Code talker movie: Truth and Hollywood

WINDSPEAKER

ENTERTAINMENT

(Continued from page 23.)

"It makes me feel kind of funny to see something like that. It brings back a lot of memories. Your buddies who didn't make it back, your friends who have

been shot, get wounded, get killed . . . It's a sad thing . . . Sometimes I think about some of the guys that never made it back and it's kind of rough, you know? And all the bad dreams

#### that comes with it."

Nez said much of what he sees in Windtalkers about the code talkers is "true to form," but some of it is pure Hollywood, particular the Navajo ceremonies

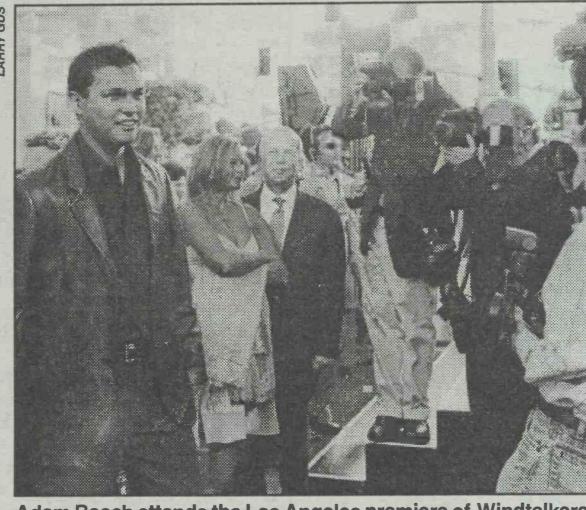
# Adam Beach's big break

(Continued from page 23.)

At the fifth day they did a make-shift jungle where we had § to sleep overnight and in the middle of the night they started to talk Japanese and my marine guy flipped out and started shooting his gun, pop-pop-poppop-pop, and everybody started shooting and I had my gun and I couldn't pull the trigger because it was on safety and I was just freaked out by this environment and I was like, 'wow, I'm going to use this for the film,' because it's hard to imagine these people in this atmosphere.

W: In the first battle scene you are having problems trying to figure out whether to shoot, whether not to shoot. What was going through your head at that time?

A.B.: The magnitude of this film was 280 bombs in this field in this valley, everything going at once and you're running in the middle of it. Like my first day, it's like for three days I had



Adam Beach attends the Los Angeles premiere of Windtalkers.

shell-shock. I couldn't talk to anybody. I was scared and I told John 'this is so violent.' And he was like, 'Well, that's the war. But keep it. That's what I like.' And I couldn't believe it. It was

like I was caught in the middle of the war. I know I was just acting, but to hear the bullets and to watch people die. There were fake bodies there, and, I was like, this is unimaginable.

done on the battlefield.

"I don't want to say anything out of the way, you know. I never seen anything like that overseas in the combat area or heard of anything done between two code talkers . . . It's something to represent the protection of a code talker...I don't want to say anything that might be out of the way, but in a combat area you don't do something like that, you know. It's Hollywood."

Any ceremonies that would take place happened at home on the reservation, including a ceremony the Navajo call the Enemy Way.

"A lot of the young men decided to join the armed forces. They brought the medicine man to their homes, to have something done for them to protect them while they were in combat overseas. I left from the high school that year and I never had anything done for me. I went from high school straight into the marine corps. I never had anything done in the traditional Navajo way, but after we got out of boot camp, our clothes that we wore, we put them in a small box or paper bag or whatever, and they were sent home to our parents. That is how I got my blessing and the protection . . . A lot of young men did not have a chance to have anything done

clothes, and they had a ceremony on their clothes for protection."

Nez said the marines treated him well, unlike the racism depicted in the movie.

"When I went in the corps, the marine corps and the code talkers were 50-50. Everything was around the 50-yard line. They never criticize us, or they never mistreat us, or they never said anything out of the way that would hurt our feelings. The marine corps has treated the Navajo code talkers 100 per cent with respect."

There is a long history of Native Americans in the armed forces. Roger Willie, who plays code talker Charlie Whitehorse in Windtalkers, said the Navajo understand war to be a part of the human condition, just as much as is peace.

"I often thought about our country being invaded," said Nez, explaining why he went to war. "And all the rest of the people too, and the enemy coming and taking our freedom away from us. I thought about it a lot of times, to defend our land and the people. As a young man I thought that if I joined the marine corps my people would have the chance to enjoy the freedom. And I think that was the only reason I volunteered for them at home. They sent the and went to fight for freedom."

# The type

July 2002

By Ann Brascoupé Windspeaker Columnist

There are several type musical works. First, a mus work is loosely defined as : sic with or without lyric there is no music to the lyric is considered a literary w This differs from a sound cording or the actual perfo ance of the musical work of recording. The distinctio made because each has a se rate copyright.

Joint works refers to colla rative efforts by two or n songwriters. For example, a Kashtin's songs are ow jointly by Claude McKenzie Florent Vollant.

Collective works on the o hand such as CD compilat are considered an original sical work even though pr ously recorded music was u to create the compilation. producer must secure a lice for each song in the compila and pay the relevant royalti the each songwriter and if plicable, each publisher.

Crown works refers to w that has been created under authority of Her Majesty Queen or governmental b Songwriters who create Cr works can negotiate to k

# Windtalkers story an American history lesson

(Continued from page 23.)

Woo describes Windtalkers as an anti-war film.

"I think to make this film would allow me to send a message to make people realize that war is not good for anyone. Only friendship is forever."

Windtalkers marks the second movie that friends Woo and Cage have made together-the first was Face/Off-and the director always had Cage in mind for the Enders character.

"While reading the script, I was seeing Nick in the movie. I kept seeing his face in every scene."

Filling the role of the Yahzee character, however, was difficult, said Woo.

"Before we started shooting, we met the Navajo leaders and they really wanted us to use the real Indians to play the Indians. They would never like the Hollywood movies, the western or the war movies. They usually use some white man or Filipino to play the Indians. They didn't want to see it happen in this film. They were very serious about the story."

The casting crew looked at about 400 Navajo young people, but couldn't find any who had the skill level required for a lead in a movie of this magnitude. That's when Adam Beach's name came up.

"My partner, Terence Chang, showed me one of his films-Smoke Signals. And then I liked [Beach] a lot. I find him so charming, so innocent, and so real. And, especially, I liked his smile."

That smile was one of the qualities that landed Beach the part.

"We grew up with the westerns and whenever we saw an Indian character in the film-real

never saw them smile. I never saw them cry and didn't know how they feel. It seems to be inhuman. So in this movie, I wanted to show their real character, and their real nature. That's why we would like to have Adam Beach. He looked so natural on the screen, and I'm so glad that Adam and Roger [Willie] really changed the whole image."

Roger Willie, a Navajo of the Wateredge clan, also plays a code talker, a traditional man, quiet and unflappable.

Willie's story comes straight from the Hollywood book of legends, discovered at a casting call on the Navajo reservation where he took his nephews to audition. He was coaxed into a reading and soon found himself in Los Angeles studying with an acting coach, having his long hair cut to marine length for the part.

And he astounded his fellow actors with his skill.

"I had no idea it was Roger's first time," said Christian Slater, who plays Pete "Ox" Anderson, Willie's bodyguard in the film. "It was a total surprise to me. I found him to be a complete professional, and I think the studio, whatever, the gods, couldn't have chosen a better representative for the Navajo people."

While he was new to the movie-making process, Willie wasn't new to the role of service in the armed forces. He signed up in the early 1990s and was a paratrooper stationed at Fort Bragg.

"I think, in one way, war is almost a ritual thing for Native Americans," he said. "It's all about preparing for war and if you do experience that, when you come back it's another ritual thing. You go through another

ety. It's a tradition. And I think for many Native Americans, it's a way to carry on that path of the warriorship versus, in Navajo, what we call the beauty way or the corn pollen way. That duality of life."

He said Woo's explosions helped his performance. And going back to basic training was fun.

Woo sent all the main characters to Kaneohe Marine Corps Base in Hawaii for eight days of marine training. (Cage could only get in three days because of other film commitments.) There they learned how to walk, talk, and think like marines.

"For me it was just wonderful," said Slater. "I think it helped me, in particular, to really feel like I owned the uniform I was wearing." This is Slater's second time being directed by Woo. His first was on the movie Broken Arrow. "This was the beginning of our

journey," said Noah Emmerich, who plays Chick, a member of the Windtalkers marine squad. "We got on a plane, a first-class ticket to Hawaii, big Hollywood movie, huge budget, John Woo, Nick Cage. This is it, you know? Glamour, big war movie. Landed in Hawaii, basically get accosted by a drill sergeant, thrown into a truck, driven to a marine barracks, stripped of your clothes, stripped of your cell phone, your wallet, your watch, anything. Thrown into a shower naked, deliced, thrown a 1942 pair of underwear, 1942 boots, pants, blouse, they called the shirts blouses then, and thrown into a barracks with 80 bunk beds, and said 'Welcome to the marine corps . . . It's 1942.'"

He said the camp was made up

very effective.

Emmerich hits a nerve in his role as a Texan whose family has a long history of military service and a longer history of bigotry against Native Americans.

"Hopefully my character in the movie you'll see starts out with this very, very narrow-minded, prejudicial approach, and by the time the movie's over he's begun to question himself and his perspective."

Emmerich said his character begins to see the Navajo as human beings first, with hopes and dreams, and he starts to question the things his parents taught him.

"We decided to deal with this head-on, because this movie is also about racism," said producer Terence Chang. "You know, there is racism now, but can you imagine back then. When we talked to those code talkers, the stories that they told us—it's unbelievable."

One of the many discussions arising from Windtalkers concerns why Native Americans would rush to the defence of a country that had treated them with such derision.

"It's a fairy tale for me in one way," said Peter Stormore (Fargo, The Lost World), because here, the colonization of this land where the Native Americans, as we call them today, were butchered and slaughtered by the white civilization, and 200 years later in the most crucial point in the Second World War they stepped in to help their white brothers and sisters." Stormore plays Gunnery Sergeant Hjelmstad in Windtalkers.

Emmerich had never heard of the code talker story, despite having majored in American history

Windtalkers was a history lesson for him.

"I had no idea of the influence the Navajo Indians had in helping us to win the war and turn the tides. I was blown away by that."

In fact, the code talker mission was kept a military secret until the late 1960s.

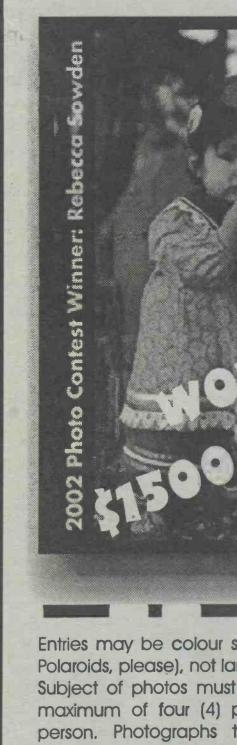
And there is some controversy over the film's premise that a marine would be ordered to kill another marine. While Windtalkers is based on a real story, and the United States Marines signed off on the script, they deny that any such order was issued.

producer Alison But Rosenweig, who originally had the idea to bring the code talker story to the screen, doesn't doubt the order was real.

"Yes, it has been controversial; however, the most famous code talker, who unfortunately has passed, Carl Gorman, who was one of the original 29, I have quotes from him saying that it's true," she said.

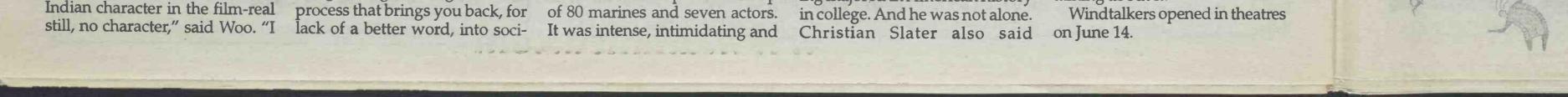
"We think it's very true," said Windtalkers writer John Rice. "Why would they say 'yes, we did that,' because someone might read it as 'well, if they were white people who were code talkers, they wouldn't say you could shoot them.' They would not want to be perceived as having any racial bias. It makes sense for them to deny something that you would have a hard time proving.

"We just don't know why anyone would make it up. We don't know why we would read it in four books and why a code talker named Carl Gorman would be quoted in his local newspaper talking about it."



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#### July 2002

#### WINDSPEAKER ENTERTAINMENT

#### Page 25

# ywood

thes, and they had a cerony on their clothes for protion."

Jez said the marines treated n well, unlike the racism deted in the movie.

When I went in the corps, the rine corps and the code talkwere 50-50. Everything was und the 50-yard line. They er criticize us, or they never treat us, or they never said thing out of the way that uld hurt our feelings. The rine corps has treated the vajo code talkers 100 per cent h respect."

here is a long history of Na-Americans in the armed es. Roger Willie, who plays e talker Charlie Whitehorse Vindtalkers, said the Navajo lerstand war to be a part of human condition, just as ch as is peace.

often thought about our ntry being invaded," said , explaining why he went to . "And all the rest of the peotoo, and the enemy coming taking our freedom away n us. I thought about it a lot mes, to defend our land and people. As a young man I ight that if I joined the macorps my people would e the chance to enjoy the dom. And I think that was only reason I volunteered went to fight for freedom."

# The type of musical works determines copyright

#### By Ann Brascoupé Windspeaker Columnist

There are several types of musical works. First, a musical work is loosely defined as music with or without lyrics. If there is no music to the lyrics, it is considered a literary work. This differs from a sound recording or the actual performance of the musical work on a recording. The distinction is made because each has a separate copyright.

Joint works refers to collaborative efforts by two or more songwriters. For example, all of Kashtin's songs are owned jointly by Claude McKenzie and Florent Vollant.

Collective works on the other hand such as CD compilations are considered an original musical work even though previously recorded music was used to create the compilation. The producer must secure a license for each song in the compilation and pay the relevant royalties to the each songwriter and if applicable, each publisher.

Crown works refers to work that has been created under the authority of Her Majesty the Queen or governmental body. Songwriters who create Crown works can negotiate to keep



their copyright and license of accruing royalties. the Crown work. The duration of the copyright is 50 years after the first date of publication.

Derivative works such as a medley of songs is also known as supplementary work. The significant elements of one or more musical works are used to create a new musical work. The altering of the song into a parody or adding lyrics to an instrumental piece of music would be considered a derivative work. The composer of the derivative work must get permission from the first owner of However, the songwriter the copyright resulting in a separate copyright vis-à-vis the derivative work.

Posthumous work is the release of a musical work after the songwriter's death. The term of the copyright in this case would be 50 years after the first publication date of the work. The estate of the deceased receives the

Commissioned works refers to the hiring of a songwriter to create a musical work under a contract for hire arrangement. The key element is that

the songwriter created the work while in an employee/ employer relationship. The employer owns the copyright in a commissioned musical work unless otherwise agreed to. The composer would not receive any future royalty payments even though they alone created the original work. owns the copyright in workfor-hire in television and film projects unless some other arrangement has also been agreed to.

A work-for-hire or commissioned work is one of three scenarios when ownership in copyright is transferred to another person or entity other than the

Assignment of copyright refers to the transfer of copyright comparable to a sale that must be expressly written to take effect. Music publishing agreements allow music publishers to own the copyrights of the songs that they publish. Music publishers can re-assign their copyright to another person without prior permission of the songwriter.

Music publishing generates sizeable revenue for music publishers so it is in their selfinterest to secure as many copyrights to these songs as possible. A license is akin to getting permission to exploit your song for a specific period of time and in the mode it will be transmitted. There are many kinds of licenses relating to the various uses of the song: mechanical license for CDs, synchronization license for television and film, and print license for folio or sheet music.

All types of musical works have copyright exemptions. Non-commercial use of copyrighted work for educational, charitable and religious institutions is allowed, however, the fair-use exemption is not as clearly defined. Fair use refers to a limited use of a copyrighted

creator of the musical work. work. The use of copyrighted musical works to report or critic by the media is limited to the extent that its use must not diminish a musical works commercial value. Time limitations are adhered to in recording an artist's live performance for broadcast.

The same goes for music criticism. A journalist can select a few lines of a song but not all to illustrate a point. This is considered fair use of the musical work. Substantial use of the lyrics, however, requires getting permission from the owner or assignee, that is the publisher and paying a negotiated fee for use of the work.

Ultimately, the kind of musical work determines copyright ownership, the term of the copyright and royalty payments (if applicable) to a songwriter's creative work.

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Ann Brascoupé owns What's Up Promotions and she can be reached at abrascoupe@hotmail.com

# lesson

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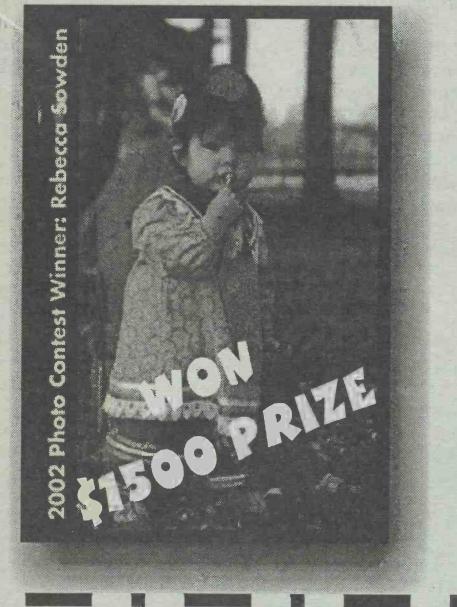
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ndtalkers opened in theatres





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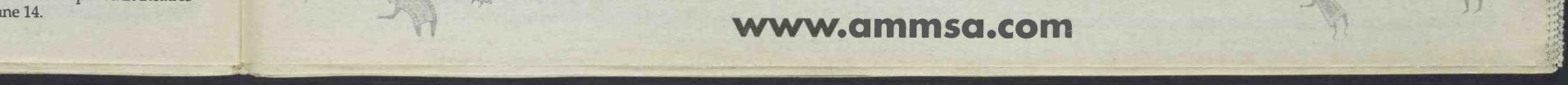
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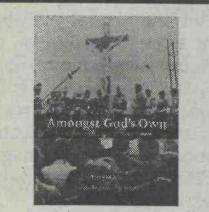
CIRCLE

#### July 2002

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Tattooing and body pier has become popular among ple of all ages, but you shoul concerned about the poss health risks. Why do it?

People tattoo or pierce to body for personal, cultural cosmetic reasons. In some tures, piercing may be a ripassage or a spiritual cerem Many like the appearance body piercing and tattoos v



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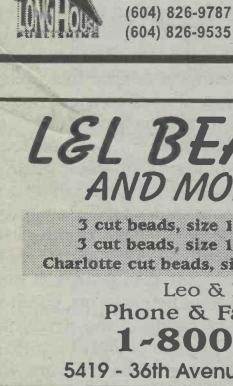
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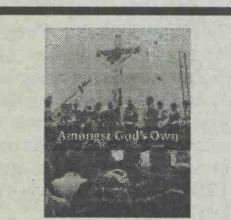


#### WINDSPEAKER HEALTH

# The dangers of body art and piercings

Tattooing and body piercing has become popular among people of all ages, but you should be concerned about the possible health risks.

Why do it? People tattoo or pierce their body for personal, cultural, or cosmetic reasons. In some cultures, piercing may be a rite of passage or a spiritual ceremony. Many like the appearance of body piercing and tattoos while



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others may do it to make a personal statement. Some people have body piercing to enhance their sexual pleasure.

Teenagers may get a tattoo or body piercing to "fit in" with a group of people. Body piercing is often perceived as temporary as compared to getting a life-long tattoo and many teenagers see few long-term consequences associated with piercing. Health worries

Tattooing and body piercing has been associated with infections such as Hepatitis B, Hepatitis C, warts, and skin infections. In order to pierce the body or tattoo the skin, you must puncture the skin with a needle or sharp instrument. If the instrument or



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ink used in tattooing is contaminated with an infection, the person receiving the tattoo or piercing can become infected.

Pierced body parts commonly get infected because the piercing needle drags bacteria from the skin surface into the underlying tissue.

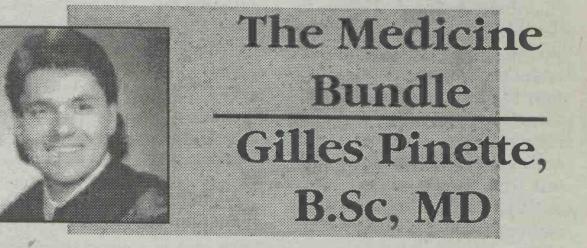
Most tattooing and body piercing shops are licensed and use clean sterile new needles for each new person and sterilize their piercing equipment between each use.

However, some people won't visit a licensed shop or cannot afford it and will pierce themselves or are pierced by an inexperienced friend. This can increase the risk of infections or diseases because the tattooing or piercing may be done under nonsterile conditions. How it's done

TOW It's done

Tattooing requires repetitive skin punctures that inject color pigment into the upper layers of the skin. Pigment is usually injected into the skin by an electrical powered tattoo gun. Some skin bleeding can occur over the tattoo and it can feel like a sunburn. Tattooed skin heals in about two weeks.

Commonly pierced body parts include the ear, nose, lip, chin, tongue, eyebrow, nipple, navel, and genitals. Piercing jewelry is usually in the form of metal



studs, rings, or barbells. Body piercing is done with needles, but ear piercing can be done with piercing guns. Ear piercing guns cannot be sterilized and are only disinfected (not as good). Pierced body sites may take six to 12 months to heal. Protecting yourself

Find a licensed shop with an experienced person to do your tattoo or piercing. Ask about their infection control with these questions:

(1) Are your tattoo pigments (coloring) dispensed from single use containers (reduces the chance of catching an infection from another person)?

(2) Are disposable sterile needles used for each tattoo?

(3) Is all your equipment sterilized after each use? (Sterilization requires special machines called an autoclave or dry heat sterilizer.)

(4) Does the professional tattooer wear disposable latex

gloves for each customer and reglove when they leave the area during the procedure?

Page 27

Ask friends where they got their tattoo or body piercing. Visit a few shops and check out their work area. Does it look clean and sanitary? Counters and surfaces should be made of materials that are smooth and easy to clean and the area should be well lit. Take time to evaluate the shops. You will have to live with your decision for the rest of your life.

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

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



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# Quilt project to raise awareness

#### (Continued from page 9.)

In addition to the Web site, O'Hara is also working on a memorial quilt as part of the Vanished Voices project, with family and friends of the missing or murdered women making panels commemorating their loved ones.

The quilt is patterned after the AIDS memorial quilt. O'Hara hopes that the finished quilt will travel from community to community, across Canada, or even around the world, as a way of educating people about the high numbers of Aboriginal women who are disappearing.

"I didn't want it to just be a pretty quilt, with nice little panels on it. I wanted it to be more than that. I wanted it to be an educational project where we could go into communities and educate our youth about the dangers out there, and about the situ-

ation. This is what's happening. This really is happening. Look at all the faces. Look at all the names of the people who have vanished."

O'Hara believes that most of the women who are missing are already dead, but that doesn't dull her determination to help bring them home.

"If one person comes home alive it's worth it. If we get any of them home to be buried in a good way, it's worth it. Because it's so important. I mean, I faced that. I'm facing death and the whole thing with my community. My community has surrounded me in helping me do this in a good way, so I can die in a good way, so all my ceremony can be done in a good way. One of my Elders is making my dress and my moccasins for me. And that's very important. It's very important that we do everything full

circle.

"And that's really important to those families. And it's important to the spirits of those people. Because my teachings, what I was taught was that we don't make it to the spirit world at peace until we're buried in a good way, and until there's closure. And I'm just thinking about all these spirits there are floating around, really, really angry that they're still out there and nobody's found them. And they want to go home. They want to be buried in a good way. They want to go home to their families. And their families deserve that."

The Vanished Voices—Never Again! Web site is at www.geocities.com/waabzy1/ native.html. Amber O'Hara can be reached via e-mail at waabzy1@yahoo.com, or by phone at 416-913-8711.

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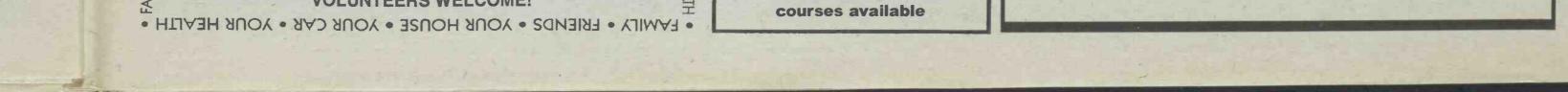
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### ANNOUNCEMENT

First Nations Youth At-Risk (FNYAR) project is set to commence in January 2003. Ten First Nations communities will be awarded \$50,000 each to fund projects and activities that target their youth at-risk (crime, sexual activity, suicide, substance abuse, alcohol and drug abuse, etc.). A Board of First Nations health and education professionals from across Canada will select the ten communities based on their applications. Individual First Nations communities will be eligible for an award (no Tribal Councils or PTOs) and if your community is interested in learning more about this project please contact:

> The First Nations Youth At-Risk Project Association House, Suite 1110, 130 Albert Street Ottawa, ON K1P 5G4 Fax: (613) 232-7148 • Phone (613) 567-3080 or; e-mail: apilon@associationhouse.com to request application information

The deadline for completed applications is October 31, 2002 The ten communities selected by the Board will be notified by the end of November.



#### WINDSPEAKER HEALTH

July 2002

# Water quality substandard on many reserves

(Continued from page 21.)

While the Walkerton inquiry put the spotlight on the need for better training for and certification of water plant operators, something the AFN and First Nations operators have consistently supported, David pointed out that direct comparisons can't be drawn between First Nations and the Walkerton situation.

"One of the problems with these guys (in the Walkerton case) is that they were just negligent. I'm not getting a sense that there's such a pervasive element of negligence in the First Nations operators."

As far as the recommendations in the Walkerton report that First Nations should have enforceable standards for water quality, David said that issue has been addressed through funding arrangements.

"First Nations do have enforceable standards through their funding arrangements. They have to meet either the federal guidelines, or the provincial standards, whichever are more stringent. And it's a condition of them receiving funding," he said.

One area David highlighted as

the problem of the remoteness of some First Nations communities causes when it comes to water testing.

"It's very, very difficult to test for a lot of these, especially bacteriological parameters, when you're so far removed from a laboratory. And so one of the things that we're calling for is some sort of a standardization, some sort of a protocol, to actually allow for relatively accurate testing in the field."

The AFN is in the process of putting together a national water strategy for First Nations, but is still in the initial stages, trying to get a clear picture of the water quality situation.

While the AFN and INAC have a number of irons in the fire on the water quality front, First Nations continue to wait to see those efforts translating into results in their communities. But what can First Nations do themselves to improve their water quality now?

"For starters, they should vigorously, as vigorously as possible, monitor the quality of the water in the plant and at the source. Generally, those sorts of results tend to hold a little bit of

still needing to be addressed is sway with Indian Affairs, al- quickly. though not that much. And they really have to aggressively lobby the regional office of Indian and Northern Affairs for increased capital funding for repairs, for the need for repairs," David said.

> "I would say too that there needs to be some education, whatever kind of education or training that they can access," added Elaine Johnston, director of health for the AFN. "Because once you've tested the water, if you don't know what the results mean and what the implications are, then the community may not be aware of what they need to do, what kinds of actions that need to happen. . .. Because I don't think that First Nations necessarily understand the implications of some of their water testing that they actually do. And I can say that from having worked in the communities myself as a nurse."

> Another part of the solution to First Nations water quality issues is getting the bureaucrats in the federal government to see water improvement projects as health related not just infrastructure related. That view might just get the funding approved, and projects completed, more

Ethelyn Gabriel knows about the need to speed up approval of funding for water-related projects. The band manager for Douglas First Nation in British Columbia said one portion of the community has been having boil water advisories on their water supply since 1992. The community put in a new well about a year ago, after waiting for a year for approval to fund that project, and now has been waiting another year to receive funding to actually hook the well up to the homes in the area.

"We have our health reports and everything in that we bring in to them, but it doesn't speed it up," Gabriel said.

"I think it's the nature of bureaucracy, the nature of how monies flow to the communities through their agreements," Johnston said of such delays. "Also, It's tied to the funding that is allocated to the First Nations community. And do people understand, again, what the implications are if they do not resolve this issue as soon as possible? I think that there's a gap there as well. Maybe from the policy people as to how important it is that this needs to be done as soon as possible. So I think that sometimes the policy people, or the financial people within the department, whether it's Indian Affairs or whomever,

itself to get those figures," David said. "Because of that, a lot of the figures that we have right now, and a lot of the work we do right now is very, how should I put this, not supported by government directly."

Bill Marion is manager of public works for James Smith Cree Nation, and a member of the First Nations Water and Wastewater Advisory Committee.

Marion is encouraged by an anticipated move by INAC to bring in mandatory certification for First Nations water managers, which Minister Robert Nault is expected to be announcing soon. This move, when it happens, will bring First Nations in line with the rest of the country, where certification of municipal water managers has been a growing trend over the last decade.

While water quality continues to be a problem on First Nations across the country, Marion is optimistic that the situation is going to improve.

"It's something that can't be done in a day. It's something that's going to take a while to do. But definitely at this time I feel confident with the work that's being done by both Indian Affairs and Health Canada, and the First Nations themselves with respect to addressing safe drinking water issues. But the thing is, I emphasize, it's an ongoing

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# **Child and Family Services**

(Continued from page 5.)

All that the government officials government is dictating this

When the Aboriginal people in B.C. met at the provincial conference, I was proud to be a part of discussions in a united front that would silence the rumors circulating in the Aboriginal communities. Chief Stewart Phillip, president of the Union of British Columbia Indian Chiefs, presented a resolution to the delegates that were in attendance. The resolution was of great significance that was endorsed by the Union of BC Indian Chiefs, United Native Nations, Métis provincial council of B.C., the First Nations Summit (child welfare committee), bands, tribal councils, and service delivery organizations such as the B.C. Association of Friendship Centres and the Federation of Aboriginal Fosters Parents etc.. It was an historic event as each Aboriginal stakeholder rose up to unanimously endorse the resolution.

could do was watch in awe at the unity within that room was quite memorable.

The resolution called for the assertion of our inherent right to govern our people in child protection. It recommended the development of regional Aboriginal authorities across the province as a necessary step towards asserting our right to self-determination. Also the resolution unequivocally called for a series of Aboriginal authorities. We made it clear that we would not settle for a compromise; that a blended membership of Aboriginals and non-Aboriginal authority model will not suffice.

And finally the resolution addressed the issue of government imposing an unrealistic time line for Aboriginal authorities to assume responsibility for child and family services. Government imposing timelines reinforces that

process rather then an agenda determined by Aboriginal people to develop an Aboriginal governance model. Too many times we have seen governments impose their agenda on Aboriginal people that result in failure.

At the end of the day, the senior government officials present from the ministry of Children and Family development were charged with the responsibility to inform the minister, Gordon Hogg, and Premier Gordon Campbell that the Aboriginal people in B.C. are ready to assume responsibility for Aboriginal specific child and family services.

It's time for Mr. Campbell to move the agenda forward.

> Respectfully yours, Adam North Peigan Co-hair, Fraser Region Aboriginal Child and Family Working Group

needs to understand the health implications. That's not necessarily always the case either."

One of the key elements to addressing water quality problems, both David and Johnston explained, is to ensure First Nations are involved as part of the solution, whether it be implementation of the recommendations coming from out of the Walkerton inquiry, or being kept involved and informed about government initiatives.

While individual First Nations are frequently not in the loop when it comes to work INAC does, the situation is apparently the same between INAC and the AFN.

As David explained, the updated numbers on First Nations with water quality problems didn't come to him from INAC.

"I had to actually find the document within the Walkerton report thing.

David, too, is optimistic about the future, although his optimism is a bit more guarded.

I think it's going to take a tremendous effort. I certainly think that the opportunities are there right now, in a sense that there are many, many areas where there are relatively clear courses of action. Like for instance, setting standards, operator certification and investment in infrastructure, and actually integrating for instance the health performance of a plant with sort of an assessment of how well the plant actually performs, instead of just looking at the structure itself. There's certainly opportunities for a lot of reforms, in terms of how well things will look in 10 or 15 years. Although there's a lot of opportunity there, there's a lot of opportunity for pitfalls."

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### Regina students mean business

#### **By Cheryl Petten** Windspeaker Staff Writer

REGINA

Kristen Francis and Katherine Delorme know their business.

WINDSPEAKER

BUSINESSS

The two students from Miller Comprehensive school in Regina recently took top honors in E-Spirit 2002, a national-wide business plan competition for Aboriginal youth.

E-Spirit is an internet-based business planning competition that provides participating teams with on-line access to interactive business planning resources, on-line mentors, and an opportunity to network with other students from across the country. Participants in this year's competition had 16 weeks-from Jan. 7 to May 1to complete their business plan, along with a video presentation about their company.

A total of 97 teams took part in this year's competition, with 43 shortlisted to present their business plans to a panel of judges in Montreal on May 27, when the final judging took place. In addition to the business plan and video, teams taking part in the Montreal event had to present their business in trade show-like displays, complete with poster, 3D mock-ups, business cards, product samples, promotional videos and computer demonstrations. This is the second year the competition has been run by the **Business Development Bank of** Canada (BDC), and the first time Miller Comprehensive has taken part. But based on the success of the school's entry, it likely won't be the last. Francis and Delorme won top honors with their plan for the New Horizon Spa and Salon, a business that would provide its clients with a wide range of beauty services, from make-up and hair care, to massage therapy and spa treatments. The slogan of the business is "Nurture Your Mind, Body and Soul". Tyrone Fisher, Native liaison counsellor at Miller Comprehensive school, helped to co-ordinate the school's entry. Initially there were six students putting together the Miller business plan, but only two-Francis and Delorme-were still involved when the May 1 deadline for submission of the business plan and video came around. The submission was accepted, and the girls made it to the next

step-presenting their business plan to judges in Montreal.

"So they went to Montreal from May 21 to 25, and they competed against about 42 other teams from across Canada. There was representation from every province and the territories," Fisher said. "So they competed—they did a PowerPoint presentation on their business. And they also had to do a trade show display board, which was very nice. So they really worked at that as well. And so between their business plan and their display board and their PowerPoint presentation and their VHS video, they got the gold award."

Along with their gold placement, Francis and Delorme also earned \$2,500 for their school. Fisher said the school plans to form a small committee to decide what to do with the winnings.

"Probably it'll go into scholarships if either one wants to go to university or to tech school or whatever they want to do. They got a free computer from the bank as well. And of course an all expense paid trip to Montreal. So it was a fairly major competition and award."

The success of the girls' business plan and presentation came in part from their ability to build upon strengths and skills they already had experience in cosmetology, accounting and business training, computer skills, and writing skills. The amount of work that was put into developing the plan no doubt also played a role. To put together their final business plan, the girls did a lot of research, Fisher explained, including getting information from the City of Regina about licensing, and the cost of renting space for the business. "And then they went to the chamber of commerce when they were looking at their marketing, just to get a sense of the number of businesses like that in the city, and what their demand would be for it. And it was interesting, they got information about how much people in Regina, and in that particular area where they were thinking of setting up their business, how much they spend on personal care. And so that gave them an idea. "And another thing that they did also is that they developed a survey that they would use in that particular area, to survey the people around, you know,

how they would use that kind of a service. And they also looked at the area of advertising, how that all works and the costs involved and all that kind of stuff. And so in terms of skills, they certainly learnt a lot about developing a business and what that really means."

Francis and Delorme were both surprised and excited when they found out they won the gold at the competition and, according to Fisher, it didn't take long for that excitement to spread throughout the school.

"There was a lot of excitement. After the competition, I phoned the principal and said, 'Hey, our kids won the gold.' That news spread around pretty quickly to the other students. And (on May 30) we had an assembly, and we honored them. And it gives other Aboriginal students, they think, 'Hey, our own are doing that sort of thing, and they're being successful.' And I know I've had a couple of students coming up to me and saying, 'Hey, I want to be part of that next year.'

Francis is in Grade 12, and plans to take Pre-Admin. at SIFC in Regina after she graduates. She originally wasn't sure whether she wanted to pursue a career in business, but her recent success with the E-Spirit competition has got her considering it.

Francis said the competition taught her what's involved in running a business. "It's a lot of work," she said. As for getting involved in the E-Spirit competition, she said she would recommend it to other students. "It's really fun. You get to meet a lot of people. It's a good experience. I enjoyed it. Everybody should do it." Delorme said she also learned a lot about how to organize a business through her involvement in E-Spirit and, although right now she doesn't plan to go into business for herself, the experience has helped prepare her if she ever chooses to. Delorme thinks the plan and presentation she and Francis put together outshone the other competitors because they used more creativity in their project, and because they handled the presentations and questions from the judges in Montreal well. "We were prepared, and we weren't nervous when we went up there, and the others that presented, they were nervous," she said.

Page 29

too, is optimistic about re, although his optibit more guarded. it's going to take a treseffort. I certainly think opportunities are there v, in a sense that there y, many areas where relatively clear courses Like for instance, setdards, operator certifid investment in infra-, and actually integratstance the health pere of a plant with sort of ment of how well the ally performs, instead oking at the structure ere's certainly opportur a lot of reforms, in how well things will ) or 15 years. Although a lot of opportunity ere's a lot of opportuitfalls."



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# Announcement soon

(Continued from page 20.)

"The Prime Minister, people have spoken to him, and he says we're leaving it to the Veterans Affairs. And I said why Veterans Affairs now. That wasn't Veterans Affairs interested 60 years ago when they started this. . . We got letters from Veterans Affairs saying they're sorry and they're still looking into it. And they've been looking into it too long now."

Despite the apparent lack of movement, there are some indi-

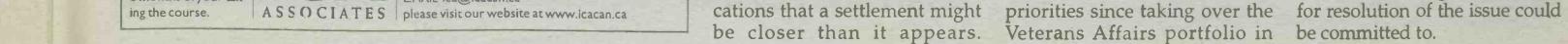
Anderson had recently taken a lawsuit against the federal government over the benefits issue out of abeyance, but the judge in the case has asked that the case be put back into abeyance until at least the end of June. Anderson is hoping that more means some sort of announcement will be forthcoming.

When questioned in the House of Commons on June 5, Veterans Affairs Minister Rey Pagtakham said the compensation issue has been one of his

January.

"It is a very complex issue," he said. "At the same time, I would like to say to the House that indeed I am very optimistic that we will be able to find a favorable resolution to this very complex issue soon."

A spokesperson for the ministers office echoed those sentiments, saying the minister was personally committed to finding a solution as soon as possible, but no final decision had been made and therefore no specific time line



#### WINDSPEAKER EDUCATION

#### July 2002

### Advisory board set up

#### **By Paul Barnsley** Windspeaker Staff Writer

OTTAWA

A 13-member national working group on First Nation education was unveiled by the Minister of Indian Affairs on June 17.

Robert Nault made the move, he said, to ensure First Nations children have the same opportunities and quality of life that many Canadians enjoy.

The Minister's National Working Group on Education will look at how to "foster excellence in First Nation education and help narrow the unacceptable gap in academic results between First Nations students and other Canadian students," a government press release stated.

It's a move that will be welcomed by many First Nation parents who have long feared that INAC education systems lag far behind provincial systems.

The group will review issues such as the development of First Nations education capacity, teacher recruitment/retention and professional development, Aboriginal content in curriculum (culture and language), pedagogy and standards, increased parental involvement and national education instruments. The minister said the group will have a budget of just over a million dollars and has been asked to file an interim report in the fall and a final report by Christmas. Nault told Windspeaker the goal of this exercise is to "improve student outcomes." working group will help us to move forward in very real A former chief, he is presently ways," Nault said. "Immediate action must be taken on a number of fronts because improving First Nation education today means a better future for in the field of First Nation eduall Canadians tomorrow." Canada will spend \$947 million in 2002-2003 for the provision of elementary and secondary education needs of approximately 120,000 First Nation students. Members of the group are: Deborah Jeffrey (co-chair), is

Tribal Council and holds a Bachelor of Education from UBC in 1983 and received her Masters Degree in Education from Simon Fraser University in 1996.

**Corinne Mount Pleasant-Jette** (co-chair) is presently an assistant professor at Concordia University. She is the founder and director of NAEP, the Native Access to Engineering Program.

Dr. Phyllis Cardinal, who is the principal of Amiskwacity Academy, an Aboriginal high school in Edmonton.

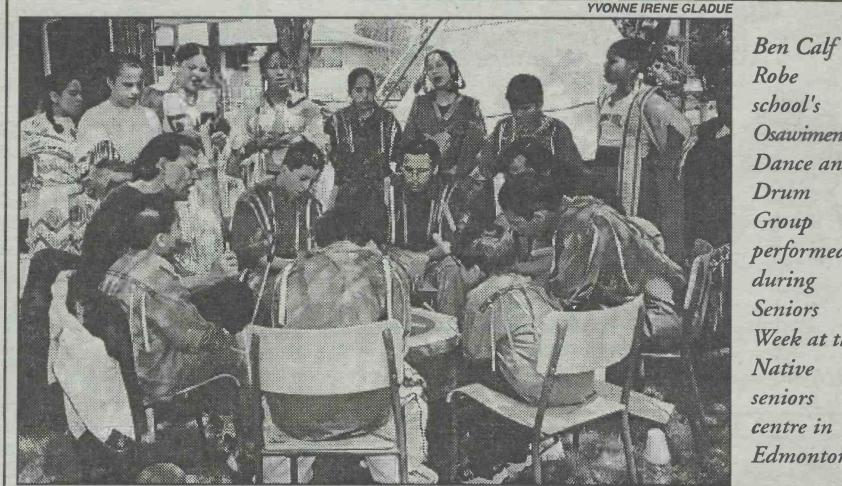
Terry Fortin is the past chief superintendent of the Edmonton Catholic School Board.

Gordon Martell is a Saskatoon teacher and vice principal. He returned to the University of Saskatchewan where he earned his Master's degree in the Indian and Northern Education Program.

Kenneth Paupanekis is currently a full-time assistant professor at Brandon University specializing in Native Affairs. His master's of Education is from the University of Manitoba.

Laura Horton is the director, post secondary education programs at Seven Generations Education Institute in Ontario.

**Robert Beaudin has extensive** teaching experience at the elementary and secondary school levels with federal, provincial and First Nation authorities. Presently he is the executive director of Kenjgewin Teg Educational Institute situated on Manitoulin Island. Edna Mason is currently the education administrator for the Kitasso Community School at Klemptu, B.C. Harry Lafond is interim president of the Federation of Sas-"The advice of the national katchewan Indian Nations' Indigenous Governance Institute. working for the Muskeg Lake Cree Nation as their education director. Gilbert Whiteduck has been cation for close to 29 years. He was elected a year ago as the first First Nation person in Quebec to chair a CEGEP (community college) board of governors. Darren Googoo is the director of education for the Membertou First Nation (Nova Scotia). Lucy Jackson is chair of Sahtu president of the Tsimshian board of education in the N.W.T.



Robe school's Osawimenisis Dance and Drum Group performed during Seniors Week at the Native seniors centre in Edmonton.



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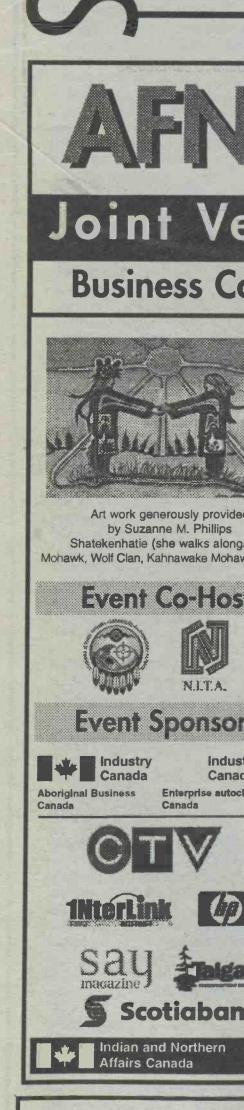
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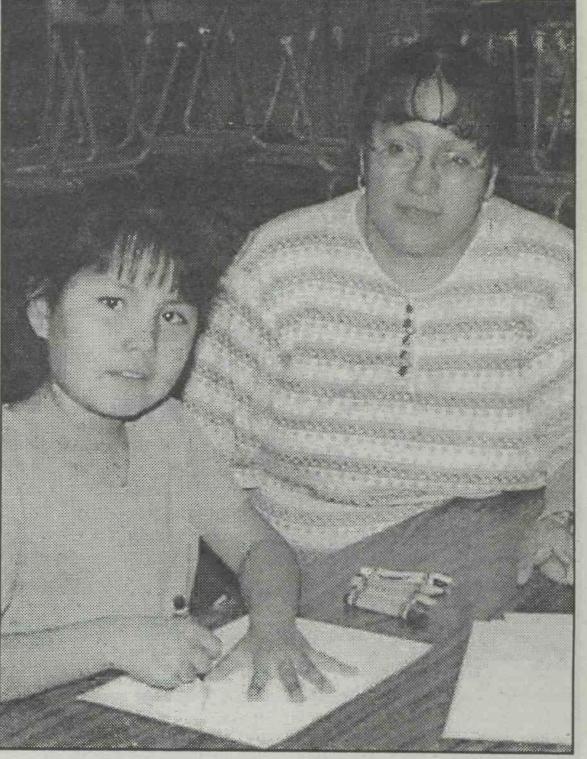
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SHARI NARIN

Page 31

Bailey Bastien traces her hand with the new multicultural crayons she received from Crayola Crayons as Native Education co-ordinator Angela Potts looks on.

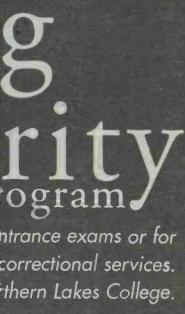
Color me true

**By Shari Narine** Windspeaker Contributor other Native students in the

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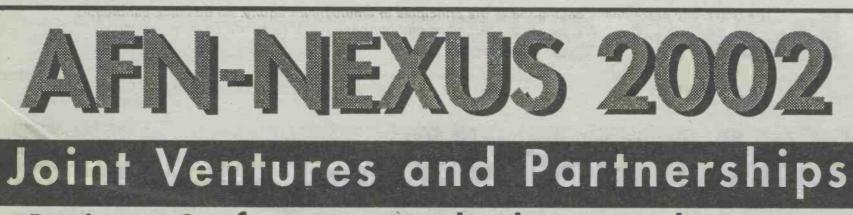
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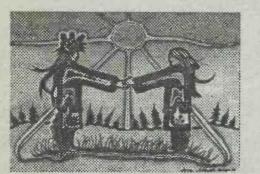


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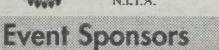


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The brown crayon in the usual pack of Crayola crayons just didn't measure up for Bailey Bastien when it came to her Grade 2 religious studies assignment of drawing a picture of herself depicting "how God made us unique."

It was a feeling Angela Potts, who is a Native education co-ordinator at St. Michael's separate school in Pincher Creek in southwestern Alberta, knew all too well.

"I remembered going through that," said Potts. "The crayons we had back then were awful."

So when the seven-yearold Peigan First Nation girl expressed interest in doing something about getting a brown color that matched her skin, Potts, also a Peigan member, decided to help.

"I remembered seeing a 1-800 number on the box," said Potts. "Bailey said 'let's call these guys and see if they can make a color for us."

The suggestion received support from Grade 2 teacher Christine Kobza and Bailey's classmates.

After phoning the number and getting the company's email address, Potts sat down with Bailey to compose a message. With Bailey talking and Potts recording, Bailey said to Crayola, "I have a problem with your brown crayons. This is the problem. I don't know which brown crayon to use for my picture where I have to color my skin... Could you make a Naschool that have the same problem."

The e-mail was sent in the morning and to Potts' surprise a reply was received that very afternoon.

Crayola responded by telling Bailey that it manufactured a box of multicultural crayons that "might suit your needs... The purpose for creating multicultural crayons was not to label various ethnic groups with a crayon color that would be stereotypical of their skin color, but to provide an assortment of crayon colors that can be used to realistically portray the various skin tones that exist in our society."

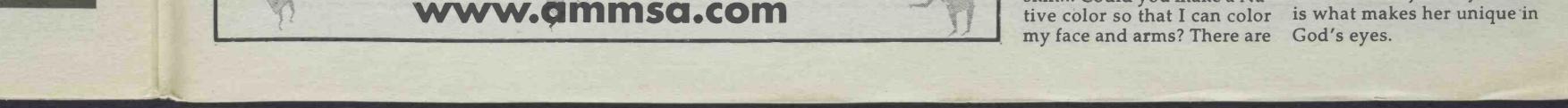
Potts' request via e-mail to know where such crayons could be purchased resulted in Crayola replying and offering to send Bailey her own set.

The fact that such crayons existed came as news to Potts. However, going through a school supply catalogue, Potts found the multicultural crayons listed along with corresponding felt markers.

"I'll be purchasing two sets," she said. "One for my class and one for Mrs. Kobza's class because she always asks her students to do this assignment."

Bailey has been thrilled with the new crayons and "she's been putting them to her face to see if they match," said Potts.

"This way I can help other Natives with their skin color," said Bailey, who insists that not just any brown





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By Marjorie Roden Windspeaker Contributor

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In support of the proposal, Imperial h Application No. 1271262 to the EU Lake operations. Imperial has also Assurance Branch, AENV, The EIA Application No. 002-73534 to AEN operation, and reclamation of the **Additional Information** For information about EUB procedure **Resources** Applications Attention: Anna Louie Telephone: (403) 297-8396 Fax: (403) 297-2474 E-mail: anna.louie@gov.ab.ca To obtain additional information or a Imperial Oil Resources 3535 Research Road NW C Calgary, Alberta T2L 2K8 Attention: Stuart Nadeau B Telephone: (403) 284-7543 Te Fax: (403) 284-7550 E-mail: stuart.nadeau@esso.ca Copies of these applications and the Alberta Energy and Utilities Board Al Information Services Regulatory App 640 – 5th Avenue SW Main Floor, 98: Calgary, Alberta T2P 3G4 Telephone: (403) 297-8190 Alberta Energy and Utilities Board A Northlands Development Building 209, 4901 - 50 Avenue Bonnyville, Alberta T9N 2G4 Telephone: (780) 826-5352 Cold Lake Library Basement, 5319 – 48 Avenue Cold Lake, Alberta T9M 1A1 Telephone: (780) 594-5101 Lakeland Industry & Community Asso 5006 - 50 Avenue Bonnyville, Alberta T9N 2J5 Telephone: (780) 812-2182 **To File a Statement of Concern** Further take notice that under Section of concern to: **Director, Northern Region Regulatory Approvals Centre** Alberta Environment Main Floor, 9820 – 106th Street Edmonton, Alberta T5K 2J6 Telephone: (780) 427-6311 Fax: (780) 422-0154 Statements of concern under EPEA m of Objection (on appeal) with the Envi no statements of concern are received application are public records and are **To File a Submission** If you have an interest in Application August 20, 2002. Send one copy of ye Anna Louie, Applications Coordinator **Resources Application Group** Alberta Energy and Utilities Board 640 - 5th Avenue SW Calgary, Alberta T2P 3G4 Notes Any submission filed shall contain inf (i) the desired disposition of the ap (ii) the facts sustaining the position (iii) the reason why the submitter be

(iii) the reason why the submitter be (iv) how the application, if approved Submissions relating exclusively to co Board.

This Notice of Application is being dis Departments are now undertaking rev Dated at Calgary, Alberta on June 11,



#### WINDSPEAKER CAREERS

### Mistawasis teen wins Canadian kickboxing title

**By Marjorie Roden** Windspeaker Contributor

**PRINCE ALBERT, Sask.** 

Looks can be very deceiving. In the case of Shannon Sanderson, that deception helped the 15-year-old win the Canadian kickboxing championship at the Golden Gloves competition held in Saskatoon on the weekend of June 1.

one of the youngest Canadian kickboxing champions ever, but she also got her name into the history books by becoming the

first Aboriginal woman to hold a Canadian title in the sport.

Much smaller and younger than her opponent in the final match, Sanderson's toughness and durability allowed her to take a few hard knocks in the early going and still hang on for the win.

When asked about her added with a laugh. achievement, the shy Mistawasis First Nation teen replied, "I won the fight, kind Sanderson not only became of the belt title (of) Canada champion. (The former champion) was a 24-year-old, and I'm 15."

Shannon's father, Raymond,

added, "They had a banquet there afterwards on the Saturday night, and she (former champion Kim MacFarlaine of Edmonton) came over and asked Shannon 'How old are you, 18, 19?' Shannon said 'No, 15.' 'I can't believe I got beat up by a 15-year-old,' she said," he

(Shannon)

kind of got se-

riously intimi-

dated. She was

kind of scared

of her. She was

so big. She

could sure

fight that lady. She kicked

Shannon twice

in the head,

that's how

high she could

kick, and she

got kicked twice in the

Shannon appeared to get a second wind as the fight

"The third

rounds, some-

thing kicked in

there. (Shan-

wanted it so

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went on.

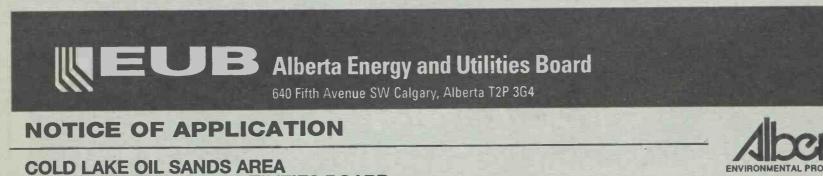
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Things didn't look good for the Mistawasis teenager in the early going. MacFarlaine, approaching 200 muscular pounds, is a seasoned fighter. Raymond Sanderson de-

scribed the fight. "The first couple of rounds,



ALBERTA ENERGY AND UTILITIES BOARD APPLICATION NO. 1271262 **ALBERTA ENVIRONMENT** ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT **APPLICATION NO. 002-73534** AND ENVIRONMENTAL IMPACT ASSESSMENT REPORT **IMPERIAL OIL RESOURCES** 

Take Notice that Imperial Oil Resources (Imperial) has applied to the Alberta Energy and Utilities Board (EUB) and Alberta Environment (AENV) for approval to construct and operate developments called Nabiye (Phases 14-16) and Mahihkan North (extension to Phases 9-10) as continuation of the Cold Lake commercial project. The project would be based on Cyclic Steam Stimulation (CSS) technology. The application requests an increase in the maximum bitumen production rate allowed under the Cold Lake commercial project from 26 800 cubic metres per day (m<sup>3</sup>/d) of bitumen to 40 000 m³/d. Site clearing for the initial stages of the project could begin as early as 2003, in preparation for commencing bitumen production in 2006.

The Nabiye development is located north of Marie Lake, Alberta in Townships 65 and 66, Ranges 2 and 3, West of the 4th Meridian. The Nabiye phase is designed to recover 48 million cubic metres of crude bitumen at a nominal production rate of 4 800 m<sup>3</sup>/d over about 30 years. The proposed Nabiye development would include a new central processing plant and associated wells, and an access corridor containing pipelines, roads and utilities.

The Mahihkan North development is north of the existing Mahihkan development, in Township 65, Range 4 and Township 66, Ranges 4 and 5, West of the 4th Meridian. The Mahihkan North phase is expected to recover 40 million cubic meters of crude bitumen over about 30 years. The proposed Mahihkan North development will add wells and field corridors in order to maintain production levels at the existing Mahihkan processing plant. Nature of the Applications



MARJORIE RODEN

Shannon Sanderson, the 15-year-old Canadian kickboxing champion from

> good in the nose. Shannon had a nosebleed, and I think in the third round it was still bleeding."

After the fight was over, Shannon had to make a phone call home to tell the rest of her family the surprising news because

bad. I guess .... size doesn't **Mistawasis First Nation.** matter," he said. "I usually go in the corner with her when she's fighting, but this one here, I didn't. I just

Page 33

In support of the proposal, Imperial has prepared and submitted the following applications: • Application No. 1271262 to the EUB under Section 10 of the Oil Sands Conservation Act to authorize the continued development of existing Cold Lake operations. Imperial has also prepared and submitted an Environmental Impact Assessment (EIA) report to the Director of Regulatory Assurance Branch, AENV. The EIA report forms part of the application to the EUB.

• Application No. 002-73534 to AENV under Sections 67 and 70 of the Environmental Protection and Enhancement Act (EPEA) for construction, operation, and reclamation of the proposed project.

**Additional Information** For information about EUB procedures, contact **Resources** Applications Attention: Anna Louie Telephone: (403) 297-8396 Fax: (403) 297-2474 E-mail: anna.louie@gov.ab.ca To obtain additional information or a copy of the applications and EIA report, contact: **Imperial Oil Resources** Imperial Oil Resources Cold Lake Operations, Amisk Office 3535 Research Road NW P. O. Box 1020 Calgary, Alberta T2L 2K8 Attention: Stuart Nadeau Bonnyville, Alberta T9N 2J7 Telephone: (403) 284-7543 Telephone: (780) 639-5194 Fax: (403) 284-7550 E-mail: stuart.nadeau@esso.ca Copies of these applications and the EIA are also available for viewing at the following locations: Alberta Energy and Utilities Board Alberta Environment Information Services Regulatory Approvals Centre 640 - 5th Avenue SW Main Floor, 9820 - 106th Street Calgary, Alberta T2P 3G4 Edmonton, Alberta T5K 2J6 Telephone: (780) 427-6311 Telephone: (403) 297-8190 Alberta Energy and Utilities Board Alberta Energy and Utilities Board Northlands Development Building 10th Floor, Hong Kong Bank of Canada Bldg. 10055 - 106th Street 209, 4901 - 50 Avenue Edmonton, Alberta T5J 2Y2 Bonnyville, Alberta T9N 2G4 Telephone: (780) 427-4901 Telephone: (780) 826-5352 Bonnyville Municipal Library Cold Lake Library Basement, 5319 – 48 Avenue 4804 - 49 Avenue Bonnyville, Alberta T9N 2J3 Cold Lake, Alberta T9M 1A1 Telephone: (780) 826-3071 Telephone: (780) 594-5101 Lakeland Industry & Community Association 5006 - 50 Avenue Bonnyville, Alberta T9N 2J5 Telephone: (780) 812-2182 To File a Statement of Concern Further take notice that under Section 73 of the EPEA, any person who is directly affected by the EPEA application may submit a written statement of concern to: **Director, Northern Region Regulatory Approvals Centre** Alberta Environment Main Floor, 9820 - 106th Street Edmonton, Alberta T5K 2J6 Telephone: (780) 427-6311 Fax: (780) 422-0154 Statements of concern under EPEA must be submitted by August 20, 2002. Failure to file a statement of concern may affect the right to file a Notice

of Objection (on appeal) with the Environmental Appeal Board. Please quote Application No. 002-73534 when submitting a statement of concern. If no statements of concern are received, the EPEA application may be approved without further notice. Note that any statements filed regarding this application are public records and are therefore accessible by the public.

#### **To File a Submission**

If you have an interest in Application No.1271262 and you wish to file a submission, please state in writing your reasons for filing by no later than August 20, 2002. Send one copy of your submission to the applicant at the name and address above and one copy to: Anna Louie, Applications Coordinator

**Resources Application Group** Alberta Energy and Utilities Board 640 - 5th Avenue SW Calgary, Alberta T2P 3G4 Notes

Any submission filed shall contain Information detailing: the desired disposition of the application,

the facts sustaining the position of the submitter,

the reason why the submitter believes the Board should decide in the manner advocated, and (iii)

how the application, if approved, may directly and adversely affect the submitter. (iv)

Submissions relating exclusively to compensation for land usage are not dealt with by the EUB, but may be referred to the Alberta Surface Rights Board

This Notice of Application is being distributed to advise interested persons that the applications are available and the EUB and other Government Departments are now undertaking review of the applications. Dated at Calgary, Alberta on June 11, 2002.

that. I asked her if she heard me and she said 'Yeah.'

told her 'You'll be okay.' Be-

sides, I was working at the door

in the other corner, but I paced

that thing, from her corner to the

door, trying to yell at her and

"There was a lot of cheering going on. I think I was yelling more than her sensei was. I was going 'Hit her! Kick her!' In the first round, she got hit pretty

her mother hadn't been able to attend.

"A while later, she came back and Shannon said 'Dad, I made mum cry.' I said why, what did you say? 'Well, she was so happy!"

### **Registered Nurse** Aboriginal Health Initiatives

Apply your understanding of Aboriginal health, protocol & cultural issues in this regular full-time role

Vancouver Island, BC (various South Island sites)

The Vancouver Island Health Authority (South Island) provides an integrated network of health services for residents of southern Vancouver Island, including Greater Victoria.

Reporting to the Regional Manager, Aboriginal Health, functioning as a member of a multidisciplinary team and working in both community and hospital settings, you will primarily: • plan, organize, implement and evaluate nursing care for Aboriginal clients with chronic, acute, palliative or rehabilitative needs • perform services including: assessments; direct nursing care; case management; health instruction to clients; support; consultation; liaison and referrals • ensure that client self-care and independence is maintained • participate in the administration of all legislation and regulations applicable to nursing functions.

A graduate of a recognized nursing program and preferably of Aboriginal descent, you bring to the role: • current RNABC registration • CPR Basic Rescuer certification • at least 2 years' recent (within the past 5 years) experience in an acute care hospital setting or in the Aboriginal community • a comprehensive knowledge of medical, surgical and gerontological nursing • a familiarity with BC's Long-term Care and Community Health programs.

Please forward a résumé, citing reference #0037/VIHA-SI/WS, to: HR - Recruitment Services, Vancouver Island Health Authority (South Island), 1952 Bay St., Victoria, BC V8R IJ8. Toll-free: 1.888.296.3963; fax: 250.370.8570; email: jobs@caphealth.org.

We would like to thank all candidates in advance for their interest. Only those candidates selected for an interview will be contacted.



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The Wesley First Nation is currently recruiting a Band Administrator for the Big Horn Reserve located 85 km west of Rocky Mountain House on the #11 Highway.

The successful candidate will:

- have First Nations management experience
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- have strong business/financial skills
- enjoy being part of a dynamic, diverse community

In return, Wesley First Nation will provide:

- excellent compensation pension and benefit options
- travel or accommodation allowance
- the opportunity to be part of building the future!

**Connie Poucette** Human Resources Fax (403) 881-2694

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Experience... Capacity Train the Trainer Deliver dynamic training with confidence and style! Prince George: Oct 7 - 11 Edmonton: Nov 18 - 22 Early bird registration discount! www.macrolink.bc.ca We will bring a workshop to you! Call now for individual or group rates MACROLINK Seating is limited **Administration Ltd** Call us today 1-250-614-4414 www.macrolink.bc.ca B.A. (Honours) **Community Economic & Social Development (CESD)** 

This innovative interdisciplinary honours program marries economic and social approaches to community development. Small towns and communities, including those in Aboriginal settings, face unique economic and social challenges. Graduates of this program will possess the qualifications and background to address these challenges.

#### Make a difference in your initi

This program prepares graduates for certification as economic developers or development officers with both the Council for Advancement of Native Development Officers (CANDO) and the Economic Developers' Association of Canada (EDAC). Ask about the certificate version or our Co-operative Education option with placements in smaller

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- Knowledge and ability to u
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- Ability to travel is essentia
- Experience working with A

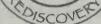
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Please ensure you list all qualifica cations is July 15, 2002.

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#### **Minimum Requirements:**

- Has extensive outdoor experience, ie; mountain back packing, water safety, wilderness living
- Has knowledge of International Indigenous issues
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Please fill out application form as well as send in your resume to Attention: Lynne Hately, Program Coordinator.

e-mail: ylp@ghostriverrediscovery.com • www.ghostriverrediscovery.com Phone: 403-270-9351 • Fax: 403-270-9371

#### Manager, Aboriginal Policy **Information and Strategic Services Alberta Learning**

Alberta Learning, Edmonton: The Information and Strategic Services Division has responsibility within Alberta Learning to provide policy options and development to plan, communicate and decide strategic issues.

The Policy Sector is recruiting to the position of Manager, Aboriginal Policy. This position reports to the Director, and is responsible for assisting in the development of policy responses to improve Aboriginal learners' success, and to support cross-department work on the government's Aboriginal Policy Initiative and work on federal/provincial issues in Aboriginal education.

The successful candidate will have proven experience in government policy development and work with Aboriginal communities, preferably on education issues would be highly desirable. Experience in managing complex issues, and strong leadership, teamwork and oral/written/computer skills are necessary.

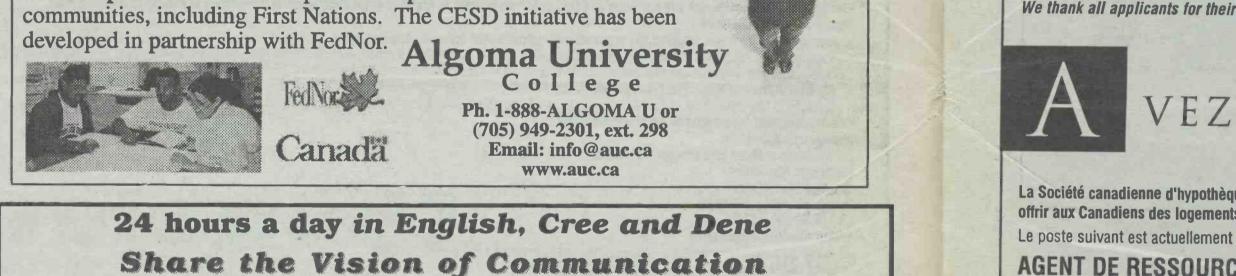
QUALIFICATIONS: A university degree in a related field, combined with direct experience in the fields noted above. A combination of education and work experience may be considered. Salary: \$55,512 - \$73,584 Closing Date: July 8, 2002

#### **Open Competition COMPETITION NUMBER: 015636**

Please submit your resume quoting the competition number to: Alberta Learning, Human Resource Services 8th Floor, Commerce Place, 10155 - 102 Street Edmonton, Alberta, T5J 4L5 Phone: (780) 422-4493 • Fax: (780) 422-5362 To apply online www.gov.ab.ca/jobs

We thank all applicants for their interest; however, only individuals selected for interviews will be contacted.





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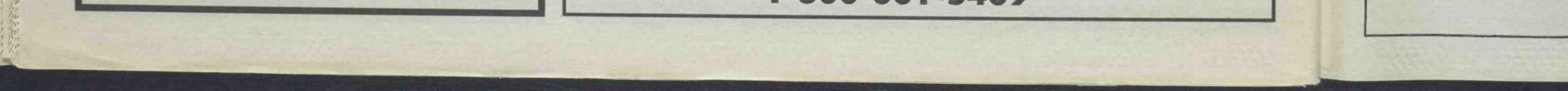
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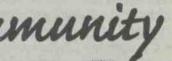


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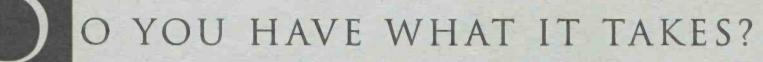


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The Technical Officer will also assist and/or facilitate First Nations, their Technical Resources Unit, Tribal Councils and individual Band Councils to develop their own independent capabilities to inspect, undertake contract administration and deliver various housing programs on reserve. This includes coaching, counselling, training, testing, and monitoring to ensure officers have the necessary skills and knowledge to perform technical reviews.

If you possess the following skills and qualities, we would be pleased to consider your application:

- · College or University degree in a related field (preferably civil engineering, engineering technologist, building sciences, architectural technology, provincial certification in a skilled trade) and 3-5 years of related work experience or an acceptable combination of education, training and experience.
- In-depth understanding of construction policies, procedures and guidelines.
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To obtain additional information on this job or to apply on-line, please visit our web site at: www.cmhc.ca You can also send your cover letter and your résumé in confidence to:

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Please ensure you list all qualifications and work experience related to this position in your cover letter. The deadline for all applications is July 15, 2002.

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



#### **JOIN A PROGRESSIVE & DIVERSE ENVIRONMENT**

Page 35

Mr.

The Workers' Compensation Board (WCB) of BC is a provincial statutory agency committed to prevention of workplace injury and occupational disease, and to providing quality rehabilitation and fair compensation to workers injured in the course of their employment.

The WCB is committed to employment equity objectives and invites applications from all qualified individuals.

For further information on our organization and full details on these positions, please visit our website: www.worksafebc.com and find **Careers under "Quick Links."** 

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Required is an undergraduate degree and 3 years' directly-related (senior adjudication and disability management) experience or the equivalent.

A challenging, stimulating work environment and a competitive salary/benefits package can be expected. Please forward your résumé and covering letter, citing appropriate position title and preferred location (listed on the website), to: Human Resources, Workers' Compensation Board of BC, PO Box 5350, Vancouver, BC V6B 5L5. Fax: 604.276.3291; email: careers@wcb.bc.ca.

Please note that only those under consideration will be contacted. If you are unsuccessful, please accept our appreciation for your interest.

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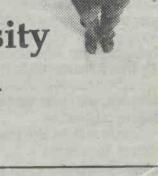
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L'agent des ressources techniques devra également aider les Premières Nations, leurs groupes de ressources techniques, les conseils de tribu et les conseils de bande à développer leurs propres compétences à faire des inspections, à administrer les contrats et à offrir une variété de programmes de logement dans les réserves. Cette activité inclut l'encadrement, le counseling, la formation, la mise à l'essai et la surveillance en vue de s'assurer que les agents possèdent les compétences et les connaissances nécessaires pour effectuer des examens techniques.

- Si vous possédez les aptitudes et qualités suivantes, nous serons heureux d'examiner votre candidature:
  - Diplôme collégial ou grade universitaire dans un domaine connexe (de préférence en génie civil, techniques de génie, sciences du bâtiment ou technologie architecturale ou certificat provincial dans un métier spécialisé) et de 3 à 5 ans d'expérience pertinente ou une combinaison acceptable d'études, de formation et d'expérience.
  - Une connaissance approfondie des lignes de conduite, des procédures et des directives en matière de construction.
  - La connaissance de la Loi nationale sur l'habitation et de son règlement, des lois provinciales et des règlements municipaux qui ont une influence sur les normes du bâtiment.
  - La connaissance et l'expérience de diverses sortes ou formes de bâtiments résidentiels qui existent dans la région et de leurs éléments techniques.
  - La connaissance et la capacité d'utiliser des systèmes informatiques comme Lotus Notes.
  - La connaissance des éléments du génie relatifs aux principes de la science du bâtiment, à la théorie et aux pratiques de construction.
  - · La capacité de voyager est essentielle. Un permis de conduire valide est requis.
  - Une expérience de travail avec les groupes autochtones est un atout.

Pour de plus amples renseignements ou pour soumettre votre candidature en ligne, veuillez visiter notre site Web à www.schl.ca Vous pouvez aussi adresser votre lettre de candidature et votre c.v. à titre confidentiel à l'adresse suivante:

Société canadienne d'hypothèques et de logement à l'attention de: Isabelle Dubé 100. Sheppard avenue East, suite 300, Toronto (Ontario) M2N 6Z1 • Télécopieur: 416-218-3356

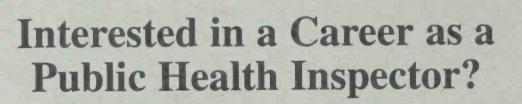
Prière d'énumérer vos qualifications et votre expérience de travail relativement à ce poste dans votre lettre de candidature. La date limite pour les candidatures est le 15 juillet 2002.

La SCHL offre une gamme concurrentielle d'avantages sociaux. La SCHL est un employeur qui accorde une grande importance à la diversité et qui favorise l'apprentissage et l'usage des deux langues officielles du Canada.

Nous remercions tous les postulants de leur intérêt. Nous ne communiquerons toutefois qu'avec les personnes retenues pour une entrevue.







Saskatchewan Indian Federated College (SIFC), in partnership with the Faculty of Engineering at the University of Regina, now offers a four-year degree program in Environmental Health and Science, leading to a career as a public health inspector. SIFC is now accepting applications for this program that commences September 2002. Students will receive their education through SIFC, an affiliated college of the University of Regina.

Successful applicants may also apply to receive a Saskatchewan Health bursary, in return for working in Saskatchewan as a Public Health Inspector after graduating. Information about the bursary program is available on Saskatchewan Health's web site www.health.gov.sk.ca or by e-mail inquiry at bursary@health.gov.sk.ca or phone (306) 787-3060. Treaty Status students eligible for sponsorship should contact their band or tribal council.

Minimum Requirements: Grade 12 with a minimum average of 65%; English or English Language Arts A30; English or English Language Arts B30; Algebra 30 or Mathematics B30; Geo-Trig 30 or Mathematics C30; one of Biology 30 or Chemistry 30 or Physics 30. Mature students (age 21 and over) may be admitted under the University Entrance Program, if they are missing any of these requirements

Interested persons may contact:

Curt Schroeder, Acting Program Coordinator Environmental Health and Science Program SIFC Phone: (306) 546-8553 E-mail: cschroeder@sifc.edu Website: www.sifc.edu/science/ Canadian Institute of Public Health Inspectors: www.ciphi.ca

Alternatively, applicants can request a registration form from the University of Regina Registrar at 306-585-4591 and submit the completed form along with a non-refundable \$60 cheque or money order, payable to the University of Regina. Deadline for Fall admission: July 1, 2002. Deadline for continuing U of R students transferring into the Environmental Health and Science program: August 15, 2002.

#### WINDSPEAKER SPORTS

#### July 2002

# Pool players set to go to nationals

**By Paul Barnsley** Windspeaker Staff Writer

**EDMONTON** 

Desmond Csanyi just turned 15 years old and he's already getting ready for his second trip to the Canadian 9-ball championship tournament.

The Edmonton resident is originally from the Moose Cree First Nation near Moose Factory, Ont. In 2001, he became the youngest person ever to win the Alberta junior 9-ball championship. That win earned him an expenses-paid trip to Toronto for a shot at the Canadian title. But he was 13 when he won the provincial title and just barely 14 when he competed on the national stage for the first time against the best 18-year-old players in the country. He said he didn't exactly set the place on fire.

"At least I didn't lose my first match," he said, "because I got a bye."

After a second place finish in this year's provincials, Csanyi is now trying to get ready for a trip to St. John, N.B. He said he's looking for a sponsor to help pay the travel expenses. The New Brunswick national tournament begins on Aug. 31. Before that, he's heading off to on their team when I'm 18," he Chicago for the North American stated.

junior nationals, an open tournament where a couple of spots at the 2003 world championship tournament in Taiwan are up for grabs.

Another Native player, 16year-old Jason Onespot of Calgary, is this year's Alberta champion. He dethroned Csanyi in the provincial tournament in May. It was his first provincial championship. Onespot is also going to New Brunswick and Chicago.

Onespot finished third in Alberta in 2001. He defeated Csanyi 11 games to eight in the 2002 final after trailing 7-4.

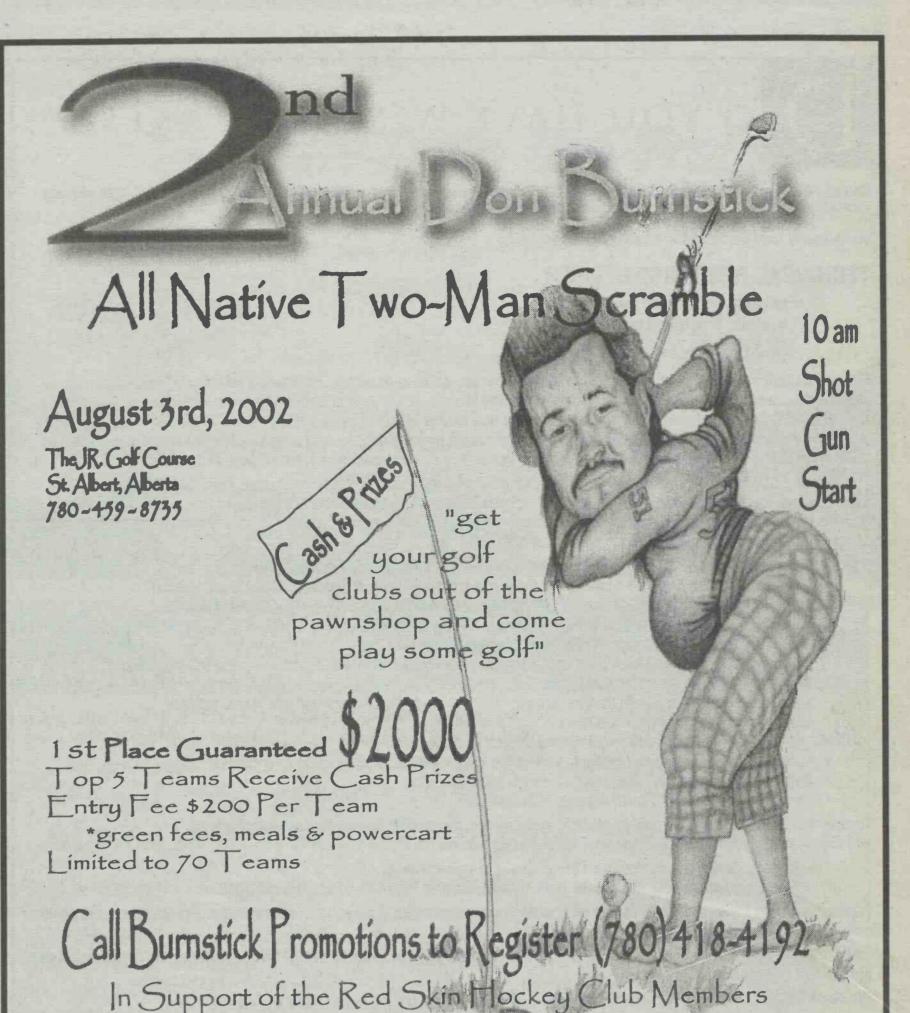
The Calgarian placed 13th at the 2001 Canadians and is hoping to finish in the top five this year.

Neither young man had much to say when asked how it is that the last two provincial champions have been Native, other than to say, "it's cool."

The two have become friends. Csanyi even stayed at Onespot's home during this year's provincial tournament in Calgary.

Csanyi said he wants to play in the Alberta Master's league when he's old enough. Both players are already well known to league organizers.

"Everybody wants me to be



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